

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

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

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

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

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

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

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

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

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

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

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

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

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

By an author who "has provided training to hundreds of clergy on the topic of domestic violence..." Based on her experience as "an expert witness on behalf of a plaintiff in a [civil] case involving child sexual abuse in a Jehovah's Witnesses' congregation." Briefly describes the denomination's history. Reviews its policies and procedures in relation to child sexual abuse, and critiques them in light of the needs of victims and a goal of effective prevention. Given the Jehovah's Witnesses' "serious disregard for the structures of government" and "suspicion of the

world outside of its own members...”, she notes that its policy of handling problems internally “deprive[s] victims of advocates and counselors trained in the issue [of child sexual abuse]” and “also mean[s] that abusers are not held legally accountable.” Policy and procedure are based on interpretations of scriptures as translated by the Jehovah’s Witnesses. Her position is that its internal adjudication procedure may violate state child abuse reporting statutes and that “this procedure establish[es] an investigative process that virtually insures that child sexual abuse or clergy sexual misconduct within the congregation goes undetected...” Identifies 5 components of an effective congregational procedure: readily available and accessible, clear and specific language, plans for preventing abuse, plans for how to intervene, and restitution. Concludes that “a more promising environment in which to discover and groom victims [than that of the Jehovah’s Witnesses]” could not be found. 20 footnotes. [Accessed 01/01/13 at: <http://caroljadams.blogspot.com/search/label/sexual%20abuse%20policies>]

Adams, Celeste. (2002, June 18). Catholic priests and the sexual abuse of children with Barbara Blaine. *The Spirit of Ma’at*, 2(12):lacks pagination. [Accessed 07/28/16 at the World Wide Web site of the e-zine: <http://www.spiritofmaat.com/archive/jul2/blaine.htm>]

Adams is not identified. [The publication is affiliated with Drunvalo Melchizedek (né Bernard Perona) who is a self-described “new age spiritual authority.”] Adams interviews Blaine, who is the founder and president of SNAP [Survivors of Network of those Abused by Priests], a social worker, an attorney, and a survivor of sexual abuse as a child by her Roman Catholic parish priest in Toledo, Ohio. Blaine describes SNAP as having 4,000+ members in local chapters in the U.S.A. and Canada. Topics include: SNAP’s most important service as “offer[ing] a place for healing and a place for survivors [of sexual abuse by religious authority figures] to tell their stories.”; actions Blaine would like the Catholic Church to take: 1.) Remove all child molesters from the priesthood, and Church “leaders who aided and abetted these criminals should be removed from their positions and disciplined.” 2.) Open Church records to prosecutors and police to see if there is evidence of crime, “and to financial accountants, to determine how much money is being spent on this issue and where it’s coming from.” 3.) To “make sure there are no more perpetrators in the priesthood,” open the files to review by human resource specialists.”; why sexual abuse of children by those in the priesthood continues for so long; differences in the way men and women respond to sexual abuse experienced in childhood; the misguided idea that homosexuality is to be blamed as the cause, rather than “a much broader structural problem within the priesthood” that results in arrested development and “immature men” due to a seminary culture “that denied and repressed sexuality.”; that celibacy is not a causal factor, but a factor that “creates an environment that allows abuse to spread because of the secrecy and the denial of sexuality.”; victims who speak out as heroes for “naming an evil,” “shedding light on an area of darkness,” and “enab[ling] the church to rid itself of an evil.”; the responsibility of the Church to “encourage victims to speak out and shed light on the evil they’ve experienced.”

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

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

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

By a theologian and ethicist who served on the Minnesota Task Force on Sexual Exploitation by Counselors and Therapists. Comprehensive overview of clergy sexual misconduct from a Jewish perspective. Calls for the Jewish community to inform itself about the problem of unethical sexual conduct by rabbis “and consider what kinds of changes will help to solve it.” Focuses on sexual exploitation by rabbis in relation to counselees. Brief topical sections include: definitions of ‘sexual contact’ and ‘sexual exploitation;’ exploitation and male-female power imbalance; nature of pastoral counseling, including rabbinical transference and countertransference; effects of exploitation upon counselees and damage to congregations; profiles of non-rabbinical therapist perpetrators; the incest metaphor applied to religious institutions; rabbinic sexual ethics. Recommends preventive measures and responses to offenses and offenders. Footnotes. [An important, early contribution to the Jewish literature on the topic of clergy sexual exploitation. See also this bibliography, this section: Salkin, Jeffrey K. (1993); Gross-Schaefer, Arthur (1995); Spitzer, Julie R. (1993); and Kosovske, Howard A. (1994).]

Agazue, Chima. (2016). “He told me that my waist and private parts have been ravaged by demons:” Sexual exploitation of female church members by “prophets” in Nigeria. *Dignity: A Journal on Sexual Exploitation and Violence*, 1(1, Article 10):1-16. [Accessed 07/27/21 at: <https://digitalcommons.uri.edu/cgi/viewcontent.cgi?article=1016&context=dignity>]

Agazue “is a lecturer in Criminology and Criminal Justice at the University Centre, Blackpool, and Fylde College,” Lancaster University, Lancaster, Lancashire, England. Citing his 2015 book, states in the introduction: “

In Nigeria, a new form of sexual exploitation by church leaders, known as ‘prophets’ has emerged... ..the news is how such [sexual] abuse currently constitutes a major part of ‘exorcism.’ This article will demonstrate that unlike the well-known patterns of sexual exploitation of vulnerable church members by their leaders, the major precipitator in recent cases is the prophet’s exploitation of the victims’ fear of demons or evil spirits that are allegedly possessing them.”

States that the occurrences “are more common in the southern part of the country, where Christianity predominates” and is a “region [which] is experiencing widespread spiritual revival...” Describes the many Pentecostal churches as “family-run businesses” whose pastors compete against each other for followers and whose marketing includes promising the miracle of deliverance of demonic possession. Notes the religious culture’s “reverence or idolization attached” to the title of prophet, and that “religious participation and activities tend to be higher in societies experiencing economic hardship and political tensions,” as well as “other social ills, such as insecurity and violence.” States: “These social ills [in Nigeria] prompt many citizens to seek divine protection, which the prophets often guarantee them.” Also notes the “cultural expectations shaped by the patriarchal nature of the society” which “have led many women to seek the prophecies and miracles...” Draws upon newspapers accounts from Kogi State, Ekiti State, Nasarawa State, and Anambra State to describe the behaviors and religious rhetoric used in the context of exorcism by which prophets have sexually exploited adult women and molested and raped female minors. Among the circumstances reported are those “promoted by women’s desperation to do ‘the will of God,’” and states that “it remains debatable whether these cases can adequately be described as ‘exploitation.’” Calls for more research into the factors involved. In the 1-paragraph conclusion, states: “This article is a wake-up call for female church members who believe that their pastors cannot be wrong especially when the pastors make unbelievable requests... Church women should become better enlightened on the potential causes of their problems, including those of their children.” 64 references.

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

Ainsa is a partner in an El Paso, Texas, law firm where he represents the Roman Catholic Diocese of El Paso in New Mexico. The diocese formerly included the Order of the Paraclete Treatment Center in Jemez Springs, New Mexico. Prompted by the increase in reports of Catholic priest

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

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

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

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

Aitken is a founding member of the Buddhist Peace Fellowship, and Lead Teacher, Diamond Sangha, Honolulu, Hawaii. In contrast to some critics who have been lenient with Zen teachers "who have exploited their women students," e.g., citing cultural differences when the teacher came from Asia, Aitken states that "[scandals] arise because teachers profaned the trust between their students and themselves, and thus violated their own circumspect tradition in a most drastic manner. ...sex between master and student is perceived and felt as incest, the perennial taboo of humankind." Recognizing the mutual interdependency of all beings, he encourages self-examination to see how well one is measuring up to the way of the Bodhisattvas.

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

Aitken is leader, The Diamond Sangha, and "is now... considered the dean of American Zen." Steindl-rast is a Roman Catholic monk, Immaculate Heart Hermitage, Big Sur, California. Shainberg is a psychotherapist, New York, New York, and "supervises therapists and integrates Buddhist teachings into psychotherapeutic models." Begins with an excerpt from a recorded discussion between Aitken and Steindl-rast in January, 1991. The excerpt "was preceded by a discussion on the tension between egalitarian imperatives and the authority required in order to pass on spiritual teachings." Aitken states: "Learning in a context of deepest inquiry, where [a student's] self-deception is most likely to enter in, demands transference and trust. ...the whole *sangha* or community is poisoned if the teacher is not true to his or her own teaching and

realization, and takes advantage of the transference for selfish reasons.” States that exploitation of students by teachers, including sexually, “has been a special problem in Buddhist centers – Zen Buddhist centers, Theravada centers, and Tibetan centers – in the United States, over the past twenty years, and more. In the past eight years, there has hardly been a center free of scandal.” His position is that the *sangha* is a family “and that the teacher has an archetypal place in that family as father or mother, and that sexual betrayal, seduction of a student by a teacher, is incest.” Describes sexual seduction in the milieu of transference as wrong and as exploitation. Steindl-rast describes incest as violating a primary belonging in a structured relationship, whether a family or a student-teacher relationship. Shainberg was asked to comment on Steindl-rast’s question of Aitken that asked him to define what is wrong with incest. She categorically states that she knows of no instance in which a Zen student was involved sexually with a teacher and the experience was beneficial to the student. Drawing upon her clinical experience with women students, describes their hope of a transformational experience with the teacher who is a transformational figure. States that in no case in her clinical practice did a student obtain the desired validation or transcendence through a sexualized relationship with a teacher: “She was turned into a sexual object and she ultimately felt that she had been abandoned, not only by the authority figure, the spiritual teacher, but by the *sangha* – the community – and finally, abandoned by herself.” The consequence is an impaired ability to trust others and one’s self.

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

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

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

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

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

Aldridge is professor emeritus, University of Illinois. Description and commentary on *A Poem in Two Letters*, originally published in a 12-page pamphlet in 1795, Worcester, Massachusetts. The pamphlet consists of 2 poems, 98 lines in the first and 246 in the second. In the first, a physician accuses a minister of taking sexual advantage of a young woman. The second is a reply by the minister who argues that a man of his profession has the same right to do so as the physician. The poems are in iambic pentameter and the short lines reinforce the witty, literate, and comic tone of the words. The minister’s reply asks whether it is not reasonable that his spiritual work “Should in

carnal things repaid.” The language is often deliberately ambiguous. While failing to confess to the accusation, the poem clearly justifies such activity. The minister’s identity is generally accepted as that of Hendricus Dow, a theological student, and the physician’s as that of Samuel Church. 4 editions of the 2 poems have been published, 2 in 1795 in Worcester and Newfield, Massachusetts, and 2 in 1799, in Brattleborough, Vermont, and New Haven, Connecticut. Aldridge concludes that the poems “maintain that clergy should not be held to standards more rigorous than those applied to other professionals in the community.”

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

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

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

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

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

Briefly reports updates on cases of “inappropriate rabbinical conduct” in the U.S.A. The 1st involves the Orthodox Union and Rabbi Baruch Lanner “who resigned from his position at the New Jersey arm of the organization’s youth program after being accused of sexual, physical and psychological abuse of teenagers.” The 2nd involves the Central Conference of American Rabbis (CCAR) and Rabbi Sheldon Zimmerman who resigned as president of Hebrew Union College, Cincinnati, Ohio, after the CCAR’s “seven-member ethics committee found him guilty of sexual

misconduct.” Zimmerman was suspended from the CCAR for 2 years. Provides comments from various Jewish leaders on how these cases were handled.

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

Briefly reports updates on a case of sexual abuse involving a prominent Jewish religious leader, Howard Nevison, cantor of Reform Temple Emanu-El, New York, New York. Nevison was arrested in 2002 for allegedly molesting his nephew. The nephew also accused Nevison’s brother and son of sexual abuse, and they were convicted. According to media reports, Nevison told Emanu-El administrators about the allegations, they kept it secret, and later established a legal defense fund for him. Nevison is out on bail, awaits trial, and has not resigned from his position. The article quotes a therapist in response to the question of what the synagogue should “have done in the face of the allegations about Nevison?” The 1st, Peter Fraenkel, a member of the sex abuse project at the Ackerman Institute for the Family, New York, New York, states: “They should have made a statement to validate the seriousness of the child is saying... The secrecy sends the message that adult men come first over kids.” Fraenkel adds that while a presumption of innocence is in effect, “Temple officials should acknowledge the possible truth of the child’s statement” because research shows that children rarely make-up such accusations.” A couples and family therapist, Esther Perel, adds: “The essence of abuse is secrecy. If you, as an institution, maintain secrecy, then you are feeding the core of molestation.”

Alford, Jane, Grey, Mary, & Kasper, C. James (1988). Child molesters: Areas for further research. *Corrective and Social Psychiatry and Journal of Behavior Technology Methods and Therapy*, 34(1, January):1-5.

The authors are not identified. In relation to child sexual offenders, they discuss topics in need of further scientific research, including: establishing a recidivism rate; determining the effect of treatment on recidivism rates; sexual offenders who were victims of child sex abuse, including by abusers who were female; the role of religion in the life of sex offenders. Based on several citations in the published literature and some of which are unpublished, they state: “Child sexual abusers appear religiously devout and at the same time are breaking the law by having sexual relations with a child. This contradictory behavior does not seem to cause them much anxiety or conflict[,] a phenomenon which has puzzled many clinicians.” 16 references; not all citations in the text are referenced. [While offenses in the context of faith communities are not addressed, the article is included because of the factor of religion in relation to offenders.]

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

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

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

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



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

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

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

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

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

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

Allen, Spencer L. (2014). The anomaly of Tony Alamo Christian Ministries: A New Testament-based call for Christian polygamy. *Nova Religio: The Journal of Alternative and Emergent Religions*, 17(4):61-82.

Allen is not identified. Analyzes the exegetical approach to Christian scripture of Tony Alamo, founder and head of Tony Alamo Christian Ministries (TACM), which Alamo used to justify his commission of polygamy and that of his followers, which included men claiming minor females as brides. In 2009, Alamo, who was born Bernie LaZar Hoffman in 1934, was convicted on 10 counts by a federal jury in Texarkana, Arkansas and sentenced to “175 years for violating the [federal] Mann Act [regarding transporting underage females across state lines for sexual purposes], and several girls came forward at his trial with reports that he molested, married and raped them. In early 2014, Nicole Farr and sex women who had been Alamo’s child brides were awarded more than a total of \$500 million dollars in actual and punitive damages because he had physically and sexually abused them.” Allen bases his analysis on Alamo’s writings, and media reports since 2008 when federal authorities raided TACM properties. States: “...Alamo’s argument for marrying pre-pubescent girls to adult men seems derived largely from his

polygamous interpretation of scripture. Just as a husband needs more wives to be a successful multiplier, a wife needs more time and must start multiplying as early as possible. When conclusions are based upon the group's literature, the child-bride phenomenon at TACM appears to be the natural other side of the polygamy coin." Statements by Alamo's followers lead Allen to state: "A works-based or Alamo-determined salvation seems to have been an underlying concern of individuals who remained faithful to Alamo and TACM after his incarceration.. ...in practice his followers pinned their chances at salvation upon him." Compares and contrasts Alamo with Warren Jeffs, successor to Rulon Jeffs, Warren's father, as the head of the Fundamentalist Latter Day Saints church. Warren Jeffs was convicted in 2011 and imprisoned for "sexually assaulting his 12-year-old and 15-year-old wives." Factors for assessment include how they justified polygamy and their authority, how they maintained control over their followers, and how they instructed their followers to relate to "the outside world." Allen concludes: "Just as Jeffs' isolationist tendencies helped him shield his illegal activities – namely polygamy and sexual abuse – from the government, Alamo's helped prevent, for a while anyway, public reports of sexual and physical abuse of children." 90 endnotes.

Alexander, Frank S. (1985). A response. *The Journal of Pastoral Care*, 39(4, December):300-306.

Alexander is an assistant professor of law, School of Law, Emory University, Atlanta, Georgia. 1 of 2 commentaries on an article – see this bibliography, this section: Knapp, Samuel, & VandeCreek, Leon. (1985). Privileged communication for pastoral counseling: Fact or fancy? *The Journal of Pastoral Care*, 39(4, December):293-300. Alexander states at the outset: "In the United States, the rights, duties, and obligations of the counselor as a matter of law are, at the present time, ill-defined and inconsistent. When such counseling by a recognized professional in [sic] the context of a religious activity, the scope of the law creates confusion." Supports Knapp and VandeCreek's description of the topic of clergy-communicant privileged communication in the context of pastoral counseling as involving complex and diffuse issues, he writes that their "analysis understates the legal dimensions of these problems, misses some essential characteristics of pastoral counseling, and leads to a conclusion which I believe is more complex and unworkable than the current state of the law." As a corrective Knapp and VandeCreek's "failure to recognize the historical, theological, and legal characteristics which are unique to the clergy-communicant relationship," presents a brief review of evidentiary privilege, and the history of priest-penitent privilege in English and U.S.A. law. Notes the increasing frequency with which contemporary pastoral counseling professionals and centers "have developed with only loose connections, if any at all, to religious organizations traditionally inclined toward and recognized for their counseling emphasis." Regards the proposed functional privilege law as impractical due to the reality of the "long history of internal professionalization and developed standards" of disciplines which offer counseling. Regards the proposal as flawed on the bases that: 1.) It "den[ies] the possible religious and theological significance of such counseling which occurs in the context of a religious discipline or sacrament," and 2.) "because it invites, if not requires, the government to set minimum standards of training and of competency, and to issue licenses for persons engaged as priests, rabbis, or ministers if such communication privilege is to be granted to clergy." Suggests it is better "to explore the definitional parameters of pastoral counseling itself," and that religious counselors who bridge religious traditions and secular professions may not be able "to have it both ways [under the law] to claim constitutional and statutory protections accorded to religious organizations, and to seek governmental licensing and regulation of their profession." 11 footnotes.

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

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

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

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

Altmann, Esther. (2015-2016 / Shevat 5776). When sacred trust is breached: Responses to rabbinic sexual misconduct. *The JOFA Journal* [published by the Jewish Orthodox Feminist Alliance, New York, NY]. 13(2, Winter):19-21. [Accessed 07/18/21 at the Journal's World Wide Web site: <https://drive.google.com/file/d/1uQtjafSc7coaoWZQvsN7scjXmIwRTxxmiEUUUsqwqjKMDALNuQd88BR52TAYxcqCHD3xPe4KMv7qlUrSt/view>]

Altmann "is the director of pastoral education at Yeshivat Maharat and a psychologist in private practice." [In the Bronx borough of New York, New York, Maharat is the only rabbinical school in North America for women seeking ordination in Orthodox Judaism.] A brief, magazine-style article. "This article frames the conversation about the impact of rabbinic sexual misconduct by highlighting concerns from three perspectives: first and foremost, that of the victims who have been violated; second, that of a rabbi in the aftermath of a colleague's transgression, and a third, that of the congregation whose rabbinic leaders have betrayed them." Regarding victims' experience of their trust being betrayed, states: "[Like the devastating experience of familial sexual violations] do rabbinic sexual violations rend asunder people's core assumptions about their religious leaders and the role of faith in their lives." Notes that vulnerability due to "life's vicissitudes" are "precisely at these junctures that we are most likely to approach our rabbinic leaders for sustenance." Identifies factors which affect the unique meaning and impact for a victim: "the nature of the assault, the victim's personal history, individual strengths and weaknesses, stage of life, physical and mental health, and the social support of family, friends, and community, to name but a few." Regarding the power conferred on a rabbi by the community, states: "Sexually exploitive relationships are almost always in the context of a differential power hierarchy... The transgressions of particular rabbis are their personal transgressions with which they must wrestle. To be fully accountable, however, Orthodox institutions must also examine the problematic dynamics that ensue from the large context of hierarchical male rabbinic power." Regarding the effect on an offender's colleagues, identifies the defensive responses of denial, minimization, rationalization of inappropriate behavior, and overidentification as having potential to "deepen the victim's sense of alienation and betrayal and hinder the potential for healing and reconciliation for both the victim and the congregation." Calls the role of the rabbi in the healing process as essential and recommends "communal discourse and planned opportunities for healing" within the congregation. Regarding the congregation, calls for frank communication about the allegations and plans to manage the consequences: "Because sexual exploitation happens in secrecy, it is of paramount importance that leaders convey their efforts for repair publicly, with openness to the range of reactions and emotional attunement to the intense pain and grief that may emerge... Perhaps most challenging for congregational leadership is an internal exploration of whether tacit institutional dynamics may have been fostered or supported boundary violations."

“...in the aftermath of a predecessor’s misconduct,” notes the challenges facing the succeeding rabbi, as well as issues and questions for the Orthodox community. 3 footnotes.

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

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

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

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

American Academy of Pediatrics Committee on Bioethics. (1998). American Academy of Pediatrics Committee on Bioethics: Religious exemptions from child abuse statutes. *Pediatrics*, 81(1, January):169-171.

Presents a statement by the Committee on Bioethics of the American Academy of Pediatrics regarding “the hazards to children growing out of religious exemptions to child abuse and neglect legislation.” Describes as the contemporary context: “In the United States, the constitutional guarantee of protection of religious practice from intrusion by government has been used by some religious groups to seek exemption from legislative or regulatory requirements regarding child abuse and neglect. Certain groups have succeeded in obtaining exemption from reporting or prosecution for child abuse and neglect, including medical neglect, in more than three quarters of the states... Severe (even fatal) physical discipline, failure to seek needed medical care, or refusal of a proven efficacious treatment of a critically ill child may be protected from remedy because of the so-called religious exemption clauses now found in the majority of state codes.” Asserts as a fundamental right of every child “the opportunity to grow and develop safe from physical harm with the protection of our society,” and that “the basic moral principles of justice and of protection of children as vulnerable citizens require that *all* parents and caretakers must be treated equally by the laws and regulations that have been enacted by state and federal governments to protect children. [italics in original]” [While the context is physical abuse and withholding of medical treatment, the framework for the analysis is applicable to the context of sexual abuse of minors and claims of religious entities to be protected by the U.S.A. Constitution’s First Amendment.] 4 references

American Association of Pastoral Counselors. (1993; 2012 revised). Code of Ethics. [Accessed 12/20/15 at the World Wide Web site of American Association of Pastoral Counselors: <http://www.aapc.org/Default.aspx?ssid=74&NavPTypId=1161>]

Professional code of conduct. Principle III, "Client Relationships," G. and H. address sexual behavior with clients and former clients. Principle V, "Supervisee, Student & Employee Relationships," B. and C. address sexual behavior with supervisees, students, employees, research subjects, and colleagues.

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

Amico is executive director, National Association of Lesbian and Gay Addiction Professionals, and a member of the magazine's editorial advisory board. Magazine-style article. Draws upon his clinical experience. Outlines "some systemic issues that contribute to inappropriate behavior in gay clergy" and offers "clinical suggestions for treatment." Regarding "[c]hurches that prohibit homosexuality and require celibacy [of clergy]," describes the effect "on homosexual clergy": "The more they try to suppress their sexuality, the less control they have over it, and it ends up being expressed in inappropriate ways (i.e., acting out with parishioners and seminarians, and sometimes, tragically, with adolescents or children). Discusses barriers to treatment related to addiction and sexual orientation, including "[t]he usual addiction defenses" of "denial, entitlement, minimization and rationalization," as well as factors related to clergy, including control, being put "on a pedestal," vulnerability to career loss, being "accustomed to making/ bending/ breaking the rules" of the church while seldom having their authority challenged, which "often leads to issues of grandiosity, and contributes to narcissistic tendencies." Also identifies "common distortions" by victims that protect clergy offenders and result in "not seeking help for treatment": denial, fear of disenfranchisement, lack of boundaries, being protective, and feeling responsible. Very briefly outlines a treatment approach that was developed by John Sealy, medical director, Sexual Dependency Unit, Del Amo Hospital, Torrance, California: BEACH – Boundaries, Empathy, Accountability and Attitude, Community, Honesty and Healthy Sexuality. Lacks references; identifies 6 books and an article as resources.

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

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

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

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

truly correct themselves” in relation to the priest sex abuse crisis, in order to come “to terms with our communal sin.” References.

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

By an associate professor of church history, University of St. Mary of the Lake/Mundelein Seminary, Mundelein, Illinois. Prompted by the release of the United States Conference of Catholic Bishops publication, [A Report on the Crisis in the Catholic Church in the United States](#) [see this bibliography, Section I: National Review Board for the Protection of Children and Young People. (2004).], and the subsequent “question of the accountability of bishops for their decisions...” Responds specifically to those who have defended the bishops’ actions because they “did not have today’s knowledge and experience to guide their decisions” and therefore should not be subject to judgment based on current standards. Anderson’s starting point is: “The reality is that scandals involving clerical sexuality and the abuse of minors have emerged periodically throughout history and there is a significant amount of material in our history and theological tradition addressing the issues surrounding sexual abuse in the Church.” Draws primarily on the work of the Medieval theologian, Peter Damian (1007-1072), a reformer who lived in an era when clergy were formally exempt from secular law: “...[he] determined the root cause of systemic sexual abuse to be episcopal laxity resulting from a misunderstanding of the bishop’s office.” Cites Bernard of Clairvaux who critiqued bishops “who set themselves up as lords. To put this in our language, conditions are ripe for scandal when *magisterium* is seen as an unaccountable *imperium*.” Provides a sketch of Damian’s life and historical context: “The reform issues facing the Church as an institution during his lifetime were simony, clerical concubinage, and the sexual immorality of monks and clergy... Initially, [he] framed his attack on clerical sexuality [which included clerical cohabitation, priests and bishops who sexually engaged boys and adolescents, and coerced and consensual sexual acts between clergy and adult women and men] in terms of ritual purity, canon law, and abuse of power.” States that “Damian shifted the argument from sacramental concerns and toward the question of Church governance and discipline. He claimed that bishops were stimulating the growth of sexual abuse in the Church by failing to maintain proper order through the use of discipline... Bishops who refused to depose sexually active clerics, he concluded, were providing these men with opportunities to prey on the people under their care.” Anderson translates Damian’s writings as advancing the metaphor of spiritual incest to critique bishops who sexually abused priests and “anyone who had pastoral duties and authority over others in the Church... Even if the bishop never personally committed such a deed, Peter Damian concluded he was still guilty of the crime of spiritual incest if he allowed his clergy to sexually abuse boys, young men, mistresses, and even prostitutes.” Damian called on Pope Leo IX to enforce canon law to restrict, discipline, and expose perpetrators “from holy orders because canon law forbade men who had to perform public penance from assuming ecclesiastical offices.” Later, after becoming a cardinal bishop, Damian wrote Pope Nicholas II to urge his action and the application of impartial enforcement, arguing from scripture for “the principle that the sins of more highly placed people must be more vigorously prosecuted than those of the anonymous and powerless.” As a means to implement enforcement, Damian called for collaboration between the laity, religious, and clerical reformers “in order to compel bishops to uphold appropriate discipline or to remove them from office.” Concludes by applying “Damian’s ideas about reform to the current crisis in the Church...” while noting the differences in the context of the 11th century with the present one. 72 footnotes.

Anderson, Christopher M. (2018). Improving the response to male sexual abuse: A primer for communities of faith. *Currents in Theology and Mission* [published by Lutheran School of Theology at Chicago and Wartburg Theological Seminary], 45(3, July):45-49. [From a theme issue: Child Abuse and the Church: Prevention, Pastoral Care, and Healing.] [Accessed 03/31/21 at the World Wide Web site of the journal: <https://www.currentsjournal.org/index.php/currents/issue/view/53/45>]

Anderson is “a survivor advocate and the former executive director of MaleSurvivor.” States at the outset: “...many individuals entrusted with overseeing the spiritual care of their [faith] communities are not adequately informed about the preponderance of sexual abuse against males,

the risk factors, and best practices for preventing sexual abuse against boys and providing trauma informed support for victims who disclose. A poor, incompetent response often exacerbates the problem, with researchers finding that ‘negative responses’ to a disclosure of sexual assault ‘are positively associated with symptoms of PTSD and depression. Therefore it is of critical importance that all people of influence and leadership in communities of faith become more sensitized to the facts of male sexual victimization and the lessons of trauma.’ Draws upon evidence-based literature. So that people in a position of trust and leadership “will be empowered to counter the cancerous harm done by” myths and assumptions with contribute to “the stigma faced by male victims,” 8 facts are described: prevalence rates of sexual violations experienced by males; delayed disclosure; the particular susceptibility of boys in faith communities; the heterosexuality of most offenders; the vulnerability of boys without knowledge of “the biological facts of sex and normal sexual functioning” to being manipulated and experiencing feelings of confusion and shame; the relationship between sexual abuse of a minor and sexual identity or sexual orientation, and victims becoming abusers in adulthood; females who perpetrate sexual abuse; boys as victims of sexual trafficking. The next section presents 7 “concrete steps every congregation can and should take,” including: becoming educated; learning and practicing “trauma-informed models of responding to initial disclosures.”; talking about victimization of males; being proactive regarding prevention; using proper names for body parts; creating community partnerships; rethinking and reframing sex and sexuality. The conclusion states: “Within many faith communities, harm is further done to survivors because reconciliation with and forgiveness of perpetrators is a central theme of their response, effectively blocking attempts by survivors to protect themselves from additional traumatization.” 31 footnotes.

Anderson, Jane. (2015). Comprehending and rehabilitating Roman Catholic clergy offenders of child sexual abuse. *Journal of Child Sexual Abuse*, 24(7, October):772-795.

Anderson is with Anthropology and Sociology, Faculty of Arts, Humanities and Social Sciences, University of Western Australia, Crawley, Western Australia, Australia. “The phenomenon of Roman Catholic clergy who have sexually abused children has generated considerable research but the various disciplinary approaches remain disassociated. The current article draws these informative works together in a comprehensive view of why these clergy have offended and how they can be rehabilitated.” Organizes selective items from published literature into 3 perspectives about the causes, contributing factors, or associations of offending: *psychosocial*, *sociocultural*, and *moral-religious*. Uses the perspectives “as a basis for considering the rehabilitation of clergy offenders within psychological, social, and ritual modalities,” which are termed: *psychological treatment*, *restorative rehabilitation*, and *ritual healing*. States: “...the article takes the position that the comprehension and rehabilitation of clergy offenders must always take into account victim-survivors because child sexual abuse creates a perverse connection between offender and victim; how clergy offenders are understood and rehabilitated is likely to have a direct or indirect consequence for victim-survivors.” The *psychosocial perspective* draws “liberally” from research “much of which has been undertaken in the United States...” 61 references. [The discussion of the research literature does not note the limitations of the studies cited, especially those regarding psychosocial causation and treatment. The sections on *restorative rehabilitation* and *ritual healing* include options unsupported by research demonstrating that the approaches have proven effective with Catholic offenders.]

Anonymous. (1955). Privileged communications to clergymen. *The Catholic Lawyer*, 1(3, July):199-213.

Begins with the text of the trial decision in the case of *The People v. Daniel Phillips and Wife* [N.Y. Court of General Sessions 1813], 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. Clinton wrote the decision. The source of the text is attributed without full reference to: 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. [Apparently, the text used in the article, however, is at was abstracted by P. McGroarty, who used Sampson’s publication, and reprinted as: The

People v. Daniel Phillips and Wife. (1843). *Western Law Journal*, 1(3, December):109-114. *People v. Phillips* is significant as the 1st case in the U.S.A. to recognize the right, under the New York State 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. The case law precedent led to a statute in New York that recognized the so-called clergy/penitent relationship as a privileged relationship.] The decision identifies penance as a sacrament that "consists, on the part of the penitent, of three things, to wit – contrition, confession, and satisfaction on the part of the minister in the absolution pronounced by the authority of Jesus Christ." The decision includes a review of "express adjudications in the British courts" conducted to find "similar or analogous cases..." The constitutional basis is described as the "free exercise of a religion." Clinton wrote the text of the Court's unanimous decision, which states that "[s]ecrecy is of the essence of [Catholic] penance," and notes that confession is not a sacrament in Protestant churches. The article then includes the trial decision in the case of *The People vs. Christian Smith* [New York, Court of Oyer and Terminer, and Gael Delivery 1817]. No source of this text is cited. The case "involved a protestant clergyman who was permitted to testify, over objection by the defendant's counsel, to a confession made to him as a minister of the gospel [italics and spelling in original]." A minister was called as a prosecution witness who, while imprisoned, had confided to him the commission of a murder. The judge's decision "took distinction between auricular confessions made to a priest in the course of discipline, according to the canons of the [Roman Catholic] church, and those made to a minister in the gospel in confidence, merely as a friend or adviser." The article notes that as a result of *Smith*, the New York Legislature "enlarged the holding of the *Phillips* case by enacting" a statute: "No minister of the gospel, or priest of any denomination whatsoever, shall be allowed to disclose any confessions made to him in his professional character, in the course of discipline enjoined by the rules or practice of such denomination." Notes that other states have adopted a similar statute. 9 endnotes.

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

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

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

Reports on 2 recent stories. The 1st is about Greek Orthodox Bishop Anthimos Draconakis of Denver, Colorado, who was accused by Despina Galls, daughter of an Orthodox priest, of luring her into sexual servitude when she was a teenager and he was serving in Boston, Massachusetts. Reports that he will be summoned to an official hearing at the denomination's headquarters in Constantinople (Istanbul), Turkey. The 2nd case involves Fr. Thomas Adamson, a Roman Catholic priest in Minnesota. He is accused of sexual abuse of 14 children in parishes in Southern Minnesota and around Minneapolis and St. Paul from 1964-1981. Attorney Jeffrey R. Anderson of St. Paul has filed suit alleging a 25-year coverup of Adamson by the Archdiocese of St. Paul and Minneapolis and the Diocese of Winona. A state criminal investigation against Adamson is continuing.

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



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

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

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

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

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

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

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

1st person point of view by a survivor of pastoral sexual abuse. Offers 7 very brief, practical suggestions for church leaders who relate to victims: take allegations seriously; acknowledge the pain; share information; recognize the length and difficulty of recovery; educate selves and others; realize this work makes for a safer, more just, and more peaceful world. Lacks references.

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

1st person account by a pastor who sexually abused female minors and adults in 2 congregations in 2 states over 10+ years. Briefly describes his therapy, treatment, and recovery program based on a 12-step recovery model.

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

Brief 1st person account that focuses on her identity as a person recovering from sexual addiction. While serving a congregation as an ordained minister, she entered into a sexualized relationship with a lay member whom she describes as her mentor. She refers to the relationship as an affair, as a mutual relationship, and as a violation by a professional of a sacred boundary. When the relationship became publicly known, she was asked by her denomination to take a leave of absence from the ministry, but it never confronted her about the relationship.

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

1st person, magazine-style account by a nonordained professional who was the administrator and program director of a large, suburban Presbyterian Church congregation whose pastor was abusing alcohol. Problem behaviors included his manner of relating to women in the congregation, particularly those younger, attractive, and who “displayed some sense of vulnerability – divorced women or young widows, those with emotionally unavailable husbands, or those enduring family or marital stress.” Describes how the author approached the personnel committee, patterns of avoidance, and his personal reactions. The pastor stopped and then resumed abuse of alcohol. An intervention plan was initiated that involved church leaders, presbytery officials, and the pastor’s family. Among factors analyzed is the “denomination’s tendency to look for sociological and psychological answers instead of theological and spiritual answers...” This included avoiding use of the Church’s disciplinary process “when evidence of at least one extramarital affair emerged...” It also emerged that “charges of inappropriate behavior with women had dogged [the pastor] since his first pastorate. But presbytery officials thought [he] had put those problems behind him. And none of the people called as references had any concerns in this area.”

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

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

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

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

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

Reports on the March 19, 1993, resignation of Fr. Robert F. Sanchez, the Archbishop of Santa Fe, a Roman Catholic Church archdiocese in New Mexico. He announced he had submitted his resignation to the Pope 2 days before CBS Television was to broadcast an episode of its “60 Minutes” program in which “Judy Maloof, a member of a prominent New Mexico family and currently a teacher of languages at Ohio State University” described Sanchez’s sexual relationship with her that began in 1975 when was 19. Also reports that on the episode 2 other women “spoke

of [Sanchez's] more limited sexual advances, starting with a camping trip on which they said the archbishop had kissed and fondled them. The trip took place about ten years ago. Both women said they were 18 at the time."

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

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

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

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

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

1st person point of view by the spouse of a woman who was sexually abused by a Baptist pastor. States: "The police laid several charges against her assailant, charges which involve other women, all whom were abused by this same man – assaulted by him as he fulfilled his duties as a pastor and counselor of young teens. For almost two decades, he raped, physically and spiritually." Very briefly introduces a wide range of topics: church leadership and success as the basis of the offender's power, denial of these offenses in the church, cover-ups by denominational peers of the offender's prior sexual misconduct, failure of the Christian community to respond to his wife and him, impact of the abuse on their marriage, and impact of the abuse on their religious participation. Page 18 includes an accompanying sidebar by Larry Matthews, magazine editor, that very briefly identifies topics related to prevention, intervention, and the church's response.

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

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

programs; pending litigation; available supervision. Identifies some of the implications of options that the Center can make to the Archdiocese. Notes some differences between sexual offenders among the clergy, and other pedophiles. Notes challenges for the Center: requests for predictive statements with limited clinical data; moral, legal, and ethical dilemmas.

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

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

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

1st person account by a Roman Catholic priest. Allowed to run anonymously in the journal because, for the editors, "[t]he tale points up the complexity of the sex abuse scandal [in the Catholic Church] and raises serious questions about such absolute and quick solutions as the 'one strike and out' proposal in disciplining priests who have been accused of sexual abuse." Describes himself as sexually offending, which he calls a crime, about 30 years prior. Sketches his education in minor seminary and the avoidance of sexuality as a topic of discussion. Reports that in major seminary he began "a period of sexual exploration," including masturbation and sexual encounters with classmates. During his first assignment as a diocesan priest, he had a principal ministry with the high school youth. During this time, he "became pals" with a boy whom he had known a year before he sexualized the relationship. Recalls thinking he "was doing something good for [the boy]. I did not want him to live his youthful years suppressing his sexuality as I had done." Describes himself then as ignorant, sexually immature, and "lacking crucial knowledge..., but I was not stupid, reckless or intentionally harmful." It was the sole sexualized relationship during his priesthood. Reports that 9 years ago, his bishop informed him that a lawyer for the boy, now an adult, "was seeking monetary damages for the emotional harm I had caused by abusing him." He was prevented by the diocesan lawyer from contacting the man. He was given a leave of absence and spent 6 months in a treatment facility specializing "in the mental health of Catholic priests and religious. While I was there, a cash settlement was arranged by the lawyers representing both parties, and the case was closed." He was determined by unidentified experts to be at low risk for re-offending, spent a brief period in a halfway house, and continued to serve parishes. Concludes with his desire to continue serving the Church: "I feel I can better make up for the sins of my youth by doing good for other people than by rotting away for the rest of my life in some 'safe house.'"

Anonymous. (2003). [Deaths] Cardinal Hans Herman Groer – resigned over sex abuse allegations. *National Catholic Reporter*, 39(23, April 11):12.

Reports the death of Hans Hermann Groer, a cardinal in the Roman Catholic Church, who was "asked by Pope John Paul II in 1998 to give up his public duties amid allegations of sexual abuse of minors..." Groer, a Benedictine monk, was archbishop of Vienna, Austria, from 1986 to 1995. He "stepped down as archbishop" following allegations by former students that he had sexually abused them in the 1970s.

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

Briefly reports on a healing service on 02/29/04 at St. Augustine [Roman Catholic] Church in Milwaukee, Wisconsin, for people who were sexually abused by priests. The pastor "presided at a rarely performed rite called 'Public Prayer After the Desecration of a Church.' ...During the somber ceremony the altar was bare, the tabernacle was empty, and there was no overhead lighting. Using incense, holy water and chrism oil, [the pastor] purified the church, anointing the

entrance doors and back walls with chrism. He then purified the altar with incense and sprinkled the church with holy water,” including the site where a self-identified victim reported he was abused 30+ years prior by a priest who was an associate pastor.

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

Briefly reports that the Evangelical Church in America (ELCA) on April 12 “reached a settlement with 14 people who filed civil charges against a former pastor in Texas who has been convicted of use of child pornography and sexual abuse of children.” In 202, Gerald P. Thomas, Jr., “pastor of Good Shepherd Lutheran Church in Marshall from 1997 until 2001... was sentenced to five years in federal prison... A jury added 397 years to Thomas’s imprisonment in a state trial last year in which he was convicted of multiple counts of sex crimes against children.” Parties in the settlement included “...the national office of the ELCA; Trinity Lutheran Seminary in Columbus, Ohio; a clergy candidacy committee in Michigan; and Thomas’s former church.” A civil trial “involving other defendants – the local Northern Texas-Northern Louisiana Synod, its former bishop and his assistant – was set to begin April 13.” [See succeeding entry.]

Anonymous. (2004). [Century News section] Jury gives \$37 million to Lutheran victims. *The Christian Century*, 121(10, May 18):15.

Citing the Religious News Service, reports that a Texas jury “awarded nearly \$37 million to nine victims who accused [an Evangelical Lutheran Church in America] governing body of hiding the history of a pastor later convicted of child abuse. The nine plaintiffs said former Lutheran Bishop Mark Herbener and his assistant Earl Eliason should have warned Good Shepherd Lutheran Church in Marshall, Texas, about allegations involving former pastor Gerald Thomas... According to the Associated Press, plaintiffs accused the synod of not telling the church that Thomas had given tequila shots to two teenage boys, and possessed a pornographic video, when he was an intern at a church in Wilson, Texas, in 1996. Eliason said he did not know about the allegations, but lawyers cast doubt on his testimony after noting that Eliason himself pleaded no-contest to charges of indecent exposure in 1987, 1996 and 2003.” [See preceding entry. On 03/03/11, court documents were available on the World Wide Web: [http://www.leavingtheelca.com/?page\\_id=8](http://www.leavingtheelca.com/?page_id=8) in a section entitled “Marshall Texas (2004),” however as of 10/11/11, the section was not available. The documents in *John Alfred Doe No. 1, et al v. Trinity Lutheran Seminary, Northern Texas Northern/Louisiana Synod, Rev. Earl Eliason, Rev. Mark Herbener, Evangelical Lutheran Church in America, et al, No. 02-0157*, 71st Judicial District, Harrison County, Texas, included plaintiffs’ briefs, portions of depositions, and email and correspondence presented by plaintiffs.]

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

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

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

Magazine-style article. 1st person point of view. The author was sexually molested at age 4 by her eldest brother, and from 5-to-10-years-old by a Roman Catholic priest “who, I just recently learned, was also molesting my two older brothers... Our father had been sexually and physically assaulted by a priest in his childhood. How much of my brother’s behavior was influenced by an

environment in which he lacked positive parenting from his father? How much the result of his own trauma, a repetition of his own abuse caused by the psychological imprinting that results from the sexual abuse of children?" Describes the "traumatic shock response" that she experienced. Notes events in the lives of her 2 young children when she realized "that the effects of my abuse remained with me and could not be dismissed...", which caused her to fear that she would abuse her children. Describes sexual abuse by a priest as similar to incest, and therefore an emotional violation. Identifies form of violation as spiritual due to the priest's religious status and role: "Victims of clergy abuse have the whole fabric of meaning created by a system of religious belief and practice ripped from their lives." Identifies factors that have assisted her recovery.

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

1st person account by a minister describing how he as the newly arrived pastor of a Baptist church and the board of deacons addressed problems related to a longtime male member and his unwanted, sexualized behaviors, both physical and verbal, toward women of the church, including incidents at their homes. [For a critique and suggestions for how the situation should have been handled, see the sidebar to the article, this bibliography, this section: Sande, Ken. (2005). Before you discipline.]

Anonymous. (2006). Insurance coverage for sexual abuse. *Church Treasurer Alert!*, 14(8, August):1 & 4.

Describes the relevance to churches of a civil case in Texas regarding the extent of liability insurance coverage involving the sexual and physical assault of multiple children by a counselor attending a YMCA camp. The camp's insurance contributed \$1 million toward a settlement with the families of 3 survivors, but the carrier interpreted the policy to exclude further coverage in the matter. The original court ruled in favor of the YMCA and the insurer appealed. An appellate court ruled in favor of the YMCA's interpretation of the policy. The article states a dual relevance of the case for church leaders: "First, it demonstrates that multiple acts of child abuse by the same perpetrator may constitute a single 'occurrence' under a church's insurance policy, which has the effect of greatly reducing the amount of money available under the policy to compensate the victims for their injuries. Church officers and directors have a fiduciary duty to understand the terms and limitations of their church's insurance policies. If your liability policy treats all acts of molestation by the same perpetrator as a single 'occurrence,' you need to understand that this will expose the church to a potentially uninsured or underinsured risk.... Second, this case demonstrates that limitations in insurance policies should not always be taken at face value."

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

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

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

Reports that at its annual Synod, the "Christian Reformed Church [CRC] has acknowledged its failures in dealing with victims of clergy sexual abuse and has passed recommendations aimed at improving awareness, prevention and justice. States: "Delegates also reported the fact that perpetrators of abuse have not always been disciplined adequately by church councils." The action followed "a report from the denomination's Abuse Victims Task Force, which was asked by the Synod several years ago to establish guidelines on how churches should handle abuse allegations." Among the recommendations adopted was: a reaffirmation of "a 2005 decision to support the application of restorative justice or mutual resolution, in abuse cases, recognizing that it will not be appropriate in all such cases."; a request that Church staff "develop training,

prevention and awareness-raising materials that can help church councils and others better address the complex factors when a complain of sexual abuse is made against a church leader.” States: “Although the recommendations do not explicitly state that churches should report cases of sexual abuse to civil authorities, ‘we understand that first of all, you must meet all the legal requirements,’ said Henry Hess, the CRC’s director of communications, in an interview. ‘Not reporting it is not an option,’ he said.”

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

Based on the Religious News Service as the source, reports that the Orthodox Church in America (OCA) has forced its leader, Metropolitan Jonah (née James Paffhausen), to resign, “chiefly because he had failed to remove a priest accused of rape.” States: “The case concerned a priest whom Jonah accepted into the OCA despite knowing about the man’s past problems with alcohol and his record of violence toward women. Then in February of this year, Jonah, 52, learned that the priest had been accused of rape in 2010 but did not alert the police or church authorities or investigate the matter, the synod said. OCA leaders also said Jonah, who was elected metropolitan in 2008, was involved with unnamed others in attempting to keep the alleged victim and a relative of her from pursuing the case, telling them that ‘their salvation depended on their silence.’” States that OCA authorities are cooperating with police on the rape investigation.

Anonymous. (2018.). “This is our little secret”: A case of clergy sexual abuse. *Safe Church Resources* [published by the Cooperative Baptist Fellowship Clergy Sexual Misconduct Task Force]:Unpaginated. [Accessed 04/01/21: <https://cbf.net/safe-church-article-secret>]

The Clergy Sexual Misconduct Task Force was formed by “Baptist Women in Ministry and Cooperative Baptist Fellowship.” [The Fellowship is a network of theologically moderate Baptist individuals and congregations which withdrew from the Southern Baptist Convention in the U.S.A.] *Safe Church Resources* is a blog. First-person account by a woman who reported being sexually abused by a pastor on the staff of her church “who was an instrumental part of [my] faith development as a teenager.” She reported his behavior to the senior pastor who “received [her] story as truth,” declared that “ ‘This is not your fault. This is an abuse of power,’” and promised to confront the offender. When confronted, the offender admitted guilt, and “was permitted to resign rather than be fired.” The language of abuse of power was not communicated to the congregation; the “vague resignation letter” confessed to an unspecified “ ‘breach of trust.’” When she questioned the senior pastor about his handling of the pastor, who “wanted the situation to simply fade away,” she warned him that the offender “was likely to do the same thing again, devastating other lives...” Although the senior pastor promised to protect her anonymity, she learned he had informed other staff members. States: “People felt sorry for the minister – did he really have to go?” States that the senior pastor “began to treat [her] like a pariah,” and feared she would sue the church. After a year and being “[d]eeply wounded,” she joined another church. Later, she learned that her warning to the senior pastor that the offender was likely to reoffend had come true, and that “there were multiple victims” at “his new church.”

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

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

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

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

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

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

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

Text of the policies and procedures of the Roman Catholic Archdiocese of Chicago, Chicago, Illinois, adopted September 21, 1992, "to deal with allegations and issues related to sexual misconduct by priests with minors." The basis for the policy, *Clerical Sexual Misconduct with Minors: Policies for Education, Prevention, Assistance to Victims and Procedures for Determination of Fitness for Ministry*, was recommended in a 93-page report delivered on June 15, 1992, by Cardinal Joseph Bernardin's Commission on Clerical Sexual Misconduct with Minors. Pages 273 and 275 are introductory. Pages 276-281 contain the policy which consists of 6 articles: 1.) general provisions; 2.) assistance to those affected; 3.) screening, formation, education, and assignment to ministry; 4.) review process for continuation of ministry; 5.) return to ministry; 6.) priest personnel records. 1 endnote. [For the text of Bernardin's statement announcing the policy, see this bibliography, this section: Bernardin, Joseph. (1992).]

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

Arms is a licensed clinical social worker and executive director, The Shalom Center, an interfaith resource in Colorado Springs, Colorado, which addresses spiritual issues of people affected by trauma. She "approach[es] the subject of forgiveness from the perspective of one who has spent over 15 years working with abuse survivors, most of whom were victims of sexual abuse..." Cites survivors of clergy sexual abuse who "questioned whether they could forgive their pastors who used the power of their office and position to molest survivors who came to help." These



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

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

Armstrong is a graduate student and a counselor at a women’s centre in Canada, and “was brought up a Roman Catholic and abused by a Religious Brother from age seven to twelve.” Draws on research with clergy abuse survivors that she and 2 colleagues conducted. Context is Canada. An essay that calls for including stories of women and girls who experience childhood sexual abuse, harassment, and rape by clergy in the media revelations about, and public outcry over, “abuse of young boys by members of the Roman Catholic Church”, i.e., “Mount Cashel, Alfred Reformatory School and sexual abuse in native residential schools in Manitoba and British Columbia.” Her identification of reasons why women’s experience of clergy sexual abuse is not revealed is supported by quotations from survivors. Concludes: “The silencing of women is effective on several levels: language, policy and theology.” Her position is that “Canadian research is desperately needed to gauge the incidence of sexual abuse by clergy, the effects of abuse on victim-survivors and to formulate just responses to the needs of the victim-survivors.” Footnotes.

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

Ashby is a professor of pastoral care, McCormick Theological Seminary, Chicago, Illinois. Hepokoski is an assistant professor of religious ethics, Meadville Lombard Theological School, Chicago, Illinois. Addressed to seminary colleagues. Follows a workshop they co-facilitated in 2000 on clergy sexual misconduct and boundary issues for faculty in the Association of Chicago Theological Schools. Premise: “...theological education is by its very nature a context that leaves us vulnerable to boundary confusion and trespass” due to “a confusing mix of intraprofessional roles, as well as those situations that involve a mix of the personal and the professional.” Begins by describing “the variety of contexts and roles in which seminary faculty encounter students.” Presents a personal anecdote that identifies dual role relationships, and discusses what constitutes

boundary crossings. Next, discusses the power dimensions of the role of faculty, drawing upon the work of James Poling. Places responsibility on faculty “to monitor the imbalance of power in relationships [with students]...” Offers practical suggestions for interactions with students. Identifies theological education’s engagement of the whole person – academically, professionally, personally – as one of its “most powerful and confusing aspects.” States that theological education “is full of many opportunities for mutual growth, but is also fraught with many dangers.” Identifies “the role of community member as being among the most complicated of the roles a seminary faculty member plays.” Notes that the “interdependence involved in community living... is both its gift and complication for student-faculty relationships.” Considers the topic of friendships between faculty and students, and focuses concern on the aspect “that is in the direction of mutual, and increasingly intimate, emotional sharing” because of its potential to severely compromise the professor/student relationship. Proposes “three elements of a comprehensive approach to the prevention of inappropriate boundary crossing by seminary professors: (1) Monitor the roles, context, and ‘lane changes’ that take place in seminary life; (2) Avoid sexualized behavior in all faculty-student relationships; and (3) Establish a balanced life that protects against inappropriate boundary crossing and sexual misconduct.” Discusses the topic of “whether it can ever be ethically acceptable for a romantic or love relationship to develop between a [seminary] professor and student.” Offers guidelines for maintenance of professional boundaries and romantic relationships between seminary students and professors. Concludes with a call for further dialogue on the topic and issues by theological educators. 8 references.

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

Ashby, a United Methodist minister, and Verner are pastoral counselors with Triangle Pastoral Counseling, Inc., Raleigh, North Carolina. “This article is an attempt to address the concerns raised by the [conflict of a pastoral counselor who has “an allegiance to the Church and the care and protection of its members” and a professional code as a certified pastoral counselor “to maintain the confidentiality” of what is disclosed in counseling by clients who are pastors and have “engaged in clergy sexual misconduct with their parishioners”] through the examination of a number of questions and issues.” They consider codes of ethics of the American Association of Pastoral Counselors, American Association of Christian Counselors, American Psychiatric Association, American Medical Association, American Psychological Association, and National Association of Social Workers and United Methodist and Presbyterian Church (U.S.A.) requirements regarding requirements of confidentiality and situations involving disclosure to others, and conclude that there is a lack of consistent definitions of *sexual misconduct* in Methodist and Presbyterian polity [although they do not differentiate the varying hierarchical degrees of authority of the polity references cited]. States: “We conclude that pastoral counselors must maintain the confidentiality of client communications and do not have a duty to report the clergy sexual malfeasance of their clergy clients with another adult.” Lists a series of unresolved question. They recommend that the pastoral counselor preserve confidentiality while “engag[ing] the clergy client in a thorough examination and assessment of the damage done to the other person as well as to the family, the religious community and the self of the clergy client him/herself. The pastoral counselor should explore with the clergy client available avenues for taking responsibility for their actions, including that of confessing these actions to ecclesiastical authorities.” 7 references; 6 endnotes [although 7 are cited in the text].

Astbury, Jill. (2013, July). Child sexual abuse in the general community and clergy-perpetrated child sexual abuse: A review paper prepared for the Australian Psychological Society to inform an APS response to the Royal Commission into Institutional Responses to Child Sexual Abuse. Melbourne, Victoria, Australia: Australian Psychological Society, 40 pp. [Accessed 04/11/17: <https://www.psychology.org.au/Assets/Files/Child%20sexual%20abuse%20in%20the%20general%20community%20and%20clergy-perpetrated%20child%20sexual%20abuse.pdf>]

Astbury, an Australian psychologist, researches interpersonal violence and mental health, and, in her clinical practice, treats complex Post Traumatic Stress Disorder experienced by adult survivors of childhood sexual abuse. In January, 2013, the Governor General of the Commonwealth of

Australia appointed the Royal Commission into Institutional Responses to Child Sexual Abuse to conduct a 5-year “inquiry into institutional responses to child sexual abuse and related matters.” [The World Wide Web site of the Commission was accessed 01/26/18: <https://www.childabuseroyalcommission.gov.au>] The term *institution* is broadly defined “as a body that provides, or has at any time provided, activities, facilities, programs, or services of any kind that provide the means through which adults have contact with children, including through their families.” The Commission released 5 consultation papers topically focused and received submissions from organizations and individuals to the systemic issues. This paper was submitted by the Australian Psychological Society. The background section notes that while “the large evidence base amassed since the 1980s on the prevalence and health consequences of CSA (child sexual abuse) in the general community, there is limited evidence on CSA perpetrated by clergy [(CPCSA)] or others working for institutions or organisations,” which those which are religious or affiliated with religion. States: “Historically, child sexual abuse [(CSA)] has been studied through the lens of the individual, whether that of the individual victim or the individual perpetrator, and the cultural, religious and situational context in which the abuse took place has not been researched.” Based on evidence-based literature, Part 1 “examine[s] the prevalence and impact of CSA on adult mental health including the factors that mediate adult outcomes in the general population,” which include family, coping strategies, re-victimization, social support, and disclosure. Part 2 “focus[es] on various aspects of CSA perpetrated by priests, other clergy and pastoral employees of churches.” Describing the characteristics of CPCSA, reports that the literature describes “a theological and spiritual dimension to clergy abuse that sets it apart from CSE in the general population including a spiritual and religious crisis during and after the abuse.” Describes the difficulty in establishing prevalence rates of CPCSA given the limits and adequacy of records in religious institutions, a set which may not include all complaints which were reported and would exclude complaints which were not brought forward. States: “...the true rate of such abuse remains unknown.” Very briefly notes gender disparity and age variations in the rates of victims of CPCSA. Notes barriers to timely disclosure by victims. Regarding psychological consequences, states: “Some of these negative psychological outcomes are shared with survivors of CSA in the general population but those related to spirituality, religious practices and a sense of betrayal by the church alter the nature of the harm caused by CPCSA.” Cites examples from research literature and the *grey literature* of the “perspectives and experiences of survivors of CPCSA.” Very briefly reports a single study which included some female survivors of CPCSA. Several pages are devoted to survivors’ stories posted on the Web site of Broken Rites, “an Australian non-government organisation that offers help and support to survivors of clergy-perpetrated sexual abuse... These accounts are particularly valuable because they shed light on the damage caused by CPCSA that is not captured by the standard measures of psychological disorder that tend to be reported in published research on the psychological consequences of CSA.” A section devoted to institutional responses to CPCSA states at the beginning: “A history of denial, cover up and delays in response to disclosures of CPCSA by churches has been the norm rather than the exception.” To illustrate, cites examples from the Roman Catholic Church in Australia and in the U.S.A., and the Anglican church in Australia. States: “Both the actions taken by the Catholic Church and the Anglican Church in Australia were insufficient to address properly the completely unacceptable level of the sexual abuse of children perpetrated by priests and non-clergy.” A section devoted to preventing institutional CSA is based on the role of situational factors, rather than the characteristics of offenders. 2 strategies include: 1.) raising the awareness of parents and children “of the grooming tactics used by those who perpetrate CPCSA.”; 2.) churches “increase[ing] their index of suspicion about the possibility of priests being capable of CSA and mandatory reporting of CSA should be introduced for the clergy.” Calls for “zero tolerance of any acts of CSA” and “require[ing] that all complaints are referred immediately to the police for investigation.” States: “Internal handling of previous complaints by the church have been in abject failure that have only served to increase the numbers of children who were sexually abused as perpetrators were moved from one parish to another, sometimes over many decades... there needs to be a clear and trustworthy process in place, independent of clergy and the church, that encourages children to disclose CSA safely and confidentially.” Recommends: 1.) “Increase efforts to identify and understand the situational indicators and patterns of CPCSA... so that the opportunities they afford to perpetrators can be more effectively addressed in prevention

strategies.” 2.) Increase the understanding of the psychological and spiritual harm caused by CPCSAs and other institutional child abuse.” 3.) “Increase awareness in the general population about the common grooming tactics used by perpetrators to commit CPCSAs and institutional child abuse more broadly.” 4.) “Transfer current responsibility for the development of responses for institutional child abuse from individual organisations to a government body. This will enable stronger legal options for victims and the facilitation of immediate referral of all complaints directly to the police for investigation.” 5.) “Develop community educational strategies that enable people to challenge commonly held perceptions and acceptance of institutional cultures and hierarchies. For example, the reverence for members of the clergy which has historically rendered them free from suspicion and seemingly incapable of committing CSA.” 6.) “Promotion of safe and confidential pathways for children and adults to disclose clergy perpetrated and other institutional child abuse.” 110+ references.

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

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

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

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

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

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

earlier intervention, including confrontation, treatment, and addressing spiritual issues. 3.) What help is available: spiritual, physical, neurological, and psychological examinations are necessary and a basis for treatment; inpatient and outpatient treatment; peer groups. Reports that in the 4 years since St Luke started treating pedophiles, none, to his knowledge, have relapsed. His perspective is that pedophilia is an addiction.

Backes, Beth. (2018). [Feature] #ChurchToo: Three changes we must make now. *Influence Magazine* [published by The General Council of the Assemblies of God], 17(May/June):44-50, 52. [Accessed 05/28/21 at the magazine's World Wide Web site: <https://influencemagazine.com/en/issues/who-are-we>]

Backes, an ordained minister in the Assemblies of God denomination (AG), is director of pastoral care, Northwest Ministry Network, Snoqualmie, Washington. The Network is comprised of 350+ AG churches in Washington and North Idaho. Self-identifies as a survivor of child sexual abuse at 8-years-old by an adult male who was her Sunday School class teacher while his wife co-taught in the room. A first person, magazine-style article prompted by the emergence of the #MeToo "as a viral hashtag for victims of sexual assault" in 2017 in the U.S.A. Noting that the initial stories were in non-faith community contexts, states: "Unfortunately sexual misconduct is prevalent in every segment of our society, and the Church is not immune." States: "Sexual abuse in any form is fundamentally about power. Because church systems operate with some level of hierarchy, there is a high risk of leaders abusing that power over those they serve." Citing U.S. Bureau of Justice statistics that "32 percent of sexual assaults are reported to the police," states: "Because churches cultivate a culture of obedience to authority, it is perhaps even less likely that victims will report an incident that occurs within the walls of a church." Using the acronym A.C.T., identifies 3 ways for AG church leaders to respond to #ChurchToo. A: Acknowledge the problem. C: Create safe environments. T: Take care of victims. Offers a rationale and practical steps for each component. Concludes: "Each of us is accountable to steward this significant moment in history with wisdom." [The article is accompanied by a brief sidebar on p. 47: Prater, Dan. (2018). Simple steps to safety. Prater, founder and director, Center for Nonprofit Communication, Drury University, Springfield, Missouri, lists 8 measures a church can take to ensure the safety of children and youth, "shield volunteers and staff from false accusations," and protect its reputation.] [The article is accompanied by a brief sidebar on p. 50: Hammar, Richard R. (2018). Creating a sexual harassment policy. Hammar, who is not identified, outlines substance to include in a church sexual harassment policy, and recommends ways to implement it, emphasizing prevention.]

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

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

Baker, Morven. (2017). When child abuse comes to church. *Ecclesio.com*, (September 25):Lacks pagination. [Accessed 09/28/17 at: <http://www.ecclesio.com/2017/09/child-abuse-comes-church-morven-baker/>]

Baker is a semi-retired counselor in private practice and author. Opens by describing a scenario involving a pastor new to a congregation which has just discovered that a previous pastor had repeatedly molested several children of families of members "over a long period of time." States that the traumatic effects of child abuse "can be even more devastating" in a case in which "the offender is someone you have grown to love like family..." In single paragraphs, describes the effects on children who were victimized and the parents of the child survivors. Notes that all in

the congregation will feel betrayed: “Not only had this pastor been someone they had trusted implicitly, this person had represented God to them... This pastor and his office had represented a ‘safe place’ to them and this was now gone...” Closes with recommendations to pastors who find themselves in the circumstances of the pastor in the scenario: be aware of one’s professional limitations; assemble a team to respond, including therapists; listen and be with people; address “grief and heartache from the pulpit.”; “Be willing to discuss the hard stuff.” Lacks references.

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

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

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

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

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

By a former professor of psychology, Washington University, St. Louis, Missouri, and Eastern University, St. Davids, Pennsylvania. States that most “current literature on the sexual abuse crisis in the Catholic Church assigns culpability to various parties involved: to the individual offending priests, to bishops, to seminaries, to Rome and the magisterium and, in some cases, to the American society and culture.” Calls this a scapegoat that allows “participants to escape for the moment their pain and confusion.” He proposes the use of open system theory for an analysis that goes beyond “traditional organizational analysis” and is sufficient “for reaching down into the deeper levels of the socio-psychological underworld...” by examining: boundaries, roles, and tasks; environmental influences on organizations; consideration of unconscious aspects of motivation; and, observations about how members diverge from the organization’s goals. Identifies relevant elements as: sentient group life in the Church system’s subsystem, an interpersonal underworld that may also involve those with covert purposes such as ideological agendas; primary task of the Church as a system compared to “distortions of the boundaries of members’ tasks and roles.”; the Church as a high dependency culture “with its norms of compliance and passive acceptance of authority and unconscious resentment and resistance as well.”; the Church’s spiritual belief system that subordinates the Church to a supernatural domain. He suggests that role behavior – persons performing tasks, duties, and activities of particular positions – in the Church to accomplish its primary tasks is in conflict with the needs of persons, “including ego needs for acceptance, status and accomplishment...” and that this creates “anxiety due to inherent role conflict...” Identifies the “Cardinal [Bernard] Law situation in [the Massachusetts archdiocese of] Boston [as] a vivid example of how covert purposes were served.”

Concludes that the Church “has lost its capacity for openness as it is overwhelmed by the heaped-on needs of members from a flood of constituencies... All of this is made more complicated by the powerful constraints imposed by the Church’s high dependency culture with its burdensome norms, ground rules and traditions.” States that “change and renewal are possible, if Church leaders use the energy and motivation which has been thrust upon them by the crisis to re-position the institution with structures and policies more in line with espoused values – i.e., more democratic, more consultative and essentially more of an open system.” 12 references.

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

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

Barnett, Jenna. (2019). Let there be light: Church sexual abuse is often shrouded in secrecy. But Rev. Heidi Hankel and her congregation refused to let it stay hidden. *Sojourners Magazine*, 48(7, July):28-31.

Barnett “is an associate web editor” of the magazine. Magazine-style article. Reports the response of the Bethesda Presbyterian Church, Philadelphia, Pennsylvania, a congregation of the Presbyterian Church (U.S.A.), to an investigation by law enforcement of a deacon of the church “for allegedly sexually abusing a member of the youth group.” Interviews Rev. Heidi Hankel who accepted the position of lead pastor knowing that the investigation was underway. Before Hankel began, lay leaders took “important steps to support the victim” by “ensur[ing] the separation of the perpetrator and victim,” “offer[ing] to pay for professional counseling for the victim and the victim’s family,” and “inform[ing] the denominational leadership.” As “Henkel began her position as head pastor, law enforcement’s investigation closed, with the abuser accepting a plea deal.” Henkel talked with the survivor and family, and without disclosing the survivor’s identity or gender, “called a congregational meeting to tell them how the church had failed and the specific steps they would take to try to ensure no one was ever victimized again.” Her actions included an 8-week sermon series on abuse. Barnett describes Hankel’s position on the nature of true repentance and corrective steps taken by the Bethesda Church, and Barnett’s interview with Boz Tchividjian of Godly Response to Abuse in the Christian Environment. Concludes with Barnett’s reflection on “what it would look like for the church to full repent of our sins of abuse.” Emphasizes “see[ing] the scriptures through the lens of abuse,” a lens which “changes the way we see Jesus: publicly abused, but wholly liberated.”

Barr, Diane L. (2011). Obligation of the tribunal to report child abuse. *Canon Law Society of America Proceedings*, 73:67-74.

Barr, a lawyer, is chancellor, Archdiocese of Baltimore, Baltimore, Maryland. Presented at the 73rd annual convention of the Canon Law Society of America. “The purpose of this talk is to address the obligations of the [Roman Catholic] diocesan tribunal to report incidents of child sexual abuse.” Part 1 very briefly discusses the canonical issues of confidentiality and respect for the reputation of others that are part of a tribunal’s work. Part 2 very briefly considers civil law regulations that require reporting of child abuse. Part 3 considers the tension between participants’ civil law obligations and canonical responsibilities, which calls a “predictable dilemma,” noting that tribunal cases involving marriages may involve allegations of child sexual

abuse. Cites the case of the notorious Fr. Rudy Kos in the Diocese of Dallas, Dallas, Texas, which involved the Dallas tribunal. Part 4 outlines the contents of a policy to guide a tribunal in matters of child abuse, including child sexual abuse. 8 footnotes.

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

Barry, a Jesuit priest in the Roman Catholic Church, is editor-in-chief of the journal. Citing articles in the theme issue, states: "I want to look at the spiritual devastation wrought by sexual abuse [of minors by Roman Catholic priests] and the crisis in the church, and to present some ways toward spiritual healing." Acknowledges "the psychic havoc wreaked on those who have been abused and on their families." Regarding pastoral care of trauma survivors, recommends: "reminding them of past healing;" avoiding telling survivors that they need to 'move on' or 'get over it;'" believing that God is active and at work to draw people into a relationship of intimacy; "listen[ing] with sympathy and compassion;" being creative, e.g., in ways of asking a survivor to pray; pointing survivors "toward relating with God so that God has a chance to show up in a healing way;" using imaginative exercises, e.g., using scripture to address the issue of shame; using sacraments; being mindful of the effects of "the crisis of clergy sexual abuse" on others besides survivors and their families. Draws upon psychoanalytic object relations theory to discuss psychic structures "that help us to make sense of our relations with ourselves, with important others and with God," including the effects of sexual abuse on a child's development of a "self-God image" and substitution of the abuser for "the place of God." Writes: "The self-God image cannot help but be affected badly. This is especially true if the abuser is a priest, someone who, for the victim, stands in place of God. Because the trauma is so severe, the self-God image is frozen and difficult to change." In his conclusion, notes he does not address the "difficult and demanding topic" of "forgiveness of the perpetrator by the survivor." 3 recommended readings.

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

Barstow is identified as a minister, Auburn, New York. Cautions ministers, assumed to be male, in their relationships to women congregants. 1st, he acknowledges the "temptation [that] forces the struggle against the invading appeal of the flesh," stating: "No man is ever conquered by temptation. He surrenders." Then he warns against the "one or two women in [the minister's] congregation, whose melting eyes and lingering handshake makes him feel like slapping them in the face." States: "The minister's holiness is assumed by his people, however misguidedly, because of his holy calling." Offers brief practical advice regarding pastoral calls and "private audiences" with women. Noting that he does not mean to disparage women or fail "to give them full honor," he calls for women to be extended "the privilege of 'laying on of hands'" so they can serve "on the official boards of the church."

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

Bartchak is a Roman Catholic priest, canon lawyer, and Vicar for Canonical Affairs, Diocese of Erie, Pennsylvania. Revised version of a paper presented at the Gregorian University Canon Law Colloquium, 2010, Philadelphia, Pennsylvania. Written because "very little has been write about [a priest's use of] child pornography as it relates" to the Church's "grave delict of an offense against the sixth commandment of the Decalogue," according to the 2001 letter, *Sacramentorum sanctitatis tutela*, of Pope John Paul II. Under modifications approved by Pope Benedict XVI in 2010, the norm for grave delicts defines the behavior as "the acquisition, possession, or distribution by a cleric of pornographic images of minors under the age of fourteen, for purposes of sexual gratification, by whatever means or using whatever technology." Describes as what is new "are the age of the minor...; that a minor refers to a pornographic of a physical person" and the ways the offense is committed. Part 1 examines the use of the term *pornography* in Church



documents since 1917. Part 2 discusses the terms *child* and *minor* in Church documents since 1917. Notes that no reason was given for setting the age of a minor as under 14. Part 3 considers *acquiring, possessing and distributing* pornographic images. Part 4 addresses imputability, or subjectivity, in cases involving child pornography, i.e., “legal responsibility for the offense and the basis for deserving punishment.” Discusses 2 sources of imputability, malice and negligence or omission of due diligence. Part 5 considers additional issues involving the grave delict, including: canonical preliminary investigation, assessment and proof, determination and imposition of an appropriate penalty. The conclusion comments on: a procedural issue and several questions. Draws upon non-religious academic and professional literature. 166 footnotes.

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

Barth is professor, Master of Public Administration, Department of Public and International Affairs, University of North Carolina Wilmington, Wilmington, North Carolina. Based on parallels to public institutions and the Roman Catholic Church, he “examine[s] what public administrators can learn from the church’s response to the crisis, which resulted from church officials’ acknowledged mismanagement of reported cases of sexual abuse of minors by Catholic priests.” Begins with a brief background, and dates the beginning of the crisis as 2002 with the *Boston Globe* newspaper’s coverage of cases in the Archdiocese of Boston: “Public outrage was based on the sexual abuse itself, but perhaps even more so on the manner in which the church had handled reports of abuse over the years, including secret settlements with victims of abuse and protection of accused priests.” Relies on reports by the National Review Board for the Protection of Children and Young People, established by the U.S. Conference of Catholic Bishops, that identify “shortcomings of church officials.” Describes 3 lessons “for public administrators from this historic case” based on public administration and crisis management theory, and crisis management best practices. Lesson 1 regards the Church’s failure “to control the damage in order to preserve public legitimacy and trust.” Cites both negative and positive actions the Church has taken. Lesson 2 regards “underlying structures and processes that can cause ineffective crisis management at the outset” – *goal displacement in a hostile environment* (i.e., raising protection of the organization above its mission), *dehumanization of relationships and technicism* (i.e., bishops’ overreliance on a therapeutic model implemented by experts, and avoidance of victims and other constituencies), *inappropriate organizational culture*, (e.g., clericalism, and the prevalence of a business culture). Lesson 3 regards “structures, processes, attitudes, and behaviors” that “counter these bureaucratic pathologies.” Identifies as important: *sharing harsh truths with the public*, *accepting the burden of higher expectations*, *establishing appropriate accountability systems*, and *fostering trust by building community* when trust and accountability are internal and external goals. Concludes that this “significant case of institutional failure... is a classic illustration of a number of existing theories [of public administration and crisis management]...” Notes that “poor crisis management may be symptomatic of inadequate or inappropriate organizational structures and processes that inhibit healthy flows of communication, visible decision making, and flows of information up, down, and across the organization.” 3 endnotes; 50 references.

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

By the district superintendent of the New York district, Assemblies of God. Magazine-style article. Writes from the experience of having “dealt with 29 cases of moral failure among ministers” in his 12 years as district superintendent. Of the 29, 12 rejected rehabilitation, 3 were not offered the program, 14 accepted it, 3 failed to complete it, and 11 completed it with varying degrees of success. The program is a minimum of 2 years and ministry credentials are suspended. Describes a program of restoration for “repenting ministers” with two purposes: “Its first concern is to restore the fallen person to his relationship to God. Second, it is to restore that leader to a place of ministry or service. The 2 are not necessarily coincidental...” Required components of restoration include: genuine repentance and contrition, willingness to meet with overseers, acceptance of a plan for rehabilitation, no public ministry without overseer’s approval, willingness to accept counseling, willingness to submit to a pastor, no recurrence of the problem sin, and

regular written reports to overseers. Regarding repentance, he states: “Unmixed sorrow for sin and person acceptance for the responsibility is basic to repentance. To the degree that we blame others or rationalize our conduct, we invalidate our act of repentance.” To illustrate, he describes the case of a pastor who sexualized ministerial relationships with congregants, was reported, and entered the rehabilitation program, but did not fully comply. Concludes with a “three-fold regimen” for preventing moral failure based “in Scripture and one’s personal walk with God.” Scriptural references.

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

Bauder is president, Central Baptist Theological Seminary, North Plymouth, Minnesota. Without citing specific cases or sources, states at the outset: “We used to think that the problem of child molestation belonged to other people, but not to fundamentalist Baptists. Now we are learning otherwise... Over the past five years, however, too many of these episodes have been verified for us to dismiss them all. Men have gone to prison. More should. The problem is too widespread and has affected too many of the different networks of fundamentalism to permit us to believe that it is merely anomalous or that it is limited to one branch of fundamentalism... Pastors, missionaries, and deacons have preyed upon the powerless. Even worse, Christian leaders and Christian organizations have covered up the commission of these crimes. The effect has been to protect the perpetrators.” Regarding responses that are wrongful, lists: do not lame the secular media, nor dodge its questions; reject any temptation to blame the victims, including “for going outside the fundamentalist network to seek justice.” Lists as obligated responses to take: refocus one’s personal integrity, including taking common sense precautions; take preventive steps, e.g., a church adopting a child protection policy; report abusive situations to police and child protective agencies, and demand that authorities take action: “Christian leaders have a duty to protect the powerless.”; “Baptist fundamentalists absolutely must repudiate those models of leadership that foster abusive and predatory behavior.”

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

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

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

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

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

By an assistant professor of canon law, The Catholic University of America, Washington, D.C. In the context of Roman Catholic clerical misconduct, describes how the Code of Canon Law can guide the Church when it is faced with allegations of clerical sexual misconduct. Sections include: initial denunciation (i.e., accusation against a priest); responding to the accusation; status of an accused cleric; when reassignment of a cleric is inadvisable. Concludes that "strategies of the recent past for dealing with clerical sexual misconduct have failed and through their failure have done incalculable damage to victims and their families, to the church community, and to clerics." Calls for utilizing Canon Law in a new strategy that "is both responsible and compassionate." 55 footnotes.

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

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

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\_\_\_\_\_. (2000). At the crossroads of two laws: Some reflections on the influences of secular law on the Church's response to clergy sexual abuse in the United States. *Louvain Studies*, 25(2, Summer):99-121.

Beal is chair, Department of Canon Law, The Catholic University of America, Washington, D. C. The text is his lecture at an annual event of the Faculty of Canon Law, Catholic University of Louvain, Louvain, Belgium. He "explore[s] how the intersection of American law and canon law has shaped the [Roman Catholic] Church's approach of dealing with sexual abuse of minors by clerics." Part 2 very briefly describes "some basic principles governing Church-State relations in the United States," which are based on the First Amendment of the U.S.A. Constitution. Notes that courts have been willing to find, "on the basis of neutral, secular standards, that the Church was negligent in its efforts to supervise the delinquent cleric or failed to fulfill its duty to warn" after it became "aware of a priest's sexual attraction to young people because of previous complaints but, nonetheless, reassigned him to ministry where he offended again." Part 3 discusses at length the Church's "more aggressive approach to screening candidates for ordained ministry and to disciplining delinquents." In particular, he critiques 2 practices which he states are problematic to Church canonists: 1.) invasive methods for screening candidates for ordained ministry, and the extension of those methods to those who are ordained; 2.) dioceses and religious institutes distancing themselves from clerics who commit sexual abuse. States: "When cases of clerical sexual abuse of minors come before American courts, the key question is not whether the Church succeeded in preventing such abuse [by its reliance on its particular religious practices],

but whether the Church did what a reasonable person would do to prevent it,” which is a standard in secular civil jurisprudence. In Part 4, a brief conclusion, he states that the Church’s more aggressive approach is based, in part, “on flawed readings of the applicable American law,” and, in part, by fear of civil liability in negligence cases. Calls upon canon lawyers to be knowledgeable about both canonical and secular law. 54 footnotes.

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

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

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

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

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

By a director of psychological services, Saint Meinrad Seminary, Indiana, and a spiritual director, Center for Religious Development, Cambridge, Massachusetts. Describes clinical dynamics of transference and countertransference in ministerial relationships, and proceeds to describe boundary violations in those contexts. Due to imbalance of power, assigns to the minister the

responsibility for maintenance of the boundaries. Roman Catholic examples are used to illustrate, but are not too contextual to not apply to other denominations.

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

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

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

Benkert is a psychiatrist, a former Maryknoll sister in the Roman Catholic Church, and is married to A. W. Richard Sipe, and lives in La Jolla, California. Doyle is a Dominican priest and canon lawyer in the Roman Catholic Church, and lives in Vienna, Virginia. In the context of the culture in which clergy sexual abuse occurs in the Roman Catholic Church, describes and discusses *religious duress* in relation to the sexual abuse victims of Catholic priests, especially those who are Catholic children and youth. *Religious duress* is described as "awe, fear and wonder" of the clergy-abuser which is experienced by the Catholic victim, and is "an objective reality, experience by reasonable people who are so influenced by the power of their religious beliefs and the system that imposes these beliefs that the will is unduly and unjustly constrained to perform an otherwise unfavorable act or to omit an act that the person would otherwise intend to do." Traces the roots of the power of the priesthood by using academic and ecclesiastical sources to examine topics

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

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

Bennion is associate professor, anthropology, Lyndon State College, Lyndonville, Vermont. Citing a 2000 book, states that “father-daughter incest and sibling incest are the most common forms of sexual molestation reported in the U.S.” In response to the question, “What is that compels males to rape their own kin?”, she accepts “an evolutionary basis of rape” and draws upon feminist theories of rape to “suggest that [the evolutionary basis] is only expressed when satisfactorily prompted by certain socio-cultural and environmental cues.” Based on her anthropological research among Mormon fundamentalist polygynists. States that “there are approximately 50,000 fundamentalist Mormons practicing polygyny. Her hypothesis is “that female sexual abuse is more prevalent in environments which contain the following three socio-cultural cues: 1) male supremacy, 2) female circumscription, and 3) economic deprivation. Firstly, that there must be an ideological mandate constructed by society that sanctions male dominance and female subordination. This mandate is typically supported by a religious text or code that clearly states and enforces the superiority of males and the inferiority of females. It also confirms the general cultural practice of the marginalization and alienation of females in the form of restrictions pertaining to their clothing, their education, their sexuality, and their access to economic resources. Secondly, females in a patriarchal environment are circumscribed, that is, they are geographically and socially isolated from the mainstream... And finally, economic deprivation...” Very briefly summarizes her unpublished findings in a study that applied the 3 socio-cultural cues to 1999 sex offender profiles of 320 offenders, 120 of whom were fundamentalist polygynists, constructed by licensed sex abuse counselors in Utah, focusing on father/daughter incest. Based on her 1989-1999 research, also presents very brief “perpetrator profiles of [4] men who were already arrested or publicly identified as sexual offenders.” From the Allred group, known as the Apostolic Untied Brethren formed by Rulon Allred in 1960, an “800-peopled Montana” group, she describes 2 who were reported to local police, John Jay and Joe Thompson. From the LeBaron group, known as the Church of the Firstborn of the Fullness of Times established in 1955 by Joel LeBaron, a “600-people” group in Mexico, she describes 2 who were arrested, Ervil LeBaron and Chevril Palacios (who later joined the Allred group). Describes the sociocultural background of Mormon fundamentalism, focusing on the economic, social, and religious beliefs that shape women’s experiences in a patriarchal system. Jay “was said by his victims to have molested three young women outside his family and at least eight of his own children.” He justified the rape of his daughters as “connect[ing her] to him through blood and sex which meant he would be her Savior on Mt. Zion.” He taught that “if she told anyone, he would torture her through the Blood Atonement, which allows fathers to physically punish their

children.” Thompson, a High Councilman, was charged with 4 counts of sexual abuse against 10 children, 6 of whom were not his: “The abuse typically began at age 7 and continued on until the girls left the house to marry.” He justified this during his preaching at Sunday meeting, saying, “God had asked him to mate with his own daughters,” and interpreting scriptures to sanction incest. LeBaron, a high-ranking religious leader, “was identified as having taken you, teenage, women to bed, who he later married in the ‘covenant.’” He “considered himself to be the ‘lamb of God’ and also used Blood Atonement to keep if [*sic*] his wives, children, and other members of the group, in line.” He taught “that he was the right hand of God with the authority to pass judgment on all sinners of the order... [a] right [that] also gave him the authority to mate with you adolescent girls, as compensation for his good deeds and to build up his might family kingdom, if the mating resulting [*sic*] in pregnancy.” Palacios, a High Councilman, “was charged with four counts of child rape which included three counts of sodomy on a child and one count for having sex with young step-daughters.” He was also reported to have “given two others daughters away to other Councilmen as payment for favors that they had done for him...” The discussion section applies the socio-cultural cues of patriarchy, female circumscription, and economic deprivation “to the cases of incest and child abuse in Mormon polygamous society. The perpetrators used these cues embedded in their environments to sanction their abuse and effectively indoctrinate their wives and children.” Concludes by suggesting several ways to “reduce the vulnerability of females [in isolated, ideological, patriarchal environments] to sexual coercion.” 36 references; 3 endnotes; 1 footnote.

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

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

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

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

Berger, Paul. (2011). Ultra-Orthodox group affirms abuse cases go first to rabbi. *The Forward*, (May 25):unpaginated. [Accessed 06/26/16 at the World Wide Web site of *The Forward*: <http://forward.com/news/138131/ultra-orthodox-group-affirms-abuse-cases-go-first/>]

Article in a Jewish, weekly, non-profit newspaper. Reports on “Halacha Conference for Professionals, “a conference sponsored by Agudath Israel of America held May, 2011, in Brooklyn, a borough of New York, New York, at which “speakers elaborated on a recent ruling by Rabbi Shalom Elyashiv, one of ultra—Orthodoxy’s foremost authorities on Jewish religious law, or Halacha. Elyashiv recently decreed that Jews with reasonable suspicions that a case of sexual abuse has occurred are permitted to go to secular law enforcement authorities, notwithstanding traditional religious prohibitions against *mesirah*, or informing on fellow Jews.” States that during “a panel discussion titled ‘Molestation Issues and Reporting: Current Halachic Thinking,’ the panel’s leader, Rabbi Shlomo Gottesman cautioned that Elyashiv never explained what constitutes ‘reasonable suspicion.’ To establish this, Gottesman said, a person should consult a rabbi ‘who

has experience in these issues' before going to secular authorities. If [the rabbi] thinks reasonable suspicion has been met, then you would be allowed to overcome *mesirah* and report,' said Gottesman, a board member of Torah Umesorah, the National Society for Hebrew Day Schools." States that Rabbi David Zwiebel, Agudah's executive vice president, "told the conference that even mandated reporters – teachers, social workers and people in certain other professions who are required by law to promptly report any suspected cases of sexual abuse – should consult a rabbi before going to the police... Zwiebel said that only rabbis who are specialists in the area of abuse should be consulted, though he acknowledged that no registry or designated of such rabbis currently exists. He said Agudah is 'looking into developing, at least internally, some sort of database' that could be useful under such circumstances." Quotes a variety of people who critiqued the Elyashiv's position, including: Ben Hirsch, president of Survivors for Justice, a Jewish advocacy group; Marlene Lynch Ford, Ocean County, New Jersey, county prosecutor, who "said that the advice given at the Agudah conference could violate New Jersey law."; Rabbi Yosef Blau of Yeshiva University, New York, New York, "a prominent advocate of behalf of survivors of abuse," who "said rabbis are ill-prepared to decide whether suspicion of abuse is strong enough to be passed to the authorities."

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

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

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

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

Berkovits, Shira M. (2015-2016 / Shevat 5776). Preventing abuse in Jewish organizations that serve youth: Ten policies to create safer environments. *The JOFA Journal* [published by the Jewish Orthodox Feminist Alliance, New York, NY]. 13(2, Winter):10-12. [Accessed 07/18/21 at the Journal's World Wide Web site:

<https://drive.google.com/file/d/1uQtjafSc7coaoWZQvsN7scjXmIwRTxxmiEUUUsqwjkMDALNuQd88BR52TAYxcqCHD3xPe4KMv7qlUrSt/view>]

Berkovits "is a behavioral psychologist, attorney, and author." Brief, magazine-style article identifies "ten recommendations for inclusion" in a youth-serving organization – "any organization that provides services or programming for youth, including synagogues, camps, schools, clubs, and community centers" – child protection policy. 1. Screen prospective employees and/or volunteers. 2. Maximize visibility within a building's spaces, and require "the presence of at least two adults at all youth programs or meetings." 3. Know all participants. 4. Plan for the process of dismissals. 5. Define interaction boundaries, including appropriate and inappropriate touch, and communication. 6. Maintain policies off-premises, including transportation and overnight events. 7. Institute safety precautions in *mikvot* and *mikveh* (bathing



spaces for ritual purity). 8. Emphasize training. 9. Develop protocols for responding. “Policies about responding to abuse should address supporting the victim; preventing further abuse of the same victim or others; reporting the abuse to the authorities and not trying to handle the matter internally; retaining an outside expert; determining what access, if any, the perpetrator may continue to have to the institution and children; and alerting the community.” 10. Protect from unknown risks. “Under a variety of circumstances, an individual known to pose a risk to children may be found in a community. These include an individual who was previously convicted of abusing a child; an accused individual who was not convicted, perhaps due to a technicality... The policy should aid leaders in determining how much, if any, access such individuals are granted to the institution and the children within it.” 5 footnotes; sidebar of 6 resources for developing policies to prevent child sexual abuse.

\_\_\_\_\_. (2018). Preventing abuse in Christian organizations that serve youth: Ten policies to create safer environments. *Currents in Theology and Mission* [published by Lutheran School of Theology at Chicago and Wartburg Theological Seminary], 45(3, July):20-22. [From a theme issue: Child Abuse and the Church: Prevention, Pastoral Care, and Healing.] [Accessed 03/31/21 at the World Wide Web site of the journal: <https://www.currentsjournal.org/index.php/currents/issue/view/53/45>]

Berkovits “is a behavioral psychologist, attorney, and founder of Sacred Spaces.” As a preface lists reasons for YSO to have a policy: “...clarify acceptable and unacceptable behaviors that guide adults to model safe interactions with children.”; “...violations are easily identifiable, making it possible for bystanders to intervene and institutions to respond.”; reduce susceptibility to pressure and decrease the YSO’s liability; “...a plan to act on before a situation escalates.”; “...function as a deterrent...” Briefly presents 10 recommendations for inclusion in the “child-protection” policy of a “youth-serving organization” (YSO). Defines YSO as “any organization that provides services or programming for youth, including churches, camps, schools, clubs, and community centers.” Notes that the list a “starting point” and “is not exhaustive,” and encourages consultation with “child protection experts.” Recommendations are 1 or 2 paragraphs in length. Descriptions include practical behaviors and rationales. Recommendations are listed as: “1. Screen prospective employees and/or volunteers.” “2. Maximize visibility,” in order to reduce 1:1 situations. “3. Know all participants.” “4. Plan for dismissals.” “5. Define interaction boundaries,” which includes acceptable and unacceptable forms of touch, and social media communications. “6. Maintain policies off-premises.” “7. Institute extra safety precautions in high-risk venues.” “8. Emphasize training,” which includes educating children. “9. Develop protocols for responding.” States: “Policies about responding to abuse should address supporting the victim; preventing further abuse to the same victim or others; reporting the abuse to the authorities and *not* [italics in original] trying to handle the matter internally; retaining an outside expert; determining what access, if any, the perpetrator may continue to have to the institution and children; and alerting the community.” “10. Protect from known risks.” 10 footnotes.

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

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

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

Bernet is medical director, The Psychiatric Hospital at Vanderbilt, and associate clinical professor, Department of Psychiatry, Vanderbilt University, Nashville, Tennessee. Chang is a resident, Department of Psychiatry, Vanderbilt University. Based on a paper presented at the 48th Annual Meeting of the American Academy of Forensic Sciences, February, 1996, Nashville, Tennessee. Prompted by the current controversy in U.S.A. psychiatry regarding ritual abuse and alleged practices of satanic cults, including the practice of sexual abuse. Written “to establish a

reasonable differential diagnosis that mental health professionals should consider when they hear allegations of ritual abuse.” Briefly reviews the history of the concept. The differential diagnosis consists of 3 categories of conditions: cult-based ritual abuse, other forms of maltreatment, and false allegations of abuse. Provides a provisional definition, discusses the psychological motivation of the perpetrator or alleged victim, and gives representative examples. Defines cult-based ritual abuse as “physical, sexual, or psychological child abuse that involves bizarre or ceremonial activity that is religiously or spiritually motivated.” The second category includes activities, symptoms, and syndromes of forms of abuse and maltreatment that are not cult-based ritual abuse, but have features that may resemble that category: pseudoritualistic abuse; Satanic religious groups; psychopathological repetitive abuse; sexual abuse by pedophiles, including types of sex rings; child pornography. The third category, false allegations, consists of: distorted memory of ritual abuse; false memory of ritual abuse; severe mental disorder in the person making the allegation; pseudologia phantastica, or fantasy lying; adolescent behavior, i.e., acting out; epidemic hysteria; deliberate lying; hoaxes. 69 references.

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

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

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

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

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

Using Karl Rahner’s theology of grace, focuses “on two theological questions about the existence and effects of sexual abuse that are relevant for Christian ethics. First, how do Christians make

sense of God's loving presence in the context of the horrific suffering experienced by victims? Second, if a central purpose of Christian communities is to witness to the good news of Christ's love, how do we as Christians understand our obligations to sexual abuse victims, particularly those who have extreme difficulty trusting in God's love and acceptance?" Argues that Rahner's recognition of "the socially mediated dimension of grace illuminates a number of obligations Christian communities have towards sexual abuse survivors." Draws from a range of literature sources, including materials related to clergy sexual abuse. Connects Rahner's concepts to the needs of abuse survivors following traumatic experiences. Citing Judith Herman's work, identifies 3 general stages associated with recovery from sexual violence: "re-establishing a sense of bodily and environmental safety within their own bodies and their surrounding environment, naming and 'confronting' the past abuse, and re-connecting with ordinary life." States: "Although many Christian denominations have condemned sexual violence in formal church documents, they have barely begun pastorally to acknowledge the problem of clergy sexual abuse within their own communities, much less take proactive steps to address the prevalence of sexual violence and its devastating effects." To improve the response of Christian communities to sexual abuse survivors, calls for transformation of beliefs, e.g., interpretations of certain biblical and theological doctrines, and transformation of practices, including: "profound repentance;" attending to survivors abused by clergy; "compassion, just restitution to victims (communal acknowledgment of the abuse, financial compensation for costs related to recovery, and so on), and holding perpetrators accountable for their actions"; reporting clergy abuse to public authorities; preventive measures; self-critique of the use of religious images and liturgical practices; education; and, justice making, based on the work of Marie Fortune. Offers practical suggestions for ways Christian communities can support survivors in a recovery period of remembering and mourning. Offers very brief suggestions for ways to support survivors reconnect with ordinary life. Closes with a caution about the difficulty of a community attempting to mediate grace in response to sexual violence. 71 footnotes.

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\_\_\_\_\_. (2008). Mediating God's grace within the context of trauma: Implications for a Christian response to clergy sexual abuse. *Review and Expositor: A Baptist Theological Journal*, 105(2, Spring):245-260.

Beste is Associate Professor of Christian Ethics, Xavier University, Cincinnati, Ohio. States at the outset: "In this article, I briefly analyze how clergy sexual abuse [by Roman Catholic Church priests] and the Church's response, obstructed the mediation of divine grace. I then examine crucial steps both clergy and laity need to take to mediate God's healing grace to its own clergy abuse survivors." States that her analysis "should be relevant for all religious communities seeking to respond adequately to clergy sexual abuse and misconduct." The premise is that "God's grace is mediated interpersonally," and so is relevant to survivors' experience of trauma and of recovery. Following the introduction, summarizes the issues related to trauma resulting from "[s]exual abuse by a trusted religious leader, including 'distinctive spiritual harm.'" States "If we take seriously trauma theory's insight about the crucial role communities play in exacerbating, ameliorating, or even preventing traumatization, it becomes clear that Christian communities inadequate pastoral response to abuse allegations or other forms of traumatic injury contributes significantly to survivors' posttraumatic sequelae and suffering." The succeeding section, which is the longest, offers conceptual and practical ways the Church can promote the healing of survivors. Among the ways identified: create an environment of safety as a way to restoring trust; demonstrate sincere repentance; "stop allowing [the Church's] lawyers to use intimidating or disrespectful legal tactics with victims involved in litigation"; "remove credibly accused priests from active ministry"; "release to the public a list of credibly accused abusers' names and locations"; "denounce publicly the problem of adult clergy sexual misconduct"; "develop a national policy for holding abusers accountable and pastorally reaching out to victims"; "a sincere commitment to listening to responding to the needs of victim-survivors"; "convey honesty, transparency, and accountability"; join survivors "in the proactive task to extend or eliminate [legal] statutes of limitations for child sexual abuse"; pursue "healing and reconciliation among survivors and the Church... based upon [survivors'] particular needs"; involve Catholic laity in the Church's response. The 1-paragraph conclusion states: "Continued energy, time, and money will be needed to address the issues raised in this crisis." 33 endnotes.

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

Betz lives in California. First person account by a 45-year-old woman who about her life for 21 years “within the confines of a closed society, a pseudo-psychotherapy/mediation group” which she does not name. After 2 years of living and studying at the group’s branch in Milwaukee, Wisconsin, in the 1970s, she was invited by the national leader, whom she does not identify by name, to study at the national ashram in California. Describes him as “a charismatic and engaging person” who “taught the purpose of life,” lectured, advised followers, “presented himself as God’s agent,” and “taught yoga, communication, and spirituality... He taught surrender to God and Guru – the Guru being him as God’s agent.” Given increasing responsibility due to her adherence and competence, she was increasingly invited into his inner circle, and became psychically and economically dependent on the group. She welcomed his teaching of celibacy for unmarried students because sexual abuse in her family of origin had led her to a live “a promiscuous and dissatisfying sexual life in my efforts to gain emotional access to others. At 23 years of age, I was too young and immature to know what I wanted or needed on an emotional and intimate level.” Describes the leader’s sexualization of his relationship to her, including his spiritual rationalizations, her vulnerabilities, and his imposition of secrecy. She discovered that he was using other women sexually in the inner circle. Reports her various attempts to resist and cope, and how the leader and inner circle pressured her to conform. When the group’s practices were revealed to the public, the leader withdrew and the group disbanded, but eventually reorganized in Australia. By 1989, she was director of its ashram, married with a child, and the leader had reinstituted his sexualization of an inner circle. As tensions emerged, she began to separate from the group and reported events to a sexual assault counseling service. In 1995, she left Australia and returned to the U.S.A.

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

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

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

Blair is a staff writer for the journal. Reports on developments in lawsuits in Canadian courts regarding residential schools owned by the government and operated by the Anglican Church.

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

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

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

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

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

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

Traces the history of how the Anglican Church of Australia has dealt with child sexual abuse in the Church since the early 1990s. Describes initial responses as ineffective due to a decentralized structure and differing protocols between dioceses, and the attitude of some diocesan leaders who, for various reasons, "dealt inadequately with both perpetrators and the abused..." Identifies 2 significant factors leading to the Church taking national action as "instigation and leadership by lay members of the Church and the changed environment, with the Church having been subjected to unprecedented public criticism and intense media scrutiny." As background, cites criminal convictions, civil litigation, government and church inquiries, Church disciplinary actions, resignations, and media coverage. Outlines actions at the national Church level to address a wide-range of issues, including establishment in 2002 of the Child Protection Committee that Blake chaired, and the Sexual Abuse Working Group of which Blake was a member. Identifies actions taken at the Church's 13th General Synod in 2004 as the culmination of efforts to implement

recommendations of the Child Protection Committee. Briefly describes events since the Synod, including resistance to newly enacted canons. Concludes: "Making the whole Church a safe place for children will require precedence being given to diocesan interdependence over diocesan autonomy. Rebuilding trust with those who have been abused, members of the Church and the wider community will depend on the extent to which the Church fulfils its commitment expressed at the 13th General Synod." Appendix; 49 footnotes.

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

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

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

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

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

Bland was one of 4 victims of childhood sexual abuse in the Roman Catholic Church who addressed the U.S. Conference of Catholic Bishops on Jun. 13 meeting in Dallas, Texas. The next day, the Conference approved its Charter for the Protection of Children and Young People. [See this bibliography, this section: United States Conference of Catholic Bishops (2002).] Text of his testimony. Describes the context of his abuse by a priest, and the impact on him. Recounts how after he became a priest, he told his offender's superior. The superior's response were a source of revictimization: "The sadness and hurt was in the sexual abuse, the anger is in [the superior's] failure to respond humanely, justly, or pastorally. This is what causes the dark shadow of suspicion over the entire church." The Church's negative responses extended to his family of origin. His religious community's response was also detrimental to him. This prompted him to leave the priesthood. His perpetrator was retained by the Church, and is a full professor and vice dean of a pontifical university. He recommends a policy of zero tolerance and that the bishops act

so that not all responsibility is put on victims. [See also this bibliography, this section: Clohessy, David (2002); Martin, Craig (2002); and Rohrbacher, Paula Gonzales (2002).]

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

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

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

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

\_\_\_\_\_. (2015-2016 / Shevat 5776). Judaism and sexual abuse: The need to speak out. *The JOFA Journal* [published by the Jewish Orthodox Feminist Alliance, New York, NY]. 13(2, Winter):6-7.

[Accessed 07/18/21 at the Journal's World Wide Web site:

<https://drive.google.com/file/d/1uQtjafSc7coaoWZQvsN7scjXMIwRTxxmiEUUUswwqjKMDALNuQd88BR52TAYxcqCHD3xPe4KMv7qUrSt/view>]

Blau "has served as *mashgiach ruhani*, senior spiritual advisor, at Yeshiva University [in New York, New York] since 1977." A very brief, magazine-style article. States that the absence of halakhic sources [i.e., Jewish law supplementing scripture] "acknowledging the seriousness of the different types of sexual abuse has led to the inadequate rabbinic response to the epidemic of accounts of abuse within the Orthodox community." Describes what he identifies as "[d]efense mechanisms clothed in religious terms" which have been used to hide the reality of sexual abuse by Orthodox members, including child sexual abuse and rabbis abusing their authority by "tak[ing] advantage of trusting women." Identifies the misuse of "*mesirah* (handing over), a term traditionally used for traitors who informed against fellow Jews to non-Jewish governments." Cites his experience with *batei din*, Orthodox religious courts, as the basis for calling it "a method

that does not effectively prevent and deal with cases of sexual abuse,” which renders the prohibition moot because the internal mechanism to stop the abuser does not exist. Notes that invoking only the prohibition of “*lashon hara*, slander,” as the basis to resist informing secular authorities is to ignore the accompanying part of Leviticus 19:16, “*lo ta’amod al dam re’ekha*, not acting to prevent hurt to others. Allowing the abuse to be covered up only leads to the child being further abused or more children being abused.” Regarding the assumption that the religious person who committed abuse has repented, *teshuvah*, he states: “The occasions when abusers have actually approached their victims and sincerely asked them for forgiveness are extremely rare.” States: “In many respects, the true desecration of God’s name is the misuse of *halakhah* to protect the perpetrators and not the victims.” Suggests “real halakhic issues to be explored here,” including: “What are the halakhic responsibilities of those who knew and didn’t report, and even covered up, the abuser’s behavior?”

\_\_\_\_\_. (2017). Sexual abuse in the Orthodox Jewish community: An analysis of the roots of the failure to effectively respond to the crisis. *Tradition: A Journal of Orthodox Jewish Thought*, 50(2, Summer):50-59.

Blau, an Orthodox Jewish rabbi, is the Senior Mashgiach Ruchni (spiritual guidance counselor), Yeshiva University and its Rabbi Isaac Elchanan Theological Seminary (RIETS), New York, New York. The title describes his brief discussion of factors. Focus is the sexual abuse of minors. Factors include: “...in many instances the form of the abuse did not fit into the categories of crime or sin described in traditional rabbinic sources.”; “The process of determining whether abuse has taken place is not simple.”; uncertainty as to steps to take if the determination is that abuse was likely to have occurred; lack of proper mechanisms within the Orthodox community, including inadequacies of the *beit din* (rabbinic court) format; community pressure on the victim and/or family members to not testify in cases adjudicated by the secular legal system, pressure which is related to Halakhic arguments which are misused or can be countered. Cites several cases involving incidents in Orthodox communities in the U.S.A. and Israel, the responses of which illustrate the factors discussed. A theme throughout is the need for “a change in attitude about the seriousness of the danger from abuse. It must come from the rabbinate but equally from the laity.” Lacks references.

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

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

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

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

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

Blumenthal is a professor of Judaic studies, Emory University, Atlanta, Georgia. In 1996, he taught Jewish studies at Gregorian Pontifical University, Rome, Italy: “This paper is part of a continuing conversation with colleagues and friends in Rome as well as elsewhere in the Catholic world. In the spirit of ongoing Catholic-Jewish dialogue, I offer the following reflections on the Jewish teaching on repentance and forgiveness...” Begins by briefly noting contrasts between



Judaism and Catholicism, and identifies 4 concepts not found in Judaism: confession of personal sin to a religious figure, penance prescribed by a religious authority, absolution, and reconciliation. Identifies *teshuvá* (repentance) as the key concept in the rabbinic view of sin, repentance, and forgiveness.” States that in Jewish tradition, “almost all agree that repentance requires five elements” which are recognizing one’s sins as sin, remorse, desisting from sin, restitution where possible, and confession. Briefly describes nuances of each element, and notes their interrelatedness. States: “Sinfulness is a very deep dimension of human existence and dealing with it calls upon all our spiritual, intellectual, emotional, and moral resources – even when we recognize that ceasing to sin is the base line of repentance.” In discussing forgiveness, notes 3 types in rabbinic thought and their links to *teshuvá*. For the most basic kind of forgiveness, *mechilá* (forgoing the other’s indebtedness), the person who was offended should offer *mechilá* if the offender has done repentance and it is sincere, thus “relinquish[ing] his or her claim against the offender. However, the person who was offended is not obligated if the offender has not completed *teshuvá* and is not sincere. The 2nd form of forgiveness, *selichá*, “is an act of the heart” that “achiev[es] an empathy for the troubledness of the other” and “is closer to an act of mercy than an act of grace.” The 3rd form is *tahorá* (atonement or purification), which “is a total wiping away of all sinfulness. It is an existential cleansing.” It is the ultimate form of forgiveness, and is granted only by God. Concludes by briefly applying the concepts to the relationship between Jews and the Roman Catholic Church. 6 references; lacks footnotes.

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

Reports that 3 years after his death at age 69, numerous Jewish women have come forward to “claim [Rabbi Shlomo Carlebach] sexually harassed or abused them.” Describes him as a musical genius who “took down the separation between women and men in his own synagogue, encouraged women to study and to teach Jewish texts, and gave private ordination to women before most mainstream Jewish institutions would... [He] also abandoned the Orthodox injunction that men and women not touch publicly.” Carlebach was born in Germany, moved to the U.S. in 1938 and began studies in strict Orthodox institutions in New Jersey. In 1994, he was sent by the Lubavitcher Rebbe as an emissary to lapsed Jews, but he objected to Orthodoxy’s strict separation of men and women, and left the Lubavitchers. In the mid-1960s, he established the House of Love and Prayer in San Francisco, California, “a commune-style synagogue that catered to a young hippie community.” Includes interviews with women who describe a common pattern of behavior committed by him against them when they were in early and later stages of adolescence and he was functioning in his religious role. Other women report a second pattern of behavior that constitutes verbal sexual harassment. Reports a female cantor’s account of a group of women in the Berkeley, California, area who attempted in the early 1980s to confront Carlebach on his sexual behavior toward women. Reports that a number of Jewish leaders were aware of reports of, and rumors about, Carlebach’s behaviors. Recent efforts to address the allegations include a healing process that was initiated by the Aquarian Minyan of Jewish Renewal in Berkeley, and involved providing “ ‘a listening space for those who felt they had been injured by boundary violations that occurred within a spiritual context.’ ” Briefly discusses the cognitive dissonance created by a spiritual teacher whose actions had positive effects for many and negative ones for others. Concludes by quoting one of his self-identified victims that the issue for the Jewish community is not about one man’s reputation, but is about truth and accountability for the behavior and that failure to address those is to “ ‘collude[e] in perpetuating that behavior and violence in our most spiritual center.’ ”

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

Briefly reports on several cases of alleged misconduct by Orthodox Jewish rabbis. Draws from articles from June, 2000, written by Gary Rosenblatt, editor of *The New York Jewish Week*, regarding “three decades of alleged misconduct by another popular rabbi, Baruch Lanner, a leader

in the National Conference of Synagogue Youth [NCSY], an arm of the Orthodox Union.” Rosenblatt talked to dozen former participants of NCSY programs who alleged “that Lanner kissed and fondled girls, repeatedly kicked boys in the groin, and in at least one incident took a knife to a young man.” Rosenblatt reported that the rumors of incidents were widespread for years, calling it “an open secret in some Orthodox circles.” While complaints were lodged with rabbis and Orthodox Union officials over the years, Rosenblatt reported that the complaints “were rebuffed or dismissed” and that complainants were never directed to inform a *bet din* (a tribunal of 3 rabbis). Blustain reports that Lanner has resigned and that some of his self-identified victims have gone to the police. She also notes that several cases in Chicago, Illinois, have emerged in 2000, including one involving “a teacher at one of Chicago’s Orthodox day schools, a rabbi, [who] had been sexually molesting boys.”

Board of the Leadership Conference of Women Religious. (2002). Statement regarding sexual abuse.

*Origins: CNS (Catholic News Service) Documentary Service*, 32(14, September 12):234-235.

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

Böhm, Bettina, Zollner, Hans, Fegert, Jörg M., & Liebhardt, Hubert. (2014). Child sexual abuse in the context of the Roman Catholic Church: A review of literature from 1981-2013. *Journal of Child Sexual Abuse*, 23(6, August/September):635-656.

Böhm is a research staff member, Department of Child and Adolescent Psychiatry and Psychotherapy, University Hospital of Ulm, Ulm, Germany. Zollner, a Jesuit priest in the Roman Catholic Church, is with Pontifical Gregorian University, Rome, Italy. Fegert is medical director, and Liebhardt is with, the Department of Child and Adolescent Psychiatry, University Hospital of Ulm. “This study aims to bring together the published research and inquiries into CSA [child sexual abuse] within the [Roman] Catholic Church in a systematic review, to differentiate between theory and evidence, and to identify gaps where further research is needed.” The heterogeneous literature encompassed 1981-2013 publications. Findings are reported from 5 countries: Belgium, Germany, Ireland, Netherlands, U.S.A. Most findings are based on the work of appointed, multi-professional commissions into cases beginning in 1940. Briefly presents findings on the topics of: CSA prevalence in the Church; individual factors of sexual offenders, including static risk factors, dynamic risk factors, and personality factors; institutional factors in sexual offending, including opportunity and social dynamics, which includes structural phenomena, failure of management, and differentiation among environments. Regarding the literature, the discussion section notes the use of different methodologies in the inquiries hampers drawing comparisons between countries. Regarding theories on causal factors for CSA within the Church, the discussion section notes that within the Church, “sexual offenses against children have largely been discussed in terms of individual factors and psychopathology, most notably in the context of pedophilia, hebephilia, and ephebophilia.” This discussion is noted as despite pedophilia not having been confirmed empirically “as a major causal factor in institutional CSA,” and despite ephebophilia not being a standard clinical diagnostic category. Concludes that the data sets from the reviewed literature “provide substantial qualitative information on offense dynamics. In particular, they highlight the role of social dynamics and institutional failures in the perpetration of CSA... ..there is a shortage of research regarding contributors at the level of the individual institution and amenability to change through intervention.” 62 references.

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

Born is active in the Uniting Church, Australia, at the parish and synod levels. Briefly describes the design and results of a Uniting Church workshop to help women and the Church “respond more justly and adequately to women who are sexually harassed” by male clergy of the Church.

Reports participants' reactions to experiences of being verbally and physically harassed, their analysis of attitudes and messages implicit in typical responses by Church leadership upon discovery, and their concerns. [A real contribution to the literature because of its substance and the rarity of a publication on this topic.] Lacks references.

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

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

Boyle, Patrick. (2014). How youth-serving organizations enable acquaintance molesters. *Journal of Interpersonal Violence*, 29(15, October):2839-2848.

Boyle is a journalist, former editor of national newspaper for youth workers, and author of a book "which examined sex abuse in the Boy Scouts of America (BSA). He is communications director of the Forum for Youth Investment," Washington, D.C. Without fully referencing an article published concurrently in the same issue, he utilizes its analysis and recommendations regarding sexual violations in youth-serving organizations. See this bibliography, this section: Lanning, Kenneth V., & Dietz, Park. (2014). Acquaintance molestation and youth-serving organizations. *Journal of Interpersonal Violence*, 29(15, October):2815-2838. Boyle "examines the key organizational patterns of behavior in relation to the findings of Lanning and Dietz" as a way "to better understand and combat acquaintance molestation in youth-serving organizations [(YSO)]." He describes "some common patterns of behavior among [YSO] staff (both paid and volunteer) that have enabled child molesting within [YSOs]." 5 patterns are briefly described: 1.) Staffers' faith in the organization blinded them to the likelihood of abuse. 2.) Organizations kept their staff ignorant about the abuse problem. 3.) When abuse accusations arose, staff gave the benefit of the doubt to the adult. 4.) When abuse accusations were confirmed, staffers did not know how to respond. 5.) Not knowing what to do, staff prioritized the protection of the organization. Uses examples of cases and incidents to illustrate each; while most examples are from his research of BSA cases, he cites examples from The Church of Jesus Christ of Latter-day Saints and Orthodox Judaism. 9 references.

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

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

all gay clients, including questions about CPSA.” Ends with a call for research: “Furthermore, interventions should be developed and tested for treating gay men and others with a history of CPSA.” 40 references.

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

Braucher is in Upton, Massachusetts. First person account. She was chairperson of her Unitarian Universalist congregation’s board of trustees in 1991 when she reported the pastor to the police after being informed of his actions against a minor in his care whom he had raped. He was found guilty and imprisoned. Prior to her being informed, she’d received a complaint of sexual harassment from one of his colleagues which prompted her and 2 others to request intervention from the Unitarian Universalist Association (UUA). They were told that no UUA services existed. None was forthcoming following the arrest or during the interim ministry period. Calls for a formal, organized response to congregations that experience ministerial sexual misconduct.

Brave Heart, Maria Yellow Horse. (1999). Gender differences in the historical trauma response among the Lakota. *Journal of Health & Social Policy*, 10(4):1-21. [Also published as: “Gender Differences in the Historical Trauma Response Among the Lakota.” Chapter 1 in Day, Priscilla A., & Weaver, Hilary N. (Eds.). *Health and the American Indian*. Binghamton, NY: The Haworth Press, pp. 1-21, 1999.]

Brave Heart is affiliated with the School of Social Work, University of Denver, Denver, Colorado. States at the outset:

“The Lakota (Teton Sioux) *historical trauma response* [italics in original] is a constellation of characteristics associated with massive cumulative group trauma across generations, at least since the 1890 Wounded Knee Massacre... Trauma response features include elevated mortality rates and health problems emanating from heart disease, hypertension, alcohol abuse, depression, and suicidal behavior. This article explores gender differences in historical trauma response among the Lakota and the correlation with health and mental health statistics... The concepts of a historical trauma response and historical unresolved grief are intended to be inclusive of massive, genocidal trauma across generations upon which life span trauma is superimposed.”

The opening sections are descriptions, based on published literature, of: Lakota historical trauma response features, traditional Lakota gender roles and relationships, comorbidities of the trauma response with other mental and physical health disorders, and gender differences in trauma response risk factors. Describes the findings of her study of her historical trauma intervention with “a group of 45 Lakota men and women service providers and community leaders focusing on the cumulative trauma response through a brief intensive psychoeducational group experience.” Self-report measures were administered at 3 intervals, and analyzed statistically. Among the experiences of the reservation-based sample: 59.1% participants were female; 82.4% of the males and 65.4% of the females had attended boarding school; males (85.7%) and 35.3% of females reported being hit physically in school; males (28.6%) and females (17.7%) reported being sexual abused at boarding school. [The specific boarding schools are not identified. However, her research described elsewhere matches the description of the participants in this study, and this later publication refers to church-operated residential school. See this bibliography, Section IIc.: Brave Heart, Maria Yellow Horse. (2000). *Wakiksuyapi*: Carrying the historical trauma of the Lakota. *Tulane Studies in Social Welfare*, 21/22:245-266.] Among the health findings reported: “A history of alcohol abused was affirmed by a larger number of men (94.4%) than women (73.1%).” Reports the affects participants experienced before and after intervention, including gender differences. The discussion notes: “Men - more fullblood Lakota in appearance and language - experienced greater trauma in boarding schools including more physical and sexual abuse and experienced greater sadness, survivor guilt, and shame as well as joy at T2 [data gathered at timepoint 2]... At the end of the intervention, men reported an increase in survivor guilt and shame as well as joy, suggesting an increase in affect tolerance and a decrease in psychic numbing as well as greater consciousness of trauma response features... Interestingly, the men’s avoidance of discussing boarding school trauma increased after the intervention. One possible explanation for this response among the men in this sample is the stigma and shame associated

with their more prevalent sexual abuse victimization, particularly for Lakota *wicasa* (men) who come from a legacy of warriors.” Concludes with consideration of the possibilities for, and challenges to, “healing the Lakota historical trauma response.” 73 references.

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

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

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

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

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

Brennan is an artist and has practiced Zen since 1975. Begins by noting the “serious self-examination happening in several [U.S.A. Buddhist] communities as a result of the sexual activities of their teachers, as well as a growing feminist awareness within American Buddhism...” In order to frame the issues of “power abuse, unquestioned authority and the oppression of women...”, she cites definitions of sexual harassment from U.S.A. legal sources and from policy documents from a U.S.A. university. Draws connections between those legal and policy definitions and experiences with spiritual teachers in Zen centers, including an incident in which a Zen teacher used “his role to indirectly elicit subtle sexual contact” through his physical contact with her during a 7-day *sesshin* or retreat. Working with sexual harassment as “essentially an issue of power”, she discusses the nature of power of teachers in spiritual communities, including the absence of adequate “systems of peer supervision, accountability, and grievance procedures.” Notes that the unchecked “hierarchical forms reflect the values of the feudal system of class division and of authoritarian control under which most spiritual traditions were founded...” Identifies another source of the spiritual teacher’s power as students who regard the teacher as infallible, always acting from an enlightened state, and as exemplifying perfection. Identifies as a “psychological blind spot” the Buddhist approach of downplaying “the importance of psychological and emotional understanding [which she feels] has also contributed to the problem of sexual misconduct.” It has also “led to unconscious, unwholesome behavior and to naivete in recognizing and dealing with these problems.” Discusses the question, “Why do women get involved in unhealthy sexual relations with spiritual teachers?”, and identifies a number of

contributing factors. Concludes: "...we must assume responsibility for ourselves by recognizing inappropriate sexual attention and by refusing to participate. We need to explore our illusions of teachers and practice, our dependency needs, and our unconscious motivations and desires that contribute to these situations." She recommends: "The meaning of the precept against sexual misconduct needs to be explored and its value reaffirmed." 10 footnotes. [See also the article in the journal that follows: Aitken, Robert. (1984).]

Brennan, Carol. (2008). Facing what cannot be changed: The Irish experience of confronting institutional child abuse. *Journal of Social Welfare and Family Law*, 29(3/4, September/December):245-263.

Brennan is identified as "formerly of Oxford Brookes University," Oxford, England. The article examines the Commission to Inquire into Child Abuse, which was established by the government of Ireland in response to cases of the physical, sexual, and mental abuse of children up to the age of 18 in government-funded and primarily Roman Catholic Church-administered orphanages, reformatories, and industrial schools. The Commission's statutory beginning was 2000, its inquiries completed in 2006, and its report is expected to be published in 2007. Traces the history of the "residential child-care system in Ireland [which] has traditionally been dominated by the Catholic Church." States: "There is little dispute now that these institutions were, at best, austere places. At worst, some were the scenes of extreme suffering. The true extent of the problems will be detailed when the Commission makes its final report." Divides the history of the Commission into 2 phases correlated to the chairpersons: "1) the Laffoy Chairmanship (1999-2003), and 2) the Ryan Chairmanship (2003 onwards)." Describes the statutory functions of the Commission and contentious issues raised "for almost four years: legal representation [of both survivors who were complainants and respondents] (regarding both costs and entitlement) and compensation for survivors." States that as part of compensation agreement between the Commission and Catholic entities, "[t]he religious congregations [which had administered the entities] had long indicated that they would make a contribution to overall compensation and ultimately an indemnity agreement was reached with the government." Contrary to early government estimates, "...by October 2006 there had been over 14,000 applications from almost half of the eligible former residents who were still living... The type of abuse complained of was predominantly physical, closely followed by emotional abuse, sexual abuse and neglect. The majority of witnesses had entered the care system when they were six-years-old or younger." The most prevalent reason given by witnesses for their testifying "was to help to prevent abuse in the future." The Commission's Investigation Committee "received submissions from 1,712 complainants concerning 62 institutions. Of these submissions, 77% pertained to 20 institutions. There were a total of 4,128 complaints against 1,195 alleged abusing individuals." The Christian Brothers, against which the largest number of complaints had been made, "launched a vigorous legal campaign against the Commission's power to name specific perpetrators." Traces 3 phases of the Investigation Committee's hearings. States: "In November 2006, after a break of almost six months, the Commission reconvened for a special Phase III hearing concerning what it described as the ongoing failure of the Christian Brothers to comply with requests for documents." Compares and contrasts the Commission to similar inquiries in Canada and Australia, noting the 4 main elements in each: apology, fact-finding, therapy, and compensation. The conclusion identifies some important, unanswered questions. 4 footnotes; 25 references.

Brewer, Dexter S. (1994). The right of a penitent to release the confessor from the seal: Considerations in canon law and American law. *The Jurist: Studies in Church Law and Ministry*, 54(2):424-476.

Brewer, a Roman Catholic priest, is a canon lawyer, judge of the Tribunal of Nashville, and pastor, Good Shepherd Church, Decherd, Tennessee. "This paper will first explore the thirteenth-century theological and canonical controversy surrounding the issue of whether a penitent can release a [Roman Catholic] priest from the obligation of the seal; next, it will provide an analysis of the presently codified law. Finally, it will consider American statutory and case law pertaining to waiver of the priest-penitent privilege... The paper confines itself to issues that relate directly to a penitent's ability to release a confessor from the obligation of the [confessional] seal." Notes that while 13th century scholastics were divided on the issue, "Medieval canonists followed the opinion of the majority of theologians in holding that the confessor may testify in court whenever

the penitent requests it.” Regarding the 1917 and 1983 versions of the Church’s Code of Canon Law, states that no canon “explicitly and directly asserts the penitent’s power or right to release a confessor from the obligation of the seal of confession, or that asserts how such a release is to be effected, or the effects of such a release.” After detailed review of the canons, he concludes: “That a penitent can release a confessor from the obligation of the seal of confession is the prevailing view [of commentators].” The section on U.S.A. civil law and privileged communication, or priest-penitent privilege, describes the many variations in state statutes regarding “the question of who possesses the privilege of confidentiality in the priest-penitent relationship...” – penitent, priest, penitent and priest, and neither. An example of a limited waiver circumstance involves a priest who “makes sexual advances” toward a woman during her confession. Regarding implied waiver, cites an Arizona case which “concerned a child molester who confided in a Mormon clergyman.” The conclusion section summarizes “four possible areas” in which conflict could arise: the penitent holds the privilege and the priest lacks statutory right to refuse to give testimony; implied waivers; limited waivers; death of the penitent. His position is that there is “no interest of the state that is so compelling as to justify” a priest revealing privileged communications. 180 footnotes. [While the context of sexual abuse in the context of a faith community is not the primary focus of the article, it is included in this bibliography because of its relevance to the issue of privileged religious communications.]

Brodie, Renée. (2010). Sexual abuse and the charismatic crisis: Dissension and downfall in the Canadian Kabalarians. *International Journal of Cultic Studies* [published by International Cult Studies Association], 1:13-26. [Accessed 07/23/21 at: <https://www.icsahome.com/articles/sexual-abuse-and-the-charismatic-crisis-brodie-ijcs-2010>]

Brodie is “is a tutor in Religious Studies at Athabasca University,” a public and primarily on-line university in Canada. Based on her doctoral dissertation, School of History, Philosophy, Religion, and Classics, University of Queensland, Brisbane, Queensland, Australia. Presents an analysis of “a rarely documented religious phenomenon: internal group dissension that leads to the breakdown of the charismatic authority and the downfall of a religious leader.” The group, which Brodie classifies as a New Religious Movement, is currently named the “Society of Kabalarians of Canada & Kabalarian Philosophy.” It was founded in Vancouver, British Columbia, Canada, in the early 1930s by Alfred J. Parker (1897-1964) who was followed by Ivon Shearing. Kabalarian Philosophy is described as a blend of Eastern and Western beliefs, principles, and thought. In 1997, Shearing was indicted on 20 criminal counts involving “sexual abuse and rape” of adult and teenage women who were his followers or children of followers, including a minor under 14 years of age. He was convicted on 12 counts. On appeal, some counts were stayed, and a retrial ordered on others. He was imprisoned, denied parole in 2003, and released in 2004 after serving two-thirds of his sentence. Uses the methodology of textual analysis to identify recurring themes in the witnesses’ testimony as recorded in trial transcripts. [Because a formal research format is not used, the article is not included in the qualitative research section of this bibliography.] Discussion of the themes is primarily based on Janet Liebman Jacobs’ conceptual model of former followers’ deconversion from cults. Describes Shearing as a charismatic leader who used the group’s teachings and his authoritarian role status to deny followers “the opportunity to question him” and to convince them “that it was their deficiency in understanding spiritual matters the opportunity to learn from his teachings.” States that “his devotees recognized their leader’s unique qualities, and attributed supernatural and extraordinary abilities to him as a result,” which “allowed [him] unparalleled control over the movement’s members... Members believed that Shearing was the sole figure who had a connection with the Truth...” Describes Shearing’s manipulation of a female member for his sexual gratification through use of “a ‘clearing ritual,’” which Brodie calls a therapy session. When the individual resisted following his directions, Shearing “attempt[ed] to threaten the devotee into [sexual] compliance...” States that his threat to deny her spiritual advancement unless she complied “was a devastating punishment. The threat reinforced his authority, while simultaneously silencing someone whose information about inappropriate behavior could have subverted his charismatic authority within the movement.” Another way Shearing maintained control was to describe “the world outside of the Kabalarian Philosophy as dangerous and precarious, especially for the young girls...” Traces the decline of

his authority as beginning in 1995 when “dissension spread throughout the movement as disenchanted women [who had been victimized] began to break the bonds of confidentiality” which Shearing had imposed: “As the feelings of uncertainty and confusion were starting to erode Shearing’s authority, the stability of the group began to deteriorate, which consequentially began to adversely affect group unity and cohesion.” In the conclusion, Brodie states: “Were it not for one brave woman who challenged Shearing’s charismatic authority and drew police attention to his criminal behavior, there would be no documentation of his systemic abuse or the better understanding of the breakdown of charismatic control.” 13 endnotes; 23 references.

Bruener, Cora C., Mattson, Gerri, American Academy of Pediatrics Committee on Adolescence, & American Academy of Pediatrics Committee on Psychosocial Aspects of Child and Family Health. (2016). [Clinical Report] Sexuality education for children and adolescents. *Pediatrics*, 138(2):e1-e11.

Breuner was chairperson, American Academy of Pediatrics (AAP) Committee on Adolescence, 2015-2016. Mattson was a member of AAP Committee on Psychosocial Aspects of Child and Family Health, 2015-2016. The introduction begins: “The purpose of this clinical report is to provide pediatricians with an update on the research regarding evidence-based sexual and reproductive health education that has been conducted since the original clinical report on the subject was published by the [AAP] in 2001.” The background section begins: “Children and adolescents with and without chronic health conditions and disabilities will benefit when they are provided with accurate and developmentally appropriate information about the biological, sociocultural, psychological, relational, and spiritual dimensions of sexuality... Sexuality education can be disseminated through the 3 learning domains: cognitive (information), affective (feelings, values, and attitudes), and behavioral (communication, decision-making, and other skills.)... Healthy sexuality is influenced by ethnic, racial, cultural, personal, religious, and moral concerns.” The section on the delivery of sexuality education is organized by the roles of pediatricians/health care providers, schools, and homes. Regarding the latter, the report states: “Health care providers, schools, faith-based institutions, the media, and professional sexuality educators are resources that guide and advise parents by providing training, resources, understanding, and encouragement.” Other sections include abstinence education, clinical guidelines for pediatricians, and online sexuality education resources, which is organized by the categories of school and community, health care providers, youth, youth with disabilities, and advocacy. 67 references. [While sexual boundary violations in the context of faith communities is not address, the clinical report is included in this bibliography because of its relevance for prevention, its wellness- and developmentally appropriate- orientations, its value as a resource for creating a culture of open communication, and the strength of its methodology of evidence-based recommendations.]

Brewer-Smyth, Kathleen, & Koenig, Harold G. (2014). Could spirituality and religion promote stress resilience in survivors of childhood trauma? *Issues in Mental Health Nursing*, 35(4):251-256.

Brewer-Smyth is affiliated with the College of Health Sciences, University of Delaware, Newark, Delaware. Koenig, a psychiatrist, is affiliated with Duke University Medical Center, Durham, North Carolina, and King Abdulaziz University, Jeddah, Saudi Arabia. “The purpose of this article is to provide an overview of the potential for religion/spirituality and faith-based influences on resilience in adult survivors of childhood trauma,” which includes adverse childhood experiences, which include child sexual abuse. The “main focus... is on the likelihood of spiritual/religious and faith-based environmental influences on biological and behavioral aspects of resilience.” The basis for the overview is computerized literature searches of the MEDLINE academic database which identified representative research articles for each of the major concepts of *stress resilience*, *psycho-neuroendocrine function*, *spirituality*, *religion*, or *other group characteristics*, and *violent behavior and spirituality*. The summary and conclusion section notes the limits of the current evidence-based literature and potential directions for further research. States: “Faith-based groups already in existence in the community may provide cost-effective posttraumatic support that could promote resilience and optimal mental health outcomes.” 60 references. [While not directly related to sexual boundary violations in faith communities, the article is included in this bibliography because of the relevance of its themes.]



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

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

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

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

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

Summary report. Bridgers, the convener and respondent, is with St. Thomas University, Miami Gardens, Florida. The presenter was Fr. Donald Cozzens, a Roman Catholic priest, John Carroll University, University Heights, Ohio. Cozzens' paper, Bridgers' response and the following discussion by session attendees "addressed constructive changes in the aftermath of the sexual abuse crisis in the United States [Roman] Catholic church. June 2007 marks five years since the bishops of the United States met to establish a review board on sexual abuse of minors by clergy... In this session a priest and a laywoman offered views on the Catholic sexual abuse crisis. This session focused on constructive responses, allowing the church to move forward, building community and fostering healing in the aftermath of this crisis." Reports that in his address, Cozzens identified factors that 5 years prior to 2002 had "compounded the scandal and crisis": 1.) a bishops' mindset that focused "on the wellbeing of the of the institutional church; 2.) a "feudal [Church] structure based on unquestioned loyalty and the need for security and protection." Reports that 5 years after 2002, Cozzens believes "diocesan representatives are more likely to focus on pastoral care of the victim, notification of proper authorities, appropriate responses to the accused priest, and the canonical rights of the accused." Bridgers' response "claim[ed] the central issue was the capacity to absorb the suffering and learn from it." She "argued [that] those confronting traumatic events must always make a moral decision whether to remain in relationship with the survivor." She suggests that bishops have utilized the stream of authority in Church history that is dogmatic, Episcopal, and hierarchal, and that another be utilized, "the mystical, prophetic and liberatory stream – [that] emerges from injustice or

suffering... By forging an alliance with survivors of trauma and abuse, she suggested, the traumatized church can recover its own mantle of authority.” Lacks references.

Briggs, David. (2001). No longer silent. *The Christian Century*, 118(11, April 4):7-8. [A longer version of this article is on the Newhouse News Service World Wide Web website:

<http://www.newhouse.com/archive/story1b31901>]

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

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

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

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

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

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

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

Broyde, Michael J. (2001). Informing on others for violating American law: A Jewish law view. *Jewish Law*. [Accessed 02/07/15 at the World Wide Web site of *Jewish Law*:

<http://www.jlaw.com/Articles/mesiralaw2.html>]

Broyde, a rabbi, is an associate professor of law, Emory University School of Law, Emory University, Atlanta, Georgia, and the academic director, Law and Religion Program, Emory

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

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

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

Brushwyler, L. Ronald. (1996). Staying in Bounds: Professional Boundaries for Clergy. Westchester, IL: The Midwest Ministry Development Service, 3 pp. [Accessed 02/22/16 at: <http://www.midwestministrydevelopment.org/pdf/Staying-In-Bounds.pdf>]

Brushwyler is executive director, The Midwest Ministry Development Service. Discusses the topic of professional boundary issues for clergy based on a model of “a continuum from subtle, almost imperceptible violations, to obvious, legally punishable behavior.” States: “Unquestionably, sexual misconduct by clergy needs to be identified and dealt with directly and responsibly by church officials.” Bases a definition of professional boundaries on Marilyn R. Peterson’s *At Personal Risk: Boundary Violations in Professional-Client Relationships*. States: “...a boundary violation occurs when a pastor places his or her needs above those of the parishioner.” [italics in original] Citing Peterson, 4 “key ingredients in a boundary violation” are identified: roles between pastor and parishioner are reversed; the parishioner is placed in a double-bind; the pastor’s true agenda is kept secret from the parishioner; the pastor uses professional privilege to pursue personal goals. States: “Identifying a boundary violation is difficult because the violation usually involves a process of interactions rather than a single event.” States that as a professional, it is the pastor’s responsibility “to monitor his or her behavior and be aware of the early danger signals,” 7 of which are listed. Lists a summary of 9 characteristics of boundary violations. Identifies 4 preventive steps for clergy: uncompromising self-honesty; be in accountable relationships to respected peers that offers “intentional supervision”; maintain relationships and interests beyond ministry; remember that ministry is in response to a call from God, and not as a means to personal ends. 13 suggested readings.

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

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

Bryant-Davis, Thema, Ellis, Monica U., Burke-Maynard, Elizabeth, Moon, Nathan, Counts, Pamela A., & Anderson, Gera. (2012). Religiosity, spirituality, and trauma recovery in the lives of children and adolescents. *Professional Psychology: Research and Practice*, 43(4, August):306-314.

Bryant-Davis is associate professor, psychology, Graduate School of Education and Psychology, Pepperdine University, Encino, California. Ellis is a Ph.D. student, Graduate School of Psychology, Fuller Theological Seminary, Pasadena, California. Burke-Maynard and Moon are Psy.D. students, Graduate School of Education and Psychology, Pepperdine University. Counts is a Ph.D. student, clinical psychology, Pepperdine University. Anderson is a Ph.D. student, Pepperdine University. Noting the “limited body of literature which considers the religious and spiritual coping strategies of child and adolescent trauma survivors,” they present their “explor[ation of] the current literature to provide [mental health] clinicians with an understanding of culturally competent ways of utilizing religion and spirituality when working in treatment with children and adolescents who have experienced or are experiencing a traumatic event.” They “refer to spirituality as the inward individual experience and religiosity as the community experience.” Topical sections include: children’s religiosity and spirituality defined; religiosity and spirituality as protective factors during adolescence; trauma’s effect on spirituality and religiosity; spiritually and religiously oriented treatment suggestions; challenges to incorporating religion and spirituality in mental health care. Cites research which shows that “[p]arental attachment has a positive mediating affect between verbal and physical abuse and the abused child’s relationship with God,” but “this relationship is not seen when abuse suffered is sexual. Research has suggested that a child’s concept of God and attachment to God may be damaged when sexual abuse occurs.” States: “Abuse by trusted religious figures can lead to debilitating spiritual trauma as well as emotional and psychological trauma for the child,” citing the works of Thomas P. Doyle and Donald F. Walker. Also very briefly addresses abuse by a religious parent, and notes that “[r]eligious objects or texts may act as a trigger for some abused children.” Gives clinical suggestions for the use of religion in psychotherapy as counters to religious-related child abuse.” 78 references.

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

Tells her reactions to learning of her husband’s sexual relationships as a pastor with parishioners in a series of churches over 14 years. Refers to these relationships as ‘affairs’ and identifies circumstantial factors that in her analysis lead to a pastor’s (implicitly male) vulnerability. Poignant descriptions of the losses she experienced as a secondary victim. Offers practical advice

for spouses of clergy, i.e., wives, and for clergy, i.e., husbands. Regardless of the framework for her analysis, the story of the spouse of the offender is rarely found in the published literature.

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

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

Bullis, Ronald K. (1990). Child abuse reporting requirements: Liabilities and immunities for clergy. *The Journal of Pastoral Care*, 44(3, Fall):244-248.

Bullis is acting head of staff and associate for pastoral care and counseling, Tuckahow Presbyterian Church, Richmond, Virginia. “This article is designed to alert clergy and pastoral counselors to the role of child abuse reporting requirements in their pastoral and counseling ministries. The author will outline the rationale for child abuse reporting statutes, discuss the definitions of ‘child abuse,’ note the ‘spiritual healing exception,’ and help clarify how and when the laws include clergy and pastoral counselors. Additionally, immunities for reporting acts of child abuse will be explained as well as how penalties can be imposed for those who fail to comply with the statutes.” Regarding clergy and pastoral counselors as mandated reporters, notes the vague wording of many U.S.A. states’ statutes. Regarding immunities, identifies 2 types – absolute and conditional, the latter of which is conditional on the reporter acting “‘in good faith,’” i.e., without malice. Concludes: “Clergy and pastoral counselors need to know their legal rights and responsibilities under their state’s child abuse reporting laws.” 13 footnotes

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

Bullis is pastor, First Presbyterian Church, Hopewell, Virginia, and has a law degree; Mazur is a lawyer, Federal Emergency Management Agency, Washington, D.C., and is ordained in the United Church of Christ. Very brief, magazine-style article; non-technical overview. 1st section discusses employment law and the doctrine of vicarious liability in relation to sexual harassment and religious institutions. Notes differences in case law between U.S.A. states. Calls for prevention practices and education. Lacks references.

Burton, M. Garlina. (2010, June 14). [A UMNS Commentary] United Methodists need to face abuse crisis. Unpaginated. [Accessed 09/11/17 at the World Wide Web site of The United Methodist Church: <http://archives.gc.org/bitstream/handle/10516/1244/8437677.thm?sequence=1>]

Burton is “top executive of the Commission on the Status and Role of Women of The United Methodist Church.” States at the outset: “...lest the rest of us in the religious community yield to the temptation to sit in smug and detached judgment of our brothers in the [Roman] Catholic hierarchy, let’s consider the plank in our own eyes.” States: “In The United Methodist Church, adjudicating cases of sexual misconduct by clergy as cost us \$100 million in the past 10 years alone. (And those are just the cases we know about. There is no central repository for such records...) Beyond that, so far in 2010, the churchwide Commission on the Status and Role of Women has field 40 complaints of alleged sexual abuse against women, children and men by United Methodist clergy and laity in ministerial/church leadership roles... As in the Roman Catholic situation, too often we protect bad pastors by simply moving them to new assignments, we don’t communicate well with affected congregations and we neglect and marginalize those who are abused – sometimes even ostracizing and punishing ‘whistle blowers’ for reporting misconduct.” Comments briefly on 6 steps to be taken by Christian communities for reclaiming

moral authority: 1.) "Confront sexism, ageism and racism." 2.) "Remove errant pastors. Period." 3.) "Support and reward good pastors." 4.) "Engage laypeople in prevention." 5.) "Use nonnegotiable, binding churchwide policies, procedures and adjudication." 6.) "Confess our sins publicly and then make it right."

Bush, Joseph E. (2003). Pastoral confidentiality. *Business & Professional Ethics Journal*, 22(4, Winter):67-92.

Bush is "Associate Professor, Life and Leadership of the Congregation, United Theological Seminary of the Twin Cities, New Brighton, Minnesota. States at the outset:

"This essay affirms the importance of maintaining confidence in pastoral ministry, but it argues against the elevation of confidentiality as an absolute principle in all pastoral contexts. Instead, three criteria are suggested that can be used to clarify the stringency of confidentiality in particular circumstances. These three criteria are concerned with the nature of the 'promise,' 'ownership,' and 'vulnerability.' Moreover, regardless of the degree of stringency for confidentiality in any situation, this essay emphasizes that both the keeping of secrets and the sharing of secrets should be done within a context of care – against a backdrop of nonmaleficence."

Differentiates confidentiality as a concept from the concepts of privacy and privilege. The introductory section significantly draws upon the work of philosopher Sissela Bok, particularly her 1984 book, Secrets: On the Ethics of Concealment and Revelation. The remainder of the essay "evaluates the ethics of pastoral confidentiality with reference to these dimensions of confidential relationships: promises of confidentiality, ownership of information, and protection of power." Bush identifies a number of issues in relation to various contexts of pastoral ministry, which include: lack of explicit agreement about the nature and content of the material communicated to clergy, which leads to lack of clarity about clergy obligations; popular assumptions about the role of clergy in relation to confidentiality; parishioners' indirect communication of sensitive content; dual role relationships of clergy. Consideration of the dimension of information includes: the category of gossip, described as "secrets shared and kept about other people."; inadvertent gossip by a pastor who seeks "to involve others in ministering to the person being discussed."; clergy revealing confidences based on "their own desire for community and support." Bush states: "The obligation of the pastor to maintain confidentiality strengthens to the degree that the request is being made by the legitimate owners of the information. It weakens to the degree that the request is being made in order to form an alliance of secrecy about third parties." Discusses the required confidentiality regarding information disclosed in sacramental confession in certain religious denominations. He accepts the position of those, including Marie Fortune, who advise that a priest withhold absolution from a confessed abuser of a child until the offender reports to authorities, an act which would demonstrate the offender's repentance and change. Regarding power, he endorses the consequentialist ethical position of Richard Gulla, Marie Fortune, and Ronald Bullis and Cynthia Mazur that a duty to preserve pastoral confidentiality does not outweigh a pastoral duty to prevent harm. Cites the example of situations involving child abuse, stating: "The prevention of harm to children should receive priority... When the power of secrets turns to protecting or hiding abusive power, confidentiality itself loses much of its very justification. 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." While 66 endnotes are listed, the 65th is omitted.

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

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

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

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

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

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

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

Butler is a California-based freelance writer. 1st person discussion about Buddhist teachers in the U.S.A. who sexualized relationships with students. Cites cases involving: Vajra Regent Ösel Tendzin, leader of Vajradhatu community, the largest branch of Tibetan Buddhism in the U.S.A. that was founded by Chögyam Trungpa Rinpoche; Richard Baker-*roshi*, head of the San Francisco Zen Center, San Francisco, California; and, Chögyam Trungpa Rinpoche. Also briefly discusses reactions of the leadership of the centers and communities upon discovery, and the consequences for students. Identifies 4 elements common to the various communities: "Patterns of denial, shame, secrecy and invasiveness reminiscent of alcoholic and incestuous families; soft-pedaling of basic Buddhist precepts against the harmful use of alcohol and sex; an unhealthy marriage of Asian hierarchy and American license that distorts the teacher-disciple relationship; and a tendency, once scandals are uncovered, to either scapegoat the disgraced teachers or blindly deny that anything has changed." A sidebar briefly describes the significantly negative psychological impact of a sexualized relationship on a student at the San Francisco Zen Center, and briefly quotes Petter Rutter who comments about the nature of the negative outcomes of such relationships. Another sidebar cites examples of "abuses of power and silent collusion in sexual exploitation [that] occur not only in Buddhist communities, but in Western psychiatric settings and other religious communities as well." In conclusion, she observes that there is a lack of rituals that "allow [Buddhist] communities to acknowledge these communities and to heal them... After full acknowledgment and restitution, forgiveness might be possible and healing begin."

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

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

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

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

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

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



effective when its highest value is secrecy. *Crimen sollicitationis* was never promulgated in any meaningful way.”; 2.) That “when changes are made in the law..., the revision needs to be clearly announced and explained – even when the explanation brings to light the fact that the legal system was not functioning properly before... Secret law serves no one.”

Cagney, Mary. (1997). Sexual abuse in churches not limited to clergy. *Christianity Today*, 41(11, October 6):90. [Also available on World Wide Web: <http://www.christianityonline.com/ct/7tb/7tb090>]

Brief magazine-style report based on a 1996 survey of 1,700 congregations by *Church Law & Tax Report*. [See this bibliography, Section II.d.: Hammar, Richard (1996).] In 1995, .8% of the respondents reported allegations of sexual molestation against children; in 1996, the rate was 2%. Background screening was conducted by 36% of the respondents; 27% conducted criminal-record or employment-history background checks. The survey reports that of offenders against children: 50% were volunteers; 30% were paid staff, including clergy; and, 20% were other children. Reports importance of screening programs and background checks for employed staff and volunteers. Also briefly reports on the growth of peer counseling in churches as another source of risk potential.

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

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

California Yoga Teachers Association. (No date). California Yoga Teachers Association Code of Conduct. Lacks pagination. [Accessed 02/10/08 at the World Wide Web site of the Association: <http://www.yogateachersassoc.org/ethics>]

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

Callahan, Michael James. (1976). [Article] Historical inquiry into the priest-penitent privilege. *The Jurist: Studies in Church Law and Ministry*, 36(2):328-337.

Callahan is identified as with the Archdiocese of Detroit, Detroit, Michigan. He traces the history of the introduction of the “priest-penitent privilege” into U.S.A. law, which he describes as basically “exclude[ing] as incompetent evidence of any communication given to a legitimate minister during a discipline or sacramental activity that is a part of that religion’s discipline or belief.” States: “The goal of this study is to learn how the privilege came into American jurisprudence in light of the assertion by [John Henry] Wigmore [in his influential 1904 treatise on evidence] that the privilege was unknown at [English] common law.” No fewer than forty-six of the fifty states recognize the privilege by statute.” Briefly examines the terms “discipline,” “communication,” “penitent,” and “minister” as defined by case law. Regarding the “first known American case that covers the privilege,” *People v. Daniel Phillips* (1813) in New York, New York, Callahan provides biographical information about William Sampson, an Irish-born attorney and son of a Church of England priest, whose arguments on behalf of the privilege were integrated into the court’s decision. Describes Sampson as reflecting an anti-English sentiment and who “without hesitation criticized any blind acceptance of British common law,” a position that aligned him with the 19th century legal reformers known as “codifiers.” Cites Sampson’s publication of his argument and the opinion in a pamphlet, *The Catholic Question in America*, as a factor extending the influence of his position on the privilege. Also cites 19<sup>th</sup> century legal publications’ inclusion of the *Phillips* case as extending the influence. Speculates that Sampson “glean[ed] the privilege from his forced contact with French law” during travel in France. Concludes: “The reception of the priest-penitent privilege would help drive deeper the wedge between English and American law.” 23 footnotes.

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

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

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

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

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

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

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

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

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

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

Carr, Louise. (1996). Feminist theological approaches to (the) sexual abuse of children. *Feminist Theology*, 4(12, May):21-42.

Carr is not identified. Primary context is England. States at the outset: "The majority of people are more comfortable believing that sexual abuse of children is an imaginary phenomenon or else the product of over-zealous medical or social workers than accepting the reality. For to accept the violation of children is to feel double betrayal: the betrayal of innocence and the betrayal of authority... For Christian churches it is a reality that individuals who have been sexually abused will be looking for a response from the institution and from their fellow Christians. To date the church has not responded well... Clearly it is time for Christianity to seek constructive ways to break the silence it has held on sexual abuse... Here we shall look at how feminist biblical approaches might contribute to such a breaking of the silence and reconstruction... ...we shall also look at how the silence in liturgy and worship might be broken and at aspects of pastoral care." Traces ways that scriptural texts "have been held to legitimize physical violence to women and by the same process abuse of children." Advocates the use of "a feminist liberation model of biblical criticism" as the basis for the insight that scripture is a source of truth and revelation, and also of violence and domination. Among the methods of feminist biblical criticism cited are literary, "a method of study [that] enables the breaking of the conspiracy of silence," "a method [that] begins to expose the dangers of human power relationships and to show that these are part of the human condition and known to God," and a method that "gives place and voice to the abused [women] by rediscovering their place in biblical history." Also draws on feminist theological

analyses of Christology. Citing the need for churches “to change our praxis,” discusses how liturgical worship resources can function to introduce “the pain and brokenness of abuse into the worship of the Church,” which is “an acknowledgment [that] is the beginning of enabling abuse survivors to believe that they have a place within the community of Christians.” Continues by discussing “the pastoral role of the Church towards those [adult survivors] abused [sexually] as children.” Noting interpretations of scripture and churches’ doctrines that do not address survivors’ spiritual needs, states: “...effective pastoral care needs to be able to address these issues of doctrine and to hear the deep fears and anxieties of survivors as they struggle with a faith they may feel has failed them.” Also notes: “As sexual abuse is an issue not of sexual behaviour but of power, theology which examines the role of power within society clearly has an important role to play.” Very briefly discusses issues related to male survivors and female perpetrators. Closes with an unattributed liturgy for healing. 52 footnotes.

Carr, Thomas F. (2011). Clergy sexual abuse. What we have learned from survivors and family members. *Family Therapy*, 10(6):34-37.

Carr is a licensed marriage and family therapist in Natick, Massachusetts, “who has worked for more than twenty five years in the field of child abuse and neglect.” Very briefly reports on his experience with the Pastoral Response Assistance Team, Inc. (PRATI), “a voluntary multidisciplinary team of clinicians, lawyers, religious women and others... based in Boston, Massachusetts,” which has worked for 18 years with people and parishes affected by the “crisis” in the Roman Catholic Church related to “clergy sexual abuse” of minors and the hierarchy’s response to the discovery of offenses. Calls the PRATI paradigm “a ‘family’ approach” based on “the belief that anyone involved with the parish and dealing with the crisis should be included in the discussion.” States that services were “extended to both the alleged perpetrator and the victim(s).” Calls the work as “[c]hiefly... psycho-educational.” Identifies “treatment issues that arose that the team felt were significant and would assist Marriage and Family therapists in working both with individuals and in institutional settings.” Issues include: media involvement; survivors’ advocacy groups; counseling and other clinical treatment modalities for survivors; triggers of traumatic memories; *context of time*, i.e., relevant factors related to time, like the developmental age of the survivor when the abuse occurred, or what clinicians knew about sexual abuse; differentiation of mental health issues from spiritual issues. Concludes by stating: “Perhaps the most difficult issues that the clinical part of the team had to deal with is the multifaceted issues of forgiveness, sin, and responsibility. In the case of the clergy sexual abuse it seemed that survivors were able to grasp the fact that the perpetrators retained responsibility for the actual abuse, but the Church’s unwillingness or inability to search for and reach out to survivors, especially those who may have left the church directly because of the abuse only reinforced the feeling that in some ways they must still be at fault.” 8 references.

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

Carrell, a licensed marriage, family, and child counselor, is associate clinical director, Redwood Family Institute, Eureka, California. Magazine-style article. Addresses the counseling of “children who are victims of sexual abuse by counselors and clergy [which] involves some special skills, because of the dynamic of betrayed trust by a highly placed person.” States: “There is an added burden in helping children who suffer abuse from clergy, because the whole question of God’s involvement becomes critical.” Based on Ronald Summit’s 1983 article on child abuse accommodation syndrome, describes 5 interrelated states of abusive interaction which illustrate the dynamics of child sexual abuse: grooming, sexual activity, secrets, disclosure, and suppression. Very briefly notes the impact on children when the offender is a person associated with God by citing anecdotes from child victims. States that the treatment process must respect the 5 interrelated stages, and that numerous clinical models address 2 phases – crisis intervention and treatment. Lists options employed by therapists: group therapy for children, group therapy for adolescents, family therapy, and individual therapy. Lists treatment issues that are critical in

the healing process for a child abused by a clergyperson or Christian counselor: “Feelings of ambivalence toward the offender... Struggles with the image of God... Fear and anxiety... Guilt and low self-esteem... Trust and role confusion... Anger and depression... Difficulty in talking about the abuse... Preoccupation with sexual issues.” 2 endnotes.

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

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

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

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

dependent followers all provide the context for familial style of coercion.” Types of coercion of a sexual nature cited in relation to alternative religions include: the Rajneeshees, Chogyam Trungpa Rinpoche, Ösel Tendzin and the Vajradhatu International Buddhist Church, Da Free John, Swami Muktananda, Zentatsu Baker-*roshi* and the San Francisco Zen Center, and Charles Dederich and Synanon. Concludes that each of theories of family abuse “contributes toward understanding coercive dynamics in alternative religions.” Their intent is “not only to enhance the familial analogy but also to develop a more theoretically grounded understanding of coercion and abuse in alternative religious groups.” The social structural approach “affirms a social process approach to familial coercion against a purely psychological treatment of the issue.” The systems approach “suggest analysis of multiple factors for control and conflict in its ‘multitheoretical’ emphasis” and “highlights followers’ participation in producing conflict.” Feminist theory “clearly emphasizes the patriarchal authority of alternative religions’ leaders” and “underlines the role of participants’ perception in maintaining abusive situations. It does so in the context of identifying the negative consequences that arise from the power of controlling husbands or leaders.” States: “In short, the merging of cohesion and coercion frequently results in victims believing that apparently abusive events are either justified or not actually abusive.” 89 references.

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

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

Casey, Patricia R. (1996). Sex and power in the church. *Doctrine and Life*, 46(1, January):66-74. Casey is a professor of psychiatry, University College, Dublin, Ireland. Discusses the clinical “view of a link between sex and power” in the context of child sexual abuse committed by Roman Catholic priests in Ireland. Notes the public incredulity upon discovery as based in the “dissonance between the priest’s calling to be another Christ, and the depravity of paedophile actions...” as well as the perception of priests as educated and therefore “...surely, we think,... must be insightful about their behaviour and be in a position of rectifying it.” Explores “three aspects to the discourse about sexual abuse and power within the Church.” 1st is the pathogenic theory that the Church is inherently pathological, attracts abusers, and so generates the abuse. The view integrates celibacy as a contributing factor. Concludes there is no evidence “to support the hypothesis that certain professions preferentially attract those with sexual deviations or that the priesthood in particular does or did attract a disparate number of such people.” The 2nd view “holds that the abuse itself is a seeking after power [by an individual]” or is “alternatively a circumscribed, albeit uncontrollable, sexual urge.” Confirms clinically the role of “feelings of power coupled with the sexual gratification afforded by the sexual act itself” in those who are abusers. The 3rd view “proposes that the powerful position of the Church has lead to a policy of concealment and defensiveness.” Concludes that, at best, the Irish Church’s response was naïve. States: “For the future, the Church has to develop and make public a clear policy in relation to dealing with complaints, reporting to child-care agencies or the Garda, and payment to victims.” Very briefly recommends suspension of accused priests pending an investigation, restitution to victims, screening of those seeking to enter the priesthood, and better training of priests regarding sexuality. Lacks references.

Cashmore, Judy, & Shackel, Rita. (2014). Gender differences in the context and consequences of child sexual abuse. *Current Issues in Criminal Justice*, 26(1, July):75-104.

Cashmore and Shackel are associate professors, Sydney Law School, The University of Sydney, Sydney, New South Wales, Australia. The article reviews the research literature regarding gender differences in the dynamics of child sexual abuse (CSA) and the sequelae for female and males who were victimized. Notes at the outset: “As a result of inquiries in a number of countries that have revealed the extent of abuse against boys in church-based institutions and sporting and other recreational settings, it is now clear that boys, like girls, experience [CSA] at significant rates. In clergy-perpetrated sexual abuse, for example, the victims are much more likely to be boys than girls.” Regarding prevalence rates by gender of those abused: while noting methodological problems due to underreporting, and to the construction and administration of surveys, concludes: “Overall, there is a consistent picture of a higher prevalence of sexual abuse against girls than boys...” Quotes the 2014 *Interim Report* of the Australian Royal Commission into Institutional Responses to Child Sexual Abuse, which estimates that “one in three girls and one in seven boys in Australia have experienced some form of [CSA] in their lifetime.” Regarding the dynamics of CSA of girls and boys: cites studies point to some qualitative differences in the experiences of girls and boys. For example, adolescent boys are more likely to have a female perpetrator which raises questions about the social construction of identity and the nature of the abuse: is the abuse “seen as a ‘rite of passage,’ rather than abuse”? For example, is there a “perceived homosexual dimension of same-sex molestation, which may manifest in feelings of guilt, shame and confusion about their sexuality”? These factors have implications for disclosure and the impact of the abuse on the survivor. Notes that girls are more likely to experience intrafamilial abuse, while boys are more likely to experience extrafamilial abuse. Also notes: “In both intrafamilial and extrafamilial abuse where perpetrators are trusted members of the family or members of the church or other institutions, the likelihood of disclosure is lessened and the severity of the impact heightened.” Regarding age gaps between the offender and the victim, notes that boys are more frequently abused by an offender within 5 years of age. States: “There is some evidence that the sexual abuse of boys may involve more violence and physical harm, and that adolescent boys are more likely than girls to be victimised by multiple perpetrators... In some studies, boys have been found to be more likely than girls to experience repeated penetrative acts, oral intercourse, anal-genital contact and masturbation. Both the presence of violence or threatened force and abuse involving more invasive acts have been linked to greater psychological distress and more adverse mental health outcomes.” They conclude: “These findings indicate that the sexual abuse of boys and girls appears on some indices to be qualitatively different... It is clear... that many of the abuse characteristics that are common in [CSA] perpetrated against boys are linked with adverse outcomes.” Identifies factors of masculinity which can affect CSA of boys as being perceived as less abuse than CSA of girls: “These perceptions are also less likely to underpin the consistently reported pattern of differences between male and female ‘victims’ in disclosing sexual abuse.” Regarding disclosure of CSA, notes: “While there are some similarities in the pattern of disclosures for males and females, most notably a tendency towards non-disclosure and delayed and indirect disclosure, the research also points to some significant gender differences. The main differences are that males are less likely than females to disclose [CSA] at the time of abuse, and that when they do disclose, they take longer to do so, and make fewer and more selective disclosures... Similar patterns are also evident in relation to church-related abuse, with males taking significantly longer than females to disclose their abuse.” Notes: “A potentially powerful influence on the disclosure experience and the sequelae of [CSA], however, is the reaction of the person to whom disclosure is made and the availability of positive social support and assistance. Girls and women generally receive more positive social reactions and are likely to receive more social support from their families than men.” Regarding the sequelae of CSA, they state: “A large body of research since the 1980s presents a consistent picture of significant links between a history of [CSA] for many victims, irrespective of gender, and a range of adverse outcomes both in childhood and adulthood. These cover social, sexual and interpersonal functioning, as well as mental and physical health outcomes, and poorer economic and educational outcomes. Survivors of [CSA], and particularly women, also face heightened risk of re-victimisation of diverse kinds (not just sexual re-victimisation) during their lifetime. Not all victims experience these difficulties, however, and determining causality and any mediating links between [CSA] and later childhood experiences, individual characteristics, subsequent life circumstances, and community and societal attitudes and responses need to be taken into account and may play a role in buffering

or boosting the likelihood of adverse outcomes. Regarding gender differences in the sequelae of CSA state, they state: “Overall, the picture, especially from the meta-analyses, is that for the most part, there is no significant difference or ‘moderating effect’ of gender in the mental health and psychosocial functioning of male and female survivors of [CSA].” Their conclusion: “It seems clear, then, that male and female victims and survivors of [CSA] experience the aftermath of sexual abuse, both in terms of disclosure and the short and longer-term outcomes, in ways that are both similar and different... Gender can influence an individual’s risk of being sexually abused, by whom, the nature of and circumstances of the abuse, the decision to disclose and the process of telling, and the likelihood of receiving support and counseling.” The appendix consists of 2 tables: prevalence studies of CSA in Australia and meta-analyses, and studies reporting gender differences in outcomes of children who were sexually abused. 14 footnotes; 157 references.

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

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

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

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

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

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



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

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

Chan, Christopher, & Scott-Ladd, Brenda. (2014). The Judas within: A look at the sexual abuse crisis in the Catholic Church. *Ethics & Behavior*, 24(4, July):326-339.

Chan, is with the School of Human Resource Management, Faculty of Liberal Arts & Professional Studies, York University, Toronto, Ontario, Canada, and the Faculty of Law and Business, Australian Catholic University, North Sydney Campus, Sydney, New South Wales, Australia. Scott-Ladd is with the School of Management, Curtin University, Perth, Western Australia, Australia. They state: "The sex abuse scandals [in the Roman Catholic Church] provide a suitable context for studying the ethical lapses and behavior of the culprits (in this case, those who committed the acts and those who knowingly transferred the culprits around instead of removing them from active ministry) in the sense that they breach the sacred trust between a religious leader and a parishioner." They apply 3 theories "to help analyze the Charter [Charter for the Protection of Children and Young People] as adopted by the United States Conference of Catholic Bishops (USCCB) in 2002 and revised in 2011] that is implemented by the USCCB to prevent future abuses." They give an overview of the Charter, stating that it "contains sufficient material to analyze its efficacies in dealing with future problems." The 1st theory, Normal Accident Theory (NAT), is described as using a premise "that organizations with highly complex and tightly coupled processes are more likely to be vulnerable to accidents." They emphasize that NAT considers accidents "to be a normal part of daily work, life, and structures. Hence, rules and policies are needed to place boundaries around the potential incidents/accidents." 4 paragraphs discuss NAT in relation to specific Articles of the Charter. They note that "NAT adopts a critical approach and argues that competing political agendas between various stakeholders could militate against any genuine attempts at learning to improve after an accident." They repeat their analysis of the Charter by using High Reliability Theory (HRT), "which is predicated on the premise that certain processes can be implemented to make an organization more reliable and less prone to error." Differentiates NAT and HRT by describing "NAT as tend[ing] to focus on the interactions between circumstances and key elements with an aim to restructure how these factors interact at the point of the incident... whereas HRT take a more predictive approach by evaluating the processes that could lead to, or indeed have contributed to an incident, and to prevent this from occurring." The 3rd theory, Systems Theory (ST), is described as "a multidisciplinary approach of viewing an organization as an entity that is made up of interdependent and interrelated parts... the notion of [ST] is that any one part of a system affects other parts." They emphasize ST's "reliance on feedback to inform decision making." Regarding the Charter, their analysis is "policies, rules and culture are important subsystems" which can provide feedback to achieve an outcome of safety. In the discussion section, they state that "these frameworks offer unique

insights into the strengths and limitations of the Charter.” They make recommendations for practices which would, they assert, make improvements: “The strategies suggested throughout this article provide some very practical, structural, and procedural suggestions for managing [the Church’s] risk.” They conclude: “Organizations do have the power to control the behavior of their members through regulation, management, monitoring, and sanctioning certain behaviors.” 50+ references.

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

Chan, Tan, Nor, and Sharip are with the Universiti Kebangsaan Malaysia Medical Centre, Kuala Lumpur, Malaysia. Chan, a psychiatrist, is a senior lecturer. Tan, a consultant child and adolescent psychiatrist, is an associate professor. Nor, a pediatrician, is a lecturer. Ang is with the Universiti Putra Malaysia, Kuala Lumpur, Malaysia. A psychiatrist, he is a senior lecturer. Sharip is also with the University of Newcastle, Callaghan, Australia. Notes that while “there have been sporadic reports [in the media] of [child sexual abuse] perpetrated by religious leaders-cum-traditional healers in Pakistan and Malaysia,” research on the phenomenon remains scarce. “We report a case of sexual abuse of an adolescent girl by a purported religious leader-cum-traditional healer, highlighting the complexities of management in terms of the impact of traditional beliefs on the clinical manifestation of psychological distress, help-seeking behavior, and potential preventive measures.” The case involved a 17-year-old Malay female from a rural village who was admitted to the psychiatric ward of a Malaysian university hospital after a deliberate self-harm event. Previously, she had been treated for dissociative symptoms by “numerous different traditional healers (*bomohs*) in her village.” During the last ritual performed in her family home, she was sexually abused by a *bomoh*, “who was also a religious leader (*ustatz*).” Traumatized by the incident, she developed the symptoms for which she was admitted to the hospital. Among the factors identified: her “lack of prior sexual experience or sex education,” her parents not taking action when she disclosed to them, possible psychosexual stressors, treatment involving psychoeducation of the family, involvement of a multidisciplinary team that works with abused children and adolescents, and involvement of a police child protection unit. The discussion section describes the “genuine *bomoh* [as] a folk medicine practitioner whose practices are guided by Islamic teachings that are lawful and pure,” and who is “held with great respect, especially in the rural community.” States: “[Her] parents’ fear of the perceived repercussions of sexual abuse disclosure, such as bringing shame to her family and stigmatization by their traditional community, further delayed her receiving the immediate and appropriate medical care and psychosocial intervention to which she responded.” Comments: “The relational dynamics demonstrated in this case share striking similarities with clergy-perpetrated abuse” as described in the literature. 21 references.

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

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

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

By the Roman Catholic archbishop, archdiocese of Denver, Colorado. Argues that current attempts “to eliminate or sharply revise the current [civil] statutes of limitations that govern

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

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

At the time of the 1985 publication, Chauncey was with the Department of History, Yale University, New Haven, Connecticut. At the time of the 2001 reprint, he was a professor of history and director, Lesbian and Gay Studies Project of the Center for Gender Studies, University of Chicago, Chicago, Illinois. An essay that explores “the organization of a homosexual subculture during [the World War I period in the U.S.], how its participants understood their behavior, and how they were viewed by the larger community...” Based on 3,500 pages of 2 U.S.A. Navy Court of Inquiry proceedings in 1919 and 1920, and a civil trial of Rev. Samuel Neal Kent in 1920. The precipitating event was the arrest of 20+ sailors and 16 civilians in 1919 for homosexual activity in Newport, Rhode Island, home of the Newport Naval Training Station. When the Navy accused Kent, “a prominent Episcopal clergyman who worked at the YMCA of soliciting homosexual contacts there...”, local clergy and the Episcopal bishop of Rhode Island forced a new inquiry that examined the undercover methods used in the first investigation. This second inquiry led to a Senate subcommittee investigation. The YMCA was regarded as a social center for young members of the military. The Navy brought Kent to trial on sodomy charges, and he was acquitted twice “despite the fact that five [Navy] decoys claimed to have had sex with him...” Chauncey attributes the acquittals to “...the denials of the respected minister and of the numerous clergymen and educators who defended him [which] seemed more credible.” The clergy defended Kent’s effeminacy with young men at the YMCA as a cultural expression of ministerial behavior that was Christian and praiseworthy: “Their preoccupation with validating ministerial behavior turned Kent’s trial and the second naval inquiry into an implicit public debate over the cultural definition of the boundaries between homosociality and homosexuality in the relations of men. The navy had defined Kent’s behavior as sexual and perverted; the ministers sought to reaffirm that it was brotherly and Christian...” Chauncey also notes the class distinction between the working class sailors and the status of Kent. 78 footnotes. [The version in American Sexual Histories is accompanied by a document, pp. 216-221, that contains excerpts from the 1921 report of a U.S. Senate subcommittee investigation into the matters.]

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

Newspaper-style article. Based on an interview with Brent Walker, general counsel of Southern Baptist Joint Committee. Because of the increase in civil suits against clergy and church staff for sexual misconduct, and because courts “are making it easier for victims to recover damages... from the church or religious agency involved,” Walker encourages churches to implement preventive measures. States: “Most importantly, churches should do this for the sake of preventing harm to potential victims.” Notes that “because of the fiduciary relationship that exists between some church employees and parishioners,” the relationship “carries the moral and legal expectations that a position of power and trust not be abused or exploited for personal gain.” Walker suggests 5 measures: conducting background checks for employees and volunteers, suspending those accused of sexual misconduct while conducting a careful and private

investigation, requiring professional rehabilitative treatment for those not terminated, disclosing substantiated incidents of sexual misconduct about a former minister to a future employer, and maintaining “adequate liability insurance covering sexual misconduct.” Lacks references.

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

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

Child Welfare Information Gateway. (2014). Clergy as Mandated Reporters of Child Abuse and Neglect: State Statutes Current Through November 2013. Washington, D.C.: U.S. Department of Health and Human Services, 18 pp. [Accessed 12/26/15 at the World Wide Web site of the U.S. Department of Health and Human Services, Administration for Children and Families, Children’s Bureau: <https://www.childwelfare.gov/topics/systemwide/laws-policies/statutes/clergymandated/>]

The World Wide Web page contains a link to the PDF version of the “factsheet [that] discusses laws that require members of the clergy to report cases of suspected child abuse and neglect. The issue of whether a member of the clergy can claim privileged communications as a reason for not reporting also is discussed. Full-text excerpts of laws for all States and U.S.A. territories are included.” Pg. 3 is table that categorizes the states and territories regarding clergy, mandated reporting, and privileged communication. Pp. 4-18 are the full-text excerpts.

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

Childs is a doctoral candidate, University of Pennsylvania, Philadelphia, Pennsylvania. A brief analysis of *chigo monogatari*, a genre of 8 medieval Japanese stories generally assumed to have been written by Buddhist priests. *Chigo* “referred to boys between the ages of about seven and fourteen who resided in [Buddhist] temples as though at a boarding school. A second meaning of *chigo* was youths involved in homosexual relationships with priests.” Disagrees with scholars who dismiss “the religious content of the tales as ‘justification’ and ‘pretext’ for a central interest in love” and with those who analyze the stories’ purpose as that of medieval priests “defending their behavior with the argument that the end, a religious awakening, justified the means, a homosexual love affair.” States that “[h]omosexual relationships were common and conventional in medieval Japan” and suggests that the *chigo monogatari* “were grouped together because of a modern view of homosexuality as aberrant and hence the most significant characteristic on which to base classification.” She “concentrate[s] on the religious elements... in an effort to re-evaluate the genre...” Points to the primacy of the “tragic concept of transience, a [Buddhist] concept

[related to attachment] used in *chigo monogatari* for religious purposes.” Pp. 132-151 present her translation of 1 of the 8 stories. It involves “the holy man Sensai, of Mt Nishi” and his relationship to a youth who lived in the priests’ quarters of a sub-temple. 84 footnotes.

Chipumuro, Todne Thomas. (2014). Pastor, mentor, or father?: The contested intimacies of the Eddie Long sex abuse scandal. *Journal of Africana Religions*, 2(1):1-30.

Chipumuro is an assistant professor, Department of Religion, University of Vermont, Burlington, Vermont. Applying anthropological frameworks, she analyzes the relationship between Bishop Eddie Long, “the pastor of the New Birth Missionary Baptist megachurch in Lithonia, Georgia,” and 4 former male members who in 2010 “alleged that Long used his position of authority to coerce them to engage in ‘intimate sexual contact’ in exchange for financial and material gifts procured with church funds.” In 2011, mediation settled 2 civil cases against Long and the Church, with “an undisclosed cash settlement issued to each of the plaintiffs.” Based on legal records and local and electronic media. Her analysis “demonstrate[s] how different forms of sociality can intersect to reinforce social structures.” She “argue[s] that despite the variegated and contested character of the relationships, all are mutually organized by the social logic of patriarchy and the complex intimacies mediating contemporary Afro-Protestant religious belonging.” Her focus is “the contested descriptions of the relationships between Long and his accusers... Of particular interest are the different renditions of the young men’s former bonds with Long as pastoral, mentoring, and spiritual relationships and what these contested representations of relationship reveal about the character of contemporary religious belonging.” Notes that pastoral relationships “can underwrite pastoral privilege and create spaces for clerical misconduct.” States: “...the Long case demonstrates how institutional and interpersonal religious sociality – though often idealized as a mediator of benevolent religious connection – can broker exploitative patriarchal power dynamics. ...I locate the intersecting religious, cultural, economic, and political forces that buttress patriarchal religious authority and reproduce the vulnerabilities of young religious participants... I also address the occlusions and stakes of religious, genealogical, and nonnormative intimacies that vitally infuse Afro-Protestant social worlds.” Among the themes discussed: evangelical mentorship and male homosociality in relation to Long’s use of a covenant with males whom he was mentoring; the relation between Long’s covenants and reinforcement of a male hierarchy in maintaining church order through “the paternalistic power of pastors.”; Long’s style as “the validation of heteronormative patriarchy as a model of manhood... within evangelical and Black religious cultures...”, which reinforced “a hierarchical relationship between mentor/initiator and mentee/neophyte.”; “spiritual kinship and kin hunger” in the context of Black family culture; pastoral/parishioner relationships in the context of interpretations of U.S.A. constitutional law “that privileges patriarchal pastoral authority and subjects youth and laity to clerical power” by “provid[ing] an unsupervised sphere of sovereignty to clergy.” States: “From the perspective of his former mentees, Long appears as a leader who utilizes the alibi of mentorship and his expansive religious personage to attract and sexually exploit young male religious seekers.” Concludes that her analysis “moves public discussion beyond the popular frame of [evangelical pastoral] scandal to critically examine the institutional and interpersonal hierarchies that shape the connections between Black church participants.” 76 endnotes.

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

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

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

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

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

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

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

Chuchiak is a faculty member, Department of History, Missouri State University, Springfield, Missouri. Based on archival documents in Maya language, several of which are reproduced. Begins with an ecclesiastical case that “reveals the intricate nature of sexual relations and sexual morality in colonial Yucatán.” The case began in 1609 when Maya males formally presented a petition to the Roman Catholic Church’s Inquisition at Mérida in the province of the Yucatán. They accused the parish priest of Hocaba of numerous sexual boundary violations against Maya

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

Church Mutual Life Insurance Company. (1998). Safety Tips on a Sensitive Subject: Child Sexual Abuse (The Church Mutual Protection Series). Merrill, WI: Church Mutual Insurance Company, 17 pp.

The national insurance company operates in 50 U.S.A. states and in Washington, D.C. Self-described as insuring the most number of churches in the country. The booklet’s 2 objectives are to help church and church-related institutions “prevent sexual abuse from occurring at your church operation, thereby protecting your children – and shelter you from the serious financial and emotional disruption of legal proceedings,” and “[M]inimize the severity of injury to children – and the legal ramifications you may face when abuse does occur.” Notes that the offender is typically known to the child: “And all too often, it is a person in a position of trust and frequent contact with children – such as a teacher, child care worker, camp counselor, youth minister or even a clergy person.” A topical section – ‘The consequences of sexual abuse’ – briefly addresses the effects on the church, the child, and the offender. Regarding ‘Preventing sexual abuse at your church,’ states: “There are three steps you can take to help prevent sexual abuse at your church. These include: • Selective hiring • Supervisory guidelines • Educational programs”. Regarding the employment process, termed “your first defense,” states: “The importance at the hiring stage cannot be overstated... A significant number of cases involving employees (or volunteers) of Church Mutual policyholders would not have occurred if the church had screened out known offenders during the employment search. It is not unusual for an individual who has been terminated at one church or school to seek employment at another...” Describes 6 guidelines for selecting employees and volunteers, and lists 11 guidelines for people who work with children. Lists 6 steps to take when a church discovers, or has reason to believe, that sexual abuse has occurred or is occurring. Notes that while “there is no *fail-safe* [italics in original] way of preventing sexual abuse, that “an effort must be made to prevent sexual abuse.”

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

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

Churches' Child Protection Advisory Services. (No date). Help... a sex offender has joined my church. Swanley, Kent, England: Churches' Child Protection Advisory Services (CCPAS), 8 pp. [Accessed 08/02/08 at the World Wide Web site of CCPAS:

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

By a non-profit agency that serves the United Kingdom. Brochure. Question/answer format in a 2nd person style addresses topics including: feelings; definitions; risks; steps to take; behavioral boundaries; forgiveness; confidentiality; unconvicted offenders; support for offenders; arrangements with police, probation, and prison authorities, and community agencies; resources.

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

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

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

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

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

Clapper is an associate professor, Huntingdon College, Montgomery, Alabama, and a member of the United Methodist Church. Context is the United Methodist Church. Briefly addresses how the theological self-understanding of the Church should be part of its response to clergy misconduct. Poses the question: "Should we, as a church built on forgiveness, ever recommend extreme sanctions to a minister, such as the termination of Conference membership and the revocation of one's ordination?" Identifies 3 broad, overlapping criteria to consider: pastoral, professional, and theological. Focuses on theological issues at stake in the process of clergy character assessment:



discipline; judgment and hypocrisy; forgiveness and leadership positions of trust, privilege, and power; sin and the sanctified life. Concludes that: judgments must be made; decisions are specific to the facts of the case; the church cannot “rely solely on psychology, the courts, or insurance companies to declare our identity for us.”

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

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

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

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

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

Clark is a writer and former missionary, living in Burlington, Ontario, Canada. [See this bibliography, this section. A sidebar article to: Fieguth, Debra. (1994). After all these years...] Attributing the source as Heather Block, Voices for Non-violence, “a Mennonite-based organization in Winnipeg” in Manitoba, Canada, lists “suggestions to people who have been abused by a church leader or other authority figure”: 1) do not believe the abuse is the victim’s fault; 2) document events, dates, times, and places; 3) retain physical evidence if the abuse was violent; 4) ensure one’s safety; 5) learn about the subject of abuse; 6) tell a supportive person who will believe the accusation; 7) investigate the process for filing a complaint.

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

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

heterosexuals.” Presents conceptual and methodological arguments to counter some claims in scientific literature. 41 references.

Clarke, Kevin. (2015). [Signs of the Times] Archdiocese charged. *America: The National Catholic Review*, 212(20, June 22):8-10.

Clarke is senior editor/chief correspondent for the magazine. Very briefly reports that a Minnesota county district attorney's office recently filed criminal charges against the Roman Catholic Church's Archdiocese of St. Paul and Minneapolis, St. Paul, Minnesota, "stemming from its handling of Curtis Wehmeyer, a troubled priest who was eventually convicted of child abuse in 2013 and defrocked in March 2015. Ramsey County prosecutors charged the archdiocese as a corporation with six gross misdemeanor counts, alleging that it failed to protect children." The district attorney is quoted as stating: "It is not only Curtis Wehmeyer who is criminally responsible for the harm caused, but it is the archdiocese as well... Today, we are alleging a disturbing institutional and systemic pattern of behavior committed by the highest levels of leadership of the Archdiocese of St. Paul and Minneapolis over the course of decades..."

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

Annotated resource list. Compiled and updated periodically.

Clohessy, David. (1992). Baptized, Confirmed, Abused: Sexual Child Abuse Within the Church. [Accessed 01/25/04 at the World Wide Web site of Moving Forward Online: <http://movingforward.org/v2n2-cover>] From the January/February issue, Vol. 2, No. 2, of the *Moving Forward* newsjournal.

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

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

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

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

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

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

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

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

\_\_\_\_\_. (No date). Reducing the Risk of Sexual Misconduct: A Guide for Pastors and Staff Members Who Work with Adults. Lacks pagination. [Accessed 05/07/17 on the World Wide Web site of Iowa District West, The Lutheran Church-Missouri Synod, at the link “Tips for Reducing the Risk of Sexual Misconduct: <http://idwlcms.org/insurance-resources.php>]

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

Coday, Dennis. (2003). [Nation] Cincinnati archdiocese convicted for failing to report sex abuse. *National Catholic Reporter*, 40(7, December 12):14.

Coday is a staff writer for the newspaper. Reports that Archbishop Daniel Pilarczyk, speaking for the Cincinnati, Ohio, archdiocese of the Roman Catholic Church, pleaded no contest in county court on November 20, 2003, “to five misdemeanor counts that the archdiocese failed to report cases of sex abuse by clergy to authorities from 1978 to 1982. The plea will keep the archdiocese out of a criminal trial... The archdiocese was fined \$10,000, and agreed to the following terms: • To turn over all pertinent documents prosecutors sought. • To follow guidelines of reporting allegations of abuse that are more stringent than those now required by Ohio law. • To establish a \$3 million fund to compensate victims of priest abuse.” States that “Cincinnati's case is likely the first criminal conviction of a church institution in the nation...” Reports: “The deal ends a nearly two-year investigation by prosecutors into whether priests in the archdiocese sexually abused children and whether church officials failed a legal responsibility to report specific cases of abuse.” The archdiocese still faces dozens of civil suits for sexual abuse by priests.

Coello de la Rosa, Alexandre. (2013). Light and shadows: The Inquisitorial process against the Jesuit Congregation of *Nuestra Señora de la Luz* on the Mariana Islands (1758-1776). *Journal of Religious History*, 37(2, June):206-227.

Coello de la Rosa is an assistant professor and researcher, Department of Humanities, Universitat Pompeu Fabra, Barcelona, Spain. Analyzes the controversy in the Roman Catholic Church regarding charges of the sexual abuse of laywomen by Fr. Francisco Javier (or Franz) Reitterberger in the 18th century in the Mariana Islands, an island chain east of The Philippines.

Reittemberger, a priest in the Society of Jesus, an order in the Church, “founded the Congregation of Our Lady of Light in San Ignacio de Agaña (today’s Hagåtña, in Guam) in 1758.” He was accused “by the Recollects (a religious order affiliated with the Augustinians) who were sent to the islands to replace the Jesuits after the latter’s final expulsion in 1769.” The case “bring[s] to the fore internal tensions within a history of Spanish Catholic proselytization among the Marianos (today’s Chamorros.)” His interest is the “political and religious context within which” the case occurred. States: “To the Augustinians’ minds, Father Reittemberger’s misconduct exemplified the moral laxness of the Society of Jesus.” Begins with an historical background of the Jesuit mission in the Marianas, which began in 1668. Describes the Congregation that Reittemberger founded as a Marian confraternity that was welcomed by political and religious authorities in the archipelago as a way to “foster Catholic proselytisation.” Calls the Marian congregations as “‘groups of [Chamorro lay women] who banded together under the special protection of the Virgin Mary to pursue a lifestyle that sought to integrate Christian faith and virtues with everyday life and occupations.’” States: “Their goal was to become perfect Christians” as an example to others. Drawing upon archival documents from the Church’s Inquisition, housed in Archivo Histórico Nacional in Madrid, Spain, he reports the accusations, which were made in 1770 to the Inquisition, against Reittemberger (1736-1767); the proceedings began in 1774. Introduces the accusations by stating that he “‘had used the intimacy created during the exercises [in the Congregation] to abuse the congregants, appealing to his higher authority [as a priest].” Adds that news of his “licentious behavior had spread around all the islands via *vox populi*...” “Finally, I extensively analyse the Inquisitorial case against the Jesuit Father by the Recollects [“a religious order affiliated with the Augustinians”] who were sent to the archipelago to replace the Jesuit missionaries after the latter’s expulsion.” Citing archival documents, Coello de la Rosa describes the accusations as consisting of numerous instances in which Reittemberger “‘took advantage of his status as a spiritual guide to satisfy his sexual appetites,’ noting that “obedience [by the Marian women to the priest] was a basic precept of behaviour in the congregations...” The priest as their prefect and superior had the power to hear their confessions and decide whether novices could become full members. 39 witnesses, including 28 women, participated in the indictment testimony in 1774. Cites the names of a number of the women, quoting the religious rhetoric they reported Reittemberger used to justify his offenses, including his appeal to his role as intercessor between God and humans. States: “His licentiousness put in question the reputation of the Jesuit order, carving out niches for the local women to resist evangelization.” The vice-provincial of his order “banned him from hearing confessions and founding more women’s congregations.” In 1776, the summary rulings in the case “were issued to the Bishop of Cebu, who forwarded them to Agaña alleging that he did not have the authority to judge the case.” The rulings were eventually forwarded to the Holy Office in Manila. No information on the rulings exists. Coello de la Rosa’s opinion is that “the inquisitorial trial... was the outcome of the ‘Church anti-Jesuitism’... on the part of the archbishop of Manila...” 110 footnotes.

Cohen, Debra Nussbaum. (1996). When rabbis go astray (Part 1 of 5): Rabbinic sexual exploitation. *Jewish Telegraphic Agency*, (September 19):1. [Accessed 02/28/06 at ProQuest academic database.] Journalistic-style article. 1st in a series; see following entries, this bibliography, this section. Begins with a brief account by a congregant of Rabbi Arnold Fink, Beth El Hebrew Congregation, Alexandria, Virginia, regarding his sexualization of his relationship to her in 1991. This anecdote introduces the problem in Judaism. States: “Rabbinic sexual exploitation involves more than adultery. It is the misuse of a powerful role, experts say, and includes unwanted sexual advances toward a congregant, verbal or physical harassment, taking advantage of a counseling relationship or even acquiescing to a congregant’s overtures.” Cites incidents involving: Rabbi Robert Kirschner, a Reform rabbi in northern California, a Conservative rabbi in Philadelphia, Pennsylvania, and a Reconstructionist rabbi expelled from the Reconstructionist Rabbinical Association. Among topics briefly addressed are: estimates of the prevalence rate; power of the role of rabbi, and imbalance of power between rabbi and congregant; consent; professional organizations and ethics codes; damage. Includes quotes from a variety of individuals.

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

Describes the experiences of Jewish women who were sexually exploited by their rabbis. Topics include feelings of women who were victimized, including guilt and shame, and the ostracizing reactions of congregants toward women who accused rabbis of sexual misconduct. Includes statements from women who accused Rabbi Robert Kirschner, Congregation Emanu-El, San Francisco, California, of sexual exploitation. Draws from an interview with Michele Samit, author of a book about Rabbi Steven Jacobs from Shir Chadash – The New Reform Congregation, Los Angeles, California, and his sexualized relationship with a woman who was president of the congregation and in 1990 was murdered by her husband. Includes comment from Jacobs, and the head of the Reform rabbinical association's ethics committee which responded to a complaint that Jacobs had violated the group's ethics code.

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

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

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

A sidebar to an article. [For the article, see preceding entry, this bibliography, this section.] Very briefly reports on whether and how the 4 major Jewish rabbinical seminaries train rabbinical students on issues of rabbinic sexual ethics and behavior. Includes comments from individuals affiliated with the Reform movement's Hebrew Union College, Reconstructionist Rabbinical College, the Conservative movement's Jewish Theological Seminary, and Orthodox Yeshiva University. Reports that none offer a dedicated, required course, but 1 offers a single-session seminar for seniors on ethical conduct, 1 seminary addresses the issue topically in optional courses on pastoral education, and 1 seminary addresses the topic in an optional pastoral psychology course. Reconstructionist Rabbinical College requires students "to take a daylong seminar devoted to sexual harassment... The college also runs an annual seminar devoted to sexuality and gender issues, and requires students to take counseling courses which examine boundary issues for clergy."

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

Reports on the case of Rabbi Robert Kirschner who in 1992 suddenly resigned as religious leader of the largest Jewish Reform synagogue in Northern California, Congregation Emanu-El in San

Francisco, California, “amid accusations from four women that he had exploited or harassed them. 8 other women later came forward to the temple board to complain about the rabbi’s conduct, including members of his own congregation, a temple employee and 2 students from a nearby Christian seminary. And, according to parties involved, at least 3 of the accusers later reached financial settlements with the temple’s insurance company. Kirschner’s story is important because it illustrates what critics charge are deep flaws in the way congregations and the religious movements deal with accusations of rabbinic sexual misconduct.” Reports that it took 4 years “after charges against Kirschner first surfaced for the Central Conference of American Rabbis, the Reform movement’s rabbinical association known as the CCAR, to suspend him from its ranks, and did so only through the year 2000.” In 1996, Kirschner stated in 1994 he admitted “that he engaged in extramarital relationships during his decade at Emanu-El and that he violated the CCAR’s Rabbinic Code of Ethics.” Includes an interview with 2 complainants who were members of his congregation at the time of his actions against them. Reports on how the CCAR originally dealt with the case, and how it was handling his suspension as a rabbi.

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

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

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

By a writer, *Jewish Telegraphic Agency*. Text of a newspaper story. 1st in 3-part series. Begins with a case of professional role abuse by a rabbi in Alexandria, Virginia, including direct quotes from the victim. Explores the prevalence of sexual misconduct by rabbis: while a number of officials believed the incidence was less than figures for Protestants, she cites a Reform rabbi’s informal study in the mid-1980s of the approximately 60 largest Reform synagogues which found that sexual misconduct resulted in nearly as many pulpit changes over 20 years as deaths and retirements combined. Also explores the nature of power imbalance in the relationship between a rabbi and congregant, and the spiritual implications for the victim.

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

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

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

Cohen teaches history and chairs the women’s studies program, University of California, Santa Barbara, Santa Barbara, California. Describes and analyzes a 19th century ecclesiastical trial in the Episcopal Church in the U.S.: “In late 1844, the Right Reverend Benjamin T. Onderdonk,

Episcopal Bishop of New York, was brought to trial before an ecclesiastical court of his peers on 9 counts of ‘immoralities and impurities’ committed against Episcopal women. Followed with intense interest by the public and covered with rapt attention in the secular and religious press, the Onderdonk case generated a best-selling trial report and a heated pamphlet war, focusing sharply on questions of correct gender deportment between ministers and female parishioners. To his supporters, Onderdonk was a man wrongfully accused by enemies within his church who really opposed his theological politics. To his antagonists, the bishop was a powerful man who abused his position to prey on women within his circle. The Onderdonk controversy has all the hallmarks of what today would be called a case of sexual harassment. But lacking a concept of sexual harassment to frame the issues, commentators on both sides of the case remained perplexed and at odds about how to interpret Onderdonk’s intimate touches.” At the trial, 17 bishops heard 4 women’s testimony and their cross-examination by lawyers. Onderdonk did not testify. The first witness was the daughter of an Episcopalian priest and, at the time that Onderdonk fondled her, was newlywed at 20 to a man whom Onderdonk was about to ordain a priest. Onderdonk was found guilty by an 11-6 vote, and by the same margin was allowed to keep his position, residence, and salary, but was indefinitely suspended from his duties. He died without being restored. The entire trial transcript was published in a 330-page book within 3 weeks of the verdict. At least 24 pamphlets were published, and the case discussed in newspaper editorials around the country. Onderdonk’s defenders claimed his actions were misconstrued, and questioned why the women did not complain and their male relatives had failed to defend them. They also “claimed that the morality charges were smokescreen for a sinister ulterior plot to oust the bishop” in an extension of the church’s controversy over the Oxford Movement. Cohen describes the pattern of the women’s responses to Onderdonk’s behavior: “Singly, each woman reported confusion and disbelief; each kept quiet for fear of bringing dishonor on their bishop and their church. The married put their husbands’ careers first. The Rudderow sisters feared their brothers would seek vengeance; Mrs. Beare’s husband was at first unreceptive to her concern, and Mrs. Butler’s father, himself a minister, flat-out refused to believe her. So the women confided in trusted females and abandoned the idea of correcting the bishop. Together, at the trial, their individual experiences still perplexed them, but their conviction of Onderdonk’s immorality was validated by knowing that three other woman [*sic*] had been through [the] same experience. They bravely told their stories, facing an intimidating array of lawyers and the entire top administration of their church, and then retreated to the shadows while their testimony was blasted to the world in newsprint.” Cohen analyzes the power dynamics of the case, including factors of gender and church culture. Concludes: “Onderdonk’s compulsion to grab breasts was at heart idiosyncratic and unrelated to any aspect of religion, but his insistence on a vast privilege and power inherent in a clerical elite gave him scope and cover to indulge with a remarkable degree of security his intimate frontal attacks. His authority and eminence became his safety net, giving him a sense of entitlement to do as he did and assuring him that no one would ever believe him capable of it. And it very nearly worked.” 44 footnotes. [The version of this article that is in American Sexual Histories is accompanied by 2 documents, pp. 134-144. The first, “The Trial of the Right Rev. Benjamin T. Onderdonk, D.D., Bishop of New York,” contains excerpts from the proceedings of the 1844 ecclesiastical trial, specifically the direct questioning and cross-examinations of Jane O. Rudderow, 1 of 2 sisters who filed a formal complaint against Onderdonk. The direct examination was by her lawyer, and the cross-examination was by Onderdonk’s lawyers. The second document is a picture from De Darkie’s Comic Al-Me-Nig, an 1845 almanac that is a racist parody of Onderdonk and 1 of his female victims.]

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

Coldrey is identified as “a Christian Brother researcher.” Briefly reviews the sexual abuse of children as part of “the public agenda, i.e., a question of serious professional and public concern... over the last two hundred years in the English-speaking world.” States: “In matters of sensitivity to sexual abuse, there has been a weather-change in public attitudes within a single generation.” Traces trends in the U.S.A. and British Isles regarding an emphasis on child physical abuse, and the later primary concern for sexual abuse. One subtopic is the “powerful disincentives [for the victims] to disclosing abuse.” Cites case examples involving: Fr. Brendan Smyth, “the notorious

Irish Norbertine [Roman Catholic] priest...”; Fr. Ralph Rowe, an Anglican priest in rural Manitoba, Canada; Thomas Hardy, a lay teacher in the Marist Brothers College, Randwick, Sydney, Australia; St. Joseph’s College, near Williams Lake in British Columbia, Canada, a church-managed boarding school for native Canadian and Inuit children; Fr. Daniel Curran, a Roman Catholic parish priest in Northern Ireland. Regarding why public interest in child abuse declined after World War I until the 1960s, he concludes: “The Cold War, economic growth, a rapidly expanding standard of living made other matters seem more important. This meant that during those years, teachers, school administrators, youth leaders, child carers and institutional staff were not sensitive to the likelihood that some children would be abused. The contemporary social climate had its priorities; sensitivity to child abuse was not one of them.” 17 footnotes.

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

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

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

Essentially the same thesis as the article above, including exact phrasing, but briefer in length. Notes that corporal punishment was used as a control mechanism by the insufficiently numbered staff who were not trained professionally for child care, adding that it was “the least qualified in the Religious Orders [who] gravitated to work in the [orders’] child care institutions.” States that the problems in recruitment and retention of child care workers led to a “quasi-martyr mood among staff who persevered” which led to a tendency of “staff who saw themselves as giving so much... to forgive their own negative conduct and that of their colleagues.” Identifies various situational factors that contributed to “the high level of violence within the fabric of day-to-day life in traditional care.” Draws from published accounts by victims, academic studies, government inquiry, histories, and newspaper reporting. 32 footnotes.  
unemployed, poverty-stricken children and young people...” 48 footnotes.



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

Very brief overview of an inquiry in Australia established in 1998, the Commission of Inquiry into Abuse of Children in Queensland Institutions, “chaired by former State Governor, Justice Leneen Forde,” and the government’s response to its report, issued in 1999, which included 42 recommendations. The inquiry examined 159 institutions, “residential care facilities operated by church and State authorities,” but Coldrey does not specify the range of dates or the scope. States: “The establishment of the Commission was the result of crises, exposés and pressure over the previous ten years from many sides for a complete reform of Queensland child-care.” Exposés included journalists’ revelation of “the long-hidden horrific abuses of children at the Sisters of Mercy institution at Neerkol, via Rockhampton and the Silky Oaks Children’s Haven managed by the Open Brethren, a Protestant sect.” The Inquiry conducted 166 interviews, 31 with institutional staff and 135 with former residents, and received evidence in private hearings from 105 former residents and staff. Archival materials were utilized, as well. “The Inquiry found that incidents of unsafe, improper or illegal treatment of children occurred in both State and private care. This included neglect and emotional, physical, sexual and systems abuse. Breaches of statutory obligations in relation to food, clothing, education and corporal punishment were commonplace.” The government’s response to the Inquiry report identified as main reasons for the abuse as “under-funding and short-staffing, the lack of standards and State supervision and the prevalence of large institutions providing little opportunity for community interaction.” Among the government’s responses was issuance of a formal apology and establishment of a trust fund for victims, to which churches were invited to contribute. Coldrey concludes it is too early to judge the effectiveness of the government’s response. [Despite the title, there is no mention of how the Inquiry could serve as a model for Ireland.] 9 endnotes.

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

Coleman, a Roman Catholic priest, is president and rector, St. Patrick’s Seminary, Menlo Park, California. The 1st portion discusses why it is important to take a sexual/affective history of candidates for priesthood in the Roman Catholic Church. Noting the contemporary context, briefly discusses the problem of inappropriate sexual behavior in relation to the spiritual and social power of the priestly role. States that “the priest who sexualizes his behavior abuses those in his care and injures the heart of the Christian message; he comes a countersign of the Kingdom. Rather than being an *alter Christus*, he becomes an *anti Christus*.” The 2nd portion presents an introduction to administering one particular sexual/affective history in an interview setting, and then displays the specific instrument, the sections of which include: family of origin, prepubescent sexual development, sexual abuse history, puberty and adolescence, sexual orientation, dating and adult sexual activity, paraphilia and other problematic sexual behavior, and current management of sexual behavior and feelings. 4 references.

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

Magazine-style article. Written following a revision by Roman Catholic bishops in the U.S.A. of a policy document regarding the sexual abuse of minors by priests and religious. He considers the applicability of the document’s definition of sexual abuse of a minor in relation to the Sixth Commandment of the Decalogue in the context of a violation of the Church’s canon law. Briefly traces “the moral tradition of the types of sexual acts [committed by a Catholic cleric] which counts for either explicit or implicit external offenses against the Sixth Commandment [*sic*]: rooted in impure and immodest thoughts and intentions, adultery itself as well as all acts of behavior which opposes the virtue of chastity, as demonstrated in one’s life in Christ.” States: “If a violation of the Sixth Commandment has indeed occurred, the priest faces ecclesiastical penalties even should it be demonstrated that he is not subjectively responsible for the crime [under Church law] he committed.” Very briefly examines the Church’s Catechism, several Hebrew and New Testament scriptures, patristic writings, a Church council action, and recent

Church theology. Concludes: "If the sexual abuse of a minor takes place, then, it counts as an objectively grave evil and is punishable as such because evil has consequences. If this act takes place without sufficient consent [which involves the abuser's freedom and knowledge], however, the abuser might not be culpable of the sin committed. It is possible, then, that a cleric who sexually offends a minor might not be subjectively responsible for his act in the presence of a sexual addiction or erotic/compulsive disorder." Lacks references.

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

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

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

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

Colarusso, Calvin A. (2009). The relentless past: The effect of chronic sexual abuse in childhood on fifty years of adolescent and adult development. *The Psychoanalytic Study of the Child*, 64:320-350.

Colarusso, a psychiatrist, is a training and supervising analyst, Adult and Child Psychoanalysis, San Diego Psychoanalytic Institute, San Diego, California. States at the outset: "In this paper I will present unique clinical material from the evaluations of four sisters who were repeatedly sexually abused by the same [Roman] Catholic priest when they were young children. In my role as the expert psychiatric witness for the plaintiffs during their lawsuits against the Catholic Church, I had the privilege of documenting their traumas and the enormous physical, social, and emotional consequences that followed from developmental phase to developmental phase for nearly fifty years. ...this clinical material provides a rare opportunity to describe and understand the long-term traumatic effects of childhood abuse upon major adolescent and adult development lines and processes in the absence of any intervention or treatment. Not only did these four women not tell their parents or others about the abuse, but until the initiation of their lawsuits a few years ago, they never talked to each other about what had happened, despite the fact that they were abused in each other's presence." Provides a very brief literature review of childhood sexual trauma and adult development. States: "The evolving nature of the symptoms of these four individuals over nearly five decades is convincing evidence of dramatic change in the adult mind over time." Presents a brief case history of each woman based on his detailed forensic diagnostic interview, a psychological testing evaluation by a clinical psychologist, and a review of records. The case history is organized as: identifying information, mental status exam, the sexual abuse by the priest, symptoms, developmental history, and findings of the psychological testing. Regarding the effects of the abuse on the women's developmental processes, he states:

“All major developmental tasks from adolescence through midlife were compromised by the sexual abuse. During adolescence the following developmental tasks were compromised: comfortable integration of the physical and sexual changes of puberty, emergence of a healthy body image, beginning relationships with the opposite sex, peer relationships, academic achievement, integration of religious beliefs, individuation from parents, and trust in mentors and other significant adults. Indeed, the total rejection of the few attempts that the girls made to report the abuse while it was occurring lead to a perceived alliance among parents, church, and priest against them. There was nowhere to turn, no one to help. There was no safe place, not even home. The eventual result was distant relations with their parents during adolescence and adulthood and a total rejection of Catholicism and to a lesser degree of a belief in God. Throughout the young- and middle-adult phases, normal development was compromised by interference with the developmental tasks of the achievement of mature sexuality, the development of the capacity for marriage and intimacy, the desire for children, the establishment of adult friendships, the reasonable use of money, and involvement in society.”

The formal clinical diagnoses included: sexual abuse of a child (4 of the 4 women); Posttraumatic Stress Disorder, chronic (4 of 4); Major Depressive Disorder (2 of 4); Dysthymic Disorder (2 of 4); Dissociative Amnesia (1 of 4); Pathological gambling (1 of 4); Religious or spiritual problem (4 of 4). Follows with a “discussion of diagnosis, treatment, and transference and countertransference issues in relationship to the daunting therapeutic task of treating these individuals...” 25 references.

Coleman, Gerald D. (2002). Human sexuality and priestly formation. *Seminary Journal* [published by National Catholic Educational Association], 8(1, Spring):16-23.

Coleman, a Roman Catholic priest, and member, Society of the Priests of Saint-Sulpice, “is President-Rector of St. Patrick’s Seminary in Menlo Park, California.” Originally presented at the National Catholic Education Association’s Seminary Department Convention, April, 2011, Minneapolis, Minnesota. States at the outset: “Ongoing [Roman Catholic] formation programs for priests must assist them to deal well with rapid changes and [types of contemporary diversities which include “cultural and general diversity of sexual orientation, and theological diversity”].” For those who are “seminary formators,” he states their responsibilities “are vital in properly teaching, directing, and exemplifying the meanings of healthy human and sexual maturity.” Regarding how these responsibilities are implemented, he calls for “the taking of a ‘sexual history’” during a seminarian’s formation. Also calls for formators to “assist a seminarian to carefully assess his sexual orientation,” which is constructed of one’s “sexual attractions,” “sexual arousals,” and “sexual experiences.” States: “There is also a point of view that claims that *fixated pedophilia* [italics in original] is also a sexual orientation. During the process of seminary formation, formators must assist a seminarian to be ego-syntonic, rather than ego-dystonic about his sexual orientation... “It is additionally important to assist a seminarian to carefully critique his ego-syntonic sense of his orientation: e.g., formators should rightfully become ‘alarmed’ if a seminarian is ‘in sync’ with a sexual orientation that is directed toward children (the fixated pedophile) and does not see anything wrong or dysfunctional in this regard.” Noting “the possibility of sexual addiction,” states: “A seminarian with sexual addictions should not continue in a seminary formation program.” Among the topics discussed are celibacy, “the multicultural and multiethnic dimensions of today’s student bodies,” homosexuality, “sexual boundaries,” “sexual red flags” in relation to “pedophilia and ephebophilia,” and “addiction to cybersex.” Lacks references; some citations within the text contain complete references.

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

Collins is associate professor, Kent School of Social Work, University of Louisville, Louisville, Kentucky. “This article is intended to increase understanding and address how professional helpers (e.g., members of the clergy, crime victim/witness protection programs, licensed mental health professionals or counselors, and social workers) can respond to sexual harassment complaints from female clergy and to discuss preventative strategies that can protect church

members from its damaging effects.” Uses a case vignette of a male senior pastor’s sexual harassment of a female seminary student while she worked at his church to illustrate the problem. Very briefly describes sexual harassment in relation to types, prevalence, and negative consequences on the person targeted. Describes the authority, status, power, and influence of a pastor that constitute an imbalance of power in the ministerial relationship. States that “the reality of sexual harassment in the church... entails the violation of trust and the disintegration of a safe working environment.” Very briefly presents prevention strategies to address *sexual misconduct*, defined as ranging from “verbal harassment to violent rape.”: 1.) increase awareness training of male clergy; 2.) require specialized ministerial training in counseling, e.g., regarding the topics of transference and countertransference; 3.) create written guidelines and disciplinary measures; 4.) prevention, education, and intervention training for congregations. Very briefly lists strategies to promote the healing process for female clergy who have been sexually harassed: 1.) encourage harassed clergy to acknowledge the violation; 2.) advise the survivor to investigate available options within and outside the church; 3.) validate the survivor’s pain and need to gain control by taking back her power; 4.) encourage the survivor’s desire to become a resource to other women; 5.) teach the survivor to embrace the process of healing and recovery. 20 references. [For a commentary on the article, see this bibliography, this section: Garland, Diana R. (2009).]

Condliffe, Peter. (2009). Practice what you preach: Using restorative justice as an alternative to clergy abuse. *ADR Bulletin*, 11(6, Article 5):133-135.

Condliffe is a barrister, Melbourne, Australia, and president, Victorian Association for Restorative Justice. Begins by sketching problems related to the sexual abuse of minors by clergy, staff, or volunteers in churches and “inadequate institutional responses to this problem,” particularly in the Roman Catholic Church and the Anglican Church in Australia. Commenting on the “so-called ‘Melbourne Response’” of Archbishop Cardinal George Pell in Australia, states that the Melbourne “Catholic Church’s official mechanism for investigating abuse complaints and offering counselling and compensation to victims... appeared to have worked in the short term at least in a limited sense. However, its inherent weaknesses are becoming more exposed as victims feel increasingly empowered to question the Church’s response to their needs.” The result is that “[w]hen Church and clergy fail to respond with an explanation and apology, victims typically consider legal proceedings. To avoid the heavy financial burdens these proceedings would impose, the Church becomes less cooperative and more defensive.” Proposes “restorative justice conferencing” as a way to break the cycle and move “beyond the current cruel standoff.” States: “It is the process advocated by the victims advocacy group In Good Faith and Associates as an alternative to the Melbourne Response.” Lists a number of statements, without citation or reference, to support his proposal. Concludes by that stating if the Catholic Church could “cede power to third party restorative program,” it might “go some way to towards [sic] following its own teachings of forgiveness and reconciliation rather than forgiveness and denial.”

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

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

Conflict and Change Center, University of Minnesota. (1991). Idea Exchange. *Conciliation Quarterly Newsletter* [published by Mennonite Central Committee], 10(3, Summer):9 & 14. [Excerpted from 1991 Spring issue of *Process*, newsletter of the Conflict and Change Center, University of Minnesota, Minneapolis, Minnesota.]

Very briefly describes the work of Walter Bera, a licensed psychologist, who has applied the Victim Offender Reconciliation Program (VORP) model “to the issue of sexual abuse. Bera points out that this Victim-Sensitive Offender Therapy Model (V-SOT) is not a mediation model. Rather, it is a therapeutic model for use in counseling offenders and victims of sexual abuse.” V-SOT is a 3-stage treatment for both victims and offenders in which the treatment provider is identified as the offender’s therapist and the victim’s advocate: “This makes clear and unmistakable the therapist’s intent to protect the victim and break through offender denial. This marks a departure from traditional psychotherapy practice where the therapist adopts a position of neutrality.” Bera describes the model’s primary goal “is to empower and help heal victims while protecting their safety.” The secondary goal “is to increase the offender’s sense of responsibility by forcing the offender to confront the human costs of the abuse.” Cites the advantage of V-SOT as “its clarity regarding attribution issues. Victim-offender contact occurs only after the offender accepts responsibility for the offense and the victim ceases self-blaming behaviors. This differs from the legal process which actually encourages misattribution by encouraging denial in the offender and, sometimes, self-blame in the victim. It also differs from mediation which, being forwardlooking, may tend to ignore the problem of attribution entirely.”

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

A translation from Italian to English by the Vatican [Roman Catholic Church] of the text of the 2010 revision of *Sacramentorum Sanctitatis Tutela* [SST], an apostolic letter issued by Pope John Paul II in 2001. The letter regards the norms and procedures “*de gravioribus delictis* reserved to the Congregation for the Doctrine of the Faith” for handling Church cases of sexual abuse by priests, as well as other “grave crimes” against Church law. The document begins with a brief letter to bishops and a short description of the 17 changes. SST contains 41 footnotes. [See following entry.]

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

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

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

By a staff therapist, Saint Luke Institute, Suitland, Maryland. Expresses the opinion that the Roman Catholic Church is overreacting to criticisms that has buried its problems regarding priests who committed pedophilia and that it dismissed or minimized the complaints of victims. Asserts that victimologists are exaggerating or being simplistic on behalf of victims: “We may be turning into a reactive church silenced by the threat of litigation or muted by techniques of ‘damage control.’” Optimistically asserts that in the Church over the last 7 years “there has been a systematic and thoughtful effort to develop policy and procedure to address the errors of the past.” Reports, without citation, that “major treatment centers dealing with priest pedophiles have concluded that of every 100 priests accused of sexual abuse of minors and treated for it, three would qualify as predators, another six as fixated pedophiles (with exclusive attraction to prepubescent children). The remaining 91 would more accurately be described as ephebophiles, men who have acted out sexually with adolescents.” Using the Exodus narrative as a model, calls for the Church to tell its success stories of recovery: it has acknowledged its mistakes and errors,

and made reforms; it has intentionally processed the pain of the pedophilia crisis through communal acts of expressing grief, e.g., the process instituted by the Archdiocese of St. John, Newfoundland, Canada; it has developed models of treatment and recovery, e.g., Southdown in Ontario, Canada, the Paraclete Houses in St. Louis, Missouri, and New Mexico, the Institute of Living in Hartford, Connecticut, and the Saint Luke Institute in Maryland. Lacks references.

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

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

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

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

Commends *From Pain to Hope*, the 1992 3-volume report of the Canadian Conference of Bishops, as tone and content that could benefit the U.S. bishops' conference: "The directive has crystallized the pain in the Canadian church, but it has also illustrated hope for a future built on healing." Concludes with a brief reflection from his clinical work and childhood that "indicates the way we must all go during this dark period. Persons who experience abuse and persons who have abused others need trusting environments in which to tell their stories, and listeners who can hear them compassionately. The church can provide such environments." Lacks references.

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

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

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

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

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

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

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

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

taken to prevent childhood sexual abuse” by educating the public about the problem and promoting risk-reduction strategies that can be implemented by religious entities. 24 references.

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

Cooper is the magazine’s movie critic, and an author of books and magazine articles. A brief essay that begins with a 1st person account of his encounter as a 12-year-old in the seventh grade at a Roman Catholic school in the early 1970s with the young Roman Catholic priest who was the principal. Describes a conversation regarding sexual themes that the priest/principal had introduced and which led to an invitation to his summer home, a place that was the subject of rumor among boys at the school. Cooper reports that the priest was later transferred out of the area and out of education for unpublicized reasons, and reflects on the silence by children and parents about priests who commit sexual misconduct: “...the silence reflects first and foremost a different era’s deep, instinctive relation both to institutional authority and to sexuality: the instinct for deference in one case, and for avoidance in the other.” Also reflects on the complexity in his encounter with the priest/principal: “A priest’s transgression brought me through a door into a room where I saw things and understood. Desire. Deception. Power. Strategy. Sin. The insistence of need, and the deeply mixed nature of all personal transactions.”

Cooper-White, Pamela. (1991). Soul stealing: Power relations in pastoral sexual abuse. *The Christian Century*, 108(6, February 20):196-199. [Reprinted in: Cooper-White, Pamela. (2019). Gender, Violence, and Justice: Collected Essays on Violence Against Women. Eugene, OR: Cascade Books.]

Cooper-White is director, Center for Women and Religion, Graduate Theological Union, Berkeley, California. States at the outset that her observations “are based on working more than ten years in the battered women’s movement, in the church since 1984 as an ordained pastor, and since August 1989 as a consultant in a program for survivors of clergy sexual exploitation. In convening a support group for such survivors, I have witnessed the lasting devastations that these women have experienced.” Uses the term “*pastoral sexual abuse*” because, “[a]s with rape, a pastor’s sexual or romantic involvement with a parishioner is not primarily matter of sex or sexuality but of power and control.” Affirming the analysis of Marie Fortune that “there can be no authentic consent in a relationship involving unequal power,” she notes ways the clergy role “carries a great deal of power in and of itself,” including spiritual authority, male gender, physicality, and, as applicable, the functions of employer, teacher or mentor, and counselor. States: “Because of this power, ministers must not ever get involved with parishioners... In addition, the pastor must remain aware that dual relationships... can become exploitive or inappropriately intimate. While dual relationships are often difficult to avoid, pastors should be trained to be conscious of the potential for harm, and to understand that they hold the ethical responsibility as professionals for keeping the boundary intact.” Cites a variety of types of harms experienced by those who are violated sexually by pastors, which include psychological, devaluing of gifts and talents, loss of spiritual guidance, loss of support in the parish, loss of an arena of opportunity for creativity and contributions, targeted for blame, loss of reputation, and being disbelieved by church leaders. Based on her experience, framing the pastor’s misconduct as a problem requiring clinical treatment, e.g., alcohol abuse, fails to stop the sexual misconduct and exploitation because it not address a model of male power. Cites sources of women’s vulnerability, including “socialization to be polite, nonconfrontational and accepting of men’s behavior; their training and desire to heal men’s wounds (these men often present themselves to women as needing their special love and healing); the sense of submissiveness as a Christian value, especially ingrained in churchwomen; and having one’s identity defined by society as primarily sexual.” Also cites circumstantial sources which “add to a woman’s vulnerability,” e.g., divorce, marital conflict, abuse, and family history of boundary violations, among others. Briefly describes a series of reasons why women may not stop or report pastoral sexual abuse. States that “[t]he church needs a new ethical code,” that denominational judicatory bodies need “a clear standard of behaviors and a clear disciplinary process,” and that denominations need “an established program of prevention and education about the root causes of male violence and power against women and a commitment to a vision of equality.” Lacks references.



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

Corrigan is on the board of editorial advisors of the journal. Reports on status of cases of allegations of 9 Roman Catholic priests sexually abusing minors in the Diocese of Belleville, Illinois. None were facing criminal charges; 1 was being sued; 4 had been barred from parish ministry after having been found unfit to serve by the diocese. Includes comments from David Clohessy, national director, Survivors Network of those Abused by Priests (SNAP), St. Louis, Missouri, who praised the Belleville, Illinois, local newspaper for exemplary work over the last 18 months to uncover and report the story. Negatively presents the way the adjacent St. Louis Archdiocese, St. Louis, Missouri, has been handling cases in its jurisdiction. Describes Clohessy's experience as a child of being sexually abused by a priest. Discusses the failure of diocesan hierarchy to investigate or act responsibly when complaints about priests were reported. [For the accompanying sidebar story, see the next entry.]

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

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

Coughlin, John J. (2009). Canon law and the clergy sex abuse crisis: The failure of the rule of law. 60 pp. [Legal Studies Research Paper No. 09-21. The Law School, University of Notre Dame. Notre Dame, Indiana.] [Accessed 01/21/15 at the World Wide Web site of Social Science Research Network: [http://papers.ssrn.com/sol3/papers.cfm?abstract\\_id=1397584](http://papers.ssrn.com/sol3/papers.cfm?abstract_id=1397584)]

Coughlin, a Franciscan friar in the Roman Catholic Church, is a professor of law, The Law School, University of Notre Dame, Notre Dame, Indiana. He "discusses antinomian and legalistic approaches to [the Roman Catholic Church's] canon law. Specifically, [he] explores these approaches to canon law by ecclesiastical authorities in dealing with the sexual abuse of minors by Catholic priests in the United States." His focus "is on the failure of canon law to protect victims, ensure a just ecclesiastical order, and communicate a sense of justice to the larger society." While he does not define either *antinomian* or *legalistic*, he states: "Antinomianism presumes that law is not necessary to check the fallen human situation, and legalism suggests that law has no limits in overcoming it... Antinomianism denies need for penal sanctions in the Church altogether, while legalism demands the imposition of penal sanctions without regard to mercy." Part 1 "reviews the canonical provisions that were in place to respond to allegations of sexual abuse and to impose the penalty of dismissal from the clerical state on a guilty priest." Discusses both the means of a canonical trial and an extrajudicial, administrative procedure available to the Vatican as adequate means to resolve cases of clergy sexual abuse. Based on statistical information about the period 1950-2006 compiled by United States Conference of Catholic Bishops-commissioned researchers, he "argue[s] that canonical action could have been taken against guilty priests especially those who were serial abusers [of minors]," but largely was not. Discusses several objections to the adequacy of canon law to prosecute the cases, and concludes that the claim has "only limited support." Part 2 "offers an explanation for the failure of church authorities to utilize canon law in dealing with cases of sexual abuse," i.e., the use of antinomianism and legalism, and "discusses how these approaches led to the failure of canon law in dealing with cases of clergy sexual abuse. It suggests that, when a psychological model replaced the rule of canon law, the conditions were set for great harm to individuals and the common good." Traces the role of antinomianism and legalism in the 19th century Church in the U.S.A. as the "historical context for understanding the failure of canon law to address case of clergy sexual abuse." Cites the pre-Vatican II "legalism [as] reflect[ing] the view of canon law as an end in itself separated from its spiritual

underpinning.” Cites 3 factors “in particular [that] seem to have contributed to the failure of canon law in addressing clergy sexual abuse.”: 1.) A post-Vatican II “decreased emphasis on the traditional spiritual discipline of Christian life” in lieu of “individualism and the desire for personal fulfillment.” 2.) Canonists advising U.S.A. bishops “to adopt a pastoral approach rather than to utilize the canonical process,” which he states “typifies antinomianism.” 3.) Bishops “opt[ing] for a therapeutic approach to the exclusion of correcting the grave injury through the rule of law.” Notes that “there is apparently no available statistical evidence of the number of clergy sex abuse cases dealt with by the canonical process from 1950 to the mid 1960s.” Concludes: “Antinomianism stifled the rule of law in permitting the grave crime to go unpunished, while legalism undermined confidence in canon law by creating the impression of a lack of justice for victims and accused alike.” Part 3 “discusses the canonical consequences of antinomianism and legalism,” which “include injury to the victims, alleged link between priesthood and sexual deviancy, disruption of the unity of law and theology, and diminishment of canon law as law properly understood.” Calls “the damage suffered by the victims” as the primary consequence. States: “To the extent that the 2002 sexual abuse crisis [in the Church] was about the complicity of the bishops, the crisis was facilitated by the failure of the bishops to honor the rule of canon law in dealing with cases of serial child abusers.” Discusses theories of secular law to analyze the authority of canon law, “its power to bind.” The 1-paragraph Conclusion section summarizes his position. 166 footnotes. [There are numerous topics he does not address, e.g., cover-ups by Church officials of priests who committed abuse, or intimidation of victims/survivors by Church officials and/or Church lawyers.]

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

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

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

By an associate professor of theology, Charles Sturt University, St Mark's National Theological Centre, Australia, and a priest in the Anglican Church of Australia who is Canon Theologian of the Diocese of Canberra and Goulburn. His position is "that there is a whole dimension mission from current attempts [by Australian churches] to diagnose and treat the scourge of clergy sexual abuse." He calls the responses "insufficiently systemic." Using family systems theory, he states that he has "come to wonder whether the priest who abuses is in fact the 'designated patient' acting-out the abusive dynamics of a larger system in the church... Seeking only to identify and discipline individual abusers, as if that alone will address the problem comprehensively, is to misrepresent and trivialise a more complex reality, and to risk creating scapegoats." Cites the work of Geoffrey Robinson regarding relationships, teachings, and governance in the Roman Catholic Church as an analysis of "[t]he systemic nature of the... Church's abuse problems." Also cites the Anglican Church as Australia as "ill-at-ease in bringing sexuality, spirituality and psychological maturity together," and as "struggle[ing] with widespread patterns of unhealthy relating between clergy and laity," citing the work of Muriel Porter. Critiques a "power-focussed managerial culture" as a factor "underlying dysfunctional church culture." Analyzes problems with theological beliefs prevalent in churches. Concludes: "Institutional failures to respond [to sexual abuse] in the past, and the abusive deployment of more recent disciplinary means designed to solve the problem, perpetuate rather than heal the abuse." Very briefly identifies 5 components necessary to a solution, including: "1. continuing to investigate, discipline and, where the law may have been broken, bring to police attention the clergy who are accused of sexual abuse, involving properly objective and reliable church procedures, though without making scapegoats of the accused to draw attention away from the more widespread ecclesial roots of abuse, and without misusing the regulatory, investigative and disciplinary apparatus set up in response to sexual abuse clergy who are not abusive." States: "Clergy who have abused and victimised others emerge not from a vacuum but from the church's culture." 26 notes.

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

Coyne is medical director of the Erie, Niagara, and Genesee County Child Advocacy Centers, western New York, chair of pediatrics, Sisters of Charity Hospital, Buffalo, New York, and has been a Roman Catholic priest since 1971. Begins with a personal statement on his "unique perspective on the topic of religion and sexual abuse," which is based on being "a forensic pediatrician, medical director of three child advocacy centers," and a priest. While careful not to minimize the impact of sexual abuse on a child when the offender is not a Catholic priest, his position is "that the sacred process of ordination and consecration of the men who became the shepherds of the Church necessarily means that the perversion of that power is a greater atrocity than when the same acts are committed outside the walls of the sanctuary." This "maximize[s] the sacrilege of the offender." Regarding a child's hurt due to the betrayal of a personal relationship, states: "When the Church hierarchy is actively protecting itself along with the predators within its fold, expected issues of secrecy and delayed disclosures are intensified." Written so "that the practitioners reading this will come away with some understanding of the magnitude of the priest sexual abuse scandal, including and especially the massive cover-up perpetrated by the Church, and some insights into the issues involved in treating the victims of this abuse." Gives a very brief historical overview of the sexual abuse of minors by priests and the hierarchy's responses, focusing on contemporary cases in the U.S.A. Analyzes factors for the hierarchy's actions: the Church's canon law that "encourages – even requires – Church leaders to engage in secrecy to prevent scandal" rather than consider "the welfare of the innocent victims;" the "basic Christian tenet of forgiveness," including the Catholic sacrament of confession; "gaps in criminal and child protection laws," including restrictive statutes of limitations; excluding clergy from mandated reporting laws. Very briefly addresses why priests sexually abuse minors, citing an earlier process of recruiting and educating boys for the priest in which boys "were immaturely locked within themselves, failing to develop a healthy sense of human sexuality." Critiques the Vatican's

responses, including those of popes John Paul II and Benedict XVI. Discusses the clinical responses of professionals who work with maltreated children, noting that “secrecy typically seen in child abuse cases is amplified by the unprecedented and system cover-up committed by the Church hierarchy.” Calls upon collaboration by interdisciplinary professionals who work with child abuse cases, and calls for those professionals to work for 4 reforms: expand the mandated reporter system to include clergy, and add the reporting of abuse by professionals in positions over children; referral of abuse by extrafamilial offenders to law enforcement, as well as child protective services; maintenance of statewide registries of criminal child abuse; enforcement of civil and criminal penalties for failure to report abuse. Among his conclusions: “As an ordained Roman Catholic priest, I believe our spiritual leaders cannot be allowed to investigate themselves.” 16 references.

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

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

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

Cozzens is visiting professor of religious studies, John Carroll University, University Heights, Ohio. Schipper is a Roman Catholic priest and a member, Saint John’s Abbey and faculty resident, Saint John’s University, Collegeville, Minnesota. Longwood is a professor of religious studies, Siena College, Loudonville, New York. Fortune is the editor of the *Journal*, and is founder and senior analyst, FaithTrust Institute, Seattle, Washington. Graham is professor, social and pastoral theology, The University of Manchester, Manchester, England. The article consists of 5 brief essays that are based on the authors’ presentations at a session sponsored by the Men’s

Studies Group in Religion, American Academy of Religion, annual meeting, Atlanta, Georgia, November, 2003. Collectively, the authors focus on “the inter-related theological and gender dimensions of [the recent clergy sexual abuse scandals in the Roman Catholic Church.]” Cozzens’ “Men and Boys/Priests and Boys” focuses on clergy abusers and the majority of their victims. Asserts without citing his sources that “Catholic clergy abusers of children and teenagers tend to be men who are psycho-sexually immature. ...their emotional life appears to be fixed at an adolescent level of development.” Asserts without citing sources that the predominance of their victims are male teenagers, a fact that “raises the thorny issue of significant numbers of homosexually oriented men in the priesthood. ...given the presence of large numbers of gay men in the priesthood, what is the significance of the disproportionate number of teenage boys among the victims of non-pedophile priest abusers.” Schipper’s “The Construction of Masculinity and Clergy Sexual Abuse: Is There a Connection?” explores the power of the predominant masculinity in the U.S., “a hegemonic masculinity that is predominantly white and middle class.” Notes scholars’ links “to the prevailing construction of masculinity and male violence.” Proposes that if male clergy had “a better understanding of how hegemonic masculinity influences men’s concept of power...” that it could help “to safeguard against the misuse of power.”, including clergy sexual abuse. Briefly comments on “some stifling elements in the Catholic seminary system” that are counter to an environment that is “conducive to the free exploration of what it means to be a male in today’s American culture.” Elements include increased homophobia, greater emphasis on theological orthodoxy, and avoidance of discussing gender equality. Longwood’s “The Misplaced Debate about Homosexuality in the Clergy Sexual Abuse Discussion” analyzes how the Church hierarchy has used a theological perspective based on the natural law framework of Thomas Aquinas to assess clergy sexual abuse: “Viewed through this lens, it is not sexual violence *per se* nor the abuse of power in pastoral relationships by clergy that provides the moral framework for evaluating sexual abuse, but the homosexual expression of sex... From this natural law perspective, sexual violence against girls or women is surely sinful, but not nearly as ‘evil’ as the sexual abuse of boys or men.” Comments that by focusing on homosexuality, the Church hierarchy is able to avoid “the reality of the abuse suffered by girls and women and [avoid] focusing on the injustice of the misuse of power and privilege that is the most important moral issue in the sexual abuse by clergy.” Fortune’s “Sexual Abuse by Priests: An Institutional Crisis in the Catholic Church” identifies 3 institutional issues that are revealed by the crisis: 1.) “The history and numbers of abuse cases suggest a longstanding pattern of misconduct by individual priests frequently tolerated by bishops and diocesan leaders.” 2.) “When faced with the choice, church leaders too often have chosen the *institutional protection agenda* over the *justice-making agenda*.” 3.) The last issue is “...the particularity of an exclusively male, celibate priesthood.” Also notes several recent actions in dioceses across the U.S. that are encouraging. Lists 5 lessons learned that emerged in the recent years. Concludes: “...we must press our best and brightest leaders to act in the face of perhaps the greatest crisis facing our religious institutions today. Otherwise the integrity of religious leadership will be forever diminished in our society.” Graham’s “Clergy Sexual Abuse: Theological and Gender Perspectives: A Response to the Panel” gathers themes from the preceding presentations, and focuses on 4. Reflects on denial about the phenomenon of clergy sexual abuse as “not simply an expression of complacency” but as also “effectively, a kind of collusion with potential [future] instances of abuse. In that sense, non-compliance or indifference to child protection protocols is virtually an act of negligence.” Notes that Fortune addresses “the endemic institutional dysfunction at the heart of the culture of denial,” that Cozzens and Schipper address “questions of a culture of masculinity within the Roman Catholic Church...”, and that Longwood and Cozzens are concerned with the Church’s denial of the inadequacy of its theological thinking on sexuality. Very briefly reflects on desire and sexuality, and clergy identity and models of ministry in relation to power and hegemonic masculinity. Concludes with a call “to cultivate a collective ethos of openness, to enable the structures and relationships that go to build up mutual ‘trustworthiness’ to be transparent, and to see the cultivation of trust as a shared, intentional and structural undertaking.” Footnotes.

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

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

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

By a doctoral candidate in counseling, Purdue University, West Lafayette, Indiana. A brief article prompted by the author's experiences as a counselor in a church-related practice the clinical supervisor of which sexually exploited a client, and by 3 of his clients "who complained of being molested, seduced, or both, by pastoral counselors." Identifies dual relationships cultivated by unethical pastoral counselors as "ambiguous relationships in which goals and boundaries are tailored to meet the needs of the counselor." Briefly discusses how pastoral counselors can prevent dual relationships "by understanding their vulnerability, subscribing to and communicating a clear code of professional ethics, becoming aware of personal limitations, and building networks of accountability." Identifies various resources to assist pastoral counselors in preventing dual relationships. Calls for those who train pastoral counselors to "provide[e] relevant courses, literature, supervision, and therapy" and calls for professional associations, civil courts, and church courts to "provide[e] lawful, reasonable means of investigating client complaints and penalizing counselors who victimize their clients." Cites reports from the American Association of Marriage and Family Therapists that while about 10% of its clinical members were clergy practitioners (1988), 75% of those suspended for ethical violations were clergy practitioners (1990). 26 references.

Craven, Samantha, Brown, Sarah, & Gilchrist, Elizabeth. (2006). Sexual grooming of children: Review of literature and theoretical considerations. *Journal of Sexual Aggression: An International, Interdisciplinary Forum for Research, Theory and Practice*, 12(3, November):287-299.

Craven and Brown are with the Department of Psychology, Coventry University, Coventry, England. Gilchrist is with the Department of Psychology, University of Kent, Canterbury, Kent, England. Regarding child sexual abuse (CSA), the introduction states: "Sexual grooming is a pertinent issue evident in society, but there is still little understanding about this phenomenon." The article reviews the clinical literature regarding: a definition of *sexual grooming of children*; prevalence of grooming behaviors in CSA; etiology of a motivation to abuse; process of offending; process of grooming. Regarding definitions, notes problems of existing definitions related to misuse of diagnostic terminology and ambiguous language. Regarding prevalence, notes 3 "distinct behaviour repertoires of offender-victim interaction." Regarding etiology of motivation, notes 4 theories. Regarding the process of offending, notes 2 models. Regarding the process of grooming, notes 3 types: offender's grooming of self, "grooming the environment and significant others," and "grooming the child," which includes physical and psychological components, adding that while psychological grooming is used to increase a child's compliance, it can be used to prevent a child's disclosure of the abuse. Proposes a definition of *sexual grooming of children*: "A process by which a person prepares a child, significant adults and the environment for the abuse of this child. Specific goals include gaining access to the child, gaining the child's compliance and maintaining the child's secrecy to avoid disclosure. This process serves to strengthen the offender's abusive pattern, as it may be used as a means of justifying or denying their actions." 43 references. [While the context of sexual abuse in faith communities is not addressed, the article is included in the bibliography because of its relevance to the topic.]

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

Begins by stating that *pastoral sexual misconduct* is a "betrayal of trust and an exploitation of the victim, jeopardizing the victim's home, family, and status in the community of believers." Cites clergy as a profession among physicians, attorneys, therapists, and teachers "who hold power or authority over their victims." Cites "the trauma of clergy sexual misconduct" which expands to the pastor's spouse and children, the reputation of the congregation, ministerial colleagues, the denomination, and "Christianity in general." Takes issue with Seventh-day Adventist inconsistency in its discipline of offenders. On the one hand, denominational policy is that an

offending pastor is “ineligible for future employment as a Seventh-day Adventist minister.” On the other hand, he states: “Increasingly, however, we find sexual misconduct covered up, ignored, or treated as a minor infraction, leaving the guilty clergy free for reappointment to another pastoral role, often without so much as a lapse in service record.” These practices, he states, “directly violate church policy... Reinstating or transferring quietly amorally lapsed clergy hurts the body of Christ” in terms of the perception of collusion by administrators and the assumption of legal risk. Calls for either revising the policy to allow for a process of employment restoration or a uniform application of the current policy of ineligibility. Concludes with a call to “emphasize a code of sexual ethics for church-employed professionals that seriously acknowledges that any sexual misconduct within the context of ministry is professionally unethical and morally wrong.” Includes the text of a 12-item “Minister’s code of ethics,” no date, prepared and recommended by the General Conference Ministerial Association of the denomination. 3 endnotes.

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

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

Crisp, Beth R. (2004). Spiritual direction and survivors of sexual abuse. *The Way* [published by “British Jesuits,” Oxford, England], 43(2, April):7-17.

Crisp completed her Ph.D. in Melbourne, Australia, and “is currently senior lecturer in social work at the University of Glasgow,” Glasgow, Scotland. “The focus of this article is on people who have sought to maintain their faith even after experiences of abuse, and to develop a spirituality which can accommodate such experiences.” Identifies herself as “a survivor of sexual abuse,” and as a periodic participant in spiritual direction. States: “...the origins of this paper lie in my own attempts to make sense of the issues which have arisen for me as a survivor of sexual abuse who has sought spiritual direction.” While she notes incidence of sexual boundary violations in faith communities, in general, and “within the setting of spiritual direction itself,” she addresses sexual abuse as a general category of different types of abuse behaviors, noting a range of survivors’ experiences. Her primary focus is women survivors. The majority of references are from clinical studies and feminist theology. Major topics include: 1.) Entering into the process of spiritual direction, given that “[e]xperiences of sexual abuse invariably involve a violation of trust and of the boundaries of intimacy.” 2.) The role of an effective spiritual director in creating “a safe space” in which “the survivor can overcome their having been silenced.” 3.) Issues that may be a challenge for a survivor seeking spiritual direction. 4.) Factors affecting the spiritual director’s functioning. 5.) The need for spiritual directors to see each survivor as unique. Footnotes are numbered from 1-37; footnotes 21, 33, 35, and 36 are missing.

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

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

the consequences of sexual abuse are understood, it is possible to realize a transformative spirituality within a Christian framework that accommodates the experience of sexual abuse. Among the types of sexual abuse discussed is clergy sexual abuse. 39 references.

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

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

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\_\_\_\_\_. (2010). Silence and silenced: Implications for the spirituality of survivors of sexual abuse. *Feminist Theology*, 18(3, May):277-293.

"This paper sets out to explore the issue of silence for survivors of sexual abuse [that was committed in churches], but in order to do that, we first need to explore the experience of feeling silenced, which is widespread among this group, irrespective of the situation in which the abuse occurred." Identifies as factors which led to silence being imposed as including: "...perceptions as to what constituted care and concern for the individual [who had been victimized]..."; wisdom about conditions that would result negative outcomes for the speaker; reluctance or unwillingness of law enforcement (police and prosecutors) personnel to process allegations; "Lack of external validation and fear of consequences from disclosure..."; "Sexual abuse may be accompanied by emotional abuse in which silence is used as a key method of attack."; "A culture of silence prevents those who have been abused making contact with others who have had similar experiences, who can offer support and break down the feelings of isolation."; "...perpetrators may engage a wide array of tactics to ensure allegations of abuse do not emerge, and, if they do so, will be perceived by others as of dubious credibility..."; "Some perpetrators go one step further and even invoke God as a co-conspirator, who will punish those who don't remain silent." A brief concluding section discusses silence in the Christian tradition, noting that spiritual practices involving survivors may have negative consequences, e.g.: "For survivors of sexual abuse, quietness may provide the memory with opportunities for flashbacks of abusive events, which are much harder to surface when one is busy." 51 footnotes.

Cristantiello, Philip D. (2002). Formation and the predatory threat. *Seminary Journal* [published by National Catholic Educational Association], 8(1, Spring):3-10.

Cristantiello "is a [Roman Catholic] layman, a licensed psychologist, presently Director of Psychological Services for the seminary system for the New York archdiocese." The catalyst is recent public statements by spokespersons in the Roman Catholic Church "[i]n response to accusations of hierarchal malfeasance" related to "pedophile cases" in which the "spokespersons have claimed that they had assurances from [clinical] 'experts' that priests with past problems of misconduct no longer posed a threat and were fit for reassignment. In addition, it is asserted that screening procedures have been approved." Identifies 4 "critical issues [that] deserve clarification before relying on public statements that the threat of predatory priests has been addressed satisfactorily.": 1.) meaning of *improved screening*; 2.) degree of the hierarchy's support for, and reliance on, psychological assessments; 3.) assessment's limitations; 4.) use of assessment data and



counseling services after a person is admitted to a priestly formation program. Addresses each issue: 1.) discusses the characteristics, style, and methods of the “pedophile,” “predator,” and “abuser,” without providing definitions or differentiation, to emphasize the challenges of screening candidates for the priesthood; 2.) notes the trend of spiritual directors in seminaries and counseling psychologists worked together in relation to a seminary candidate, but states: “It would be less than candid, however, to assert that the development of this collegueship evolved with consistent smoothness, or that it is enthusiastically endorsed in all quarters even in present circumstances.”; 3.) notes that “*no screening program is perfect*” [italics for emphasis in original]; 4.) identifies uninformed attitudes of resistance as a barrier to using post-admission psychological services. Lists 16 indicators he uses as an observational guideline “for identifying potential predators,” which includes misuse of power disparities and “alliances of inequality, incongruity, and dominance.” States: “The prime quality of a predator is the ability to fake sincerity and intention.” Lists 10 recommendations for protocols, policies, and procedures, including disclosure of sensitive data related to sexual misconduct, creating “trustworthy options designated for hearing expressions of concern” from people who come forward to the Church with information related to sexual abuse, and increasing the involvement of laity, including professionally qualified women and parents of minors, as part of a “consultative/investigative body.” Ends with cautions. 6 endnotes.

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

Presents a critique of The Ferns Report: Presented to the Minister for Health and Children, submitted October, 2005, to the government of Ireland. The non-statutory inquiry was established in 2003; among its key purposes was to: research complaints or allegations of child sexual abuse and pedophilia made against clergy of the Roman Catholic Church’s Diocese of Ferns, Ireland; report on the responses and management structures of the Church, the Health Board, and the *An Garda Síochana*; produce a report, including recommendations for change. Summarizes participation in the inquiry: “...ninety people alleging abuse attended the oral hearings, and a further fifty-seven submitted written statements. Over one hundred witnesses from the Diocese of Ferns, the South Eastern Health Board, and the An Garda Síochan also attended. The inquiry received over one hundred complaints relating to child sexual abuse by twenty-one priests, covering the period 1966-2002. Over forty of the complaints related to two priests; ten of those complained of are now dead; three have been laicized; the rest are no longer in ministry. Two were prosecuted and convicted; a third committed suicide before this trial.” Notes “[t]wo very interesting facts about the church’s behavior in the 1980s are revealed: first... is that from the late 1970s, priests with behavioral problems, including child sexual abuse, were being sent for assessment and treatment to reputable psychologists and psychiatrists in England.” The second fact was that in 1986, the Archbishop of Dublin “consulted his legal advisors about the possibility of legal liability arising for the archbishop as a result of clerical child sexual abuse. He was advised by counsel that he could be sued for negligence if an offending priest, returned by him to ministry, were to reoffend, unless he had received categorical assurances from a psychiatrist or other qualified person that the priest was cured... Between 1987 and 1990, most dioceses took out insurance policies with the company Church and General, who had obtained permission from Archbishop McNamara to circulate counsel’s opinion to all bishops.” Regarding Chapter 4 which outlines the allegations of abuse, states: “The graphic detail in which the abuse is described, while gruesome to read, is a necessary corrective to the atmosphere of secrecy, shame, and the unspeakable that had surrounded these experiences for so many years... The most distressing information in this chapter, worse than the harrowing accounts of the abuse is the record of damage done by it to the witnesses. Suicide, depression, alcoholism, marital breakdown, difficulties in relationships, family rifts, self-blame, guilt, fear of exposure, and loss of faith are all detailed during this chronicle of horrors.” Briefly describes Fr. Seán Fortune, “[t]he priest who by far takes up the most space in the report... against whom twenty-six complainants gave evidence to the inquiry, and who would have been tried on sixty-six counts of child sexual abuse against twenty-nine boys had he not killed himself in March, 1999, before the trial, thus denying his victims their day in a criminal court.” Also describes the case of Father Donal Collins, “the first priest to be accused of sexual abuse in the Diocese of Ferns, at least of those scrutinized in the

report... In 1998 he pleaded guilty to four charges of gross indecency and one of indecent assault against students in Saint Peter's College between 1972 and 1984. He was sentenced to four years imprisonment and served one." Notes: "Because Father Collins's case spans the whole period in question, it allows the inquiry to look at the behaviors of three bishops over almost forty years, and to put that behavior in a more general context." Concludes: "Notwithstanding the criticisms leveled at the report in this piece, it is an extremely valuable document... The report's main value is its vindication of the abused child... By setting abused children at the center of its deliberations, the inquiry team has assisted in bringing into the open not just structural, institutional, and moral failure in the face of these children's complaints but also a new knowledge of the depth and force of those complaints." Lacks references.

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

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

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

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

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

Cutts is a board member, Buddhist Peace Fellowship, and priest on the Abbots' Council, San Francisco Zen Center, San Francisco, California. Briefly reports on the development of the Center's draft statement that is entitled, "Statement on Sexual Conduct of Teachers." The draft, written by the Abbots' Council of the Center, assures people who come to the Center "that the teachers have all made a commitment not to be involved sexually with the students..." The statement acknowledges "the very great harm, both psychological and spiritual, that results from teachers becoming sexually involved with their students, harm both for the teacher and student involved and for the community as a whole." The Council was created after a "crisis surrounding

the conduct and subsequent resignation of our former abbot... so that the abbots do not become isolated from the community and the consequences of their actions.”

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

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

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

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

Dale, Beverly. (1994). Accompanied by God. *The Other Side*, 30(5, September/October):24-27.

Dale, an ordained minister of the Christian Church (Disciples of Christ), directs the Christian Association of the University of Pennsylvania, Philadelphia, Pennsylvania. A brief first person reflection on having been sexually molested as a child by her uncle. Describes the context of her childhood family and their “Midwestern [U.S.A.] rural life during the fifties and sixties [as] rigidly patriarchal.” In retrospect, asks the question which she did not ask as a child, “Where is God?” Identifies surviving the abuse as God being present within her, “giving me the inner strength to rebel” as a pre-teen and block the uncle’s advances. Identifies survival as an adolescent as a forgetting, a blocking out of the memories and “the guilt, the dirtiness, the shame.” Also identifies as survival the difficult process of remembering as an adult her being molested and experiencing the pain as part of “emotional and spiritual healing.” States: “I could now see that I had been victimized. I saw clearly the abuse of male power and privilege, an abuse rooted in patriarchy, which exalted the male to a power position and debased the female as an object. It culminated, almost inevitably and particularly, in my being sexually molested.” Ends by quoting Isaiah 40:31.] [While the context is not sexual boundary violations in faith communities, the article is included because of its relevance to issues related to religion and spirituality.]

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

Dale is a doctoral student, school psychology program, Steinhardt School of Education, New York University, New York, New York. Alpert is affiliated with the Department of Applied Psychology, New York University. Written “to consider what enabled [child sexual abuse] in the [Roman] Catholic Church.” Begins with a very brief history “to dispel the notion that sexual abuse by the [Catholic] clergy is a modern phenomena.” Identifies 5 themes offered to explain how sexual abuse occurred in the Church or was hidden by officials: blame society; abuse of power; forgiveness; moral perfection; rationalization of sexuality and celibacy. Identifies 2 themes in psychoanalytic literature to explain the occurrence of sexual abuse in the Church or its being hidden: institutional power and authority; sexuality, misogyny, and patriarchy. Discusses the implications of the literature and emphasizes: “By not viewing priests as predators, but, rather, as victims of an institution, priests have been protected. They have been placed in a separate and elevated category... It is time to stop drawing conclusions that continue to treat the Catholic Church, its priests, and its power structure as unique.” Concludes by calling for a reorientation of both scholarly and public discussion toward the victims who are marginalized “[a]s long as society elevates predator priests to a privileged position above ordinary sex offenders...” 47 references.

Daly, Kathleen. (2018). Inequalities of redress: Australia’s national redress scheme for institutional abuse of children. *Journal of Australian Studies*, 42(2):204-216. [From a theme issue]

Daly is with the School of Criminology and Criminal Justice, Griffith University, Brisbane, Queensland, Australia. Presents her analysis, critique, and recommendations regarding the redress scheme as initially proposed by the Australian government’s Royal Commission into Institutional Responses to Child Sexual Abuse (RCIRCSA). Analyzes the differences between 2 groups of minors who were sexually abused, *care leavers* and *non-care leavers*. The former are those who were abused in “out-of-home care and detention,” which includes residential facilities, orphanages, foster care, training schools, and detention centers. The latter group are those “who were abused in ‘open’ settings such as day schools, church parishes, clubs, and sports associations, typically by clergy, members of religious orders, or lay staff in religious organisations.” While the RCIRCSA inquiry included both groups, the focus was on sexual abuse alone, and excluded other forms of child maltreatment, including physical and emotional abuse. “This article focuses on diverse claimant groups and one component of the redress scheme, the monetary payment.” Briefly discusses the key terms of *redress*, *redress schemes*, and *monetary payments*. Compares and contrasts the context of *care leavers*, who were wards of the state, placed by their families in out-of-home care, or were committed to youth detention, and *non-care-leavers*, who were living with their families. Reports that the RCIRCSA finding that in its private sessions with survivors, “59% of 6,875 survivors ‘said they were sexually abused in an institution managed by a religious organisation.’” States that, generally, those who were care leavers are “concerned not only with acts of physical and sexual abuse, but also the broader environment of control, abuse, and neglect in closed settings.” Describes those who were non-care leavers as more “concerned with sexual abuse by individual priests, the shifting of offenders to other parishes (where they offended again), cover-ups by church and police authorities, and survivors’ (and their families’) sense of betrayal and mistreatment by church authorities.” Examines the factor of experiences of abuse in total institutions and the factor of the social status of the 2 groups as significant with respect to monetary payments as part of redress. States her position: “With a scheme that includes both care leavers and non-care leavers and that focuses solely on sexual abuse, care leavers’ experiences of abuse and the impact of abuse may appear less worthy than that of non-care leavers.” Recommends corrective action “to ensure that care leavers are not disadvantaged as claimants for the monetary payment.” 59 footnotes. [For an overview of the RCIRCSA and the theme issue, see this bibliography, IIa: Wright, Katie, & Swain, Shurlee. (2018). Speaking the unspeakable, naming the unnamable: The Royal Commission into Institutional Responses to Child Sexual Abuse. *Journal of Australian Studies*, 42(2):139-152.]

Daniels, Kim. (2018). The four waves of the U.S. Catholic abuse crisis. *Church Life Journal* [published by the McGrath Institute for Church Life, University of Notre Dame, Notre Dame, IN]:Unpaginated. [Published 12/17/18 on the World Web Web site of the journal. Accessed 11/09/21 at: <https://churchlifejournal.nd.edu/articles/the-four-waves-of-the-u-s-catholic-abuse-crisis/>]

Daniels is associate director, Initiative on Catholic Social Thought and Public Life, Georgetown University, Washington, D.C. Magazine-style article. Based on an address at the University of Chicago, Chicago, Illinois. Context is the Roman Catholic Church in the U.S.A. Written in the first person plural, identifies with “[l]ay Catholics [who] are looking for answers.” States: “Lay American Catholics arrive at this moment with anguish in our hearts for the victims and survivors of sexual abuse, and anger at our leaders, who we trusted to prevent these horrific crimes, and expected to live by the truths of our faith. The crisis has eroded trust in our bishops and damaged their credibility as moral leaders.” Provides “an overview of our current moment,” “review[s] how we got here,” and “descri[bes] what might lie ahead.” Identifies 4 waves of “the clerical sexual abuse crisis in the U.S. and the Church’s attempt to respond to it...”: 1.) 1984-1993 which began with the case of the notorious Fr. Gilbert Gauthe in Lafayette, Louisiana; 2.) 1992-2001 which began with the case of the notorious Fr. James Porter in Fall River, Massachusetts; 3.) 2002-2008 which began with the case of the notorious Fr. John Geoghan in Boston, Massachusetts; 4.) 2018-present which began “with the revelations concerning Cardinal [Theodore] McCarrick [and his “abuse of children and predation on seminarians as he was protected by a culture of clericalism”],” and other recent events. “While 2002 was about the behavior of priests, 2018 is about the behavior of the bishops...” Calls the bishops’ failures “a substantive problem rooted in grave moral failure, and a cultural problem rooted in clericalism.” Regarding the path forward, lists “some necessary elements” and cites “faithful, responsible, engaged lay leadership [as] key to this effort.” Calls for specific, “concrete, practical reforms... [which are] rooted in a renewed sense of holiness and mission...” Concludes with a personal statement. Includes links to some sources posted on the World Wide Web.

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

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

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

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

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

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

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

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

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

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

Davies, Mark G. (1998). Clergy sexual malfeasance: Restoration, ethics, and process. *Journal of Psychology and Theology* [published by Rosemead School of Psychology, Biola University, LaMirada, CA], 26(4, Winter):331-339.

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

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

In contrast to those who focus on the personal antecedents of clergy sexual addiction, e.g., the work of Patrick Carnes, Davies “explore[s] the environmental factors that are linked with clergy sexual abuse and from this make[s] recommendations as to how such factors could be mitigated by altering the systems that give rise to them.” His position is that while “clergy sexual addiction is not the same as clergy sexual malfeasance, the line that divides the two is not easily drawn...”,

noting that sexual addiction can lead to clergy sexual malfeasance, and that both are violations of trust. Briefly identifies as risk factors the lack of role clarity, little accountability, and high expectations for clergy, factors which are exacerbated by faith communities that are very rigid and shaming in relation to sex. Suggests a 5-part approach “to help ameliorate the environment factors linked to clergy sexual addiction”: professional education about and openness to the problem of clergy sexual addiction; integration of the whole person with the role of pastor by “dealing with issues of sexuality, spirituality, and psychology” at a personal level; breaking the emotional isolation of clergy with accountability; proactive denominational care for clergy’s professional plan of intervention for sexually addicted clergy. Concludes that there is a need in sexual addiction research to develop a prevention model. References.

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

Davis is associate professor of pastoral care, Perkins School of Theology, Southern Methodist University, Dallas, Texas. A brief reflection on an article by George Fitchett and Marilyn Johnson about sexualized student-supervisor relationships in the context of Clinical Pastoral Education, a program sponsored by the Association for Clinical Pastoral Education [See this bibliography, this section: Fitchett, George, & Johnson, Marilyn. (2001).] Her ethical perspective is clear: “Initiating intimate sexual relations with a student while she or he is in training is a deep violation of the student’s trust and the supervisor’s integrity... A romantic or erotic relationship arising out of a supervisor-student relationship can never have [a quality of true intimacy as defined by Henri Nouwen] because of the inherent power of the supervisor over the student. The supervisor cannot risk the vulnerability of disarming himself or herself by setting aside power; the student cannot (and should not be asked to) risk true vulnerability with one who has power over his or her life, career, and future.” Notes “very briefly some of the positive and energizing contributions of sexual energy to people’s personal and professional lives.” 12 footnotes.

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

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

Dayan, Hava. (2018). Sexual abuse and charismatic cults. *Aggression and Violent Behavior: A Review Journal*, 41(April):25-31.

Dayan is with the School of Criminology, Faculty of Social Sciences, University of Haifa, Mount Carmel, Haifa, Israel. The article analyzes the ruling by the Jerusalem District Court in Israel which “recently convicted the leader of a religious group, a sub-group of the Breslover Hasidic sect known as Nachman Menuman, of sexual offences under aggravated circumstances against his wives and several of his children.” The man, unnamed, is described as leader of a religious cult which included a polygamous family structure. In part 1, an introduction, states:

“The court ruling was unique in that it convicted the defendant despite the women’s unequivocal and unwavering claims that they had consented to sexual relations... The court used the legal element of ‘informed consent’ to criminalize the sexual relations between the defendant and his women followers, ruling that the latter’s consent to engage in these relations was impaired and thus, de jure, were sexual offenses... ...the court maintained that the defendant

exploited his lofty spiritual and charismatic status for his personal sexual gain, and accordingly, that the sexual relations were practiced under circumstances of the defendant's abuse of power."

Part 2 is a 4-paragraph description of the legal basis for the Court's decision, including graphic details of the ways the individual maintained control through religious language and constructs, physical violence, mental and emotional abuse, and sexual practices "which the court maintained were 'humiliating and degrading.'" Using a structural and thematic analysis, including feminist legal scholarship, to construct a "crimino-legal perspective," Part 3 "explores the sociological nature of consent to sex between charismatic cult leaders and their cult members." Identifies 4 elements "to be established for legal construction of [sexual exploitation of power]": hierarchical disparity; sexual exploitation of the disparity; flawed consent; a sexual act. Part 4 draws upon studies of cults to examine factors of sex, gender, social control, and aggression which are used to establish and maintain the leader's status and influence. Part 5 focuses on the theme of cult's promise of spiritual salvation and the leader's mystical aggrandizement which can sanction the leader's abusive acts, including sexualized behaviors. States that many of the "abusive practices were in fact noted in the case of the Hassidic cult from Jerusalem," and quotes from the Court's decision. Part 6 is a 2-paragraph conclusion with "socio-legal implications for future judicial and legislative treatment of sexual offences in cultic circumstances." Interspersed in the article are case examples of religious cults. 18 endnotes; 52 references.

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

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

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

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

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

Brief sidebar to a magazine article published by Igorota Foundation, Inc., the Philippines. de la Cruz is not identified. Provides contextual details and commentary regarding an account of a 14-years-old girl in the Philippines who was raped over 5 months by a Roman Catholic priest "in the guise of a guidance counselor for her" while she was living with her uncle apart from her family in



order to gain a better education. Comments that the story reflects the concept of “taking advantage of a young girl/women’s powerlessness, poverty,” a theme that was part of the Spanish clergy’s treatment of young men during the colonial period in the Philippines: “young Filipinas became mistresses of friars in exchange for financial provisions and a place in heaven. Their poverty, powerlessness, fears made them easy prey for the all-powerful friars.” Reports that after pressure from the Foundation, the offending priest was removed from the parish. Calls for women to speak out about such abuses. [For the article, see this bibliography, this section: Felipe, Rina. (1999).]

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

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

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

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

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

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

Dechant, Paul. (1991). Confidentiality and the pastoral minister: Duty, right, or privilege? *The Journal of Pastoral Care*, 45(1, Spring):61-69.

Dechant is associate director, The University Catholic Center at UCLA, Los Angeles, California. States at the outset: “The pastoral minister often happens upon conflictual situations and is caught between keeping information confidential and telling uninformed third parties. Questions suddenly inundate the pastoral minister: what obligations, duties, and responsibilities come with confidentiality? Which choices are ethical?” Topics very briefly discussed include: *confidentiality*, in general (*confidentiality* as rooted in the ethical value of *respect for the individual* or *autonomy*; *confidentiality* as a legal right; the legal right of privacy in tension with the public interest); in helping professions, *confidentiality* and *fiduciary* relationships; 3 “levels of confidentiality” in pastoral ministry, including legal; court testimony; priest-penitent privilege; 3 U.S.A. “which impact upon the religious privilege.” The conclusion states: “Deciding which

information belongs in which level of confidentiality is a difficult task.” It is best undertaken with the assistance of the owner of the personal information.” Advises “the pastoral minister... to become familiar with the local and state statutes regulating the religious privilege...” 24 footnotes. [While the context of sexual abuse in faith communities is not addressed, the article is included in the bibliography because of its relevance to the topic.]

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

The 1st author is a pastoral counselor, Pastoral Institute, Columbus, Georgia. The co-author is an attorney, Gordon, Silberman, Wiggins and Childs P.C., Birmingham, Alabama. States at the outset: “Pastoral counseling is coming of age and in this day of litigation consciousness the pastoral counselor will do well to begin anticipating the scrutiny and accountability for professional conduct that other service providers have had to contend with for years.” States that a professional standard of care for professional counselors is “the relevant issue from the perspective of the [civil] courts.” States that the existence of the American Association of Pastoral Counselors established the profession, and that its Code of Ethics establishes the standard of care. Identifies 8 areas of special concern, including *Sexuality and the Counselor/Client Relationship*. States unequivocally: “A counselor must never have sexual relations with a client... Sexual relations even after a formal termination or referral are unwise and dangerous.” 7 references.

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

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

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

The thematic portion describes several examples of the institutional care of children in facilities and programs initiated by Roman Catholic priests, including biographical information. Cites as positive examples: Boys Town, near Omaha, Nebraska, founded in the 1920s by Fr. Edward Flanagan, and the Oratorios of Fr. Don Bosco, 19th century founder of the Salesian Society. As negative examples, cites: several institutions operated by the Christian Brothers order of the Roman Catholic Church, specifically the Canadian “Mount Cashel boys home in St. John’s Newfoundland,” which, in 1989 was publicly exposed for “a long history of [physical and sexual]

abuse [against minors who were residents] carried out by the Christian Brothers,” 2 schools in Ontario, Canada, from which “over 1,600 victims came forward,” and schools operated in Ireland in which “‘Irish children were sexually, physically, and emotionally abused by nuns, priests and others in a network of church-run residential schools meant to care for the poor, the vulnerable, and the unwanted.’” Also cites sexual abuse of minors in schools operated in Italy by a 17th century order of the Church, the Piarists. The personal portion of the article is his concluding reflection on his experiences with a program founded by Fr. Joseph Bosetti (1886-1954) in Colorado that “establish[ed] a vested choir among Denver’s rough-and-tumble youth” and opened a summer camp in the Rock Mountains. Briefly describes an incident when he was 17 involving Bosetti approaching him sexually. 36 endnotes.

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

By an associate professor of law, The Catholic University of America, Washington, D.C., and directs its interdisciplinary program in law and religion. Discusses a question posed by litigators with experience in the field of religious liberty, “Why don’t courts take constitutional claims and defenses seriously?” Draws from contributions from faculty of the University’s Columbus School of Law and Department of Canon Law. Part 1 traces how U.S.A. federal courts have related constitutional theory to litigation and religious liberty claims. His analysis is that that “the constitutional, as opposed to statutory, law of religious liberty requires counsel for the believer to shoulder the burden of proving why an exemption from generally applicable legal principles is required by the First Amendment. Part 2 very briefly “focus[es] on the elements of a viable First Amendment claim or defense... to relate the elements of specific tort claims to the burden borne by those seeking to establish affirmative constitutional claims or defenses.” States: “...the proponent bears the initial burden of demonstrating: 1) the nature of the protected conduct which is alleged to be affected by the government’s actions, and 2) the nature and degree of the regulatory effect, or burden, on the conduct alleged to be protected.” Part 3 is a lengthy “analy[sis] the First Amendment in a tort context.” Notes that one reason “why a well-developed theory does not exist for the application of religious liberty principles in the tort context relates to the doctrine of charitable immunity.” Discusses *Moses v. Diocese of Colorado* as “one of the leading cases on the application of the First Amendment in a tort context, and one of the best examples of how not to apply the neutral principles doctrine.” The 1993 case involved the Episcopal Church and a priest who sexualized a relationship with a parishioner who sought his spiritual counsel. The parishioner had a history of mental health problems related to sexual abuse as a child. The case involved claims of clergy malpractice, breach of fiduciary duty by the bishop, and negligent hiring and supervision by the bishop. Calls the case “extraordinarily bad precedent” due to “undeveloped constitutional theory, a bad set of facts, and a lack of effective representation on the part of diocesan counsel...” Part 4 is a very brief conclusion. 94 footnotes.

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

By a United Methodist minister and doctoral student, University of Minnesota, St. Paul campus, St. Paul, Minnesota. Magazine-style article. Discusses the phenomenon of sexual harassment in the context of Christian churches. Topics include: unknown prevalence rate; possible costs to churches in which there are occurrences, including financial and “organization distress or decline”; vulnerability in churches due to lack of complaint procedures, layers of management, designated sanctions. States: “Pastors who used to get away with inappropriate advances toward staff and parishioners may soon find that this behavior becomes both public knowledge and grounds for prosecution.” Provides a definition of *sexual harassment*, and quotes from a 1986 policy statement of the Minnesota Annual Conference of the Methodist Church regarding *sexual harassment* and *gender harassment*. Briefly notes the liability of a church as an employer of paid and volunteer staff for actions of an employee. Provides 6 examples to “illustrate some of the ways in which sexual harassment occurs in the church,” and which “may be addressed by applying both [federal Equal Employment Opportunity Commission] and church standards.” States: “Though no church as yet been indicted for sexual harassment, it is probably just a matter of time

until one is.” Cites cultural stereotypes and beliefs regarding the social role of women, including the context of ministry, as contributors to the sexual harassment of women. Concludes: “Church officials act rightly when they discipline ministers or lay people who put sexual pressure on men or women in church settings.”

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

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

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

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

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

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

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

Dilsaver is a clinical psychologist and director, Imago Dei Clinic, Harrisburg, Pennsylvania. Argues that “clerical liturgical abuse [in the Roman Catholic Church in the late 20th century] facilitated clerical sexual abuse [in the Church in the same period] or, more aptly, sexual sin.” Bases the etiological link between the 2 on Thomas Aquinas’ theology regarding covetousness, of which lust is a direct and “especially urgent, obvious and universal manifestation.” States that covetousness is rooted in pride, and pride is “*irreverence for God*.” States that the “detailed and precise rubrics” of the traditional Roman rite mass “were to ensure a [priest’s] sense of self-abnegation and a corollary sense of the sacred and a reverence for God.” 13 endnotes.

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

Dobson is pastor, Calvary Church, Grand Rapids, Michigan. Brief, magazine-style article. Following the late 1980s “startling revelations of sex, money, and power abuse” in evangelical and fundamentalist circles, he considers scriptural bases for restoration to fellowship, worship, service, and leadership. Describes the latter as the most controversial and offers 2 principles for

guidance: whether the sinful behavior was one encounter or continuing, and whether the offender's sense of being 'above reproach' can be restored.

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

1st person account of his involvement in the case of Truman Dollar who resigned in 1988 as pastor of the 4,000 member Temple Baptist Church, Detroit, Michigan, over inappropriate conduct involving sexual language. Identifies an immediate, crisis-oriented, short-term strategy, and a long-term strategy aimed at a process of restoration, including very concrete components of discipline and care. [Appended to this article are sidebars by other primary parties: see this bibliography, this section: DeVries, Jim (1992), and this bibliography, this section, 2 articles by Dollar, Truman (1992).]

Doehring, Carrie. (1993). The absent God: When neglect follows sexual violence. *The Journal of Pastoral Care*, 47(1, Spring):3-12.

Doehring is identified as with "Boston University School of Theology" in Boston, Massachusetts. The article is addressed to "pastoral care providers." "The experience and dreams of one woman who was sexually assaulted and neglected were the starting point of my exploration of the intrapsychic experience of assault and neglect, and how an empathic stance becomes a model for healing and growth in the dyadic relationship of therapist and client. When transported to the level of culture, this model becomes a way to understand neglect, to empower us as a community to stand with those who are violated, and to confront the roots of neglect and violence within ourselves and our culture." Calls the Christian churches' historical "taboo on speaking about sexual violence" as a silence, a form of which was an absence of recognizing the violence and responding to survivors. States: "Such absence can be described as a profound form of neglect." The description of a woman who was sexually assaulted is based on Doehring's research interview with her. States: "[Her] dreams allude to how the absence of caring in the aftermath of sexual violence compounds her traumatization and becomes woven into a self-destructive narrative where internal figures of family, friends, and God play condemning roles." Analyzes the dreams as reflecting "the way communities [including churches] in Western culture traditionally have responded to sexual violence." Applies an object relations model to "the intrapsychic experience of sexual violence and neglect." Describes a model of healing which emphasizes empathic relationship to be utilized by a pastoral therapist with a person who has been sexually assaulted. Taking a feminist perspective, Doehring discusses the "cultural context of neglect" of sexual violence and "the external socio-political realm," particularly "the context of the white, middle-class, Western experience." 32 footnotes. [While the context is not sexual boundary violations in faith communities, the article is included because of its relevance to how faith communities respond to people who have been violated sexually.]

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

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

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

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

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

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

Donnelly, Susie, & Inglis, Tom. (2010). The media and the Catholic Church in Ireland: Reporting clerical child sex abuse. *Journal of Contemporary Religion*, 25(1, January):1-19.

Donnelly "is a scholar of the Irish Research Council for Humanities and Social Sciences," and a doctoral student, University College Dublin, Dublin, Ireland. Inglis is associate professor, School of Sociology, University College of Dublin. Examines the relationship between the media and the Roman Catholic Church in Ireland. States that "[a]t a macro-structural level, the influence of the Catholic Church over the media has decline," a decline from domination which is "mirrored [in] a general decline in [the Church's] influence over the [Irish] state and other social institutions." Locates the decline in "the second half of the twentieth century." States the media, "in playing its role as the Fourth Estate, replaced the Catholic Church as the social conscience and moral guardian of Irish society." Cites the media coverage "of sex scandals in the Irish Catholic Church, particularly the way it dealt with Clerical Child Sexual Abuse (CCSA)," as highlighting the change in the balance of power: "The Church and many of its priests and religious order brothers quickly went from being represented as paragons of virtue, as self-sacrificing national heroes, to being depicted as self-serving masters of evil." Their focus is the 1990s "and the clerical abuses revealed in Ferns (a diocese in the south-east of Ireland)." Concentrates on the case of Fr. Séan Fortune, which eventually led "to the establishment of the Ferns Inquiry, the first investigation of the Catholic Church undertaken by the state. We argue that the intrusion of the media and the state into the affairs of the Church played a significant role in the demise of the Church's institutional authority and that it can also be linked to transformation in the pattern of Irish religiosity." As a theoretical paradigm, they use the concepts of social fields and *habitus*, "or way of seeing, reading, and interpreting people and events," which originate with Pierre Bourdieu, a French sociologist. Their intent is to link changes in Irish institutional structures, the macro-structure level, to changes in *habitus* and practices, the micro-structure level. States: "It is the decline in the ability of churches to influence the thinking, policies, and practices in other social fields [such as health, education, and social welfare] which is linked to a decline not just in religious thinking or *habitus*, but, more importantly, to a decline in religious practice." Locates the end of the *habitus* of the Church in Ireland as being beyond criticism at the end of the 1980s. States: "The dominant *habitus* of piety, humility, and self-sacrifice began to be replaced by a secular *habitus*, revolving around materialism, liberalism, hedonism, and self-fulfilment." Cites the cases of Fr. Eamon Casey, Bishop of Galway, Fr. Michael Cleary, and Fr. Brendan Smyth as "provid[ing] an insight into just some of the kinds of clerical sex scandals which featured in the Irish media in the 1990s." States: "As the power and symbolic domination of the Catholic Church in Irish society gradually diminished, clerical child sex abuse changed from a topic which was not talked about or reported on to a topic which was increasingly disclosed by victims, with reports becoming commonplace in the Irish media." Briefly describes the criminal case against Fortune, beginning with Colm O'Gorman's complaint to the Wexford police in 1995. "The issue of CCSA in the Ferns Diocese continued and culminated with the release of *The Ferns Report* in 2005 which contained the findings of a major inquiry by the state into CCSA and its mishandling by authorities in the diocese. It was revealed that, traditionally, the Church's most common response was to reinstate the accused priest in another parish, where he invariably continued to

abuse children.” Using statistical analyses of European Values Study data from 3 time points (1981, 1990, 1999), they “document some dramatic changes in the nature of Irish Catholic religiosity and the decline in trust in and support for the Church,” noting that “it is not possible to make direct causal links between, on the one hand, CCSA cases and how they were reported in the media and, on the other hand, secularisation.” 18 endnotes; 60 references.

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

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

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

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

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

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

the Church having been “a very authoritarian, patriarchal, and clericalist institution.” Identifies resistance to acknowledging and correcting “the damaging teaching of the past” as an attempt to safeguard the authority of the Church. Calls for priests and those in adult religious education to “speak out clearly” on the issues at the local level. Lacks references.

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.

Dorsey is a professor of history, Swarthmore College, Swarthmore, Pennsylvania. “This essay explores a little-known, yet richly revealing, episode of a sex scandal involving an evangelical preacher during the era of religious revivals and early industrialization in the nineteenth-century United States. In the summer of 1835 Eleazer Sherman, a well-known revivalist preacher associated with a small denomination called the Christian Connection, was accused of improper sexual contact with the men with whom he lodged during his travels as an itinerant preacher. In the early American republic (the era between the American Revolution and Civil War) there were hundreds of documented sex scandals involving revivalist preachers. Sherman’s case, however, is the only known instance of a clergyman having been accused and tried (in a religious tribunal) for same-sex sexual advances... Here I examine the relationship of religion and sexuality by investigating the ways in which early evangelical piety embodied desire and eroticism and the ways in which the scandalous can reveal quotidian expressions of love, intimacy, and desire in evangelicals’ conversations, writings, relationships, and communities. I join those who aim has been the queering of religion, specially the queering of evangelical religion... I explore the multifaceted and overlapping meanings of this scandal, first telling the story of the publicity surrounding Sherman’s trial, then peeling back the many layers of possible analysis and interpretation.” Sherman described the Christian Connection “as ‘a distinct branch of the church militant,’” in which its democratic tenets promoted egalitarian and communitarian relationships between congregants and “elders,” the honorific title given to its ministers. They met publicly “‘in groves, and barns, and private houses.’” The elders who presided traveled from gathering to gathering, which included extended revivals, frequently staying in congregants’ homes. It was common for male elders to sleep in the same bed. At the tribunal, 3 witnesses, 2 male elders younger than Sherman and another male, described Sherman’s uninvited and unwelcome sexual advances toward them. Dorsey states that “as the case unfolded it became apparent that Sherman believed that evangelical clergy should routinely introduce young men to a broad range of sexual intimacies, just as older preachers had initiated him.” Dorsey states that the proceedings were halted when it was apparent to the elders in charge that “two eyewitnesses to sodomy might implicate them all in the discovery of a capital crime” in Rhode Island where the tribunal was convened. Sherman was declared “‘guilty of gross immoral conduct’” and “no longer suitable to be ‘a Minister of the Gospel.’” Dorsey does not conclude that Sherman was a “predatory clergyman: ministers or priests who have used their spiritual authority and power to exploit vulnerable parishioners,” but does not dismiss the possibility. Dorsey’s analysis is that Sherman’s behavior constituted a scandal which “posed a significant threat to the elders’ masculine self-presentation,” because Sherman’s understanding of “Christian love and intimacy,” which Dorsey calls “a kind of ‘fraternal intimacy,’” was dated and being supplanted: “Sherman represented both an older version of evangelicalism based on private intimacy and an older vernacular expression of sexual pleasure that clashed directly with a new version of evangelicalism based on public print media and the imperative of sexual restraint represented by the emergence of evangelical sex reformers in the 1830s.” States that Sherman’s defense of his behavior “also illuminates a rarely documented example in early America of one variant of homosexuality, in which older men initiate young men into the experiences and knowledge of same-sex intimacy and sexuality.” 101 footnotes. [For a trial pamphlet version of the religious tribunal proceedings in the case, see this bibliography, Section I.: 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]



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

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

Doyle, Meredith C. (2014). [Article] Circles of trust: Using restorative justice to repair organizations marred by sex abuse. *Pepperdine Dispute Resolution Law Journal*, 14(2):175-201.

Doyle is not identified. States in Part 1, the introduction, that the approaches to healing of a "face-to-face meeting with an offender and through retribution from that offender" in the restorative justice model "are not appropriate for victims in situations of [child] sex abuse." She "focuses primarily on using restorative justice to heal and rehabilitate the institution within which abuse has occurred." She discusses the topic "in light of recent past news events about the sexual abuse of minors within organizations of trust like the Boy Scouts of America, the [Roman] Catholic Church, and Jerry Sandusky's Second Mile [organization], which was affiliated with Pennsylvania State University (Penn State)..." This article will discuss why restorative justice can help these organizations regain respect and ensure that this type of sex abuse will never occur again." Part 2 discusses how "[t]he [U.S.A.] criminal justice system is inadequately equipped to mitigate the damage done to these [3] organizations by a wayward member." Part 3 describes each of the 3 institutions' efforts towards prevention, and how they are inadequate. Part 4 describes how restorative justice methods can be used by the 3 institutions to "facilitate healing." Emphasizes that restorative justice "is misplaced in the context of sex abuse because the seriousness of a sex crime requires the case to go through the criminal justice system as the offender must face significant prison time." Identifies "the peacemaking circle" as "[t]he best restorative justice technique in repairing the reputation of the [3] organizations... ..the relationship to reconcile with restorative justice is the relationship between those affected within the organization's community and the leadership in that organization." In 2-paragraphs, Part 5 addresses the importance of validation of victims as part of their healing. Part 6 describes an example of a peacemaking circle by a Catholic university that was intended "'to create a restorative justice media piece that could be used to facilitate the dialogue in parishes, in seminaries, in victims groups, and in other community settings..." Part 7 discusses how restorative justice benefit the 3 organizations. Regarding the Catholic Church, states: "...much of the Catholic community still denies that there is a problem of abuse within the Church and blames the problem on society... Church leaders need to change their own mindsets from ones solely concerned with their statuses within the Church to ones that are concerned with the well-being of children." Part 8 discusses apologies by the 3 institutions. Notes that in the U.S.A., which is an "individualistic society," in contrast to a "collectivist society," the prevalence of litigation "makes it difficult for people to take responsibility for their actions and apologize." Part 10 is a 1-paragraph conclusion that identifies peacemaking circles as "the best restorative justice process to use to bring together the communities and organizations facing a decrease in loyalty in light of sex abuse scandals." 136 footnotes.

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

Doyle is a Roman Catholic priest, Dominican, and judge, Archdiocese of Military Services, Washington, D.C. Part I of a 2-part series. Discusses the emergent reality that "clerical malpractice is now a public problem. The older ways of dealing with it are no longer acceptable nor are they acceptable to the faithful and general public." Among a wide variety of topics identified, discusses in particular the issue of pedophilia: its classification in the Diagnostic and

Statistical Manual of Mental Disorders (3rd edition) clinical considerations, research, and treatment. Considers consequences of pedophilia to the Church, including scandal, insurance claims, legal fees, civil suits, and the Church's credibility. Also identifies consequences to the victims and their families. References.

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\_\_\_\_\_. (1988). The clergy in court. Part II. *The Priest*, 44(2, February):9-12.  
Part II of a 2-part series. Proposes procedures for handling incidents of clergy pedophilia that are based on Canon Law, e.g., administrative leave (Canon 1722) and temporary suspension of a convicted cleric imposed by administrative decree (Canon 1342). Also discusses: reporting to civil authorities; practical suggestions for bishops in regard to responsibilities to the community, i.e., civil authorities, and clerics. Calls for mandatory workshops for all clergy on the clinical, canonical law, and civil law aspects of sexual misconduct. References.

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

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

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

A report addressed to a Dallas, Texas, plaintiffs' attorney in the civil case of *Does v. Diocese of Dallas et al.* which involved 3 Roman Catholic priests, Robert Peebles, Rudolph Kos, and William J. Hughes, Jr. States that it is his "understanding that this case is about the sexual molestation and/or exploitation of young boys and one young girl by priests incardinated (assigned) to the Roman Catholic Diocese of Dallas, Texas, one of whom was an active duty chaplain in the United States Army at the time of the alleged abuse." He reviewed the Church's Code of Canon Law to determine: 1.) whether there is a conflict between the Code's regulations and norms and other Church law provisions, and secular or civil law related to sexual misconduct of minors; 2.) whether there is a conflict between requirements of the Code concerning the reporting and investigation of suspected incidents of sexual abuse and civil law requirements; 3.) whether there is any conflict between the prescribed duties of Church clergy and officials regarding protecting children and similar duties in civil law. The first 10 sections of the report are displayed. Part 1 contains 6 preliminary remarks. He concludes that there is "no conflict between Church law and practice and the civil law requirements concerning the sexual abuse of children" and that "this case does not require the resolution of any issue involving canon law or the freedom of religion." Part 2 describes how certain Church entities (Diocese of Dallas, Military vicariate of the U.S., Archdiocese of New York, Servants of the Paraclete, and the National Conference of Catholic Bishops/United States Catholic Conference) were involved in the case. This helps to establish what ecclesiastical entity had what supervisory responsibility and authority. Part 3 reviews the Code on various issues, including sexual abuse by priests of adults or minors, homosexuality, supervisory issues and a bishop's authority, priests in the military, a priest's obligations, the duty to report allegations of sexual misconduct, canonically mandated action regarding a report of offenses by a priest, standards relative to a priest's personal and/or interpersonal relationships, and the rights of Church laity. In regard to the last of these, he states: "In short, they have a right to justice." Part 4 describes the historic regard that priests and bishops have held in the Church "in order to put into proper perspective the way that reports of sexual abuse by clerics have

historically been handled by Church officials as well as the reluctance on the part of Catholics [sic] to believe that such sexual abuse occurs. This attitude also helps to explain why victims themselves often were reluctant to step forward and report an incident.” Part 5 briefly describes how the Church handles complaints of sexual abuse by Catholic clergy. States: “Evidence from cases across the [U.S.] indicates that there has been a conscious and organized cover-up of this problem... There is little evidence that I know of that Church officials followed State reporting statutes and reported incidents of child abuse to civil authorities.” Identifies the media exposure in the Fr. Gilbert Gauthier case in the Diocese of Lafayette, Louisiana, 1984-1985, as the turning point in public awareness of the reality of clergy sexual abuse and the Church’s widespread acceptance. Part 6 describes the role of the National Conference of Catholic Bishops/United States Catholic Conference in relation to a U.S. diocese. Part 7 addresses whether the National Conference of Catholic Bishops (NCCB) had sufficient knowledge of child sexual abuse by priests in order to initiate appropriate action, and refutes the NCCB’s claim that it did not prior to 1982. Part 8 briefly identifies 4 recurring problems in U.S. dioceses when cases of sexual abuse by priests have surfaced: inadequate investigation, inadequate supervision, failure to report to civil authorities, and inadequate treatment of victims. Part 9 refutes statements by Church authorities that sexual abuse of minors by clergy is a new problem by citing historical sources. States: “The history of this problem would strongly suggest that the primary value for the institutional church has been its public image, its public security and the avoidance of any public knowledge of the extent of the problem.” Part 10 addresses a recurring question: “how could the victims and their families have allowed such abuse to both begin and continue?” In discussing the relevant factors, notes the typicality of the victims in the current cases: they came from devout and practicing Catholic families, the families held the role of priest in high regard, the families trusted priests and valued displays of individual affection toward their children, the victims complied with the power of the priest’s role, and the abuse profoundly affected the victims’ spirituality. Very briefly identifies the concept of religious duress, and states that it is directly related to the manipulation of victims and families, noting that such manipulation “was especially evident in the cases of the victims of Robert Peebles, William Hughes and Rudy Kos. ...religious duress (or, in less dramatic terms, ‘religious formation’) is expressed in the neutral civil law concept of a special or fiduciary relationship.” He extends the concept “to all persons and entities representing the Catholic Church to the victims” in the current Dallas case. Lacks references.

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

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

ecclesiastical, and canonical meaning of the role of the priest as representative of God and Jesus Christ. Concludes that by the Vatican II era, “the nature of the Catholic clergy [is] a totally trusted body, empowered by God with absolute control over the means to sanctity and control over the institutional church [with] exalted social status.” Connects clerical power and clericalism to the psychological and emotional effects of religious duress and traumatic bonding as experienced by sexual abuse victims and their families. Numerous and extensive references; however, many are not cited.

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

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

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

Doyle is a canon lawyer, Roman Catholic Church, and a certified addictions specialist, Bethesda, Maryland. His beginning assumption is: “To fully understand the origins and the complex impact of the contemporary clergy sexual abuse scandal, one must understand some of more subtle yet powerful inner workings of institutionalized [Roman] Catholicism. Above all, one must appreciate the nature of *clericalism* and the impact it had on Catholic life in general but especially on the victims of clergy sexual abuse.” Describes the pejorative term as “grounded in the erroneous belief that clerics constitute an elite group and, because of their powers as sacramental ministers, they are superior to the laity.” Identifies 7 levels of a causal relationship between *clericalism* and sexual abuse in the Church: victim, damage, parents and family, Church authorities, Catholic laity, and secular authorities. States the current problem is foremost “a problem of profound abuse of ecclesiastical power.” States: “There is ample evidence to conclude that the concept of *clericalism* is at the root of much that ails the contemporary church, especially the clergy sexual abuse scandal.” Based on the Church’s history, theology, law, and practices, he briefly traces the hierarchical and elite role of the clergy, and their privileges and power. Discusses the role of celibacy as contributing to “the clerical mystique” and “clerical

psycho-sexual and emotional immaturity.” Describes *clerical narcissism*, using clinical criteria for narcissistic personality disorder. In relation to victims, describes the Church hierarchy’s reaction as “defensive and clearly symptomatic of a degree of institutionalized narcissism.” Notes how narcissistic defenses have attempted to portray the Church and its hierarchy as a victim and to devalue critics. Discusses “aspects of clerical abuse that seem directly related to clericalism: the *seduction of the victim*, the *lack of resistance* to prolonged abuse and, *the inability to report*.” Very briefly discusses the spiritual damage to Catholic victims: “Clericalism set the victims up by convincing them that the priests were super-human, hovering somewhere between mortals and gods. Then it facilitated the destruction of their faith when the priests betrayed them.” Very briefly discusses clericalism’s influence on the response of the Church’s leadership, “which ranges from seemingly non-caring diffidence to outright hostility with occasional instances of true concern, [and] has served to both re-victimize victims and intensify the spiritual damage.” Very briefly identifies *clericalism* as having “managed to trap adult Catholics in an infantile religious web,” resulting in “clericalist lay enablers” whose response to the “present scandal” is to “obey the clergy without question for they are nominated by God to lead us.” 50+ references.

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

Commentary that provides a very brief historical context to document that “[c]lergy sexual abuse of minors constitutes a dark and recurring theme of [Roman Catholic] church history.” Beginning with the Council of Elvira in 309, traces “recurring attempts by popes, bishops and church councils to deal with the sexual deviance of clerics and the destructive violations of mandatory celibacy.” Refuting 20th century and contemporary bishops who asserted they did not understand sexual abuse by priests as “a highly destructive form of sexual dysfunction,” he cites as historical evidence documents from the 1950s and 1960s written by Fr. Gerald Fitzgerald, “founder of the Servants of Paraclete, a small community of religious men whose sole mission has been the care of clerics with serious emotional and mental health problems.” Fitzgerald “wrote letters to bishops who had referred sexually abusive priests to him for treatment. His theme was consistent throughout: Such men cannot be cured and present a very real danger to the church. They should be laicized with or without their consent.” Based on the historical patterns of the Church hierarchy, he critiques their responses to discovery of sexual abuse by priests. States: “Non of [the Church’s] measures has made the issue go away, because the basic problem is not sexual dysfunction isolated from all else, but a clerical culture that has prized hierarchical power as the primary value to be preserved.” Concludes: “If there is a hope that has emerged from the shocking revelations of the past two decades, it is this: For the first time in history, the church’s leaders are not in total control of the corruption in their midst. Thanks to a society that is slowly maturing in its view of organized religion, the outcome of the revelations of this terrible scandal rests with the victims themselves, their supporters and a secular society that appears in many ways to have a better grasp of integrity than most professional religious leaders.” Lacks references.

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

Examines the spiritual dimension of the traumatic impact of clergy sexual abuse on victims in the context of the Roman Catholic Church. Draws on 24 years of experience with victims, and their parents and families. Subtopics addressed include: socio-historical context, Church officials’ response to victims and the public, the unique nature of Catholic clergy sexual abuse trauma, toxic beliefs that condition people for abuse, symptoms of spiritual trauma, attitudes toward priests and the Church, despair from the loss of God, toxic guilt and immobilizing fear, loss of spiritual security, the experience of spiritual trauma, healing, responding to the loss of religion, the Church’s responsibility, and finding authentic spirituality. States that “Catholic victims are twice betrayed. The perpetrating cleric betrays the trust placed in him and the institutional Church prepares victims for their spiritual trauma by its teaching about the nature of the priesthood.” Identifies the refusal of Church officials and parents “to believe the victims who disclosed their abuse” as “the source of unique pain and continued revictimization.” States: “Possibly the most toxic beliefs are those about the identity of the abuser... In short, the priest is viewed not only as a

representative of God, but *as* God by many victims... The power a priest holds over lay people plus the erroneous mystique that he actually stands in the place of God sets a clergy victim up for severe emotional and spiritual trauma.” Regarding healing, states: “The first level of response should be to the victim’s self-destructive belief system. The immediate concern should be the victims’ concept of a priest... De-mythologizing the concept of the priest necessarily leads to a re-imaging of the notion of God. This is perhaps the most fundamental and radical dimension of the healing process.” Concludes with very personal remarks regarding his spirituality and his years of involvement in “the total phenomenon of clergy sexual abuse...” 30 references.

\_\_\_\_\_. (2011, January 11). Paraclete Report. Lacks pagination. [Accessed 12/12/16 at the World Wide Web site of A. W. Richard Sipe: [http://www.awrsipe.com/Doyle/2011/2011-01-11--paraclete\\_report.htm](http://www.awrsipe.com/Doyle/2011/2011-01-11--paraclete_report.htm)]

Doyle is not identified. There is no introduction or context to the document. Begins with a 3-paragraph overview regarding the Servants of the Paraclete, “a Roman Catholic religious community of men founded in 1947 by Fr. Gerald Fitzgerald in New Mexico. It “was founded for the sole purpose of providing assistance to priests with substance abuse or psycho-sexual problems... The Paraclete community provided treatment to priests who had sexually abused minors from its inception... In the 1990’s it was faced with a series of lawsuits, all related to priests who had been treated by the community for the sexual abuse of minors... The Paraclete facility in the U.K., Our Lady of Victory Treatment Center at Stroud, continued to treat sexually abusive priests until it closed in 2004... Since the 1980’s there has been controversy over the treatment methods used by the community and over the suitability and stability of certain of the Paraclete members themselves. The controversy began when it was revealed that certain guest-priests who had been serving on a temporary basis in the local parishes had sexually abused minors while in treatment or had abused minors after completing treatment.” Part 1 regards Fitzgerald, his founding of the Paracletes, and a timeline of the community’s expansion and decline. Part 2 briefly discusses the professional qualifications of the members. Identifies 4 “who had been confirmed as sexual abusers of minors.” Part 3 regards internal disputes over treatment modalities. Part 4 reports complaints by a priest in 1965 about the program at the main monastery in Jemez Springs, New Mexico, which included “Solicitation of sex by guest-priests who were allowed to go into the area on temporary (weekend) parish assignments.” Part 5 describes the removal of Fitzgerald as superior in 1965. Part 6 discusses Fitzgerald’s negative position regarding the possibility of therapeutic treatment of “priests with sexual problems,” in particular those who violated minors. Part 7 extends the discussion to Fitzgerald’s interactions with the Vatican. Parts 8 and 9 describe the Paracletes’ treatment programs, including those after Fitzgerald’s tenure; Part 10 describes termination of the treatment programs for sexual abusers, including claims of very low recidivism and 40+ civil suits involving priests in treatment who committed crimes against minors while being released on weekends into local parishes. Part 11 briefly describes the Paracletes’ policy, in place at the beginning of 1989, of destroying documents related to treatment. Part 12 is a case study of Fr. Francis Markey, Diocese of Clogher, Ireland. Lacks formal references.

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

Following the release of the report, The Causes and Context of the Problem of Sexual Abuse of Minors by Catholic Priest and Deacons in the United States, 1950-2010, and its conclusions about the topic of causality, Doyle comments on the topic as addressed in 17 of 27 reports from the Roman Catholic Church and U.S.A. grand juries on sexual abuse of minors by Catholic clergy “that have been published between 1989 and 2011” in the U.S.A., Ireland, and Canada. Observes: None said anything about the effect of the culture of the 1960s or ’70s as a factor of causality, but every one pointed to various kinds and levels of failures by the bishops as the essential cause of the phenomenon of sexual abuse of children and minors by clerics.” As another source of information to support the factor of a culture of arrogant clericalism “that in many ways created the offending clerics and allowed the abuse to flourish,” cites “the data obtained by victims’ attorneys in the 6,000-plus civil and criminal cases from the U.S. alone” and “information from

similar cases in Canada, Ireland, Australia, the United Kingdom and several European countries...” Cites the work of Fr. Gerald Fitzgerald who “founded the Paraclete community in 1947 to provide help to priests with problems” to document “that sexual abuse by priests was a significant phenomenon long period” the period identified in the Causes and Context report. Emphasizes omissions in the Executive Summary and the contents of the full text of the report which “included information critical of the bishops’ responses” to discovery of abuse, citing examples of what he terms “the operating procedure that was standard throughout the institutional church until the public revelations that began in 1984 and reached a boiling point in 2002, caused by widespread media attention, legal scrutiny and public outrage, which in turn forced the bishops to change their tactics.” States that Causes and Context “gave short shrift to mandatory celibacy and the all-male environment of the clerical world.” Comments: “What is important is not why the thousands of clerics went off the tracks and raped and violated tens of thousands of innocent children. What is important is what the institutional church has done, or to be more precise, not done, to help heal the thousands of victims who still live in isolation and pain.”

\_\_\_\_\_. (2017). [Commentary] The Australian Royal Commission into Institutional Responses to Child Sexual Abuse and the Roman Catholic Church. [From a theme issue.] *Child Abuse & Neglect: The International Journal*, 74, (December):103-106.

Describes himself as “an independent researcher and writer,” and as “a licensed and certified addictions therapist,” as well as a consultant and expert who has worked internationally “with the issue of sexual abuse of minors by clergy.” Comments on the findings of the Australian government’s Royal Commission into Institutional Responses to Child Sexual Abuse. Notes that the chair of the Commission stated that of child sexual abuse (CSA) reported to it, 32% concerned abuse in a government institution, “while 59% concerned abuse in religious institutions... The Catholic Church in Australia has been the source of the majority of child sex abuse reports revealed to the Royal Commission.” The Commission’s inquiry found structural and cultural factors in the Church that enabled CSA and supported responses by the hierarchy which were counter-productive. Commenting on those 2 factors, Doyle locates the causality as having “roots deep in the Church’s theology, its political and governmental structure and its culture.” He describes “the socio-political structure of the Church as a stratified society,” and identifies its components as domination of the governance by clerics and the influence of clerical culture, and the power imbalance between clergy and laity, which is reinforced by the Church’s “divine law.” States that the hierarchy “functions as an absolute monarchy,” calling the Church’s various advisory bodies as “almost entirely consultative,” stating that they “have had little meaningful impact in the area of sexual abuse by clerics.” Notes that “a common conclusion of official investigations, civil court findings and critical observations of experts and non-experts alike has been that the bishops’ primary concern was not the welfare of victims but the defense of their own image, power and security which they identified with that of the institutional Church.” This concern “justified the secrecy, the cover-ups, the manipulation of the victims and the resistance to outside demands for explanations and for changes that would appear to weaken the power of the hierarchy.” Also notes the roles of the Church’s ceremonies and rituals which were used by priest perpetrators “in the grooming process and as a protective shield against detection and disclosure” of their CSA. He concludes that the “hierarchical establishment as a whole” has not fundamentally changed. 19 references. [For a context to the article, see this bibliography, this section: Wright, Katie, Swain, Shurlee, & McPhillips, Kathleen. (2017). The Australian Royal Commission into Institutional Responses to Child Sexual Abuse. [from a theme issue] *Child Abuse & Neglect: The International Journal*, 74(December):1-9. “The article outlines the background and key features of the [Australian] Royal Commission [into Institutional Responses to Child Sexual Abuse],” and it also serves as an introduction to the succeeding articles in the theme issue.]

\_\_\_\_\_. (No date). A short history of “The Manual.” Lacks pagination. [Accessed 12/08/07 at the World Wide Web site of BishopAccountability.org: [http://www.bishop-accountability.org/Reports/1985\\_06\\_09Doyle\\_Manual/Doyle\\_AShortHistory](http://www.bishop-accountability.org/Reports/1985_06_09Doyle_Manual/Doyle_AShortHistory)]

Briefly describes development of the document commonly referred to as “The Manual” in the context of the Roman Catholic Church in the United States. [See this bibliography, Section I:

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

Dratch, Mark. (1992/5752 Nissan). The physical, sexual and emotional abuse of children. [Originally published by *Rabbinical Council of America (RCA) Roundtable* (1992/5752 Nissan).] [Accessed 04/24/15 at the World Wide Web site of JSafe: [http://www.jsafe.org/resources/resources\\_01.htm](http://www.jsafe.org/resources/resources_01.htm)]

Dratch is an Orthodox Jewish rabbi. The article begins by confronting as inexcusable as a sin of omission the denial in the Jewish community that Jewish children “are the victims of physical, sexual, and emotional abuse.” Responds to the questions: “What obligations does Jewish law impose upon us in order to protect our children from actual or potential abusers? May we inform civil authorities? Are there problems of *lashon hara* or *hillul Hashem*?” States: “Abuse in any form of sexual relations between parents and children and between teachers and students whether consensual or forced, homosexual or heterosexual, are prohibited by the Torah! The Torah not only bans genital penetration, but any form of illicit fondling or inappropriate behavior for the purpose of gratifying sexual desire.” Offers definitions of physical, sexual, and emotional abuse. Notes: “Of great significance is the lifelong psychological trauma that impacts on the physical and emotional well-being of victims of physical, sexual, and emotional abuse.” Briefly discusses the obligation of *pikuach nefesh*, the obligation to save a life in jeopardy, based on the Torah, which overrides other halakhic, i.e., the body of Jewish law and tradition, obligations. Reviews contexts of a child whose safety in the home is at risk, and who is abused under the care of a teacher. Calls the “obligation to save those who are sexually abused” as “even more stringent.” Notes the implications of intervening in those circumstances. In the context of discussing or reporting an alleged abuser, briefly discusses *lashon hara*, the halakhic term for derogatory speech about another that is factual and for a wrongful purpose. States: “...it is a *mitzvah* to inform others so as to protect them and their families from possible harm.” Briefly discusses *mesirah*, the prohibition of reporting a fellow Jew to civil, i.e., non-Jewish authorities, and 5 “reasons why this prohibition does not apply in the case of child abuse,” including the concern of *hillul Hashem*, i.e., desecrating God’s name. 51 endnotes.

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

Dratch, an Orthodox Jewish rabbi, is staff person, JSafe: The Jewish Institute Supporting an Abuse Free Environment, West Hempstead, New York. Offers guidelines to determine the status of rabbis “who betray their callings, their community and their commitments” and should be held accountable for inappropriate actions, a stance that “actually enhances [the rabbinate’s] dignity and furthers the admiration and respect that the community holds for its leaders and teachers of Torah.” Describes Jewish law’s differentiation of transgressions of a rabbi that are to be addressed privately and those to be addressed publicly. Identifies sections in Jewish law permitting a rabbi’s ordination to be revoked, and discusses whether a removed rabbi can be reinstated. States: “When a rabbi has violated the appropriate boundaries that define the respectful and proper relationship between him and his congregants, consideration for the welfare of the victims, the well-being of the community and the integrity of the Torah are priorities.” 40 footnotes.



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

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

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

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

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

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

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

Druin is editor of the publication serving Southern Baptist Convention churches in Texas. An editorial that discusses the question: "Who bears responsibility for letting [sexual violations by clergy] happen, for letting a sexual predator move from church to church where he is permitted to prey on an unsuspecting congregation?" His positions are: in the case of an "indiscretion [that] was a one-time mistake..", the clergy offender should receive counseling and assistance from the church; when clergy are sexual predators, they should be terminated from ministry; "In the case of pedophiles, they should be reported to the police and terminated." Assigns responsibility to a pastor search committee to conduct a background check of candidates and to question references. Assigns primary responsibility to clergy offenders.

\_\_\_\_\_. (2002). Churches urged to develop policies to prevent child abuse. *The Baptist Standard: The Newsmagazine of Texas Baptists*, (September 30):unpaginated. [Accessed 12/09/15 at the World Wide Web site of American Baptist Standard: [http://assets.baptiststandard.com/archived/2002/9\\_30/print/childabuse.html](http://assets.baptiststandard.com/archived/2002/9_30/print/childabuse.html)]

Druin is editor emeritus of the magazine-style publication. In reference to the “sex-abuse scandals [in the Roman Catholic Church] that have rocked the nation this year,” he reports on what people affiliated with Southern Baptist Convention churches in Texas advise “to make sure [Texas Baptist] houses are in order” in relation to child protection programs. Quotes people in a variety of roles: a Dallas church member whose company provides employee screening procedures; director of community ministries for the Dallas Baptist Association; minister of child education at a Baptist church in Garland; a lawyer in a Fort Worth firm which developed a resource for the Texas Baptist Christian Life Commission, “Keeping Your Church Out of Court.” Very briefly identifies a number of practical guidelines to be include in a church’s policy and types of information included in resource packets, e.g., “a statement of what Texas law requires regarding reporting incidents of child abuse and forms for making such reports.”

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

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

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

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

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

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

altruism. Failure to meet the ideals of religion may lead to dysfunctional responses, including self-denigration, self-punishment, or compulsive behavior.” 3 references.

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

Duckro is a psychologist and professor, Department of Community and Family Medicine, Saint Louis University School of Medicine, St. Louis, Missouri. Falkenhain is a pediatric psychologist, SSM Cardinal Glennon Children’s Hospital, St. Louis, Missouri. Magazine-style article. Prompted by incidence of Roman Catholic diocesan clergy and religious involved in the sexual abuse of minors. Written to explore “the nature of narcissism and the ways in which it might be mitigated in the formation of future priests and religious.” An outgrowth of the authors’ empirical study of sexual abusers who were male religious and/or clergy. [See this bibliography, this section: Falkenhain, Marc A., Duckro, Paul N., Hughes, Honore M., Rossetti, Stephen J., & Gfeller, Jeffrey D. (1999).] Of 4 clinical subgroups identified, 2 “were characterized by narcissistic personality features.” The results of that study “highlight the importance of narcissism as a factor increasing the danger that a person will be a sexual abuser.” Their position is that “any effort at prevention must consider the identification and transformation of narcissism.” Describes narcissism and its variations, including its severe form, narcissistic personality disorder, based on Diagnostic and Statistical Manual of Mental Disorders (4th edition) criteria. Promotes a strategy of prevention of sexual abuse in the church, and calls for psychological screening of seminary candidates for ordination to the priesthood and/or religious life that uses a developmental perspective, and incorporates screening results into the formation process. Briefly describes a general psychological plan to be implemented in the formation setting that fosters self-reflection and behavioral change, includes professional psychological consultation, and encourages “a positive ideal of social and sexual health among celibate men.” Lacks complete citations.

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

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

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

Duensing is a minister, and director, Field Education and Integrative Studies, and visiting professor of ministry, San Francisco Theological Seminary, San Anselmo, California. Presents a case study involving a female third-year seminary student who is completing a required 12-month internship at a congregation in the denomination of which she seeks to be ordained. She accepts an invitation to meet for dinner from a male pastor in her denomination who had supervised her in her initial 2 years of seminary when she completed the pre-internship requirement while working at a congregation that he pastored. He also holds an adjunct faculty appointment at the seminary she attends. During the dinner, he attempts to sexualize the relationship with her. Duensing concludes the case with a series of questions for discussion of issues raised by the case. [For reflections on this article, see this bibliography, this section: Friberg, Nils C. (2001); Kleingartner, Connie. (2001); von Fischer, Thomas. (2001).]

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

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

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

By a faculty member, Department of Applied Psychology, University College, Cork, Ireland. Her commentary “argue[s] that the response of the Roman Catholic Church (RCC) to the clerical sexual abuse scandal that emerged in the mid-1980s exhibits the characteristics of organizational crisis management typical of large, bureaucratic institutions that consider themselves to be ‘client-independent’, (e.g. private and state bodies controlling essential services). Information which is in the public domain on six cases of clergy child sex abuse in an Archdiocese in Ireland, together with statements issued by the Irish RCC and the Vatican on the issue are used to illustrate the Church’s handling of the crisis.” Identifies a “pattern of interaction between complainants and the RCC authorities,” which includes: “...absence of concern for victim recovery and spiritual wellbeing...”; “...failure [of the Irish RCC] to inform complainants [who were victims] of the action being taken to address their concern about perpetrators” future possibilities for contact with children.”; “...a fundamental failure by the [Irish RCC] to appreciate the true nature of complainants’ concerns and the criminal nature of the activities of the perpetrators.” Identifies the Irish RCC authorities’ responses to victims, which included: usually “to be distant and evasive,” and in 2 cases, being overtly negative; being abstract and giving “no sense of grasping the personal trauma of victims and their families” when explaining the Church’s handling of complaints; practicing a strategy known in the image management literature as *scapegoating*, which positioned the Church “as an observer, looking sympathetically at the victims and communities who have been scandalized by the abusers’ behaviour,” but taking no responsibility for the abusers as personnel of the Church; practicing a rhetorical strategy of *defeasibility* “wherein the defendant pleads lack of information about or control over crucial aspects of the situation.” States: “The reaction of the Irish RCC was to avoid rather than to engage with complainants on the substantive issue and it offered nothing to them by way of pastoral care.” States the Church’s *scapegoating* and diffusing of blame by claiming ignorance, i.e., *defeasibility*, had an underlying motivate of preparation for mounting a legal defense. As to how the RCC can restore trust with its laity, states that “immediate and whole-hearted implementation of a complaint system such as those found in client-dependent organizations” would demonstrate RCC commitment, and that “[g]iving former complainants a real role in the design and operation of such a system would add to its credibility.” 22 references.

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

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

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

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

Dykstra, Robert C. (2013). Ministry with adolescents: Tending boundaries, telling truths. *Pastoral Psychology*, 62(5, October):339-647. [Reprinted as: Dykstra, Robert C. (2013). "Ministry with Adolescents: Tending Boundaries, Telling Truths." Chapter 10. Jung, Patricia Beattie, & Stephens, Daryl W. (Eds.). *Professional Sexual Ethics: A Holistic Ministry Approach*. Minneapolis, MN: Fortress Press, pp. 113-124.]

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

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

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

Ebisike, Norbert. (2020). [Commentary] Clergy abuse: What is to be done? *Society*, (1, February):57:3-8.

Ebisike is an assistant professor of criminal justice, Department of Social and Behavioral Sciences, Cheyney University of Pennsylvania, Cheyney, Pennsylvania. After a brief introduction, cites 5 studies and a Pennsylvania Grand Jury Report of 2018 to answer why some Roman Catholic priests sexually abuse minors. Based on 3 sources, including the Grand Jury Report, describes warning signs of priests who are more likely prey on minors sexually, stating "it is possible to predict a clergy who is more likely to engage in sexual misconduct." A 1-paragraph listing of clinical instruments "used for assessing personality and psychopathology and for assessing cognitive distortions" provides neither support for their accuracy with priests nor reference information. Calls for the chemical castration of candidates for the priesthood before they are ordained. Based on a 1-paragraph analysis of 20 unidentified Catholic seminary course catalogues, concludes that "[t]he educational curriculum of seminaries is shallow and is a key contributor to sexual abuse by the predator priests." Makes a number of recommendations for risk mitigation, e.g.: "It is suggested that only nuns should be involved in overnight camping activities

involving minors. Parents and guardians must be with their children at all times at these religious settings.” 54 footnotes.

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

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

Edelman, Joshua. (2014). Clerical betrayal and Christian affirmation. *Performance Research: A Journal of the Performing Arts*, 19(2, March):35-43.

Edelman is a fellow, research and enterprise, Royal Central School of Speech and Drama, University of London, London, England. Using the framework of performance studies, analyzes “a particularly difficult aspect of the performative affirmation of the Christian Church’s claim of the universal relevance and openness of its work: the need to include survivors of sexual abuse at the hands of Christian clergy within the Church’s fellowship, and to affirm their experiences as significant and potent within the larger Christian narrative, rather than outside of it.” The premise is that “there is a tension between the social authority of the established, iterative pattern that gives rises to public identity and the particular potency of an individual affirmation. It is in this tension that patterns of social affirmation are subject to change, development and critique.” Uses a case study of a particular group “of abuse survivors’ struggle to affirm both their experience and their membership in the Church.” Begins by very briefly describing an ecumenical Christian worship service in 1994 at Westminster Cathedral, “the mother church of [Roman] Catholicism in England and Wales,” that was “organized and run” by Christian Survivors of Sexual Abuse (CSSA), “a [non-denominational] support group led by Margaret Kennedy.” Continues by describing 4 key aspects of the services CSSA conducted throughout England in the 1990s: 1.) a dramaturgical structure wholly authored and conducted by survivors; 2.) use of biblical narratives to draw parallels “between the survivors’ experiences and those of Jesus, the apostles and other biblical figures; 3.) active participation of those attending, often intended “to perform the transformation from personal sorrow to collective hope.”; 4.) intentional positioning of the services “within the patterns and practices of conventional Christian worship,” the liturgical tropes of which “were applied in a particular way to affirm the survivors’ dignity.” He argues that the services were “acts of reclaiming: Christian worship used for its established purpose by those not normally expected to do so... The practical realities of performance help demonstrate this tension between the continuity of these services with the Christian tradition of worship and the radical reclamation at which they aimed.” He concludes that “[b]y empowering survivors within Church tradition and narrative,” the CSSA services changed “the key question of power: who is allowed to speak, and whose stories are allowed to be told.” He continues that their performative affirmations were not accepted. “...as a consequence of this missed opportunity, the Church has defined itself as smaller, less radical and more conservative than its prophetic calling demands of it.” 17 references; 12 footnotes.

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

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

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

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

Editors. (2002). [For the Record section] From a priest-therapist’s desk: Q&A: Canice Connors and the editors. *Church Magazine* [published by National Pastoral Life Center, New York, NY], 18(2, Summer):48-49.

A brief question/answer format discussion with Canice Connors, “former president of the Saint Luke Institute, a psychiatric hospital for clergy in Suitland, Maryland... [and] currently the minister provincial of the Conventual Franciscans, the Immaculate Conception Province... [and] is also president of the U.S. Conference of Major Superiors of Men.” Among the topics addressed: whether sex abuse by Roman Catholic priests is related to celibacy, homosexuality, or issues of power or control; the percentage of priests that commit abusive behavior, and whether the problem is growing; what has changed in the last 10 years; why there is “another explosion” in 2002; what more the Church can do to prevent abuse; his estimate of the percentage of “priest child abusers” in the future; how to rebuild trust between laity and clergy.

Editors. (2009). Seeking justice. *Commonweal: A Review of Religion, Politics, and Culture*, 136(9, May 8):5.

An editorial that opposes a bill introduced in the New York State legislature by Assemblywoman Margaret Markey that is modeled on California’s “window” legislation that allowed plaintiffs for a set period to file a civil suit in cases of sexual abuse of minors after the state’s statute of limitation had expired. Supports extending the current statute, but opposes the “window” model, in part, because it only applies to private institutions, e.g., Roman Catholic Church, and not public institutions.

Edwards, John. (1986). Trial of an inquisitor: The dismissal of Diego Rodríguez Lucero, inquisitor of Córdoba, in 1508. *The Journal of Ecclesiastical History*, 37(2, April):240-257.

Edwards is not identified. Based on newly available archival documents. Examines the case of Diego Rodríguez Lucero who as inquisitor-general led the Roman Catholic Church’s Spanish Inquisition at Córdoba in 1508, and “was subjected to judicial investigation by a ‘General



Congregation' at Burgos, in Old Castille. ...he was accused of making false charges of 'judaising' against *conversos*, or converts from Judaism and/or their descendants, and 'Old Christians' alike." Among the charges and accusations against Lucero was that he had "brought charges against some citizens of Córdoba, including Old Christians in order to obtain sexual favours from their wives." Edwards states that the General Congregation "was clearly concerned that the institution of the Inquisition, as a whole, should not be discredited as a result of Lucero's excessive zeal." The result of investigation was that Lucero was dismissed from his position and "retired to the canonry in Seville which he had looted some years previously, as a result of the trial of the youthful archdeacon of Castro, an action which had played a significant part in alienating Córdoba Cathedral chapter from the Inquisition." 64 footnotes.

Eisler, Peter. (2011). [Century News] When a church's honesty is a liability. *The Christian Century*, 128(12, June 14):14-15.

Reports on the decision of leaders of the Vienna Presbyterian Church, a Presbyterian Church (U.S.A.) congregation in Vienna, Virginia, "to acknowledge the church's failures in handling reports of sexual abuse by a youth ministries director,' a position contrary to the Church's insurance carrier, GuideOne Insurance. Quotes statements by GuideOne and Church representatives. States that the dilemma as "if [officials of churches] do what they feel is right in the eyes of God, they can put their church at risk of financial claims that could end its existence." Reports that in 2001, Vienna Presbyterian hired Eric DeVries as director of youth ministries, and that he resigned in 2005 after allegations that he "had 'crossed the boundary of emotional and physical propriety in his relationship with female students..." Church officials reported him to authorities; he later pleaded guilty to a misdemeanor charge of contributing to the delinquency of a minor and received a 12-month suspended jail sentence. In 2009, the church began to reexamine what went wrong. The discussions also led to the decision to acknowledge failures in responding to the abuse, apologize to victims and recommit the church to their care." States that the conflict with the insurance company intensified when it "learned that church officials were cooperating with *The Washington Post* newspaper on a story about the church's failures." [*The Washington Post* story was published in April, 2011. For a June, 2011, update, see the newspaper's World Wide Web site, accessed 02/04/12: [http://www.washingtonpost.com/local/vienna-presbyterian-church-forces-out-executive-director-in-wake-of-abuse-cases/2011/06/14/AGLAZ7UH\\_story.html](http://www.washingtonpost.com/local/vienna-presbyterian-church-forces-out-executive-director-in-wake-of-abuse-cases/2011/06/14/AGLAZ7UH_story.html)] [See the Church's posting that describes events, accessed 02/02/12 at its World Wide Web site: [http://www.viennapres.org/ministries/careprayer/individual\\_and\\_family/newspring/ourstory/](http://www.viennapres.org/ministries/careprayer/individual_and_family/newspring/ourstory/)]

Eliason, Grafton Todd, Lepore, Mark, & Holmes, Douglas. (2013). Ethics in pastoral care and counseling: A contemporary review of updated standards in the field. *The Journal of Pastoral Care & Counseling*, 67(2, June):1-11.

Eliason is affiliated with California University of Pennsylvania, California, Pennsylvania. Lepore is director, University Counseling Center, Clarion University, Clarion, Pennsylvania. Holmes is minister, First Presbyterian Church, Albion, New York. "This article reviews ethical responsibilities that must be considered when engaging in pastoral care, counseling, and psychotherapy. It discusses contemporary issues counselors will want to contemplate in pursuing a high quality of care in their counseling practices. Examples and case studies are provided." Among the topics addressed is role boundaries and dual role relationships, including relationships between pastors and congregants. States: "Clergy, by the nature of their vocation, are in a position of authority within their congregations... The dynamic of counseling is always unbalanced; the client is in a vulnerable position and the clergy providing pastoral care and counseling is in a position of power. This is always a factor in boundary awareness. This unbalanced nature makes it easier for clergy to cross boundaries and is the reason why any client/counselor sexual relations are unethical." Also cites the need "for clergy to understand the basic concepts of *transference* and *counter-transference*." [italics in original] Regarding confidentiality, cites situations in which teleological considerations "necessitate breaking confidentiality and relaying information to the appropriate authorities, which include: possibility of harm to others, and "[e]vidence of abuse of minors, the elderly, or the disabled." 19 references.

Elliott, Holly Bridges. (1992). Sexually assaulted by the shepherd. *The Witness*, 75(12, December):12-14. Episcopal Church context. An account of an Episcopalian parishioner, married to a priest, who was sexually abused by the diocesan bishop. Describes the intervention process used in Minnesota to support victims and effect victim/offender reconciliation.

Entwistle, Harry. (1992). Working pastorally with sexual abusers. *St Mark's Review: A Journal of Christian Thought & Opinion* [published by St Mark's National Theological Centre, Canberra, Australian Capital Territory, Australia], 149(Autumn):22-27.

Entwistle is "Senior Anglican Chaplain in the Department of Western Corrective Services, Western Australia." From the perspective of a prison chaplain who has worked with people imprisoned for committing child sexual abuse (CSA). States at the outset that CSA "is likely to be occurring in many congregations, and every minister and congregation needs to know of the many pitfalls which should be avoided if it surfaces, and if effective pastoral care of the abuser and victim(s) is to be offered." Among the topics very briefly addressed: prevalence of CSA; definition of CSA; types of relationships between the offender and those victimized; clinical characteristics and demographics of offenders; 8 myths regarding CSA. Regarding the etiology of offending, he utilizes the possible framework that CSA is addictive behavior, in which case "no treatment can be seen as curative... Treatment expects to control, not eradicate the addictive behaviour." He identifies and deconstructs 7 defenses expressed in religious language, the objective of which "is to deny any responsibility for the offence." Briefly describes "pastoral responses" with offenders in the context of congregations which are negative and those which are positive. A short section on the role of prison chaplains includes the topic of forgiveness and desirable elements in therapeutic treatment programs. Closes by citing the need for a change in public attitudes regarding CSA, e.g., "unbalanced and unhealthy religious attitudes towards sexuality" and the sexual objectification of minors in advertising. States: "All people of faith should be pro-active in the protection of the young, but when [CSA] does occur, sensible and mature pastoral care of perpetrator and victim by ministers and congregations in liaison with other caring professionals could help to break the offending cycle, and so assist in creating a healthier and safer society. 20 references.

Episcopal Diocese of Hawaii. (No date). Policies and Procedures Concerning Allegations and Incidents of Sexual Misconduct. [World Wide Web site: <http://www.dfms.org/hawaii/legaldocuments/sex/index>].

Table of Contents of the site include: Introduction; scope; definitions; policies concerning sexual misconduct, protection of children, extended counseling relationships, and spiritual direction; guidelines; procedures for responding to complaints of sexual harassment; procedures for responding to complaints of sexual misconduct; diocesan policy for responding in the congregation to allegations and incidents of sexual misconduct; resource materials and list of appendices.

Episcopal Diocese of Virginia. (November, 1998). Policy and Procedures on Sexual Misconduct in Pastoral Care. [World Wide Web: <http://www.us.net/edov/cpsm/policies>].

A very comprehensive and very accessible website. Includes: definitions; policy; principles; notifications; response team; investigation; report; disposition; healing; checklist; forms; bibliography; appendices.

Episcopal Diocese of Western New York. (February, 1999). "Sexual Misconduct in the Church: Guidelines for Diocesan Response Teams." and "Policies and Procedures: Sexual Misconduct in the Church." Self-published: Episcopal Diocese of Western New York. Available from Episcopal Diocese of Western New York, 1114 Delaware Ave., Buffalo NY 14209-1683. [Not examined; listing based on information from one of the authors.]

2-part package; \$50.; includes hard copy and diskette with copyright privileges.

Erdélyi, Gabriella. (2009). Tales of immoral friars: Morality and religion in an early sixteenth-century Hungarian town. *Social History*, 34(2, May):184-203.

Erdélyi is affiliated with the Hungarian Academy of Sciences, Budapest, Hungary. A case study that examines the expectations and attitudes towards Roman Catholic clergy in the 1500s, focusing “on a particular case of a mendicant convent in a market town situated in western Hungary... Anxiety, anger/hatred and contempt – these are the words that recurred in people’s descriptions of their relationships with the [Augustinian] friars.” Based on 49 archival depositions that were received in the canon law procedure of *ordo per notorium* from “ordinary people – peasants, petty nobles and their parish priests and altarists from the town [of Körmend] and surrounding villages.” Her analysis reveals that “the sexual (mis)conduct of the friars formed the focus of everyday common talk... The moral trespasses of the friars resulted in a neglect or irregular celebration of divine services, which – as they believed – invoked for them the harm rather than the help of the sacred. ...in this the friars disturbed the economy of the sacred, jeopardizing the spiritual and physical security of the community.” Comments: “The greatest indignation [of the laity] was displayed by the visiting superiors in the village of Galgócz, where one of the altarists was living with a married woman, while among the long list of the carnal sins of the parish priest of the village of Herestyén we find him eloping with a girl and using the occasion of hearing confessions for seduction.” Concludes: “As [the friars] were the professional mediators between the sacred and the physical worlds, which were closely interwoven in late medieval sacramental piety, their immorality jeopardized both the physical as well as the spiritual security and prosperity of the community, and this turned the people’s moral disdain into hatred and ontological anxiety.” 91 footnotes.

Esters, Stephanie D. (1996). Clergy hard put to get sexual misconduct coverage. *National Underwriter (Property and Casualty/Risk and Benefits Management Edition)*, 100(November 11):10.

Brief newspaper-style article that reports evolving practices in the U.S.A. insurance industry regarding liability coverage for churches for sexual misconduct by clergy. A number of companies no longer offer the coverage and some that still do are putting limits on amount of coverage. Quotes John Cleary, general counsel of Church Mutual Insurance Company, Merrill, Wisconsin, a leading insurer of churches, that the company receives about 5 sexual misconduct claims per week, and since 1984 has received 1,500-2000.

Estés, Clarissa Pinkola. (2002). A slaughter of innocence. *U.S. Catholic* [published by Claretian Missionaries], 67(6, Jun.):24-28. [Reprinted as: Estés, Clarissa Pinkola. (2005). How sex abuse crisis awakens us to take lay responsibility – Slaughter of innocence. *Journal of Religion and Abuse: Pastoral Care and Prevention*, 7(2):45-55.]

Estés is an author, psychoanalyst, and post-trauma specialist. Brief, eloquent essay written from the point of view of a “Latina grandmother with a fierce glint in her eye who knows several somethings about moral formation.” In light of the recent U.S.A. national awareness of Roman Catholic priests who used children for sexual gratification, states that the “first task here is to acknowledge that sexual intrusion against children exists and apparently far more than we would ever think to imagine.” Calls for the Catholic community to examine itself. In varying degrees of responsibility and culpability, “we have been rampantly negligent in questioning our own naïveté” about accountability and justice, vigilance regarding children, true facts about mental disorders, evil, and the accessibility of children to disordered adults. Calls for: listening to the truth of the victims; apologizing fully with exact specifics and naming what effect one’s neglect or actions had on those who were harmed; stating specific ways the entire matter has affected one’s self; naming specifically what one will do to make certain this never happens again; after listening to the victim, ask what one can do now to help; ask for forgiveness in one’s own words; ask God for absolution of one’s sins. The purpose is “to share in the suffering for love’s sake” and so that “peace and healing and justice will be certain to continue.”

Euart, Sharon E. (2003). Clergy sexual abuse crisis: Reflections on restoring the credibility of Church leadership. *The Jurist: Studies in Church Law and Ministry*, 63(1):125-138.

By a Roman Catholic woman religious. An expanded version of a presentation given for the Woodstock Theological Forum on “Restoring Trust in Church Leadership,” May 22, 2003, Georgetown University, Washington, D.C. Responds to the question: “Can the U.S. [Roman Catholic] bishops and religious superiors restore the bonds of trust and rebuild the credibility that have been so deeply wounded in recent times [following media disclosures in 2002 regarding sexual abuse of minors by priests and lack of an adequate response by hierarchy upon discovery]?” Identifies concrete means within the Church to assist leadership “if they and the faithful chose to use them. This article will focus on those structures and processes that are currently in place in our Church, particularly those that either call for or permit the participation of laity and the utilization of lay expertise.” Draws from the Code of Canon Law, including a theological context for its consultative structures. Cites Code provisions for diocesan consultative structures, including the synod, pastoral council, finance council, and other means, e.g., boards, commissions, and committees, and the parish pastoral visit. Briefly describes challenges to the effectiveness of participative structures at the diocesan level. Notes that such structures may have been a failed means of accountability “in light of the tragic events that have rocked our Church in the past years...” 25 footnotes.

Evans, Faith. (1990). Shameful secrets. *The Witness*, 73(7/8, July/August):14-17.

Evans is on staff, Office for Church in Society, United Church of Christ, Washington, D.C. Describes his childhood experiences. He was mentally and physically abused by foster parents, and turned to other adults for attention, including a teacher who was also a minister in the church he attended. Evans went to summer church camp with the minister who had Evans stay in his cabin for 2 weeks. Evans was sodomized nightly, and forced to commit oral sex. Describes his violent reactions to this experience, abuse of alcohol, impact on his relationships with women, effect on his parenting style, his suppression of anger at his abuser due to self-blame, and his relationships to males in authority. Discusses his faith and how survivors cope with shame.

Evinger, James S. (1997). Let justice roll down: Sexual abusers and victims. *Perspectives: A Journal of Reformed Thought*, 12(5, May):3-6.

By a Presbyterian church (U.S.A.) minister and faculty member, University of Rochester Medical Center, Rochester, New York. Presents substantive and due process arguments for Overture 97-6 / Amendment K, a proposal to restore provision for retroactive prosecution of sexual abuse to the Presbyterian Church constitution.

Evinger, James S., & Cardorette, Curt. (2005). “...nothing bad happened...”: A 19th century letter from the Archbishop of Manila to the Cardinal of Toledo, concerning the sexual abuse of an Indian student. *Journal of Religion and Abuse: Advocacy, Pastoral Care and Prevention*, 8(2):23-36.

Evinger is a clinical research coordinator, University of Rochester Medical Center, Rochester, New York, and a Presbyterian Church (U.S.A.) minister. Cardorette is the John Henry Newman Associate Professor of Roman Catholic Studies, University of Rochester, Rochester, New York. From the abstract: “A facsimile of a previously unpublished 19th century, archival letter from the Roman Catholic Archbishop of Manila, Philippines, to an unnamed Cardinal is presented, making it available for research. The letter reports the sexual abuse of an Indian student by a priest in two church-related contexts. The document is reproduced, translated, and its provenance described. Its significance for the study of the problem of sexual abuse by clergy is identified.” The 2 contexts include the sacrament of confession and a dormitory setting where both the priest and the students resided. 15 footnotes.

Evinger, James S., & Darr, Rich. (2014.). [Reflection and Response] Determining the truth of abuse in mission communities: A rejoinder and new agenda. *Christian Scholar's Review*, 43(4, Summer):365-383.

Evinger, a minister of the Presbyterian Church (U.S.A.), is retired from the University of Rochester Medical Center, Rochester, New York, where he held faculty appointments in the School of Nursing and School of Medicine and Dentistry, holds a faculty appointment as a Research Fellow at Colgate Rochester Crozier Divinity School, Rochester, New York, and is an adjunct assistant professor, Division of Medical Humanities, University of Rochester School of

Medicine and Dentistry. Darr, the Lead Pastor, First United Methodist Church, Park Ridge, Illinois, was raised in Mali Republic, West Africa, where his parents served as missionaries. While in boarding school at Mamou Alliance Academy, Mamou, Guinea, West Africa, he was among the children abused by Christian & Missionary Alliance-appointed missionaries. As an adult, he co-led the Mamou Steering Committee, an advocacy group that prompted the C&MA to establish an independent inquiry into abuses at Mamou Academy; he helped found Missionary Kids Safety Net, a nonprofit advocacy group with international membership. The article responds to a previous article in the journal (see this bibliography, this section: Priest, Robert J., & Cordill, Esther E. (2012).], critiques its methodology, and “propose[s] a more effective way to reach the goal of achieving just responses when abuse in missionary communities is alleged.” Offers an original set of 7 measureable outcomes by which to assess a fact-finding inquiry into allegations of abuse in the context of a faith community or mission-sending agency, including the forms of physical and sexual abuse. Offers an original, interdependent set of “practical, procedural, and conceptual topics” that construct “a robust framework to support determination of the truth” by independent inquiries in mission settings. 49 footnotes.

Evinger, James S., Griffith, Laurie, Masquelier, Paul, & Pritchard, Pamela (with Hendrix, Patricia). (2004). [Guest Viewpoint]. From suffering to hope: Response to sexual abuse. *The Presbyterian Outlook*, 186(25, July 5):10-11, 18.

By the team that developed 11 proposals to change the constitution of the Presbyterian Church (U.S.A.) in regard to how the Church responds to the commission of sexual abuse within it. Magazine-style article that provides the background, context, and history of the proposals that were presented to the Church’s national legislative meeting in 2004. Areas addressed by the proposals include: administrative leave; procedural safeguards for victims of sexual misconduct who participate in the Church’s disciplinary proceedings; mandatory reporting by Church officers of sexual misconduct against children and adults without capacity.

Evinger, James S., & Yoder, Dortha L. (2002). Sexual abuse, forgiveness and justice: A journey of faith. *Journal of Religion and Abuse: Advocacy, Pastoral Care and Prevention*, 4(4):71-88. [Reprinted as: “Sexual Abuse, Forgiveness and Justice: A Journey of Faith.” Chapter in Fortune, Marie M., & Marshall, Joretta L. (Eds.). (2002). *Forgiveness and Abuse: Jewish and Christian Reflections*. Binghamton, NY: The Haworth Pastoral Press, pp. 71-88.]

Evinger is a clinical research coordinator, University of Rochester Medical Center, Rochester, New York, a chaplain for New York State Office of Mental Retardation/Developmental Disabilities, and a Presbyterian Church (U.S.A.) minister. Yoder is a Presbyterian Church (U.S.A.) pastor, Irondequoit, New York. From the abstract: “The Christian precept of forgiveness is examined in the context of sexual abuse committed against adults and children in Protestant congregations. 2 vignettes and accompanying commentary present issues and problems related to an application for reinstatement to office by a minister whose ordination was suspended, and a proposal regarding restitution for victims. A 3rd vignette is an account of an authentic act of forgiveness by a congregation’s lay leaders that, as expression of their faith, honors a commitment to make justice for victims.” Footnotes.

Exley, Richard. (1988). A support system: Your way of escape. *Ministries Today*, 6(3, May/June):34, 36-38.

By a pastor, Christian Chapel (Assemblies of God), Tulsa, Oklahoma. Magazine-style article. Prompted by “the Jimmy Swaggart tragedy” at the Family Worship Center, Baton Rouge, Louisiana. Notes the incidence of sexual boundary violations by clergy as self-reported in a survey for *Leadership* magazine [see this bibliography, this section: Editors. (1988). How common is pastoral indiscretion? Results of a *Leadership* survey. *Leadership*, 9(1, Winter):12-13.] Comments that for the most part, ministers must live in denial in relation to “the same ego needs and sexual drives as other men [sic]...” Identifies a correlation between an increase in a minister’s success and the difficulty of his [sic] confessing sexual sin. States: “The first step in overcoming ministerial indiscretion is to develop a spiritual network, a support system where we can encourage and strengthen one another. Over the years it has been my experience that temptation

loses its mesmerizing power when it is confessed and exposed to the light of Christian love.” His analysis suggests a systems model: “By failing to provide a working model for confidential rehabilitation the church has unintentionally contributed to the conditions which have resulted in moral failures like the Jimmy Swaggart tragedy.” Commenting on the preponderance of “pastoral indiscretion” in the *Leadership* survey that “involved persons involved in the local congregation” either as staff, counselee, member, or congregant, he suggests that “emotional bonding” is the preceding factor before lust becomes the significant factor. Identifies as conditions which leave a minister emotionally vulnerable as a workaholic pattern, lack of intimacy with family, loneliness, depression, and lack of a relationship with God. Calls for a mentoring system by which a minister could confess “without fear of exposure or recrimination” and submit voluntarily to confidential rehabilitation. If rehabilitation is effective, he would be restored to ministry, and if not, “then public disciplinary action could be taken. If indeed the goal of church discipline is redemptive and not punitive then nothing is gained through public disclosure when the minister voluntarily confesses and seeks help.” Calls for the church to refine how it prepares candidates for ministry, and to establish simple guidelines “regarding appropriate boundaries for both ministry and relationships.” Offers his personal rules for pastoral counseling. Lacks references.

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\_\_\_\_\_. (1992). Getting to the deeper issues. *Leadership: A Practical Journal for Church Leaders*, 13(1, Winter):127.

By a pastor, Christian Chapel (Assemblies of God), Tulsa, Oklahoma. A sidebar to Frey, William et al. (1992), this bibliography, this section. Briefly describes the case of a colleague whom he counseled, a minister who became involved sexually with a person in a role that is not identified here. The offender’s behavior, which led to removal from office, is presented as symptomatic of underlying personal problems. Exley reports that through counseling, the person is being restored to office.

Fagan, Peter J., Wise, Thomas N., Schmidt, Jr., Chester W., & Berlin, Fred S. (2002). [Special Communication] Pedophilia. *Journal of the American Medical Association*, 228(19, November 20):2458-2465.

The authors are affiliated with the Department of Psychiatry and Behavioral Sciences, School of Medicine, The Johns Hopkins University, Lutherville, Maryland. Fagan is also with the Sexual Behaviors Consultation Unit, Lutherville, Maryland. “The purpose of this article is to increase health care professionals’ understanding of pedophilia, a psychiatric disorder affecting a portion of the individuals who sexually abuse children.” Cautions: “Despite a sizeable body of published, peer-reviewed articles about topics such as child sexual abuse, child molestation, and sexual offenders, data and our knowledge base about pedophilia have significant limitations.” The article is based on a systematic literature search. Regarding the scope of the problem, concludes that there is “little doubt that sexual crimes against children, and by inference pedophilia, are both a major public health problem as well as a criminal justice problem.” Briefly describes *pedophilia* as a formal psychiatric disorder according to the American Psychiatric Association’s Diagnostic and Statistical Manual of Mental Disorders: “The essential feature of pedophilia is that an individual is sexually attracted either exclusively, or in part, toward prepubescent children.” Notes: “Terms that denote sex minors are criminal actions... Not all who sexually abuse minors are pedophilic.” Describes behaviors associated with pedophilia as “the primary concern of mental health and criminal justice systems,” distinguishing behaviors from fantasies and impulses. Discussing typologies of pedophilia, notes: “At this point, the typologies and categories should be considered conjunctive and suggestive of group differences, not mutually exclusive categories,” as descriptors without implying etiology. Discussing etiologic issues, describes numerous and varied risk factors, both remote and precipitant. Addresses the responsibilities of physicians in relation to victims of sexual abuse, and standard of care in relation to state mandatory reporting laws. The longest section addresses implications for treatment given the spectrum of pedophilic desires and acts, noting: “Pedophilic individuals are heterogeneous with regard to character, temperament, and manner of expressing their sexuality... For these reasons, clinicians must develop individualized formulations and treatment plans for each patient, even though certain generalized principles are applied to treating the disorder.” The conclusion section states: “Clinicians should

never forget that an individual acts on pedophilic urges with a child has committed a crime but also has a psychiatric disorder. The duality of this phenomenology makes management complex.... As with treatments for many chronic illnesses and motivated behaviors, both medical regimens and cognitive-behavioral strategies must be used to prevent the expression of the disorder of pedophilia. Pedophilia is a chronic psychiatric disorder that is treatable in terms of developing strategies for relapse prevention. Treatment will be effective to the extent that it is comprehensive, specific, and integrated with the criminal justice system wherever possible.” 87 references. [This article late in 2002 after extensive international media attention earlier in the year had been devoted to incidents of the sexual abuse of minors by clergy in the Roman Catholic Church. Included in this bibliography because of the frequent misuse of the psychiatric term pedophilia in the religious or faith community literature. Selected because of the clinical expertise and academic affiliation of the authors, and the high standards of the journal.]

Fager, Chuck. (1992). Two updates: Challenges for ministry and mission. *A Friendly Letter*, 130/131(3/4, March/April):Unpaginated. [Accessed 05/02/09: <http://www.afriendletter.com/afl130-131b.html>]

A brief article in the author’s “independent monthly Quaker newsletter.” Reports that the Friends Meeting in Cambridge, Massachusetts is actively trying to decide how to deal with the impending release of John Van der Meer from prison. Vander der Meer in 1987 “acknowledged [to the Meeting] having had a sexual encounter with a child in the meeting.” At that time, he defended his actions “on the basis that sex between adults and children can be beneficial and healthy.” The Meeting formally condemned his position, reported him to authorities, and terminated his membership. Van der Meer was arrested, charged with rape of a child, announced he had modified his theoretical position, pleaded guilty, and was sentenced to 20 years in prison. Before he entered prison, he asked to be allowed to continue worshipping at the Cambridge Meeting, and was permitted to attend a midweek meeting, a function usually attended by adults only. Prior to his release, Van der Meer expressed the desire to continue attending the Cambridge Meeting. Among the issues in 1987 was “that some members of Cambridge Meeting had known about Van der Meer’s pedophilia for some time, but this had not been made known to others, and some Friends felt betrayed.” Fager very briefly reports on the varied and differing points of view in the Meeting regarding Vand der Meer’s recent request.

Farrell, Derek. (2004). An historical viewpoint of sexual abuse perpetrated by clergy and religious. *Journal of Religion and Abuse: Advocacy, Pastoral Care and Prevention*, 6(2):41-80.

Farrell is senior lecturer in mental health, University of Central England, Birmingham, England, and an accredited psychotherapist. Adapted from the literature review of his doctoral dissertation, a phenomenological study, “Idiosyncratic trauma characteristics experienced by survivors of sexual abuse by clergy or religious.” Primary focus is on the Roman Catholic Church. Briefly sketches an overview of clergy sexual abuse. Concludes: “...what does have to be underlined is that the Church has known about its perpetrating clerics for at least 1,700 years, with this characteristic being perpetuated well into both the 20th and 21st centuries.” His more contemporary examples also attend to the role of Church leaders and how they responded in the cases he cites. Briefly touches on a number of subtopics: anti-Catholicism, homosexuality, celibacy, nature of the sexual boundary violation, legal ramifications, secrecy, financial compensation for victims, congregational dynamics and discovery, patterns of perpetration, and unique characteristics of the Roman Catholic Church. States: “The vast proportion of material is predominantly American, focused more upon pedophile and hebephilia, though there is increasing emphasis on abuse within fiduciary relationships, ephebophilia and serial adultery. However it is very heavily cleric dominated with surprisingly very little material abuse perpetrated by religious... Yet despite this Catholic dominance, it is not just a Catholic issue... This is a truly multi-denominational issue much wider than clerics alone.” 62 references; many of his literature citations are not referenced.

Farrell, Derek, & Taylor, Maye. (1999). Sexual abuse by clergy and the implications for survivors. *Changes: An International Journal of Psychology and Psychotherapy*, 17(1, Spring):52-59.

Farrell is associate lecture in psychotherapy, Clatterbridge Hospital in Wirral, and Manchester Metropolitan University, Manchester, England. Taylor is senior lecturer and director of studies, department of psychology, Manchester Metropolitan University. A brief essay that presents the thesis that some factors that compound the psychological trauma for survivors of child sexual abuse by Roman Catholic clergy, particularly related to religious faith, including the priest as a representative of God and the abuser's incorporation of references to God in order to justify the abuse or silence the victim – "...this potentially impacts upon a survivor's religious faith, theological reality, and spiritual identity." Calls for research "to ascertain whether there is an argument for refining our present understanding of psychological trauma, in particular to pursue further the notion of idiosyncratic traumas, in order to support the hypothesis that sexual abuse by clergy is different. The corollary would be to then examine what the implications would be for appropriate psychological treatment for survivors." Some references.

\_\_\_\_\_. (2000). Silenced by God – An examination of unique characteristics within sexual abuse by clergy. *Counselling Psychology Review*, 15(1, February):22-31.

Farrell is a cognitive behavioural therapist, Directorate of Psychological Therapies, Wirral and West Cheshire Community NHS Trust, Merseyside, England. Taylor is with the department of psychology, Manchester Metropolitan University, Manchester, England. Based on a paper presented at the Sixth European Congress of Psychology, Rome, Italy, 1999. Utilizes case material of a survivor of child sexual assault and rape by a priest [Note: the primary case material identifies the abusing priest as a Roman Catholic and later identifies him as Anglican.] in order to illustrate the hypothesis that sexual abuse by clergy appears to create unique trauma characteristics, including clerical perpetrators using references to God as a silencing strategy. A potential consequence is that this strategy can "shatter [a] survivor's religious beliefs in a variety of ways, creating a significant theological, spiritual and existential conflict." Discusses the significance of the role of the cleric, including numinous power. Notes that when a cleric invokes references to God to silence a child victim, paradoxically "God is also a victim... ..the principle of manipulation by the perpetrator is the same..." Briefly discusses the ramifications of sexual abuse by clergy in terms of civil, criminal, and Roman Catholic canon law. Briefly considers issues of compensation for victims and outcomes that can result in re-traumatizing victims, the community, and the Church. Another section discusses sexual abuse survivors' trauma symptomatology characteristics that are beyond the Post-Traumatic Stress Disorder model. Based on the experiences of 12 survivors, identifies these unique characteristics as including theological, existential, and spiritual symptoms. Concludes with a brief discussion of a cleric's "power to define a parishioner's status with God" which can give rise to unique trauma features. Lacks footnotes; 14 references.

Faulkner, Brooks. (1989). Ethics and staff relations. *Review and Expositor* [published by Southern Baptist Theological Seminary, Louisville, KY], 86(4, Fall):547-559.

Faulkner is senior manager, church staff support section, The Sunday School Board, Nashville, Tennessee. Briefly describes 7 maxims: "The first three suggest what ethics on a church is 'not.' The succeeding four suggest what ethics 'is.'" His 2nd maxim is: "Being ethical on a church staff does not mean confidentiality at all costs." To illustrate, cites a 1988 example of a Roman Catholic priest in Maryland, Fr. Paul M. Norton, who "refused to answer questions in depositions in a \$12 million civil lawsuit against a fellow priest and the Archdiocese of Washington, D.C., claiming confidentiality privileges." The colleague of Norton had been "arrested and pleaded guilty in 1986 to molesting three youths... The [court's] judgment was that both Norton and the officials of the archdiocese knew of the pedophile's activities, but did nothing. Doing nothing means withholding pertinent evidence." Also cites the example of an unidentified Baptist pastor whose minister of music confessed to being "emotionally and sexually involved with a member of the congregation. With the encouragement of the pastor, the relationship ended," and the staff person remained in place. Reports that 2 years later, "the minister of music was emotionally and sexually involved with another member." When the pastor went to a congregational leader to gain an ally in addressing the problem, the individual "did not understand why more stringent actions had not been taken in the first relationship," nor why the information was not communicated.



While the pastor “felt he had the obligation of confidentiality,” the congregation’s response was that he “was incompetent in dealing with irresponsible behavior.” Both the minister of music and the pastor were terminated. Takes the position that regardless of ethical intent, Norton placed his “own categorical imperative” regarding confidentiality above secular law, which is contrary to I Timothy 1:8, and that the Baptist pastor used poor judgment regarding confidentiality, thus jeopardizing his effectiveness as a leader. 24 endnotes.

Featherstone, Lisa. (2018). “Children in a terrible state”: Understandings of trauma and child sexual assault in 1970s and 1980s Australia. *Journal of Australian Studies*, 42(2):164-176.

Featherstone is with the School of Historical and Philosophical Inquiry, The University of Queensland, Brisbane, Queensland, Australia. “To show the developments in thinking about violence against children, this article will map a genealogy of ideas of trauma and child sexual assault, tracing the emerging ideas of harm that developed in Australia in two decades of substantial change, the 1970s and 1980s.” Begins with a description of “Case Study 3,” which was released by the Australian government’s Royal Commission into Institutional Responses to Child Sexual Abuse (RCIRCSA). The case is “an examination of the North Coast Children’s Home in Lismore, New South Wales... [which] had been established in 1919 to care for children who were orphaned or wards of the state, and it was closely aligned with the Anglican Church of Australia and the Diocese of Grafton.” The RCIRCSA received testimony of from 9 former residents regarding “‘frequent sexual, psychological and physical abuse at the Home’ between 1940 and 1985... The bulk of the report of Case Study 3 addressed the church’s involvement in, and knowledge of, the abuse, and their subsequent dealings with survivors, including the diocese’s responses to disclosure, and the limited and inadequate attempts at redress.” Featherstone cites the Case Study’s “clear articulation of psychological harm from sexual violence” as “relatively recent: the connecting of sexual abuse and mental trauma was a social, medical and criminological development of the 1970s and 1980s. The analysis “draw[s] on a wide range of sources from various stakeholders: official government reports; feminist accounts, newsletters and publications; medical and legal documents; and mainstream media including periodicals and newspapers.” Briefly discusses the history of how child sexual abuse (CSA) in Australia was understood prior to the 1970s. In tracing the 1970s and 1980s as “a significant period of change,” the “focus [is] on the victim, rather than the offender,” which is consistent with “the rising interest in the victim’s experiences, including suffering and trauma.” Factors contributing to the interest include: second-wave feminism’s analysis of rape as sexualized violence; observations by “frontline workers at rape crisis centres who noted that they were regularly treating women who had been victims of family sexual violence as children.”; changing attitudes toward the institutionalization of children which resulted in a movement from residential care to foster care; research studies regarding CSA from the disciplines of “criminology, sociology, psychology and history.” Suggests that “the most powerful influence on rethinking attitudes towards child sexual abuse and trauma were the insights offered by women who had been victims themselves, telling their stories in the public space of the media.” Identifies the conceptual shift: “The core of the problem was understood in terms of power and coercion, due to age and other power differentials between abuser and abused.” While noting the shift, states that “inadequate funding for prevention, treatment and justice for victims remained a pervasive problem that persisted into the following decades, through to the present.” Concludes by citing the work of the RCIRCSA “which has consistently and compassionately acknowledged the multiple traumas of sexual violence, across both children and survivors in adulthood” as an example of the emergent conceptualization of CSA and trauma. 70 footnotes. [For an overview of the RCIRCSA and the theme issue, see this bibliography, IIa: Wright, Katie, & Swain, Shurlee. (2018). Speaking the unspeakable, naming the unnamable: The Royal Commission into Institutional Responses to Child Sexual Abuse. *Journal of Australian Studies*, 42(2):139-152.]

Feigh, Alison. (2018). In the footsteps of Mary and Joseph: The role of adult and child education in the prevention of abuse. *Currents in Theology and Mission* [published by Lutheran School of Theology at Chicago and Wartburg Theological Seminary], 45(3, July):23-26. [From a theme issue: Child Abuse and

the Church: Prevention, Pastoral Care, and Healing.] [Accessed 03/31/21 at the World Wide Web site of the journal: <https://www.currentsjournal.org/index.php/currents/issue/view/53/45>]

Feigh is program manager, Jacob Weterling Resource Center, a program of the Gunderson National Child Protection Training Center, Winona, Minnesota. Regarding the abuse, including sexual abuse, and neglect of children, identifies and very briefly describes 4 steps faith communities must take “to become Safe Spaces for children.” “First, adults must take ownership of their role in the prevention of abuse and neglect.” Lists concrete, practical ways that demonstrate adults and the faith community as an institution are investing in prevention. “Second, adults must be educated so that they implement and enforce prevention policies and training and are otherwise vigilant in protecting the children God has placed in their care.” Emphasizes the practical value of accurate information as the basis for education, citing the example of recognizing the danger sign of grooming behaviors by a member of the faith community who is known and trusted. Calls for “[c]omprehensive public health approaches” which address both the physical and social environments, decrease risk factors, and increase protective factors. States:

“Consider how different audiences are served when a community of faith takes initiative in hosting or coordinating prevention education messages at all levels of leadership. Offenders are shown that this is not a place where secrecy thrives. Youth are given safety tools in the context of a Creator who loves them, parents and caregivers are being supported by the community as they model important conversations, and with education the community is better equipped to provide healing to those who have been harmed.”

“Third, children should receive personal safety education as a tool which may prevent some abuse or empower a child to disclose maltreatment.” States: “When a faith community decides that children will be empowered with non-fear based, good quality information about body safety, it sends a message to all that children are valued here... It is important to consult a child abuse prevention expert when deciding which curriculum or course offering would be a good fit for your congregation or youth ministries.” “Fourth, faith communities must evaluate and continually improve their prevention programming.” States: “Prevention programs require regular review and evaluation to be sure they are updated with research and knowledge that reflects the time... Having data about the effectiveness of what is being offered can help as you adapt and adjust offerings to best serve your community.” Concludes by identifying the basis for a faith community’s decisions as “originat[ing] with the question, ‘What is best for the children we serve?’” 26 endnotes.

Felipe, Rina. (1999). Through a looking glass, painfully. *Igorota*, 13(2, Fall):9ff. [Accessed 03/14/04 at Contemporary Women’s Issues academic database.]

A brief magazine article published by the Igorota Foundation, Inc., The Philippines. Felipe “is a worker who worked closely with the Foundation...” 1st person perspective regarding her work with Beth, a 14-years-old girl who reported being raped by a visiting Roman Catholic priest: “We were not ready to encounter the realities that a rape victim had to face. Most of our knowledge about it was intellectual and academic. Much more so in Beth’s case, since we had to deal with the fact that her perpetrator at the time she came to us belonged to the clergy. ...[the church] did not have any mechanisms or program to deal with girls/women who have been sexually violated by the clergy. Nor did they have any program to rehabilitate priest-perpetrators. In the case of Beth’s priest-perpetrator, the institutional church did not even have any plans of pulling him out of his parish to prevent the possibility of more girl children being victimized.” [For further contextual details and commentary, see accompanying sidebar: de la Cruz, Maddie. (1999).] [See also this bibliography, Section IV: Bayaua, Michelle. (2003).]

Ferder, Fran, & Heagle, John. (1995). Clergy pedophiles and ministry: Another perspective. *America* [a Jesuit publication], 173(14, November 4):6-10.

Ferder is a member, Franciscan Sisters of Perpetual Adoration; Heagle is a diocesan priest, LaCrosse, Wisconsin. They are co-directors, TARA Center, a counseling and consulting agency, Archdiocese of Seattle, Washington, that assesses clergy sex offenders, works with victims, and conducts prevention workshops. [Written in response to an article; see this bibliography, this

section: Rossetti, Stephen J. (1995) The mark of Cain: Reintegrating pedophiles.] Their critique expresses 3 areas of concern. 1st concern is about a confusing use of terminology and clinical research and data: he uses terms interchangeably and without defining them; regarding clinical research, he does not draw on recidivism studies that would be the most relevant to cases of priest perpetrators; he minimizes the possibility of recidivism underreporting by priest pedophiles whom Rossetti's program has treated; he presents nothing more than anecdotal data that priest pedophiles are more treatable than pedophiles as a whole; he fails to specify his terms when he advocates reintegrating priest pedophiles into ministry; he draws from no scientific data to support his position regarding reintegration into ministry. 2nd concern is about his use of scripture: his use of the banishment of Cain as a metaphor for the treatment of priest sex offenders is misapplied and overstated; they suggest that the biblical image of exile or banishment is better suited for the way victims are treated. 3rd concern is about unaddressed questions, including Rossetti's own question, "What could possibly justify [the risk of returning a priest pedophile to active ministry in a parish]?" Includes a brief sidebar reply to Ferder and Heagle by Rossetti.

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\_\_\_\_\_. (2002). Clerical sexual abuse: Exploring deeper issues. *National Catholic Reporter*, 38(27, May 10):6-7.

Ferder, who is with the Franciscan Sisters of Perpetual Adoration, and Hedge, who is a Roman Catholic priest, are co-directors, Therapy and Renewal Associates, a counseling and consultation center, Seattle, Washington. An analysis of issues related to clerical sexual abuse. Identifies common theories that others put forth to account for the behavior: ancient history; rotten fruit; ontological sameness; secular culture; 'gays did it'; lax morals; media conspiracy; celibacy. States that while the first 3 minimize the gravity of the problem and victims' anguish, and the rest minimize culpability of the institution by blaming outside forces, all these theories "deflect attention away from the deeper issues that underlie the current crisis." Identifies what needs to be changed as the Church's way of governing, which "is a system of control and secrecy – a closed network that has placed more importance on maintaining [the Church's] authority and guarding its image than protecting the needs of its most vulnerable members." Calls for greater inclusivity of all the Church's people in governance, and greater openness, changes which lead to greater accountability. Defines greater inclusivity as including "welcom[ing] sacramental ministers from all lifestyles and both genders", and links the reassignment of priests who sexually abused minors to the limited pool of clergy who are male and celibate.

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\_\_\_\_\_. (2010, August 2). The inner workings of a hierarchy with a sex offender mentality. *National Catholic Reporter*. Unpaginated. [Accessed 02/10/17 at the World Wide Web site of *National Catholic Reporter*: <https://www.ncronline.org/news/vatican/inner-workings-hierarchy-sex-offender-mentality>]

Ferder is "a Franciscan nun [in the Roman Catholic Church], clinical psychologist, author and professor at Seattle University [in Seattle, Washington]." Heagle is a "priest, psychotherapist, canon lawyer and professor at Seattle University." They comment on a recent statement by Monsignor Charles Scicluna "of the [Catholic Church] Vatican for the Doctrine of the Faith" in which he "identified the sexual abuse of minors as an 'egregious violation of moral law.'" They comment: "His statement placed the emphasis on 'violation of law.' When all the words are parsed, and the nuances carefully articulated, it is law that has prominence. What about the children? Should we not think of sexual abuse, in the first place, as an 'egregious violation of children?'" Based on their having "conducted psychological evaluations of dozens of clergy sex abusers over the past 25 years," they summarize the "style of cognitive processing of those clergy abusers: "Similar to sex offenders in general, they typically deny responsibility, minimize the seriousness of their offenses, blame their victims, react with outrage when accused and redirect attention away from their behavior. They are self-centered and often exhibit a sense of grandiosity – a belief that they are above accountability. If this sounds familiar, it is because we have repeatedly – and sadly – been seeing it in the responses of church officials from the cathedrals of the United States to the basilicas of Rome... The similarity in cognitive processing between actual offenders and the system that seeks to shield itself from their offenses is often chilling." Cites quotes from Vatican officials and the Archbishop of New York, New York, to illustrate.

States: “We must name a tragic reality. Many of [the Church’s leaders] think or respond the way sex offenders do when confronted with clergy sex abuse and its cover-up. They deny, defend and blame. They minimize and cover-up. They become outraged when they abysmal handling of abuse cases is exposed. Most egregious of all, they display appalling deficits in empathy for victims. They turn to categorizing crimes when all people want is a heartfelt pastoral response from their leaders.”

Ferguson, Harry. (1995). The paedophile priest: A deconstruction. *Studies: An Irish Quarterly Review*, 84(334, Autumn):247-256.

Ferguson is a senior lecturer, Department of Applied Social Studies, University College Cork, Cork, Ireland. “The aim of this paper is to analyse the construction of the ‘paedophile priest’ and examine its implications and broader meanings by placing it in the context of discourses about men, masculinity and the dynamics of sexuality, organisations and power in Irish society.”

Catalyst is the case of Fr. Brendan Smyth, a Roman Catholic priest, Norbertine Order, who was convicted in 1994 in Ireland “on 17 counts of sexual abuse going back over thirty years.” An investigative journalist later “showed that the clerical authorities had known for years of Smyth’s crimes, but dealt with it by moving him on and essentially covering up his crimes. A series of extraordinary political events concerning the mis-handling of the case in the Attorney General’s office led to tensions which eventually brought down the government.” States that the term *paedophile priest* “is the selective construction of symbols of danger which serve certain social ends.” States: “The construction of the ‘paedophile priest’ and framing of the debate in terms which discuss sex abuse solely in relation to clerical celibacy can be understood in terms of the threat that disclosures of child abuse by fathers (‘good family men’) represents to normative structures of patriarchal society. At the heart of this is a process of subordination and marginalization of clerical celibacy as a form of masculinity by linking it with paedophilia.”

States that the term is of “a demon figure who personifies how new potent symbols of dangerous sexualities are socially constructed. ...the social reaction has less to do with changes in the behaviour of clerics than with the projection of a more generalised social anxiety onto this traditionally sacred community of men.” Concludes by rejecting “the insidious construction” of the term “in the interest of justice,” allowing “explor[ation of] the issues of masculinity, sexuality and organisations in a way that promotes the personal development of all men and ensures the safety and well-being of children and women everywhere.” 30 endnotes.

\_\_\_\_\_. (2000). *States of Fear*, child abuse, and Irish society. *Doctrine and Life*, 50(1, January):20-30.

Prompted by the 1999 broadcast of *States of Fear* by Radió Telefís Éireann (RTÉ), the Irish Public Service Broadcasting Organisation, and book by Mary Raftery, the producer, and Eoin O’Sullivan, *Suffer the Little Children*, regarding the physical and sexual abuse of Irish children “in industrial and reformatory schools run by religious orders,” he reflects on the history of child protection in Ireland. States that *Suffer...* placed the source of systemic abuse “within the ideology of a religious system which demanded sexual repression, strict obedience and secrecy, and of a wider system of power relations which saw the children of the poor as second-class citizens and blamed them for the ‘sins’ of their parents, especially unmarried mothers.” Offers a more nuanced history of child protection since 1880 to argue that the societal reality of child neglect and abuse was a factor in children being sent to the institutions. His historical research leads him to conclude that the awareness and concealment of child sexual abuse since 1889 was more subtle and “was contained in other categories of abuse, especially neglect, and never came to be seen as a separate social reality.” States: “The assumed deviancy of the children justified not treating them as victims of child abuse in the industrial schools, and provided a (hidden) rationale for further abusing them. While this had disastrous implications for all abused children, it helped create a context where, for those children who were sexually as well as physically abused within the schools, their true victimisation was never understood or responded to, and remained hidden behind a veil of secrecy, repression and social fear.” Concludes that this is “crucial that we learn from the scandal and critique, and develop Raftery and O’Sullivan’s work... The more we are able to understand the complexities of perceptions and trust and power-relations in the past the

less likely we will be to repeat such tragic system failures today. ...none of this [kind of critique] diminishes in any way the horrific experiences that so many vulnerable children underwent in the institutions, their pain as adults, or the need for those responsible to be made accountable for the terrible crimes that were perpetrated.” 22 footnotes.

\_\_\_\_\_. (2007). Abused and looked after children as ‘moral dirt’: Child abuse and institutional care in historical perspective. *Journal of Social Policy*, 36(1, January):123-139.

Ferguson is with the Faculty of Health and Social Care, University of West of England, Bristol, England. Following a recent “endless stream of controversies and inquiries involving the abuse of children in institutional care,” he focuses on the maltreatment of children in Ireland. “...my aim is to tell an important story in its own right and also to reflect on the broader lessons for how we understand child abuse and institutional care, past and present.” Cites the Irish state television broadcast in 1999 of *States of Fear*, a “shocking exposé of the abuse of children in industrial schools in Ireland until their closure in the early 1970s,” as “offer[ing] compelling evidence that children in care of the State, who were reared in industrial and reformatory schools run by religious orders, were systematically abused,” including abused sexually. He examines the abuse of children in institutional care settings “by placing it in the context of the history of child abuse and protection in the [United Kingdom] and Ireland.” Draws on archival reports, case files, and other records. Calls the industrial and reformatory school system “a regime of enormous scope, especially in a country so small as Ireland.” Notes that apart from a few exceptions, “these schools were run by [Roman] Catholic religious orders,” with the Sisters of Mercy the “biggest single provider” with 40,000+ children. His position is that accounts of why the abuse occurred have overlooked the abuse in families “at a time when beating children and corporal punishment were routinely practised... When child abuse did go on, be it in institutions or families, threats, violence and the coaching of children to give false accounts of their injuries were used to try and conceal it. These are the very dynamics that made disclosure and discovery of the abuse so difficult.” His argument is “that children were treated harshly in the industrial schools *because* they were victims of cruelty. This is perhaps the most painful aspect and paradox of this entire history.” Factors include “understanding the concept of neglect and its links with sexual morality and the notion of ‘moral danger.’” States: “Treatment was framed in terms of moral reclamation and a return to the lost state of childhood innocence.” Girls who had been sexually abused in the community were regarded as corrupted and contaminated, “as future threats to social order.” Moral conversion through the religious beliefs and structures of the institutions was the way “moral damage” was treated. States: “The assumed deviancy of the children was used to justify them not being treated as victims of child abuse or childhood adversity in the schools, and provided a (hidden) rationale for further brutalising them. While this had disastrous implications for all abused children, it helped create a context where for those children who were sexually as well as physical abused within the schools, their true victimisation was never understood or responded to and remained hidden behind a veil of secrecy, repression and social fear.” Notes that post-1922, independent Ireland was influenced by “a particular Catholic Christian moral economy” to differentiate “the Irish from the former British coloniser... The treatment of the children mirrored the freeing of the State from the contaminating influence of the oppressor group.” Among his concluding remarks: “A defence by the religious orders or other carers that they were doing no different than anyone else in the context of the norms of child welfare of the time simply does not hold up. For nowhere does it say that moral reclamation or religious conversion should involve starving children, humiliating them, beating them or not whistleblowing on those who were known to have sexually as well as physically assaulted children. In most respects, such appalling institutional child abuse thrived because it was so well hidden by those who knew they were doing wrong... The prevention of institutional abuse today requires nothing less than a radical reconstruction of the painfully low status children in care have historically had to endure.” 34 references.

Fieguith, Debra. (1994). After all these years... *Faith Today* [published by The Evangelical Fellowship of Canada], 12(2, March/April):29-30. [One of several stories in the issue on the topic of professional ethics and churches.]

Fieguth is assistant editor, *Christian Week*, and lives in Winnipeg, Manitoba, Canada. *Faith Today* is self-described as a news/feature magazine. Magazine-style article. Briefly addresses reasons for lack of reporting or delays between the occurrence of sexual abuse by a professional, including a pastor, and the reporting of it by the victim. Based on an interview with Tammy Schultz, “a therapist at Winnipeg Christian Counselling Group.” Reasons include: the victim feels special “because she was chosen by a person in a position of authority and trust”; the victim “might feel as though she was having an affair, thinking she had consented to what took place”; guilt, fear, shame, and self-contempt “because she believes the abuse was her fault”; “When a pastor is accused of abuse, a whole church organization sometimes suggests that the woman had some responsibility in the matter, when in fact there was an unequal balance of power in the relationship”; fear of loss of relationship to the professional; if the offender was a counselor or “pastor who counseled her, she has already entrusted herself to him... If her counselor abuses her, she is shattered. Why should she then tell someone else? Whom could she trust?” threats by the abuser; suppression of a traumatic memory; doubt that anyone would believe the accusation; denial, rationalization, or minimization; imposition of secrecy. Also discusses the topic of the victim confronting the abuser and the attendant difficulties. Identifies reasons to confront: potential as a healthy act for the victim and the abuser; interruption of abuse of others; bringing a violator to justice. Notes that the process of confrontation “will bring heartache to a whole church body or community, with repercussions well beyond those immediately involved. It could cause divisions in a church or organization when people began taking sides.” Schultz concludes that “the pain of confrontation is worth it. ‘To me, the bottom line goes down to justice.’” [Includes a sidebar article. See this bibliography, this section: Clark, Janet. (1994). Steps to take.]

\_\_\_\_\_. (2003). [North American Report] Denomination thwarts bankruptcy: Anglicans cut a deal regarding residential schools abuse suits. *Christianity Today*, 47(5, May):25.

Magazine-style article. Very briefly reports that the Anglican Church of Canada signed an agreement with the Canadian government that “caps the church’s financial responsibility at \$25 million for lawsuits alleging physical and sexual abuse in Indian residential schools” in Canada. The agreement puts pending civil cases into an alternative dispute resolution process. 2,200 plaintiffs attended 26 Anglican schools operated by 11 dioceses. Lacks references.

Fields, Rick. (1991). The changing of the guard: Western Buddhism in the eighties. *Tricycle: The Buddhist Review*, 1(2, Winter):43-49. [Excerpted from 3rd revised edition of How the Swans Came to the Lake, scheduled for publication in 1992.]

Fields is editor-at-large for the journal, and former editor of *The Vajradhatu Sun*. Comments on the status of Buddhism in the U.S. following the deaths of many first generation Asian teachers who helped establish Buddhism in the West. Focuses on events related to discoveries: “A number of teachers, American *dharma* heirs, as well as their Asian teachers, fell into a very American trap, namely the abuse of power – particularly in sexual and financial areas; moreover, they found the details of their personal lives subject to an equally American scrutiny and outrage.” Notes incidents and accusations involving, among others: Richard Baker *Roshi* of the San Francisco Zen Center, Taizan Maezumi *Roshi* of the Zen Center in Los Angeles, and Ösel Tendzin, regent appointed by Chögyam Trungpa, founder of Vajradhatu International Buddhist Church. Cites a 1985 article by Jack Kornfield in *Yoga Journal* that reports results of a survey of 54 Buddhist, Hindu, and Jain teachers: 34 had had a sexual relationship with a student, and half the students “felt that the relationship with the teacher had ‘undermined their practice and their feelings of self-worth.’” Briefly describes a conversation Fields had with Tendzin following discovery that Tendzin had AIDS and had transmitted HIV to some of his sexual partners. Briefly analyzes “the unraveling of institutional Buddhism” which “has resulted in a valuable re-examination of the place of Buddhist practice in American society.” Quotes Peter Rutter’s Sex in the Forbidden Zone on the abuse of power in a professional relationship. Lacks footnotes.

Fife, Janet. (1999). Sexual abuse and the spirituality of the Christian survivor. *Contact: The Interdisciplinary Journal of Pastoral Studies*, 130:20-26.

Fife is Anglican chaplain to the University of Salford, Salford, Greater Manchester, England. [While this article does not directly address sexual abuse by clergy, it is included in this bibliography because it addresses the topic of spirituality and the survivor of sexual abuse, which is not common in the literature.] Emphasis is on child sexual abuse. Considers ways “that general aspects of Christian spirituality... can complicate the survivor’s recovery...” Very briefly traces typical thoughts, feelings, and reactions of survivors – particularly guilt, shame, and clinical issues of responsibility –in relation to Christian images, texts, liturgy, doctrines, and practices that are therapeutically contrary to the survivor’s well-being. 11 footnotes.

Finkelhor, David. (2003). [Commentary] The legacy of the clergy abuse scandal. *Child Abuse & Neglect*, 27(11, November):1225-1229.

Finkelhor is with the Crimes Against Children Research Center, University of New Hampshire, Durham, New Hampshire. Assesses the complex impact that the “clergy [sexual] abuse scandal in the [Roman] Catholic Church” has had on child protection efforts in the United States. Notes that “this news helped by keeping the topic of child maltreatment in public view” and that “it overrode much of a negative press the child maltreatment field was getting.” Identifies 3 helpful aspects: 1.) “...alerted parents again of the need to talk to children about sexual abuse and about the risk at the hands of people who are known and respected by children and families.”; 2.) “...this scandal has furthered the destigmatization of sexual abuse and lowered the barriers to disclosure.”; 3.) “...this scandal has certainly put organizations and administrators on notice about their affirmative responsibilities for dealing with problematic employees in a responsible way.” Identifies 6 “negative effects on our field...”: 1.) “...the scandal continued and exacerbated the elevation of the problem of sexual abuse above all other forms of child maltreatment.” 2.) “...the clergy abuse scandal reinforced and compounded many of the most insidious stereotypes about sexual abusers and child molesters.” 3.) “...the scandal also reinforced people’s exaggerated impressions about the riskiness and incorrigibility of sex offenders.” 4.) “...the scandal reinforced the idea that homosexuals are to blame for child molesting...” 5.) “...the media and the child maltreatment field in general have failed to come to grips with the issue of what is being called by some ‘compliant victims’ and what I prefer to call ‘statutory victims’...” 6.) lawsuits and civil litigation by plaintiff’s attorneys in the child maltreatment field has not been subject to evaluation and requires “far more scrutiny of the process and best practice standards for litigation” and “signals the need for more study about the impact of this process on survivors, their families and their recovery process. And it signals the need for some assessment of the consequences of litigation and civil damage awards on insurance costs and hiring practices.” 4 references.

Fischer, Norman. (1991). On teachers and students. *Buddhist Peace Fellowship Newsletter*, (Spring):21.

Fischer is *Tanto* (Head of Practice) at Green Gulch Farm, California, and lineage holder in the Suzuki *Roshi* line of Zen. Brief reflections on the topic of “Zen teachers becoming involved sexually with Zen students.” States that this interaction should not happen, that “it doesn’t do anyone any good,” that both teach and student should know better. States that “the sexual issue is just a particularly lurid and mythic eruption of the contradictions and difficulties that underlie the relationship from the beginning.” Calls for more thinking about the teacher-student relationship.

Fishburn, Janet F. (1982). Male clergy adultery as vocational confusion. *The Christian Century*, 99(28, September 15-22):922-925.

By an assistant professor of Christian Education, Theological School of Drew University, Madison, New Jersey. An essay that discusses male clergy adultery as a sign of confusion about the professional role and status of ministers. Explores historical images of male clergy and contemporary metaphors of ministerial roles.

\_\_\_\_\_. (1989). The sexuality of pastors: What is the issue? *Church & Society*, 80(2, November/December):69-77.

By a professor of American church history and ministry studies, Theological School of Drew University, Madison, New Jersey, and a member of the Presbyterian Church’s 1987 General Assembly Special Task Force on Human Sexuality. Reviews current literature since 1976

regarding clergy sexual misconduct, and notes emerging themes. Devotes attention to the 1984 report of the Washington Association of Churches. Focuses issues in the context of the Presbyterian Church.

Fisher, Kenneth E. (1989). *Respondeat superior redux: May a diocesan bishop be vicariously liable for the intentional torts of his priests?* *Studia Canonica: A Canadian Law Review*, 23(1):119-148.

By the academic dean, Benedictine High School, Cleveland, Ohio. Considers whether “relevant [Roman Catholic] canonical provisions [create] a continuous employment situation [between a bishop and a diocesan priest], and therefore, apply the [legal] doctrine of *respondeat superior* to subsequently find the bishop a “master” [of his priests] and as such liable.” Premise is that “numerous complex variables contribute to uncertainty and confusion when attempting to apply the doctrine of *respondeat superior*” to the relationship of a bishop and priest. Intent is to heighten awareness of “inherent contradictions resulting in divergent positions on both sides of the issue.” Briefly traces the legal concept of vicarious liability. Reviews the 1983 Code of Canon Law in to examine the canonical relationship between a bishop and diocesan priests, including pastoral removal of an offending priest from office. Among the cases cited is a California civil case, *Milla v. Tomayo* (1987), involving sexual activity by a group of diocesan priests, Archdiocese of Los Angeles. The claim was filed on the grounds of conspiracy, fraud, and clerical malpractice; the bishop was not held liable. Examines contrary view of the priest as an independent contractor. Concludes with a brief analysis of the current status of immunity statutes relative to non-governmental charitable organizations. References.

Fitzpatrick, Frank L. (1994, June 12). Isolation and silence: A male survivor speaks out about clergy abuse. [Excerpt from his presentation at the 6<sup>th</sup> Annual Eastern Regional Conference on Abuse and Multiple Personality, Alexandria, Virginia, June 12, 1994.] [Accessed 09/29/09 at the World Wide Web site of HAVOCA (Help for Adult Victims of Child Abuse): <http://www.havoca.org/Quietcorner/Isolation%20and%20Silence%20A%20Male%20Survivor%20Speaks%20Out%20About%20Clergy%20Abuse.htm>] [See also the September/October issue, Vol. 3, No. 1, of *Moving Forward* newsjournal.]

1st person account. Traces the gradual recovery in 1989 of his memories of being sexually assaulted in the early 1960s at age 12 by Fr. James R. Porter, a priest in his Roman Catholic parish, North Attleboro, Massachusetts. Regarding Fitzpatrick’s view of Porter: “Besides being a caring, loving person, he was someone special, a uniquely wonderful person by reason of his appointment as God’s representative on earth. I looked up to James Porter as a secondary father figure, but at the same time I held him in high respect and was in awe of him because of his position. My admiration grew to the point where I wanted to become a priest myself, thinking to emulate his apparent loving kindness to everyone.” As he dealt with the memories, Fitzpatrick became concerned that Porter might still be a danger to children, and he sought information on Porter’s whereabouts. When he approached the Fall River diocese of the Church and reported what had happened to him as a child, the chancellor “had the nerve, in effect, to tell me to let it go, to forget about it.” Fitzpatrick used his insurance investigator skills to discover other of Porter’s victims from multiple parishes, and to track Porter to Minnesota. He talked to police and child protective services representatives to alert them, and then reached Porter by phone. He taped the conversations, including Porter’s admission of having multiple victims. By October, 1990, Fitzpatrick had identified approximately 30 victims. He filed a formal criminal complaint in Massachusetts, but the district attorney refused to prosecute. Through another of Porter’s victims, Fitzpatrick and others obtained legal representation from Eric MacLeish, a Massachusetts attorney. Through MacLeish, Fitzpatrick and 7 other Porter victims appeared in a 1992 Boston television newscast, and, using their names, told of being abused by Porter. This led to Porter’s convictions in Minnesota and Massachusetts, and his being sentenced to prison in Massachusetts. Part of the story included the cover-up of Porter’s actions by the Church. Fitzpatrick reports that 130 male and female survivors of Porter have come forward. Fitzpatrick’s efforts led to national media coverage. He and his wife formed a nonprofit organization, Survivor Connections, started a newsletter, developed a peer/peer support group



model, and promoted legislative reform among other activities. Reports that 1,480+ survivors from 48 U.S.A. states and 6 countries have made contact.

Flatt, Bill. (1994). The misuse of power and sex in helping relationships. *Restoration Quarterly*, 36(2):101-110.

Flatt is with the Graduate School of Religion, Harding University, Searcy, Arkansas. Presents a sketch of the extent of the problem of clergy sexual misconduct. Briefly discusses the nature of these relationships as contrary to scripture, contrary to professional ethics, and as destructive emotionally and spiritually to those involved. Offers practical suggestions oriented at prevention. References draw significantly from clinical literature.

Flynn, Harry J. (2003). Keynote: Dallas and beyond – Perspectives of a bishop and pastor. *Journal of Religion and Abuse: Advocacy, Pastoral Care and Prevention*, 5(3):13-21. [Reprinted as: “Keynote: Dallas and Beyond – Perspectives of a Bishop and Pastor.” Chapter in Fortune, Marie M., & Longwood, W. Merle. (Eds.). (2003). Sexual Abuse in the Catholic Church: Trusting the Clergy? Binghamton, NY: The Haworth Pastoral Press, pp. 13-21.]

Flynn is the Archbishop, Roman Catholic Archdiocese of Saint Paul and Minneapolis, Minnesota. As chair of the U.S. Catholic Conference of Bishops (USCCB) Ad Hoc Committee on Sexual Abuse, he helped develop the guidelines for responding to clergy sexual abuse that were approved at the USCCB meetings in Dallas, Texas, and Washington, D.C., in 2002. He participated in a symposium, “Trusting the Clergy? The Churches and Communities Come to Grips with Sexual Misconduct,” Siena College, Loudonville, New York, March 29, 2003, the focus of which was the Roman Catholic Church. This is his keynote at the symposium. A broad reflection from the perspective of the role of a bishop. Refers to his first experience with child sexual abuse by priests and misguided responses by the Church that began in the Diocese of Lafayette, Louisiana, where he was coadjutor bishop, beginning in 1986, and diocesan bishop, beginning in 1989. [He is referring to the notorious case of Gilbert Gauthier without using that priest’s name. See this bibliography, Section I.: Berry, Jason. (1992; 1994; 2000).] Briefly traces the impact of those events which led to national discussions among U.S. bishops, a think tank gathering in 1993 in which he participated, and establishment in 1993 of the U.S. Catholic bishops’ Ad Hoc Committee on Sexual Abuse. Acknowledges that not all bishops handled situations well – e.g., removing priests who offended, reporting to civil authorities, placing too much confidence in the effectiveness of clinical treatment for offenders – but states that due to the media, “a largely distorted impression was created in the mind of the general public about how seriously the bishops individually and as a national body had already confronted the problem.” Identifies 5 principles that “became the core of the developing diocesan policies” and led to the Charter for the Protection of Children and Young People (Revised edition). Identifies 3 primary actions by the United States Conference of Catholic Bishops beginning in 2002, emphasizing that it is an association and not a governing body: 1.) created a set of national standards, embodied in the Charter, that are intended “to assure a homogeneity of response [throughout U.S. dioceses] to the [sexual abuse] problem.”; 2.) established the Office for Child and Youth Protection; 3.) altered the bishops’ practices on the issue of reassignment of priest abusers. Notes that a bishop “cannot look at this situation only with the eyes of the priest. With psychological and spiritual empathy, he must look at the pain confronting him as much as he possibly can with the eyes of the victim and the eyes of the parent whose child has been molested.” 4 references. [For responses to this essay, see this bibliography, this section: Bland, Michael J. (2003); Fortune, Marie M. (2003). What is the agenda? A response to Archbishop Harry J. Flynn; and, Newberger, Carolyn Moore. (2003). The sexual abuse crisis: What have we learned? A response to Archbishop Harry J. Flynn.]

Fogler, Jason M., Shipherd, Jillian C., Rowe, Erin, Jensen, Jennifer, & Clarke, Stephanie. (2008). A theoretical foundation for understanding clergy-perpetrated sexual abuse. *Journal of Child Sexual Abuse*, 17, (3/4):301-328. [Themed, double issue: Betrayal and Recovery: Understanding the Trauma of Clergy Sexual Abuse]

Fogler is clinical associate, Brookline Community Mental Health Center, Brookline, Massachusetts. Shipherd is staff psychologist, Women’s Health Sciences Division, National

Center for Posttraumatic Stress Disorder, Boston, Massachusetts, and assistant professor, Department of Psychiatry, Boston University School of Medicine, Boston, Massachusetts. Rowe is project manager, Institute on Urban Health Research, Northeastern University, Boston, Massachusetts. Jensen is project manager, Women's Health Sciences Division, National Center for Posttraumatic Stress Disorder. Clark is a doctoral student, Developmental Psychopathology and Clinical Science, University of Minnesota-Twin Cities, Minneapolis, Minnesota. "We seek to stimulate future hypothesis-driven clinical research into CPSA [clergy-perpetrated sexual abuse] by providing a discussion of a few applicable (and we believe, testable) theoretical models derived from research into other forms of sexual abuse, as well as CPSA." States that "a theoretical foundation for understanding CPSA is the first step toward developing and testing effective interventions for survivors, perpetrators, and religious communities." Conceptualizes CPSA as an interactive dynamic process of relationships between perpetrators, survivors, and religious communities. Their theory draws upon inclusive models, including Summit's 1983 article on child sexual abuse accommodation syndrome, Finkelhor and Browne's 1986 article on traumagenic dynamics model of sexual abuse, and Pyszczynski and colleagues' 1997 article on terror management theory. Discusses 3 overlapping thematic categories based on relationships. Thematic category 1 is the abusive relationship between perpetrator and survivor, which is shaped by "the abuse of clerical power, the use of God to leverage the abusive relationship, the relationship's impact on self-concept, and the role of predatory clergy." Thematic category 2 is the relationship between the survivor of CPSA and community following disclosure, a relationship "that may contribute to the development and perpetuation of distress and impaired functioning for survivors," based on the factors of the impact of others' disbelief, role of shame, and community exclusion. Thematic category 3 is the relationship between the clergy-perpetrator and community following disclosure, which is based on factors of community ambivalence toward the perpetrator, perpetrator's cognitive style, and perpetrator's cognitive adaptability. Concludes with a call for further qualitative and quantitative research. 85+ references.

Foley, Edward. (2012). Leadership and lament: Ritualizing a Roman Catholic response to abuse. *Liturgy* [journal of The Liturgical Conference], 27(4, October/December):37-46.

Foley, priest in the Province of St. Joseph of the Capuchin Order, Roman Catholic Church, is professor of spirituality and professor of liturgy and music, Catholic Theological Union, Chicago, Illinois. States: "The full repertoire of liturgical meaning making seems to be absent in the face of the current sexual abuse crisis in the Roman Catholic Church in the United States. It is a path that should be followed, not as a way to gain back religious expatriots, nor to appease the disgruntled masses and public critics, but as an admission of spiritual chaos and leadership disordered in the hope of creating a space for authentic reconciliation." Discusses the religious language of lament as the only appropriate language for such ritualizing. As a positive example, cites a liturgy of lament and repentance for a prayer service in 2011 that "was offered by the Roman Catholic Archdiocese of Dublin [in Ireland] for victims sexually abused by Irish Roman Catholic priests and religious." Briefly discusses lamentation as it is expressed in the Hebrew scriptures, as described in contemporary analyses, and the lack of aesthetic competency of Church leaders who do not demonstrate "that the poetic, analogical, vitalistic, broadly sacramental, and enchanted imagination is more potent than the prosaic, flat, doctrinal church-speak..." Very briefly discusses a contemporary example of a bishop "who excelled in analogical leadership," noting the absence of applied symbolic competency by Church leaders "to the public arena in response to the sexual abuse crisis that has wracked the Roman Catholic Church over the past few decades," and identifies possibilities for symbolic expression. 20 endnotes.

Formicola, Jo Renee. (2016). The politics of clerical sexual abuse. *Religions*, 7(1, January):1-13. [doi:10.3390/rel7010009]

Formicola is affiliated with the Department of Political Science and Public Affairs, Seton Hall University, South Orange, New Jersey. From the abstract: "This article examines the complex politics surrounding the [Roman] Catholic Bishops' responses to clerical sexual abuse in the United States... It asks a compelling leadership question on three levels: how did the Bishops respond politically as individual diocesan leaders; as members of their canonical organization, the

United States Conference of Catholic Bishops (USCCB); and as appointed officials of the Vatican?" Parts 1 and 2 sketch events – warnings and recommendations – and responses by the hierarchy from 1984 through 1994. beginning with the case of “a priest, Gilbert Gauthé, [who] was accused, convicted and sentenced to 20 years in prison for 33 counts of sexual abuse in Lafayette, Louisiana. Attributes the response of the United States Conference of Catholic Bishops (USCCB) to the confidential report submitted in 1985 by Fr. Michael Peterson, Fr. Thomas Doyle, and F. Ray Mouton as dismissive and part of “an obvious turf war.” Calls the dismissal by the bishops, “acting as individuals and as members of the USCCB,” as also based in “ignorance and arrogance, particularly as they perceived the authority of civil law *vis-à-vis* their own religious power.” States: “...many Bishops traditionally conflated supervision of priests with total control over the treatment, punishment, and assignment of clergy and rejected every aspect of evolving civil attempts to have a say in a priest’s ministry or personal life with regard to sexual abuse allegations.” Notes that some “relied on psychologists and psychiatrists,” that most “pursued financial solutions to make the problems go away,” many were “unable or unwilling to develop a systematic way to deal with the number of priests who were being accused of sexual abuse” in 1984-2002, bishops implemented their responses unevenly “and their lawyers and [sic] often dealt with in [sic] their own ways from the Bishops’ powerful religious positions.” Concludes: “The inability of the Bishops to work with others and among themselves in an informed, transparent, accountable way to deal with early accusations of clerical sexual abuse only continued to make the allegations and settlements more reprehensible as they came to light.” Part 3 concerns 2001-2004 beginning with criminal proceedings involving Fr. John Geoghan, the Archdiocese of Boston, Boston, Massachusetts, and the investigative reporting of *The Boston Globe* newspaper. The reporting revealed “[a] pattern of repeated sexual behavior and official, inadequate sanctions [which] paralleled Gauthé’s treatment... In hindsight, both cases evidenced inept hierarchical sanctions, clerical recidivism, continued victimization of minors and hierarchical cover-ups.” Traces the events in Massachusetts – court-ordered release of Archdiocesan personnel records, a Grand Jury investigation by the State District Attorney – as the bishops nationally, “separately and as a canonical body, were now caught in a growing public religious, legal and constitutional crisis.” Describes the role of the bishop as that of “a political individual,” as “a liaison with civil authorities on policies that overlap both sacred and secular issues, especially those that impact education, health, and social services...” Given that role, she notes: “Reporting to civil authorities about management issues, turning over personnel records of priests to civil investigators, dealing with bankruptcy courts, or protecting Church assets in abuse settlements, raised major political problems within the ruling ranks of the Catholic hierarchy in the United States... It was beyond most Bishops’ comprehension that they would have to succumb to, what they considered to be, civil intrusions, into their private ecclesiastical domains... ...civil authorities aggressively countered individual hierarchical attempts to seek First Amendment challenges to such traditional ecclesiastical exemptions in courts across the country.” Traces involvement of the Vatican with situation, the response of the USCCB, and compromises regarding Church polity. States: “...the Vatican finally conceded to allow priests to be prosecuted in civil courts for the crime of sexual abuse.” Part 4 covers 2005-2015 and involves the USCCB, the Vatican, and individual bishops. About the latter, she cites specific examples and states: “This pattern of lip-service [by certain bishops] rather than reform continued to characterize individual acceptance of the policies established by the USCCB.” Citing more incidents, she states: “They continue to substantiate the hierarchy’s desire to use its own personal, diocesan power rather than to accept the policies of their canonical organization to provide justice for the victims of clerical sexual abuse.” Notes “the rise of activist groups, both lay and clerical.” Describes and comments on “a major change in the financial power of the Bishops” as dioceses were forced to make financial settlements, some of which resulted in diocesan bankruptcies. The result is that “U.S. Catholic Bishops individually and as a canonical organization have suffered a loss of managerial power over the clergy, financial control over the reorganization of bankrupt dioceses within the United States, and struggled to protect the religious and monetary interests of the Church.” Part 5 regards the future, focusing on the Vatican and Pope Francis. Concludes: “The question still remains if the U.S. bishops, as individuals, members of the USCCB and representatives of the Vatican will be able to put aside their political maneuverings to protect their

own interests or if they will be able to advance the Church's religious and social missions." 4 footnotes; 32 references.

Fortune, Marie M. (1985). Confidentiality and mandatory reporting: A clergy dilemma? *Working Together* [quarterly newsletter of the Center for the Prevention of Sexual and Domestic Violence], 6(1, Fall):1-3. [Accessed 12/29/14: [http://www.vawnet.org/Assoc\\_Files\\_VAWnet/ClergyReporting.pdf](http://www.vawnet.org/Assoc_Files_VAWnet/ClergyReporting.pdf)]

Fortune is with the Center for the Prevention of Sexual and Domestic Violence, Seattle, Washington. Addresses "the hesitancy by many clergy" to report suspected physical or sexual abuse of children, which is due to "a perceived conflict of the ethics of confidentiality and the ethics of reporting certain harmful behavior in order to protect children." Analyzing "this perceived conflict of ethical demands," she examines the context of "the understanding of confidentiality which comes to the religious professional from multiple sources: pastoral, legal and ethical." Drawing on the work of Sissela Bok, describes the ethical basis and practical values that sustain a professional's commitment to confidentiality. Very briefly notes "the context of spiritual issues and expectations" that also inform expectations of confidentiality in relation to "the pastor/priest/rabbi." Very briefly identifies legal conditions regarding clergy/penitent communication as privileged. Briefly distinguishes between confidentiality and secrecy. Discusses ethical principles from a Jewish and Christian faith perspective regarding "one's professional responsibility to victims of abuse" – that of the hospitality code in Hebrew scripture, and that of justice-making in Hebrew scripture and the New Testament. Regarding the perceived conflict, observes that in ministerial practice, it is seldom that "an offender against children come[s] forward voluntarily and 'confess[es]'. It is much more likely that a child or teenager who is being abused or a non-offending parent or other family member will come to a clergyperson seeking assistance. Hence what is presented is not confessional on the part of an offender but a cry for help from a victim. Confidentiality is still a concern but not in the sense of the 'confessional seal'. Instead it is a matter of respecting the victim's control of the information which she/he shares." Presents a composite story that "illustrates the conflict of obligations which many clergypersons feel when faced with information about abuse within a family and also the possibilities of utilizing the available systems to have the most positive and lasting impact on a destructive situation." By identifying the purpose of the ministerial role as "to protect the one who is victimized by the actions of another and to hold the offender accountable," confidentiality "becomes a means to accomplishing this end rather than a means to sustain the secret of the abuse." Concludes: "...the expectations of mandatory reporting and the expectations of pastoral confidentiality may not be as contradictory as they at first appear." 4 endnotes.

\_\_\_\_\_. (1986). Confidentiality and mandatory reporting: A false dilemma? *The Christian Century*, 103(20, June 18-25):582-583.

The article critiques the position taken by the author of a previously published article. See this bibliography, this section: Scott, Jeffrey Warren. (1986). Confidentiality and child abuse: Church and state collide. *The Christian Century*, 103(6, February 19):174-175. Fortune discusses U.S.A. state laws that require clergy to report physical or sexual abuse of children in relation to the apparent clash between the ethical goal of protecting children and the pastoral ethic of confidentiality. Notes the tradition of clergy confidentiality and the act of Christian confession. Distinguishes between *confidentiality* and *secrecy*. States: "The ethic of confidentiality is intended to assist people in getting help for their problems; it is not intended to prevent people from being held accountable for their harmful actions or to keep them from getting the help they need. Shielding people from the consequences of their behavior is likely to endanger others and only postpone the act of repentance that is needed." Raises, from the perspective of faith, the ethical principle of one's responsibility to victims of abuse and the ethical principle of justice-making. Considers the reality of "what we know about those who sexually and physically abuse children" in relation to clergy confidentiality and the clear purpose for a pastor "to protect the one who has been victimized and to hold the offender accountable. Confidentiality should be seen as a means of accomplishing this end rather than a way of keeping the abuse secret and avoiding the fact of accountability." [See also, this bibliography, this section: Readers' Response. (1986).

Clergy confidentiality and child abuse. *The Christian Century*, 103(15, April 30):440-442. 4 letters respond to Scott's article.]

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\_\_\_\_\_. (1991). Professional ethics and clergy sexual abuse: A progress report. *Chicago Theological Seminary Register*, 81(2, Spring):17-21.

Brief history and current status of efforts to address the problem; brief analysis of resistance; identifies as a gift the truth as spoken by victims/survivors.

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\_\_\_\_\_. (1991). Is nothing sacred? *Touchstone: Heritage and Theology in a New Age*, 9(3, September):13-20.

Concise overview of the subject: scope of problem, conceptually and reported incidence; consequences psychologically and spiritually; ethical analysis, progress since 1983, including factors that contribute to resistance; theology and faith, prevention and intervention.

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\_\_\_\_\_. (1994). Therapy and intimacy: Confused about boundaries. *The Christian Century*, 111(17, May 18-25):524-526.

A careful review of Carter Heyward's When Boundaries Betray Us: Beyond Illusions of What Is Ethical in Therapy and Life. Discusses issues concerning abusive professionals, the nature of healing relationships, role and personal boundaries, power, contextual analysis, and intimacy.

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\_\_\_\_\_. (1994). Is nothing sacred? The betrayal of the ministerial or teaching relationship. *Journal of Feminist Studies in Religion*, 10(1, Spring):17-26. [Reprinted in: Adams, Carol J., & Fortune, Marie M. (Eds.). (1995). Violence Against Women and Children: A Christian Theological Sourcebook. New York, NY: Continuum Publishing Co., pp. 351-360.]

A paper delivered to the American Academy of Religion, annual meeting, Nov. 23, 1992. Addresses the problem of professional misconduct, i.e., "conduct within the professional role of minister, teacher, or administrator that betrays the trust of the professional relationship." Focuses on ministry and teaching as professions with parallel dynamics and potential for harm. Defines the task of an institution that bears responsibility for the conduct of its professionals as: "to maintain the integrity of the ministerial, teaching, or mentor relationship and to protect those persons who, due to a variety of life circumstances, are vulnerable [in the context of their participation in the professional relationship]." Brief sections include: scope of the problem; ethical analysis; dual relationship; progress and developments since 1983. Discusses why there has been so little constructive action within some institutions: "I used to think that the primary reason for the lack of action was ignorance... My assumption that leaders, when informed and prepared, would be eager to act has not been borne out... I have concluded that the primary reason for inaction is that for some, there is little will and less courage." To solve the problem "will require a commitment to challenge the patriarchal core of our collective religious and academic life." References.

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\_\_\_\_\_. (1996). Reactions to efforts to address clergy misconduct involving sexual abuse. *Journal of Family Ministry*, 10(3, Winter):21-26. [Reprinted from *Congregations: The Alban Journal*, (September/October), 1996.]

Begins by critiquing the backlash against attempts by denominations and judicatories "to the respond to the problem of clergy misconduct involving sexual abuse and to the crisis of credibility that it is creating." Some reactions about efforts to end clergy sexual abuse and protect vulnerable people are expressed as complaints about a "new Puritanism." Fortune observes: "The backlash is indicative that long-standing patterns of dominant power and clerical privilege are being challenged and changed." Notes that the most common response of male clergy "to a discussion of boundaries, ethics, and abuse" is expressions of lack of power in relation to congregants and resistance to "requirements that they carefully preserve the boundaries of their pastoral relationships." In contrast, she notes women clergy talk of not wanting power in relation to their congregations, which is a position "often in reaction to past experiences of the misuse of power in patriarchal structures." Comments: "Avoidance of a power analysis arising from either political persuasion allows for avoidance of any real change in the structures of power that have allowed

clergy misconduct involving sexual abuse to go on for generations.” Observes that “the institutional response to this crisis of credibility within ministry has played to the backlash” in responses based in fear and institutional self-protection.” Calls for denominations and judicatories to take 5 steps: 1.) adopt an unequivocal policy regarding sexual boundaries in a pastoral, professional relationship; 2.) adopt a fair and careful procedure for those who believe they have been harmed by clergy misconduct involving sexual abuse and other forms of sexual malfeasance to bring a complaint that will be adjudicated; 3.) enact appropriate discipline of those found to have violated the policy, or exoneration and restoration of those found not to have committed a violation; 4.) contribute to the healing process for those victimized by clergy misconduct; 5.) training for those in leadership, clergy and laity, and for laity “to enable clarification of roles, boundaries, how power shapes roles and responsibilities, and what the judicatory polices and procedures mean and how they will be utilized.” Lacks references.

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\_\_\_\_\_. (2000). Spare us the false shepherds. *SIECUS Report*, 28(3, February/March):14-16.

Brief reflections on: impeachment of President Bill Clinton, and parallels to clergy sexual exploitation; trends over the last 15 years in religious communities in response to the problem; her involvement since 1983, particularly education, training, and advocacy. Identifies the lack of courage on the part of those who had knowledge and responsibility to act as her biggest disappointment. Identifies survivors, particularly, as a source of hope. Concludes that it is not reasonable to expect perfection of institutions and their leaders, but it is reasonable to ask responses to the problem of exploitation that serve the welfare of those served by the institution.

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\_\_\_\_\_. (2001). Pastoral responses to sexual assault and abuse: Laying a foundation. *Journal of Religion and Abuse: Advocacy, Pastoral Care and Prevention*, 3(3/4):91-112.

[While not directly related to clergy sexual abuse, the article is very relevant to the topic.] Notes that while sexual assault and abuse are statistically common, “the pastoral care resources for victims, survivors and perpetrators remain few and far between.” To set a foundation for pastoral responses, makes an analysis of sexual violence. Examines “the persistent confusion which haunts our collective understanding of sexual violence and dramatically shapes our ability to respond to those most affected by it.” States that the confusion in the church’s understanding of the nature of sexual ethics is its reliance on patriarchal values. Presents a pointed series of answers to the question, “Why is it unethical to violate the sexual boundaries of another person?” Her focus is on the violation as harm to another person and suffering as its consequence. The basis for her understanding is deeply grounded in biblical scripture. Discusses issues that challenge a pastoral response: accountability of perpetrators, moral agency for victims, justice-making, and forgiveness. Notes that “confusion about what to do with perpetrators often clouds our vision about how to respond to victims and survivors.” Explores various factors that tempt the religious community to “avoid dealing with blatant misconduct by a member of our community.” Cites the strong basis in Hebrew and Christian scripture for expressing judgment about wrongful deeds. Her discussion of forgiveness draws from the work of Frederick W. Keene. Concludes: “Our pastoral response to victims, survivors and perpetrators of sexual violence and abuse must be grounded in sound analysis of what has occurred and in a clear understanding of the ethical and theological issues that arise. Then a pastoral response focuses on a justice-making agenda which holds the most promise for real healing and even, perhaps, some semblance of reconciliation.”

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\_\_\_\_\_. (2002). Sexual abuse in the church is far more than a PR problem. *CLGS Special Report, Clergy Sexual Misconduct: Perspectives* [published by the Center for Lesbian and Gay Studies in Religion and Ministry, Pacific School of Religion, Berkeley, California], (June):2 & 12.

Brief article in a theme issue in response to media reports in 2002 regarding sexual abuses perpetrated by Roman Catholic priests on children and adolescents, particularly in the U.S. and following investigative reporting in 2002 by *The Boston Globe* regarding the John Geoghan case in the Boston, Massachusetts, archdiocese. Discussing the actions of leaders of the archdiocese, she comments on why it has taken so long for leadership “to get its act together? The answer: Because the church has tended to deal with reports of clergy abuse as a public-relations problem rather than as a real problem of abuse, injustice and corruption.” Emphasizes that that response

is shared by other denominations and religions. Concludes: “If the church really intends to restore trust and confidence in its leadership, then it had better get busy fixing not its image, but itself.”

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\_\_\_\_\_. (2003). What is the agenda? A response to Archbishop Harry J. Flynn. *Journal of Religion and Abuse: Advocacy, Pastoral Care and Prevention*, 5(3):31-34. [Reprinted as: Fortune, Marie M. (2003). “What is the Agenda? A Response to Archbishop Harry J. Flynn.” Chapter in Fortune, Marie M., & Longwood, W. Merle. (Eds.). *Sexual Abuse in the Catholic Church: Trusting the Clergy?* Binghamton, NY: The Haworth Pastoral Press, pp. 31-34.]

A brief, direct response to: Flynn, Harry J. (2003), this bibliography, this section. Focuses on “two agendas [that are] available in response to sexual abuse by clergy: an institutional protection agenda or a justice-making agenda.” In succinct and pointed language, identifies how each agenda uses scripture, language, the law, policies, liturgy, and finances to pursue its respective goals. In the context of the U.S.A. Catholic Church, observes the impact of early efforts of some bishops and cardinals to protect the Church from scandal: “Ironically, their mismanagement now undermines the credibility of all priests, compromises the image and moral capital of the whole church, and will cost far more financially than it needed to. In other words, even the institutional protection agenda doesn’t really protect the institution in the long run.”

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\_\_\_\_\_. (2003). Ethics and legalities: A response to Fr. Donald B. Cozzens. *Journal of Religion and Abuse: Advocacy, Pastoral Care and Prevention*, 5(3):53-58. [Reprinted as: Fortune, Marie M. (2003). “Ethics and Legalities: A Response to Fr. Donald B. Cozzens.” Chapter in Fortune, Marie M., & Longwood, W. Merle. (Eds.). *Sexual Abuse in the Catholic Church: Trusting the Clergy?* Binghamton, NY: The Haworth Pastoral Press, pp. 53-58.]

A brief, direct response to: Cozzens, Donald B. (2003), this bibliography, this section. A concise commentary on strategic directions the Roman Catholic Church’s leadership can take in relation to victims of clergy sexual abuse who present accusations. Critiques the legal strategy that has included “[n]ot reporting allegations of child abuse to authorities, secret settlements which place gag orders on survivors, harassment of complainants, retention of pedophile priests and no notification of the parishes in which they serve... None of this serves the interests of the church or its members.” Suggests concrete ways for how lawyers can assist bishops and judiciaries to develop a “justice-making response [that] is actually in the best interest of their client, the diocese. It is consistent with the stated values of the institution. It addresses a very real internal problem of misconduct and seeks to limit its impact. It ultimately saves money and protects the financial and moral assets of the institution.” Presents an analysis that provides “a fundamental understanding of the nature of the problem and the ethics at stake” and consists of 4 factors: violation of role, misuse of authority and power, taking advantage of vulnerability, and absence of meaningful consent. Critiques the U.S. bishops’ reliance on the Sixth Commandment in Hebrew scriptures regarding adultery as their policy definition of sexual abuse: “The bishops got the wrong commandment. Instead of the 6th, they should have gone to the 7th: ‘You shall not steal.’ To steal is to take something that doesn’t belong to you. To sexually abuse a child is to steal their innocence and their future, often with profound and tragic consequences.”

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\_\_\_\_\_. (2010). Healthy boundaries, healthy ministry. *Reflective Practice: Formation and Supervision in Ministry*, 30:24-33.

States at the outset: “Maintaining the integrity of the pastoral relationship and protecting those who are vulnerable are two essential dimensions in the practice of ministry. In order to fulfill these goals, one must have healthy boundaries sustained by self-awareness, self-discipline, and accountability. Accountability is a recognition that we function within an institution with standards and expectations as to our behavior in a pastoral role of leadership within a community that is vulnerable to and trusting of us. Ultimately we are accountable to our faith community and to God, but practically we are accountable to those who credential us to serve.” In the context of supervision of students preparing for ministry, in general, and the Association for Clinical Pastoral Education, Inc. (ACPE) training programs, in particular, discusses how to teach and support supervisees regarding 5 dimensions of ministry: power in the ministerial role; transparency in ministry; vulnerability in a ministerial relationship; crossing boundaries in ministry; particular

boundaries in ministry, which include sex, among others. Topics briefly addressed include: ways to teach and support supervisees about the dimensions; policies as a teaching tool in supervision; fiduciary responsibility; confidentiality versus secrecy; the gatekeeping role and the relationship between seminaries, student training settings, like ACPE, and the credentialing bodies of religious denominations or movements; boundary crossing in ministry. Discussing policies as teaching tools in supervision, states: "There are three areas that call for accountability in pastoral relationships: conduct, intent, and impact. Impact is the bottom line ethical issue: What is the impact or potential harm to the congregant, student, client, staff member of the minister's conduct? Therefore the conduct is the thing that can be measured against a standard [in a policy]. The intent is only secondary... Power and vulnerability are the core issues of healthy boundaries. Impact usually includes the betrayal of trust in the relationship which is perhaps the most damaging result of boundary violations. Policies should be both general and specific with the intent to guide us in our conduct but also with the intent to provide a standard against which to judge our conduct." Regarding fiduciary responsibility, cites the hospitality code in Hebrew and Christian texts as a fiduciary obligation. Addresses transparency in ministry in relation to confidentiality and secrecy. Regarding boundary crossing in ministry, states: "We cannot do ministry without crossing boundaries. The point of policies, training, and discussion of boundaries is to help us understand when it is appropriate and necessary to cross boundaries in ministry and when it is a violation of boundaries that can cause harm." Concludes: "Structures of accountability within our various settings of ministry or supervision are vital to the maintenance of healthy boundaries. Policies and procedures provide us with a valuable framework for understanding our ethical responsibilities and reflecting on our behavioral choices. Colleagues who share our commitment to healthy boundaries can help us think through our confusion about a particular situation. If we are not taking care of ourselves physically, emotionally, and spiritually, we jeopardize our capacity to use good judgment regarding healthy boundaries." 4 endnotes.

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\_\_\_\_\_. (2018). #MeToo confronts the patriarchy. *Reflections: A Magazine of Theological and Ethical Inquiry* [published by Yale Divinity School], 105(2, Fall):13-15. [From a theme issue, "Sex, Gender, Power: A Reckoning."] [Accessed 06/01/19 at the World Wide Web site of Yale Divinity School, New Haven, CT: [https://reflections.yale.edu/sites/default/files/reflections\\_fall\\_2018\\_02.pdf](https://reflections.yale.edu/sites/default/files/reflections_fall_2018_02.pdf)]

Fortune, "an ethicist, theologian, and United Church of Christ minister, is founder and senior analyst at FaithTrust Institute..." A brief commentary on "sexual violence" and "the nature of sexuality in a patriarchal society" which is prompted by "the explosive arrival of the #MeToo and Time's Up movements." Identifies 4 reasons #MeToo "shows staying power": 1.) A critical mass of survivors of sexual abuse, including survivors from churches, have come forward. 2.) A number of women coming forward "have by now gained a measure of professional power." 3.) "...it has exposed the networks of protection carried out by complicit bystanders who have helped hide the abusive conduct." 4.) "...serious consequences have been leveled against abusers who have harmed those vulnerable to them." Observes: "The #ChurchToo movement has provided an outlet for evangelical Christian survivors to come forward, name names, and demand institutional accountability... #MeToo simply intensifies the moral accounting: Every denomination now faces its own reckoning." Concludes with a call for systemic change: "At stake here is a paradigm shift within and outside the church. It requires the dismantling of patriarchal values and practices that have long distorted the sexual and relational lives of women and men of faith." 4 endnotes.

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\_\_\_\_\_. (2021). Is nothing sacred? I Timothy and clergy sexual abuse. *Interpretation: A Journal of Bible and Theology*, 75(4):317-327.

Examines the New Testament book, I Timothy, for "how we might use [it] to inform our understanding of [21st century] church leadership and organization" in relation to contemporary concerns, among which is "confronting clergy misconduct and the exploitation of vulnerable congregants," including sexual boundary violations and betrayals of trust. Notes that the book's "[c]oncern for the character of [church] leaders is clearly a priority, but missing is any acknowledgement of the potential for leaders to take advantage of those most vulnerable." Uses examples from personal "experiences with Christian, Jewish, and Buddhist communities."



Primary focus is “the [contemporary] institutional and organizational challenges facing our churches.” Very briefly describes 3 factors that define institutional failure: 1.) Absence of a critical and robust ethical position regarding sexual abuse. 2.) Distorted agendas, i.e., prioritizing an “*institutional protection agenda*” which is focused on institutional assets and reputation, rather than a “*justice-making agenda*” which is focused on justice for survivors and holding perpetrators accountable. 3.) The role of lawyers whose strategies for protecting churches have been “short-sighted and ineffective at best and immoral and unjust at worst.” To guide responses to “the problem of sexual abuse by clergy,” a section presents a moral imperative, using examples from the Hebrew Scriptures and the New Testament, and an ethical framework. Lists 6 current challenges facing U.S.A. churches regarding “abuse and misconduct by persons in leadership.” The conclusion states: “The real challenge is how we are informed by gospel values such as justice, healing, compassion, and accountability as we address the administrative, pastoral, and prophetic tasks before us.” 19 footnotes.

Fortune, Marie M., & Moore-Orbih, Aleese. (2008). *Assessment of the Impact of Specialized Theological Education on Pastoral Ministry*. Seattle, WA: FaithTrust Institute, 12 pp. [Accessed 09/19/13: <http://www.umsexualethics.org/LinkClick.aspx?fileticket=Zs%2FX2hSP398%3D&tabid=7537>]

Unpublished report of the assessment of the Seminary Project, which was conducted 1997-2008 by FaithTrust Institute, Seattle, Washington. The Project trained 106 faculty and administrators from 54 U.S.A. seminaries “in the basic concepts and root causes of ethical issues within pastoral and laity dynamics as well as the denominational policies” to the end that they “carry this training into their seminaries and curriculum to teach future pastoral ministers.” The catalyst for the Project is stated in the introductory paragraph: “The problem of inappropriate or unethical and abusive conduct by clergy in pastoral ministry is now squarely before the churches which continue to deal with the tragic consequences in terms of harm to persons, broken relationships, damage to congregations and huge financial liabilities for denominations. These same denominations are asking seminaries to help take leadership in more effective preparation of students for pastoral ministry that incorporates healthy boundaries and good judgment in pastoral relationships.” The report is based on a survey and discussion at a consultation with representatives from 12 seminaries. The assessment determined that the Project “was successful: faculty and administrators at seminaries have been able to incorporate FaithTrust Institute training and educational materials into their curriculum on a permanent basis.” Among the findings regarding seminary curriculum and teaching in relation to student needs: “Students express concerns about boundaries, dual relationships and are surprised by the concept of ‘power’ in the ministerial role.” Among the recommendations regarding seminary curriculum and teaching: “Regardless of format, curricula should focus on ministerial ethics as an issue of power and abuse and preparation for a healthy ministry rather than an issue of ‘sexual morality.’” Among the findings regarding seminary policy and procedure: “Some but not all have policies addressing ‘fraternization’ or romantic relationships between faculty or administrators and students.” Among the recommendations regarding seminary policy and procedure: “As an ongoing administrative issue, work needs to be done on the responsibility of gatekeeping with regard to credentialing students as ready for ministry. This is a conversation needs to include ordaining bodies and seminaries.” Includes recommendations for seminaries and for FaithTrust Institute.

Fox, Marion. (1996). British child migrants in New South Wales Catholic orphanages. *History of Education Review*, 25(2):1-17.

Fox is not identified. Reviews the Roman Catholic Church’s program for child migrants who came to Australia as part of the country’s post-World War II immigration program that saw 3.3 million migrants arrive from 100+ countries. By 1951, Catholics comprised 66% of the postwar migrants. “This review of the scheme in New South Wales will consider central themes including the rationale for Catholic participation in the Commonwealth program; the children’s institutionalization; responsibility for their welfare; and the care and education provided.” Draws from archival research. Very briefly describes structure, funding, and staffing of the Catholic orphanages. Notes the criticism directed at the facilities operated by the Christian Brothers, a religious order, in Western Australia regarding the physical, emotional, and sexual abuse of

children in their care. Concludes: "The Australian community is beginning to understand the injustice and trauma suffered by Aboriginal children separated from their families and cultures. The experience of child migrants should also be acknowledged." 113 footnotes.

Fox, Thomas C. (1992). Sex and power issues expand clergy-lay rift: Pedophilia crisis feeds surging discontent. *National Catholic Reporter*, 29 (4, November 13):17-19.

Fox is editor of the newspaper, an independent newsweekly. His larger themes is a "potentially crippling rift [that] is growing between U.S. lay Catholics and their clergy, and the issues involve sex and authority in the church." Notes that while the issues have previously consisted of the Church's teachings on both birth control, exclusion of women from the clergy role, abortion, and homosexuality, the issue of clergy sexual abuse "may be causing more lay Catholics to question the health of their church leadership than any of the earlier sex-based or related issues." The basis for the article is his report of the first national gathering of clergy sexual abuse victims on October 16-18, 1992, in Arlington Heights, Illinois, that was sponsored by VOCAL (Victims of Clergy Abuse Linkup), "a lay network that claims to be in touch with about 3,000 clergy sexual-abuse victims or supporters..." Reports that the consistent pattern expressed by conference participants was of sexual abuse committed by a priest followed by the Church's institutional denial and cover-up, the latter of which was more painful. Describes the role of Jeanne Miller, organizer of the conference and "the mother of a child who has been sexually abused by a Catholic priest." Reports on presentations by some of the speakers, including A. W. Richard Sipe, Jeffrey Anderson, Thomas P. Doyle, Andrew Greeley, and Jason Berry.

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\_\_\_\_\_. (2002). What they knew in 1985. *National Catholic Reporter*, 38(28, May 17):3-7.

Describes the landmark May, 1985 report to the U.S. Roman Catholic bishops that was prepared by Fr. Michael Peterson, Fr. Thomas Doyle, and F. Ray Mouton, Jr. on clergy sex abuse and covered civil, canonical, and psychological aspects. Peterson was a priest, physician, and director, Saint Luke Institute, Silver Spring, Maryland; Doyle was a Roman Catholic priest, a Dominican, and a canonist at the office of the papal nuncio in Washington, D.C.; Mouton was an attorney who represented the notorious Fr. Gilbert Gauthe who was charged with pedophilia in Louisiana. Fox highlights the significant themes, findings, and warnings in the report, and traces the bishops' response which included rejecting the recommendations and minimizing the warnings. Fox notes the professional price Doyle paid for being direct and outspoken about the issues. Pages 4-5 are excerpts from the report. [See this bibliography, Section I: Peterson, Michael R., Doyle, Thomas P., & Mouton, F. Ray, Jr. (1985).]

Fox-Genovese, Elizabeth. (2003). Crisis in the Church, Church in crisis? [Part of a special section, Symposium: "Church, Sex, and American Agonies."] *Society (Transaction)*, 40(3, March/April):10-12.

By a professor of the humanities and history, Emory University, Atlanta, Georgia. In a brief essay, her position is that "the reaction against priestly pedophilia among cultural progressives and liberals seemingly has more to do with opposition to – or, more accurately, hatred for – [Roman] Catholicism than with the pedophilia *per se*." Endorses a number of the anthropological perspectives of Philip Jenkins in the lead article to the symposium [See this bibliography, this section: Jenkins, Philip (2003).], including: the 'abuse crisis' is not a problem of celibacy; sexual permissiveness in U.S. culture influenced some Catholics who are using the current scandals "as an excuse for pressing their longstanding agenda for a radical liberalization of the Church's sexual teachings and restriction of the priesthood to single and theoretically celibate men." Her assessment is that: "The current crisis represents the logical outcome of the American Church's steady absorption of the values of the world it is intended to counteract... The chronicle of abuses represents a massive betrayal of trust, but we draw entirely the wrong conclusions if we see that betrayal as essentially a matter of sexual abuse. The real betrayal concerns the betrayal of the sacrament of holy orders – the betrayal of vows on the part of one who had been enjoined to 'feed my sheep.'" Lacks references.

Francis, Perry C., & Turner, Nancy R. (1995). Sexual misconduct within the Christian church: Who are the perpetrators and those they victimize? *Counseling and Values*, 39(3, April):218-227.

By 2 campus pastors, University of Northern Colorado, Greeley, Colorado. Reviews mostly ecclesiastical literature discussing clergy sexual misconduct, and compiles brief emotional and psychological characteristics of perpetrators and women who are their victims. Concludes that clergy perpetrators fall into 2 broad categories: those who are naïve and those marked by personality disorders. Summarizes emotional, psychological, and spiritual affects on the victims. Reports briefly on how 2 Protestant denominations are responding. References.

Frankfurter, David. (2003). The Satanic Ritual Abuse panic as religious-studies data. *Numen: International Review for the History of Religions*, 50(1):108-117.

Frankfurter is with the Department of History, University of New Hampshire, Durham, New Hampshire. His concern is the uncritical response by those in religious studies to the kinds of data that emerged in the 1980s and the 1990s regarding reports of “widespread Satanic cults, engaging in sexual abuse, infant sacrifice, perverse ceremonies, and mind control.” Comments on the data that was offered to substantiate the claims: “...it is important to realize that actual, historically tenable forensic evidence for the alleged Satanic cults and crimes has *not* yet appeared...” Calls for scholars of religion to review “their methods and assumptions in approaching controversial data.” References.

Franklin, James. (2015). Gerald Ridsdale, pedophile priest, in his own words. *Journal of the Australian Catholic Historical Society*, 36:219-230.

Franklin is editor of the journal. The article presents excerpts from the oral evidence provided Gerald Ridsdale, formerly a priest in the Roman Catholic Church in Australia, to the Royal Commission into Institutional Responses to Child Sexual Abuse, May, 2015. “Ridsdale is believed to be Australia’s worst priest sexual abuser of children. He was convicted of offences against 53 children, including many rapes, but that is thought to be a small proportion of his victims.” He testified for 2 days “by videolink from prison, where he has been since 1994,” which was streamed live. His statements, combined with excerpts from documents, “provide a unique opportunity to see into the mind of a pedophile priest.” Sections in the article include: Ridsdale’s account of his abusing; those who knew of his offending; psychological treatment. 8 footnotes.

Franz, Thaeda. (2002). Power, patriarchy and sexual abuse in the Christian church. *Traumatology*, 8(1, March):4-17.

Franz is identified as affiliated with Liberty University, Lynchburg, Virginia. Begins with a very brief review of research on the prevalence and long-term effects of sexual abuse on victims, focusing on children. Drawing heavily on the work of C.H. Heggen, discusses the “hindrance the patriarchal structure of the [Christian] church has been in giving victims a spiritual place of healing.” Offers suggestions for how churches can respond to the problem of sexual abuse: identify the problem of sexual abuse “as a serious and pervasive problem...”; utilize “rituals, laments or prayers which name the sin of abuse and acknowledge the tremendous suffering endured by its victims.”; take preventive steps to decrease the occurrence of sexual abuse. Very briefly discusses how ‘secular traumatologists’ can help “victims of sexual abuse by clergy” in terms of psychological and spiritual issues. 25 references.

Frawley-O’Dea, Mary Gail. (2004). The history and consequences of the sexual-abuse crisis in the Catholic Church. *Studies in Gender and Sexuality*, 5(1, January):11-30.

By the co-director, Manhattan Institute for Psychoanalysis, New York, New York, where she is executive director of its Trauma Treatment Center. Roman Catholic context. The 1st part is a very brief overview of “the [U.S.A. Roman] Catholic Church’s contemporary sexual-abuse scandal” which identifies the Gilbert Gauthé case in Louisiana in the 1980s as the first in “a deadeningly repetitive paradigm of perpetration and cover-up... lived out for decades across the United States.” Very briefly sketches the responses of bishops and the U.S. Conference of Catholic Bishops, the emergence of victims networks, civil litigation, and responses following investigative reporting in 2002 by *The Boston Globe* regarding the John Geoghan case in the Boston, Massachusetts, archdiocese. The second part is a strongly-worded “examination of the consequences for victims of clergy sexual abuse” which she calls “a sexual and relational betrayal

perpetrated by the father of the child's extended family..." She notes that the "traumatogenic sequele of sexual abuse by priests were exacerbated for many victims by the dishonesty of Church officials and by their willingness endlessly to cover up the criminal behaviors of their priests." Begins with a case from her clinical practice of a boy who was sexually violated by his parish priest beginning at age 8 following a mass, and continued until he was 11. Identifies typical elements of the experiences of victims: vulnerability; maintenance of silence about the events; clinical organization of the victim's images of self and others, including dissociation, trauma symptoms, and other coping mechanisms; interpersonal relationships, including the relationship with the Catholic Church; cognitive functioning; affective life, including "states of chaotically intense hyperarousal and deadened states of psychic numbering", and self-destructive behaviors. Concludes that how the Church proceeds from its current crossroads can further a process of its "fragmentation and diminished integrity of mind and soul" or it can choose "a path of recovery, growth, and restored faith." 38 references.

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\_\_\_\_\_. (2004). Psychosocial anatomy of the Catholic sexual abuse scandal. *Studies in Gender and Sexuality*, 5(2, April):121-137.

Rejects others' simple explanations for "the sexual abuse scandal in the [U.S. Roman] Catholic Church [which] captured headlines throughout 2002 and into 2003..." States: "...it must be recognized that the root causes of the crisis are embedded in an intricate matrix of power relationships, traditions, and teachings, that, in combination, rendered the abuse scandal almost inevitable... This article introduces a comprehensive view of the underpinnings of the scandal." Regarding the hierarchy, identifies the contributing factors of centralized power, clericalism, reliance on an insular approach to responding to sexual abuse, crisis responses of protecting the institution rather than being pastoral, rejecting modernity, shortage of priests, and a belief in self-redemption by priests after their abuse was discovered. Regarding the priests who committed abuse, very briefly identifies several cohorts based on a clinical framework. Offers clinical interpretations regarding abusive priests and priestly culture. Regarding clerical sexuality, points to the problem of the "priesthood [being] electively mute about the sexuality in its midst." The final factor identified is that "Catholic laity were socioculturally and psychologically constructed to enable priests to abuse minors sexually and to cover up for them afterward." 33 references.

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\_\_\_\_\_. (2011). The John Jay study: What it is and what it isn't. *National Catholic Reporter*, 47(20, July 22):10-11.

Analyzes the 2011 study conducted by researchers from John Jay College of Criminology, The Causes and Context of Sexual Abuse of Minors by Catholic Priests in the United States, 1950-2010: A Report Presented to the United States Conference of Catholic Bishops by the John Jay College Research Team [see this bibliography, Section I]. States that the report "confirms a number of important theses about the crisis [in the Roman Catholic Church related to the sexual abuse of minors by priests] already offered in the non-empirical literature," and that it provides empirically based insight about several topics. Begins by identifying "some meaningful results, conclusions and recommendations [in the report] that indeed shed light into a corner of the [Roman Catholic] church that has long been shrouded in shadow." Very briefly cites: "There is no correlation between a homosexual identity and the sexual violation of a minor."; "...celibacy in and of itself is not correlated with sexual abuse."; the sexual violations included "explicit sexual activity."; sexual abuse is devastating to the victims; "There are no tests that reliably predict who will abuse and, on standard psychological assessments abusers do not look more pathological than a 'normal' population."; certain findings "suggest the need for careful evaluation during pre-seminary application processes."; inadequate seminary formation of priests regarding human development and psychosexual development left seminarians ill-prepared to function maturely; there is a lack of ongoing assessment and formation of priests after 5 years following seminary; "...sexual abuse of a minor is primarily a crime of opportunity."; opportunity-reducing actions and strategies could be implemented and monitored by Church authorities; the bishops' responses to discovery of abuse were inadequate. The last section briefly discusses areas in which the study is weak: insufficient qualification of the limitations of the study, e.g., reliance on self-report data, and the wording of assertions regarding the number of victims and perpetrators; the wording of the

distinction between perpetrators who were pedophiles or ephebophiles versus generalist perpetrators did not convey the danger of “‘generalists’ who would violate whoever was handy at the moment...”; the narrow definition of *crisis* as perpetration in the past did not adequately address the failure of Church leadership in its responses; failure to discuss the possible multiple causes for the decrease of the incidence of sexual abuse by priests in the period studied; the lack of empirical support for the study’s “assertion that the bishops failed to understand the scope of sexual abuse in the church or the damage it did to victims...”; misrepresentation of the role of the media; lack of a comprehensive bibliography that would include “the many and mostly convergent clinical, theoretical and narrative works on the topic.” Concludes that the study is “a valuable contribution to the literature, one that combines excellence and rigor with incompleteness and omissions. Such is the nature of research. The bishops, therefore, cannot point to this as the consummate and final analysis of their sexual abuse crisis nor should critics devalue the entire report because of its failings.”

Frey, Betsy. (1996). Some thoughts on the misconduct mess. *Lutheran Forum*, 30(3, September):12-15. By a doctoral student, Yale Divinity School, New Haven, Connecticut, and associate editor of the journal. Essay that analyzes clergy sexual misconduct cases in the Evangelical Lutheran Church as symptomatic “of a wider institutional pathology best described as a therapeutic style of management or the bureaucratic assimilation and exploitation of the language and techniques of interpersonal relations.”

Frey, William. (1992). A legal affair. *Leadership: A Practical Journal for Church Leaders*, 13(1, Winter):124-125.

By an Episcopal bishop and president, Trinity Episcopal School for Ministry, Ambridge, Pennsylvania. [Sidebar to Frey, William et al. (1992), this bibliography, this section.] Briefly comments on an unnamed civil case in which he as bishop was named a defendant (see *Tenantry v. Diocese of Colorado*). The case began with an assistant priest who was involved sexually with a parishioner. After various interventions by the bishop, the parishioner sued the bishop and the diocese for negligent hiring and supervision, vicarious liability, and breach of fiduciary duty. A jury awarded the parishioner \$1.2 million. At the time of publication, the verdict was under appeal. [See this bibliography, this section: Wallace, Jennifer L. (1994).]

Frey, William, DeVries, Jim, Exley, Richard, & McBurney, Louis. (1992). *Leadership forum: Creating a restoration process. Leadership: A Practical Journal for Church Leaders*, 13(1, Winter):122-134.

Frey is an Episcopal bishop and president, Trinity School for Ministry, Ambridge, Pennsylvania; DeVries is a layperson, Calvary Church, Grand Rapids, Michigan; Exley is pastor, Christian Chapel (Assemblies of God), Tulsa, Oklahoma; McBurney is a psychiatrist and founder of Marble Retreat, a Christian program for troubled clergy, Marble, Colorado. Roundtable discussion on themes posed by journal staff: which sins by a pastor require restoration? how do we go about restoration? how do we know the person is ready to resume ministry? Different points of view reflect participants’ denominational affiliations and experiences with the topics.

Friberg, Nils C. (1993). A denominational survival kit for afterpastors. In Hopkins, Nancy Myer. (Ed.). (1993). *Clergy Sexual Misconduct: A Systems Perspective*. Special Papers and Research Reports series, No. OD99. Bethesda, MD: The Alban Institute, Inc., unpaginated.

Friberg is part of the Parish Consultation Service, St. Paul, Minnesota. Based on a meeting in 1992 under the leadership of the Parish Consultation Service. Briefly presents an outline of a strategy to prepare an afterpastor to enter a congregation after a clergyperson has had to leave due to sexually inappropriate actions. The strategy is a set of guidelines, practices, and information to be utilized by denominational leaders.

\_\_\_\_\_. (2001). Insuring a fair hearing. *Journal of Supervision and Training in Ministry*, 21:86-89. [From a topical issue: Sexuality in the Student-Teacher Relationship]

Friberg is a professor of pastoral care, Bethel Theological Seminary, St. Paul, Minnesota. A brief response to a case study presented in the issue. [See this bibliography, this section: Duensing,

Donna. (2001).] His position that the student's seminary "ought to have a policy and procedure in place to respond to such complaints [of sexual harassment], and the ecclesiastical clout to achieve justice for her." In order that due process is achieved, he recommends that an investigation be conducted by a bi-gender "team of well-trained people" who will be thorough and fair. Offers brief, practical suggestions, and analyzes various aspects of the cases. 2 footnotes. [For other reflections on Duensing's article, see this bibliography, this section: Kleingartner, Connie. (2001); von Fischer, Thomas. (2001).]

Friesen, Delores. (1991). Misconduct: Missed-compassion. *Conciliation Quarterly Newsletter* [published by Mennonite Central Committee], 10(2, Spring):8-9.

Friesen teaches pastoral counseling, Mennonite Brethren Biblical Seminary, Fresno, California. Brief essay offers 7 practical steps for how congregations and denominations may take responsible action for responding to and preventing clergy sexual misconduct: 1.) Determine to take some action; 2.) Work at preventive strategies; 3.) Learn to recognize the signs, symptoms, and results of abusive behavior; 4.) Insist on appropriate circumstances; 5.) Engage in healing acts of prayer, counseling and restoration; 6.) Require training of pastors and church leaders; 7.) Care for the congregation. Includes specific faith-based actions. Lacks references.

Froese, Doris Dyck. (1994). The waves of hurt. *Women's Concerns Report* [published by Mennonite Central Committee U.S. Peace and Justice Ministries and by Mennonite Central Committee Canada Peace and Social Concerns], 112(January/February):5-6.

From a thematic issue of the publication on the topic of professional sexual misconduct, especially in the context of the Mennonite Church. Froese lives with her family in British Columbia, Canada, and "[a]lthough no longer a conference Mennonite, [she] has chosen to attend South Abbotsford Mennonite Brethren Church." Brief first person account by a victim who "was violated sexually, emotionally and spiritually by a well-known and respected teacher, counsellor and speaker" when she was 20-years-old and attending a Mennonite conference-supported Bible college. Topics very briefly addressed include: self-blame, preserving the secret of the relationship as "the only deterrent for his suicide," reactions to her disclosures, failure of the Mennonite conference and church leaders to respond in ways that supported her, making contact with other victims of her abuser, and sources of support for her.

FutureChurch. (2002). A Liturgy of Lament for the Broken Body of Christ. [Accessed 09/08/03 at the World Wide Web site of FutureChurch: <http://www.futurechurch.org/downloads/lament/index>]

FutureChurch is based in Cleveland, Ohio, and "is a national coalition of parish-based [Roman] Catholics who seek the full participation of all baptized Catholics in the life of the Church." The director is Sister Chris Schenk. The liturgy was developed in response to a survivor of clergy sexual abuse who asked FutureChurch to sponsor a healing service for victims. The liturgy was used in a service that "was held in Cleveland on October 14, 2002 and involved 22 co-participants from northeast Ohio including nine parishes, six religious communities of women, and seven other Catholic organizations including schools, retreat centers and volunteer groups." The liturgy includes "music and prayer written by a Cleveland survivor of sexual abuse who is also a musician." The complete liturgy is provided in PDF format so that is available to be downloaded. It "includes a detailed planning guide, diagrams of that stations that were set up in the worship space, a participants' booklet, the message that was preached, and original music composed specifically for this service..."

Gagnon, John H. (2003). Changing times, changing crimes. *Sexualities*, 6(1, February):41-45. [Forum: The Catholic Church, Paedophiles and Child Sexual Abuse]

By a retired professor of sociology, State University of New York, Stony Brook, New York. Reflects as a sociologist on "the attribution of the causes of individual actions to social conditions" in relation to incidents and prevalence of sexual abuse of minors by Roman Catholic priests. Very briefly sketches a history of Catholicism in the U.S.A., the role of the priest, and celibacy. Noting societal changes after W.W. II, states: "...sexuality was now an attractive and hopefully fulfilling option for which celibacy was now a serious denial. It was easier to be celibate in a world in

which there was less sexual stimulation... The pathway to the priesthood, those called to take this path and the costs of the job had changed since the bad old days." Concludes: "...the problem is probably not the sex, but the practice of an old occupation in new circumstances. The issue is the character of the job, not sexuality, though it is the latter that will attract the most attention and comment." 2 references.

Gallen, James. (2016). Jesus wept: the Roman Catholic Church, child sexual abuse and transitional justice. *The International Journal of Transitional Justice*, 10(2, July):332-349.

Gallen is a lecturer, School of Law and Government, Dublin City University, Dublin, Ireland. "In this article I examine whether transitional justice should operate as an analytical framework for responding to a legacy of child sexual abuse in the Roman Catholic Church." Begins by very briefly tracing the international scope of the incidence of child sexual abuse (CSA) committed by Catholic clergy and notes: "Although domestic criminal justice systems, mental health agencies and victim/survivor interest groups have all been involved to date, no overarching framework has been employed to address the range of moral, legal, policy and psychological issues relevant to this abuse." Given this status, he states: "The distinct advantage of a transitional justice approach is that it enables a comprehensive and coherent assessment of the issues involved in responding to a past legacy of violence." Notes that issue of CSA committed by priests is also recognized as "involving the offences of both individual commission and superior responsibility, the latter through the transfer of alleged abusers from one diocese or jurisdiction to another." By international law norms, he states that "it is possible to characterize the pattern of abuse revealed by [national] inquiries as a 'gross violation of human rights.'" He understands the human rights violations to include those "that qualitatively and quantitatively affect the core rights of human beings, notably the rights to life and to physical and moral integrity of the person. The scale and the pattern of abuse in existing inquiries both support the characterization, but also raise the question of what conception of justice should inform any response." Given that "[t]he nature of child sexual abuse in the Catholic Church challenges the assumption that such abuse should be addressed as a series of individual isolated offences," he proposes that the framework and processes of *transitional justice*, used in "post-armed conflict or postauthoritarian" contexts," be applied "as an analytical framework for addressing the nature, extent and impact of historical abuses and their contemporary effects." His discussion includes a brief analysis of the potential and limits of *restorative justice* in situations involving CSA, especially in "in closed institutions or communities." The remainder of the article is his argument for the potential benefits from applying the elements of *transitional justice* – "truth, prosecutions, reparations and institutional reform" – to clerical CSA in the Catholic Church. 117 footnotes.

Gangler, Daniel R. (1996). Staff-Parish panels to be informed of past financial or sexual misconduct by clergy. [World Wide Web: United Methodist Church website, "Reporter Interactive." Dated December 19, 1996. <http://www.umn.org/HTmiscon>].

Magazine-style report of the decision by The United Methodist Church's General Council on Finance and Administration to implement new guidelines that require the disclosure of information to congregations (i.e., Pastor/Staff Parish Relations Committees) regarding financial and sexual misconduct by ministerial candidates, ordained and diaconal ministers. The guidelines which went into effect in 1998, include a requirement adopted by the Church's 1996 legislative General Conference, effective 1997, that each new entrant into ordained ministry be required to sign a disclosure statement detailing any written accusations or convictions for felony, misdemeanor, or incident of sexual misconduct, or provide certification that s/he has no such accusations or convictions.

Ganzevoort, R. Ruud. (2000). Violated and desecrated: Sexually abused males' narrative construction of religion. *Archiv für Religionspsychologie / Archive for the Psychology of Religion*, 23(1):231-242.

Ganzevoort is with Theological University Kampen, Kampen, The Netherlands. Identifies himself "[a]s a victim or survivor of childhood sexual abuse." Describes his perspective in this article as gender-specific. In the introduction, states that "the number of [research] studies on male victims [of sexual abuse] is limited," and that "little attention has been given to the religious or spiritual

dynamics, except when perpetrators are clergy.” Based on the 1st stage of a research project that “consists of the analysis of 12 biographical interviews” that was conducted 1996-1997. “In this paper, working in the perspective of psychology of religion, I will present a preliminary model for understanding the dynamics of sexual abuse and religion, document an illuminative case study, and discuss some implications.” His focus is “the dimension of role assignment to illuminate the narrative construction of religion and sexual abuse.” His theoretical model is based on narrative theory. “The central theme I have chosen for my model is that the roles of the self are the mediating factor between social context, life experiences (including sexual abuse) and religious images.” He understands sexual abuse as “a physical trauma,” “a relational trauma,” and “a transcending experience.” States: “Abuse and corruption of, sexuality therefore affect the healthy development of religion.” Based on his theoretical model and case study, identifies as implications 2 themes: “The first is religious coping theory. The second is the plurivocal nature of the personal narrative.” States: “Religion should not be treated as a stable system, but as a dynamic multidimensional personal and relational narrative construction.” In his conclusion, states: “A narrative theory of (among other dimensions) religious role-assignment is useful to investigate the complexities of the narrative construction of religion by (male) victims of sexual abuse.” 33 references. [While this article does not directly address sexual abuse by clergy, it is included in this bibliography because it addresses the topic of spirituality and the survivor of sexual abuse, which is not common in the literature.]

Garland, Diana R. (2006). When wolves wear shepherds’ clothing: Helping women survive clergy sexual abuse. *Journal of Religion and Abuse: Advocacy, Pastoral Care and Prevention*, 8(2):37-70. [Reprinted from: Garland, Diana R. (2006). When wolves wear shepherd’s clothing: Helping women survive clergy sexual abuse. *Social Work and Christianity* [published by the North American Association of Christians in Social Work], 33(1, Spring):1-35.]

By the dean, School of Social Work, Baylor University, Waco, Texas. Written from the point of view that social workers and clinicians are in positions to assist adult women who have been exploited sexually in clergy/congregant relationships, and therefore need to know “the dynamics and frequent patterns of clergy sexual abuse... This article reviews the developing literature of clergy sexual abuse and suggests resources both for professionals and for the women themselves as they seek to understand their experiences and as they make the difficult decisions that will have an impact on their survival.” The first section presents “patterns that characterize clergy sexual abuse: organized topically: grooming the victim, the victim being caught and unable to extricate from the attachment, trauma bonding, self-blame and shame, physiological and psychological symptoms of stress, entrapment, discovery, the church’s response, forgiveness, and self-description as a survivor. The next section is on professional responses and intervention organized topically: stages of trauma recovery, possibility of legal counsel, acceptance, family relationships, and healing. Concludes with a brief annotated list of key resources of World Wide Web sites and books. 36 references.

\_\_\_\_\_. (2009). Application to the church. *The Journal of Family and Community Ministries*, 23(1, Spring):18-20.

A brief commentary on the preceding article in the journal: see this bibliography, this section: Collins, Wanda Lott. (2009). While Collins addressed *sexual misconduct* in churches, in addition to *sexual harassment*, Garland’s focus is *sexual harassment*. States: “The biggest challenge to dealing with this topic is overcoming the denial that it is a problem at all.” Calls *sexual harassment* in churches” a life-threatening wound to the body of Christ.” Using Collin’s awareness and prevention strategy recommendations, proposes placing an emphasis first on education for congregations. In addition to *sexual harassment* as “crossing of a personal boundary,” states it is also about the sin of adultery: “It is looking at another as an object of self-gratification rather than as a human being worthy of respect...” Calls for consideration of “the broader issues that sexual harassment represents – the distortion of sexuality and power.” Also call for churches to “learn how to be real communities” in which “when people see behavior that makes them uncomfortable or that raises questions, they speak up.” 2 references.



Gardner, Laura Mae (2000). Child abuse in missions... What can be done? What must be done? *Interact* [published by Interaction, Inc.], 8(3, February):14-16.

The publication is a forum for dialogue and exchange of ideas regarding the education and care of “missionary kids” (MKs), the children of Christian missionaries who live in settings outside the parents’ home country. Gardner “and her husband Dick have served as International Coordinators for Member Care for Wycliffe Bible Translators and SIL International since 1998.” Written in the format of a personal letter. Addresses 4 questions. 1.) Does the abuse of MKs occur? States that it does “and will continue to happen unless we take strong and decisive action.” Identifies 3 sources of sexual perpetration: national children and adults; the MK’s family of origin; the missionary or expatriate community, e.g., boarding school staff or a teacher in a mission school, which “makes the abuse more like incest than molestation.” 2.) What are the kinds of abuse in the overseas context? Identifies physical, sexual, neglect, and emotional as the forms of abuse. 3.) Where does it occur? States that it can occur anywhere, in any setting. 4.) What can be done? Identifies 6 preventive topics: protection by parents, preparation of parents, screening of missionary staff, reporting policies and guidelines, mission-sending organization responses, and mission-sending organization legislation [*sic*] and procedures. 1 reference.

Garrett, Paul Michael. (2013). A “catastrophic, inept, self-serving” Church? Re-examining three reports on child abuse in the Republic of Ireland. *Journal of Progressive Human Services*, 24(1):43-65.

Garrett is with the School of Political Science and Sociology, National University of Ireland, Galway, Ireland. Begins with an historical overview of child sexual abuse (CSA) in Ireland. Notes: “In the five years spanning 2005 to 2010, political, public, and media discussion of child abuse in the Republic of Ireland concentrated on perpetrators who were Roman Catholic priests and members of religious orders. This attention is largely a consequence of the revelations featured in three reports” regarding abuse – in the Diocese of Ferns (2005), the Commission to Inquire into Child Abuse, popularly known as the Ryan Commission (2009), and the Commission of Investigation, popularly known as the Murphy Commission (2009). “What follows is a tentative and abbreviated account of the [3 reports]... ...they achieve a sense of unity because of their focus on clerical abuse or abuse committed by associated religious figures... ...this discussion begins with a brief outline of each report, followed by a more focused exploration of two key aspects: first, the figure of the pedophile priest and the power of the Roman Catholic Church in Irish society; second, the neglected issue of social class and poverty in terms of the victims targeted by abusers.” Regarding the Ryan Commission, states that CSA was reported by about half of all the witnesses who testified confidentially and described their experiences in the industrial schools of Ireland which were established “to hold and contain neglected, abandoned, and ambiguously ‘troublesome’ children... The industrial schools were run in an intensely hierarchical way, with the role of the resident manager, usually the most senior religious figure in the institution, being pivotal.” The Commission found that when “some individuals did intervene to prevent abuse,” secular authorities were not notified: “...difficulties were presented for dissenting and oppositional voices because of the power of the Roman Catholic Church and the volume of symbolic capital held by priests, nuns, and other associated religious figures.” In the discussion section, he comments on several themes: 1.) “Although victims are now able to avail themselves of counseling opportunities, the provision of such potentially beneficial service becomes suspect when coupled with legal restrictions preventing victims awarded financial compensation from talking about their experiences of the redress scheme or divulging how much compensation they were awarded.” 2.) “The responses to the reports’ revelations have tended to dwell on the abusing male clerics and religious brothers – the so-called ‘pedophile priests.’ This focus is, in part, understandable, yet it may elide an ‘interrogation concerning predatory masculinity more generally.” 3.) Poverty and social class as a factor leading to placement of children in industrial schools, and the attendant vulnerability of those children to being selected and groomed for CSA. The conclusion section states: “Although it is impossible to deny the grave shortcomings and recklessness of the Church in dealing with endemic child abuse in clerical institutions, the scapegoating of the ‘paedophile priest’ has arguably acted as a screen discourse, exonerating the State from any responsibility for failing to protect children.” 78 references.

Gartner, Richard B. (2002). Effects on boys of priest abuse. *The Psychologist-Psychoanalyst*, 22:15-17.

Gartner, a psychologist, is supervising analyst, faculty, and founding director of the sexual abuse program at the William Alanson White Institute, New York, New York, and president of MaleSurvivor, formerly the National Organization on Male Sexual Victimization. Prompted by the 1st anniversary of the September 11, 2001, attack on New York City, he briefly contrasts the situations of September 11 survivors and the families of those who died with the situation of sexual abuse victims, in general, and those who were abused by Roman Catholic priests, in particular: "It is futile and divisive to think about whether trauma from an attack on a city (and country) is 'better' or 'worse' than that from childhood sexual victimization. Nevertheless, it is instructive to reflect on what helped people start their lives again after September 11th, and to consider the disparity between their recovery arc and that of people trying to salvage their lives after childhood sexual abuse." The 1st contrast is the recognized and understood need of September 11 survivors "to be grieving, needing to talk about their losses and shocks" and were largely tended to be professionals and extended personal networks. However, sexual abuse victims, he notes, "are often not noticed as having had out-of-the-ordinary experiences... By and large, their experience is a lonely one, especially since abusers often choose victims they know to be already isolated for one reason or another." His next contrast is "that September 11th victims were traumatized by enemies" while victims of childhood sexual abuse "are often traumatized by people they believe to be friends, guardians, trusted caretakers of one sort or another... For the child, the result may be nearly the same as betrayal by a parent: a shattering of the natural trust he has in the adults who care for him." Very briefly considers the role of the Roman Catholic priest in this context: "Psychologically, then, victims of priests deal with incest." The remainder of the text describes the cases of 2 men, Lorenzo and Julian, who were sexually abused as boys by priests. The cases are from one of his books. Describes their vulnerability, their mixed thoughts and feelings, and the impact of their experiences on their faith and religious practice. 2 references. [See also this bibliography, Section I: Gartner, Richard B. (1999).]

\_\_\_\_\_. (2004). Predatory priests: Sexually abusing Fathers. *Studies in Gender and Sexuality*, 5(1, January):31-56.

Written in response to publicity in the U.S.A. that began in 2002 regarding child sexual abuse by Roman Catholic priests. Notes that media, public, and the Church have "paid far more attention to the effects of the scandals on the Church than to the effects of the abuse on its victims." He "track[s] the effect of sexual abuse on boys, with particular attention to the specific aftereffects of abuse by priests." Begins by describing the 2-part movie, The Boys of St. Vincent [See this bibliography, Section VIII: Grana, Sam, & Luca, Claudio. (Producers). Smith, John N. (Director). (1992, 1994, 1996).], which he considers "a paradigm for what happens when boys are sexually abused by priests... [It] is a harrowing film that tellingly reveals both the facts of the boys' sexual victimizations and its later impact on them." Briefly reviews "common aftereffects of boyhood sexual trauma." These include: dissociation "as an effective means... to defend against psychic disintegration" and to deal with anxiety; isolation in the form of interpersonal distance based on a mistrust of people in positions of power and authority, an inability to form appropriate attachments, and difficulty "differentiating among sex, love, nurturance, affection, and abuse; compulsive sexual acts; potential for exploitative relationships; ragefulness that is related to an inability "to be emotionally needy or to process emotional trauma..." Discusses the "specific meanings for victims in having been abused by priests" and identifies as contributing factors Catholic families' encouragement of children to consider the clergy as part of the family and the teaching that priests are "a living re-presentation of Christ." For many victims, he writes, they are psychologically "dealing with incest." If the victim blames himself for the priest's actions, and thus thinks that he caused the priest to break his vows of chastity, the victim "may literally feel that he is betraying God." States: "Boys who are most easily preyed upon by priests are likely to come from families with deep religious convictions." From his published work, presents cases of 2 males abused by priests, each of whom "poignantly, ...had crises of faith superimposed on the more usual damaging sequelae of childhood sexual abuse." [See the previous entry in this bibliography.] Also presents a case of a man he interviewed who, as a child, was abused by a priest, and is now a mental health professional, and who began to identify the experiences as abusive after he entered therapy. Includes direct quotations regarding the impact on his

spirituality and how the role of priest allowed access to vulnerable children. All 3 cases involve strong psychological conflicts and ambivalence toward the abusers. 30 references.

Gavrielides, Theo. (2013). Clergy child sexual abuse and the restorative justice dialogue. *Journal of Church and State*, 55(4, December):617-639. [Published by Oxford University Press online 04/23/12: doi:10.1093/jcs/css041]

Gavrielides is the director of Independent Academic Research Studies, London, England. "This essay focuses on clergy child sexual abuse within the Roman Catholic Church" because its "sex abuse crisis" emerged before that of other denominations, its scale (number of clergy offenders, number of victims, size of civil suit compensations), and the international scope of its incidents. He sees the Church as possibly "entering a phase of open dialogue and constructive sharing" with survivors. "This essay explores whether one of these forms of dialogue could be restorative justice." Makes 3 arguments: 1.) "...clergy child sexual abuse has an additional dimension not identifiable within other child sexual abuse cases... It relates to the violation first of an individual's faith and basic human right to dignity, and second to the sacramental culture of Catholicism." 2.) "...due to the unique nature of these cases, user-led processes of justice [sic] might offer alternative solutions for all parties involved in a conflict... This article also provides a critical review of what the parties involved in these cases really want." 3.) "...user-led-processes can be delivered by various forms of dialogue, one of them being restorative justice." Applies resource and research mobilization theories to give insight into the adequacy of survivors achieving justice through state civil and criminal law systems. Summarizes and analyzes research studies regarding "what the parties in clergy child sexual abuse cases truly want from justice processes." Cautions that restorative justice, as he presents it, is "relevant only to survivors who have come forth (or who wish to come forth) and the dioceses that are willing to relinquish control of justice processes and investigations." States: "Admittedly, the testing of restorative practices with this type of case is extremely limited." Utilizes the trauma transmission model of Charles R. Figley to support the value of user-led restorative justice processes. While advocating for the alternative of restorative justice, notes in his conclusion: "The providence in this gray area of practice is, however, still minimal, and the existing projects are extremely limited." 89 footnotes.

Gavrielides, Theo, & Coker, Dale. (2005). Restoring faith: Resolving the Roman Catholic Church's sexual scandals through restorative justice (Working Paper I). *Contemporary Justice Review*, 8(4):345-365.

The authors are, respectively, the Academic Director and Managing Director of Independent Academic Research Studies (IARS), London, England. Reports on the desk research in a joint project conducted by the IARS, an international, not-for-profit research network, and the Justice and Reconciliation Project, a not-for-profit organization working with crime victims and offenders. The project "is investigating the possibility of using restorative practices to disentangle the sexual offending cases that occurred within the [Roman] Catholic Church [in the U.S. and Canada]. ...this article will argue that with regard to the sex abuse crisis, the Roman Catholic Church has moved through two identifiable phases and may be entering a third. The first stage included the series of hidden crimes and their cover-up by the hierarchy. The second began with the entrée of traditional criminal justice investigation in specific cases. As the results of these punitive procedures focus on monetary compensation rather than psychological and emotional restoration, other alternatives are being sought. More importantly, having been forced to accept responsibility publicly, the Catholic Church may be entering a phase of open dialogue and constructive shaming. This opens the door restorative justice." Briefly describes the 2 phases, including a case digest "of the most famous prominent abuse cases against the North American Catholic Church," and "develop[s] a normative discussion explaining how the principles and practices of restorative justice may be engaged in disentangling this crisis." States that the normative and practical concept of restorative justice and its practices "do not distinguish criminal acts from torts but deal with them collectively with an emphasis on amending rather than imposing pain of any kind." Notes that sexual offending "has a number of characteristics which make its handling by restorative or even traditional criminal justice processes very difficult." Briefly cites 3 examples "where restorative justice was used within the context of sexual offending and

rendered positive results for all its targeted audiences: victims, offenders, and the community.” The 1st is the Mount Cashel Orphanage, Newfoundland, Canada, and the St. Joseph’s Training School for Boys, Uxbridge, Ontario, Canada, both of which were operated by the Christian Brothers, a Roman Catholic order. The 2nd is work of the Fraser Region Community Justice Initiatives Association, British Columbia, Canada, although no Church-related cases are mentioned. The 3rd is the work of the School of Criminology and Criminal Justice, Griffith University, Brisbane, Australia, although no Church-related cases are mentioned. Concludes that the article is “the first step towards the construction of a theoretical model that IARS aims to use for its next research phases, which will be carried out through fieldwork.” 36 references.

Geary, Brendan. (2010). Resurrection themes in the care of sex offenders. *Practical Theology*, 3(1, April):9-22.

Geary is “Provincial Leader of the Marist Brothers’ Province of Europe Centre – West,” “has worked as a therapist with sex offenders, victims of sexual abuse and the mothers of victim,” and “is an accredited therapist in the United Kingdom.” “...the focus of this paper: the experience of a sex offender who has been caught, imprisoned and released into the community. What might a theology of Resurrection have to say to it?” States: “The Churches, too, have suffered from the behaviour of sex offenders within their ranks; hence the relevance of faith to this secretive, damaged and damaging activity.” Identifies 3 ways practical theology is useful in addressing the topic: 1.) A source “from Scripture and Christian theology for the pastoral work of the Church.” 2.) A source for “find[ing] ways of understanding ministry in theological and biblical metaphors...” 3.) A source “to use theology to reflect critically on ministerial practice.” Explores each “in considering the care of sex offenders, thinking about the Resurrection as event, narrative and critical engagement.” Draws upon clinical literature regarding sex offenders. Very briefly discusses the Circles of Support and Accountability program. Concludes: “Work with sex offenders involves managing our perceptions in a [way similar to Paul Ricoeur’s hermeneutic of suspicion]: we engage in the building of new lives as an act of faith, but we also retain a strong dash of suspicion that no one is ever permanently cured and therefore scrutiny and vigilance are an ongoing necessity.” 41 footnotes.

General Commission on the Status and Role of Women. (No date). Interviews with leaders on issues of importance to women in the church: Nancy Werking Poling and James Poling. Reproduces an interview in *The Flyer*, undated, the newsletter of the Commission, United Methodist Church. World Wide Web: no date of posting. [www.umc.org/gcsr/features/default](http://www.umc.org/gcsr/features/default)

Highlights the forthcoming book by Nancy Werking Poling, Victim to Survivor: Women Recovering from Clergy Sexual Abuse. Question/answer format: why undertake this project; who are the women whose stories are presented; how were the stories gathered; how does this book compare with others; why is it hard for victims to identify the pastor’s actions as abusive; how does clergy sexual misconduct affect a survivor’s relationship to the church; are there examples of reasonable responses by the church; what are the rationales of perpetrators; have things changed in regard to clergy sexual misconduct; where does the church go from here.

Geraci, Joseph. (1993). Interview: Hollida Wakefield and Ralph Underwager. *Paidika: Journal of Paedophilia* [published by Stichting Paidika Foundation, Amsterdam, The Netherlands], 8(4, Winter):2-12. [Accessed 05/26/21 at the World Wide Web site of Spotlight on Abuse: The Past on Trial: <https://spotlightonabuse.wordpress.com/2013/05/30/ralph-underwager-the-paidika-interview/>]

Geraci is the journal’s editor-in-chief. Wakefield and Underwager are wife and husband, and licensed psychologists, Institute for Psychological Therapies, Northfield, Minnesota. [Underwager (1929-2003) consulted or testified in cases of alleged sexual abuse in the U.S.A., Canada, New Zealand, and England. He was a frequent expert witness on behalf of people accused of child sexual abuse. He was a minister in the Lutheran Church–Missouri Synod denomination, a founder of Victims of Child Abuse Laws (VOCAL), and a founding member of the False Memory Syndrome Foundation.] Regarding the topic of pedophilia, Wakefield and Underwager state that it is learned behavior. Underwager states: “To say that my sexual responses at some level are learned is also to say that I am responsible for them. Paedophiles can

boldly and courageously affirm what they choose... I am also a theologian and as a theologian, I believe it is God's will that there be closeness and unity, unity of the flesh, between people... With boldness, [paedophiles] can say, 'I believe this is inf act part of God's will.' ...I believe that God's will is that we have absolute freedom. No conditions, no contingencies." Wakefield states that the only individuals they have talked to regarding their pedophilia are offenders who were ordered to undergo therapy, and cites the case of a priest in which the consequences for the male minor were significantly harmful. Regarding the use of multidisciplinary teams to deal with child sexual abuse allegations, Underwager states that what results "is a pooling of mediocrity and ignorance..." Underwager also discusses the topic of "paedophilia and spirituality." States: "Paedophiles need to become more positive and make the claim that paedophilia is an acceptable expression of God's will for love and unity among human beings." Lacks references.

Geraghy, Michael C. (1995). Litigating against distant insurance carriers. *The Catholic Lawyer*, 36(1):91-96. [Accessed 12/23/04 at LexisNexis Academic database.]

Geraghy is a principal in the law firm of Turner, Stoeve, Gagliardi, & Goss, P.S., Spokane, Washington, and has represented the Roman Catholic Church's Diocese of Spokane since 1977. Introduces the article: "In apportioning liability between dioceses and their insurers in cases of past sexual misconduct by members of the clergy, issues often arise regarding lost or distant insurance policies. This discussion illustrates some of these issues by reviewing a case recently filed against the Diocese of Spokane, and examining three recent decisions which impact this topic." Part 1 very briefly describes the case. A civil suit was filed in 1992 against a Franciscan Brother, the Diocese of Spokane, its bishop, the Franciscan Friars Province of Santa Barbara, California, and the Roman Catholic Church. The plaintiff alleged that "she was sexually abused, harassed, and intimidated by [the] Brother who served both" a parish in the Diocese and a girls high school of the Diocese while she was a parishioner of the former and a student of the latter from 1968 to 1973. The basis of the claims against the other defendants centered on negligent supervision. Compensatory damages were sought for "severe physical, psychological, and emotional pain, suffering, and distress; reimbursement for psychological treatment; and compensation for loss of family relationship, loss of the woman's marriage, and loss of her religious faith." (The Diocese's insurance company represented the Diocese and the bishop. The case was settled through mediation.) Part 2 very briefly reviews the issue of *first encounter* theory: "This theory is applied to determine the exact amount of coverage available for older claims, where an insurance company that provided coverage at the time can actually be located." Considers 3 case precedents. One case involved the Roman Catholic Church's Archdiocese of Portland in Oregon and a priest who pleaded guilty and was sentenced to jail for sexually abusing several children. At issue was the Archdiocese's liability for negligence in retaining and supervising the priest. Another involved the Church's Archdiocese of St. Louis in Missouri and a basketball coach who allegedly sexually abused students in 1982. The third case involved "a teacher employed by the insured Church and school [who] was accused of molesting a minor student." Concludes: "Dioceses required to locate the distant insurance policies to recover claims may encounter difficulties similar to those experienced in the Diocese of Spokane. Once policies are ascertained, though, the coverage available may depend on whether the liability is viewed as separate occurrences spanning multiple policy periods, or a single occurrence beginning with the first encounter of misconduct. Depending on the terms of the particular policy, either interpretation may help the diocese maximize the coverage it is entitled to." 28 footnotes.

Gerson, Diana, Rosenthal, Kathy, & Hoffman, Aileen. (2014). Addressing childhood sexual abuse: Jewish communal obligation and response. *Journal of Jewish Communal Service*, 89(1, Fall):93-97.

Gerson, a rabbi, is program director, New York Board of Rabbis (NYBR), New York, New York. Rosenthal is senior vice president, Jewish & Family Services and Long Island Regional Operations, Federation Employment & Guidance Service (FEGS) Health & Human Services, New York, New York. Hoffman is assistant vice president, Family Services, FEGS, and is co-chair, Task Force on Family Violence, UJA-Federation of New York. "This article describes an evidence-based education/prevention program for New York City and Long Island gatekeepers (rabbis, administrators, Jewish educators, social workers and psychologists, lay leaders, and

volunteers) in the Jewish and broader community. A collaboration of the [NYBR] and FEGS Health & Human Services, this initiative is designed to give these gatekeepers the knowledge and tools to identify and responsibly report cases of child abuse. This article also presents examples of ways in which the Jewish community has carefully considered the religious texts and *halakha* regarding the responsibility of the community to confront and curtail incidents of child abuse, rather than hide them or keep them from being exposed.” Briefly cites portions of a 2012 article in the *Journal of Halacha and Contemporary Society* on halachic and religious perspectives on addressing child molestation. Traces of the effort of NYBR to present the Stewards of Children curriculum, an evidence-based training program developed by Darkness to Light, a national non-profit organization based in Charleston, South Carolina. To expand the outreach to Long Island, the NYBR joined with FEGS to reach: residential staff from Jewish day schools, yeshivas, and public schools; social workers from schools, agencies, and faith-based institutions; Reform, Conservative, and Orthodox rabbis; Jewish Community Center and health and human services professionals. 2 references.

Geyer, Melanie C. (1994). Dual role relationships and Christian counseling. *Journal of Psychology and Theology* [published by Rosemead School of Psychology, Biola University, LaMirada, CA], 22(3, Fall):187-195.

Geyer is a therapist, Fillmore Center, Evanston, Illinois. “The purpose of this article is to explore dual role relationships between counselors or therapists and their clients within a Christian context.” States: “There seems to be considerable agreement within both secular and Christian circles that romantic or sexual relationships are always unethical concurrent with or during counseling and virtually always unethical afterwards.” This article presumes that this particular form of dual relationship is to be avoided without question.” Draws upon mostly secular and a few religious-based sources. Proposes 11 “guidelines for dealing with dual relationships for Christian therapists and counselors.” 20 references.

Gibson, David. (2012). [Century News section] Catholic official jailed for sexual abuse cover-up. *The Christian Century*, 129(17, August 22):15-16.

Reports that Fr. William J. Lynch, “the first U.S. [Roman] Catholic official convicted for covering up the sexual abuse of children, has been sentenced [in Philadelphia, Pennsylvania,] to three to six years in prison.” [He was convicted 06/22/12 on 1 count of child endangerment, a 3rd degree felony.] Lynn had been head of priest personnel for the Archdiocese of Philadelphia. States that Lynn “was charged with recommending that James J. Brennan and another former priest, Edward Avery, be allowed to live or work in parishes in the 1990s despite indications that they might abuse children. Avery later sexually assaulted a ten-year-old altar boy. He pleaded guilty before the trial and is serving up to five years in state prison.” Quotes Common Pleas Court Judge M. Teresa Sarmina as saying to Lynn at the sentencing “that he enabled ‘monsters in clerical garb... to destroy the souls of children, to whom you turned a hard heart’”

Giles, Thomas. (1993). [Update] Coping with sexual misconduct in the church: Victims find policies are only a place to start. *Christianity Today*, 37(1, January 11):48-49.

Magazine-style report that “[a]fter years of ignoring the issue, several [U.S.A. religious] denominations are adopting sweeping guidelines for coping with clergy sexual misconduct.” Also reports that there is a “gap between denominational policies and local practices.” Illustrates the gap through interviews with 2 survivors of clergy sexual boundary violations. Notes that survivors who feel betrayed by how a church responds to an incident may seek redress in civil court; quotes an attorney for survivors: “Courts are increasingly willing to consider these cases, and the victims are increasingly willing to bring them.” Also quotes a United Methodist Church staff attorney regarding secular courts as increasingly holding churches accountable in sexual misconduct cases, “especially in regard to the protection of minor children.” Quotes the general counsel for Church National Insurance Company regarding insurance companies limiting or excluding coverage for sex abuse cases. Very briefly reports the recommendation of the Center for the Prevention of Sexual and Domestic Violence (CPSDV), Seattle, Washington, that “church sexual misconduct policies be clear, codified, and accessible to church members.” 2 brief sidebars

are included. Pg. 48 displays “a rundown of recent action by [7] denominations in developing clergy misconduct policies.” Pg. 49 displays 7 ways to respond to misconduct as identified by the CPSDV: 1. Tell the truth. Acknowledge the violation. 3. Show compassion. 4. Protect the vulnerable. 5. Establish accountability. 6. Make restitution. 7. Provide vindication.

Gill, James J. (1995). Priests, power, and sexual abuse. *Human Development* [published by Jesuit Educational Center for Human Development], 16(2, Summer): 5-9.

Gill, a Jesuit priest and psychiatrist, is the magazine’s editor-in-chief. Written to explore the relationship between power and sexual abuse, “particularly regarding cases in which priests are the perpetrators and their victims are children.” Utilizes as a theoretical framework economist John Kenneth Galbraith’s The Anatomy of Power. The instruments for wielding or enforcing power are condign power, compensatory power, and conditioned power. A priest uses condign power to obtain a victim’s submission by promising or threatening punishment. Compensatory power is used by a priest to obtain a victim’s compliance through rewards. Conditioned power, in both explicit and implicit forms, is used by a priest to change a victim’s preference, conviction, or beliefs about what is natural, proper, or right in order to obtain submission. The sources of power are personality, property, and organization. Notes that “through their well-developed personalities, priests can often exercise both the conditioned and condign forms of power – especially in relation to small children.” Regarding property, he notes: “If a priest has enough money (and many priests do) to buy gifts or to pay for excursions that children enjoy, experience shows that it is all too easy to purchase sexual compliance, especially from children who are poor or deprived of affection or pleasure within the context of a dysfunctional family life.” Discussing organization as a source of power, he quotes Galbraith’s citation of the Roman Catholic Church as an obvious example of power and the 3 instruments for exercising it. The exceptional deference displayed by the culture toward priests is a factor in abuse: “It is usually the persuasive power of the priest, along with his highly respected role, that draws the child to submit himself or herself, even when the behavior is objectively abusive.” Briefly draws from Elaine Pinderhughes’ Understanding Race, Ethnicity, and Power regarding powerlessness and abuse, and James Newton Poling’s The Abuse of Power: A Theological Problem regarding power inequities, role relationships, and social structures as related to the sexual exploitation of women and children. Concludes by recommending a workshop by the Center for the Prevention of Sexual and Domestic Violence, Seattle, Washington, as a helpful preventive measure. Calls for education and training on issues of sexuality and power for candidates for the priesthood and for women religious.

Gilligan, Philip. (2012). Contrasting narratives on responses to victims and survivors of clerical abuse in England and Wales: Challenges to Catholic Church discourse. *Child Abuse Review*, 21(6, November/December):414-426.

Gilligan is with the Division of Social Work and Social Care, University of Bradford, Bradford, Bradford, England. Analyzes and compares the contrasting narratives of a 2011 report by the National Catholic Safeguarding Commission (NCSC) and the response by Minister and Clergy Sexual Abuse Survivors (MACSAS) in 2011 regarding the efforts of the Roman Catholic Church in England and Wales to respond to victims of sexual abuse of minors by clergy. MACSAS’ self-description is of “a support group for women and men from Christian backgrounds who have been sexually abused by Ministers or Clergy as children or as adults and as providing support for ‘both survivors who have remained within their Christian communities and for those who have left.’” Utilizes techniques from critical discourse analysis to “reflect a broader discourse which is characterised by the contrasting attitudes apparent in narratives presented by the Church and those presented by survivors’ groups, such as MACSAS.” His conclusion is that the NCSC narrative “suggests that much positive progress has already been made [by the Catholic Church] and that improvements will continue,” while MACSAS report “suggest[s] a very different narrative in which fundamental difficulties [with the Church’s response to victims] remain.” States: “Any continuation of past attitudes and behaviours which fail to acknowledge and validate the experience of survivors risks increasing their distress. It seems likely to gain the Church nothing but further criticism of its failure to translate rhetoric into action.” 46 references.

Giardino, Angelo P. (2012). Epidemiology of clergy sexual abuse in the U.S. Catholic Church. *APSAC Advisor* [published by American Professional Society on the Abuse of Children], 24(3, Summer):2-9.

Giordano is chief medical officer, Texas Children's Health Plan, and chief quality officer for medicine, Texas Children's Hospital, Houston, Texas, and serves on the National Review Board created by the Charter for the Protection of Children and Young People, adopted in 2002 by the United States Conference of Catholic Bishops (USCCB). Sacks is program director and professor of criminology, Becton College of Arts and Sciences, Farleigh Dickinson University, Madison, New Jersey. Terry is a professor, Department of Criminal Justice, John Jay College of Criminal Justice, City University of New York, New York, New York. The article "review[s] the results of a large-scale study undertaken by the John Jay College of Criminal Justice addressing the quantitative aspects of the sexual abuse crisis in the [Roman] Catholic Church [in the U.S.A.], which was released in 2004." The study was commissioned by the United State Conference of Catholic Bishops (USCCB). Begins with a brief introduction, focusing on the USCCB 2002 document, Charter for the Protection of Children and Young People. Presents a summary of the core findings of the John Jay College team's 2004 report, The Nature and Scope of the Problem of Sexual Abuse of Minors by Catholic Priests and Deacons in the United States, 1950-2002, and a 2006 supplementary report. Notes in particular the peak in the 1970s of reported cases of clergy sexual abuse of minors, and the distribution of male victims by age – the majority of victims were males who were 12-years-old or older, a "pattern of abuse characteristics [that] is so different from the expected data within the society at large." Also reports very briefly on the annual audit process regarding implementation of the Charter. Among the authors' conclusions: clergy sexual abuse of minors "is a unique subset of the more general social problem of" child sexual abuse; the Church leaders' institutional response since 2002 is an "uncharacteristic and welcome" transparency "because secrecy and poor communication surrounding the problem of clergy abuse were heretofore hallmarks of how the problem was handled."; the USCCB's population-based study is "somewhat unique among child-serving and faith-based organizations" in the U.S.A. regarding publicly disclosed, comparable incidence and prevalence data. Also briefly notes inconsistent implementation of the Charter, and some continuing problems in the Church. Due to the situation in the Church since 2002, briefly cites some negatives consequences regarding the problem of child sexual abuse. Concludes by identifying helpful next steps. 37 references.

Gjøn, Judith Van Der Weele. (1992). Childhood sexual abuse: A new challenge in the care of missionary children. *Interact* [published by Interaction, Inc.], 2, (2, December):2-8.

The publication is a forum for dialogue and exchange of ideas regarding the education and care of "missionary kids" (MKs), the children of Christian missionaries who live in settings outside the parents' home country. The article spells the author's name as Judith van der Weele Gjøn; the spelling here is Norwegian, consistent with her residence. She is a psychologist in private practice who "works with many individuals who have been sexually abused." She was an MK from the Netherlands. States: "I believe that sexual abuse in childhood is part of the reality for a number of missionary children... Worldwide, many former MKs as well as young MKs on the field today have been sexually abuse or are being abused." Topics include: what sexual abuse is and is not; prevalence of child sexual abuse worldwide; factors increasing the risk of child sexual abuse; offenders; signals of sexual abuse in children; impact of the abuse; mechanisms which keep abuse from being disclosed. Regarding risk factors and missionary children, notes: MKs interact with a large network of adults and older children; parental unavailability; Christian teaching that "emphasizes respect and obedience to those who are in authority over you."; symptoms of sexual abuse "can be easily disguised by other types of problems," e.g., homesickness, difficulty adjusting to a new culture, or worry about parents. Regarding underreporting of sexual offenses, states that she believes "that this is as true in the environment of missionary schools as it is elsewhere." Concludes: "The barriers that children have to cross if they are to share their secret are enormous. As adults, we are responsible to create an environment in which children feel safe enough to share with us their shameful secrets." Lacks references.

\_\_\_\_\_. (1993). Counseling and sexual abuse. *Interact* [published by Interaction, Inc.], 2(3, February):1-6.



The publication is a forum for dialogue and exchange of ideas regarding the education and care of “missionary kids” (MKs), the children of Christian missionaries who live in settings outside the parents’ home country. States: “If missionary children (MKs) are to be protected [from sexual abuse], schools, mission boards, educators and parents must work together to deal with this problem.” Identifies steps that must be taken, including: assigning responsibility in a mission-sending agency or mission school for investigating and handling claims of sexual abuse; a child protection mechanism that advocates on behalf of the abused child, rather than the interests of the mission organization or school community; an intervention plan for how the school and mission field administration will respond to abuse cases, the development of which includes “professionals who have specialized in the area of sexual abuse.”; prevention programs for children that are educational and age-appropriate, and for adults that focus on recognizing signs of children in distress, and how to talk with children. Very briefly lists 6 counseling guidelines for talking to children who disclose abuse. Very briefly addresses the concern as to whether children tell the truth about having been sexually abused. Lacks references.

\_\_\_\_\_. (1993). Sexual abuse and the wider community. *Interact* [published by published by Interaction, Inc.], 2(3, February):7.

The publication is a forum for dialogue and exchange of ideas regarding the education and care of “missionary kids” (MKs), the children of Christian missionaries who live in settings outside the parents’ home country. Very briefly lists 5 guidelines for counseling adult survivors of sexual abuse: 1.) Treat respectfully and considerately, recognizing that “their personal borders have been crossed forcefully many times.” 2.) Let the counselee be in control. 3.) Believe the counselee. 4.) Focus on helping the person to survive the abuse. 5.) Give sensitive and direct feedback. Concludes: “All those working with missionary children should receive the necessary training to provide support and encouragement to these people.” Lacks references. [A list of resources for “MK educators and schools as well as mission boards in wrestling with the complex issues raised by childhood sexual abuse and in developing policies” is on p. 20.]

Goldberg, Carl. (2003). The adulterous minister: A clinical examination of moral responsibility. *International Journal of Psychotherapy*, 8(3, November):175-182.

Utilizes a clinical case study from Goldberg’s psychotherapy practice to suggest “some of the critical emotional factors at play in moral dilemmas in which a client has difficulty behaving in a moral responsible way.” Contends that psychoanalytic theory is not sufficient to explain moral behavior. Focuses on morality as reflective consciousness. The case study is of a Protestant minister in Maryland who 20 years prior in his first position as a parish minister sexualized a relationship with a parishioner, “an unmarried woman of 19” whom he described to Goldberg as having “a life of neglect, an abusive father, a well-meaning, but weak and ineffectual mother, and a fervent wish for warmth and companionship with another loving person.” At the time, he kept the relationship hidden and imposed secrecy on her. During the therapy, the minister discovered he had impregnated the woman and she had raised the child on her own. Goldberg reports how he worked with the man’s therapeutic issues to help him choose to act “constructively and responsibly undo (or lessen) the harm caused by his improper behaviour.” Goldberg calls this the assumption of *personal agency*: “A moral agent is a person who takes responsibility for his actions and inactions.” He proposes self-inquiry as a guide to redress and correction in contrast to “our prevailing notions of guilt” which seek blame and accept guilt, but are not helpful to victims. 10 references.

Golden, Paul E. (2006). Advocacy for clerics accused of sexual abuse of minors. *Canon Law Society of America Proceedings*, 68:129-148.

Golden is director Vincentian Canonical Services, Denver, Colorado. Describes himself as having taught and practiced Roman Catholic canon law for 38+ years. Presents “a practical guide for advocates of clergy (priests and deacons) accused of sex abuse of minors.” Topics include: role of the advocate, establishing and maintaining a relationship with the accused, advocate’s responsibilities, issues facing the advocate, the judicial trial, the administrative penal process, and appeals. 327 footnotes; select bibliography.

Golding, Frank. (2018). Sexual abuse as the core transgression of childhood innocence: Unintended consequences for care leavers. *Journal of Australian Studies*, 42(2):191-203. [From a theme issue]

Golding is with the Collaborative Research Centre in Australian History, Federation University, Ballarat, Victoria, Australia, and is with the Care Leavers Australasia Network, Sydney, New South Wales, Australia. "This article examines care leaver testimony and survivor advocacy relative to other forces leading to the establishment of the Australian Royal Commission into Institutional Responses to Child Sexual Abuse [RCIRCA]... The article explores the rationale for the [RCIRCA's] terms of reference and examines the significance of the exclusion of care leavers who, while not the victims of sexual abuse, nevertheless were subjected to other forms of brutality and neglect and suffered enduring harm in OOHC [out-of-home-care]." States in the introduction: "In the period from the 1920s to the 1980s, more than 500,000 Australian children were deemed to be 'in need of care and protection' and were placed in [OOHC]." Uses the term *care leavers* "to refer to people who were raised in orphanages, children's homes and foster care." Describing the work of the RCIRCA, states that: it heard from 8,000+ abuse survivors in private sessions; more than 40% reported sexual abuse in OOHC "including those run by governments as well as faith-based and secular agencies."; "The majority of evidence it received related to the criminal abuse of children within faith-based institutions, including OOHC settings, particularly those controlled by the Catholic Church." His analysis of how the terms of reference were chosen for the RCIRCA, particularly its exclusive focus on child sexual abuse (CSA), was a result of multiple political pressures which were strengthened by Australian inquiries into cover-ups of CSA, particularly of abuse committed by clergy, especially by Roman Catholic clergy. His critique is that the RCIRCA's focus on CSA did not address the needs of care leavers who experienced forms of abuse other than CSA. 96 footnotes. [For an overview of the RCIRCA and the theme issue, see this bibliography, IIa: Wright, Katie, & Swain, Shurlee. (2018). Speaking the unspeakable, naming the unnamable: The Royal Commission into Institutional Responses to Child Sexual Abuse. *Journal of Australian Studies*, 42(2):139-152.]

Goldner, Virginia. (2004). [Introduction] The sexual-abuse crisis and the Catholic Church: Gender, sexuality, power and discourse. *Studies in Gender and Sexuality*, 5(1, January):1-9.

Goldner is clinical professor of psychology, postdoctoral program in psychotherapy and psychoanalysis, Gordon F. Derner Institute of Advanced Psychological Studies, Adelphi University, Garden City, New York. Introduction to a "two-issue symposium [in the journal] on the [sexual abuse] crisis in the [Roman Catholic] Church..." Written in her role as 1 of 2 guest editors. "We have chosen to tell this story from three perspectives that reflect the three paradigmatic subject positions that are enacted in any such transgression: that of the victim/survivor, the abuser/perpetrator, and the bystander (family member, professional/clergy, community/culture, etc.). "The theme of volume 5, issue 1 is "Parishioners," and consists of "three clinical papers that focus on congregants who have been sexually victimized," and of "two that reflect on the abuse scandal through the lens of gender..." The essays "address the experience and aftereffects of sexual violation as well as the institutional and discursive context that permitted, if not fomented it." The theme of volume 5, issue 2 is "Priests," and consists of 3 clinical papers that focus "on the psychodynamics of priestly abusers," and 3 essays that "consider the cultural and institutional position of priests in the Catholic and the Episcopal traditions..." Theoretical perspectives in the 2 issues include psychological and psychoanalytic feminism, Foucauldian, and queer. 12 references.

Goodich, Michael. (1976). Sodomy in ecclesiastical law and theory. *Journal of Homosexuality*, 1(4, Summer):427-434.

Goodich is a lecturer, Department of General History, University of Haifa, Mount Carmel, Haifa, Israel. The first section very briefly cites sources, including documents from the Middle Ages, and authorities to demonstrate that in 13th century Europe, *sodomy*, i.e., homosexuality, "was generally regarded as a clerical [Roman Catholic priests and religious] vice." Examples cited include allusions to sexual behavior by monks of the Cistercian order against children. The second section very briefly reviews scholastic theology and the attempt "to justify on reasonable

grounds, the enormity of the penalties exacted for sodomy.” The last section very briefly describes the introduction after the 12th century to Roman Catholic canon law of penalties commensurate to the severity of the crime. Comments: “The standard gloss by Hostiensis (125)) elaborated little; he merely added that *stuprum* (deflowering of a virgin)... could also be committed against a boy; and if violence was employed, capital punishment could also be inflicted...” 37 references.

Goetz, David L. (1995). Sins of the family: She claimed this godly pastor had sexually harassed her. Could it be true? *Leadership: A Practical Journal for Church Leaders*, 16(3, Summer):52-65. Presents in a narrative-style a case of clergy sexual harassment and a parish's response.

Goossen, Rachel Waltner. (2015). “Defanging the beast”: Mennonite responses to John Howard Yoder's sexual abuse. *The Mennonite Quarterly Review*, 89(1, January):7-80.

From the journal editor's introduction to the issue: “This issue of *The Mennonite Quarterly Review* is devoted to the theme of sexual abuse – and the related motifs of discipline, healing, and forgiveness – within the Mennonite Church, with a particular focus on the controversy surrounding the actions of its most widely recognized theologian, John Howard Yoder (1927-1997)... This issue of [the journal] will not resolve the problem of sexual abuse in the Mennonite Church, nor will it lay to rest the issues surrounding John Howard Yoder and the church's response to his sexual politics. But it does mark a step in the direction of transparency...” Per the journal editor, Goossen's essay was “[w]ritten at the invitation of a discernment group appointed by leaders of Mennonite Church USA and Anabaptist Mennonite Biblical Seminary...” Sources include previously inaccessible Mennonite institutional materials, including Yoder's correspondence, and interviews. She describes Yoder, an academic theologian and former seminary president, as “a prodigious and prolific Mennonite leader” whose “influence on denominational and theological institutions and across international academic circles was immense.” States that her invited study “reflects an ongoing and evolving effort to understand legacies of sexual abuse for all involved – victims, their families, coworkers or others who have knowledge of abuse, and those who perpetuate harm... This study focuses on the last twenty-five years of Yoder's life, when his sexual behaviors toward many women caused significant harm to them and, in some cases, to their spouses and other family members.” Cites 2 women with expertise in mental health issues and who were part of a Mennonite accountability and support group for Yoder in 1992-1995 as “believ[ing] that more than 100 women experienced unwanted sexual violations by Yoder.” Reports that his actions included “making suggestive comments, sending sexually explicit correspondence, and surprising women with physical coercion.” More recent evidence confirms his “activities ranged across a spectrum from sexual harassment in public places to, more rarely, sexual intercourse.” States that as “Mennonite leaders learned of Yoder's behavior, the tendency to protect institutional interests – rather than seeking redress for women reporting sexual violation – was amplified because of Yoder's status as the foremost Mennonite theologian and because he conceptualized his behavior as an experimental form of sexual ethics... Some [women] who were victimized by him, as well as others knowledgeable about his activities, warned educational and church leaders about the dangers he posed. Administrators at Mennonite institutions who knew of Yoder's sexual misconduct tended to keep decision-making close to the chest, a strategy of secrecy that resulted in information trickling out over a period of time... Some women found his sexual aggressions to be relatively inconsequential in their own lives. Other women's experiences were devastating, with trauma exacting a steep toll on marriages and careers.” Describes the various efforts of Marlin E. Miller, president of Goshen Biblical Seminary, Elkhart, Indiana, where Yoder had faculty standing, to correct Yoder. Efforts included a process in 1980 that was “an early and secretive attempt at accountability and discipline [of Yoder] that lasted nearly four years.” Reports that 6 other “assemblages of Mennonites... challenged Yoder from within institutional bases” from 1980-1997. “He was never formally disciplined by the broader academic and religious peers with whom he was closely affiliated...” Interweaves a chronology of: Yoder's biography and work on topics related to sexuality; incidents of his sexual boundary violations; varying responses of individuals in positions of responsibility and authority upon discovery of Yoder's actions, particularly the role

of Miller; the varying responses of women, including those who were violated, and those who became aware of the violations; Yoder's rationalizations of his behaviors. Documents the failure to disclose relevant information to those in positions in Mennonite polity as a factor in the failure to take effective steps to discipline Yoder. Traces the effective work of Martha Smith Good and Carolyn Holderread Heggen in reaching-out to Yoder's victims and establishing a women's network that prompted the Mennonite polity centering on the congregation to hold Yoder accountable, beginning in 1992, that resulted in suspension of his ministerial credential. Documents attempts by an accountability and support group in 1992-1996 to engage Yoder according to Mennonite policies. Briefly summarizes response to the end of the disciplinary process. Briefly identifies implications of the case for the Church and various parties. Concludes: "By the late twentieth century, some of the secrecy that had characterized Mennonite institution's responses to Yoder's abuses gave way to new paradigms, most notably a critique of Matthew 18 that contextualizes significant power imbalances between parties. Meanwhile, this tragedy reflected how silence, patriarchal assumptions, and concern for damage control enabled an 'experiment' that was never an experiment at all, but a theological idea carried along by Mennonite interests for far too long." 319 footnotes.

\_\_\_\_\_. (2016). Mennonite bodies, sexual ethics: Women challenge John Howard Yoder. *Journal of Mennonite Studies*, 34:249-257.

Goossen is a professor, Department of History, Washburn University, Topeka, Kansas. An analysis based on archival sources and interviews. Her framework regarding "[t]he phenomenon of religious leaders violating individuals over whom they have spiritual authority" is that sexualized violence and abuse, in addition to being "a private trauma [for women who are violated]" is "also a nexus of power relations and a public policy concern." She examin[es] the legacies of Mennonite theologian John Howard Yoder's decades-long patterns of sexual abuse" of an estimated "one hundred or more" women. Describes his behaviors as "[c]loaked in theological language and often targeted at women whose church and family upbringing had encouraged them to be reverential..." Notes 2 "Yoder-centric narratives [which] have emerged to account for the extensive abuse perpetrated by this prominent Mennonite theologian.": 1.) Extending from 1992-1996, Mennonite officials "sought to bring him to accountability" and "reconciliation and restoration." 2.) From 2013 to the present is a focus "on how Mennonite institutional culture permitted Yoder's audacious sexual experimentation as an ordained leader, a faculty member and former president of Goshen biblical Seminary in Elkhart, Indiana, and a tenured professor at nearby University of Notre Dame." She traces a new narrative: "...the advocacy of women who pushed church officials to bring Yoder to accountability" which "reveals how victims' responses, over time, provided a foundation for reforms rooted in justice-seeking. But the marginalization that also occurred through victim-blaming associated with many Mennonites' deference to Yoder's privilege and power prompted some women to leave their Mennonite communities and institutions." Traces this narrative chronologically. Concludes: "How *did* women challenge Yoder? It took time, but they 'swapped stories,' taking personal and professional risks to find receptive listeners. In so doing, women dissenters within and beyond Mennonite congregations, institutions, and agencies, sought to bend the body politic toward justice." 42 endnotes.

Gordon, Donna. (1993). When the sacred becomes profane. *The World: The Journal of the Unitarian Universalist Association*, 7(1, January/February):20-24.

Gordon is a manuscript editor for the journal. Interview format; interview is with Marie Fortune. Gordon's topics include: defining inappropriate behavior for the purpose of a policy statement; conditions that encourage sexual abuse by clergy; common characteristics of an abusive minister; imbalance of power between clergy and a parishioner; congregational response after discovery of professional misconduct; institutional responses after discovery; forms that denial takes (Fortune discusses 'shooting the messenger,' misnaming the problem, and blaming the victim); what fosters healing; consequences for victims who are not helped to heal through the church; healing of congregations; the status of the pastor post-discovery; prevention strategies. Fortune's responses are thoughtful and succinct.

Gordon, James. (1990). Why spiritual groups go awry. *The Cult Observer*, 8(1):3-4. 9. [Reprinted from *Common Boundary*, 8(May/June):25-26.]

Gordon is a psychiatrist. Based on his personal and professional interest in spiritual groups in the U.S.A. Briefly discusses groups “that have gone awry,” most of which originated in the 1960s. Does not define *awry*. His observations are based on 8-10 groups, which include some in which the spiritual or religious leader sexualized relationships with followers – Rev. Jim Jones, Bagwan Shree Rajneesh, and Love Israel (née Paul Erdman) who founded the Love Family in Seattle, Washington. Begins by identifying characteristics, including a contextual factor: “Virtually every one of these groups sounded an apocalyptic note.” Group characteristics include: 1.) Leaders who tend to be narcissistic and charismatic, and encourage their disciples’ adoration; their disciples “see themselves as enhanced and ennobled by their leaders’ qualities.” 2.) “The circumstances of the leaders’ awakening, enlightenment or calling tend to shape the groups’ structure and ideology.” 3.) “...whatever is unresolved in the leaders – for example, a need to control or contempt for weakness – is writ large in the group.” 4.) “...these leaders may be loners.” 5.) “...there is, over a period of time, an elimination of anybody who might present any contradictory point of view, offer any kind of interpersonal correctives to the leader, cause any kind of trouble or, for that matter, have a serious sense of humor that undercuts his authority.” 6.) “The leader’s isolation from his followers mirrors and reinforces the group’s isolation from the world.” Isolation can take a geographic form or control of followers’ access to external information, e.g., media. 7.) “These groups also have a sense of an enormous and overridingly important mission” that can lead to grandiosity and exclusivity. The last half briefly discusses Rajneesh and his Rajneeshpuram community in Oregon. Identifies a “self-perpetuating mechanism” by which Rajneesh “seemed to become intoxicated with his own power,” believing “all the incredible things his disciples attributed to him,” while his followers “become more impressed with their specialness and their mission.” Describes followers’ belief that rationalized that the group’s end justified any means to achieve it. States that Rajneesh exercised an ability “to bind women to him much more closely through ties of enormous affection, if not sexual relationship.” States that “denial, projection and rationalization were pervasive in Rajneeshpuram.” Notes that “while the structure was falling apart,” some followers “used meditation and their own personal development as an excuse not to challenge the group or question their guru.” Lacks references.

Gordon, Mary. (2004). The priestly phallus: A study in iconography. *Studies in Gender and Sexuality*, 5(1, January):103-111.

Gordon is a novelist, essayist, short story writer, and professor of English, Barnard College, Columbia University, New York, New York. Regarding “pedophile priests,” i.e., Roman Catholic clergy who sexually abuse minors, her point of view is as “a novelist, a woman brought up in an environment in which priest were a strong and pervasive presence,” “as a woman, a feminist, an artist, a critical left-wing Catholic,” and as a “former analysand.” Reflects on “priestly maleness,” and the paradox of the “priestly phallus” as a gendered requirement for ordination and yet as a symbol of “sexual identity must remain symbolic, abstract, potential.” Regarding the idealized formation of priests, beginning at age 13 with preparatory seminaries, asks: “Is it possible to conjecture that this kind of hypermaleness, connected inevitably to idealization, denial, and isolation, put the priest in the position of a lonely child and therefore made the vulnerable child a tempting focus of sexual desire?” Rejects the Catholic hierarchy’s conflation of priestly homosexuality and pedophilia. Speculates “on the similarities between a therapist who violates the trust of his patient and the priest who violates the trust of his parishioner.” States that “the sense of betrayal when boundaries are breached by either the priest or the analyst is at least as much ontological as ethical... But in the case of the priest, an unwanted sexual advance may seem to come not just from the mouth of the anointed, but from the mouth of God. Questions of salvation may hang in the balance...” States that priests’ access to children “is a product of their [priests’] institutional identity; the kind of safety that their roles suggest comes to them from the authority of the institution. Therefore the institution must examine itself to see what its structure and history have contributed to the problem.” Lacks references.

Gorrell, Paul J. (2006). The Roman Catholic pedophilia crisis and the call to erotic conversion. *Theology and Sexuality: The Journal of the Institute for the Study of Christianity and Sexuality*, 12(3, May):251-262.

Gorrell is a former Roman Catholic priest. From the abstract: "The abuse of children [in the Roman Catholic Church] and associated cover-ups have damaged the laity's trust in priests, unsettled the church's finances and exposed a culture of self-deception. Consequently, there is more focus on priest's sexual orientation and a clerical culture that includes hidden sexual behavior. Yet Roman the bishops are creating an environment which encourages the suppression of sexuality. In this climate, priests may be more prone to a less healthy and less mature incorporation of sexuality into daily living. Meanwhile, little theological discussion has occurred regarding the contribution of the church's narrow view of sexuality on this crisis." Noting that "[a]nalysis of the cases of contemporary sexual abuse in the church... [indicates] that the individuals pursued were most often adolescent males," he cites the theory of *ephebophilia* to differentiate those targeted "from classic pedophilia, the sexual pursuit and abuse of young children." Describes *ephebophilia* as "the sexual attraction to young people who are 'coming of age' and beginning to show physical and sexual characteristics of adults." States: "...the Catholic culture that presents a limited understanding of moral sexual relations, it creates systems to control sexuality that leads to denial and self-loathing. This is especially true for those who have same-sex attraction... The silence about sexual activity among priests is connected to the protection of a clerical culture where hoarding access to knowledge sustaining privileged status and prohibiting women from admittance are the real goals... Not only has sexual immaturity potentially caused priests to seek out other individuals who are sexually immature [i.e., minors], it has helped them in shaping the church's narrow understanding of sexuality." Advocates the utilization of Fr. Bernard Lonergan's "nuanced understanding of conversion found within his epistemology and theology" as a correction to the Church's "Christian erotophobia." Identifies Lonergan as "a Canadian Jesuit priest, philosopher and theologian. Lists the "kinds of conversions" that Longergan and "[his] followers" have identified – *intellectual*, *moral*, and *psychic*. Gorrell adds *erotic conversion* to the list. Without describing eros, states that "the process of erotic conversion leads to the development of a sexual ethics which has as its goal the liberation of sexuality from a repressive and damaging place in human experience." In the conclusion section, states: "...a system which denies men their sexual feelings, teaches them to deceive others and themselves and asks them to remove themselves from moments and feelings of intimacy is a potential cause of sexual confusion and sexual immaturity." 16 footnotes.

Grabowski, John S. (1995). Clerical sexual misconduct and early traditions regarding the Sixth Commandment. *The Jurist: Studies in Church Law and Ministry*, 55(2):527-591.

By an assistant professor of moral theology, The Catholic University of America, Washington, D.C. Roman Catholic Church context. Argues that the biblical sources for the sixth commandment – prohibition against adultery – and its utilization within the theological tradition up to the high Middle Ages are complex, and the use of the commandment in regard to sexual sin, particularly for clerical sexual misconduct, is a relatively late development. (The commandment is the basis for Canon 1395 which permits a diocesan bishop to dismiss from clerical state a priest, who under the conditions cited, commits a sin or offense against the commandment.) Considers: Old and New Testament scriptures, patristic teaching, and Medieval thought, including Penitentials literature. Concludes that for this period, "the understanding of the commandment was neither uniform nor univocal." Concludes that in contemporary cases of clerical sexual misconduct in which there is a fundamental discrepancy of power, especially due to [minority] age or psychological factors, the cleric's use of position is a misuse of trust and exploits a vulnerable person sexually. In these cases, use of the commandment is misplaced. Contemporary insight into the nature of clerical sexual abuse – "injustice inflicted on another through coercion, or an exploitation of trust" – does not correspond to using the sixth commandment "as the sole basis for identifying the evil of clerical sexual misconduct." 230+ footnotes.

Graham, Larry. (1991). Healing the congregation. *Conciliation Quarterly Newsletter* [published by Mennonite Central Committee], 10(2, Spring):2-4, 15.

Graham is professor, pastoral theology and care, Illiff School of Theology, Denver, Colorado. "This article [is a case study that] recounts and interprets one Mennonite congregation's struggles to recover from the discovery that its minister had been sexually involved with several female members of the congregation over an extended period of his ministry." In 1989, Graham was permitted "to study their recovery process in order to further their self-chosen mandate to make their experience available to help others." Identifies 4 basic phases or stages: 1.) precursor-secret; 2.) discovery-chaos; 3.) awareness-polarization; 4.) recovery-rebuilding. "Perhaps another phase, understood as a 'resolution-transformation' phase, has yet to appear. At the time of my study, not enough time an effort had passed to bring this about." Reports that each phase had a negative and positive dimension, e.g., "In the 'discovery-chaos' phase, there was a relief from facing the truth, but also a great deal of chaos and pain... In the 'recovery-resolution' phase, there is relief and joy at having come through this, along with grief and pain over the ongoing costs which diminish the vitality of the congregation's life." Reports 5 "polar tensions around which the dynamics of the congregation at each stage can be interpreted: 1. The tension between focusing upon the pain and loss in the congregation on the one hand, and giving primary attention to the congregation's strength and resiliency on the other. 2. The tension between the tendency to individualize and polarize on the one hand, to organize and communalize on the other. 3. The tension between the need for forgiveness and reconciliation on the one hand, and accountability and justice-making on the other. 4. The tension between emphasizing present, contemporary experience versus emphasizing historical accomplishments, or working toward fulfilling future dreams. 5. The tension between concern for moral responsibility versus legal liability." Recommends 4 responses to congregations "to structure a recovery process which is healing for itself, the offending minister and the victims/survivors:" 1.) corporate action to define the events of the part of the congregation and "not something to get over; 2.) "...corporate expression of appreciation for the victims/survivors and a primary commitment to seeking justice on their behalf." 3.) a corporate healing process; 4.) "...corporate guidelines for requesting genuine accountability from the offending minister."

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\_\_\_\_\_. (1996). Healing the congregation: The dynamics of a congregation's process of recovery from its minister's sexual boundary crossing with parishioners. *Pastoral Psychology*, 44(3, January):165-183.

From 1986-1988, he "was an informal consultant to the associate minister on the staff of ["a small, activist congregation of the Mennonite Church"] while it was going through the trauma of dealing with the discovery that its pastor had induced a number of women parishioners into sexual relationships with him over at least a ten-year period. ...the congregation itself voted to make its experience available to a larger audience in order to help others learn from their processes." In 1989, he received permission from the congregation to study its recovery process. "The focus of this [case] study is upon what the congregation is going through in moving from shocked disbelief and denial to a meaningful recovery... The major concern is to identify the specific phases of the recovery process, and to explore the characteristic dynamics within and between each phase." Describes his methodology. Presents "the story in its basic detail" organized in 4 periods: *precursor-secret phase* in which the sexual boundary violations occurred, but had not been reported formally; *discovery-chaos phase* in which the minister's behavior was reported to the congregation's lay leadership, leadership confronted the minister, and a congregational meeting was convened; *awareness-polarization phase* in which the nature of the violations was more clearly understood, the minister's relationship with the church was terminated, and differing perceptions of, and attitudes about, events surfaced in a fragmented congregation; *recovery-rebuilding phase* in which new leadership, governance structures, and a ministry team emerged. Suggests that another phase, *resolution-transformation*, may develop with time. Identifies negative and positive dimensions active in each phase, e.g., in *discovery-chaos*, "there was relief due to having faced the truth, but also a great deal of chaos and pain about the truth they faced." Identifies 5 polar tensions "within and overlapping each phase. States that the dynamics of the congregation at each phase can be interpreted in relation to these tensions: 1.) "...the struggle between focusing upon the pain and loss in the congregation, versus giving primary attention to the congregation's strength and resiliency."; 2.) "...the tendency to individualize and polarize on the one hand, and to organize and communalize on the other."; 3.) "...the need for forgiveness and

reconciliation on the one hand, and accountability and justice-making on the other.”; 4.) “...emphasizing present, contemporary experience versus emphasizing historical accomplishments or working toward fulfilling future dreams; there is tension between contemporizing versus remembering versus hoping.”; 5.) “...the axis of concern for moral responsibility versus legal liability.” Presents 4 interrelated recommendations “to structure the recovery process”: 1.) “...corporate action to fold this event and its ongoing effects into the liturgical and official life of the congregation.”; 2.) “...corporate expression of appreciation for the victims/supervisors and a primary commitment to seeking justice on their behalf.”; 3.) “...an intentional and comprehensive corporate healing process... to continuing recovering from the trauma.”; 4.) “...corporate guidelines for requesting genuine accountability from the offending minister.” Concludes: “The key factors in the healing process seem to involve a clear naming of the problem, a clear process of investigation and accountability, and a clear commitment to regularizing the abuse-event over the long term as part of the congregation’s history. The central theological construct guiding the recovery process must be that of justice-making. Primacy of care for the victims, guided by justice, will minimize the negative extremes along the dynamic polarities...” 11 references.

Graham, Larry Kent, & Fortune, Marie M. (1993). Empowering the congregation to respond to sexual abuse and domestic violence. *Pastoral Psychology*, 41(5, May):337-345.

Interview format based on a presentation at a workshop on sexual abuse and domestic violence, Iliff School of Theology, Denver, Colorado, October, 1991. Among the questions Graham and Fortune discuss: “How can [congregations] be healing communities for [women abused by clergy]?” and “How can protocols help victims and not revictimize them?” They also respond to issues of: confidentiality, justice, relations between males and females in the church in regard to abuse issues, theological models, and forgiveness.

Greeley, Andrew M. (1993). How serious is the problem of sexual abuse by clergy? *America* [a Jesuit publication], 168(10, March 20-27):6-10.

Greeley is professor of sociology, University of Chicago, Chicago, Illinois, and a Roman Catholic priest, Archdiocese of Chicago. Magazine-style article. Prompted by prominent commentators’ remarks that the phenomena of sexual abuse by Roman Catholic clergy is not as much a problem as the media has reported and that it has been exaggerated: “None, in my judgment, exhibits an adequate sense of the life-long horror such assaults produce in their victims.” Reports that: a commission (no date) of Cardinal Joseph Bernardin in the Archdiocese of Chicago, Illinois, found that “39 priests were judged to have been subjects of valid accusations: and “represent approximately five percent of the men who have been priests in Chicago for the last quarter century.” “I will be content with this conservative conclusion: that an estimate of one out of ten priests as sexual abusers might be too high and an estimate of one out of twenty might be too low.” Projecting that rate to national proportions, he concludes that “between 2,000 and 4,000 priests might be guilty of sexual abuse of children or minors.” He also: estimates the number of victims per perpetrator based on medical literature; briefly discusses the possibility of recovery for pedophiles and ephebophiles, arguing that claims of rehabilitation “be treated with serious reservation” in light of the potential of “serious risk to potential victims”; sees the question of whether celibacy is causative of sexual abuse as a red herring; interprets the Chicago commission’s findings as reflecting not an increase in the incidence of sexual abuse of children by priests, but as an increase in the reporting of allegations by parents and survivors; concludes that “it remains to be proven [if there is a link to homosexuals in the priesthood]” and abuse of young males, and that the “emphasis on it in public discussion only obscures the problem of sexual abuse and is unfair to celibate gay priests”; proposes steps that dioceses need to take, including “independent review boards with more laity on them than clergy.” Lacks footnotes.

\_\_\_\_\_. (2002). Why? There were three sins. *America* [a Jesuit publication], 186(18, May 27):12-13.

In response to “the sexual abuse scandal” in the Roman Catholic Church in the U.S.A., he comments on the behavior of bishops, and concludes that it was largely directed by “the propensity of men to stand behind their own kind, especially when they perceive them to be under



attack.” Describes the behavior as loyalty, a form of group think, and a paternalist expression of clerical culture “in that the bishop is under pressure to exercise paternal care of the priest in trouble.” Identifies 3 sins that bishops committed: “First, they besmirched the office of bishop and seriously weakened its credibility. Second, they scandalized the Catholic laity, perhaps the worst scandal in the history of our republic. But their gravest sin was to not consider the victims, not even to talk to the victims and their families, to blind themselves to the terrible wreckage that sexual abuse causes for human lives.” Calls for reparation, for the bishops to do public penance, and for the “bishops who have become notorious and public sinners [to] admit their guilt and undertake personal penance.”

\_\_\_\_\_. (2003). Social constructionism with a vengeance. [Part of special section, Symposium: “Church, Sex, and American Agonies.”] *Society (Transaction)*, 40(3, March/April):40.

A brief and pointed critique of the lead article to the symposium [See this bibliography, this section: Jenkins, Philip (2003).] that challenges it on a number of points: Greeley refutes that the crisis is not “about priests who abuse children and minors. The crisis is about the reassignment of such priests to situations where they can continue their abuse, a subject which [Jenkins] ignores.”; Greeley refutes Jenkins’ claim that the crisis was “created by the media because of pressure from liberal Catholics,” a claim that Jenkins makes without proof; he refutes Jenkins’ claim that the problem can be attributed to the Church ordaining homosexuals to compensate for a shortage of priests, stating that most abuse charges involve men ordained before 1960. Concludes that “Jenkins practices social constructionism with a vengeance.” Lacks references.

Green, Daniel. (2012). The rape of Dinah in Genesis 34: An exegetical, theological, and pastoral consideration of sexual abuse and its effect on the people of God. *The Journal of Ministry and Theology* [published by Baptist Bible Seminary, Clarks Summit, PA], 16(2, Fall):63-85.

Green is a professor of pastoral studies, Moody Theological Seminary, Chicago, Illinois. States in the introduction: “A basic exegesis of the Dinah incident [in Genesis 34:1-31] provides a starting point for reflection on the devastating effects of sexual abuse on God’s people, and how the church and, secondarily, the professional counseling community can cooperate in addressing it.” Pp. 64-74 are the exegesis of the text, which are followed by 6 “insights that are relevant to the discussion.” Pp. 75-78 present a case study from his former pastorate which “demonstrates the complex challenges of sexual abuse for a local congregation.” The case centers on an adult male congregant who confessed to sexually abusing “his preteen daughter,” and was convicted and incarcerated. The presentation is from Green’s perspective. Pp. 78-79, subtitled as an analysis of the case in light of Genesis 34, contain mostly questions. The concluding section identified 7 “practices [which] can be implemented with good benefit in churches of any size” and which are intended to support a survivor’s recovery from sexual abuse. 76 footnotes.

Green, Thomas J. (2003). Clerical sex abuse of minors: Some canonical reflections. *The Jurist: Studies in Church Law and Ministry*, 63(2):366-425.

Green is a Roman Catholic priest and the editor of the journal. Presents “observations [that] address some canonical implications of the complex and deeply troubling issue of clerical sexual abuse of minors in the Roman Catholic Church in the United States. Focuses on the revised version of Essential Norms for Diocesan/Eparchial Policies Dealing with Allegations of Sexual Abuse of Minors by Priests or Deacons, issued by the United States Conference of Catholic Bishops (USCCB), effective March 1, 2003. Places Norms in historical context, “especially vis-à-vis the Latin and Eastern codes and recent universal law developments.” 4 sections: the basic canonical framework for his discussion; “reflections on various official church efforts since 1994 to deal with the sexual abuse issue, particularly in the United States...”; his assessment of the original Norms and the USCCB’s original Charter for the Protection of Children and Young People, November 13, 2002; a brief review of developments in the fall of 2002 regarding Norms; observations on the revised Norms. Concludes with succinctly-phrased concerns: the need to address terminological problems in the Norms; a need to provide more adequately for “a systematic effort to involve the laity in ecclesiastical decision-making at all ecclesial levels...”; a

need to review a variety of structural issues throughout the Church; a need to address serious systematic issues pertinent to the Church's penal system. 160 footnotes.

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\_\_\_\_\_. (2011). *Sacramentorum sanctitatis tutela*: Reflections on the revised May 2010 norms on more serious delicts. *The Jurist: Studies in Church Law and Ministry*, 71(1):120-158.

Green is affiliated with the School of Canon Law, The Catholic University of America, Washington, D.C. Context is the Roman Catholic Church. Presents an overview of, and comments primarily on, the Vatican's 2010 revisions to the 2001 document, *Sacramentorum sanctitatis tutela*, promulgated by Pope John Paul II, which contains the "substantive and procedural norms on particularly grave delicts reserved to the Congregation for the Doctrine of the Faith [CDF]," including the delict of clerical sexual abuse of minors. Part of Green's motivation is to assist bishops "in developing appropriate guidelines to deal responsibly with the sexual abuse problem in church institutions given diverse situations throughout the world." Addresses 7 revised substantive and 24 revised procedural articles. Revised article 6 addresses the "clerical sexual abuse of a minor." While acknowledging that "the confidentiality considerations which underlie the pontifical secret governing such cases," Green states that it would "be helpful to practicing canonists and academics if developing jurisprudence in such cases could be published in some fashion... ..it would certainly facilitate more informed judicial and administrative decision-making by clarifying the jurisprudence and practice of the Roman Curia." Notes that the revised article adds "that such abuse may also be penalized when a given victim habitually has *the imperfect use of reason*. In other words such a developmentally disabled person over the age of eighteen is deemed equivalent to a minor for the purposes of a judicial or administrative determination of clerical sexual abuse in a given situation. This more expansive understanding of possible victims represents an effort to deal more effectively and justly with a broader range of victims." The revised article also adds language that "penalizes the acquisition, possession, or distribution of pornographic images of minors under the age of fourteen by a cleric for purposes of sexual gratification." Revised article 7 "regulates the prescription of a criminal action [in Church canon law]" regarding clerical sexual abuse of a minor. The revision extends the time of prescription [from 10] to *twenty* years from the commission of an individual delict or the cessation of a continuous or habitual delict. And the CDF may derogate from such a rule in individual cases... As before, the time frame runs from the minor's eighteenth birthday in clerical sexual abuse of minors cases or in those cases involving persons habitually having only imperfect use of reason." Revised article 4 addresses "delicts against the sanctity of penance," which includes the priest confessor soliciting the penitent, including exploiting the penitent sexually, "a breach of the integrity of the penitential relationship." Among the topics in the procedural norms are matters related to: "In particularly grave and well-documented cases of clerical sexual abuse the CDF may present the case directly to the pope for an ex officio dismissal of the cleric. ...change of venue options [that] might be quite desirable in many sexual abuse cases given the varied pressures that may be brought to bear on all involved in a penal process. ...[provisions for the possibility of "restrictions or precautionary measures on the accused *during* the [Church's] penal process in order to achieve certain objectives related to the common good... [for example] "that there was sufficient evidence that sexual abuse of a minor had occurred." 176 footnotes.

Greenstein, Amy Lila. (1995). Workshop: When male clergy harass women. *Lilith: The Independent Jewish Women's Magazine*, 20(2, June 30):6.

Briefly reports on an interfaith workshop for clergy and laity on the topic of sexual harassment and exploitation of women in the religious community. Included a panel of 3 women from different religious communities, including a "Jewish woman [who] discussed her rabbi's exploitative use of his professional role in dating and sexually manipulating young female congregants." Also reports on material presented by Rabbi Julie Spitzer, 1 of the 3 facilitators, regarding sexual harassment of women rabbis.

Gregoire, Jocelyn, & Jungers, Chrissy. (2003). Understanding the culture of celibacy for the treatment of priests and religious. *Sexual Addiction & Compulsivity: The Journal of Treatment and Prevention*, 10(2/3, April):166-177.

Authors are affiliated with Duquesne University, Pittsburgh, Pennsylvania. Addressed to counselors who work with “professional celibates, and specifically, the [Roman Catholic] priesthood and vowed religious,” so that counselors are informed about a particular culture and can “develop appropriate intervention strategies for celibates with issues of sexuality.” States at outset: “Sexual abuse cases involving priests who takes vows of celibacy or chastity are numerous beyond those counted in recent months and years (such cases have existed for centuries).” Prompts a review of the counselor’s “personal values, assumptions, beliefs, and worldviews about celibacy.” Rejects the assumption that celibacy is a central factor in “[r]ecent incidences of child sexual abuse by priests in North America [which] have brought the relevance of celibacy into question...” Also rejects the assumptions that all issues of sexuality stem from celibacy and that priests with issues of sexuality do not have a vocation to priesthood. Briefly describes the worldview of the professional celibate, “and in particular how it is understood in the Roman Catholic Church.” Offers suggestions for working with priests and religious in 4 circumstances: 1.) sexual deviance or misconduct, including accusations of sexual abuse of minors; 2.) sexual relationship with a consenting adult; 3.) unhealthy perspectives on celibacy; 4.) leaving the priesthood or religious life. 14 references.

\_\_\_\_\_. (2004). Sexual addiction and compulsivity among clergy: How spiritual directors can help in the context of seminary formation. *Sexual Addiction & Compulsivity: The Journal of Treatment and Prevention*, 11(1/2):71-81.

Gregoire is assistant professor, School of Education, Duquesne University, Pittsburgh, Pennsylvania. Jungers is a pastoral minister, St. Pius X Church, Reynoldsburg, Ohio. Responding to the issue of “clergy sex abuse” in the Roman Catholic Church, “this article investigates how seminary communities can develop effective methods of preventing sexual abuse by clergy, with an emphasis on formation programs and the critical role of the spiritual director.” Applies Gerald Blanchard and John Tabachnick’s 4 public health strategies for preventing sexual abuse. 1.) *Early detection, diagnosis, and treatment*. Promotes psychological and psychosexual screening by seminaries of candidates seeking to be priest. 2.) *Grassroots education*. Calls for transforming priest formation programs by “creating highly effective educational programs on sexuality, intimacy, celibacy, and peripheral issues such as setting boundaries, appropriate behaviors, and legal and ethical issues surrounding sexual misbehavior.” Includes educating spiritual directors about the issues, including “sexual addictions and compulsivity,” and “signs of sexual deviance, problematic sexual behaviors, cybersex addiction, and sexual anorexia.” 3.) *Consumer involvement*. In a single paragraph, recommends that part of seminarians’ training include “people who have been through treatment for sexual abuse or addiction [and are willing] to share their stories with the public.” 4.) *Organizational response*. In a single paragraph, recommends that seminaries “utilize a variety of community resources so that seminarians’ formation does not take place in a ‘vacuum’ where the only approach to understanding unhealthy sexuality is a moral one and the only response to sexual misconduct is confessing sexual sin.” In a single paragraph conclusion, anticipates that the components of a prevention strategy that will be most accessible and helpful to seminarians will be “(1) the workshops, classes, and conferences on sexuality and celibacy and (2) the spiritual direction relationship in which they can raise questions, doubts, and concerns about their sexuality or about celibacy.” 18 references.

Grenz, Stanley J. (1995). Pastors who “fall”. *Perspectives: A Journal of Reformed Thought*, 11(June/July):4-7. [Reprinted in 1997 in a New Zealand religious magazine as: Betraying trust. *Reality*, (23). Accessed 07/06/08 at the World Wide Web site of *Reality*: <http://www.reality.org.nz/articles/23/23-grenz.php>]

An editorial. Examines clergy sexual misconduct as a betrayal of trust. Analyzes “the nature of the trust sexual misconduct violates” as also a violation of “sexual trust.” States: “...what observers often overlook is the truth that this abuse of power is so pernicious exactly because it occurs in the context of the betrayal of a sexual trust, which is sacred because it is linked to our human task of living as the divine image.”

\_\_\_\_\_. (1995). When the pastor fails: Sexual misconduct as a betrayal of trust. *Crux: A Quarterly Journal of Christian Thought and Opinion*, 31(2, June):23-30.

Grenz is professor of theology and ethics, Carey Theological College and Regent College, Vancouver, British Columbia. A brief essay that analyzes pastoral sexual misconduct as a threefold violation that betrays a power trust, a sexual trust, and the image of God. Helpful discussion of the symbolic and functional power and spiritual authority of the pastor's role and office as a basis for power. Views a non-marital sexual relationship as an act that "undermines the theological purpose that God intends for [a husband and wife]." References.

\_\_\_\_\_. (1997). Betraying trust. *Reality*, (23):unpaginated. [Accessed 07/06/08 at the World Wide Web site of *Reality*: <http://www.reality.org.nz/articles/23/23-grenz.php>]

\_\_\_\_\_. (2004). We dare not fail: Dealing with the peril of clergy sexual misconduct. *Enrichment Journal*, (Fall):unpaginated. [Accessed 02/28/15 at the World Wide Web site of *Enrichment Journal*, published by the Assemblies of God denomination: [http://enrichmentjournal.ag.org/200404/200404\\_038\\_miscon.cfm](http://enrichmentjournal.ag.org/200404/200404_038_miscon.cfm)]

"The materials in this essay are adapted from Stanley J. Grenz and Roy D. Bell, *Betrayal of Trust: Confronting and Preventing Clergy Sexual Misconduct*, 2d ed. (Grand Rapids: Baker, 2001)." [See this bibliography, Section I., for an annotation of the book.]

Grenz, Stanley J., & Bell, Roy D. (1995). Predator, wanderer, or lover: What types of pastors are vulnerable to adultery – and how to avoid a fall. *Leadership: A Practical Journal for Church Leaders*, 16(3, Summer):35-36.

Very briefly presents 3 profiles of clergy who commit sexual misconduct: predator, wanderer, lover. Identifies warning signs of impending boundary violation.

Griffin, Bertram F. (1991). The reassignment of a cleric who has been professionally evaluated and treated for sexual misconduct with minors: Canonical considerations. *The Jurist: Studies in Church Law and Ministry*, 51(2):326-339.

By the pastor, St. Pius X Parish, Portland, Oregon. "...reviews the canonical institutions and procedures to be considered by [Roman Catholic] bishops when faced with the question of future assignment or a recommendation not to assign a cleric who has been treated for sexual misconduct with minors. Our focus is limited to the secular cleric incardinated in a particular church or diocese." Part 1 outlines the right of a cleric to ministry and/or support by the Church, citing canon law. Part 2 outlines 6 canonical issues related to reassignment of a cleric who "has been professionally treated and is returned to his diocese with the professional recommendation that he is suitable for ministry under certain conditions..." Part 3 outlines canonical options when a cleric is professionally judged not suitable for ministry under any conditions. Options typically include voluntary withdrawal from ministry and/or the clerical state, declaration of an impediment to the exercise of orders, penal sanctions, and administrative leave. Also notes the "many grey areas in church law." Concludes with a very brief summary. An appendix lists administrative decrees governed by canons 50-58 and 1732-1739. Lacks references.

\_\_\_\_\_. (1994). The reassignment or nonassignment of a cleric who has been professionally evaluated for sexual misconduct with minors: Canonical considerations. *The Catholic Lawyer*, 35(3):295-309. [Originally appeared in a similar format in *The Jurist*, (1991), 51(2):326-339.]

Griffin is not identified. Reviews Roman Catholic canonical institutions and procedures that bishops must consider when confronted with questions concerning reassignment of clergy who have been treated for sexual misconduct with minors. Examines: right of diocesan clergy to ministry and/or financial support from the Church; canonical considerations in the 1983 Code of Canon Law in reassigning clergy after treatment for sexual misconduct with minors; canonical considerations of clergy evaluated as unsuitable for ministry under any condition. Also: identifies canons related to disclosure, and discusses voluntary withdrawal from ministry and/or clerical

state, declaration of impediment to the exercise of orders, penal sanctions, and unresolved questions, e.g., statute of limitations in Church law. References.

Griffin, Susan, Rutter, Peter, & Rand, Yvonne. (1991). Sex, power, and Buddha nature. *Buddhist Peace Fellowship Newsletter*, (Spring):14-16.

Griffin, Rutter, and Rand are not identified. Presented are excerpts from their talks at a town meeting in Berkeley, California, in 1991 that was held by the Buddhist Peace Fellowship to discuss the subject of sexual misconduct between teachers and students in U.S. Buddhist communities. [The talks are available on audiocassette from the Buddhist Peace Fellowship, P.O. Box 4650, Berkeley, California, 94704.] [See this bibliography, this section: Boucher, Sandy. (1991).] Griffin critiques the social system that creates a hierarchy of gender and a situation in which abuse can occur, noting that “underneath [the issue of abuse by teachers] is the larger issue of gender – not biological gender, but the ideas we have of masculinity and femininity by which we’ve all been socialized and even distorted.” Identifies 3 forms of failure when a *roshi* violates the trust relationship with a student: the teacher who violates the trust; the person violated who has not protected herself; “the community which sees this happening, and yet acts as if it’s not happening and pretends that it doesn’t see.” Calls for questioning the Buddhist tradition that results in far fewer women who are *rosheis*. Rutter remarks that he came to the issue as a clinician. He identifies “the critical elements [as] the existence of a power imbalance and an implicit request for the person in lesser power to trust the person in greater power.” Identifies erotic power as an inescapable component. States that to heal the problem of boundary violations, the community has to want to hear of the abuse: “It has to be considered an element of practice to tell these things, rather than a deviation from practice.” Rand calls for: separation in the Zen tradition between the dharma and Japanese culture; reversing the tradition of the community keeping silent in order that the truth be told in practice life and *sangha* life; to remember the self’s capacity to be corrupted; to keep from getting isolated.

Griffin-Shelley, Eric. (1989). The clergy and compulsive sexual behaviors. *The Priest*, 45(5, May):40-45.

By an instructor, graduate school of education, University of Pennsylvania, Philadelphia, Pennsylvania, and chair, conference committee for the counseling service, Roman Catholic Archdiocese of Philadelphia; he is a licensed psychologist who has treated clergy and women religious. A non-academic discussion of sexual addiction as a compulsive behavior. Describes common symptomatic features, including thoughts, behaviors, and feelings. Includes lengthy first person material from a priest who is recovering from sexual addiction. Discusses denial, rationalization and intervention. Lacks references for a number of important assertions.

Griffith, Ezra E. H., & Young, John L. (2004). Clergy counselors and confidentiality: A case for scrutiny. *The Journal of the American Academy of Psychiatry and the Law*, 32(1, March):43-50.

Griffith and Young are with the Law and Psychiatry Division, Department of Psychiatry, Yale University School of Medicine, New Haven, Connecticut. Griffith is professor of psychiatry and African-American studies, and Young is associate clinical professor of psychiatry, and attending psychiatrist, Whiting Forensic Division, Connecticut Valley Hospital, Middletown, Connecticut. The article critiques the ruling of the New York Court of Appeals in affirming the appellate court’s judgment for the defendants, Orthodox Jewish rabbis, in the case of *Lightman v. Flaum*, 761 N.E.2d 1027 (N.Y. 2001), “in which two rabbis were accused of breaching a parishioner’s confidentiality and bruited abroad what she had told them in confidence when she consulted them for help with her deteriorating marriage.” The policy issue addressed is “society [having] a fundamental interest in making sure that clergy do not engage with impunity in behavior defined by society as problematic but seen by clergy as ecclesiastical and thus protected by the First Amendment to the Constitution.” The Court rejected the plaintiff’s attempt to “use the evidentiary statute, directed at the admissibility of evidence, to argue that the rabbis had breached the fiduciary duty of confidentiality owed to her.” The Court “argued that the [New York State] statutory privilege [of clergy-penitent confidentiality] was not itself the source of a fiduciary duty of confidentiality [for clergy].” Their critique is of the rationale of the Court of Appeals in

*Lightman v. Flaum*. They conclude: “Without question, clergy have the right to disclose confidential conversations when they have religious reasons for doing so. But how they use that right must be subject to some review, one that must of course respect any religious reasons they have for making their disclosure. The duty to disclose or protect information may serve ecclesiastical purposes. In contrast, some clergy conduct may have no justifiable religious explanation. Sexual abuse is a clear example.” They conduct a brief historical review of “the historical development of the clergy-penitent privilege in the legal context” in the U.S.A., beginning with the 1813 case in the Court of General Sessions for the City of New York, *People v. David Phillips and Wife*, which produced the initial ruling in the U.S.A. that found a privilege rooted in right under the New York constitution of a Roman Catholic priest to exercise his religion and refuse to divulge knowledge learned through a penitent’s sacramental confession. Notes variations in state laws “on the issue of who may waive the privilege,” the clergyperson and/or the person disclosing confidential information. States: “The clergy-penitent privilege has been defended under two general rubrics. One rationale emphasizes the value society sees in protecting the privacy of the clergy-penitent relationship... Other courts and commentators, however, ground the privilege in the constitutional guarantee of free exercise of religion.” 27 references.

Grisez, Germain Gabriel, & Dulles, Avery Robert. (2005). Sin, grace, and zero tolerance: An exchange. *First Things*, 151(March):27-36.

Grisez teaches Christian ethics at Mount Saint Mary’s University, Emmitsburg, Maryland. Dulles is a Roman Catholic cardinal, a Jesuit, and is a professor of religion and society at Fordham University, Bronx, New York. The first part and majority of the article is Grisez’s commentary on Article 5 of the Charter for the Protection of Children and Young People adopted by the U.S. Catholic bishops in 2002. Article 5 “mandates that a cleric be removed permanently from ministry for even a single act of abuse.” He also responds to portions of a 2004 article by Dulles which argued against applying the zero tolerance provision of Article 5 to future offenses. The part of the article is Dulles’ reply to Grisez. Grisez’s position is that the zero tolerance policy of Article 5 “ought to be maintained in its essentials...” He offers a reformulation of the policy within the framework of the Church’s 1983 Code of Canon Law. Based on New Testament scripture and Catholic teaching, argues that clerics who violate the Sixth Commandment are committing a sacrilege, the gravity of which is increased by specific circumstances. This leads to his position that “a cleric’s sexual wrongdoing with a minor is graver than similar wrongdoing by a layperson” and “warrants the most severe available penalty.” His primary argument for canonical punishment is based on the core element of betrayal of trust. Identifies a number of arguments against the zero tolerance provision and offers brief refutations. Briefly offers suggestions for handling cases that do not lead to laicization of clergy who sexually abuse minors. Dulles’ response identifies 4 broad areas of agreement with Grisez. Observes that Grisez does not address the topic of applying penalties retroactively for the sexual abuse of minors to incidences committed in the distant past. He particularly focuses on the Charter definition of sexual abuse and the principle of zero tolerance. Criticizes the definition as “leav[ing] too much room for ambiguities...” Cites the Code as “impos[ing] no mandatory penalty for all cases of sexual abuse of a minor but allows for various penalties...” Where Grisez calls for distinctions between different degrees of imputability. Dulles calls for a distinction between kinds of acts that would parallel secular law distinction between a misdemeanor and a felony. Regarding Grisez’s advocacy of zero tolerance, he reiterates his support of the principle of proportionality, and criticizes Grisez’s position as “unjust and contrary to the gospel.” Presents his refutation of Grisez’s appeal to deterrence. Lacks footnotes.

Groenewold, Sonia C. (1993). ELCA synods confront clergy sexual abuse. [Special Report]. *The Lutheran*, 6(6, June):28-32.

By a senior news editor of the magazine. Magazine-style article is a 2-page description of new programs and procedures throughout the Evangelical Lutheran Church in America that address clergy sexual misconduct, including training, policy development, and response procedures. On the following pages are 3 articles that address factors involved in whether to restore clergy whose ordination was removed due to sexual misconduct.

Groenewold, Sonia C. (1991). [Special Report: Hurt and Healing] For victims, a crisis of faith. *The Lutheran*, 4(9, July 17):24-25.

By the news editor of the journal. Magazine-style article. Context is the Evangelical Lutheran Church in America (ELCA). Based on interviews with victims of clergy sexual abuse and their spouses, states at the outset: "Clergy sexual abuse shatters the faith of many victims and their families." Citing the experience of a victim and her spouse, cites the risk of re-victimization from others when the victim uses Church procedures to report the abuser. Very briefly discusses what victims need when coming forward, and what the Church can do for victims to re-establish their trust in the Church. [1 of 4 thematic articles. See also this bibliography, this section: Castelli, Jim. (1991). Lyles, Jean Caffey. (1991). Miller, David L. (1991).]

Gross-Schaefer, Arthur. (1993). Rabbinic sexual misconduct: Another view. *Rabbinics Today*, 2(3, December):3-4.

Gross-Schaefer is an associate professor of business law, Loyola Marymount University, Los Angeles, California, and is a rabbi. [At points in his career, he has published under the name of Arthur Gross Schaefer. He prefers to be cited as Gross-Schaefer, per personal correspondence, 01/08/08.] Brief article in a monthly newsletter "dedicated to an effective, fulfilled rabbinate." Discusses rabbinic sexual boundary violations. Subtopics include: rabbinate as a sacred trust and sexual misconduct as an abuse of power; the need to break the silence in Jewish seminaries and among practicing rabbis regarding "the deeply rooted psychological and spiritual forces at work" for "both exploiter and exploited...", including the need for rabbis "to appreciate the depth and duration of pain, to themselves, to their families, and to their congregations, caused by clergy sexual violations."; the rabbi's professional responsibility to set and keep role boundaries with congregants and counselees, transference and counter-transference, and the lack of "a 'freely-consenting adult'" in the role relationships; the necessity of not allowing fear of civil liability to determine how rabbis function, but to focus first on "the cultivation of rabbinic self-awareness in order to control one's own issues of power and dominance."; the need for each of the Jewish movements "to create written guidelines that detail the procedures to be followed when a rabbi is accused of sexual misconduct. The guidelines should spell out how complaints are filed, investigated, and adjudicated." Concludes: "To remain silent and passive in the face of [abuses of the special trust between rabbis and their congregants] can only benefit those who would abuse the sacred trust. We need to break that conspiracy of silence." 3 footnotes.

\_\_\_\_\_. (1994). Breaking the silence: Rabbinic sexual misconduct. *Sh'ma: A Journal of Jewish Responsibility*, 24(273, April 29):5-7.

Gross-Schaefer teaches law and ethics, Loyola Marymount University, Los Angeles, California, and is a Reform Judaism rabbi. His beginning point: "We have allowed a conspiracy of denial and silence to surround charges of rabbinic sexual misconduct. ...our religious institutions have been reluctant to take any action or even to engage in serious discussion about this complicated issue." Calls for: Jewish rabbis, professionals, and lay leaders to publicly discuss the problems; development of a strategy to promote healthy relationships between congregants and rabbis; more public and objective ways of responding to allegations and commissions of sexual misconduct; development of "guidelines that will spell out how complaints are filed, investigated and adjudicated. ...a thought-out and monitored rehabilitation process, and a formal method of bringing the rabbi back into the rabbinic community..."; not relying exclusively on therapists for rehabilitating rabbis who offend, but also drawing upon Jewish tradition and concepts of *teshuvah* "such as reaching out to those who were harmed" in order to help with their healing; assisting the recovery of congregations and using specially-trained interim rabbis. Concludes: "This article asks the Jewish community to grapple with the very complex and painful issues of rabbinic sexual misconduct because our response will say much about who we are and the ability of our tradition to inform our actions." Lacks references.

\_\_\_\_\_. (1995). *Teshuvah* and rabbinic sexual misconduct. *CCAR Journal: A Reform Jewish Quarterly*, 42(2, Summer/Fall):75-80.

Gross-Schaefer is a rabbi and professor of business law and ethics, Loyola Marymount University, Los Angeles California. A brief commentary prompted by prior articles in the *CCAR Journal* by Adler, Rachel (1993) and Kosovske, Howard A. (1994), this bibliography, this section, regarding Jewish tradition, rabbinic sexual misconduct, expulsion, and the rabbinic concept of *Teshuvah*, or repentance. Drawing from a variety of sources in the tradition, he identifies the components of *Teshuvah*: confession that is specific; restitution that helps to repair the harm, e.g., helping to pay for a victim's counseling; remorse, i.e., an inner conviction that is sincere and combines with a resolve not to repeat the act; a process that cannot be time-bound due to its goals of the violator's rehabilitation and congregational safety; various levels include acquittal, i.e., absolution, and purification; completion should be determined by a bet din of rabbis suited to deal with issues of boundary violations. Footnotes.

\_\_\_\_\_. (1999). Rabbi sexual misconduct: Crying out for a communal response. *The Reconstructionist: A Journal of Contemporary Jewish Thought and Practice*, 63(2, Spring):58-62. [Also available on the World Wide Web: Reconstructionist Rabbinical College, Wyncote, PA, website. No date of posting. [http://www.rrc.edu/journal/recon63\\_2/shaeffer](http://www.rrc.edu/journal/recon63_2/shaeffer)].

Gross-Schaefer is an attorney, C.P.A., rabbi and professor of law and ethics, Loyola Marymount University, Los Angeles, California. A brief article. Without calling it a definition, begins with this description: "Rabbinic Sexual Abuse: The exercise by rabbis of their trusted position to exploit others by means of sexual activity or suggestion. That these unwelcomed sexual behaviors are used to degrade, humiliate, control, hurt, and otherwise misuse another. And, that coercion, secrecy, and betrayal often play into this abuse. Suggests that rates of occurrence of rabbinic sexual misconduct are similar to published figures for Christian clergy. Suggests why attention to the phenomenon is emerging: media reports; civil litigation; increasing leadership role of women; societal willingness to displace those in leadership roles from a position on a pedestal; rabbis "are beginning to articulate the unending pressures, conflicting expectations, and loneliness that they face." Sharply and effectively critiques the pattern of silence in Jewish communities regarding rabbis who victimize. Calls for a comprehensive response, including: guidelines for how complaints are filed, investigated, and adjudicated; adopt an ethical duty for rabbis to disclose abuse by colleagues; make more public allegations and rehabilitation procedures; rehabilitation process that incorporates concepts of *teshuvah* (repentance); convening of a *bet din* (rabbinic court) to determine whether an offending rabbi should be restored to function. Notes how victims are harmed spiritually. Notes the need for the Jewish community to: reach out to victims; do preventive work, like continuing education; articulate its values about boundaries and conduct; train interim and succeeding rabbis whose predecessor was accused of sexual abuse; create safe environments for discussion. Lacks references.

Gross-Schaefer, Arthur, & Bogaert, Dan Van. (2002). The changing legal landscape for clergy. *The Catholic Lawyer*, 42(Fall):117ff. [Accessed 03/20/06 at LexisNexis Academic database.]

Gross-Schaefer is a rabbi and professor, College of Business Administration, Loyola Marymount University, Los Angeles, California. [At points in his career, he has published under the name of Arthur Gross Schaefer. He prefers to be cited as Gross-Schaefer, per personal correspondence, 01/08/08.] Bogaert is a lawyer and adjunct professor. From the introduction: "The sexual scandals rocking the Catholic Church and the resulting liability issues should be a wake up call for all clergy. Clergy need to be aware that they are not insulated from legal liability under a variety of circumstances. This article is meant as a supplement and update on some of the more obvious areas of potential liability that face most clergy." Emphasizes preventive measures. Part 2 briefly identifies topics related to counseling, including referrals and mandated reporting. Part 3 briefly identifies topics related to employment, including sexual harassment in the workplace. Part 4 very briefly notes topics related to lawsuits arising from church discipline, including negligent hiring and negligent supervision of a clergy who has a history of sexual misconduct. 110 footnotes.

\_\_\_\_\_. (2005). The changing legal landscape for rabbis. *CCAR Journal: A Reform Jewish Quarterly*, 52(Winter):59-76.



Gross-Schaefer is a rabbi and professor, College of Business Administration, Loyola Marymount University, Los Angeles, California. Bogaert is a lawyer and adjunct professor. A revision of their 2002 article in *The Catholic Lawyer*. From the introduction: "The sexual scandals rocking the Catholic Church and the resulting liability issues should be a wake-up call for all spiritual leaders. Rabbis, as well as other clergy, need to be aware that they are not insulated from legal liability under a variety of circumstances." Part 1 emphasizes preventive measures, calling for rabbis to create a legally conscious environment, including finding competent legal advisers, reviewing insurance coverage and fee issues, reducing legal exposure, and considering the possibility of alternative dispute resolution, e.g., arbitration, rather than litigation. Part 2 briefly identifies topics related to counseling, including background checks on staff, confidential communication, referral of congregants to outside professionals, and mandatory reporting issues. Part 3 briefly reviews recent judicial decisions related to employment law, including cases of sexual harassment and lawsuits arising from synagogue discipline. 39 footnotes.

Gross-Schaefer, Arthur, Feldman, Lee, & Perkowitz, Nicole. (2011). A time to learn: A comparison of policies dealing with clergy sexual misconduct. *Pastoral Psychology*, 60(2, April):223-231.

The authors are affiliated with the Department of Marketing and Business Law, Loyola Marymount University, Los Angeles, California. Reviews and compares "codes and bylaws... from the Catholic, Lutheran, Methodist, Evangelical, Presbyterian and Jewish religious organizations [as well as "Unitarian" and the "Universal Fellowship of Metropolitan Churches"]" related to sexual misconduct by clergy: "This paper will focus on the procedures that are presently being used to consider a complaint when it arises by looking at these various codes and bylaws and how they attempt to create systems that establish how and one brings a complaint, describes the investigation and hearing process along with listing possible remedies." Very briefly identifies affected stakeholders. Defines "clergy sexual misconduct... as sexual or romantic contact which occurs concurrently with the clergy-congregant relationship." Identifies norms and values the authors think should be included. [A significant methodological weakness is the source of the documents examined: "It should be noted that much of the bylaws cited herein come not from the overarching religious organization but rather branches or sub-organizations, typically in a particular geographical region. Others, like the Catholic codes quoted, come from a private organization solicited by the National Catholic Risk Retention Group, Inc. (National Catholic), VIRTUS (Virtus®)Online 2008), which has developed these codes with the purpose and intent to sell them to different Catholic churches."] 14 references.

Gross-Schaefer, Arthur, & Singer, Jan. (1993). Clergy sexual misconduct: A call for a faithful, not a fearful, response. *Congregations: The Alban Journal*, 19(3, May/June):13-14.

By a rabbi and attorney who is an associate professor of law and ethics at Loyola Marymount University, Los Angeles, California. [At points in his career, he has published under the name of Arthur Gross Schaefer. He prefers to be cited as Gross-Schaefer, per personal correspondence, 01/08/08.] Singer is a psychotherapist/consultant, author of a training pamphlet on professional sexual misconduct, and an instructor of ethics and law, Pacifica Graduate Institute. Offers a response to the articles by Sparks, James A., Ray, Robert O., & Houts, Donald C. (1992), and by Hahn, Celia Allison (1992), this bibliography, this section. Calls for: educating clergy and seminarians about the causes of clergy sexual misconduct; teaching about professional power, consent, and issues of transference/countertransference; more constructive responses to the legal and insurance communities. References.

Grubbs, Francis W. (1999). Doing the right thing: The Alliance moves toward healing and closure in the Mamou case. *Alliance Life* [published by The Christian & Missionary Alliance], 134(4, March 10):16.

Grubbs is vice president for the Division of Advancement, The Christian & Missionary Alliance (C & MA) denomination. Magazine-style article. Reports on the status of the C & MA's responses to the Independent Council of Inquiry (ICI) appointed by the Board of Managers to investigate charges of abuse of children of missionaries enrolled in Mamou Alliance Academy, operated by the C & MA, in Mamou, Gabon. Very briefly describes: the ICI's "findings of abuse ranging from psychological to sexual abuse by seven former staff members and two students,"

disciplinary hearings that resulted in 4 persons being charged and disciplined, distribution of the ICI's reports, 22 recommendations to the Board that addressed 5 issues, an upcoming retreat, and provision of professional counseling and therapy for "those with scars."

Guido, Joseph J. (2002). The importance of perspective: Understanding the sexual abuse of children by priests. *America* [a Jesuit publication], 186(11, April 1):21-23.

Guido is an assistant professor of psychology and a counseling psychology, Providence College, Providence, Rhode Island. Magazine-style article. Stats that "under the press of crisis, perspective [on sexual abuse by Roman Catholic priests] has been compromised" by some in the media and in the Church's hierarchy. Written "to understand the sexual abuse of children by priests within the broader context of child victimization, to measure the American experience against the experience of the church elsewhere and to make important and informed distinctions in the delicate and complex matter of sexual orientation." Based on research on human sexuality that was published in 1994 by John H. Gagnon, Robert T. Michael, and Stuart Michaels, draws 2 implications: "First, abuse by priests is a subject of a much larger and pervasive problem of child victimization. It is unlikely, therefore, that clerical celibacy itself is a causative factor... Second, priest abusers are likely to fit the pattern of those who abuse generally: they are known, trusted and familiar figures in the lives of the children they abuse." Based on his international research, refutes the notion that the phenomenon of sexual abuse of children by priests is a U.S. problem per se: "Indeed, what may differentiate one local experience from another is not the fact of clerical abuse but how prepared superiors are to respond to it appropriately." Challenges the notion "that a homosexual orientation is more likely to be associated with sexual abuse of a child" and concludes that it "would be wrong to exclude a man from holy orders on the basis of sexual orientation alone in an attempt to stem the abuse of children and adolescents." Calls for the Church to respond to 2 questions that are commonly posed by victims of sexual abuse: "'Why did this happen?' and 'What can be done to prevent it in the future?'" Lacks references.

\_\_\_\_\_. (2004). Transforming memory. *Human Development* [published by Regis University], 25(1, Spring):26-31. [Theme issue: Towards Healing Our Church]

By Roman Catholic priest, Dominican order, who is an assistant professor of psychology, and a psychologist, Personal Counseling Center, Providence College, Providence, Rhode Island. Roman Catholic context. "...I first describe the general phenomenon of sexual abuse, of which abuse by priests is a subset. I will then delineate three ways to appraise the crisis I the church from perspective of its forgotten victims: 1) as a time of grace and an opportunity for healing; 2) as an invitation to a transformation of meaning and significance; 3) as a decisive moment in the church's history." Draws upon his clinical work with survivors, and the act of remembrance in the liturgy. Suggests the Church can serve "by bridging the subjective memory of abuse and the objective memory of redemption in Christ." 7 recommended readings.

\_\_\_\_\_. (2008). A unique betrayal: Clergy sexual abuse in the context of the Catholic religious tradition. *Journal of Child Sexual Abuse*, 17, (3/4):255-269. [Themed, double issue: Betrayal and Recovery: Understanding the Trauma of Clergy Sexual Abuse]

States at the outset: "...in both the immediate experience of [sexual abuse of minors committed by Roman Catholic clergy] itself and in the extended sense of how the church has responded to it, one cannot understand the effects on survivors and the faithful generally unless one understands the sacramental context in which it took place." Describes the Catholic priest as "not only a trusted and honored figure but [one who] is by virtue of ordination an *alter Christus*, another Christ, and [thus] his betrayal of that trust and dishonoring of that role cannot be separated from his sacramental character and meaning." Similarly, because the "bishop's authority derives from that of Christ... so a bishop must act *in personae Christi* – in the person of Christ... When he fails to do so, his failure constitutes a betrayal of the sacramental meaning of his authority..." One section is a brief description of "Catholicism in terms of a sacramental worldview that distinguishes it from other denominations..." and a description of Catholicism's "corresponding culture." One section briefly examines implications of the worldview for understanding "the sexual abuse crisis in the church" and states, "the sexual abuse of a minor by a priest is a kind of

sacrilege..." One section briefly "suggest[s] ways in which therapists and other caregivers might assist in the repair of sacramental meaning for survivors." 30+ references.

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\_\_\_\_\_. (2018). A survivor's story. *America: The Jesuit Review*, 219(6, September 17):20-25.

Guido, a Roman Catholic priest in the Dominican Order and a licensed psychologist, "is the senior staff psychologist in the Personal Counseling Center and an assistant professor of psychology at Providence College," Providence, Rhode Island. Magazine-style article, first person. Guido reflects on the story of Danny, who as an adult told Guido of his being sexually abused by his Catholic parish priest. The incidents began when Danny was in 8th grade and attending a parish parochial school. Danny asked Guido to tell his story, "so that it might prove helpful to someone else." In particular, Guido notes the negative impact of the abuse by a priest on Danny's faith: "'No one should have to go through what I did. Tell them,' he urged me, 'what he took away from me. Not just my innocence but my faith. I'm like a spiritual orphan, betrayed by what I loved, and I feel lost and alone.'" Guido writes, "Danny's story serves as a cautionary tale and a needed tonic," citing the absence of a media event or "public crisis which occasioned or accompanied his self-disclosure," which means for Guido that it is "one of thousands that survivors might tell, each of them personal and thus different, and yet each in its own way contributing to our understanding of abuse and informing our response." Guido describes Danny's experience as mirroring that of others in regards to the offending priest: "'Father' was a revered and much loved figure, and one who had unfettered access to Danny in contexts that gave him relative license to do whatever he wanted to do. Moreover, and as we have been forced to acknowledge of late, Father was part of a clerical culture that, if it did not convey impunity, would likely have mitigated the consequences of his behavior had it become known." Regarding the role of a priest who offends, Guido writes: "Danny's abuser was not just a well-loved and respected figure in the community but a priest, an *alter Christus* ('another Christ') who should have acted *in persona Christi* ('in the person of Christ'). [Italics in original.] The betrayal therefore was twofold: It was not only Danny's body and mind that fell victim to the abuse but also his view of the sacred."

Guinn, David E. (2005). Betrayal of trust: Clergy misconduct, institutional liability, ethics and the law. Published on the World Wide Web site of Social Science Research Network. [Accessed 12/05/12: [http://papers.ssrn.com/sol3/papers.cfm?abstract\\_id=310839](http://papers.ssrn.com/sol3/papers.cfm?abstract_id=310839)]

Guinn is on the staff of the SUNY Center for International Development, Albany, New York. The context is sexual boundary violations by clergy, which he terms a betrayal of trust. He works from the assumption that "regulating clergy and related institutional misconduct is desirable." Discusses and "briefly sketches the existing approaches taken by the [U.S.A. civil] courts in litigation against clergy [sexual] misconduct" by "highlight[ing] the general thematic issues present in this litigation and the points of divergence among jurisdictions." Considers the culpability of both the offending clergy and the religious institution. Reviews the nature of professional practice, including the nature of a profession, theories of law that address professionals' fundamental legal duties or relationships, ministry as a profession, and First Amendment religious freedom as a factor in courts' reluctance to intervene in cases of clergy misconduct. Briefly reviews the First Amendment clause regarding religious freedom. Reviews 3 theories of law – clergy malpractice, breach of fiduciary duty, and negligent hiring, training, retention, or supervision – in relation to the legal factor of religious freedom as a defense against liability. Analyzes the strengths of the First Amendment defense. Concludes by presenting briefly his theoretical construct for how to regulate clergy and institutional misconduct "without creating the risks to religious freedom" as currently recognized legally. Numerous citations of legal cases; 60 endnotes.

Guth, Karen V. (2015). Doing justice to the complex legacy of John Howard Yoder: Restorative justice resources in witness and feminist ethics. *Journal of the Society of Christian Ethics*, 35(2, Fall/Winter):119-139.

Guth is an assistant professor, Department of Theology, Saint Catherine University, St. Paul, Minnesota. She reflects on the "legacy of John Howard Yoder," a deceased, prominent Mennonite theologian, which includes the influence of his theology plus the reality of his "violence against women." (The Indiana-Michigan Mennonite Conference suspended his ministerial credentials and

began a 4-year disciplinary process in 1992 for his various sexualized behaviors toward “as many as one hundred women.”) Notes that he “was ‘never formally disciplined by the broader academic and religious peers with whom he was closely affiliated,’ including the [Society of Christian Ethics].” Asks and explores a set of questions: “What are Christian ethicists responsibilities to the women Yoder violated, to Yoder’s theology, to our students, to the church, to the public, to our field? How are we to relate to this ‘traumatic past?’” Proposes restorative justice as a model for what it would “mean to ‘restore justice,’” in part because of “[i]ts emphasis on communal responses to wrongdoing [which] enables the naming of stakeholders in Yoder’s case and clarifies the role Christian ethicists may play in repairing the harm caused by Yoder’s legacy.” She calls upon witness theologians and ethicists “to connect their emphasis on ecclesiology and the church’s peaceable mission to the problem of sexual violence,” and to “respond to the harm caused by Yoder’s legacy [by] develop[ing] in their work Yoder’s own claim that feminism is integral to Christian identity. This would allow witness theologians to make good on an insight of Yoder’s theology that he himself failed to develop in his theology or honor in his life. It would also enable them to articulate more robust accounts of the church as pacifist witness, which is directly needed, given that it is precisely those witness theologians devoted to pacifism and Yoder’s legacy who have most neglected feminist theologies.” She calls upon feminist theologians and ethicists to cease ignoring Yoder, and “engage the question’s that Yoder’s legacy raises. Yoder’s case affords feminists the opportunity to expand the constructive reach of their insights, better advancing women’s flourishing in the church, academy, and wider world.” Concludes by calling for “a feminist pacifist politics.” 92 endnotes.

Gutheil, Thomas G., Bursztajn, Brodsky, Archie, & Strasburger, Larry H. (2002). Preventing “critogenic” harms: Minimizing emotional injury from civil litigation. *The Journal of Psychiatry & Law*, 28(1, March):5-18.

Gutheil, a psychiatrist, is co-director, Program in Psychiatry and the Law, Massachusetts Mental Health Center, and a professor of psychiatry, Harvard Medical School, Harvard University, Cambridge, Massachusetts. Bursztajn, a psychiatrist, is co-director, Program in Psychiatry and the Law, and a senior clinical faculty member, Harvard Medical School. Brodsky is a senior research associate, Program in Psychiatry and the Law. Strasburger, a psychiatrist, is assistant clinical professor of psychiatry, Harvard Medical School. States at the outset: “Experience in the forensic realm reveals that there has been a need for a comparable term to describe emotional harms resulting from the legal process itself – harms that are widely recognized but are commonly treated as invisible to and by the law, as though the plaintiff’s or defendant’s progress through the [civil] legal system were an emotional nullity.” Cautions that the legal process can be harmful “in achieving therapeutic goals such as resolution, tolerance, restoration of perspective, personal growth, and mature acceptance of loss. In the Program in Psychiatry and the Law, the adjective *critogenic* its corresponding noun *critogenesis* are used “to convey ‘law-caused.’” This is based on Greek roots – *crites*, judge, and *genic*, sprung from. The article demonstrates the utility of the terms “in understanding the emotional impact of civil litigation... ..critogenesis relates to *the intrinsic and often inescapable harms* caused by the litigation process itself, even when the process is working exactly as it should.” [italics in original] Identifies potential critogenic benefits: empowerment and the sense of being heard; relief from traumatic helplessness by bearing witness; making another aware of having or injured one’s self; satisfaction at overcoming another’s denial; calling attention to a problem in need of a remedy. Describes factors in the U.S.A. civil law system by which lawyers contribute to the emotional burdens of clients: 1.) attorneys not preparing clients by informing them of the costs and benefits of proceeding with a case, including emotional, which “may be particularly relevant to cases of post-traumatic stress disorder and ‘recovered memory.’” 2.) reluctance “to discuss the ‘cost’ side of the equation” lest the client lose motivation to proceed. 3.) failure to recognize that clients may perceive the legal environment as containing “disorienting novelty, occasional overt hostility, and unexpected intrusiveness.” Stating that “the legal process itself is a trauma,” they identify critogenic harms which commonly result in psychological and behavioral symptoms: 1.) Delay – the unpredictable and changing separation in time from the injury to a legal resolution. 2.) Adversarialization – a structural factor which can affect the relationship of a patient with a clinician. 3.) Splitting or elimination of ambivalence – nuance and mixed feelings are negated by forced choices which

further one's position as a litigant. 4.) Retraumatization – obligatory interviews, depositions, and court testimonies can cause “a resurgence of intrusive traumatic ideation and increased arousal.” 5.) Boundary violation – extensive personal exposure and forced public disclosure of personal information. 6.) Loss of privacy. 7.) Arrested healing. Concluding with recommendations for ways to minimize the critogenic harm, they emphasize the needs for: being aware of the litigation process as an affective experience; engaging the client, especially a clinical patient, in advance regarding the costs and benefits of the proceedings; attending to the dynamics of the litigation process. Examples cited include offenses involving “psychiatric sexual misconduct,” and sexual harassment. 27 endnotes. [While the substance does not involve sexual boundary violations in the context of faith communities, the critogenic harms described in civil proceeds are analogous to harms often experienced by survivors who participate in disciplinary proceedings conducted by faith communities.]

Gvosdev, Matushka Ellen. (1993). Sexual abuse and the Orthodox clergy. *Synergia*, 7(2, April): Unpaginated. [Posted on the World Wide Web side of Protection of the Theotokos: <http://www.pokrov.org/ocampr>]

By a doctoral candidate in pastoral theology specializing in clerical sexual abuse, Union Institute, Cincinnati, Ohio. Brief editorial. Calls for the Orthodox Church: to accept the problem of clerical misconduct, acknowledge and believe victims, and allow victims to present their cases; educate the Church, especially laity, regarding what constitutes acceptable behavior for clergy on whom there must “be clear, definitive limits and boundaries.” Identifies different forms that abuse takes, noting especially the use of the Orthodox confession to inquire about sexual fantasies, acts, and desires, and “sacramental sexual battery, wherein during the sexual abuse, degradation, and/or rape of a woman, something from sacraments, liturgy or ritual is employed.” Calls for the Church to cooperate with and understand victims.

\_\_\_\_\_. (1994). “When the unspeakable happens: Sexual abuse in God’s family.” Guidelines for clergy developed for the OCA Resource Handbook: Unpaginated. [Posted on the World Wide Web site of Protection of the Theotokos: <http://www.pokrov.org/guideline>]

Gvosdev has a Ph.D. in pastoral theology specializing in clerical sexual abuse. Defines sexual acts against women and children as committed by Orthodox Church clerics and parish volunteers as violence that arises from issues of power and control. Describes these abuses as “unethical, immoral, and spiritually as well as emotionally damaging.” Offers practical steps when abuse is suspected or reported: if victims are children or the abuse is violent, report it to civil authorities; perpetrators lie, minimize, deny, blame the victim, and need professional help; spiritual guidance for both perpetrators and victims should be done in conjunction with therapy; believe the victims; seek advocacy for victims of clerical sexual misconduct. Offers practical guidelines for priests about avoiding accusations. Encourages victims to report the facts of their situation to a trusted bishop or priest.

Haas, Louis. (1989). Boccaccio, baptismal kinship, and spiritual incest. *Renaissance and Reformation / Renaissance et Réforme*, 13 (4, Fall): 343-356.

Haas is affiliated with the University of Illinois at Urbana-Champaign in Illinois. Examines the Roman Catholic “web of religious and social obligations and honors” embodied in *baptismal kinship* as practiced in premodern Europe. Concentrates on the spiritual incest taboo that prohibited both marriage and sexual relationships between the sponsors or godparents and the godchildren’s parents, and whether medieval Florence, Italy, would have been aware of the taboo. Analyzes 2 stories in Boccaccio’s 14th century *The Decameron* which emphasize the taboo. In the Third Story for the Seventh Day, the character of Rinaldo falls in love with his neighbor’s wife, Agnessa, and becomes the godfather of her child in order to approach her without suspicion about his motives. Rinaldo then becomes a Catholic friar and uses religious rhetoric and the authority of his role to sexualize his relationship with Agnessa. Concludes: “In the context of medieval Florentine culture, these violations of sexual mores are that much worse because they violated the rules of baptismal kinship.” 44 endnotes.

Hahn, Celia Allison. (1992). The intimate church. *Action Information* [published by The Alban Institute, Inc.], 18(3, May/June):1-5.

By the editor in chief of the journal. An “exploration of this mysterious spiritual power in friendship.” Very briefly considers: gender differences and friendship; Jesus and his friends as depicted in the Gospels; friendship in a congregation; the kind of church system that makes intimacy dangerous; sustaining openness in an intimate congregation. Regarding danger factors, states: “If the pastor is isolated both by his male script and by parishioners’ exalted perceptions of his religious power, and if the ordinary church member is disempowered – by her female script, by a belief that she as a layperson has no power, and by whatever troublesome event has led her to seek counsel – they meet on dangerous ground... While the situation encourages both of them to look for intimacy in their encounter, the relationship is defined as a professional and priestly one in which intimacy is inappropriate. If the pastor-parishioner relationship is viewed on a professional helper-helpee model, it is the helper’s duty to move the helpee crisply out of that relationship into autonomy. The encounter also sets the stage for sexual attraction which, if acted upon, so blatantly violates professional and priestly ethics that the parishioner’s faith and psychological well being is likely to be seriously damaged, the pastor’s career destroyed, and the ordained ministry is generally discredited.” States that the intimate church “locates ministry in a community of equals rather than in the role of one professional...” 8 endnotes.

\_\_\_\_\_. (1992). Inhabiting our longing: A faithful response to the church’s concerns about sexual misbehavior. *Congregations: The Alban Journal*, 18(6, November/December):9-13. [Reprinted in: Hopkins, Nancy Myer. (Ed.) (1993). *Clergy Sexual Misconduct: A Systems Perspective*. Special Papers and Research Reports series, No. OD99. Bethesda, MD: The Alban Institute, Inc., unpaginated.]

By the editor of the journal. A brief call for a new approach to sexual misconduct in churches other than one that is sanctions-oriented. Suggests that church hierarchies respond to sexual misconduct out of 2 impulses: reestablish control, as manifested by issuing standards for clergy conduct, or denial, manifested as splitting off and denying the existence of our erotic nature which “requires the rejection of women who often are seen as the personification of eros. (If *he* is aroused, *she* is a temptress.) The goal is to edge sex out of the church...” Explores theme of longing for intimacy, and calls for addressing this as an important spiritual issue in the church as a new preventive strategy.

Hall, Gary R. (2003). From heresy to sex, experience to principle: The emerging theology of Title IV. *Anglican Theological Review*, 85(1, Winter):103-117.

Hall is rector, Church of the Redeemer, Bryn Mawr, Pennsylvania, and a former sexual misconduct officer, Episcopal diocese of Los Angeles, California. An essay that addresses: “How do we make sense – or, perhaps more accurately, what truth do we make – of the revolution that took place in the Episcopal Church in the 1990s regarding sexual misconduct by clergy?” Argues that there has been “an evolving theology of sexual misconduct in our church independent of all the ideologies to which we have often resorted to explain or understand it.” His position is that the Episcopal definition of clerical misconduct has shifted from a more doctrinally-based one “to a point in history where we define a cleric’s malfeasance more with reference to what he or she does in relation to others... at this moment in history clerical sexual misconduct is sexual and fiduciary misconduct. We define it, in practice, in relation to the treatment of human beings and resources.” Argues that the theory of clergy sexual misconduct as power and imbalance as expressed by Marie Fortune is a “thin idea... [that] doesn’t describe anything that goes on in a concrete situation between people in a community.” Reflects on major changes to Title IV of the Episcopal canons in 1994, 1997, and 2001 regarding responding to complaints of sexual abuse by clergy in ways that have “achieved a proper balance which protects the complainant, the accused, and the community alike.” Notes: “The church has yet to engage, in its canons, the question of sexual misconduct by lay ministers of the church, but many dioceses and the diocese of Los Angeles, in particular, have done extensive revisions of their policies to make the baptized as accountable as the ordained.” Identifies 2 aspects that are the most difficult as “the role of the congregation in the whole process... [and] the way clergy might be restored, after discipline, to active ministry.” In regard to the first, notes that Title IV “mandates nothing about the rights or responsibilities of the

congregation involved” and that it “does not mandate any follow-up work or procedures with the parish, and so the effectiveness of our work with congregations will necessarily vary from diocese to diocese.” In regard to the second, notes that: “The canons are also silent on the question of a restoration process.” Suggests that this “may be best for the canons to leave this to the dioceses” since it is a procedural and not a judicial matter. The concluding section suggests 3 preliminary ways to understand the Church’s experience: 1.) the pragmatic, rather than the ideological tradition within Anglicanism, e.g., human solidarity as a value and the functional nature of ordination which lends itself to a structure of accountability; 2.) applying a theology of baptism as the fundamental warrant for ministry in order to achieve a less hierarchical view of ordination; 3.) applying a theology of baptism to cases of sexual misconduct in order to increase “both the corporate nature of the church and the mutual accountability we have to one another in Christ through baptism” rather than “placing guilt and responsibility solely on the cleric in these situations...” Some footnotes.

Hall, Ryan, C. W., & Hall, Richard C. W. (2007). A profile of pedophilia: Definition, characteristics of offenders, recidivism, treatment outcomes, and forensic issues. *Mayo Clinic Proceedings*, 82(4, April):457-471.

Ryan C. W. Hall is with the Department of Psychiatry and Behavioral Sciences, The Johns Hopkins Hospital, Baltimore, Maryland. Richard C. W. Hall is in Lake Mary, Florida. Prompted by increased interest, awareness, and concern in the medical community and public regarding pedophilia, they present an overview regarding its clinical definition, characteristics of offenders, frequency and course, treatment for offenders and abused children, recidivism rates, mandatory reporting issues, and problems with research studies. Describing effects of sexual abuse on children, they report that “the greatest psychological damage occurs when the abuse occurs from father figures (close neighbors, priests or ministers, coaches) or involves force and/or genital contact.” Report from their clinical experience with “10 adult men who were molested by a priest or minister” and note victims’ initial and later reactions, and clinical features. 116 references.

Halsey, Peggy. (2001, March). What if the abuser is one of us? A model for congregational response. [Accessed 03/17/07 at the World Wide Web site of the Evangelical Lutheran Church in America: <http://www.elca.org/legal/faq/misconductResponse>]

By a national staff member, United Methodist Church. Written to “be a helpful theologically based tool for United Methodist congregations that face the challenge of how to show Christian hospitality to perpetrators of serious sexual abuse...” Considers psychological and social factors for churches to consider. Emphasizes “the necessity to focus on behaviors and not on character [of a convicted sex offender who seeks to participate in a congregation]” and notes the need to preserve the church as a safe place for members who have been abused, “whether by family members or acquaintances or strangers.” States: “The presence of a convicted sex offender in the church community is an exceptional circumstance, and warrants measures that are unusual in a place we treasure in part for its openness and welcome.” Citing secrecy as dangerous, advocates for a “carefully constructed and openly negotiated covenant between the offender and the church community [as having] the best chance of achieving a ‘win-win’ solution...” Identifies elements of a congregation response as: education and awareness, child sexual abuse prevention policies and procedures, specific procedures for situations where the perpetrator is present, and care and healing for the congregation. Offers practical, concrete guidelines with specific language.

\_\_\_\_\_. (2006). A delicate balance: Making churches safe and welcoming. *Response* [published by United Methodist Women], (October):14-15.

Halsey is the retired executive secretary, Office of Ministries with Women, Children and Families, United Methodist General Board of Global Ministries, New York, New York. Very brief magazine-style article. Begins with 2 anecdotes from her work which illustrate an issue which those “who worked in [The United Methodist Church (UMC)] and ecumenically” to reduce the risk of child abuse in church programs and facilities...did not adequately deal with...: the presence of registered child sex offenders in congregations.” States that these anecdotes “underline the dilemma churches face when two deeply held values appear to conflict: that of

protecting the vulnerable, particularly children, and that of offering the church's hospitality and ministry to all. Both are sacred duties of Christian communities." Cites a 2004 UMC General Conference resolution, #355, Church Participation by a Registered Child Sex Offender, and its facts "that should be taken into consideration by local churches," including "that without excessive professional treatment, child sexual offenders will re-offend." States without qualification: "A registered child sex offender who seeks to be part of a church community should expect to have conditions placed upon his or her participation. Offenders who have been in treatment and are committed to living lives free of further abuse know that to accomplish that goal, they must structure a life that includes ongoing treatment, accountability mechanisms, and lack of access to or interaction with children." Calls for local churches to discuss and plan in advance "of a convicted offender returning to or joining the church." Cites the 2004 resolution's commendation of action steps, which include: 1.) "Develop a carefully constructed and openly negotiated covenant between the offender and the church community," including 5 specific topics; 2.) "Assure that the covenant is maintained by having it written and signed by the convicted offender, the pastor(s) and the chair of the church council. Monitoring of the covenant should be undertaken as a serious and permanent responsibility of the church council or one of its committees." Calls for openness and transparency regarding a covenant's terms and monitoring, including awareness "particularly [by] parents and the convicted offender's parole officer."

Halsmith, Margaret. (2002). Towards healing: What can mediation offer abused child migrant men? *ADR Bulletin: The Monthly Newsletter of Alternative Dispute Resolution*, 5(4):49-54. [Accessed 04/08/11: <http://epublications.bond.edu.au/cgi/viewcontent.cgi?article=1194&context=adr&sei-redir=1#search=%22%22halsmith%22+%22towards+healing%22+%22adr+bulletin%22%22>]

Halsmith is a principal mediator and manager, Relationships Australia (Western Australia), a private mediator, teaches dispute resolution, Faculty of Business and Public Management, Edith Cowan University, Australia, and mediates for the Professional Standards Resource Group, Perth, Australia, which "put[s] into practice" Towards Healing: Principles and Procedures in Responding to Complaints of Abuse against Personnel of the Catholic Church of Australia (2001), "a document that focuses on the procedures for addressing matters of sexual, physical and emotional abuse in the [Roman] Catholic Church" in relation to children brought to Australia from countries later in the United Kingdom and who were raised in government-funded, Church-operated institutions. A response to: Altobelli, Tom. (2002), this bibliography this section. "I shall confine my comments... to a specific group of male clients who were child migrants from the UK to Australia in the 1950s and who were raised by the Christian Brothers at Bindoon, Castledare, Contarf and Tardun in WA." Addresses 4 broad principles: promoting services accurately, maintaining confidentiality and privacy, ensuring appropriate outcomes, and ensuring effective participation by parties. Her conclusions are nuanced and varied. 12 endnotes.

Hamilton, Marci A. (2006). What the clergy abuse crisis has taught us. *America* [a Jesuit publication], 195(8, September 25):17-20.

Hamilton is a professor, Benjamin N. Cardozo School of Law, Yeshiva University, New York, New York. Magazine-style article. Discusses lessons to be learned from the "tragedy" of the "[Roman] Catholic Church's struggle with sexual abuse of children by members of its clergy... the lesson is for the entire country, not just the church." States that "[t]wo forces worked together to increase the problem: (1) the [C]hurch shuttled abusing priests among parishes and dioceses with no notice to families and the laity; and (2) the victims of abuse were incapable of coming forward until they had reached a psychologically safe place, often well into adulthood." Places these in the context of national statistics regarding incidents of child sexual abuse being reported to secular authorities (less than 20%). States: "As a society, we have plainly failed to offer adequate refuge or justice for these most vulnerable victims." Cites the problem of limited reporting as connected to the "psychological reality that the vast majority [of survivors] could not come forward soon enough" due to the criminal and civil statutes of limitations in U.S.A. states. "Consequently, the laws weighed heavily in favor of the perpetrators and against the child victims." Calls for the public policy reforms of abolishing the statute of limitations "without reference to [the Roman Catholic] or any other church, or to any particular secular organization."



Acknowledging that abolition “is helpful only for recent or future victims,” calls for passage of “‘window’ legislation,” as was passed in California, to allow “victims from the past to sue those who caused them harm. It is straightforward and simple justice.” Notes that California’s attempt to create ‘window’ legislation for criminal prosecution of sexual offenders of minors was declared unconstitutional by the U.S.A. Supreme Court. Very briefly reviews and rebuts arguments against the proposed reforms. Cites the example of the Catholic Church’s state conference in Colorado and its lobbying efforts to prevent such legislative reform in that state. Concludes: “Silence [by religious people about the need for these legislative reforms] perpetuates a system that favors abusers and their enablers over abused children.” Emphasizes that amending the statutes of legislations is to be applicable to all institutions, not just the Catholic Church. Lacks references.

\_\_\_\_\_. (2017). [Commentary] The barriers to a national inquiry into child sexual abuse in the United States. [From a theme issue.] *Child Abuse & Neglect: The International Journal*, 74, (December):107-110.

Hamilton is a Resident Senior Fellow, program for research on religion, Robert A. Fox Leadership Program, University of Pennsylvania, Philadelphia, Pennsylvania, and is the chief executive officer and academic director, CHILD USA, Philadelphia, Pennsylvania. [According to its World Wide Web site, accessed 05/04/18, Child USA “conducts evidence-based legal, medical, and social science research to identify laws and policies affecting child protection.”]. Her very brief essay on child sexual abuse (CSA) which occurs within the context of institutions, specifically religious ones, begins with the contributions of the Australia government’s Royal Commission into Institutional Responses to Child Sexual Abuse, which issued its reports in 2017. Beyond deference to adult interests at the exclusion of children’s interests, and institutional self-interests, identifies “additional barriers to the full investigation [in the U.S.A.] of child sexual abuse in the institutional context.” 2 paragraphs note the structural factor of 2 legal jurisdictions, federal and states, and that while some states have responded “to the child sexual abuse crisis,” e.g., revising criminal and civil statutes of limitations, “the Office of the President and Congress has not addressed clergy sexual abuse in any public forum.” The 2nd factor at the federal level, discussed in 6 paragraphs, is political. States that the “fear of shaming religious organizations has been a major barrier in acknowledging the full story about institution-based [CSA] in the United States.” 34 references. [For a context to the article, see this bibliography, this section: Wright, Katie, Swain, Shurlee, & McPhillips, Kathleen. (2017). The Australian Royal Commission into Institutional Responses to Child Sexual Abuse. [from a theme issue] *Child Abuse & Neglect: The International Journal*, 74(December):1-9. “The article outlines the background and key features of the [Australian] Royal Commission [into Institutional Responses to Child Sexual Abuse],” and it also serves as an introduction to the succeeding articles in the theme issue.]

Hamilton-Pennell, Christine. (1987). Pastoral sexual abuse: One congregation’s ordeal. *Daughters of Sarah*, 13(4, July/August):20-24.

By the executive director, Colorado Library Association, and a sexual abuse survivor. Presents an account of a congregation realizing and confronting its sexually abusive pastor, and the resultant multiple outcomes. Relies upon Marie Fortune’s work for a conceptual framework. [For another perspective on this same congregation, see the later work by Larry Kent Graham, this bibliography, Section I and Section IIa.]

Hamman, Jaco J. (2012). Revisiting forgiveness as a pastoral theological “problem.” *Pastoral Psychology*, 61(4, August):435-450.

Hamman is affiliated with Western Theological Seminary, Holland, Michigan. An essay that examines “forgiveness [as] a challenging practice of the Christian life,” in general, and in the context of “intimate violence,” in particular, and specifically as it occurs in “congregations and other Gospel communities.” Focuses on abuse by male partners/spouses who abuse female partners/spouses. Also alludes to sexual boundary violations by “clergy who abused their power and trust within a Gospel community and where justice never received a voice.” Describes “the work of forgiveness as complex and dynamic,” in contrast to “a warped understanding of forgiveness” that omits accountability and culpability, and repeats the victim’s abusive experience.

States: “Whether in relational, familial, or ecclesiastical contexts, the work of forgiveness often takes place within cultures of silence, systems where relational health is rarely discerned or empowered, where communication skills lack, and where the work of forgiveness is poorly modeled.” Synthesizes elements from a variety of types of sources, including research, the ethical approach of Marie Fortune, pastoral theology, psychology, and literary scholarship. Does not define the criteria for inclusion in the synthesis. Uses as a case study a published account of a pastor who “inflicted physical, psychological, and sexual torture” on his wife. The case study organizes 8 reasons for “why forgiveness is a pastoral theological ‘problem.’” Elements include: forgiveness is “a complex, spiritual, emotional, relational, and cognitive process”; it is an intra- and interpersonal phenomenon; it has forensic, therapeutic, and redemptive components; it attends to justice; it is a process of discovery more than an accomplishment; it is interdisciplinary in nature. The perspective is that of pastoral care, “an act of reclamation and humanization as it creates space for a new humanity to arrive as *imago Dei*.” 34 references.

Hammar, Richard R. (1991). Sexual molestation of children by church workers. *Ministry* [International Journal of the Seventh-day Adventist Ministerial Association], 64(1, January):12-17. [Reprinted from: *Church Law & Tax Report: A Review of Legal and Tax Developments Affecting Ministers and Churches*, (July/August), 1989.]

For a description, see this bibliography, Section II.d.: Hammar, Richard R. (1989).]

\_\_\_\_\_. (2000). Your nine greatest legal risks: How to protect your church in age of litigation. *Leadership: A Practical Journal for Church Leaders*, 21(2, Spring):88-92.

Hammar is editor, *Church Law & Tax Report*, and is general counsel, Assemblies of God. Based on his annual church litigation survey over the last 5 years, states at the outset: “Churches face an increasingly litigious and regulated environment.” The increase in churches that reported being sued in the previous year went from 1% of respondents in 1996 to 2% in 1997 and 1998 to 3% in 1999. States that in 1999, “7 percent of churches having attendance of 1,000 or more at their principal weekly worship service were sued.” Very briefly reviews “nine of the most significant legal risks facing churches and church leaders today” which include: negligent selection of church workers, paid and volunteer, particularly those who work with minors; negligent retention of church staff “after receiving information indicating that they posed a risk of harm to others;” negligent supervision of church staff and activities, particularly regarding contexts involving minors; and, failure to report child abuse. Lacks references. [See following entry for a sidebar.]

\_\_\_\_\_. (2000). Know your recruits. *Leadership: A Practical Journal for Church Leaders*, 21(2, Spring):90.

Sidebar article to the previous entry. Calls for implementing 6 rules before “you put to work a church employee or volunteer”: require written application forms; contact every reference; do criminal records checks; conduct interviews with candidates; use the 6-month rule; limit ‘second chances.’ Each is accompanied by a very brief descriptive paragraph.

\_\_\_\_\_. (2003). Law and disorder. *Christianity Today*, 47(5, May):48-50.

From an interview by Timothy C. Morgan, the magazine’s deputy managing editor. Among the topics very briefly addressed: importance of church leaders being familiar with state child-abuse reporting laws; necessity of church leaders screening volunteer youth workers; criminal record checks; liability, negligence, and exercising reasonable care; child abuse prevention steps; reducing liability risk by training lay leadership; limits of liability insurance; risk-management audit; electronic privacy laws and church staff’s computer files.

\_\_\_\_\_. (2008). Ask Richard: A teenage boy wants to continue to attend our church even though he’s a child molester. [Originally published in *Church Law & Tax Report: A Review of Legal and Tax Developments Affecting Ministers and Churches*, (2008), 22(2, March/April). Accessed 05/12/08 at the World Wide Web site of *Your Church* magazine: [http://www.christianitytoday.com/churchlawtax/articles/ask\\_080404](http://www.christianitytoday.com/churchlawtax/articles/ask_080404)]

Makes 7 observations: 1.) “Allowing a known child molester to have unrestricted access to your church property and church activities exposes the church to an extraordinary risk of liability.” 2.) “...a jury would be incredulous that the church took no steps to protect minors in such a case.” 3.) “...if a jury concludes that the church was reckless in not adequately supervising or restricting the offender, it may assess punitive damages.” 4.) “...if a jury concludes that the church was not merely negligent, but grossly negligent, in supervising or retaining the offender, then the members of the church board may be exposed to personal liability.” 5.) “...it is always a good idea to check with other charities in your community regarding the practice in similar circumstances.” 6.) “...in similar cases some churches have allowed the offender to attend church services and activities, but only in the presence of a parent or other designated person.” 7.) “[extending mercy] should not be an excuse for allowing the offender to have unrestricted access to church property.”

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\_\_\_\_\_. (2009). Untangling the web: Key tax and legal issues for churches with an online presence. *Church Finance Today*, 17(8, August):1, 3-5.

Hammar is senior editor on the monthly publication. “Many churches have their own website on the internet, and for good reason... But few church leaders are aware that there are several legal and tax issues associated with the use of church websites, and unfamiliarity with these issues can result in unexpected liability.” Of 5 issues reviewed, the last concerns “pedophiles.” States: “A church may expose minors to risk by displaying images of them with personally identifiable information on the church’s website. This information may be globally circulated among the pedophile community and may allow child molesters to solicit and seduce these children.” Advises 2 precautions: 1.) do not disclose identifiable information about a minor on a church website which would allow a person to initiate contact; 2.) personally identifiable information about a minor is disclosed only with written permission of parents.

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\_\_\_\_\_. (2018). Creating sexual harassment policies for church workplaces. *Church Law & Tax Report: A Review of Legal and Tax Developments Affecting Ministers and Churches* 32(2, March/April): 1, 3-12.

“This article will assist church leaders in understanding the relevance of sexual harassment to church staff, by focusing on the following issues: 1. What is sexual harassment? 2. How common is it? 3. Employer liability for sexual harassment committed by employees and nonemployees. 4. The importance of sexual harassment policy. 5. Examples illustrating sexual harassment. 6. Case studies addressing sexual harassment in churches.” The description of #3 includes examples in the context of a church. The discussion of issue #5 includes 7 examples in the context of a church. The discussion of issue #6 consists of 16 state and federal cases which involve churches, a denominational human service agency, a charity, a church-operated school, a regional church agency, and a denominational agency, among others.

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\_\_\_\_\_. (2018). [Special Section: Protecting Children & Youth] Are criminal background checks legally required for youth ministry workers? A historic recent case helps answer this question. *Church Law & Tax Report: A Review of Legal and Tax Developments Affecting Ministers and Churches* 32(2, March/April):15-16, 18-20, 22-23.

“In a development of immense importance to church leaders, a California appellate court ruled that a youth-serving charity, a soccer organization, had a legal duty to perform criminal background checks on employees and volunteers, and could be liable for the sexual molestation of minors by unscreened workers... The court’s ruling is historic because it represents the first reported case in which a court unequivocally reached this conclusion. As a result, the decision merits careful study by church leaders.” The case and ruling are described in detail. The last section, ‘Relevance to church leaders,’ begins by noting that while the ruling does not apply to jurisdictions beyond the court’s, there are 6 “aspects to the court’s decision that are instructive for all churches.” 1.) The relationship between a minor and a youth-serving organization creates a basis for civil action for negligence. 2.) A program or activity involving minors entails a risk of a person who is a pedophile committing sexual molestation of minors. 3.) Regarding risk management: “Church leaders should view criminal background checks on all persons, both

employees and volunteers, who work with minors, as a best practice.” 4.) Criminal background checks are a part of pre-cautionary measures in a risk management strategy, which are outlined. 5.) Self-reporting about prior convictions on applications was considered “of little if any value” by the court. 6.) The court did not find that the youth-serving agency had a responsibility to educate the children and their parents about sex abuse.

\_\_\_\_\_. (2018). Congress enacts new requirements for child abuse prevention: Eight provisions to protect children from sexual molestation that are relevant to churches. *Church Law & Tax Report: A Review of Legal and Tax Developments Affecting Ministers and Churches*, 32(4, July/August):19-20, 22-23, 25-26.

The catalyst is passage in 2018 by the Congress of the U.S.A. of “the Protecting Young Victims from Sexual Abuse and Safe Sport Authorization Act of 2017.” Begins by describing 8 provisions in the Act “designed to reduce the risk of sexual molestation of minors in amateur sports.” The next section, ‘Relevance to churches,’ states: “While many churches will not be directly affected by the Act, every church will be indirectly affected by the ‘best practices’ and ‘standards of care’ embodied in the Act. The Act will be relevant in assisting church leaders in establishing or updating their own child protection and abuse reporting procedures.” Analyzes as the Act as “provid[ing] church leaders with helpful guidance in drafting their own child abuse policies,” and as “provid[ing] a benchmark or standard that churches can follow to help defend against child abuse claims alleging negligence in the selection and supervision of workers.” Describes 7 ways the Act “can inform and guide church policy and reporting procedures.” 1. *Public revulsion*: Advises church leaders to keep “the universal public abhorrence at child abuse and any attempt by charitable organizations to ‘cover up’ or not vigorously pursue allegations of abuse” when selecting and supervising youth workers, and when decided “whether to report child abuse to civil authorities.” 2. *Importance of prompt reporting of child abuse*. “The lesson for church leaders is the importance of compliance with child abuse reporting laws... Even if the clergy-penitent privilege applies in the context of child abuse reporting, it is by no means clear that the privilege will be a defense to failure to report...” 3. *Civil remedies for personal injuries*. “Exposing mandatory reporters to civil liability and potentially significant jury verdicts, for failure to report abuse is perhaps the most potent means of compelling them to report.” Accompanied by 2 civil case studies. 4. *Criminal liability for failing to comply with mandatory reporting requirements*. Accompanied by 3 criminal case studies. “Persons who are legally required to report child abuse are subject to criminal prosecution for failure to do so.” 5. *Statutes of limitation*. “The Act continues the national trend of extending statutes of limitation for civil lawsuits by victims of child sexual abuse... [Most U.S.A. states which have extended their statutes of limitations have recognized] a ‘discovery rule’ suspending or ‘tolling’ the statute of limitations until victims of childhood abuse ‘discover’ that their emotional or psychological injuries were caused by the abuse regardless of when it occurred.” 6. *Training*. The Act’s provision “that all covered individuals and professions” receive periodic training “in the obligation to report, as well as in the identification of abused and neglected children” is “a good idea and best practice [for churches] which likely will be followed by many states.” 7. *Policies*. Summarizes 3 policies which the Act requires to be developed and implemented: “report[ing] facts that give reason to suspect child abuse, including sexual abuse...”; procedures to avoid 1:1 situations between an adult and a minor which are not “observable or interruptible by another adult”; “oversight procedures, including regular and random audits... conducted by subject matter experts unaffiliated with [the local entity]... and that consistent training is offered and given to all members regarding prevention of sexual abuse.” Hammar calls these “excellent policies and ‘best practices’ for churches to follow.” [See also the accompanying sidebar: Hammar, Richard R. (2018). What pastors should do after learning about an allegation of child abuse. *Church Law & Tax Report: A Review of Legal and Tax Developments Affecting Ministers and Churches*, 32(4, July/August):19. For “[c]lergy who learn of allegations of child abuse,” he briefly lists 10 questions and actions steps to be discussed with a local attorney. Includes very brief commentary.

\_\_\_\_\_. (2018). Five lessons from the Pennsylvania grand jury report: How church leaders should respond as public revulsion for child-abuse scandals grows. *Church Law & Tax Report: A Review of Legal and Tax Developments Affecting Ministers and Churches*, 32(6, November/December):9-13.

Presents his review of, and commentary on, the 2018 report of the grand jury convened by the Attorney General of Pennsylvania to investigate 6 of the 8 Roman Catholic Church dioceses in Pennsylvania regarding allegations of sexual abuse by priests, failures of Church officials to make mandatory reports of child abuse, and obstruction of justice by both Church officials and non-Church officials. Based on Church records, states that “at least 1,000 children were victims,” and more than 300 people were identified as having “‘committed criminal and morally reprehensible conduct.’” States: “At the grand jury’s request, the Federal Bureau of Investigation agreed to assign members of its National Center for the Analysis of Violent Crime to review a significant portion of the evidence received by the grand jury... The FBI agents identified seven factors that arose repeatedly in the diocesan response to child abuse complaints... 1. Use of euphemisms. [E.g., “mischaracterizations of assaults and misleading designations for the removal of a priest for a complaint of child sexual abuse.”] 2. Deficient or biased diocesan investigations. [E.g., “untrained clergy or teachers who were given authority to make credibility determinations about fellow clergy members.”] 3. Treatment provider bias. [E.g., “...use of church-run psychological facilities that regularly relied upon the ‘self-reports’ of the offenders, who typically down-played or denied their criminal conduct. There was failure to provide contrary information supplied by victims.”] 4. Lack of public disclosure. [E.g., “...failure to disclose criminal sexual conduct to parishioners – information that the community needed to protect children.”] 5. Financial support. [E.g., “...leaving abusers with the resources to locate, groom, and assault more children.”] 6. Transfer rather than removal. [E.g., “...the regular, systemic, and institutionalized practice of reassigning a priest to a new location – rather than removing him from ministry – after complaints of child sexual abuse.”] 7. Insufficient reports to law enforcement. [E.g., “There were refusals to make any reports to law enforcement, there were efforts to significantly delay reports, and when reports were made, they were stripped down.”] Summarizes 4 recommendations the grand jury made regarding Pennsylvania laws: remove criminal statute of limitations, create a “‘civil window’” in which survivors may sue for damages, improve the law for mandating reporting, and prohibit non-disclosure agreements in criminal investigations. Presents his identification of 5 lessons for church leaders: 1. Keeping in mind the deepening public revulsion for acts of child sexual abuse by clergy. 2. The importance of understanding the clinical definition of *pedophilia*. 3. 9 steps to mitigate risk management. 4. Avoiding the practices identified in the FBI’s 7 factors. 5. The importance of compliance with child abuse reporting laws, and in states where clergy are not mandated reporters, or exempt due to clergy-penitent privilege laws, consideration of a “duty to protect innocent children [which] transcends any other interest...”

\_\_\_\_\_. (2019). Minimizing the risks of child molestation in churches: How this new 11-step plan can protect the most vulnerable. *Church Law & Tax Report: A Review of Legal and Tax Developments Affecting Ministers and Churches* 33(1, January/February):13-16.

Following a Massachusetts civil court ruling and “other recent precedents, developments, and key insights related to public revulsion of child abuse, presents his expanded checklist, “a new 11-step set of precautions to manage the risk of child sexual abuse in churches.” Begins by reviewing the 2018 Massachusetts case ruling in which a Roman Catholic diocese “was not liable on the basis of negligent hiring or breach of a fiduciary duty for a priest’s molestation of two young boys, but could be liable on the basis of negligent retention and supervision.” Next, notes 3 developments which increased “public revulsion at stories of child abuse in churches and other charities [which] has reach a new and increasingly palpable level...”: the 2018 grand jury report in Pennsylvania into the investigation of 6 Roman Catholic dioceses in the state; the \$28.5 million settlement in 2018 by the Catholic diocese of Brooklyn, Brooklyn, New York, with 4 adult males who were sexually abused by a priest in a parochial school; the federal Protecting Young Victims from Sexual Abuse Act of 2017 which was passed by Congress following public revelations of decades of sexual abuse of athletes who were minors in national training programs. The last section briefly describes the 11 steps: 1. Interview applications for paid and volunteer positions. 2. Applicants complete a written form. 3. The applicant provides references who are from institutions, and the

references are contacted. 4. People new to the church who want to volunteer for a position involving custody or supervision of minors are deferred for 6 months. 5. Using as a benchmark the policies of youth-serving agencies, e.g., local affiliates of a national organization, and particularly the local public school district, the church's policies are compared for alignment, which demonstrates the church's "procedures are reasonable and not negligent." 6. The policies are periodically reviewed by legal counsel. 7. A 2-adult policy prohibits children from being alone with an unrelated adult. 8. Criminal background checks – sex offender registries and criminal files – are conducted for employees and volunteers. 9. Child abuse, known and suspected, is promptly reported. 10. High risk behaviors are promptly addressed and halted. 11. Conduct periodic training in the identification of abused and neglected children, and the obligation to report.

Hammar, Richard R., & Branaugh, Matthew. (2018). [Special Section: Protecting Children & Youth] Child abuse reporting laws: 21 facts church leaders should know. How state laws define who must report actual or suspected abuse, when a report must be made, and how. *Church Law & Tax Report: A Review of Legal and Tax Developments Affecting Ministers and Churches* 32(2, March/April): 24-26, 28.

Hammar, a lawyer and certified public accountant, is the senior editor of the journal. Branaugh is editor of *Church Law & Tax Report*. They briefly present "21 facts that ministers and other church leaders should know about child abuse reporting" as defined in the varying, nuanced laws of the U.S.A. states.

Han, Hye Hyun. (2020). The body as the space in which power operates: Sexual violence of clergymen in the Korean church. *Review & Expositor*, 117(2, May):222-234.

Han is a "Ph.D. student majoring in Christian spirituality at the Graduation Theological Union, Berkeley," California, and "an ordained minister of the Korean Methodist Church." The introduction notes that after the beginning of the #MeToo movement in the Republic of Korea, allegations emerged of rapes by male priests and pastors. States that in a report "on sexual assault crimes by professionals in 2010-2016, 681 [13%] of the total 5,261 crimes were committed by religious leaders." Han presents 3 explanations for the reluctance of victims of offenders in church contexts to report their experiences: "the absolute authority of the pastor in the Korean congregation; the coerced silence of the victims; and the imbalance of power between abuser and victim." Regarding the absolute authority of the pastor, describes 4 contributing factors: "their religious knowledge; strong patriarchy based on Korean Confucianism; the maleness of God and Jesus; and the enablers of abusers." Regarding the coerced silence of female victims, describes 3 factors: "overlapping imposition of the negative image of Eve onto the victim as the allurer; sexual objectification of Korean women based on the nation's continuing wars; and the shame culture in Korea." Regarding the power imbalance between male pastors and female victims, briefly describes the formation of the dependent relationship, i.e., "sexual grooming," which often occurs "during the process of counseling." States: "I ultimately argue that we should understand and address clergymen's sexual abuse from the female's perspective because of the power dynamics and the androcentric views in Korean churches." The conclusion section cites the fault of "the church that commands its members to trust their pastor as a substitute for God and vests absolute authority in that pastor." Also cites as a sin the "patriarchal culture in Korea that mutes the voices of victims and traps them under the label of shame." 59 footnotes.

Hands, Donald R. (1991). The role of shame in clergy sexual misconduct: Toward liberation from shamed sexuality. *Action Information* [published by The Alban Institute, Inc.], 17(3, May/June):10-13. [Reprinted in: Hopkins, Nancy Myer. (Ed.) (1993). *Clergy Sexual Misconduct: A Systems Perspective*. Special Papers and Research Reports series, No. OD99. Bethesda, MD: The Alban Institute, Inc., unpaginated.]

Hands is a clinical psychologist with the State of Wisconsin Department of Corrections and an Episcopal priest. Based on experience of treating clergy, offers a psychological framework for understanding the sexuality of those who commit sexual misconduct. Begins with shame and continues to examine repression, suppression, gratification, sublimation, and integration, the last based on the work of Harry Stack Sullivan. Published by the Alban Institute.

Hanley, Angela. (2010). A tale of two contexts. *Doctrine and Life*, 60(May/June):17-24.

Hanley “is a theologian and writer,” and regional coordinator, The Priory Institute Distance Education Programme in Theology, Dublin, Ireland. Assesses the pastoral letter of Pope Benedict XVI to the Roman Catholics of Ireland. Bases her analysis on the context of the Pope and that of Ireland since “the clerical sexual abuse of children” and “the cover-up by bishops and religious leaders that allowed it to continue” became common knowledge. Focuses on 5 concrete proposals in the letter, critiquing them in light of the Irish context, which includes 3 formal inquiries’ reports. States: “This banal and formulaic pastoral letter and appended prayer could not have been written if the *Ferns*, *Ryan* and *Murphy* reports were read and internalised by Pope Benedict XVI.” Concludes that the “only way possible for a renewed Church is for the leaders – pope and bishops” to perform 3 tasks: “Admit that systematic sexual and physical abuse of children is endemic in the Church... Accept the abject failure of the leadership, bishops and popes to deal with it, and also accept their role in the destruction of lives that resulted from this failure. Adjust to the new reality that the pope and his curia have no monopoly on truth or justice, and certainly not on God.” 4 footnotes.

Hannem, Stacey. (2013). Experiences in reconciling risk management and restorative justice: How Circles of Support and Accountability work restoratively in the risk society. *International Journal of Offender Therapy and Comparative Criminology*, 57(3, March):269-288. [Published online by the journal in 2011; the print edition was published in 2013.]

Hannem is with Wilfrid Laurer University, Brantford Campus, Brantford, Ontario, Canada. States at the outset: “Circles of Support and Accountability (COSA) was created in 1994 by members of the Mennonite Central Committee of southern Ontario [province], Canada, as a community-based initiative to deal with the release of high-risk sex offenders from prison at warrant expiry... This article provides a critical theoretical analysis of the philosophical and social roots of the COSA initiative from the perspective of an ‘insider’ to the program and is the culmination of [her] 10 years of involvement with COSA in Canada as a researcher, a volunteer, and an organiser. My perspective is informed by my ethnographic immersion in the COSA model...” She calls the COSA model “a fascinating hybrid of restorative and community protection practices...” Topics include: overview of the COSA model as it operates in Ontario Province, Canada; *restorative justice* roots of COSA, noting that “COSA does not directly address the issue of making redress to victims of sexual violence...”; COSA as a risk management program, noting that “the mandate of the program recognises that individuals who have held to warrant expiry are among the most potentially dangerous in Canada, in terms of likelihood of recidivism.”; how COSA operates to restore to the community the individuals who have been released, while consciously emphasizing to the public its “instrumental function of community protection.”; balancing risk management and restoration; the international adoption of COSA as a restorative practice. Regarding restoration, states: “Some circles have advocated to allow core members [i.e., the individual who has been released] to be included in church congregations, sometimes having to negotiate with parole officers over the legal restrictions that many core members have against being ‘in a place where children are likely to be present’ and making significant commitments to accompany him to religious services and community events.” Regarding the motivation of 22 volunteers whom she interviewed, she reports 20 “mentioned the importance of restorative justice motivating their participation; the majority of these (18) also cited their religious beliefs.” Concludes that the COSA “model is a precarious balance of reintegrative and risk management concerns that must be maintained with the utmost care; a balance achieved is a worthwhile thing indeed.” 54 references. [While the context of sexual boundary violations in faith communities is not addressed, the article is included in this bibliography because COSA and *restorative justice* models have appealed to a number of faith communities who seek to integrate people who have offended sexually.]

Hannem, Stacey, & Petrunik, Michael. (2007). Circles of Support and Accountability: A community justice initiative for the reintegration of high risk sex offenders. *Contemporary Justice Review*, 10(2, June):153-171.

Hannem is with the Department of Sociology and Anthropology, Carleton University, Ottawa, Ontario, Canada. Petrunik with the Department of Criminology, University of Ottawa, Ottawa,

Ontario, Canada. They examine the model of Circles of Support and Accountability (COSA) which originated in Canada as a “community justice initiative... that aims to help high-risk sex offenders (HRSOs) newly released from prison to integrate into the community without reoffending and to have a healthy, pro-social lifestyle.” Both authors have participated as COSA volunteers. The initial section describes “the socio-political context in which the COSA initiative emerged,” analyzes its operation as a model of an offender reintegration process, and “shows how COSA balances its twin but sometimes competing objectives” regarding community safety and HRSO development. The emergence in 1994 is identified as originating with “several Ontario [Province] community chaplains who were advocates of RJ [restorative justice], and familiar with many criminal justice and mental health system breakdowns [in a particularly high profile case]...” A Mennonite church volunteer model, which had been used to help former psychiatric patient to reintegrate into the community, was adapted for the HRSO context. The structure and functioning of the Ontario COSA is described. 14 conditions for an offender reintegration process are applied to the COSA. The authors suggest 3 new conditions to utilize. The conclusion states: “While COSA does try to balance the objectives of offender reintegration and risk management, the former has little attraction for the general public and politicians alike. Although idealistic students and members of faith communities who believe in individual redemption and social justice are a source of willing volunteers, the role of COSA in risk management is the key that continues to allow the circles to receive support, not only from RJ advocates but also from criminal justice and mental health agencies and the wider community.”

44 references. [While the context of sexual boundary violations in faith communities is not addressed, the article is included in this bibliography because COSA and *restorative justice* models have appealed to a number of faith communities who seek to integrate people who have offended sexually.]

Hardin, Lindsay J. (1990). Clergy and sexual abuse. *The Witness*, 73(7/8, July/August):6-7, 10. By an Episcopal priest. A magazine-style report of the phenomenon.

Hardman-Cromwell, Youtha C. (1991). Power and sexual abuse in ministry. *Journal of Religious Thought*, 48(1, Summer/Fall):65-72.

Based on presentations at a 1990 conference. Identifies sexual abuse by clergy as *rape of the spirit*, and identifies 4 types of resultant loss: of the church as a safe haven; of the church as a community of faith; of confidence in the teaching of the church; of faith in God.

Harper, Craig A., & Perkins, Colin. (2018). Reporting child sexual abuse within religious settings: Challenges and future directions. *Child Abuse Review*, 27(1, January/February):30-41.

Harper is with the Department of Psychology, Nottingham Trent University, Nottingham, England. Perkins is with the Diocese of Chichester, Church of England, Chichester, England. They describe the article as “systemically outlin[ing] why reporting practices in relation to alleged CSA [child sexual abuse] in religious settings require further investigation,” and then “highlight[ing] two conceptual frameworks from social psychology that could help researchers in this endeavour.” Begin by noting that recent “media discourse [regarding CSA in faith communities] has called for control-led and risk-based responses to the perceived failure to recognise, respond to or report [CSA] in institutions,” and, in particular, the response of mandated reporting. Topics include: the limited available data on prevalence of CSA in religious settings; documented reports “of ‘failure’ to report CSA, such as failure to recognise or believe that abuse is happening, and failure to report abuse even when it is recognised.” Several studies are cited which may identify “common psychological features that help us explicate these various phenomena [of failure to report].” They briefly describe 2 psychological theories, System Justification Theory, and Moral Foundation Theory, as frameworks which “can be used to theoretically explain under-reporting of CSA within religious settings.” They propose “some testable hypotheses for examining [the theories’] empirical validity,” and “highlight some practical uses of these frameworks in order to improve current reporting practices in closed communities.” 42 references.



Harrell, Rob. (2003). After the earthquake: Helping hurting churches when a leader falls. *Beacon* [published by Evangelical Free Church of America], (March/April):8-9.

By the senior pastor, First Evangelical Free Church, Austin, Texas. Based on his doctor of ministry research project in 1996 at Dallas Theological Seminary, Dallas, Texas, for which he “interviewed two churches that had experienced a pastor’s moral failure. One church did not survive, closing its doors a few years after the event. The other church, however, thrives today.” Very briefly presents what he learned in 3 topical categories: the pastor’s failure affects members differently, the role of leadership after discovery is pivotal, and other helpful overall insights. Identifies specific learnings as subtopics, including: “Young people and younger Christians are more affected than are older people and more experienced believers.”; “Leadership needs to keep the congregation informed and focused on Christ. Nothing that can be appropriately shared should be hidden.”; “In both cases I researched, the pastor’s moral failure was part of an ongoing history caused by a lack of accountability and deceit.”

Harries, Thomas. (1993). The cell wall: A metaphor for good boundaries. In Hopkins, Nancy Myer. (Ed.). (1993). *Clergy Sexual Misconduct: A Systems Perspective*. Special Papers and Research Reports series, No. OD99. Bethesda, MD: The Alban Institute, Inc., unpaginated.

Harries is rector, St. Nicholas Episcopal Church, Richfield, Minnesota. A brief article that uses the wall of a body’s cell as a metaphor “for the human process of setting and maintaining appropriate boundaries” for clergy in the context of sexual misconduct in ministry: the cell wall lets certain materials in and excludes others, and lets certain materials out and retains others.

Hart, Archibald. (1982). Transference: Loosening the tie that binds. *Leadership: A Practical Journal for Church Leaders*, 3(4, Fall):110-117.

Hart is associate professor of psychology, Fuller Theological Seminary, Pasadena, CA. Briefly discusses the clinical phenomenon of transference and counter-transference between male clergy and female parishioners and counselors. Identifies: 8 concrete warning signs of countertransference in counseling relationships; ways to deal with transference; ways to protect the pastor. Lacks references.

\_\_\_\_\_. (1988). Being moral isn’t always enough. *Leadership: A Practical Journal for Church Leaders*, 9(2, Spring):24-29.

Hart is dean, Graduate School of Psychology, Fuller Theological Seminary, Pasadena, California. 1st person; conversational tone. Begins by stating that while “[m]ost Christian leaders are highly moral,” they “not always ethically sensitive.” States: “Christian leaders can be so preoccupied with discerning whether something is sinful that they ignore the trickier question: Is this action a stepping stone to sin, even though it may not be sinful in and of itself?” Notes the lack of a professional code of ethics for the practice of ministry. States: “Much we do in ministry is not immoral, but certain behaviors are unethical simply because in the majority of cases they lead to harmful or sinful outcomes.” Using a case study in which a pastor accepted gifts from a congregant who came to him for counseling, identifies ethical problems in the case: accepting gifts for counseling services, “other than payment for services rendered,” exposes the recipient to feelings of obligation, which “puts integrity at risk.”; accepting gifts can lead to dual relationships, illustrated by “a counselor [who] becomes involved in more than a professional way with a client (typically in close friendship, a business arrangement, or romantic involvement).”; accepting gifts from parishioners can undermine a pastor’s right or duty “to be true to his calling and to act without partiality.”; gifts or other benefits that are accompanied by secrecy “destroy community, breed suspicion, and undermine trust. They function to divide loyalties and inhibit love.” Comments on 4 ethical principles for pastors: *accountability*, *confidentiality*, *responsibility*, and *integrity*. Regarding *accountability*, states: “In the realm of sexuality, I advocate an open accountability with one’s spouse or peer group. This is particularly important when counseling the opposite sex, where there is a great risk of transference and countertransference. Professional counselors hold themselves accountable to another when they sense a risk. By discussing their feelings or their impressions of a client, they force themselves to confront deeper thoughts or

intentions. It's amazing how quickly you defuse an attraction or lustful desire for someone else when you force yourself to talk about it to someone to whom you feel accountable." Regarding *integrity*, states: "The principle of integrity covers many areas. Foremost, perhaps, is the realization that a spiritual leader has tremendous power with people. The power derives from the role and not so much from the person, although a charismatic personality enhances power. The problem comes with the abuse of that power. Power can be used to influence people into giving you things or into obeying your every command... This power can be used to seduce an unwitting parishioner who believes you can do no wrong and therefore the affair must be without sin." Lacks references.

Hart, Arch, McBurney, Louis, Palmberg, Bud, & Seamands, David. (1988). *Leadership* forum: Private sins of public ministry. *Leadership: A Practical Journal for Church Leaders*, 9(1, Winter):14-23.

Hart is dean, School of Psychology, Fuller Theological Seminary, Pasadena, California; McBurney is a psychiatrist and founder of Marble Retreat, a Christian program for troubled clergy, Marble, Colorado; Palmberg was pastor, Mercer Island Covenant Church, Seattle, Washington; Seamands is professor of pastoral ministry, Asbury Theological Seminary, Wilmore, Kentucky. Roundtable discussion on themes posed by journal staff. Topics include: sexual temptation and clergy; role of a pastor; spiritual intimacy and sexual intimacy; power of the pastor and vulnerability; nature of sexuality. Point of view is that sexual relationships by clergy with parishioners are 'affairs' or 'adultery.'

Hartigan, John D. (2003). More reforms are needed. [Part of special section, Symposium: "Church, Sex, and American Agonies." ] *Society (Transaction)*, 40(3, March/April):13-15.

By a retired corporate attorney and former member of the Public Policy Committee of the New York State Catholic Conference. Calls for the Roman Catholic Church to go further in new rules regarding "priests who take sexual advantage of minors here in the United States... In order to prevent potential molesters from becoming priests, the church is going to have to take much greater care in screening prospective seminarians and testing the mettle of the candidates it accepts. And, in order to hold its hierarchy just as accountable as its priests, the church is going to have to oust any prelates who put youngsters in harm's way by deliberately covering up for predatory subordinates." Attributes the origins of the problem to homosexual priests. Concludes: "In short, seminaries should refuse to accept homosexuals as candidates for the priesthood for the same reason that they refuse to accept candidates with an appetite for cocaine." Calls for the removal of "U.S. prelates who allowed clerics they knew to be boy molesters to continue working in their dioceses without taking any steps to deny them access to new victims." After noting with approval that Cardinal Bernard Law was no longer head of the archdiocese in Boston, Massachusetts, specifically calls for the dismissal of Cardinal Roger Mahony of Los Angeles, California. Uses some citations, but references are not complete.

Hartman, Amy. (2013). Cherishing our children. *Caring Connections: An Inter-Lutheran Journal for Practitioners and Teachers of Pastoral Care and Counseling*, 10(2, Spring):27-29.

Magazine-style article in a theme issue, "Violating Boundaries: Improprieties in Ministry." Hartman, a diaconal minister, Evangelical Lutheran Church in America (ELCA), is national director, Cherish All Children, a non-profit organization based in Minneapolis, Minnesota, and an affiliate of the ELCA. [The article identifies the organization as Cherish Our Children. See the organization's World Wide Web site, accessed 02/23/16: <http://www.cherishallchildren.org/home>] She describes the organization as "a national Lutheran ministry of prayer, education, relationship-building, and action to prevent child sexual exploitation." Identifies *child sexual exploitation* as "including trafficking, child pornography, [and] child sexual abuse." Gives brief examples of how ELCA "congregations and synods and synods are implementing this ministry." Examples include: targeting people and entities within the ELCA, including seminary students; secular organizations within the community, including "those who provide direct service to victims of sexual violence."; "government officials and business entities." Lacks references.

Harvey, John F. (1993). Priests who stray. *Journal of Pastoral Counseling*, 28:44-52. [Reprinted from: *Crisis*, November, 1992.]

Harvey is a Roman Catholic priest and founder/director of Courage, a support group for persons “tempted to homosexual behavior who seek to live chaste lives.” Addresses topic of clerical child abusers involved in pedophilic or ephebophilic acts. Distinguishes between clinical diagnoses of fixated and regressed forms of pedophilia and ephebophilia. Argues that fixated offenders should not be restored to ministry, but that regressed offenders could be restored to restricted ministry under carefully qualified conditions that include: residential therapy, favorable prognosis, continuing psychological therapy, attendance in a 12-step program, and careful supervision of restricted pastoral ministry. Asks that the policy of U.S.A. bishops be changed to encourage rehabilitation and return to restricted ministry. Recommends From Pain to Hope: Report from the CCB Ad Hoc Committee on Child Sexual Abuse by the Ad Hoc Committee on Child Sexual Abuse, 1992, [see this bibliography, Section I.], as a protocol for helping both the victim and the sexual abuser. While mention is made of some important sources, the article lacks citations and footnotes, a serious omission when discussing such a sensitive topic.

Harvey, Mary R. (2007). Towards an ecological understanding of resilience in trauma survivors: Implications for theory, research, and practice. *Journal of Aggression, Maltreatment & Trauma*, 14(1-2):9-32. [Accessed 12/26/21 at: <https://nursingacademy.com/wp-content/uploads/2020/01/ecologicalunderstandingharvey.pdf>] [Published simultaneously as: Harvey, Mary R. (2007). “Towards an Ecological Understanding of Resilience in Trauma Survivors: Implications for Theory, Research, and Practice.” Chapter in Harvey, Mary R., & Tummala-Nara, Pratyusha (Eds.). Sources and Expressions of Resiliency in Trauma Survivors: Ecological Theory, Multicultural Practice. Binghamton, NY: The Haworth Maltreatment & Trauma Press, pp. 9-32.]

Harvey is with The Victims of Violence Program (VOV), Somerville, Massachusetts. Presents the relevance of the field of community psychology for “the study of psychological resilience in trauma survivors” and for clinical practice with people who are survivors and with affected communities. Begins with a literature review regarding the topics of: epidemiology of human suffering, including sexual violence of women and children; “psychological distress and characterological impairment that can follow such exposure”; new directions in trauma research, including understanding the resilience of trauma survivors and “the influence of cultural and contextual mediators.” The next section describes the field of community psychology, including: its emergence in 1965; its ecological perspective, which, e.g., leads to recognizing that “[r]esilience is the result not only of biological traits, but also of people’s embeddedness in complex and dynamic social contexts, contexts that are themselves more or less vulnerable to harm, more or less amenable to change, and apt focal points for intervention.”; health-promoting preventive interventions with individuals and community contexts; cultural mediators; and transformation of social environments. As a case illustration of the contributions of community psychology, the next section describes the VOV, “an adult outpatient trauma clinic located in a multi-site urban public health system that serves a diverse client population.” Begun in 1984, its mission “has been to develop comprehensive mental health services for crime victims and crime victimized communities.” Describes the services as “guided by an ecological view of psychological trauma,” including recovery: “...this framework proposes that individual differences in traumatic response... are the result of complex interactions among person, event, and environmental factors.” In addition to clinical care, very briefly describes ways the ecological framework provides a theoretical foundation for community intervention and research. Attention to the client’s cultural context and home community includes inquiry regarding religious figures. The discussion section includes 5 premises deriving from community psychology with inform the VOV model. Identifies 4 ways to view the VOV from the perspective of community psychology. The 1-paragraph conclusion notes the role of feminism which has shaped the VOV’s “understandings of violence, gender, and culture, given direction to our personal, professional, and political aspirations, and supported our own resilience in the face of recurrent exposure to violence and abuse.” 2 endnotes; 83 references. [While the context of sexual boundary violations in faith communities is not addressed, the article is included in this bibliography because of its relevance

regarding the topics of the nature of trauma related to sexual violation, trauma-informed care, resilience and recovery, and the role of the community.]

Haskett, Robert. (1994). "Not a pastor, but a wolf": Indigeneous-clergy relations in early Cuernavaca and Taxco. *The Americas*, 50(3, January):293-336.

Haskett is affiliated with the University of Oregon, Portland, Oregon. Explores conflicts between Roman Catholic clergy from Spain and indigenous people in parishes in Mexico, particularly the Cuernavaca and Taxco regions, during the Spanish colonial period. Draws from a petition in 1818 written on behalf of the town council of Jonacatepec and addressed to Church authorities which registers complaints about a parish priest. Conflicts arose over the priests' and friars' exercise "of temporal, as well as spiritual, force within the indigenous communities..." which included misuses and abuses of power in relation to economic and labor matters, "sexual abuse, excessive physical punishment, malfeasance, and political meddling..." Regarding sexual violations by clergy, notes that an inquisition 1555-1571 "included numerous cases connected with priests who used the confessional for sexual solicitation." Cites archival documents reporting incidents. Violations of women by clergy were "profoundly wounding" to the indigenous people. Draws attention to complaints and charges presented by indigenous women rather than relying solely on ecclesiastical documents: "Several Indian women petitioners [in the early 17th century] from one of the villa's sujeto shared" the fear of a man from a Franciscan monastery accused "of fornicating with young girls he was supposed to be teaching the mysteries of the Catholic faith," and "were reluctant to send their daughters to catechism as a result." Concludes: "Sexual abuses, or event he fear that such things might occur, not only objectified and shamed individual women and their families, but represented an even more profound violation of socio-cultural norms and the responsibilities of priestly power." 115 footnotes.

Hauerwas, Stanley. (1986). Clerical character: Reflecting on ministerial morality. *Word & World: Theology for Christian Ministry*, 6(2, Spring):181-193.

Hauerwas is identified as affiliated with Duke University, Durham, North Carolina. Comments on current initiatives "to develop an ethic explicitly for the clergy." Critiques the "traditional view of the morality expected of the clergy" as depending "on the holiness of the person performing the office," i.e., a model who sets an example for others: "...we all know that adultery is wrong, but if a minister is caught in adultery somehow it seems more serious." He terms this view of clergy morality a form of Donatism. Rather than support development of a professional code for clergy, which he terms "a 'legalistic' response," he focuses on the character of persons who are clergy: "...I am suggesting that the character of those serving in the ministry should be determined by the character of the office to which they have been ordained. ...ordination bestows on ministers the power not all in the church possess – e.g., they alone can preside at the Eucharist. To possess such power requires them to have the character sufficient to that task as well as to protect them and the church from abuse of that power." States: "The question of the moral character of the clergy is therefore inseparable from a recovery of the character of the ministry itself." Based on his analysis of ministry as a moral art or practice, critiques the "dominance of the professional model" of contemporary ministry. Advocates for a virtue-based ministry. 24 footnotes.

Haug, Ingeborg E. (1999). Boundaries and the use and misuse of power and authority: Ethical complexities for clergy psychotherapists. *Journal of Counseling and Development*, 77(4, Fall):411-417.

Haug is the clinical director and associate professor of marriage and family therapy education, Graduate School of Education and Allied Professions, Fairfield University, Fairfield, Connecticut. Discusses professional boundary issues for the clergy psychotherapists, a term defined as "mental health professionals who have received dual education and training as clergy and psychotherapists." Uses the term psychotherapist interchangeably with counselor and therapist. Identifies power and authority as complex issues in the therapy relationship, and misuse of power as connected to professional role boundary violations. Defines power "as the ability to influence persons or events" and authority "as legitimated power, publicly validated and usually institutionally conferred." Very briefly describes the imbalance of power between the psychotherapist and client, and the fiduciary responsibility to "first serve clients' needs and protect

clients' vulnerabilities." Notes differences in expectations regarding professional roles and ethical practices of clergy and therapists, "discrepancies [which] can create confusion for the clergy therapist." Identifies vulnerabilities for committing unethical conduct and harm as: inadequate education and training of clergy regarding professional ethics, personal development, sexuality, and self-care; "entrenched gender dynamics and traditions [in religion] [which] might desensitize male clergy and clergy psychotherapists in power positions to the experiences of women."; lack of integration by clergy who are therapists of 1.) public expectations of them as clergy and clients' idealized attachments to clergy, and, 2.) their self-perceptions, needs, and impulses; professional socialization of clergy that can lead to clergy overinvolvement, neglect of self for the sake of work, difficulty setting limits, and meeting personal needs through work; lack of clear job descriptions and lack of clarity regarding financial reimbursement for services; working in isolation and without supervision. Briefly discusses professional boundary violations and implications for clergy psychotherapists, including: nonsexual, multiple or dual relationships; sexual and sexualized multiple relationships; confidentiality issues, privileged communication, and accompanying practices and procedures; client autonomy and religious values or convictions of the clergy psychotherapist; policies and practices that govern the therapy relationship. Concludes with brief recommendations to "prevent the abuse of power and of resulting boundary violations" through: education and training; professional policies and practices; professional networks for support, supervision, consultation, and review; personal self-care. 25 references.

Haught, James A. (1993). [Worth Noting column] The moralizers: Crooks, quacks, kooks, creeps, and cruds in the clergy. *The Humanist*, 53(4, July/August):44-45.

By the editor, *Charleston Gazette*, Charleston, West Virginia (The article incorrectly identifies the newspaper as "Charelton".) In a columnist-style, he cites alarming cases of sexual boundary violations by Christian clergy and religionists, many of which involve numerous victims and and/or physical violence, including acts against children. Those cases for which dates are cited are from 1990-1992; not all cases had been adjudicated at the time of publication. Lacks citations for his sources which apparently are wire service reports.

Hawkins, Russell M. F., & Briggs, Freda. (1997). The institutionalised abuse of children in Australia: Past and present. *Early Child Development and Care*, 133(1, June):41-55.

Hawkins and Briggs are with the University of South Australia, Magill Australia. [From a special issue the purpose of which "is to provide a forum for analysis of the important issues of leadership, power and rights as they impact on the lives of both children and staff in residential care."] They "show that [child] abuse occurs not only at the hands of individuals, but also in a systematic well-orchestrated fashion, fostered by the catalytic role of some social groups or institutions, often those regarded as benefactors of society. These groups include agencies of the government such as the police force, social service departments, the diplomatic service, schools and pre-schools, and the judicial system. Equally institutionalised abuse has been perpetrated by non-government agencies such as the [Roman] Catholic church." Uses Australian examples to illustrate the theme that devaluing the individual rights of children may leave to abuse, "and individual rights may be the casualty of any system which relies on authority for control." Also cites Australian examples to show how "leadership can mitigate [to some extent] these negative effects of authority..." Australian government examples "of an authority which has facilitated abuse, not through malevolence but via the consequences of ignoring individual rights, especially those of children," include: "...the national policy of absorbing Australian native [Aboriginal] children into the white dominant culture."; participation in the scheme in which "disadvantaged, unaccompanied British child migrants [were] shipped to Australia..."; the finding of the New South Wales Government's Royal Commission into the State's Police Service involvement in a pedophile ring; the finding of the Royal Commission regarding the sexual and physical abuse of children in state children's homes; the inability to conduct criminal background checks of teacher applicants in New South Wales or to remove those suspected of sexual offenses without a criminal conviction; people working in the Australian diplomatic service who committed sexual offenses with children overseas; a pattern of secondary victimization in the Australian judicial system in cases in which child victims testify. Pp. 49-52 describe non-governmental institutional abuse of

children, citing 2 examples of sexual and physical abuse from the Roman Catholic Church in Australia. The 1st regards residential schools for boys in Western Australia operated by “the Irish Order of Christian Brothers.” A survivors’ group, VOICES (Victims of Institutionalised Cruelty, Exploitation and Supporters Inc.), in the 1990s “named 41 Brothers and 3 priests as paedophiles. They accused a retired Brother of the violation and brutalization of 45 boys and listed details of their alleged offences” in newsletters. Observes the lack of intervention by government officials, including law enforcement, and states that “church leadership failed to redress abuses carried out under the authority of the church.” The 2nd regards findings of the Royal Commission regarding the Church’s “protection of paedophile priests in New South Wales.” 1 paragraph notes the Royal Commission’s “attention to the failure of the Anglican [Church in Australia’s] hierarchy to protect child victims from abusive clergy.” The discussion section notes “that organized paedophilia in religious institutions and government services is much more widespread than was previously realized.” Critiques the proposed remedies to date as fragment and only addressing “deficiencies in organisational procedures. They do not address the major issues which revolve around societal values and the reality that adults’ rights take precedence over the safety of children.” States: “Where the church is concerned, child protection protagonists are questioning why religious figures should be exempt from mandatory notification legislation which exists in Australia. Australian church responses confirm American and Canadian reports which suggest that church administrators lack a basic understanding of the dynamics of child abuse and its effects on victims... Most of all, there are concerns that the churches still intend to conduct their own investigations into allegations against clergy and monks when these matters should first be investigated by appropriately training police.” Concludes: “At times, individual leadership [in Australia] has been seen to mitigate the abuse but it remains clear that children remain a powerless disenfranchised group.” 47 references.

Hayes, James. (1989). An open letter to Canadian Catholics. *Origins: CNS (Catholic News Service) Documentary Service*, 19(13, August 31):216-217.

Presents the text of an open letter, 07/12/89, by James Hayes, Roman Catholic archbishop of Halifax, Nova Scotia, Canada, and president, Canadian Conference of Catholic Bishops. Written in response to charges of child sexual abuse that brought against priests and Christian Brothers in Newfoundland. Very briefly outlines a variety of concerns, including: compassion for those who have been sexually abused; the community’s “natural feelings of anguish and anger at the terrible betrayal of trust involved in the crimes”; desire for a solution, an understandable explanation, and means of preventing further commission; responding to victims and those who are guilty. Conclusion: “We must find within ourselves the faith and strength from God and one another to overcome our anguish and anger, and move to the compassion and understanding that will help to reconcile our community.”

Haywood, Thomas W., & Cavanaugh, James L. (1996). Sexual deviancy. *Current Opinion in Psychiatry*, 9(6, November):384-388.

The authors are with the Section on Psychiatry and Law, Rush-Presbyterian-St. Luke’s Medical Center, Chicago, Illinois. Describes recent advances into the evaluation and treatment of sexual deviancy or paraphilic disorders, and notes continuing limitations. A 3-paragraph section reviews 3 articles, including 2 by the lead author, regarding cleric offenders: “Current studies indicate different psychological and offense characteristics between clerics involved in sexual misconduct with minors compared with other child molesters, as well as between sadistic and nonsadistic sex offenders.” 34 references.

Hebert, Paul J. (1987). Sexual abuse of children by professionals: A case study in seeking criminal prosecution and civil damages. *Response to the Victimization of Women and Children* (Journal of the Center for Women and Policy Studies), 10(1):18-20.

Hebert is an attorney in private practice, Lafayette, Louisiana, with the law firm of Sonnier, Hebert & Hebert. “This paper is excerpted from a presentation made at the Symposium on Professional Ethics and Child Abuse, sponsored by the National Legal Resource Center for Child Advocacy and Protection, the ABA, and the Anti-social and Violent Behavior Branch, NIMH, in

Washington, DC, November, 1985.” Presents a case study from an attorney’s point of view. The case “involves the claims of 13 children against the Catholic Diocese of Lafayette and a Catholic priest who was accused and convicted of abusing these and other children over the course of 7 years.” Fr. Gilbert Gauthé, the priest, “sexually molested more than 35 children over a 5 year period during which he was the Pastor in a small rural community church in Vermillion Parish, Louisiana.” Emphasizes that “the emotional factors involved present problems of considerable magnitude which must be dealt with by the attorney personally as the [civil] claim [against a diocese] is being prosecuted.” Notes the need for immediate intervention by the diocese upon discovery due to the need to prevent further criminal behavior and due to the potential for violence against the perpetrator. The criminal prosecution of Gauthé “produced a great deal of anxiety in the plaintiffs... due to his position in the community and the anxiety of the victims and their parents, concerning public scrutiny of their relationship.” Summarizes the advantages of criminal proceedings: 1.) “...protects victims from further abuse or fear of abuse.” 2.) “...solidifies civil litigation claims because the criminal investigation and indictment establishes that abuse occurred, in most cases.” 3.) It will protect the minor victim’s identity in most cases. 4.) “...successful conclusion of a criminal proceeding lessens the victim’s future concerns over risk of confrontation with the perpetrator.” Summarizes disadvantages of criminal proceedings: 1.) The process is extremely slow. 2.) “...intimidating aspects of the criminal proceedings and the Constitutional rights of the perpetrator often leave victims feeling that they are actually the parties on trial.” 3.) There is a potential detrimental effect of investigators who are not educated about child sexual abuse. 4.) “...difficulty in having the child victim express accurately the crimes which have occurred.” Summarizes advantages to pursuing a civil case: 1.) Medical attention can be provided to victims and families. 2.) The recovery of monetary damages “provides a way of redressing the wrong that has been committed against victims and their families.” 3.) Education of the family and victim about child sexual abuse can reduce further occurrences. 4.) It is possible to restore the victim’s ability to trust. 5.) The perpetrator can be removed from professional function. 6.) It can prevent violence against the perpetrator. Notes that in this case, civil litigation was pursued “only after the clients came to realize that the defendant (the Diocese) would not admit wrongdoing, take responsibility for the actions of its priest, or make any effort to contact the parents of children who might be found to have been abused by its employee...” Discusses briefly the impact on the victims and families of “the fact that the abuser was a priest...” Offers practical advice to attorneys representing plaintiffs and victims in similar types of cases.

Heggen, Carolyn Holderread. (1994). “To whom could I talk?” – Spouses of offenders. *Women’s Concerns Report* [published by Mennonite Central Committee U.S. Peace and Justice Ministries and by Mennonite Central Committee Canada Peace and Social Concerns], 112(January/February):6-8.

From a thematic issue of the publication on the topic of professional sexual misconduct, especially in the context of the Mennonite Church. Heggen is a psychotherapist specializing in the treatment of individuals and families affected by sexual abuse, an author, and is an elder of Albuquerque Mennonite Church, New Mexico. Briefly discusses the situation in the Mennonite Church regarding “the unique and painful needs of the wife of the [sexually] abusive pastor or leader” which she believes the Church has “not fully understood nor adequately addressed.” Based on recent conversations, she very briefly describes the pain of “wives and adult children of abusive Mennonite pastors and leaders” whose “victimization is neither caused by the survivors’ disclosure nor by media reporting, but by the perpetrator’s violation of his marital vows, his family trust, and the family’s reputation and equilibrium.” Includes: the wives’ awareness of the abusive husband’s behavior, their responses to that awareness, and reactions to their responses. Comments: “As I listen to these stories, I am struck with the sense of isolation and helplessness which many wives of abusive pastors feel... This overlooked population in the abuse story deserves our compassion and support.” Offers 5 suggestions for how congregations, conferences, the denomination, and seminaries can respond to the spouse and families of clergy who commit professional sexual abuse. Lacks references.

\_\_\_\_\_. (2014). [Opinion] Misconceptions and victim blaming in Yoder coverage. *The Mennonite* [published by Mennonite Church USA], (July 1):Unpaginated. [Accessed 11/29/17 at the

World Wide Web site of *The Mennonite*: <https://themennonite.org/opinion/misconceptions-victim-blaming-yoder-coverage/>

Comments on the responses to “[t]he decision of Anabaptist Mennonite Biblical Seminary (AMBS)... and Mennonite Church USA to revisit the legacy... of our most influential 20th century Mennonite theologian, John Howard Yoder...” She identifies 3 concerns. 1.) Use of the terms “allegations” and “alleged victims.” Notes: “In common usage, ‘allegations’ implies charges that are unsubstantiated and unproven.” States: “It is not appropriate to continue to use the term ‘allegations’ in reference to Yoder’s sexual abuse and immoral relations with women.” Presents actions dating to 1992 in which Church representatives and officials in different settings have determined that Yoder “violated sexual boundaries” and “that the charges were true.” 2.) Cites a recent article in *The Mennonite* which “perpetuates another misconception” by stating as “‘fact that the women abused by Yoder did not come forward with their stories.’” Presents a personal instance of her telling the AMBS president in 1983 “of the way Yoder had tried to sexualize a relationship with me.” 3.) The perception “that the women who went to the seminary, church and conference leadership with our concerns about Yoder’s behaviors were anonymous.” Cites occasions when women signed statements which were presented to Church leaders and representatives. Concludes: “Too often the frustration and anger have been directed at the women who complained of violence from our most influential peace spokesman. Unless our concern is focused on what went so wrong in this story on how Yoder was allowed to separate his personal ethics and behavior from his formal theology and still maintain a position of authority and respect within the church and on how victims’ needs and concerns were trivialized and minimized for so many years, we risk re-enactment of this tragedy.”

\_\_\_\_\_. (2015). Sexual abuse by church leaders and healing for victims. *The Mennonite Quarterly Review*, 89(1, January):81-93.

From the journal editor’s introduction to the issue: “This issue of *The Mennonite Quarterly Review* is devoted to the theme of sexual abuse – and the related motifs of discipline, healing, and forgiveness – within the Mennonite Church, with a particular focus on the controversy surrounding the actions of its most widely recognized theologian, John Howard Yoder (1927-1997)... This issue of [the journal] will not resolve the problem of sexual abuse in the Mennonite Church, nor will it lay to rest the issues surrounding John Howard Yoder and the church’s response to his sexual politics. But it does mark a step in the direction of transparency...” Heggen “is a mental health therapist who specializes in recovery from trauma” and is “a frequent international consultant on community trauma recovery and healing from sexual violence.” Begins by identifying the problem of sexual abuse by pastors and church leaders, in general, and in the Mennonite Church, in particular. Defines “clergy sexual abuse” as occurring “when one who is in a position of trust or power takes advantage of someone entrusted to his care. It is an egregious exploitation of power, a profound violation of professional ethics, and a reputation of Christian love and care.” Cites specific prohibited behaviors in the Mennonite Church’s ministerial sexual misconduct policy and procedures. Discusses power in the pastoral role relationship, including factors of gender in the context of a particular culture, and “complex intra psychic and cultural dynamics related to femininity, masculinity, and religion,” including a male pastor having greater religious and spiritual power. Also notes: “Church leaders have a *power of access* that is unique to their profession. Church leaders and those under their care and influence assume they have access to congregants’ homes and hospital rooms, their history and secrets, their vulnerability, and even their souls.” Using a clinical framework of trauma and Post Traumatic Stress Disorder, very briefly identifies issues for people who are victims of sexual abuse by a pastor or church leader. Based on “years of professionally accompanying victims who have been abused by a pastor or church leader,” presents a list of specific practical suggestions for how churches can best respond to persons who were sexually abused by clergy. States: “Too often the church’s response has inflicted further trauma on victims, has allowed perpetrators to deny their sinful violence, and has put others at risk.” 21 footnotes.

Heisey, Nancy R. (1992). Another look at Matthew 18: How to confront sexual misconduct by leaders. *The Mennonite* [published by General Conference Mennonite Church], (October 27):466-467.



Heisey is associate executive secretary, Mennonite Central Committee, Akron, Pennsylvania. Magazine-style article. Context is the Mennonite Church. Examines the application of Matthew 18, especially verses 15-17, in matters of sexual misconduct by leaders in the Church. She briefly describes the 3-step sequence, and references relevant texts from other biblical sources. Drawing from her experience with survivors of sexual misconduct, she notes that all had taken the first step of confronting the offender in private, and “that he offender responded by trying to persuade them that they were not correct in their perception that something was wrong.” When those survivors attempted the second step of asking others in the Church for help, “a number of these survivors experienced disbelief and unwillingness to act. And rarely has the process gotten close to step three [in which the matter is presented to the entire congregation].” Notes that in “the case of sexual misconduct by a leader, the potential for further abuse makes [step one] difficult if not impossible.” Offers a brief interpretation of how to implement step 2 in the case of sexual misconduct. Briefly explores how to implement step 3. Also briefly considers the call for forgiveness in the Matthew 18 text. Lacks references.

Helmholz, Richard H. (2002). Discipline of the clergy: Medieval and modern. *Ecclesiastical Law Journal: The Journal of the Ecclesiastical Law Society*, 6(30):189-198.

By a professor of law, University of Chicago Law School, Chicago, Illinois. A revised version of a presentation to the Ecclesiastical Law Society, June 28, 2001. His focus is Roman Catholic clergy misconduct and discipline. The 1st part examines the formal canon law of the Roman Catholic Church in the medieval period. Accountability was structured in relationship to the bishop: “Under most circumstances clerical discipline was no business of the laity.” Identifies a variety of justifications for this separation between clergy and laity. Concludes that canon lawyers’ avowed aim at the time was “to secure the independence and strength of the church’s position in society... The rule against accusations being brought against the clergy by the laity served [the aim of increasing sacerdotal power in the world].” The 2nd part “deals with practice involving discipline of the clergy that took place before the English ecclesiastical courts during the years before the Reformation.” Historical records show that the laity in the 15th and 16th England played an active role in enforcing application of clerical discipline, and that a “significant portion of these proceedings were brought for sexual offences...” He uses 3 broad categories of clergy cases: “failures involving the sacraments; failures involving church property; and failures in other personal conduct.” Briefly mentions examples of the dispositions of the cases, including negotiation and accommodation, public penance, sequestration of income, and temporary suspension from office. The last section offers interpretations on clerical discipline in light of contemporary canon law, and concludes that “the effect [is] of reserving clerical discipline to the officers of the church” and that “there is even greater desire to settle matters through mediation and reconciliation than was true in earlier centuries.” Also concludes that the interests the laity assert in ecclesiastical courts then and now are “vital parts of maintaining the laity’s spiritual welfare, as the laity themselves [see] it.” 50 footnotes.

Henderson, J. Frank. (2006). Abuse of children: A liturgy of lament. *Journal of Religion and Abuse: Advocacy, Pastoral Care and Prevention*, 8(1):27-30. [Originally published by the same title in 2002 in *RITE*, 33(7, October):10-12, published by Liturgy Training Publications, Chicago, Illinois. Also available in PDF format; accessed 12/23/06 at Frank Henderson’s Page on the World Wide Web site of Liturgy and Medieval Women: <http://www.compumart.ab.ca/fhenderson/pdf/abusewww.pdf>]

By a retired professor of biochemistry and a scholar of liturgy. Very briefly describes a liturgy written in 2002 as “a liturgy of lament that may serve as a model and resource for [Roman Catholic] church communities in this time of sadness, anger and questioning” following media reports that year of sexual abuse of minors by priests in the United States and the subsequent actions by hierarchy upon discovery. Identifies an order of worship, scriptures, and prayers, and presents a rationale for the choices.

Hendron, Jill Anne, Irving, Pauline, & Taylor, Brian. (2012). The unseen cost: A discussion of the secondary traumatization experience of the clergy. *Pastoral Psychology*, 61(2, April):221-231.

Herndon is affiliated with the School of Communication, University of Ulster, Jordanstown Campus, Newtownabbey, County Antrim, Northern Ireland. Irving's and Taylor's affiliations are not identified. At the outset, the following statements are reported based on literature published in the previous decade: 1.) "Empirical research indicates that clergy across religious orientations and geographical locations report poor work-related psychological health." 2.) "Clergy burnout is recognised as an increasingly prevalent problem with its roots emerging from within both theological and secular domains." They report that their literature searches "in relation to the toll of secondary trauma upon the clergy as a result of exposure to the pain and trauma of others... indicate that the effect on the clergy from dealing with the trauma and pain of others appears to have been under-researched." The article presents: 1.) A brief conceptualization of the secondary traumatization experience. 2.) The role of clergy "in trauma work" to which the exposure increases the risk of secondary trauma. 3.) Literature which specifically explores clergy and secondary trauma. 4.) Why the clergy profession "appears to remain relatively under researched in relation to their with trauma." Describing the concept of secondary traumatization, the domains of *vicarious trauma*, *compassion fatigue*, and *burnout* are noted. Regarding "trauma work," among the "wide range of incidents which may include stressors that can precipitate Post Traumatic Stress Disorder" is "caring for sexual abuse victims" and "those experiencing intimate partner violence." Regarding literature specific to the effects on clergy of exposure to trauma, they report that their systematic review "revealed few studies." A 4-paragraph discussion presents possibilities for the lack of studies, including: clergy's resistance to discussing negative experiences and emotions, failure to accept one's humanity and vulnerability, and unrealistic expectations of the role by both clergy and parishioners. Concludes with a call for rigorous research on the extent to which exposure to others' trauma is affecting clergy. Notes that the lack of documentation "suggests that clergy are not sufficiently aware of, prepared for or managing this natural but potentially harmful aspect of their role." They call for "training and support systems for the benefit of clergy and, ultimately those whom they serve." 80+ references. [While the context of sexual boundary violations within faith communities is not addressed, the article is included in this bibliography because it raises core questions regarding the preparedness of these communities to acknowledge and to respond in healthy ways to manifestations of traumatization when sexual violations occur.]

Herbert, Meg, & Casey, Keree Louise. (1998). Clergy sexual abuse: Is the internal adjudicatory process adequate? *Professional Ethics: A Multidisciplinary Journal*, 6(3/4, Fall/Winter):137-154. [Based on a paper presented at the 4th conference of the Australian Association for Professional Applied Ethics, September, 1988.]

Herbert is "a teacher and writer of ethics for the Uniting Church in Australia." Casey is a minister in the Uniting Church, and a victim of abuse as a child and as an adult. "This paper presents two perspectives which together describe the shortcomings of the present system [in the Uniting Church] of dealing with complaints of sexual abuse against religious leaders." Herbert's section critiques the Church's 1994 "Procedures for Use When Complaints of Sexual Abuse are Made Against Ministers." States: "The extent to which acknowledgment, procedures and sanctions will reduce the incidence of sexual abuse is under some scrutiny at this point in the life of the Church." Notes the reformers' ally in the Church's insurers. States: "The main impediment is that the Church has not been willing to challenge itself as a culture which makes this kind of abuse a continuing reality. The evidence for this is revealed through the experience of victims, those who have gathered the courage to use the procedures to confront clergy who have abused them." Also cites the evidence of congregations and communities that received "little or no assistance from the Church in bringing about healing and some degree of restoration." Notes cultural factors, including victims' and support persons' experience of being treating as "a barely tolerated subculture within the Church." Other problems include failure to support victims' healing and "the expectation that forgiveness is an automatic right of the perpetrator is he 'fesses up,' however insincerely." Cites multiple problems of application of the Church's code of ethics for ministers. Notes problems with moving the adjudicatory process from the Church's disciplinary structure to secular courts. Concludes: "At this point, I believe that the procedures probably do fall short of the intention to reduce, if not eliminate, the reality of sexual abuse." Casey writes from the

perspective of one who participated in Church processes regarding an abusive minister. Describes some difficulties with the Church's adjudicatory process, including: inclusive and mutual membership of lay clergy, which means that some lay members "are otherwise employed and unable to be available at a moment's notice."; imbalance of power associated with the culture of patriarchy which can minimize the experience of women and children; simplistic interpretation of *justice* and *repentance* regarding offenders; the major issue of forgiveness, "both in its practical application and its theological interpretation..."; lack of support for victims and offenders. Concludes with a call for the Church to listen to "those who have specific pastoral and professional skills in dealing with issues of misconduct and abuse," and those who "have the life experiences out of which results the need for the internal self-adjudicatory process." 19 endnotes.

Heyward, Carter. (1995). Fighting boundary fundamentalism. *The Witness*, 78(5, May):25-26.

By an Episcopal priest and professor of theology, Episcopal Divinity School, Cambridge, Massachusetts. Brief article that follows her recent work on power, boundaries in relationships, professions, abuse, community, and mutual relation. Labels the current trends in clergy ethics "a rigid boundary fundamentalism" that also reinforces patriarchal power and is culturally racist and economically classist. Calls for "psychotherapy, pastoral counseling and other helping connections" to be grounded in Martin Buber's concept of I-Thou relationships.

Heydt, Margo J., & OConnell, William P. (2012). The Hope and Healing Response Team program model: A social work intervention for clergy abuse. *Journal of Social Work Values and Ethics*, 9(2, Fall):46-55.

Heydt is with the Department of Social Work, Xavier University, Cincinnati, Ohio. O'Connell is with the Department of Counseling and School Psychology, Seattle University, Seattle, Washington. Describes a program model of a 2-person social work team after 5 years of being contracted by a Roman Catholic order to respond to allegations and incidents of clergy abuse. *abuse* was defined as "emotionally, psychologically, physically, and/or sexually abusive behavior with a minor or vulnerable adult." Very briefly sketches the context of clergy sexual abuse of minors in the Catholic Church in the U.S.A. since 2002, noting the response in 2002 of the Conference of Major Superiors of Men (CMSM), "a confederation of leadership representing more than 200 Roman Catholic men's religious orders..., which operation separately from Catholic diocesan congregations." The CMSM committed "to public accountability and the protection of children" and to "the continued care of religious priests and brothers accused of abuse of minors who remained within the order... This approach was consistent with the commitment of religious orders to communal life and responsibility, uncharacteristic of diocesan priesthood." The order involved, consisting of less than 60 priests and brothers, "acknowledged that, in years past, their own leadership had been deficient both in fully investigating claims against clergy accused of abuse as well as in meeting the needs of confirmed victims of clergy abuse," and committed to "revisiting cases against clergy from 25 years ago to the present." In 2004, the order contracted with 2 social workers to implement the program model, Hope and Healing Response Team. Describes the role and function of the team's victim outreach coordinator and of the safety plan coordinator, and the notes the need to have frequently addressed "the question of 'who is the client.'" Briefly describes lessons learned, e.g., case management functions, referral to a therapist, the importance of clear ethical and clinical boundaries, and addressing the question of "'Who is the client?'" as it "emerged in monitoring both victims and offenders." Concludes with 3 brief recommendations regarding necessary background and characteristics of social workers in the model, and the need to recognize as clients with the model: victims and offenders as "micro-client populations," and "religious order, along with the larger institution of the Church," as "the macro-client." Provides no information about the number or types of cases to which the team responded, the outcomes, or any third-party evaluations or critiques of the model's efficacy. 19 references.

Higgins, Darryl J. (2001). A case study of child sexual abuse within a church community. *Journal of Religion and Abuse: Advocacy, Pastoral Care and Prevention*, 3(1/2):5-19.

[While not directly related to the topic of clergy sexual abuse, the article is very relevant to the topic.] Higgins is a lecturer in psychology, Deakin University, Geelong, Australia. Presents a

case study of how a conservative Christian congregation in Australia deal “with the accusation of an adolescent female that as a 13-year old, her then 18-year old boyfriend (five years her senior) sexually victimised and assaulted her...” The accusation emerged several years after the church had addressed the disclosure that the 2 were sexually active, a disclosure that did not include details of assault. A formal accusation was made with the police, an action that divided members and leaders of the church. Eventually, the man pleaded guilty in a plea bargain. By presenting the case, Higgins hopes to provide some initial answers to how a church balances the competing aims of offer help and pastoral care to those who engage children sexually and of holding them accountable “as an act of love by a congregation.” Briefly discusses broad themes and issues that emerged from the experience: 1.) minimization and denial of initial allegations of sexual abuse; 2.) failure to encourage victims to report alleged assaults; 3.) inappropriate response to legal actions; 4.) sex-role beliefs; 5.) doctrines and practices that support patriarchy; 6.) appropriate support for victims and perpetrators; 7.) polarization of the church community; and, 8.) poor leadership. Concludes with a very brief discussion of measures that churches can take “to assist in the prevention and appropriate intervention of abuse within the church.” Calls for policies and procedures that are in place and accepted before incidents occur. Specifics covered by the policies include background checks of those who work with minors and training. References.

Hill, Alexander D., & Li, Chi-Doo. (1990). A current church-state battleground: Requiring clergy to report child abuse. *Journal of Church and State*, 32(4, Autumn):795-811.

Hill is assistant professor of law and management, School of Business and Economics, Seattle Pacific University, Seattle, Washington. Li is a partner in the law firm, Ellis and Lee, Seattle, Washington; the firm “handled the trial and appeal of the Hartley case.” The article is prompted by the case of Rev. Scott Hartley, Seattle, Washington, “the first member of the American clergy ever to be convicted of failure to report suspected child abuse to governmental authorities as required by statute... The [criminal] conviction was later reversed on narrow statutory grounds.” Cites the case as “another example of the widening constitutional debate that has developed over the First Amendment religion clauses.” Observes that U.S.A. statutory law enacted in the 1960s regarding mandatory reporting by certain professionals of suspected child abuse or neglect “is now coming face to face with the critical question of whether cleric-counselee communication – until now solely protected by statutory law – is entitled to First Amendment protection.” Describes the factual background of the case. Proposes adoption of qualified exceptions to laws mandating reporting by clergy. 66 footnotes.

Hill, Fiona D. (2006). Churches as partners in institutionalised abuse: Disarming the ‘Bible-bashers.’ *Women Against Violence: An Australian Feminist Journal*, (18):5-17.

Hill is a doctoral candidate, Melbourne College of Divinity (renamed University of Divinity in 2012), Melbourne, Victoria, Australia, and “works part-time as a church-based pastor.” Based on her research for her degree. Context is Christian churches in Australia. Her analysis is that “church hierarchies use the Bible to both justify [sexual] abuse within church communities, and to limit the options of survivors seeking acknowledgment and justice...” States: “When describing pastoral advice that they have received, or family use of biblical texts, abuse survivors often demonstrate how traditional Christian theologies and biblical interpretations have complicated and increased their suffering – adding dimensions of spiritual abuse to their emotional trauma, physical pain and social isolation.” Quotes from survivors’ accounts posted on an Australian advocacy group’s World Wide Web site. Describes her work’s “emphasis is placed on using the Bible in ways that encourage abuse survivors to find their own voice in biblical interpretation by resisting religious structures’ attempts to dictate meaning.” Describes her doctoral research as focused “on four biblical women who were abused but whose deaths are not recorded in the Bible,” which gives them “capacity to live forever, and can therefore be classified as ‘survivors’.” Gives a very brief portrait of each: Hagar (Genesis 16 and 21); Dinah (Genesis 34); Tamar, daughter-in-law of Judah (Genesis 38); Tamar, daughter of King David (2 Samuel 13). Concludes: “This study is about equipping survivors with biblical resources that help them to name and critique abuse in both ancient and contemporary contexts and to share resistance strategies that subversively undermine the power of such abuse.” 65 references.

Hiroshima, Philip. (1999). Sexual involvement with parishioners. *Ministry* [International Journal of the Seventh-day Adventist Ministerial Association], 72(11, November):26-28.

By an attorney, Sacramento, California. Brief, magazine-style article. "As an attorney, I have represented church entities in many cases involving illicit sexual relationships between ministers and parishioners. ...I have noticed a similarity in the events and in the patterns of behavior that repeat themselves in these unfortunate and terribly painful lawsuits." Identifies common factors and "best solutions in these no-win situations." Begins by describing the typical scenario of a male pastor providing counseling to a female congregant, citing factors of vulnerability, the progressive sexualization of the clergy/congregant relationship, termination of the sexual relationship, and subsequent responses that lead to civil suits. Provides a list of 15 items of "common characteristics or patterns... in various situations where parishioners and pastors become sexually involved." Regarding prevention, advises clergy to: recognize when they are in the situations or patterns he identifies; discuss the matter with spouse, trusted colleague, or church officer; become educated about pastoral counseling "that will give you better insight into avoiding such a far-reaching mistake;" given the lack of training of clergy about counseling, work in conjunction with a trained counselor who attends to psychological issues of a congregant while the pastor attends to spiritual and ecclesiastical counseling;" "recognize that sexual indiscretion of any kind, will eventually be discovered and can very likely destroy [the clergyman's] ministry and his personal family life." Regarding prevention, advises churches to: be more responsible, which "means *not* merely transferring ministers to another church when they have been sexually involved with a parishioner;" "terminate the offending parishioner and not allow him further opportunity to victimize others." Lacks references.

Hochman, John. (1990). Miracle, mystery, and authority: The triangle of cult indoctrination. *Psychiatric Annals*, 20(4, April):179-187.

Hochman is a physician, Tarzana, California, with a clinical appointment in psychiatry, UCLA School of Medicine, Los Angeles, California. Applies a construct of *miracle*, *mystery*, and *authority*, taken from Fyodor Dostoyevsky's novel, *The Brothers Karamazov*, to the phenomenon of contemporary cults. Defines *cults* as "[political-, transformational-, therapy-, and religious/spiritual-oriented] groups using thought reform to recruit and control members by employing the following: ■ *Miracle* – ideology imputing miraculous power to leaders and/or activities. ■ *Mystery* – secrecy obscuring actual beliefs and practices. ■ *Authority* – claims on members' time, talents, bodies, or property to meet group needs." Comments: "Secrecy can hide sexual exploitation or financial excesses of the leaders. Members may fear verbalizing criticisms of the group." Very briefly lists examples of groups in which 2 of the 3 elements are present. To illustrate what he terms the "synergistic effects," of the 3 elements, a triad in which each reinforces the others "to enthrall members," very briefly describes the "People's Temple [which] started as a Christian church but evolved into exclusive worship of Jim Jones," resulting in the death in 1978 of "912 men, women and children" in Guyana. Regarding *authority*, lists Jones' undermining of members' family units and euphemistically refers to his sexualization of his relationship to female followers. 10 references; lacks citations for a number of statements.

Hogan, Linda. (2011). Clerical and religious child abuse: Ireland and beyond. *Theological Studies*, 72(1, March):170-186.

Hogan is professor of ecumenics, Irish School of Ecumenics, Trinity College, Dublin Ireland. Begins by citing the significance of the "genre of testimonial," specifically the first person accounts "in harrowing detail" from a child's perspective of being raised in residential institutions in Ireland, operated by the Christian Brothers and funded by the government, in which excessive physical punishment and sexual abuse were chronic. The genre, which reveals the effects of atrocity on children, including mimetic effects, "has become an important one as we try to understand the complexity of these and other violations of children and also as we come to terms with the ethical issues raised by such occurrences." Cites the popularly known 5-volume 2009 *Ryan Report* on the residential institutions and the popularly known 2009 *Murphy Report*, which "focuses on the Archdiocese of Dublin with its 200 parishes," both of which were initiated by the

government of Ireland, as the basis for suggesting that atrocity “may indeed be an appropriate language through which to try to comprehend, at least in part, some of the issues at stake for the [Roman] Catholic Church.” Presents a brief historical summary of the extent and nature of the sexual abuse of minors in the Church internationally as revealed since the 1980s. Briefly summarizes the Murphy and Ryan reports, which collectively “provide an invaluable resource for understanding the theological, ethical, and ecclesiological dimensions of this scandal.” Reviews a variety of authors’ analyses and identifies their convergence on the core issues of: “(1) the theology of the body and sexuality that has frame Catholic ethics; (2) the related, endemic patriarchy that facilitated such a cavalier neglect of children; and (3) the many ecclesiological issues, including the concept of authority, the nature of ministry, and the role of the laity.” Regarding the third issue, states that the “ecclesiological discussion of the crisis... is divided into two main strands, one focusing on the creation and implementation of appropriate procedures for the management of child protection, the second related to the broader issues of Episcopal accountability within a significantly reformed structure.” 78 footnotes.

Hollyday, Joyce. (1992). From Pentagon to pew: The plague of sexual abuse. *Sojourners Magazine*, 21(12, December):5-6.

Brief editorial that comments on 2 recent events. First is news reports of U.S. Navy’s investigation into the Tailhook sex scandal of 1991, and a pattern of stonewalling, cover-up, and concealment by Navy officials. Segues into her discovery that 3 church leaders whom she knew and respected have admitted to sexual abuse of individuals under their care. Cites Peter Rutter’s Sex in the Forbidden Zone to note that professional sexual abuse is not new, and comments that the “betrayal is especially deep when a pastor is involved.” Acknowledges that the silence of female victims can be due to self-blame or fear that if they come forward, they will be disbelieved or lose their church community. Identifies issues the church must address: justice in tension with forgiveness; reparation, healing, and reconciliation; disclosure of perpetration and “believing that offenders are our brothers and can be brought back into the family, healed”; changing church structures in terms of dominance of male power and authority.

Holmes, Paul A. (1996). Sacramental psychology: Treating intimacy failure in Catholic priests. *Journal of Religion and Health*, 35(2, Summer):125-140.

Holmes is a Roman Catholic priest, spiritual director at Clergy Consultation and Treatment Service of St. Vincent’s Hospital and Medical Center of New York, Westchester Branch, Harrison, New York, and assistant professor, department of religious studies, Seton Hall University, South Orange, New Jersey. Describes a 2-year-old outpatient program based on a therapeutic milieu model for Roman Catholic priests, including those who have committed sexual misconduct. Presents a conceptual framework that is spiritually and clinically-oriented, e.g., identifies *intimacy failure* as a key factor addressed in the treatment. Describes social reintegration of offending priests as particularly troublesome to implement. 28 endnotes.

Holmes, Paul A., & Meehan, Mary Jo. (1995). Broken glass. *America* [a Jesuit periodical], 173(6, September 9):22-23.

Holmes, a Roman Catholic priest, is spiritual director, Clergy Consultation and Treatment Service (C.C.T.S.), an outpatient program for priests, St. Vincent’s Hospital and Medical Center, Harrison, New York. Meehan is chief operating officer, St. Mary’s Hospital, Passaic, New Jersey. States that C.C.T.S. was opened at the request of Cardinal John J. O’Connor, Archdiocese of New York, New York, New York: “A very small number of priests needed help with sexual addiction. We knew there were others who needed help with depression, stress and other emotional difficulties.” C.C.T.S., which has been open 18 months, received a grant from St. Mary’s Hospital “to explore the role that spirituality plays in the rehabilitation of Catholic priests... in residential facilities throughout North America.” States that during interviews, “We asked if the staff working with priests who had such painful and scandalous histories showed any indication that their faith in the church, or God, was adversely affected.” Reports that the responses have consistently been the that the work “has both deepened and fortified the faith of the staff.” Lacks references.

Homan, Martin. (2013). Secrets can kill: Q&A with Reverend Martin Homan, intentional interim pastor. *Caring Connections: An Inter-Lutheran Journal for Practitioners and Teachers of Pastoral Care and Counseling*, 10(2, Spring):9-12.

Magazine-style article in a theme issue, "Violating Boundaries: Improprieties in Ministry."

Homan "has served as interim pastor at a total of thirteen parishes/schools since 1995," and is a minister in The Lutheran Church – Missouri Synod. Topical question and answer format. Regarding ways congregations are wounded by clergy sexual misconduct (CSM), he identifies: issues related to a congregants' loss of trust in themselves and God, and a loss of identity; other issues arise from congregations mishandle their responses to discovery of CSM. Regarding "pain/brokenness within the congregation" related specifically to CSM, in contrast to other types of misconduct: "...the image of God has been destroyed."; "When children are involved, the pain is even greater." Regarding how to address the pain: "I have discovered that secrets kill. If the situation is not deal with, the church will continue to experience conflict." Regarding frustrations in his work with congregations following CSM: failure to learn about "congregational and family of origin issues."; insufficient screening of church work candidates; "...attempt[ing] to reconcile church workers and churches when interventions would be best." Regarding ways to prevent inappropriate behavior: "...establish congregations with healthy boundaries and policies..."; "...encourage clergy and church worker wellness..."; "...encourage churches to focus on the marks of a healthy congregation..." Regarding "change in our church body with regards to this issue": Identifies increase in denominational staffing, developing a wellness policy, and providing resources for clergy and churches. Bibliography.

Hopkins, C. Quince, & Koss, Mary P. (2005). Incorporating feminist theory and insights into a restorative justice response to sex offenses. *Violence Against Women*, 11(5):693-723.

Hopkins is a faculty member, School of Law, Washington and Lee University, Lexington, Virginia; she is legal advisor for RESTORE, a pilot research project in Pima County, Arizona. Koss is a faculty member, Mel and Enid Zuckerman College of Public Health, University of Arizona, Tucson, Arizona; she is principal investigator for RESTORE. The opening section is a literature review of current practice and problems with how the criminal justice system in the U.S.A. responds to sex offenses against women, and introduces their alternative, RESTORE, "a restorative justice approach to sex offending," which was "developed in collaboration with feminist organizations, criminal justice officials, and leaders from communities of color in Pima County," and which "operates under the aegis of the local sexual assault center, ensuring feminist advocates' ongoing oversight and input throughout the process." The article focuses on the challenge of the project "avoid[ing] the secondary victimization that traditional criminal justice causes," and "incorporate[ing] feminist theory and adequately respond[ing] to feminist critiques of using restorative justice as a response to violence against women." The next sections "outline key feminist concepts relevant to a restorative justice response to violence against women and then address the central concerns expressed by feminists about such an approach," and "describe specific ways RESTORE incorporates feminist insights and addresses feminist concerns." They succinctly differentiate between "different but overlapping philosophical and political stances" within categories of feminist theory. They address 3 categories of "[f]eminist concerns about using restorative justice for gendered violence," differentiating between "domestic violence" and "acquaintance sexual assault.": "(a) physical and emotional safety and well-being, (b) factors that may skew the ultimate agreement reached by the parties, and (c) skepticism about effectiveness of the intervention." Topics addressed include: the *community conference* feature of restorative justice which "typically... centers on a face-to-face meeting between the responsible party and the survivor."; "...postassault abuse, such as belittling threats to ensure silence or other forms of emotional abuse."; the offender's denial of his/her behavior and blame of the victim; psychological and emotional abuse as a means for obtaining or maintaining control over the victim; "...an agreement between the parties that does not reflect the survivor's preferences or that is otherwise skewed because of quasi-extrinsic factors that are at work."; the role of apology; system oppression norms undergirding gendered violence. Concludes by identifying 5 points of congruence between RESTORE and feminist concepts. Acknowledges: "Despite this great promise [of RESTORE], the real test is empirical. Our restorative justice demonstration project

offers the opportunity to assess whether restorative justice is a safe and effective method of dealing with individual cases of violence against women, eventually to deconstruct systems of oppression that trigger, construct, and maintain gendered violence.” 10 endnotes; 95+ references. [While the context of sexual boundary violations in faith communities is not addressed, the article is included in this bibliography because of the recurring interest of some within this context to apply a restorative justice model to this context.] [For a report of the evaluation of RESTORE, see this bibliography, this section: Koss, Mary P. (2014). The RESTORE program of restorative justice for sex crimes: Vision, process, and outcomes. *Journal of Interpersonal Violence*, 29(9):1623-1660.]

Hopkins, Nancy Meyer. (1991). Congregational intervention when the pastor has committed sexual misconduct. *Pastoral Psychology*, 39(4, March):247-255.

Hopkins is a family counselor and Episcopal Church consultant and trainer who works with congregations following clergy sexual misconduct. Identifies the congregational system as a potential precipitating factor in cases of clergy sexual misconduct. Also identifies the congregation as a potential secondary victim. Considers intervention strategies by a parish consultation service.

\_\_\_\_\_. (Ed.). (1993). *Clergy Sexual Misconduct: A Systems Perspective*. Special Papers and Research Reports series, No. OD99. Bethesda, MD: The Alban Institute, Inc., unpaginated.

Contains a variety of topics by a number of authors, many who have published previously on these themes. A collection of articles and materials that are photocopied, rather than a book format. The writings were selected “to help address the issue of clergy sexual misconduct from a systems perspective.” Reprints include the following that are cited in their original in this section of the bibliography: Anonymous. (1991). A Lutheran pastor. Anonymous. (1991). Sexual addiction. Brubaker, David R. (1991). Hands, Donald R. (1991). Hahn, Celia Allison. (1992). Sparks, James A., Ray, Robert O., & Houts, Donald C. (1992). New material includes the following that are cited individually in this section of the bibliography: Friberg, Nils C. (1993). Harries, Thomas. (1993). Hopkins, Nancy Meyer. (1993). The congregation is also a victim: Sexual abuse and betrayal of pastoral trust: A summary of research by the Parish Consultation Service. Hopkins, Nancy Meyer. (1993). Assessing readiness for congregational intervention in cases of sexual misconduct. Maris, Margo E., & Hopkins, Nancy Myer. (1993). Office of Pastoral Development of the House of Bishops. (1993). Includes a reading and resource list.

\_\_\_\_\_. (1993). The congregation is also a victim: Sexual abuse and betrayal of pastoral trust: A summary of research by the Parish Consultation Service. In: Hopkins, Nancy Meyer. (Ed.). (1993). *Clergy Sexual Misconduct: A Systems Perspective*. Special Papers and Research Reports series, No. OD99. Bethesda, MD: The Alban Institute, Inc., unpaginated.

Hopkins is northeast coordinator, Parish Consultation Service, Cumberland, Maine. A 2-page handout in question/answer format.

\_\_\_\_\_. (1993). Assessing readiness for congregational intervention in cases of sexual misconduct. In: Hopkins, Nancy Meyer. (Ed.). (1993). *Clergy Sexual Misconduct: A Systems Perspective*. Special Papers and Research Reports series, No. OD99. Bethesda, MD: The Alban Institute, Inc., unpaginated.

Brief article that describes issues and factors regarding a congregation’s capacity to face the truth after experiencing the trauma of sexual misconduct by a clergyperson. For events committed in the past, key factors are whether the victims have reported allegations, and what agreements were made with the offender at the time of the leave-taking. For new cases, reactions of pain and trauma make it difficult to arrive at the truth. Reactions include fear of lawsuits against the congregation. The elements of a healing intervention process include: giving sufficient details of the behavior and consequences in order to lessen denial (viewing the corpse); surfacing and validating feelings; building trust and community; educating about sexual dysfunction and power imbalance; celebrating strengths and weaknesses revealed through history taking; helping people



with their personal issues as they relate to the congregation's issues; putting together everything in a spiritual and theological context.

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\_\_\_\_\_. (1993). Symbolic church fights: The hidden agenda when clerical trust has been betrayed. *Congregations: The Alban Journal*, 19(3, May/June):15-18.

Explores learnings from an ecumenical action/research group relative to congregational conflict as a function of displaced anger at betrayal of clergy trust due to sexual misconduct. Reports that in these congregations, secrets are kept and feelings are not disclosed directly; anger is displaced onto the victim, the denominational hierarchy, or the next pastor; symptoms of anger in the congregation include loss of energy, hopelessness, despair, and people leaving, signs of congregational depression. References.

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\_\_\_\_\_. (1994). [In My Opinion section] Power, abuse and theologies of sexuality in the church. *Sexual Addiction & Compulsivity: The Journal of Treatment and Prevention*, 1(4):357-361.

An address "given to the Interfaith Sexual Trauma Institute annual meeting, October 28, 1994."

Very briefly discusses "an emphasis on sex [in Christian churches] that seems to have become our focus [rather than that of] looking at the whole picture, or at root causes [of sexual abuse by clergy]." Concentrates on power imbalance as the root cause of sexual abuse: "Child sexual abuse and exploitation of vulnerable adults by clergy or others in the helping professions are about abuses of power." Identifies issues related to dualistic thinking, clergy role, transference and countertransference, gender, and cultural expectations regarding gender. 1 reference.

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\_\_\_\_\_. (1999). The uses and limitations of various models for understanding clergy sexual misconduct: The impact on congregations. *Journal of Sex Education and Therapy*, 24(4):268-276.

[Themed issue: Prevention and Treatment of Boundary Violations by Professionals: Selected Papers From the Fourth International Conference on Sexual Misconduct by Psychotherapists, Other Health Care Providers, and Clergy]

Presents strategies from 3 social science models for how religious organizations may respond to clergy sexual misconduct: systems, psychoanalytic, and conflict resolution/mediation. Describes each model's uses, strategy, limits, and suggestions for how to implement it. Also addresses topics of spirituality and ethical/moral considerations. References.

Hornok, Ken. (1995). Taming the beast within us. *Ministry* [International Journal of the Seventh-day Adventist Ministerial Association], 68(5, May):22-23.

By the pastor, Midvale Bible Church, Salt Lake City, Utah. Brief magazine-style article directed at male clergy. Presents "principles that can help us apply the brakes to [sexual] temptation and lust." Principles include: realizing one's vulnerability; helping spouses "stay above reproach;" planning responses to specific situations; confessing temptations to another. States: "We need to cultivate a healthy fear that compromise in morality will sabotage our ministry." 3 endnotes.

Horsfield, Peter. (1992). Is the dam of sexual assault breaking on the Church? *Australian Ministry*, (May):10-13.

Horsfield is editor of the publication, and dean, Uniting Church Theological Hall, Melbourne, Australia. At the outset, cites an Australian Broadcasting Corporation (ABC) television broadcast in the "Compass" series 2 months prior of a program on sexual assault by clergy. States: "In the 40 hours following the broadcast, upward of 270 calls were received by Sexual Assault Centres throughout Australia reporting experiences of violence by women within the church. At least 140 of these calls named clergy and male church leaders as perpetrators of the assault. For around half of these callers, this was the first time they had told anybody about the assault." First, he notes ways in which Australian "consciousness about the appropriateness and acceptability of violence against women is changing." Cites: 1.) research on the prevalence, and the relationship between the victim and attacker; 2.) legislative changes; 3.) willingness of women to speak about their experiences and challenge entrenched attitudes. Next, he names the role of the church, citing its "allow[ing] and condon[ing] violence towards women," the prevalence of domestic violence in church families, and prevalence of male church leaders as "significantly involved as perpetrators."

Notes Project Anna, a task group of the Centre Against Sexual Assault at the Royal Women's Hospital in Melbourne, Australia, and some churches. It works with women reporting sexual assault by male clergy and conducts educational workshops. States that at present, Australian churches "appear to be singularly ill-equipped... to do justice and help the healing of those who have been badly hurt by assault" and "to guarantee to the society at large that it is a body worthy of respect and trust and that its leaders are worthy of respect and trust." Notes the lack of clear church policies or guidelines on sexual misconduct, and the lack of "equitable and effective procedures for dealing with inappropriate behaviour by males in leadership positions." Describes special imbalances of power and status between men and women in Australian churches. States: "Confusion about the relationship between justice, discipline and pastoral care and most churches' tendency to suppress conflict and present a happy face all come into play if a woman speaks out and seeks action when she is sexually assaulted within the church community." Describes the social movement to hold accountable those who hold offices of public trust as beginning to draw the church into the same expectation. Presents an eloquent succinct critique of the church's use of "uncritical confidentiality" in taking action against an offender, and the negative consequences of that practice. References available from the author in care of the publication.

\_\_\_\_\_. (1993). An analysis of the media debate following the ABC *Compass* program, 'The Ultimate Betrayal.' *Australian Journalism Review*, 15(1, January/June):1-10.

Horsfield is dean, Uniting Church Theological Hall, and lecturer in practical theology, United Faculty of Theology, Melbourne, Australian. Presented as a paper at the annual conference of the Australian Communication Association, Bond University, Robina, Queensland, Australia, July, 1992. Analyzes the thematic and topical debates in secular and religious Australian media following the 1992 Australian Broadcasting Corporation (ABC) television program in the "Compass" series, "The Ultimate Betrayal: Sexual Violence in the Church. Observes that in the initial coverage, only 1 secular newspaper "considered the issue from the view point of those assaulted." States that the "major point of contention was on how common the problem was," the starting point of which was Horsfield stating in an interview in the program that he projected a rate of 15% of Australian clergy who had committed clerical sexual abuse. Reports that the issues were debated in the news for 2 weeks after the broadcast, and a week after media debate faded. As to why the large media response, he identifies the popularity of sex, in general, and the attractiveness of stories of church leaders' sexual misconduct "because of their contradiction to the social perception [of the church as moral guardian] and their capacity to deflate perceived moral imposition." Speculates on other cultural factors that may have contributed, including "the large amount of educational and advocacy work" on the issue of violence against women and children in society, in general, and, more recently, in Australian churches. Observes a pattern of gender differences in responses of church leaders. Lacks references.

\_\_\_\_\_. (1994, April). Forgiveness and reconciliation in situations of sexual assault. Sydney, New South Wales, Australia: Uniting Church in Australia Commission on Women and Men, 9 pp. [No. 7 in the Occasional Paper series, Uniting Church in Australia] [A paper delivered in 1993 at the 1st national conference on sexual violence in faith communities, Melbourne, Victoria, Australia.] [Accessed 05/05/18 at: <https://peterhorsfieldcom.files.wordpress.com/2017/03/1994-op-forgiveness-reconciliation.pdf>]

Horsfield is dean, Uniting Church Theological Hall, Melbourne, Australia, a minister in the Uniting Church, and a member, SHIVERS, "a support and advocacy group for women who are survivors of assault by church leaders." States at the beginning: "It is the contention of this paper that our thinking about what human forgiveness means has become confused, amoral and urgently needs clarification. In particular, our thinking about forgiveness has been separated from a moral and theological framework that is essential if it is to have meaning... Christian forgiveness in situations of sexual assault requires a number of essential prerequisites: protection and restoration of the dignity and integrity of those who have been violated; effective structures for ensuring the safety and protection of the vulnerable; a clear affirmation of ethical expectations for fair relations between people of inequitable power; and the enforcement of legal and moral standards." Topical sections include: the importance of naming and telling the truth, including "the freedom to express distrust" when the sexual abuse was committed by "a trusted clergyman;" forgiveness as

the end of a long process of recovery; clear confession and genuine repentance by the offender prior to forgiveness. States: "I believe we [the church] are not prepared, practically, theologically, or in terms of personal or institutional courage, to confront [the] blatant or subtle denial [by offenders] in our own community and deal with perpetrators of violence who are able skillfully to muster support or sympathy to protect themselves." Concludes: "Those in positions of authority must fulfill their responsibility of naming and confronting evil, calling the powerful to account, paying for restitution, and reestablishing a clear and fair structure of justice for the recovery of victims and of accountability for the recovery of perpetrators." 13 endnotes.

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\_\_\_\_\_. (1997). Moral panic or moral action? The appropriation of moral panics in the exercise of social control. *Media International Australia*, 85(November):32-39.

Horsfield is project researcher for the Electronic Culture Research Project, Uniting Church, Victoria, Australia. Proposes that Cohen's media theory model of moral panics "is frequently invoked by those in positions of power in society and in situations where it doesn't apply, in order to discount and defuse legitimate challenges to their power." Analyzes the public controversy in Australia following a 1992 Australian Broadcasting Corporation (ABC) television broadcast of a "Compass" series program, *The Ultimate Betrayal: Sexual Violence in the Church*, which "focused on violence and professional sexual abuse done to women and children by male church-leaders." States: "The dominant response of those who represented institutional interests in this challenge, particularly male church-leaders, was to dismiss the reaction by portraying it as a panic, without any substance in social reality." This included "denial of the extent of the abuse that had been reported, claims of media exaggeration and amplification, and strong affirmation of the integrity of church governance [when responding to incidents]." His analysis is that the reaction broke a political silence and "result[ed] in the coherence of a previously suppressed common social experience and the stimulation of significant social resistance and moral action." Cites the response of church leaders who questioned the motives of the program's producers and the targeting of feminists as examples of the concept of *deviance amplification* in the moral panics model. Deviants are "those presenting this 'threat to societal values and interests.'" Horsfield views the public reaction to the program as a response to the media "provid[ing] information about a common experience suppressed, isolated and incoherent." He rejects the moral panics model's attribution of the reaction as an effect of the media broadcast: "I suggest that what Cohen's model calls a 'moral panic' may well be the liberating and therapeutic release of personal and social energy generated by the breaking of a cycle of silence." Concludes that "the paradigm of moral panic was employed, consciously or unconsciously, by church-leaders as an explanatory and in some cases a management device for defusing the revelation of the sexual abusiveness of many clergy, to suppress the experiences of a significant minority of women and men in churches, and in an effort to contain the challenge which these revelations posed to the social power of the church and the leadership of the clerical class." 18 references.

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\_\_\_\_\_. (2002). Forgiving abuse – an ethical critique. *Journal of Religion and Abuse: Advocacy, Pastoral Care and Prevention*, 4(4):51-70. [Reprinted as: "Forgiving Abuse – An Ethical Critique." Chapter in Fortune, Marie M., & Marshall, Joretta L. (Eds.). (2002). Forgiveness and Abuse: Jewish and Christian Reflections. Binghamton, NY: The Haworth Pastoral Press, pp. 51-70.]

Horsfield is senior lecturer in Communication, and manager, Developmental Projects, School of Applied Communication, RMIT University, Melbourne, Australia. From 1987-1996, he was dean, Uniting Church Theological Hall, United Faculty of Theology, Melbourne, Australia. Begins with a brief story of his experience with SHIVERS (Sexual Harassment Is Violence, Effective Redress Stops It), a support group formed by "young women who brought a complaint of sexual harassment and abuse, in accordance with the formal procedures of the church, against a prominent church leader in Australia." His theological frameworks were challenged by "the trauma and injustice that results from clergy abuse...", including the "subsequent experiences of blame, ostracism and injustice as [survivors] sought to have those experiences recognised and addressed." Identifies 4 common Christian ideas and practices that sexual assault challenges: forgiveness is the [sic] Christian response to personal harm, e.g., a woman recalcitrant to forgive should be lead to change; forgiveness is a duty and ideal worthy of aspiration; forgiveness

unilaterally works for the victim's recovery; forgiveness is unconditional and efficacious, e.g., as a model of love that prompts the offender to change. Notes that the typical response to women survivors who are not able to forgive is patriarchal and denies them their moral agency. Proposes Letty Russell's feminist theological methodology as a means for critical deconstruction and reconstruction of the nature of forgiveness. In a brief section on the deconstruction of forgiveness, he notes this method exposes how forgiveness is used in middle-class western Christianity to avoid conflict, scandal, disruption, opposing a powerful person, legal action, and facing injustice. Deconstruction exposes the fact that women may use forgiveness to bargain for mercy and safety, avoid vulnerability, fulfill faith obligations, avoid ostracism, and avoid being labeled psychologically. Therapists may urge forgiveness in the absence of "supporting social structures of accountability, redress and restoration and affirmation of the person and their experience within a understanding community." Theologians may promote forgiveness out of vested interests in maintaining their status. In a section on reconstruction, his starting point is that thoughts and practices of forgiveness have been separated from an ethical framework. Calls for recovery of specific emphases in order for forgiveness "to be meaningful, protective and effective." The first emphasis is ethical action that is practical, expresses ethical qualities connected to individual and communal meanings, protects and restores the dignity and integrity of those violated, ensures the safety and protection of others who are vulnerable, addresses fair relations between people of inequitable power, and meets legal and moral obligations. His second emphasis is the communal dimensions of forgiveness, including responsibilities of ecclesiastical leaders toward the victim(s) and the faith community that are congruent with the community's avowed values. The third emphasis is on power, specifically "the structural inequalities of gender relations within society, and between perpetrator and victim." Identifies the traditional Samoan practice of Ifonga as an illustration of a communal and ethical perspective on rectification and forgiveness. It includes structured ways for leaders in the context of their office and role to express "symbolic restitution of the humiliation that the offended people have experienced." He contrasts the Ifonga approach regarding leaders' assumption of responsibility with that of church officials who distance themselves from offending clergy. He contrasts the Ifonga approach to the one harmed and the community with the lack of opportunity for women victimized in churches and congregations to express their emotions. Concludes that treating forgiveness as an ethical issue "is the best way of laying a foundation for recovery for the victim, the most effective way of preventing further damage within the community, and the most durable way of restoring damage that has been done." Footnotes and references.

Horton, Robert E. (1992). Sexual abuse: What can we do? *Circuit Rider*, 16(7, September):4-7. By a United Methodist minister in Michigan for a denominational journal. Very brief overview of the problem in the context of the denomination. Presents a fact-based vignette of clergy abuse and analyzes it in terms of 4 questions: who is primarily responsible; who are the victims; what could have prevented it; what action should be taken. Incorporates the premise of power imbalance in the clergy/congregant relationship. Brief bibliography.

House, Deborah M. (1992). Clergy sexual misconduct: The church's legal liabilities. *Circuit Rider*, 16(7, September):8-9. By a lawyer in Washington, D.C. who has taught a course on "Legal Issues for Ministers" at Wesley Theological Seminary, Washington, D.C. Very brief overview of recent legal actions involving clergy sexual misconduct. Common law torts have included: intentional infliction of emotional distress, assault and battery, outrageous conduct, breach of fiduciary duty, and fraudulent misrepresentation. Statutory civil and criminal provisions also create liability. Reports on denominational liability based on employer/employee legal theories, e.g., doctrine of *respondeat superior*, and negligent hiring and/or supervision. Reports on cases involving compensatory and punitive damage awards for victims, and relates these to church insurance carriers' practices. Concludes with an eloquent call for the church to assume its moral liability in relation to intervention against offenders and care for victims.

Hubbard, Howard J. (2003). Response to Fr. Donald B. Cozzens. *Journal of Religion and Abuse: Advocacy, Pastoral Care and Prevention*, 5(3):59-65. [Reprinted as: Hubbard, Howard J. (2003). "Response to Fr. Donald B. Cozzens." Chapter in Fortune, Marie M., & Longwood, W. Merle. (Eds.). *Sexual Abuse in the Catholic Church: Trusting the Clergy?* Binghamton, NY: The Haworth Pastoral Press, pp. 59-65.]

Hubbard is the Roman Catholic bishop of the Diocese of Albany, New York, and a member of the U.S. Conference of Catholic Bishops' (USCCB) Ad Hoc Committee on Sexual Abuse. A brief, direct response to: Cozzens, Donald B. (2003), this bibliography, this section. While he basically supports Cozzens' analysis, he focuses "on some of the complexities involved in translating to reality the vision that Fr. Cozzens has articulated." Regarding transparency: endorses the potential of the USCCB's National Review Board to ascertain "the number of perpetrators, victims, and costs associated with the scandal" and states that "any diocesan bishop who does not comply should be subject to censure or removal." Describes specific ways the Diocese of Albany practices transparency. Regarding accountability: endorses the National Review Board's potential "contribution by commissioning scientific research on the data it compiles." Also discusses briefly the complexities of the Church's accountability in relation to the media and to its legal responsibility. Disagrees with Cozzens' position that "we must put the spiritual and personal welfare of those wounded ahead of everything else, including the welfare of our respective institutions." The need, he states, "is practical guidance and counsel to church leaders in striking the appropriate balance: How much of our resources should properly be devoted to providing a compassionate and comprehensive response to the crisis, including compensation to victims, and how much to continuing to support all of the other important church programs that serve society in an uncertain economic climate characterized by increasing human needs, reduced philanthropic giving and glaring budget deficit at the local, state, and federal levels?" Briefly discusses the complexity of the Church's response to victims/survivors, and calls for ways to move beyond adversarial relationships in order "to work more cooperatively and collaboratively in the healing process." Sees the "concept of restorative justice as the foundation for a process of healing and reconciliation [that] may be an arena where we can find common ground." 2 references.

Hudson, Patricia E. (1997). Spirituality as a component in a treatment program for sexually addicted Roman Catholic clergy. *Counseling and Values*, 41(2, January):174-182.

By an associate professor of counseling, George Washington University, Alexandria, Virginia. Presents her interview with David Fitzgerald, a Roman Catholic priest who directs a residential treatment center in Western Europe for sex offenders who are Roman Catholic priests and brothers. Topics include: clients; selection process; 12-step program and spirituality; success in treatment; after care; women as therapists; relationships of staff with residents.

Hughes, R. Kent, & Armstrong, John H. (1995). Why adulterous pastors should not be restored. *Christianity Today*, 39(4, April 3):33-36.

Hughes is pastor, College Church, Wheaton, Illinois, and an author. Armstrong is director, Reformation and Revival Ministries, and an author. A magazine-style article that challenges the typical pattern in North American churches of a pastor accused and convicted of sexual sin, followed by confession, prescribed counseling, and then restoration to office. Critiques the assumption of what they term 'the forgiveness approach,' that a repentant and forgiven minister who was previously qualified for pastoral office remains qualified on the basis of God's forgiveness. Their critique, based largely on New Testament scriptures, argues that this approach "does not deal with the depth" of pastoral adultery, which is a graver sin than adultery in general. Puts forward a 'blameless approach' that recognizes an abuse of power in pastoral adultery that causes deep pain. Supports this with appeals to early church and Reformation theologians, and scripture. Concludes that "forgiveness and restoration to the fellowship of the church does not mean the former minister now meets the qualifications for holding the office of pastor/elder." Lacks citations. [For followup letters to the editor, see: 39(7, June 19):6, 8.]

Human, Heidi, & Müller, Julian C. (2015). Sexual abuse: A practical theological study, with an emphasis on learning from transdisciplinary research. *HTS Teologiese Studies/Theological Studies* [published by

Netherdutch Reformed Church of Africa and African Online Scientific Information Systems (Pty) Ltd.] 71(3, September 25):1-10.

Human and Müller, a faculty member, are with the Department of Practical Theology, Faculty of Theology, University of Pretoria, Pretoria, South Africa. The article is based on a portion of Human's Ph.D. dissertation. "This article serves to illustrate the value of collaboration between practical theologians and professionals from other disciplines. Input from a professional in another discipline is used as an example of how possibilities can open up within practical theological research if transdisciplinary approach is employed. Narrative research was conducted regarding the spirituality of female adult survivors of childhood sexual abuse, in a postfoundational, social constructionist framework. The original research consisted of a layered, single case study, with the transdisciplinary study functioning as the third layer, used to thicken the original story and open up possibilities for meaning outside of the context of that single story." The 1st layer was the story of the survivor, "an Afrikaans-speaking woman from the Dutch Reformed Church." The 2nd layer is Human's telling of the story. The 3rd layer is the response of the transdisciplinary study team, which included a psychologist, occupational therapist, and a Dutch Reformed minister. The 4th layer includes "voices from literature... to thicken the interpretation and explore discourses that were revealed." The 5th layer was the survivor's story revisited, "based on new insights." Briefly describes the transdisciplinary process, which included the woman who was the survivor being invited to respond to the professionals' feedback, "giving her an opportunity to reflect on and accept or reject their readings of her story." The contributions of the occupational therapist are featured because it is a field "that is quite divergent from practical theology – as opposed to psychology, which is familiar territory for most theologians." Concludes by discussing the interrelationship between the themes in the survivor's stories "to show the learning from occupational therapy coloured my thinking about her stories and the relationships between them." She endorses the value of transdisciplinary work: "...it should also form part of all pastoral caregivers' own development in their regular work with people." 42 references.

Hunt, Laura J. (2010). Missions in the context of recovery from childhood sexual abuse. *Missiology: An International Review*, 38(3, July):321-333.

Hunt is a branch librarian and teaching assistant, Moody Theological Seminary-Michigan, Plymouth, Michigan. She uses the American Psychiatric Association's construct of Post-Traumatic Stress Disorder "as a beginning framework for discussion [of the trauma symptoms of child sexual abuse (CSA)]." Her position is that "the impact of CSA corresponds with the description of trauma," and "[s]urvivors of CSA, then need the kinds of missional outreach appropriate for people coming out of trauma." Using a definition of healing which includes "the ability to go forward with hope and purpose, cultivating a vital relationship with God and investing in the lives of others," she discusses factors in healing from CSA which must be addressed in ministry, including providing: a safe environment, a place to express emotion, a place to express spiritual doubts, a place to find a new identity, and a place to give and receive forgiveness. The next section is an excursus analyzing the misinterpretations of forgiveness, based on New Testament texts, which have been impaired the healing of survivors. Focuses on the words and actions of Jesus as a corrective to the misinterpretations. She concludes briefly with a model based on truth telling by which "we uphold justice and communicate powerfully to survivors of CSA the love of the community, the seriousness of the offense, and their worth before God." 14 endnotes; 14 references. [While not directly about sexual boundary violations in the context of a faith community, the article is relevant to the focus of the bibliography.]

Hunt, Mary E. (1996). Change or be changed: Roman Catholicism and violence. *Feminist Theology*, 4(12, May):43-60.

Hunt, a feminist theologian, is co-founder and co-director, Women's Alliance for Theology, Ethics and Ritual (WATER), Silver Spring, Maryland. Opens by stating: "The problem is that Christianity, for which I use the Roman Catholic Church as an institutional prototype, seems to countenance if not encourage (at least implicitly), certain forms of abusive behavior through its symbols, teaching and structures. These must be deconstructed, reconsidered and reconstructed as part of a systemic anti-violence effort necessary to create a safe society." In her analysis, Church

“structures of clericalism and hierarchy... ..are not simply wrong because they are sexist, as feminists claimed in the 1970s and 1980s, but dangerous because they lead to a misuse of power that is abusive – as is argued in the 1990s... Roman Catholic clergy sexual abuse occurs in such a context – where authority, jurisdiction, access to information, theological education (until quite recently, when a few women have been admitted) and social status all accrue to a privileged few who lead the masses (in both senses of the term). To adjudicate the cases [of clergy sexual abuse] and ignore the underlying context is virtually to guarantee their repetition.” She advocates “what I call a ‘hermeneutics of violence’ to complement” the feminists’ analysis of sacred texts and Church teachings when “seek[ing] to disengage any suggestion of religious justification for abusive behavior,” which includes rape. Also calls for analyzing Church practices by a hermeneutics of violence: “A hierarchically structured organization in which input is severely restricted to those who are part of an elite, all-male, allegedly celibate ruling class, the clergy, is, I contend, one in which abuses will frequently emerge.” Calls for 3 changes: 1.) end of mandatory celibacy for priests and a non-vertical structure; 2.) end of excluding women from the priesthood and decisionmaking (“I do not argue that such structures cause the problems, but that they set a context ripe for them.”), and new models of shared authority; 3.) end of the normative understanding of clergy as church (“It is this power structure, and the unabashed exercise of such power, which is able to keep the cases of clergy sexual abuse ‘in house’.”), and new models of ecclesial communities. States: “The changes in theology and polity necessary to create safe structures and encourage just behavior will, of necessity, result in new versions of Christianity, indeed of Catholicism. It is an urgent theological priority, an ecumenical, indeed interfaith task.” Identifies 3 essential elements of reconstructive work that “help to move toward new, helpful insights.”: participatory and open asking and answering of theological questions; “...infuse religious thought and teaching with secular wisdom, beginning with the social sciences.”; focus attention “on where most people meet religion, namely, in liturgy and ritual, in symbol and sacrament.” 24 footnotes.

Illian, Bridget. (2010). Church discipline and forgiveness in Matthew 18:15-35. *Currents in Theology and Mission*, 37(6, December):444-450.

Illian is a doctoral student, New Testament studies, The Lutheran School of Theology at Chicago, Chicago, Illinois. Discusses themes in Chapter 18 of the Gospel of Matthew regarding forgiveness, repentance, and consequences for the offender. Draws upon historical, sociological, and textual analyses. Describes “the church for whom Matthew wrote [as] a strongly Jewish Christian community” faced with “the question of how to live as Jewish people after the destruction of the Temple in Jerusalem in 70 C.E. and the loss of Judean national autonomy to Rome.” States: “The guiding principle in Matthew’s Gospel for deciding what is allowed and what is forbidden is that of protecting the most vulnerable in the community...” Teachings regarding forgiveness existed with an ethical framework of the community: “...the one who offends is expected to repent when reproached for his or her faults. Forgiveness in this part of the Gospel is conditional; it can be repeated endlessly, but not without repentance.” Notes that this text applies to the community of faith, and not to God, and thus is not contrary to Lutheran theology regarding salvation. States that the teachings in Matthew 18 “on setting ethical limits and practicing forgiveness are needed in today’s church just as much as they were in Matthew’s time, if for different reasons.” Among the contemporary circumstances, she cites the abuse of women and children: “Instead of taking allegations of abuse seriously and becoming the witnesses that the most vulnerable members of our communities need, too many church communities have turned the intent of Matthew 18 on its head and pressured victims to be silent or to leave. We all need to reclaim the power and responsibility to define the ethical boundaries of our churches in such a way as to protect the most vulnerable.” 19 footnotes.

Indian Residential Schools Resolution Canada. (No date). Information Sheets: The Residential School System Historical Overview; The Path to Healing; Negotiations Update; Extent of Canada’s Third Partying of Churches. [Accessed 09/27/02 at the World Wide Web site of Indian Residential Schools Resolution Canada: [http://www.irsr-rqpa.gc.ca/english/information\\_sheets](http://www.irsr-rqpa.gc.ca/english/information_sheets)]

4 very brief, topical reports that describe efforts by the Canadian government and 4 Christian denominations to respond to the historical legacy of physical and sexual abuse of Aboriginal children who were students at residential schools operated by the government in partnership with the denominations from the 19th into the late 20th century. Reports that: 5,000+ cases representing nearly 12,000 individuals have made claims against the government, and 70% of the claimants also named a church institution; there have been 560+ settlements and 12 court judgments. The government strategy involves 4 elements: apology, healing, litigation, and alternative dispute resolution. Denominational involvement includes: the Anglican Church is named by plaintiffs in approximately 1,768 total claims; the Roman Catholic Church is named in approximately 6,381 total claims; the United Church is named by plaintiffs in approximately 631 total claims; the Presbyterian Church has been named in approximately 132 total claims.

Isely, Paul J. (1997). Child sexual abuse and the Catholic Church: An historical and contemporary review. *Pastoral Psychology*, 45(4, March):277-299.

Isely is a senior clinician, Riverside Crisis Intervention Team, Riverside Community Care, Norwood, Massachusetts. Review article consists of: brief historical overview of sexual use of children in the Roman Catholic Church; cases and trends in the Church in the 1980s and 1990s; critical examination of clinical data regarding treatment of priest offenders, including the lack of studies that evaluate claims of unprecedented treatment success with clergy offenders. Concludes that the Church "should reconsider its policy of placing known sex offenders back into active ministry." 100+ references.

Isely, Paul J., & Isely, Peter. (1990). The sexual abuse of male children by church personnel: Intervention and prevention. *Pastoral Psychology*, 39(2, November):85-99.

A useful overview of the phenomena focusing on the Roman Catholic Church. Clinically-oriented, basic information is presented on topics of: male victim, offender, context of the church, and intervention issues. Strong set of clinical references.

Jacobs, Mary. (2010). A cautionary tale: Church struggles to help clergy who have fallen. *The United Methodist Reporter*, (January 8):unpaginated. [Accessed 02/07/15: <http://www.vaumc.org/ncfilerepository/children/Acautionarytale.pdf>]

Jacobs is a staff writer for the weekly newspaper, an independent source of news about The United Methodist Church. Newspaper-style article that discusses ways the Church can respond to its clergy who commit sexual misconduct. The case of "Steve Richardson, former pastor of First United Methodist Church in Royse City, Texas," illustrates the issue. "In June 2009, he was sentenced to 17 years in federal prison after pleading guilty to two child pornography offenses... In documents filed in court, Mr. Richardson admitted to exchanging child pornography online. In December 2007, he communicated over the Internet with an undercover federal agent, sending an image of child pornography and requesting more images. On Sept. 24, 2008, agents seized a desktop computer from Mr. Richardson's office at the church that contained images of child pornography. Mr. Richardson possessed more than 600 images of child pornography – including sadistic, masochistic or other violent images involving minors. He will serve at least 15 years in prison." Quotes from correspondence with Richardson in which he describes his behavior as "online sexual addiction." Jacobs states: "The larger question for the church that professes the power of redemption and forgiveness is not an easy one: Is there any room for compassion or mercy in a story as disturbing as Mr. Richardson's?"

Jenkins, Alan, Hall, Rob, & Joy, Maxine. (2002). Forgiveness and child sexual abuse: A matrix of meanings. *The International Journal of Narrative Therapy and Community Work*, 1(1):35-51. [Reprinted as: Jenkins, Alan, Hall, Rob, & Joy, Maxine. (2003). "Forgiveness and Child Sexual Abuse: A Matrix of Meanings." Chapter 2 in Dulwich Centre Publications. (Ed.). Responding to Violence: A Collection of Papers Relating to Child Sexual Abuse and Violence in Intimate Relationships. Adelaide, South Australia, Australia: Dulwich Centre Publications, pp. 35-70.]

The authors are not identified; the perspective is of clinicians who work therapeutically with people who were sexually abused and people who committed sexual abuse. States at the



beginning: “The concept of forgiveness, along with notions of apology and atonement for wrongs, can constitute highly significant preoccupations for individuals and communities whose lives have been affected by abuse... Concerns and dilemmas about forgiveness are extremely wide-ranging and pervasive, perhaps because it is so frequently highlighted as an important virtue in most spiritual and secular philosophies, from traditional to new age... Meanings are often confused and conflicting, leading to dilemmas which hinder respectful outcomes, when attempts are made to address experiences of abusive behaviour.” Based on clinical practice, they “deconstruct popular meanings associated with the concepts of forgiveness and atonement” and “compiled a matrix of popular meanings which may be helpful in making sense of the ‘journeys of realisation’, undertaken both by those who have been abused and by those who have perpetrated abuse.” While they call their matrixes “a work-in-progress,” they state it has been “a helpful guide for reflecting on and examining ways that our contributions may promote self-determination in the journeys of those who have been abused and ‘other-centeredness’ for those who have abused.” They identify 3 major components in popular constructs of forgiveness in the context of those who were sexually abused: *relinquishment*, *pardoning*, and *reconciliation*. Depicts the components as approachable from perspectives on a continuum of self-determination, which has extremes of *self-realisation* and *obligation*. Notes: “When therapeutic intervention is first initiated, people who have been abused often appear to be overwhelmed by feelings of obligation, expectations and requirements by others to embrace various components of forgiveness. These ‘obligations’ may be associated with a pervasive sense of powerlessness, feelings of self-deprecation and a sense of limited possibilities about choices for the future.” Identifies popular meanings of atonement as *realization*, *restitution*, and *resolution*. Depicts the meanings as approachable from the perspectives on a continuum, which has extremes of *other-centered* and *self-centered*. Briefly considers “a political understanding of abuse,” referring to “the nature and abuse of power relations and privilege,” which can include subjugation of a person’s rights, bodily violation, exploitation and betrayal of responsibility and trust, and imposition of secrecy. Numerous case examples of those who were abused and those committed abuse are used to illustrate the issues and therapeutic responses. 2 endnotes. [While none of the case material is from the context of sexual boundary violations in faith communities, this article is included in the bibliography because of its nuanced descriptions and clinical insight on the topic of forgiveness.]

Jenkins, Philip. (1996). [Opinion] The uses of clerical scandal. *First Things*, 60, February):13-16.

Jenkins is professor, religious studies, Pennsylvania State University. A brief commentary on “the spate of cases involving the sexual abuse of minors by [Roman] Catholic priests” in the U.S.A. “...we are now sufficiently removed from the perception of an ‘abuse crisis’ that reached its height in 1992-1993 to place it in its broader context.” Cites the culmination in 1992 as “the exposure of a serial pedophile [priest] named James Porter who had molested dozens of children in his southern Massachusetts parishes in the 1960s.” His position is that “it no longer seems plausible to speak of a general collapse of clerical discipline and celibacy, or of a systematic cover-up by Catholic bishops. Clerical sex abuse today is most often seen as a lamentable but rare occurrence.” Critiques the use of the term “pedophile priest” as inaccurate: 1.) It “made the problem like the preserve of Catholics...” 2.) “...while ‘pedophiles’ are men who molest prepubescent children, the vast majority of sexually erring priests were in liaisons with teenagers or young adults.” 3.) “While their acts were sinful and often illegal, such behavior does not typically exhibit the more predatory and compulsive character of pedophilia.” Critiques estimates by “Catholic reformers” of the prevalence of sexual violation of minors by priests as derived “from the kind of urban legend that transforms a vague estimate of something into a firm statistic for something completely different.” States that while the media “indulged wholeheartedly in anti-Catholic polemics” regarding “clerical sexual misbehavior,” it “would not have dared to offend American Catholics... if the path had not been blazed by Catholic sources themselves.” Sees “both the ecclesiastical left and right” as using “pedophile charges” with “audiences predisposed to take up an issue that could be used to promote specific policy agendas.” Cites the Church’s hierarchical organizational structure as resulting in “established paper trails,” as another factor that “encouraged the sensationalistic treatment of priestly misdeeds.” Closes by offering a favorable image of a lesson to recall “many years after the memory of the abusive clergy has passed into oblivion” – that of Cardinal Joseph Bernardin of

the Chicago, Illinois, archdiocese who reconciled with Stephen Cook after Cook falsely accused Bernardin of sexually abusing him. Lacks references.

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\_\_\_\_\_. (2003). Catholic crisis, Catholic solution. [Part of special section, Symposium: "Church, Sex, and American Agonies."] *Society (Transaction)*, 40(3, March/April):8-9.

Brief introductory article to the symposium in the issue. His position is that the 'abuse crisis' in the Roman Catholic Church is "a fundamental cultural conflict" as opposed to a problem of celibacy as defined by the U.S.A. media and forces in Western, and particularly American, societies, that represent "a revolutionary transformation in concepts of gender and sexuality" and call for solutions like married priests and the ordination of women and non-celibate homosexuals. He sees conservative and liberal factions in the Church using "the abuse issue to promote their own views and policies," which leads to "activists on both sides trumpet[ing] the message that these evils were characteristically Catholic, and that message was enthusiastically taken up by the secular media, who have never since wavered in this belief." Lacks references.

Jenkins, Ronny E. (2004). The *Charter and Norms* two years later: Towards a resolution of recent canonical dilemmas. *Canon Law Society of America Proceedings*, 65:115-136.

Jenkins is with the Faculty of Canon Law, The Catholic University of America, Washington, D.C. Follows the adoption of the Charter for the Protection of Children and Young People and the Essential Norms by the United States Conference of Catholic Bishops which were "intended to propose a pragmatic solution to a complex and destructive problem: the sexual abuse of minors by members of the clergy." Comments on issues related to the documents raised by Avery Dulles, a Roman Catholic theologian and cardinal, in a 2004 journal article [see this bibliography, this section: Dulles, Avery. (2004).]. In contrast to Dulles, Jenkins "largely emphasize[s] the strengths of the current [canon] law and practice." Topics include: presumption of innocence of the accused priest; common good and individual rights; definition of sexual abuse and the principle of unambiguous laws; principle of proportionality and zero tolerance; retroactivity of canon law; applicability of the statute of limitations to cases of sexual abuse of minors; oversight, therapy, and the prospect of reinstatement; confidentiality and personnel files; monetary settlements; remuneration of accused priests; access to ecclesiastical trial; virtual laicization and laicization; offenses beyond the scope of the Essential Norms; universal legislation on the sexual abuse of minors applied throughout the Church geographically. 52 footnotes.

Jensen, Cory Jewell. (2018). Understanding and working with adult sex offenders in the church. *Currents in Theology and Mission* [published by Lutheran School of Theology at Chicago and Wartburg Theological Seminary], 45(3, July):36-40. [From a theme issue: Child Abuse and the Church: Prevention, Pastoral Care, and Healing.] [Accessed 03/31/21 at the World Wide Web site of the journal: <https://www.currentsjournal.org/index.php/currents/issue/view/53/45>]

Jensen is "a sex offender treatment provider who currently works for CBI Consulting, Inc." States at the outset: "Understanding the complexities involved in child sexual abuse [CSA] and sex offender behavior (i.e., the prevalence, etiology, grooming and treatment/risk management strategies) can go a long way in helping religious institutions become better equipped to safeguard children, fulfill their missions and help offenders avoid putting their own lives and souls at further risk. Although this article cannot address all of the complexities involved, it can serve as an introduction and a guide for obtaining additional resources." Draws upon evidence-based literature. Very briefly addressing the topic of etiology or cause of CSA, notes that "numerous factors may contribute" and that a challenge "in assessing etiology is that sex offenders are manipulative and often lie about their histories... Given the complexities of etiology, clergy are cautioned not to overstep their bounds and assume they know the factors contributing to sexual abuse in a particular case. Instead, pastors should encourage offenders to obtain as complete an assessment as possible and should coordinate any ongoing pastoral care with the work of a qualified sex offender treatment provider." Describes the difficulties of accurately knowing the extent of the sexual history of an offender, which supports the position that "when the person is a known sex offender, caution and skepticism are well advised." Reiterates "the need for team work in helping an offender become increasingly accountable." Very briefly describes the vulnerability

of CSA victims and churches to being manipulated by an offender's grooming behaviors. States: "The goal of the offender is to remain undetected in the community and that requires purposeful planning and manipulation of children, adults and institutions. Historically the faith community has been extremely vulnerable because we don't expect offenders to be part of our community and are poorly prepared to be on guard." Very briefly sketches the process of sex offender treatment, the goals of which "are simple: protect the community by reducing the re-offense rates and assist sex offenders in developing a balanced and pro-social (productive and non-criminal) lifestyle." Elements include: a formal, clinical sex offender evaluation; treatment "(inpatient prison/hospital or outpatient)," which includes "a risk management plan or 'relapse prevention' plan." States: "For religious organizations, the best stance is to assume that all sex offenders present a moderate or higher risk of re-offending because believing someone poses a 'low-risk' may inadvertently predispose the organization to gradually allow the person to engage in risky behavior, which in turn, increases the possibility an offender will harm another child." Very briefly describes principles and practical steps for managing the presence and participation of a sex offender in a congregation. Calls for faith leaders to coordinate the congregation's relationship to an offender with the person's treatment process. Calls for ongoing monitoring, stating that "our paramount obligation is to protect the most vulnerable in our community." Regarding the statistical studies of "recidivism (re-arrest/reconviction) rates" of CSA offenders, which are "moderately low," notes the data is based only on "people who were caught a second time," which does not accurately represent "what the re-offense rates for sexual offenders truly are." States: "Therefore, sex offender treatment providers strongly recommend that religious institutions use every tool at their disposal to insure the safety and welfare of children and never blindly give a sex offender the benefit of the doubt." Concludes the article by stating: "In working with or managing a sex offender, it is critical to have appropriate policies to manage a sex offender in a congregation and to work with sex offender treatment providers, criminal justice professionals and other experts who can assist a faith community." 25 footnotes.

Jervis, Peter E. (1993). A legal response. *Context: Research to Make Religion Relevant* [published by MARC Canada, Mississauga, Ontario, Canada, a division of WorldVision Canada], 3(2, May):2.

Jervis is with Lerner & Associates, Toronto, Ontario, Canada. Sidebar to an article regarding sexual boundary violations by Canadian clergy as an abuse of power. [See this bibliography, this section: Posterski, Don. (1993). Clergy sexual misconduct: An abuse of power.] States at the outset: "Churches and individual clergy must be aware of a significant trend in civil litigation – the expansion of civil liability in damages for sexual involvement with children, teenagers or other vulnerable people." Notes that church could be held liable for actions of clergy under various circumstances, including negligence for failure to adequately train or supervise, and breach of fiduciary duty by clergy. States: "Thus, if an individual came to a member of the clergy for counseling and the clergy exploited that relationship for sexual gratification, a Court could well determine that a breach of fiduciary duty had been committed giving rise to substantial claims for damages. In recent cases the Supreme Court of Canada has made it clear that such lawsuits can be brought many years after the events occurred and that the range of damages can cover not only general damages for pain and suffering but also punitive damages, costs of past and future psychiatric care, loss of future income resulting from depression or psychiatric impairment and out-of-pocket expenses." Concludes: "It would be better for churches and clergy to take proactive steps before problems occur, rather than to be on the receiving end of a lawsuit for several hundreds of thousands of dollars which could be avoided."

Jewell, Jim. (2006). A corrupt salvation: Charismatic archbishop accused of exploiting women for sex. *Christianity Today*, 50(3, March):23-24.

Magazine-style article. Reports on a civil law case in Georgia "that alleges a seamy and shocking pattern of sexual misconduct enveloped in ministerial privilege [that] has jolted of the world's largest associations of charismatic churches and devastated an Atlanta-area megachurch." The lawsuit seeks damages against "Earl Paulk and his brother, Don Paulk, for engaging in illicit sex, and from the church's board of directors for acquiescing and covering their misdeeds." Paulk resigned as 1 of 260+ archbishops of the International Communion of Charismatic churches,

which oversees churches in 29 countries, “after a member of his local church – the 6,000-member Cathedral at Chapel Hill in Decatur, Georgia – filed a lawsuit on August 31 charging him with using his position and spiritual role to manipulate women to have sex with himself, members of his family, and others, including visiting pastors, for many years.” A former church employee claimed in the suit that “Paulk persuaded her in 1989 ‘to believe that her only route to salvation was to engage in sexual acts’ at his request.” Lacks references.

Johnson, Earl S., Jr. (1996). Professional and ethical responsibilities of church officers, part 1: General concepts. *The Presbyterian Outlook*, 178, (17, May 13):17-18. Professional and ethical responsibilities of church officers. *The Presbyterian Outlook*, 178, (21, June 10):10-11. Professional and ethical responsibilities of church officers, part III: Being an example. *The Presbyterian Outlook*, 178, (25, July 8):19. Professional and ethical responsibilities of church officers, part IV: Direction from the Book of Confessions. *The Presbyterian Outlook*, 178, (28, August 5-12):8-9. Professional and ethical responsibilities of church officers, part V: Discipline as a key Reformed guideline. *The Presbyterian Outlook*, 178, (30, September 2-9):15.

By a Presbyterian minister and pastor who teaches church polity to Presbyterian students at Colgate-Rochester Divinity School, Rochester, New York. Thoughtful, succinct series of articles.

Johnson, Laurel. (2002). Clergy sexual abuse case pending. [One of a 5-part Special Report]. *The Lutheran*, 15(6, June):18-19. [Available on the World Wide Web: <http://www.thelutheran.org/0206/theme>]

By a regional correspondent of the magazine. Briefly reports on a civil suit in Texas against a former Evangelical Lutheran Church pastor that alleges sexual abuse of 8 children over a 6-year period. The suit also names a variety of Lutheran Church bodies, agencies, and officials. The defendant has pleaded guilty to federal criminal charges of possession of child pornography following his arrest by the Federal Bureau of Investigation.

Johnston, Allan Roy. (1998, 1999). “Wounded Churches: Causes and Long Term Curative Suggestions for Congregations and After Pastors.” Selah, WA: Self-published, 189 pp. Allan Johnston, 60 Lyle Lane, Selah, WA 98942.

By a pastor, Lutheran Church - Missouri Synod, Northwest District (Alaska, Washington, Oregon, Idaho). This paper expands on his doctor of ministry thesis. His focus is on the Christian congregation as a secondary victim. Parts 1 and 2 are an overview of the scope of the phenomenon, including: incidence rates; financial cost; impact on direct and associate victims; reasons for the churches’ silence. Part 3 provides: definition of clergy sexual abuse; typology of abusers based on a pathological/non-pathological distinction; power of a pastor as numinous, professional, counseling, masculine, hierarchy, and familial. Part 4 emphasizes systems theory as a way to understand the congregation as a secondary victim. Part 5 addresses a congregation’s responses to clergy sexual abuse, including issues of trust, abandonment by God, anger, suffering and hope, and, intimacy and self-esteem. Part 6 discusses 6 steps in a congregation’s healing process: sin is acknowledged; grief is expressed; consultation is provided; a plurality of leadership is in place; recruitment of a new leader committed to strong Bible teaching; plan of accountability is implemented. He adds forgiveness to those 6. Some topics are discussed entirely within the context of the Lutheran Church – Missouri Synod. A weakness is the heavy reliance on material excerpted from one original source that is cited according to its publication in another original source without having directly consulted the original source and its context. This results in a position being advanced that appears to be supported by the original source, but in reality the original source refers to a significantly different context. Footnotes; bibliography. There are grammatical errors and misspellings of names in sources cited.

Jones, Arthur. (1985). Legal actions against pedophile priests grow as frustrated and angry parents seek remedies. *National Catholic Reporter*, 21 (32, June 7):4-6.

By the publication’s Washington, D.C., bureau chief. First part of the article is synopses of civil, criminal, and regulatory cases in the U.S. involving Roman Catholic priests and acts of sexual

violations of minors, and the response of Church officials. The second part is brief responses by a priest who is a canon lawyer, a priest who is a psychiatrist, and a priest who is a psychotherapist to the question: "How should the institutional church safeguard itself against pedophile priests or identify them?"

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\_\_\_\_\_. (1995). Sexual abuse by priests: The unrelenting crisis. *National Catholic Reporter*, 31(18, March 3):6.

By a staff member of the journal. Newspaper-style story that reports briefly on recent events nationally regarding the 'sustained crisis' in the Roman Catholic Church related to clergy sexual abuse of minors. Focuses on the archdiocese of Washington, D.C. which the previous month had named 4 of its priests as "having molested one young man." One of the 4 also "admitted to abusing a second young man." 2 of the priests had "reportedly underwent treatment for pedophilia in the past." Following the archdiocese's disclosure, new victims came forward. An advocacy group, Survivors of Clergy Sexual Abuse LINKUP, recently announced that "40 young men [had] report[ed] they were molested and four additional priests [were] accused." Reports that the "archdiocese has begun investigations of the newly reported allegations." Includes comments from parents in the archdiocese and Fr. Canice Connors, a Franciscan priest, who is a "psychologist and president of the St. Luke Institute that includes among its patients priests who have abused children..." [See also this bibliography, this section: Jones, Arthur. (1995). As scandal keeps growing, who is accountable?]

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\_\_\_\_\_. (1995). As scandal keeps growing, who is accountable? *National Catholic Reporter*, 31(18, March 3):6-7.

By a staff member of the journal. Newspaper-style analysis that examines current and past responses by Roman Catholic diocesan officials in the U.S. to cases of sexual abuse of minors by priests. Focuses in particular on the archdiocese of Washington, D.C. and Cardinal James Hickey. Identifies as issues of accountability how victims and their families are treated by Church officials, identified abusers who are allowed to continue in ministry, openness by Church officials, and officials' reporting knowledge of child abuse to secular law enforcement officials. [See also this bibliography, this section: Jones, Arthur. (1995). Sexual abuse by priests: The unrelenting crisis.]

Jones, Diana L., & Dokecki, Paul R. (2008). The spiritual dimensions of psychopolitical validity: The case of the clergy sexual abuse crisis. *Journal of Community Psychology*, 36(2, March):148-160.

Jones and Dokecki are affiliated with Peabody College, Vanderbilt University, Nashville, Tennessee. The 1st purpose of the article is to explore the spiritual dimension of a theory of psychopolitical validity presented in an article in the issue, and its 2nd purpose is "to illustrate the utility of this theory by using it in the process of analyzing clergy sexual abuse, a phenomenon with many spiritual aspects. We then suggest potential roles for community psychologists and those interested in community research and action in addressing the clergy sexual abuse crisis." In addressing the 2nd purpose, they draw on Dokecki's 2004 book, The Clergy Sexual Abuse Crisis: Reform and Renewal in the Catholic Community [See this bibliography, Section I.]. Their position is that the "clergy sex abuse crisis besetting the [Roman] Catholic Church since early 2002" is "squarely in the psychopolitical domain [because] power, or more precisely, the abuse of power, is at its core – from the hierarchy's exercise of power and control in relating to both the laity and priests as an aspect of the church's corporate culture; to the offending priests' abuse of power in molesting children; to the Vatican's, the cardinals', the bishops', and other church officials' coercive power tactics in dealing with abuse once discovered, creating a power-laden, almost antispiritual climate." Briefly identifies factors to the crisis, and effects of the crisis at personal, relational, and social/collective levels. Briefly identifies 4 themes from ethical and human science perspectives "with relevance to reforms addressing clergy sexual abuse." The authors call for reform efforts based on "a Judeo-Christian spirituality focused on justice" which "entails the interrelationship of diversity, justice, equality, and participative decision making..." Also calls for democracy as a way of governing the social life of the Church. Closes by briefly advocating "for community psychologists and related community research and action

professionals to join with reformers within the [C]hurch,” an effort consistent with transformative psychopolitical theories, constructs, and methodologies. 36 references.

Jones, L. Gregory. (2002). [Faith Matters column] Tough love for sexual abusers. *The Christian Century*, 119(9, April 2/May 1):40.

Jones is dean, Duke University Divinity School, Durham, North Carolina. Brief reflection on responding faithfully and compassionately to clergy sexual misconduct. Names 6 lessons to be learned: 1.) sin must be confronted, not ignored; 2.) the past can be redeemed in the risen Christ; 3.) the means that redeems the past is costly and includes judgment; 4.) the only way to appropriately receive forgiveness is by repentance; 5.) the sin of betrayals of trust in the midst of power differentials and “by people in whom sacred authority has been vested” are “especially grievous sins”; 6.) loving enemies who do not repent is ‘tough love’ and provides for accountability and zero tolerance for wrongdoing.

Joose, Paul. (2012). The presentation of the charismatic self in everyday life: Reflections on a Canadian new religious movement. *Sociology of Religion*, 73(2, Summer):174-199.

Joose is a Ph.D. student, Department of Sociology, University of Alberta, Edmonton, Alberta, Canada. Focus is John de Ruiter. An interpretive inquiry based on qualitative methodology, court documents, and media accounts, among other sources. “Taking inspiration from [sociologist Erving] Goffman’s dramaturgical metaphor of sociability, this article explores the dynamics involved in the presentation of the *charismatic* self in everyday life with a focus on the new religious movement (NRM) led by John de Ruiter.” de Ruiter’s followers believe that he is “the ‘living embodiment of truth,’” and is “a paradigmatic, living emblem of the group’s philosophy.” His group, based in Edmonton, Canada, was started in 1986. Using the dramaturgical perspective describes the increased charismatic attention that de Ruiter gives to his followers as increasing the intensity of their devotional performances, which leads to competition for his attention. Followers’ attention is reinforced socially when they exchange stories of their encounters with de Ruiter, resulting in his charisma being reinforced: “...his devotees venerate him in a religious sense.” Also notes representations of de Ruiter “as a moral or psychological deviant,” which is based in part on his sexualizing his relationship with followers. References.

Jordan-Lake, Joy. (1992). Conduct unbecoming a preacher. *Christianity Today*, 36(2, February 10):26, 28-30.

Jordan-Lake is associate pastor, Cambridgeport Baptist Church, Cambridge, Massachusetts. Magazine-style article. In response to “scandalous exposés of religious figures over the the past several years...”, she explores several themes. Regarding how pervasive clergy sexual behavior is, she notes the lack of statistically sound studies, and reports the consensus of those who work with the problem: “abuse of pastoral relationships occurs more frequently than the person in the pew would imagine.” Her sources include Marie Fortune, G. Lloyd Rediger, a 1987 study by Christianity Today, and a 1990 United Methodist Church study. She sought to determine the frequency of clergy sexual immorality compared to other “professions that necessitate the development of ‘special trust’ relationships” and received conflicting reports from her sources. Quotes authorities who differ in their understanding of the causes of sexual misconduct. Draws from Marie Fortune, Peter Rutter, and C. Roy Woodruff to define “this violation of the pastoral role and misuse of authority” as not an affair and as not involving consenting a pair of consenting adults. They identify as some key factors: vulnerability, trust relationships, professional ethical boundaries, power, and dependency. Concludes that in contrast to the churches’ propensity to protect themselves, “the most efficacious [response to clergy sexual misconduct] is clearly to work at prevention.”

Jorgenseon, Linda, & Applebaum, Paul S. (1991). For whom the statute tolls: Extending the time during which patients can sue. *Hospital and Community Psychiatry*, 22(July, 7):683-684.

Jorgenson is a partner in the law firm of Spero and Jorgenson, Cambridge, Massachusetts. Applebaum is a professor, psychiatry, and director, law and psychiatry program, University of Massachusetts Medical School, Worcester, Massachusetts. A very brief commentary on the

growing number of U.S.A. courts “refusing to toss out claims against mental health professionals because they been brought after the statute of limitations has expired.” Cites a recent Massachusetts civil case, *Riley v. Presnell*, to illustrate the usefulness of the trend to plaintiffs in cases alleging sexual misconduct by therapists: “Many experts believe that the conditions facilitating development of the illicit relationship with the therapist, notably an idealizing transference, prevent patients from recognizing that they have been harmed.” Also notes a related exception to the statutes of limitations, the doctrine of fraudulent concealment, which “comes into play when the defendant misleadingly assures a plaintiff that he has not been harmed. The *Riley* court found that Dr. Presnell’s reassurances [as a psychiatrist] that Riley was receiving a special kind of therapy [which included sexual acts with Presnell] that other people would not understand fell into this category of deception...” Very briefly notes implications of courts’ willingness to toll statutes of limitations for mental health patients and therapists. States: “In sexual misconduct cases in particular, liberal applications of discovery principles may be seen as affording justice to patients who have struggled for years to come to grips with what occurred.” 8 references.

Jorgensen, Linda Mabus, Hirsch, Audrey B., & Wahl, Kathaleen M. (1996). Fiduciary duty and boundaries: Acting in the client’s best interest. *Behavioral Sciences and the Law*, 15(1, Winter):49-62.

Thoughtful and nuanced discussion. Identifies issues regarding boundaries and boundaries violations in professional fiduciary relationships, focusing on mental health context. Reviews ethical rules from a series of professional codes – medical, psychiatric, psychological, social work. Provides an overview of civil actions against therapists based on a theory of breach of fiduciary duty and a theory of professional negligence or malpractice. In the issues section, notes that a pastoral counselor functioning within a congregation is practicing in a “closed” system with different boundary issues than those presented in an “open” system which presents the counselee/parishioner more options, and identifies a number of relevant contextual factors. In the conclusion, cites 2 civil cases involving clergy which clarify the differentiation between breach of fiduciary duty, i.e., a breach of trust, and professional malpractice, i.e., requires a professional standard of care. References.

Jorgensen, Linda Mabus, & Sutherland, Pamela K. (1996). Liability of physicians, therapists and other health professionals for sexual misconduct and patients. [World Wide Web: Sexual Assault Information Page: Professional Abuse website. Posted 1996. <http://www.cs.utk.edu/~bartley/index/professionalAbuse/>].

Excellent article written from a legal point of view. Sensitive to clinical issues.

Jost, Kenneth. (2002). Sexual abuse and the clergy. *CQ Researcher* [published by Congressional Quarterly, Inc.], 12(17, May 3):395-408, 410-415.

Jost is a staff writer for the journal. The journal provides background information and analysis on topical issues of current interest. Following “national media coverage of sexual abuse by Roman Catholic priests,” the issue was published in advance of the U.S. Conference of Catholic Bishops meeting in Dallas, Texas, June, 2002. Magazine-style approach. Pages 395-402 provide a general overview, and identifies as major issues: Should clergy be prosecuted in cases of sexual abuse of minors? Should the Catholic Church make celibacy optional for priests? Should gay men be barred from the priesthood? Pages 402-406 describe background and history, and focus on the Roman Catholic Church, in general, and the U.S.A., in particular. Pages 406-408 and 410 examine the current situation in the Church. Pages 410-411 examines the response of Church hierarchy to the current situation. Pages 412-415 include footnotes and a selected topical bibliography. Sidebars address a number of topics, including cases in U.S. denominations other than the Roman Catholic Church and clinical treatment of priests who committed abuse. Page 410 is a 2-column sidebar on the question, “Is the Catholic Church responding adequately to sexual abuse by priests?”, written by Stephen S. Rossetti, a priest, psychologist, and president of a treatment facility, and Gary R. Hayes, a priest and president of Linkup, a national survivors advocacy group.

Joughin, Margaret. (1996). The Catholic response to clerical corruption. *Christian Order*, (June/July):Unpaginated. [Accessed 12/15/08: [http://www.christianorder.com/features/features\\_june-uly96\\_4.html](http://www.christianorder.com/features/features_june-uly96_4.html)]

Joughin “is a housewife and mother who resides in Melbourne” in Australia. An edited and enlarged version of 2 articles published in the March, 1996, edition of *In Fidelity*, the quarterly newsletter of Broken Rites. Responds to “attacks [from those affiliated with the Roman Catholic Church in Australia] on Broken Rites [which] are calculated attempts to keep the laity in the dark about the real situation.” Describes Broken Rites as an “independent Melbourne-based group which exists chiefly to provide support for victims of abuse by Church leaders.” Section 1 subtopics include: Broken Rites’ safeguards against acting on false accusation of sexual abuse by clergy; concerns regarding the post-mortem exposure of crimes alleged to have been committed by priests; that Broken Rites is not anti-Catholic. Section 2 responds to a statement by Melbourne Vicar-General Monsignor Gerald Cudmore “offering to victims of sexual abuse by clergy a ‘sincere apology.’” Critiques the language in relation to actions which contradict the assertion that “the Church is genuinely concerned to secure justice for victims.” Critiques an archdiocese protocol for sexual abuse cases both in regard to implementation and to contents, particularly in relation to making restitution to victims.

Joyce, Kathryn. (2011). [Report] Sex abuse in the Catholic Church: When adults are victims. *Religious Dispatches*, (January 23): Unpaginated. [Accessed 10/31/12:

[http://www.religiondispatches.org/archive/atheologies/3690/sex\\_abuse\\_in\\_the\\_catholic\\_church%3A\\_when\\_adults\\_are\\_victims](http://www.religiondispatches.org/archive/atheologies/3690/sex_abuse_in_the_catholic_church%3A_when_adults_are_victims)]

Joyce is an associate editor for the “daily, online magazine.” Reports a case in the Roman Catholic Church’s archdiocese in Denver, Colorado, that involves “under-recognized trends in the Church that touch on its continuing problem with sex abuse” – adults who are victims, rather than children, and perpetrators who are lay leaders, rather than clergy. The case involves Katia Birge, who at 25 in 2008, “joined a charismatic Hispanic church group for young adults held at Catholic churches around Denver.” The group, Christo Y Yo, was led by Juan Carlos Hernandez, “a Mexican lay minister” who was described as “dynamic and pious,” and who preached to Christo Y Yo members from a pulpit rectory and sometimes preached in church masses. He encouraged younger adults “to come to him for counseling and advice.” States: “Birge grew close to Hernandez, debating morality and exchanging books on theology and the saints.” Quotes Birge as describing Hernandez’s interrupted rape of her after he began sexualizing his relationship to her. Based on the available evidence, the local district attorney declined to prosecute Hernandez. Describes Birge’s efforts to report Hernandez to Archdiocese officials, and obtain a temporary order of protection against him. Hernandez was transferred to the diocese in Colorado Springs, Colorado, where he was director of its Christo Y Yo program until Birge and her family informed officials of his history. She sued Hernandez and the Archdiocese in civil court, “arguing that the Church had failed to adequately supervise” him. Describes the Archdiocese’s legal position and tactics, Hernandez’s background and training, and how the Archdiocese represented him in its publicity, but denied his status in the legal proceedings. Hernandez is cited as an example of “just one of an increasing number of lay ministers and volunteers assuming formerly clerical roles in the Catholic Church, particularly in heavily Latino parishes, such as Denver’s.” The civil court ruling validated the Archdiocese’s argument that Hernandez did not represent the Church, and dismissed Birge’s case as unfounded. Quotes Fr. Thomas Doyle, a priest who is described as “a whistleblower about sex abuse,” and David Clohessy, national director of SNAP (Survivors Network of those Abused by Priests), regarding the equivalency of the negative consequences for a victim of sexual abuse by a priest with the negative consequences of abuse by a layperson who functioned in the Church-sanctioned role as Hernandez did.

Justice, Jessica A., & Garland, Diana R. (2010). Dual relationships in congregational practice: Ethical guidelines for congregational social workers and pastors. *Social Work and Christianity* [published by the North American Association of Christians in Social Work], 37(4):437-445.

Justice is a family violence counselor, Family Abuse Center, Waco, Texas. Garland is dean and professor, School of Social Work, Baylor University, Waco, Texas. The article briefly discusses



issues of dual relationships between social workers and clients, focusing on non-clinical settings, including *congregational social workers* whose practice setting is a church. Distinguishes between boundary crossings and boundary violations. Notes that the clergy role involves dual relationships with congregants, particularly for pastors who offer counseling. Citing references, states that “clergy sometimes overlook the power of their position and are not always aware of their influence over their congregants, who often regard them as spiritual authorities and ‘may grant [clergy] with extraordinary trust, power and authority.’ This discrepancy in perception may result in the pastor minimizing or ignoring boundaries, creating an environment in which predisposed clergy can misuse the power they have to exploit vulnerable congregants.” Cites Garland’s research regarding clergy sexual misconduct that found “that most offending clergy had an ongoing counseling relationship with the women and men they victimized.” States that “social workers who offer to help congregations develop ethical codes and practice guidelines that address what roles are and are not appropriate for religious leaders are serving an important advocacy function. They are protecting congregants, churches, and leaders from the devastating consequences of the boundary violations and abuse of power that clergy sexual misconduct represents.” An appendix offers a sample code of ethics for congregational leaders and counseling. 11 references.

K., Vladimir, & Lachs, Stuart. (2009?). The Aitken-Shimano letters. Unpaginated. [Accessed 02/23/18 at the World Wide Web site of [www.thezensite.com](http://www.thezensite.com):

[http://www.thezensite.com/ZenEssays/CriticalZen/Aitken\\_Shimano\\_Letters.html](http://www.thezensite.com/ZenEssays/CriticalZen/Aitken_Shimano_Letters.html)]

Vladimir K. operates The Zen Site, a World Wide Web site. Lachs is a Zen practitioner since 1967. An essay based on previously restricted materials in the Robert Baker Aitken Papers at Manoa Library, University of Hawaii, Honolulu, Hawaii; Aitken unsealed the papers in 2008. Aitken (1917-2010), a Rōshi in the Harada-Uasutani Zen lineage, was co-founder with his wife, Anne Hopkins Aitken, of the Diamond Sangha, a Zen center in Honolulu. The focus of this set of Baker’s papers is Eido Shimano (1932-2018), a Rōshi in the Rinzaï Zen lineage, who was abbot, or head spiritual teacher, 1965-2010 of the Zen Studies Society, New York, New York, and its monastery and retreat center in Livingston Manor, New York. The authors present “a summation of the extraordinary story, as explicated in the Aitken letters, of a Zen master teaching in America for some 35 years, who has been accused of sexual misconduct numerous times and yet was never called to task nor properly investigated. A thorough, open and public inquiry into these accusations is long overdue. It is inappropriate in today’s climate, when many religious figures have been accused and found guilty of inappropriate sexual activities, that Zen Buddhist teachers should be exempt from similar inquiries and not be held to the highest standards of propriety.” In addition to describing Aitken Rōshi’s correspondence regarding Shimano Rōshi, they state that “[t]he story shows that it is not only students who keep silent, but that there is sometimes a ‘conspiracy of silence’ among some very prominent Zen teachers in both Japan and America” regarding “how problems with a Zen Rōshi can develop over many years and never be addressed.” Aitken Rōshi documents his knowledge of Shimano Rōshi’s violation of his Zen role by sexualizing relationships with women as beginning in 1964 after 2 women at the Diamond Sangha “were hospitalized with nervous breakdowns.” Quotes a letter from a psychiatrist to Aitken Rōshi: “‘There is no reasonable doubt that this person [Shimano] while discussing the highest of intellectual and religious matters seduced and had sexual intercourse with’” a specific woman whose name is withheld. Since 1960, Shimano Rōshi was at the Sangha by invitation as a monk-in-residence. Motivated initially to protect the privacy of the 2 women, Aitken Rōshi sought to engage others internationally in positions of authority regarding the situation. When Shimano Rōshi discovered the efforts, he denied the allegations and moved to the Zen Studies Society (ZSS). The essay reports other allegations in the 1970s and 1980s against Shimano Rōshi as abbot, which resulted in divisions within the ZSS board, but left Shimano Rōshi in his role. In 1995, Aitken Rōshi and 7 other prominent Zen teachers in the U.S.A. sent a letter to the president of the board of directors of ZSS, stating: “‘Over the past three decades, we have interviewed many former students of Shimano Rōshi. Their stories are consistent: trust placed in an apparently wise and compassionate teacher, only to have that trust manipulated in the form of his sexual misconduct and abuse... We have no hesitation in judging from first-hand accounts that the quality of these relationships is not loving but exploitative and extremely damaging to his

victims.” The letter called for Shimano Rōshi’s resignation; he remained in his role. [In 2010, after a student disclosed Shimano Rōshi’s sexualized relationship to her, he apologized, and retired as abbot later that year.]

Kaiser, Hilary. (1996). Clergy sexual abuse in U.S. mainline churches. *American Studies International*, 34(1, April):30-42.

Kaiser is associate professor of English, University of Paris. Prompted by the phenomenon of European clergy sexual abuse that in the 1990s appeared in the European media, she writes to convey information and analysis for Europeans about the topic based on U.S.A. sources. Traces certain aspects of those manifestations to current U.S.A. culture. Presents the topic conceptually as: abuse of authority, role, and trust; power and vulnerability; violation of professional ethics. Considers both Catholic and Protestant experiences. Identifies harms to victims, congregations, abuser, and other clergy. Footnotes.

Kane, Michael N. (2006). Risk management for Catholic priests in the United States: A new demand from the Code of Pastoral Conduct. *Journal of Religion & Spirituality in Social Work*, 25(1):47-67.

Kane is a Byzantine Catholic priest of the Eparchy of Passaic, a licensed psychotherapist in Florida, and is affiliated with Florida Atlantic University, Boca Raton, Florida. “This paper reviews risk management strategies for [Roman Catholic] priests as a result of new codes of pastoral conduct.” Codes of conduct are required for “priests, diocesan employees, and church volunteers” as a result of U.S. Catholic Conference of Bishops actions, including its Charter for the Protection of Children and Young People (2002). Begins with a very brief sketch of how Catholic priests are trained. Focuses on the 2002 Virtus model code of the National Catholic Risk Retention Group, Inc. Notes that while “the professional behavior of priests has been guided by tradition, canon law, scripture, moral theology, and conscience,” those sources “do not consider the limitations of confidentiality, dual relationships, mandated reporting of criminal activity, and duty to warn/protect.” States the Virtus code “brings guidance to priests about these areas.” States that priests are not trained to meet ministerial standards of care. Calls for priests to be trained regarding their respective codes, and dioceses/eparchies to educate their priests. Note: “This may entail a paradigm shift from priesthood as a vocation to priesthood as a profession.” Calls for priests “to develop strategies to manage risk and reduce exposure to liability and potential censure or discipline.” In relation to the Virtus code, examines the topics of: commencement of the helping relationship; dual relationships; confidentiality, canon law, and mandated reporting; clergy competence, referrals to helping professionals, and vicarious liability; documentation in ministry; ministry with minors; sexual relationships with clients and parishioners; reporting ethical misconduct of peers; self-monitoring. Compares how social workers and mental health professionals handle similar situations. Describes ways priests can proactively manage risk, including individual malpractice insurance. 32 references.

\_\_\_\_\_. (2006). [Research Note] Sexual misconduct, non-sexual touch, and dual relationships: Risks for priests in light of the Code of Pastoral Conduct. *Review of Religious Research*, 48(1, September):105-110.

Kane is an associate professor of social work, Florida Atlantic University, a licensed psychotherapist, and pastor of a Byzantine Catholic Church, Coconut Creek, Florida. Considers briefly some of the risks that Roman Catholic priests face as a result of codes of pastoral conduct adopted throughout the Church following media reports in 2002 regarding “clergy misconduct with minors” and the accompanying “episcopal cover-up” of the misconduct. States: “Priests will face increased risk for discipline and liability as a result of the Virtus model code of pastoral conduct” developed by the National Catholic Risk Retention Group. Very briefly discusses concepts of imbalance of power, professional role boundary violations, and dual role relationships in the priest/congregant relationship. States: “Priests who engage in sexual activity with parishioners and those who seek spiritual services are engaging in dual relationships.” Observes that the Virtus code applies precepts from codes for mental health parishioners to the role and functions of priests. Concludes: “The [various] codes [for priests] provide no guidance on the

definition of a client, a helping relationship, and where the obligations of the priesthood end and a private life begin.” 26 references.

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\_\_\_\_\_. (2006). Codes of conduct for Catholic clergy in the United States: The professionalization of the priesthood. *Mental Health, Religion & Culture*, 9(4, September):355-377.

“This paper will discuss the implications of [professional] codes of conduct for [Roman] Catholic priests in the United States.” Implementation of conduct codes for priests was mandated by the United States Conference of Catholic Bishops’ policy statement in 2002, Charter for the Protection of Children and Young People. Notes that priests have not had an explicit professional code. States “[m]any dioceses have placed their codes of conduct for priests, employees and volunteers on the Internet, and most have adopted a model code of pastoral conduct advanced by the National Catholic Risk Retention Group, Inc. (NCRRG, 2002).” The NCRRG’s is a 4-section model with 10 pastoral standards; the model is not applied to bishops. Kane states that the rules of professional behavior for contemporary ministry and the standard of care in the model are similar to those of mental health professionals in the U.S.A. Reviews each standard and offers a mostly negative commentary about the implications. Makes comparisons and contrasts between the model and the mental health profession. Points to areas “likely [to] become a source of new litigation for clerical negligence and malpractice,” and those areas requiring training and continuing education of priests. 67 references.

Kane, Stephanie. (1994). Sacred deviance and AIDS in a North American Buddhist community. *Law and Policy*, 16(3):323-339.

Kane is affiliated with the Department of Criminal Justice, Indiana University, Bloomington, Indiana. The essay is based on Kane’s ethnographic research that focuses “on the construction of personal and public identities of HIV positive persons. More specifically, it is about how identity links up with AIDS-related risk behavior, and in turn, how these associations are represented in courts, communities, and mass media.” She examines the case “of a Tantric Buddhist teacher and his student/sex partner, both of whom have since died of AIDS... The community response to the reported discovery of HIV transmission from teacher to student has not been unified. Calls for criminalization have been voiced, but they were considered blasphemous.” The teacher, Ösel Tendzin, was named a regent by Chögyam Trungpa Rinpoche of the Kagyu lineage who founded Vajradhatu International Buddhist Church, Boulder, Colorado. Trungpa taught Tantric Buddhism and, reports Kane, “was revered as the embodiment of Buddha...” and chose women students who “acted as devoted sexual servants to the Buddha in the body of Trungpa Rinpoche.” Trungpa chose Tendzin as his successor in preparation for his impending death. Draws from published material, court transcripts, and her interview with a former member of the community. Tendzin, from Passaic, New Jersey, is described as the first Westerner to head a school of Tantric Buddhism, as gay and sexually active, and who “was renowned for his charisma, positive arrogance, and his power with language. As was his due, he was treated with reverence, and as was his responsibility and pleasure, he shared orgasms with his male students.” Despite Tendzin’s awareness in the 1980s that of his HIV positive status, he continued to have unprotected sexual relations with his students, both gay and straight, without informing them. While 5 members of the community’s inner circle knew his serostatus, none warned the larger community of the health risk to his sex partners, or those partners’ partners. In December, 1988, a male member of the community announced that he was HIV positive, and stated that he could only have been infected by Tendzin. Word spread between Buddhist communities, and some individuals called for Tendzin’s resignation as regent. Tendzin refused, stated that “he thought that his level of spiritual enlightenment would protect him and his partners from AIDS...” A group in the San Francisco, California, area, most of whom were recovering alcoholics, informed a local newspaper of the situation. Locke holds those in the inner circle who knew of Tendzin’s status as also responsible: “There was a collusion on the part of the community with what I think of as the Regent’s deludeness. If you treat somebody like a king, you shouldn’t be surprised if they begin to act like one.” Very briefly describes events in the community following discovery. 25 references.

Kanter, Rosabeth Moss. (1968). Commitment and social organization: A study of commitment mechanisms in utopian communities. *American Sociological Review*, 33(4, August):499-517.

Kanter is affiliated with Brandeis University, Waltham, Massachusetts. Reports the results of a study of “total commitment” mechanisms in utopian communities in “American utopias founded between 1780 and 1860.” Uses a theoretical framework to examine commitment, defined “as the process through which individual interests become attached to the carrying out of socially organized patterns of behavior which are seen as fulfilling those interests, as expressing the nature and needs of the person.” As the “social axes of commitment,” distinguishes between *continuance*, *cohesion*, and *control*. Beginning with 91 utopian communities, a sample was constructed “for which there was available at least two independent sources of information.” Based on historical data that was coded and quantified, 9 utopias were classified as successful, and 21 as unsuccessful. A successful community was defined as existing for at least 25 years, “a sociological definition of a generation.” Among the findings reported for the 9 successful: 8 (89%) had a common religious background, a “homogeneity” factor (a measure of “communion,” a *cohesion commitment* mechanism); 9 (100%) had top leaders who were either founders, named by their predecessors, or groomed for leadership, an “institutionalized awe (power and authority)” factor that insulated the hierarchy (a measure of “surrender,” a *control commitment* mechanism); 9 (100%) practiced free love (1) or celibacy (8), both of which functionally forbade individualistic or intimate ties, a “dyadic renunciation” factor (a measure of “renunciation,” a *cohesion commitment* mechanism); 9 (100%) utilized demands that were legitimated by reference to a higher order principle, an “institutionalized awe (ideology)” factor that gave order and meaning, and promoted “a moral-evaluative commitment and surrender to collective authority” (a measure of “surrender,” a *control commitment* mechanism); 9 (100%) practiced ecological separation, an “insulation” factor (a measure of “renunciation,” a *cohesion commitment* mechanism); 9 (100%) taught an ideology that explained human nature, and 8 (89%) taught an ideology of “a complete, elaborated philosophical system,” both factors of “institutionalized awe (ideology)” (measures of “surrender,” a *control commitment* mechanism). 16 footnotes; 37 references. [Included in this bibliography because of its conceptual framework of commitment mechanisms and specific behaviors. By analyzing why “members of some groups are highly committed while members of others are not,” and by locating “this problem in the structure of the groups and in the phenomenological impact of their organizational arrangements,” a framework is also created that helps describe how sexual boundary violations in a faith community can occur.] [An expanded version of the article, including descriptive information about the methodology, is found in: Kanter, Rosabeth Moss. (1972). “Live in Love and Union: Commitment Mechanisms in Nineteenth Century Communes.” Chapter 4. “Appendix: Sample and Methodology for Study of Nineteenth Century Communes.” In Commitment and Community: Communes and Utopias in Sociological Perspective. Cambridge, MA: Harvard University Press, pp. 75-125 & 241-269.]

Kantzer, Kenneth S. (1987). The road to restoration: How should the church treat its fallen leaders? *Christianity Today*, 31(7, November 20):19-22.

By a senior editor of the magazine. Offers basic guidelines regarding restoration of a church leader who committed immoral acts: remorse; true confession; accountability; fruits that befit repentance; restitution; retreat from leadership responsibility and visibility; and a genuine call from God.

Kapleau, Philip. (1984). Abuses of power and the precepts. *Zen Bow Newsletter* [published by The Zen Center, Rochester, New York], 6(2/3, Summer/Fall):1-2.

Kapleau is roshi, The Zen Center, Rochester, New York. Prompted by “[r]ecent disclosures of the lamentable behavior of the heads of three large Zen Buddhist centers in the [U.S.A.],” including a roshi who is “accused of seducing young female students and of having a succession of extramarital affairs with married women... Most disillusioning for many is the fact that the sexual transgressions were not by monks who had taken vows of celibacy and were feeling the strains of these vows, but by married roshis living with their spouse and children – priests who had pledged to uphold the Buddhist precepts and make them the moral basis of their own lives.” Defines *roshi* as “meaning literally ‘venerable teacher,’ [which] is a term of respect given to a Zen Buddhist

teacher of long experience who may or may not be a master.” In relation to the Five Grave Precepts of Buddhism, Kapleau states: “The truth is, a genuine Zen master does not con his young female students into having sex with him, or break up families (his own as well as others) by having extramarital affairs with married women... The transgressions [which, in addition to sexual boundary violations, include drinking alcohol to excess and spending a Zen’s center’s money “on an extravagant, self-indulgent life style”] alluded to here have created for American Zen a heavy karma which we must all expiate, a shame we must all share, for we rise and fall as one body. Truly, this is a time for collective reflection and repentance.” Cites repercussions in Zen communities, including: “Those with an immature practice may feel disillusioned, betrayed, and may want to quit Zen.” Concludes that it is necessary “to reaffirm by our actions the ethical values of Buddhism with their emphasis on proper human conduct.” Cites a question from Tung shan, founder of the Soto Zen sect in China: “How could it be permissible to... neglect the rules of ethics and destroy proper conduct?” [emphasis added by Kapleau].

Karman, Judith. (1993). Healing the wounded pastor in a dysfunctional world. *Fuller Focus*, 11(Winter):29, 31.

Karman is acting director, Continuing Education, Fuller Theological Seminary, Pasadena, California. Reporting on the results of a 1993 consultation co-sponsored by the seminary regarding the hazards of pastoral ministry and how pastors can “be aided in avoiding – and surviving – personal crisis while in ministry,” cites without reference “a recent survey commissioned by a large evangelical church” that found “[u]p to 90% of American pastors believe they are particularly vulnerable to sexual temptation.” Among the consultation’s recommendations to seminaries was to address topics that include “candid exploration of psycho-sexual issues” and “explicit teaching on the transference/countertransference phenomenon.” Lacks references.

Katzenstein, David, & Fontes, Lisa Aronson. (2017). Twice silenced: The underreporting of child sexual abuse in Orthodox Jewish communities. *Journal of Child Sexual Abuse*, 26(6, August/September):752-767.

Katzenstein is the clinical coordinator, Department of Behavioral Health, Premium Health Center, Brooklyn, New York, and a doctoral student, Silver School of Social Work, New York University, New York, New York. Fontes is a senior lecturer, University of Massachusetts Amherst, Amherst, Massachusetts. “This article explores the specific cultural issues that appear to impede the reporting of CSA [child sexual abuse] in Orthodox Jewish communities [OJCs] as well as recent efforts to overcome these, so that all children can be protected.” Notes that research on CSA in OJCs is limited, and states: “Much of the available information about CSA among Orthodox Jews comes from non-peer-reviewed sources because so little empirical investigation has been conducted on this group.” They cautiously drew upon sources like popular publications and websites. The focus is primarily OJCs in the U.S.A. A section is a descriptive overview of OJCs, which are broadly categorized as Modern Orthodox, Yeshiva Orthodox, and Hassidic. Stating that “most observant Orthodox Jewish groups are tight-knit, gender-segregated, and high insular,” they note that “when considering the reporting of CSA, the desire to live separately can isolate victims and lead to a lack of protection. With each subgroup maintaining distinct cultural values and norms, how they handle CSA can also vary greatly.” They identify and describe 5 “overarching themes” which “appear to be especially prevalent in the lack of CSA reporting in [OJCs]... ..(a) *Mesira* and *Loshon Hora*, prohibitions against reporting to secular authorities and of speaking ill of a fellow Jew; (b) fear and intimidation; (c) stigma and shame; (d) reliance on rabbinical courts; and (e) patriarchal gender roles.” The discussion section observes that the result is to “silence both the disclosures by children to their caretakers and reporting by adults to secular authorities.” Notes in improvements over the last 10 years. Concludes with a call for “research on prevention and the creation of interventions that encourage reporting, victim and community recovery, and the appropriate prosecution of perpetrators.” 68 references.

Kauffman, James. (2008). When sorry is not enough: Archbishop Cardinal Bernard Law's image restoration strategies in the statement on sexual abuse of minors by clergy. *Public Relations Review*, 34:258-262.

Kauffman is with Indiana University Southeast, New Albany, Indiana. 30 references. "This paper analyzes Archbishop Cardinal Bernard Law's 'Statement on the Issue of Sexual Abuse of Minors by Clergy.' [January 9, 2002, Roman Catholic Archdiocese of Boston, Boston, Massachusetts.] It argues that even though Law ultimately failed to restore his image, and resigned his position in December 2002, he provided a fitting, initial response to the crisis. The paper examines possible reasons his initial response failed to restore his image and regain the trust and support of Boston's Catholics." Utilizes crisis communication's theory of image restoration to analyze the episode, which include Law's press conference. Very briefly describes the context in which Law spoke as one factor of the theory that "contribute[s] to a message's success or failure." States: In sum, when Cardinal Law stepped to the podium at the news conference in January 2002, his audience had a history with him that colored [negatively] its perception of his apology. They would judge his attempt to restore his image in light of that history." The findings section very briefly describes his analysis of Law's actions based on image restoration strategies: mortification (by use of apology and admission of errors); evasion of responsibility (by defeasibility, i.e., lack of information, in relation to mental health and medical professionals); minimization (through bolstering, i.e., strengthening one's image); corrective action. Very briefly describes the local media reaction to the statement and press conference, and a public opinion poll of Boston Catholics a month later. Concludes: "In short, Law may have faced a situation in which it may not have made any difference which image restoration strategies he employed." Notes "the importance of examining the relation history between a speaker in a crisis situation and his or her audience." 30 references.

Kaza, Stephanie. (2004). Finding safe harbor: Buddhist sexual ethics in America. *Buddhist-Christian Studies*, 24(January):23-35.

Kaza is affiliated with the University of Vermont, Burlington, Vermont. Traces "the evolution of Buddhist social attitudes as they have been codified in modern institutional form," focusing on issues related to lay/monastic and male/female practice, and student/teacher expectations in the U.S.A. States: "In a time when sexuality and its abuse are commonplace in the media, it is all the more challenging to create a platform of stability from which to build more respectful human relations." Begins with the "central guidelines for Buddhist ethics [that] can be found in the five foundational precepts," focusing on the third precept that "deals with not engaging in sexual misconduct. ...In contrast to absolute morality expressed in some Christian traditions, where sexuality may be seen as a sin against God, the basis for Buddhist chastity is more instrumental, almost pragmatic. Getting tangled up in sex makes it much harder to be free of attachment and attain enlightenment." Identifies as the nature of attachment formed through sexual activity: "lusting after permanence through procreation," "dispel[ling] loneliness, reinforcing a false sense of the 'I' as permanent," "attachment to power" which "builds the ego self, using various degrees of domination to maintain self identity," and "addiction to stimulation and arousal, the need for constant sensation." Describes the "side stories about sexuality" during "the effort to establish Zen in America," concentrating on the San Francisco Zen Center, San Francisco, California, which "in the 1980s was entirely marked by the shadow of a major sexual scandal involving the abbot Richard Baker" which "splintered the community and left people's practices in tatters for some time." Suggests as reasons why "this area of ethics has been so difficult to approach for American students": students' "willing collusion in mystifying the teacher as the perfect authority," lack of an open community and a hierarchical form of decision-making, students' "personal aspirations for dharma transmission from Baker [which] trumped people's concerns that something was amiss," "relatively few feedback systems in place to provide reality checks for the abbot," the abbot becoming "isolated in the leadership position," and "the institutional pressures of running several businesses." Describes the response by Buddhist teachers "to develop their teachings on sexual ethics and the precepts," focusing on Robert Aitken, head teacher of the Honolulu Zen Center, Honolulu, Hawaii, and the efforts of the Buddhist Peace Fellowship which lead to "the eventual construction of sexual ethics guidelines for American Zen practice centers."

Also cites the contributions of the Spirit Rock Meditation Center under the leadership of Jack Kornfield in developing a code of ethics for teachers. Cites the San Francisco Zen Center's "implementation of a procedure for hearing out the parties to a conflict... because they describe an ethical process to be used at the institutional level... [and] acknowledge the implications for an entire organization if its leaders engage in inappropriate sexual behavior." Concludes: "This *sangha*-wide work is profound in my mind because it is truly American Buddhism in evolution..." 31 endnotes.

Keenan, James. (2002). Sex abuse, power abuse. *The Tablet*, (May 11):9-10.

Keenan is a Jesuit priest and teaches at Weston Jesuit School of Theology, Cambridge, Massachusetts. Sharply criticizes recent statements in the media by Roman Catholic leaders that child sexual abuse as committed by Catholic priests is due to priests who are gay. Describes this as scapegoating, and emphasizes that the issue is power: "...sexual abuse is not primarily about sex, but about power; ...sexual boundaries are needed, not primarily because of sex, but because of power." Calls for those in the priesthood "to learn more about power, about sharing power and about accountability in the exercise of power."

Keenan, Marie. (2006). The institution and the individual – Child sexual abuse by clergy. *The Furrow: A Journal for the Contemporary Church*, 57(1, January):3-8.

Keenan, a psychotherapist, "lectures in the School of Applied Social Science, University College, Dublin," Ireland. Examines 3 theories "on why some Roman Catholic clergy and religious sexually abused minors." 1.) Theory of Infiltration: "that sex offenders infiltrated the clerical state either to gain access to children to abuse, or to hid from their proclivities." By this analysis the solution to the problem lies in administering tighter screening procedures that will prevent future abusive aspirants from gaining entry." 2.) Theory of Institutional Hegemony: that sexual abuse of minors by clergy is related to the Church's outdated theology regarding sexuality and its governance style, e.g., male domination, celibacy, authoritarian and patriarchal governance, and clerical culture. By this analysis the solution is reform. 3.) Weak Faith Theory: that decreasing loyalty to Catholic orthodox teachings, e.g., sexuality and morality, is responsible. By this analysis, remedial actions would include "the banning of men with a homosexual orientation from the priesthood," and expelling priests who lack orthodox faith. Rejects the 1st and 3rd as inadequate. Supports the 2nd as addressing authority and power structures: "One cannot deal effectively with sexual abuse at an individual or an organizational level without questioning sexuality, authority and power structures." Concludes with a very brief call for further research and honest discernment. Lacks references.

\_\_\_\_\_. (2015). Masculinity, relationships and context: Child sexual abuse and the Catholic Church. *Irish Journal of Applied Social Studies*, 15(2):64-77.

Keenan is with the School of Applied Social Science, University College Dublin, Dublin, Ireland. Begins by tracing her clinical work with, and research on, "Roman Catholic clergy who had perpetrated child sexual abuse." She moved from understanding of "'simply' individual psychopathology" to also consider "the situational and institutional dimensions of the abuse problem," which included organization factors "that indicate the significance of gender, power and organizational culture in the genesis of this problem and the response to it..." Her research suggests "that the problem develops systemically and that seminary experience and the ways in which clerical masculinity is fostered and adopted is significant in how this problem comes to be... the pattern of response by the church hierarchy showed remarkably similar patterns." She "propose[s] a masculinity relational perspective as a more elaborate conceptualization of the problem." She "then turn[s] to [government] inquiries and commissions of investigation into the church's handling of abuse complaints in Ireland and argue that how a problem is frame will (and in the case of the Commission of Investigation into the Handling of Abuse Complaints in the Archdioceses [sic] of Dublin (The Murphy Report) (Murphy, 2009)), did influence the commission's findings." Summarizes others' critiques of the Commission; her critique includes that it was "totally comprised of legal personnel who failed to open up the power of the social science approaches..." States that "[a]n alternative interpretive frame, such as a comparative

sociological frame, in which sexual abuse in other organizational contexts were compared and contrasted would have produced a different causal model, such as an organization-system failure..." Calls for commissions of investigation that are multi-disciplinary because she sees the problem as complex, "involving structural as well as agency dimensions and comprising a number of subject positions that are enacted within a web of theological, sociological, psychological, and historical considerations. From this perspective, sexual abuse within the Catholic Church is seen as a breakdown in relationships of the worst kind, within a gendered context of power relations, organizational culture, theological deliberation and social conditions." 21 references; not all text citations are included in the references.

Keene, Frederick W. (1995). The politics of forgiveness. *Working Together: A Newsjournal of the Center for the Prevention of Sexual and Domestic Violence*, 16(1, Fall):1-3.

By a mathematician, student of biblical theology and interpretation, and spouse of a woman who as an adolescent was abused by a cleric of her Episcopal church. Includes thoughtful analysis of the forgiveness in the New Testament.

Keene, Jane A. (1990). By God betrayed? *The Other Side*, 26(1, January/February):25-27.

Keene lives in California and is working on a Christian liturgy for persons seeking healing from sexual abuse. Powerful and eloquent first person account by a woman abused at 14-years-old by her priest. Documents the process of betrayal, and the spiritual and theological impact. Describes her work to survive and to respond to others in distress.

Keller, G. Martin. (1986). Sexual abuse of minors: Examining deviant behavior in the context of clerical and religious life. *Human Development* [published by Jesuit Educational Center for Human Development], 7(4, Winter):9-35.

Keller is a Roman Catholic priest, a clinical psychologist, and assistant director, House of Affirmation Center, Whitinsville, Massachusetts. Magazine-style article. Responding to unidentified "publicity surround child abuse by church personnel," he addresses the question: "What would possess a [Roman Catholic] priest or religious to [sexually abuse] a child?" His point of view is that "the core problem is... basically rooted in an individual's pathology. Solutions to the problem are to be found through the psychological (and not just spiritual or moral) treatment of these individuals." Begins with a composite case presentation of a priest who abuses minors, primarily younger male adolescents. In non-technical language, briefly defines *sexual abuse*, *pedophilia*, *fixated* pedophiles, *regressed* pedophiles, and *ephebophilia*. Offers a 2-paragraph description of the prevalence of sexual abuse of minors. Presents uncited research's tentative conclusions about offenders. Identifies 4 theories to explain the cause of pedophilia: emotional congruence, sexual arousal, blockage, and disinhibition. Offers 3 paragraphs on the effects of abuse on victims, and 2 paragraphs on consent. Identifies informed consent as problematic in the case sexual activity by an adult with a teenager. Briefly describes 5 general forms of treatment. Discusses interventions with victims and their families, and with religious offenders. Concludes with a series of very brief positions on several topics, including the process of formation of priest, inadequate responses by Church authorities upon discovery of commission of sexual abuse by priests, and risk factors. Lacks references; 4 recommended readings.

Kelley, Dean M. (1995). Waco: A massacre and its aftermath. *First Things*, 53(May):22-37.

Kelley is counselor on religious liberty, National Council of Churches. A chronological description with commentary of events involving the Branch Davidian sect, at New Mt. Carmel near Waco, Texas, its head, David Koresh (née Vernon Howell), and its encounters with legal authorities which culminated in 1993 in an armed raid initiated by the U.S. Bureau of Alcohol, Tobacco, and Firearms (ATF) which was met with gunfire from the compound. The situation was turned over to the U.S. Federal Bureau of Investigation (FBI). By the end of the 51-day siege, over 70 Branch Davidians, including children, died at the compound and several federal agents had been killed. Congressional hearings were held, and the U.S. Departments of Treasury and Justice issued lengthy reports on the actions of its subordinate elements, i.e., the ATF and FBI respectively. Describes the subsequent federal trial and convictions of some of the Branch



Davidian survivors in 1994. Kelley briefly traces the sect to Victor Houtteff and his Davidian Seventy-day Adventists, a millennialist community founded in 1935 in Texas. Koresh is described as teaching “an intricate new prophecy of imminent Armageddon – with himself in the leading role of the ‘Lamb of God.’ His followers came to accept him a voice of authority.” His leadership style is termed authoritarian. His interpretation of scripture was “that the Lamb alone should beget the children who would rule the world in the coming age.” Kelley states: “To that end, Koresh was accorded exclusive marital rights to all of the women in the community, and their husbands (if they were married) relinquished such rights to Koresh because of their belief that he correctly understood the divine will.” A 1991 investigation by the Texas Bureau of Child Protective Services cleared the Branch Davidians, including Koresh, of child abuse as defined by Texas law. Kelley quotes a *Newsday* story: “‘A union with Koresh was spiritual, says Robyn Bounds, who met with Koresh when she was fourteen and slept with him when she was seventeen...’” Lacks references.

Kellogg, Miriam E., & Hunter, William F. (1993). Sexual immorality in the missions community: Overtones of incest? *Journal of Psychology and Theology* [published by Rosemead School of Psychology, Biola University, LaMirada, CA], 21(1, Spring):45-53.

Kellogg is a staff assistant, Wycliffe Bible Translators, Huntington Beach, California. Hunter is a professor of psychology emeritus, Rosemead School of Psychology, Biola University, La Mirada, California. Proposes that because of the family-like atmosphere of missionary communities, acts of sexual immorality, specifically child molestation and abuse or harassment, have overtones of incest. Effectively utilizes literature from both clinical and religious sources to make their case. Clinical framework to the essay is systems theory. Religious sources include evangelical authors and Marie Fortune. One of the few articles on this topic. References.

Kempe, C. Henry. (1978). Sexual abuse, another hidden pediatric problem: The 1977 C. Anderson Aldrich Lecture. *Pediatrics*, 62(3, September):382-389.

Kempe is a pediatrician, University of Colorado School of Medicine, Denver, Colorado. In 1962, while professor and chair of the Department of Pediatrics, he was lead author of the article, The battered child syndrome, *Journal of the American Medical Association*, 181:17-24, which is widely-recognized as a very influential contribution to the recognition and detection of child abuse as a medical diagnosis. In 1972, he established the National Center for the Prevention and Treatment of Child Abuse and Neglect, which is known as the Kempe Center. In 1977, he established the International Society for the Prevention and Treatment of Child Abuse and Neglect. The text is based on his lecture “before the annual meeting of the American Academy of Pediatrics, New York, November 6, 1977.” States at the outset: “In our training and in our practice, we pediatricians are insufficiently aware of the frequency of sexual abuse [of children and adolescents,” which he calls a “hidden pediatric problem.” His point of view is developmental, “since the child’s stage of development profoundly influences the evaluation and treatment we give.” Defines *child sexual abuse* as “the involvement of dependent, developmentally immature children and adolescents in sexual activities that they do not fully comprehend, to which they are unable to give informed consent, or that violate the social taboos of family roles.” States that data collection on incidence “has been impaired by what has been euphemistically referred to as a ‘family affair.’” States: “Underreporting is massive. In incest there is often long-standing active or passive family collusion and support.” Describes typical reactions by family members and the community, including pediatricians, when incest is discovered, and the negative consequences of lack of intervention. Very briefly describes types of sexual abuse as *pedophilia*, *violent molestation and rape*, and *incest*. Presents brief case descriptions to illustrate. Related topics include the age and role of the offender, age of the victim, victims’ subtle presenting clinical symptoms at different stages of development, treatment of offenders, prognosis of offenders by type of perpetration, and needs of victims. States: “Failure to treat the victim is a far more serious societal act than failure to punish the perpetrator.” Lacks references. [While the text does not address the subject of sexual boundary violations in faith communities, the article is included in this bibliography because of the author’s contributions to preventing the sexual abuse of minors, and as a temporal point of reference on the topic in U.S.A.]

Kenel, Mary Elizabeth. (2003). A church moving toward healing. *Human Development* [published by Jesuit Educational Center for Human Development], 24(2, Summer):41-46.

Kenel "is a clinical psychologist who counsels, directs workshops, and performs assessments for members of religious congregations in the Washington, D.C., vicinity." Comments on "the sex scandals that have rocked our [Roman Catholic] church during the past few years." Her theological position is that "God always identifies with the victim, and it is in the company of the victim that God is to be found." States: "Rather than rejecting [victims of clergy sexual abuse], failing to believe the truth of their complaints, treating them as scapegoats, or condemning them to a life of silence, church officials might have welcomed the victims, learned from them, and received challenge and enrichment as together they worked to address the problem of abuse." Offers an insightful, brief history of the secular community's movement over the past 30 years to address the abuse of children while the Church in that period used a "confessional model" to "classify priests' illicit sexual activity with minors under the rubric of sin and weakness" and relied on treatment centers. Calls for the Church to be penitent by "buil[ding] self-criticism into its own life and structures" beginning by acknowledging its errors. Assigns responsibility to hierarchy, clergy, and laity. This includes "being able to see the church and clergy in the role of the victimizer... [and for] church officials and clergy to discover themselves as sharing solidarity in sin... Awareness brings with it an opportunity to examine and realign the structures that helped give rise to abuse and deceit." Describes movement toward healing as requiring transformation of relationships based on "an empowered cycle of healing-forgiveness" that involves power being "more equitably shared with the laity, we who have been victimized, whether through actual sexual abuse or through deceit..." Briefly discusses the nature of genuine forgiveness, including what it is not. Identifies beginning tasks in the process of *healing-forgiveness*. Lacks citations; includes recommended readings.

Kennedy, Eugene. (1993). The see-no-problem, hear-no-problem, speak-no-problem problem: Sex abuse and Catholic clerical culture. *National Catholic Reporter*, 29 (20, March 19):5 & 8.

Kennedy is identified as a psychologist and author in Chicago, Illinois. Context is the Roman Catholic Church in the U.S.A. and the responses of the leadership to sexual abuse committed against minors by priests. Reflects on "what can be termed the moral and spiritual crisis of the American priesthood. Over the last several years, scores of priests have been indicted for, and convicted of, the molestation of children in their care." Identifies as "one of the most disturbing aspects of this crisis [as] the limited leadership of the bishops, individually or through their national conference, or of priests, through their senates or other organizations, in investigating or cleansing this infection to vindicate their own honor." Identifies clerical culture as a central problem, and comments: "How could it have come to pass that so much of this sexual abuse could have taken place in rectories and have gone unnoticed and unreported by others in residence there? Why do so many ecclesiastics seem surprised when yet another sexual scandal breaks of which they had suspicions or previous knowledge? The pending question comes to this: Has official Catholicism, for whatever reason, become an accomplice in these tragedies by living with them or allowing them to grow or refusing to examine their deepest causes because they would be too disturbing for them or unsettling for the institution?"

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\_\_\_\_\_. (2002). Fall from grace. *National Catholic Reporter*, 38(18, March 2):13-17.

Kennedy is emeritus professor of psychology, Loyola University of Chicago, Chicago, Illinois. Discusses the culture of Roman Catholicism in the U.S.A. with a focus on Boston, Massachusetts. Begins in the 1960s when Bernard Law, current archbishop of the Boston archdiocese, and John J. Geoghan, convicted in January of 2002 for child molestation, were ordained as priests. Topics include: a "benign media conspiracy" that overlooked personal problems of public figures, e.g., the alcoholism of Cardinal Richard Cushing of the archdiocese in the 1960s; treatment of victims of priests by a hierarchy that supported "its privileged and professional members"; immature psychosexual development of seminarians; a bishops' principle of "for the good of the church" as justifying "denial, delay and evasion in managing the problems of priests;" a goal of rehabilitating a troubled priest "so that he could be returned to parish work." Concludes that Geoghan's

personnel pattern of service, problems, treatment, and reinstatement “do not seem as singular or unusual when viewed in the context of this problematic cultural background.” Also concludes that “Geoghan symbolizes the cohort of priest who, in Boston alone, and to heartbreak all around, survived for a long time in forgiving ecclesiastical surroundings.” Criticizes the “long-denied structural faults of [the bishops’] environment” which served to maintain the Church as an institution. States that the “long-accumulating tragedy [in Boston]... [is] the terrible collapse in our day of a great ecclesiastical structure whose foundations began to erode generations ago.”

Kennedy, John W. (1995). Probe of missions school demanded. *Christianity Today*, 39(9, August 14):60.

By an associate news editor of the magazine. Reports on efforts by “adult children of evangelical missionaries who say they were [physically and sexually] abused while living at a Christian and Missionary Alliance (C&MA) boarding school in Mamou, Guinea, West Africa...” to get the denomination to reimburse them for their therapy related to the abuse, and to “establish an independent panel to investigate their claims.” The 5-person Mamou Steering Committee went public about the matter at the denomination’s annual convention in May, 1995, after private efforts at resolution broke down. Quotes 2 adult survivors and the denomination’s vice president for overseas ministries.

\_\_\_\_\_. (1998). [Missions] From trauma to truth: Once-abused children demand accountability. *Christianity Today*, 42(5, April 27):16.

Reports on reactions to a panel’s 95-page report that found physical and sexual abuse had been committed by Christian and Missionary Alliance (C&MA) missionaries between 1950 and 1971 against children of C&MA missionaries and those of other denominations while the children were living in the Mamou Alliance Academy in Guinea, West Africa. The panel found 9 persons had committed offenses, and also “faulted the denomination for improper training, poor oversight, and negligence.” Quotes several of the survivors regarding further preventive steps that can be taken, a parent, and the chair of the denomination’s board of managers.

Kennedy, Margaret. (2000). Christianity and child sexual abuse – the survivors’ voice leading to change. *Child Abuse Review*, 9:124-141.

Kennedy is affiliated with Christian Survivors of Sexual Abuse (CSSA), London, England. Presented as a paper to the British Association for the Study and Prevention of Child Abuse and Neglect National Congress in 1997. Context is Great Britain. Her premise is that churches need the expertise of secular child protective service workers regarding child sexual abuse, and that such workers need to offer “services in a respectful way, not belittling or denigrating beliefs” of Christian survivors. They also “must learn... the joys of faith which can sustain and empower as well as the *distortions* of faith/beliefs that can disempower” for the sake of understanding survivors and supporting their healing. Cites a number of effects of sexual abuse on children and how Christian teachings, concepts, and precepts can negatively reinforce those effects: being spiritually contaminated when evil is experienced; God’s will as justification for the abuser’s actions; the misuse of invoking God’s grace as a form of minimization, denial, and a “gloss over the reality of the experience of child sexual abuse.”; God’s will as reinforcing the belief the survivor deserved to be punished or was sinful; an abuser’s use of God to justify the abuse; silencing factors; an extended examination of forgiveness, including an abuser’s apology; Includes references to cases in which the abuser was a clergy person. Concludes with a call for a stronger working relationship between child protection workers and churches. 30+ references.

\_\_\_\_\_. (2002). White collar crimes: Vulnerable women, predatory clergymen. *Journal of Adult Protection*, 4(4, November)23-33.

Kennedy is founder and coordinator, Minister and Clergy Sexual Abuse Survivors (MACSAS), a group for women and men sexually abused by clergy either as children or adults, London, England. Adapted from her Mary Edwardes Memorial Lecture to Survivors of Professional Abuse National Association, June 30, 2000, Kensington, England. Presents “my experience as supporter to these victims, lessons from the literature and material from interviews conducted in the course of a PhD study on the area of sexual violation.” Briefly discusses the concept and nature of

pastoral relationships, the boundary between exploitation/abuse and consenting relationships, and professional role violation. Presents very brief anecdotes from several women who were “sexually abuse and exploited by priests or ministers.” Briefly considers the nature of vulnerability in the context of sexual exploitation in professional relationships, and traces implications for clergy sexual abuse. Notes the emergence of policies and procedures in Christian denominations in the United Kingdom that address sexual exploitation of women in the pastoral relationship. Describes the power differential between male clergy and female constituents, and identifies a variety of concrete factors that contribute to the differential. Critiques a medical model of clergy offenders in which clinical causations are “used to explain the behaviour in terms of individual pathology rather than inequality and context.” Similarly, she expresses “grave reservations concerning the concept of ‘transference’... [because] it has been misused so that it becomes a causation of sexual exploitation by clergy.” Concludes: “Many of the women within MACSAS have a clear vision of justice and of right and wrong, and a clear view of what is needed.” Identifies a history of patriarchal hierarchy as an obstacle to change. References.

\_\_\_\_\_. (2003). Sexual abuse of women by priests and ministers to whom they go for pastoral care and support. *Feminist Theology: The Journal of the Britain and Ireland School of Feminist Theology*, 11(2, January):226-235.

Draws from her experience with 50+ women who were sexually assaulted by male clergy or ministers and approached Minister and Clergy Sexual Abuse Survivors (MACSAS), a group she founded and coordinates in London, England. Calls for clergy to be regarded as professionals to counter a prevailing view that clergy who commit sexual boundary violations are committing an *affair*, a term which implies those exploited had “a full understanding of consent” and leads to a failure of church leaders to hold offenders accountable. Very briefly identifies contexts “whereby clergy become involved with those in their pastoral care” and the imbalance of power between “the women [who] acts as ‘client’ seeking help [and] a recognized ‘specialist’ (the priest or minister).” Presents 6 very brief 1st person statements from women who sought MACSAS help, statements which depict vulnerability in the clergy/client relationship. Very briefly discusses consent in a situation of power imbalance, *transference*, and vulnerability. Presents a very brief 1st person statement from a woman to illustrate acquiescence rather than consent. Very briefly describes ways clergy use religious language and constructs to manipulate women into a sexual relationship. Based on her experience with 56 victims over the 2 previous years, identifies “shame [as] a major component of the trauma they have suffered.” Also identifies deleterious consequences of the deep shame. Very briefly critiques the medico-pathological model of understanding offenders’ behavior because it “lets men off the hook and does not call them to account.” Also notes it does not account for “the deep cultural and ingrained patriarchal misogyny endemic within the male clerical system.” Reports selected comments from her 2001 qualitative survey of 21 priests and ministers regarding “whether [they] considered their clerical state to be a ‘profession.’” States: “The crucial features that are necessary in ministry include: accountability, professional standards, codes of conduct, ethical codes, boundary training, and monitoring and supervision... As churches begin to develop proper guidelines and disciplinary measures for dealing with clergy abuse, what is needed is a concise statement of what constitutes pastoral sexual exploitation.” Concludes: “Finally, clergy must be included in the criminal statute of ‘breach of a relationship of care’ in the new Sexual Offences Bill.” 3 footnotes.

Kennedy, Roseanne. (2001). Stolen Generations testimony: Trauma, historiography and the questin of ‘truth.’ *Aboriginal History*, 24(February):116-131.

Kennedy is a Lecturer, Centre for Women’s Studies, School of Social Sciences, Australian National University, Canberra, Australian Capital Territory, Australia. Based on the Australian government’s National Inquiry into the Separation of Aboriginal and Torres Strait Island Children from Their Families, the essay considers the category of *testimony* as presented by witnesses who participated in the Inquiry. [For an overview of the context, see this bibliography, Section VII.: National Inquiry into the Separation of Aboriginal and Torres Strait Islander Children from Their Families. (1997). Bringing Them Home: Report of the National Inquiry into the Separation of Aboriginal and Torres Strait Islander Children from Their Families.] Critiques the argument “that

our understanding of past practices of separating Aboriginal children from their kin is in danger of being obscured by the dominance of a simplistic and monolithic narrative... ..which attributes all removals to the government's allegedly genocidal policy of assimilation." Uses the work of historian Hayden White to differentiate between testimony as *chronicle* and as *narrative*. Observes that by presenting their *narrative* testimony, they "are no longer offering their testimony as evidence to be interpreted by the historical expert. Rather, they are themselves active producers of historical meaning..." Her position is historians "must acknowledge that they, like witnesses, are meaning makers, not detectives or judges who 'find fact.' ...the meaning of all evidence is discursively produced..." Notes that "a critical methodology for reading [Stolen Generations] testimony must consider not only issues of trauma and affect, but also questions of power and subjectivity." 35 references

Kenny, Colum. (2009). Significant television: Journalism, sex abuse and the Catholic Church in Ireland. *Irish Communications Review*, 11:63-76.

Kenny "is a former reporter/presenter at RTÉ [Raidió Teilifís Éireann]" and chair, masters in journalism course, School of Communications, Dublin City University, Dublin, Ireland. He sketches chronologically the role of media – newspaper, television, radio, documentary film, feature film – Ireland and Northern Ireland as it affected public awareness of the sexual and physical abuse of minors in the context of the Roman Catholic Church, including Irish government-funded institutions operated by Church-affiliated orders. Cites examples of specific cases, and the efforts of individual journalists and filmmakers, and public and private media corporations. States: "...it has been the sight and sound of survivors of child abuse on television that has most obviously driven the Church and State into significant admissions and major reactions." Offers his critique of occasional errors. Concludes: "Despite any imperfections and mistakes, television journalism has played a key role in helping to ensure that people at last know about behaviour that was kept secret far too long." 63 references.

Kenny, Nuala P. (1991). Institutional and clergy sexual abuse. *Pediatric Emergency Care*, 7(5, October):314.

Kenny is identified as a physician and a woman religious. Abstract from the Presentations and Workshops section, Proceedings of The First North American Conference on Child Abuse and Neglect. "Sexual abuse by persons in positions of trust especially in institutions and churches [*sic*] constitutes a particular problem within the larger issues of sexual abuse. This session will focus on both the general and specific dynamics of abuse in these areas with particular attention to male sexual abuse. The information has been gathered through both a thorough literature search and the recent experiences of clergy and institutional abuse in Canada. The discussion will highlight the unique consequences to the victims of sexual abuse by persons charged with moral authority and some particular issues in the healing process for these victims."

Kent, Stephen A. (1994). Misattribution and social control in the Children of God. *Journal of Religion and Health*, 33(1, Spring):29-43. [Reprinted in *Spirituality East and West*, (1997):16-22.]

Kent is an associate professor, department of sociology, University of Alberta, Edmonton, Alberta, Canada. "In this article, I argue that deviant religions use supposedly godly justifications for their punishment systems by establishing theologies in which members misattribute divine authority to leaders who they relate to emotionally as demanding parents. These misattributing theologies sanctify the often harsh sufferings that members are required to withstand." The sufferings he identifies include "physical, sexual, psychological and religious deprivations imposed by the groups or their leaders." Applies the misattribution process to the accessible example of "the deviant Christian-based group, the Children of God (also known as COG, The Family of Love, or simply, The Family)..." Cites specific COG sexually-related practices, including "sex between some adults and children and among some children." Draws upon Proudfoot and Shaver's 1975 work on attribution theory to "argue that attribution theory explains the social-psychological context in which people assign or attribute meaning to immediate and compensator rewards and punishments." Describes the COG attributional system, including the role of the founder and head, David Berg, "God's reputed agent on earth." Recounts stories by women adherents who

describe experiences of being punished for religious reasons in contexts involving their resisting specific sexual practices initiated by Berg and implemented by COG leadership. Summarizes the COG deviant attribution pattern: "...the group rewarded members for believing, on the one hand, that sources of good resided outside of themselves (God, as mediated through Berg's teachings), and on the other hand that sources of negativity or bad resided in forces within themselves (from Satan, and manifested as doubts or resistance to those teachings). Consequently, COG's punishment system operated largely to deter people from cultivating any internal doubt about Berg's directives, and the group members' attributions interpreted unfortunate and tragic events in the lives of doctrinal deviants as indications of God's just wrath." Discusses work by Janet L. Jacobs regarding female victims of abuse in deviant religions in which sexual relations with the male leader was a form of physical and emotional reward or punishment, and observes: "...because of the child-like dependence that those women seemed to feel toward their leaders, sexual involvement between female followers and male spiritual mentors may be said to share elements characteristic of incest violation." Notes that women in deviant religions may experience a "double disempowerment" based on "their submissiveness to the group itself, [a disempowerment] they share with men," and "their own female submissiveness to paternalistic men or male leaders. Often these men claim to have achieved higher spirituality at the same time that they pressure women into the most inappropriate sexual activity." 62 endnotes.

\_\_\_\_\_. (2000). Lustful prophet: A psychosexual historical study of the Children of God's leader, David Berg. [Accessed 06/20/09 at the author's World Wide Web site at the University of Alberta, Edmonton, Alberta, Canada: <http://www.arts.ualberta.ca/~skent/Linkedfiles/lustfulprophet.htm>] [Originally published by the same title in *Cultic Studies Journal*, 11(2):135-188. The 2000 "version has slight corrections."]

Kent is a professor, Department of Sociology, University of Alberta, Edmonton, Alberta, Canada. "In this biographical study of David Brandt Berg (1919-1994), I examine the effects of childhood psychosexual experiences on his implementation and practice of antinomian sexuality within the religious organization that he founded, the controversial Children of God (COG)." Uses a portion of Berg's extensive writings and interviews with 10 former members "to develop a tentative psychosexual history..." "My study shows how the death of Berg's mother unleashed his suppressed sexuality within the social context of the sexually permissive and anti-authority era of the late 1960s. This social context facilitated Berg's construction of a religious theology and accompanying practices that directly reflected the desires of his newly unfettered id." Traces Berg's biographical and psychosexual histories which later merge: "In the COG social environment, Berg would 'work out' his childhood sexual traumas through the deviant policies and practices that he initiated in the name of God." Deviant practices included: "sexually intrusive" relationships with female members of his family, including at least 1 daughter and at least 2 granddaughters; sexualized relationships with his followers: "...he granted himself access to all COG women, and effectively destroyed monogamous marriages among his followers... Women in COG had little choice but to follow Berg's commands, since the combination of social pressure and religious threats (involving assertions that their disobedience indicated their refusal to accept the promise of complete salvation) left them with few options."; encouraging COG members to break the incest taboo with their children "and to do so in the name of God."; directing followers to recruit new members through the use of sex. 110+ references.

\_\_\_\_\_. (2004.) Generational revolt by the adult children of first-generation members of the Children of God/the Family. *Cultic Studies Review: An Internet Journal of Research, News & Opinion*, 3(1):Unpaginated. [Accessed 07/18/05 at ATLAREligion academic database.]

Kent is affiliated with the department of sociology, University of Alberta, Edmonton, Alberta, Canada. He "present[s] an overview of the relationship of the first wave of children and teens – now adults – to their parents' generation in the Children of God/the Family, making extensive use of the group's own publications. I argue that the seeds for the generational revolt that began in the 1990s and continues to this day lie in early policies and decisions that the group leaders and adult members made early in their organizational history. These policies and decisions created a social climate in which many of the group's younger members felt abused, exploited, and hostile toward

various adults.” Identifies 7 basic doctrinal positions and policies that contributed to the “generational revolt that began in the early 1990s.” Among them are prophecies and teachings from David Berg, the group’s founder and head, that involved the importance of love, the form of which “heavily involved sex... Especially during the late 1970s and the 1980s, therefore the social environment of the Children of God/the Family households and compounds was highly eroticized. In locations around the world, teenagers and even some children became involved in various degrees of sexual behaviors with their peers and often with adults.” Reports allegations by Berg’s daughter, Deborah, “that [he] had tried to commit incest with her.” Also reports allegations by Berg’s granddaughter, Merry Berg, that she as a 9-year-old and a girlfriend have “suffered sexual assaults by adult men who were involved with the group’s ‘Music with Meaning’ program...” In an interview with Kent, “she allegedly was involved in a wide range of sexual activities with Berg [while living with him in the 1980s] and other males, often having adult women facilitating the sexual encounters.” Describes how the leadership denied the claims against Berg and “wrote Merry off as having been possessed by a devil.” Notes that in 1990, however, the leaders had acknowledged internally “that at least adult/teen sex had occurred... Clearly, the Family told its teens that they would not get any justice for the abuses they suffered, and that they may even have been responsible themselves for much of their own sexual victimization.” Concludes: “In essence, the leaders of the older generation quite literally demonized the leaders of another, and in doing so disregarded their cries for justice.” 55 references.

\_\_\_\_\_. (2012). Religious justifications for child sexual abuse in cults and alternative religions. *International Journal of Cultic Studies* [published by the International Cult Studies Association], 3:49-73. [Accessed 07/23/21 at: <https://skent.ualberta.ca/wp-content/uploads/2020/07/Religious-Justifications-for-Child-Sexual-Abuse-in-Cults-and-Alternative-Religions.pdf>]

Kent is a professor of sociology, University of Alberta, Edmonton, Alberta, Canada. States at the outset that he is “examin[ing] child and teenage sexual-abuse issues in unevenly charted territory – groups variously called sects, cults, and new religious movements. These alternative religions tend to be far newer and smaller than the established religions, and they often center on the unorthodox teachings and personalities of spiritual leaders who are either still alive or recently deceased.” His focus is “the religiously coloured excuses and doctrines that the perpetrators use to justify their sexual abuses.” Sources are “media accounts, books, and other print sources.” Calling them ideologies, lists 8 “religious-coloured justifications connected to child sexual abuse in Western countries,” and provides accompanying examples. 1.) *Western scriptural patriarchy*. Example: Rev. Wilbert Thomas, Sr., (1929-2021), and the Christian Alliance Holiness Church. Thomas was convicted on criminal charges for his actions against women in his congregation, including sexual assault. In prison, he manipulated women followers who facilitated his “sexual abuse of teenaged girls.” 2.) *Western patriarchal incest*. Example: David Berg (1919-1994), founder of the Children of God who used Hebrew Scriptures to justify “his own likely incestuous activities in many young members of his immediate family.” 3.) *Patriarchy and polygamous child brides*. Example: Fundamentalist Church of Jesus Christ of Latter-Day Saints communities in Utah, Arizona, and Texas under the leadership of Warren Jeffs. Jeffs was convicted of sexual assault of minors and imprisoned. 4.) *Millenarianism*. Example 1: John Humphrey Noyes (1811-1886) and the Oneida Community. Example 2: David Koresh/Vernon Howell (1959-1993) and the Branch Davidians group in Waco, Texas, an offshoot of the Seventh-day Adventist Church. 5.) *Antinomianism*. Example 1: Peter Petrovich Verigin (1881-1939) and the Sons of Freedom of the Doukhobor sect in British Columbia, Canada. Example 2: Benjamin Purnell (1861-1927) and the House of David based Benton Harbor, Michigan. Example 3: Swami Muktananda (1908-1982), the founder of Siddha Yoga. 6.) *Sex as the means to salvation Sex Magic and Erotic Rituals*. Example 1: Charles Leadbeater (1854-1934), Ralph Nicholas Chubb (1892-1960), and Aleister Crowley (1875-1947). Example 2: Fr. Jan Kowalksi (1871-1942) and the Mariavites in Poland, a schismatic group of the Polish Roman Catholic Church. Example 3: George Feigley (1940-2009) and the Neo American Church in Harrisburg, Pennsylvania. Example 4: Kenneth James McMurray and a Wicca group in Guelph, Ontario, Canada. Example 5: Barry A. Briskman in Nevada where he claimed to be an alien from the planet Cabell who was recruiting girls for a female-dominated utopian society. 7.) *Sex as*

salvation. Example 1: David Berg (1919-1994), founder of the Children of God. Example 2: Donald Barnett and the Community Chapel and Bible Training Center in Washington state. 8.) *Levelling all forms of sex as equally fallen*. “Sex in whatever form is a perversion of purity, so sex with children is no worse than sex with a consenting adult or marriage partner.” Example: Kirtanananda Swami Bhaktipada (1937-2011) who co-founded the International Society for Krishna Consciousness community of New Vrindaban near Moundsville, West Virginia. The conclusion section states: “When we consider cult sexual-abuse stories collectively, they reveal complex worlds of deceit and exploitation perpetrated under the justification of various transcendent themes.” Calls for researchers to combine the examination of perpetrators’ religious justifications “with an examination of the social structural realities in which cults and their leaders apply these rationales and excuses.” 5 footnotes. 107 bibliography entries.

Keshgegian, Flora A. (1999). Power to wound, power to mend: Toward a non-abusing theology. *Journal of Religion and Abuse: Advocacy, Pastoral Care and Prevention*, 1(1):37-65.

Keshgegian is visiting scholar, Women’s Leadership Institute, Mills College, Oakland, California. Examines the phenomena of sexual harassment and abuse by clergy in order to “better understand the ways in which the churches and our theologies participate in and reinforce abuse.” Considers what is “at the core of systems of domination: namely that such hierarchical and dualistic systems functionally split power and responsibility... Furthermore, this split is reinforced and institutionalized so that the powerful are not routinely held responsible either for the state of things or even for their own actions; those without power are held responsible not only for their own behavior, but for societal conditions. At the same time, those without power are denied the means to effect change in those conditions. They are considered culpable, but not effective.” Identifies 4 dimensions in the relationship of clergy to laity that constitute the power difference between them. Describes ways that “Christian theology has provided supporting ideology for abusive systems.” Applies how that theology has functioned “to maintain the split between power and responsibility at the same time that power is moralized” to the problem of clergy sexual abuse. Briefly discusses societal implications of the splitting in cases of clergy sexual abuse, including clericalism and denial. She also proposes “an alternative theology of empowerment and accountability,” a double movement “in order to hold those with power responsible and to empower those without power...” Notes that “healing is necessary for empowerment but is not equivalent to it.” Regarding constructing a new theology of accountability and empowerment for a non-abusing church, she states: “It necessitates the transformation of traditional understandings of clericalism and male and female relationships, of power and God, and of sin and salvation.” Traces the usefulness of this approach in relation to various theologies, noting the relational and political implications of her proposal. Tests her model of abuse, which is “rooted in an analysis of oppression in which power and responsibility are split,” against “other models and approaches being used by churches to discuss clergy sexual abuse.” 48 footnotes.

Kewley, Stephanie, Beech, Anthony R., & Harkins, Leigh. (2015). Examining the role of faith community groups with sexual offenders: A systematic review. *Aggression and Violent Behavior*, 25, Part A(November/December):142-149.

Kewley is with School of Social Sciences, Birmingham City University, Birmingham, England. Beech and Harkins with the School of Psychology, University of Birmingham, Edgbaston. Birmingham, England. Harkins is also with the Faculty of Social Sciences and Humanities, University of Ontario Institute of Technology, Oshawa, Ontario, Canada. Part 1 introduces the context of a literature review: “The barriers faced by those convicted of sexual offending when attempting to reintegrate back into the community [after incarceration] are great.” Because “successful re-entry has been found to decrease the likelihood of recidivism,” re-entry and implementation are important, but “[empirical] knowledge of the development and implementation of effective plans is limited... ...effective plans include opportunities for individuals to engage in community support, encourage individuals to secure positive social support, and develop pro-social networks... There is one group whose role may have an important part in the reintegration process for some offenders: faith communities.” They explore the literature regarding how a religious or spiritual environment might be a catalyst for desistance



of sexual offending and/or function as a desistance maintenance mechanism. Parts 2 and 3 report on 21 peer-reviewed, empirical studies between January, 2000, and January, 2014, regarding a relationship between religion/faith and offender/crime and which excluded: sexual offenses committed by clergy or church professionals; studies which examined outcomes for faith-based organizations; and, studies of offenders younger than 18-years-old. Only 1 study “purposefully sampled a cohort of individuals with histories of sexual convictions.” They report: “None of the studies specifically examined the effects of faith or religion on populations convicted of sexual offending.” They describe the studies’ findings as ranging from “an encouraging relationship between religion and crime,” no relationship, a mixed relationship, and a harmful relationship. Summarizing, they state: “...with the exception of one study, the findings do not include specific insight into the effects of religion on a population convicted of sexual offending.” In relation to the conceptual framework of the desistance process, Part 4 proposes ways in which “involvement with religion or spirituality might offer an appropriate environment to assist those convicted of sexual offending to reintegrate back into the community.” Part 5 addresses the potential for sexually abusive behaviors to occur within a religious or spiritual community which is attempting to reintegrate a person convicted of sexual offending. States: “It is essential, before any reintegration intervention is utilized, that practitioners first assess the risk and needs of those convicted or sexual offending by using specialized, systematic, and comprehensive risk management tools.” [Note: The brief section on the subgroup of those who offended within a professional religious role relationship draws almost exclusively on offenders in the context of the Roman Catholic Church.] Part 6, the conclusion, is a 4-paragraph summary. States: “In light of the large gap in the literature, much more research is needed to understand the effects of faith communities on sexual offending populations.” Calls for collaboration between the criminal justice system and the “faith and voluntary sector” when “the responsibility for the rehabilitation of those convicted of sexual offending is shared.” 80+ references. [While the context of sexual boundary violations in faith communities is not addressed, the article is relevant to situations in which religious and spiritual communities have attempted to integrate people who have been convicted of sexually offending.]

Kidd, Erin. (2020). Theology in the wake of survivor testimony: Epistemic injustice and clergy sex abuse. *Journal of Religion & Society* [published by The Kripke Center for the Study of Religion and Society, Creighton University, Omaha, NE], Supplement 21:161-177. [Accessed 03/30/22 at: <https://dspace2.creighton.edu/xmlui/bitstream/handle/10504/126219/2020-10.pdf>]

Kidd is with the Department of Theology and Religious Studies, College of Liberal Arts and Sciences, St. John’s University, Queens, New York. “In this paper I examine testimony [by survivors] regarding clergy sex abuse in a number of Christian churches,” particularly Roman Catholic and the Southern Baptist Convention in the U.S.A. Using the conceptual framework of *epistemic injustice* from philosophy, examines the effects of institutional responses to survivor testimony when it was “silenced, ignored, or disbelieved,” or when blocked from being presented. “...trace[s] the obstacles to the church receiving survivor testimony and argue[s] that they constitute an injustice in their own right... I develop the concept of ‘theological harm’ to speak precisely about both the epistemic and spiritual harm that is done when a person’s testimony is not received by her community, and to name the harm to theology itself when it fails to listen to God-talk offered by survivors.” Applies philosopher Miranda Fricker’s differentiation of *testimonial injustice* – the testifier is not considered to be credible – and *hermeneutical injustice* – “when someone lacks the resources to make sense of their experiences and is unable to give intelligible testimony in the first place.” Draws upon philosopher José Medina’s work to supplement Fricker’s regarding credibility, and philosopher Michelle Panchuk’s work to supplement Fricker’s regarding its hermeneutical form. Applies “hermeneutic marginalization” to the Catholic Church’s “theological concepts and ritual practices” which distort the nature of rape as a sin “which foregrounds sex over power and purity over harm,” resulting in distortion of “our ability to name and resist rape and rape culture in our midst.” Similarly analyzes the high status and credibility of Southern Baptist clergy as “obscur[ing] the ability to name a given experience as abuse.” States: “...predatorial clergy intentionally manipulate this epistemic dysfunction in both committing the abuse and convincing victims to remain silent.” Notes that “[b]ecause the victim’s

agency was violated in the abuse itself,” epistemic injustice which prevents the survivor from giving testimony or dismisses its credibility “replicates the dynamics and amplifies the harm of the original abuse.” A 7-paragraph section discusses spiritual and theological harms. Regarding the spiritual: “...when survivors give testimony, it is not merely their identity as *knowers* that needs to be affirmed, nor as *humans* who should not be treated this way, but also their identity as *beloved* by God.” [italics in original] Theological harm occurs as “a loss for the [church] community, who loses the insight of the survivors’ theological wisdom” which would benefit the community. 4 footnotes; 28 references.

Kim, Susan C., Gostin, Lawrence O., & Cole, Thomas B. (2012). [Viewpoint] Child abuse reporting: Rethinking child protection. *Journal of the American Medical Association*, 308(1, July 4):37-38. [Accessed 07/02/14 as Georgetown Public Law and Legal Theory Research Paper No. 12-114 at the World Wide Web site of Social Science Research Network:

[http://papers.ssrn.com/sol3/papers.cfm?abstract\\_id=2125168](http://papers.ssrn.com/sol3/papers.cfm?abstract_id=2125168)]

Kim and Gostin are lawyers with the O’Neill Institute for National and Global Health Law, Georgetown University Law Center, Washington, D.C. Cole, a physician, is the contributing editor of the journal. Citing the magnitude of cases of sex abuse of minors “and the widespread failure by pillars of the community to notify appropriate authorities, as illustrated by incidents in the Roman Catholic Church since the mid-1980s and the recent criminal case involving the football program at Penn State University, State College, Pennsylvania, briefly considers the question: “...what is the duty to report suspected cases by individuals in positions of trust over young people, such as in the church or university sports?” Broadly reviews legal duties to report child abuse as required by the Federal Child Abuse Prevention and Treatment Act, distinguishing between *permissive reporters* and *mandatory reporters*. In a single paragraph, considers states’ laws regarding clergy. Also broadly reviews states’ laws regarding “individuals in close supervision of children, such as athletic coaches, scout leaders, volunteers in religious programs, and university officials.” Notes what “appears to be systematic underreporting of child abuse and neglect,” and identifies relevant factors. Concludes by presenting “strong moral reasons the law should require adults in close supervision of children to report any individual who they good reason to believe has abused a child.” States: “Individuals responsible for the spiritual, emotional, athletic, or educational upbringing of children, such as teachers, coaches, health care professionals, religious officials and staff, scout leaders, adult volunteers, and club sponsors are in positions of trust. Parents rely on these adults to safeguard the health and well-being of children. Children placed under the supervision of a responsible adult are uniquely vulnerable, may be unable to defend themselves, and may be fearful of reporting the offense.” States: “Institutions have a responsibility to be vigilant in preventing and detecting child abuse by members of the community.” In response to the issue of promoting prompt reporting of abuse “while still ensuring that respected individuals are not falsely accused,” states: “Ideally, state law would place a clear duty on all those in a position of trust to report promptly...” 7 references.

King, Sue. (2003). The impact of compulsive sexual behavior on clergy marriages: Perspectives and concerns of the pastor’s wife. *Sexual Addiction & Compulsivity: The Journal of Treatment and Prevention*, 10(2/3, April):193-199.

King conducts an unspecified private practice, Cincinnati, Ohio. [While there is nothing explicit in the article related to clergy sexual abuse, it is listed because other authors have linked sexual addiction by clergy to clergy who sexualized relationship with congregants and counselees. There is a paucity of data in the literature about the impact of such behavior on the spouse of the pastor.]

Kinney, John. (1993). NCCB establishes a committee on sexual abuse. *Origins: CNS (Catholic News Service) Documentary Service*, 23(7, July 1):104-105.

Presents the text of an address by John Kinney, Roman Catholic bishop of Bismarck, North Dakota, to the U.S. National Conference of Catholic Bishops (NCCB) regarding its establishment of a 7-member Ad Hoc Committee on Sexual Abuse which was announced at the NCCB spring meeting, June 17-18, 1993, New Orleans, Louisiana. Kinney was named to chair the Committee. In the brief address, he discusses the Committee’s mandate. [The remarks of Archbishop William

Keeler, Baltimore, Maryland, president of the NCCB, that announced the Committee are included in the margins of pp. 104-106.]

Kirsch, George B. (1980). Clerical dismissals in colonial and Revolutionary New Hampshire. *Church History*, 49(2, June):160-177.

By an assistant professor, history, Manhattan College, Riverdale, New York. Examines the nature of the dismissal of Congregational and Presbyterian pastors in New England between 1633-1790, and explains their significance in relation to several broad questions of social change. Considers 77 dismissals, and places them in categories: personal (n=21; 27%); religious (n=21; 27%); financial (n=24; 31%); political (n=5; 6%); undetermined (n=6; 8%). The personal category includes matters related to health, mental illness, and flagrant immorality usually associated with intemperance or sexual misconduct. Several cases of sexual misconduct are cited by name of the clergy and town, although specifics of the actions are not provided. Footnotes.

Kis, Miroslav. (2004). Sexual misconduct in ministry: A biblical sketch of pastoral identity. (Part 1). *Ministry: International Journal for Pastors* [published by Seventh-day Adventist Church], 19(January):Unpaginated. [Accessed 07/25/13: <https://www.ministrymagazine.org/archive/2004/01/sexual-misconduct-in-ministry-a-biblical-sketch-of-pastoral-identity.html>]

Kis is professor of ethics, Seventh-day Adventist Theological Seminary, Andrews University, Berrien Springs, Michigan. 1st in a series of 8 magazine-style articles. Lays a foundation for “discuss[ing] the subject of sexual sin in ministry” by examining the biblical of sexuality and sex, focusing on “biblical images dealing with pastoral identity” and “the roles and functions inherent in that identity and required today by a biblical view of ministry.” 4 endnotes.

\_\_\_\_\_. (2004). Unforbidden fruit. *Ministry: International Journal for Pastors* [published by Seventh-day Adventist Church], 19(March):Unpaginated. [Accessed 07/25/13: <https://www.ministrymagazine.org/archive/2004/03/unforbidden-fruit.html>]

2nd in a series of 8 magazine-style articles. Continuing to lay a foundation for the subject, he responds to the question, “What does the Bible teach about appropriate attitude to sexuality and sex?” Topics include: sexuality as a dimension of human nature; sexual act and sexuality; sexual sin; unique character of sexual sin. Draws upon the work of Helmut Thielicke. 20 endnotes.

\_\_\_\_\_. (2004). Sexuality in ministry: The pastor, sexual sin, and the Bible. *Ministry: International Journal for Pastors* [published by Seventh-day Adventist Church], 19(May):Unpaginated. [Accessed 07/25/13: <https://www.ministrymagazine.org/archive/2004/05/sexuality-in-ministry-the-pastor-sexual-sin-and-the-bible.html>]

3rd in a series of 8 magazine-style articles. Continuing to lay a foundation for the subject, he examines the theme of 2 elements of a pastor’s identity – as a minister and as a person who is married. He “search[es] the Scripture, especially the landscape of the Old Testament, seeking God’s position on the minister’s marriage and sexuality, and thus His response to sexual misconduct in ministry.” Topics include: the wife of the priest; the general biblical position on sexual sin; the Bible and the sexual sin of Jewish priests in Hebrew scripture. Concludes: “God stands firmly on the side of the cheated spouses of these priests, and of pastors’ spouses today. Unless pastors respect their covenant with their spouses, they are out of favor with God. These are issues that prompt God to use the language of strongest rebuke... God has taken a clear stand. He has ample power to protect, grace to heal, and mercy to forgive. And whatever we may think of our marriage, whatever our status, influence, reputation or position in ministry, faithfulness to the wife of our youth is of paramount importance to Him.” 10 endnotes.

\_\_\_\_\_. (2004). Flirting with the enemy. *Ministry: International Journal for Pastors* [published by Seventh-day Adventist Church], 19(July):Unpaginated. [Accessed 07/25/13: <https://www.ministrymagazine.org/archive/2004/07/flirting-with-the-enemy.html>]

4th in a series of 8 magazine-style articles. Begins by “briefly spell[ing] out the causes [of “sexual infidelity” in marriages, in general], to be followed by ministry-specific reasons behind troubles in marriage.” Identifies ministry-specific reasons – i.e., “explanation or motive behind the cause of an action” – as role-related stress, relationships, vulnerability to unresolved past issues, power, and power. Very briefly lists 5 ways that describe how “adultery” occurs in the context of a minister’s role relationship to a congregant. Identifies as the “cause of all causes, and reason of all reasons” a pastor’s “relationship with God [that] is weak or superficial,” and advises preventive steps based in Christian faith. 15 endnotes.

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\_\_\_\_\_. (2004). Sexual misconduct in ministry: Victims and wounds. *Ministry: International Journal for Pastors* [published by Seventh-day Adventist Church], 19(September):Unpaginated. [Accessed 07/25/13: <https://www.ministrymagazine.org/archive/2004/09/sexual-misconduct-in-ministry-victims-and-wounds.html>]

5th in a series of 8 magazine-style articles. Presents his “survey [of] the path of ministers’ adulterous affairs.” Briefly describes the impact on: the minister’s female spouse; “the other husband”; children of the minister; “the ‘other woman’”; the pastor. [He does not address impact on the congregation.] Regarding the “‘other woman,’” quotes Pamela Cooper-White’s analysis of “‘pastoral sexual abuse,’” which is based on her position that “‘there can be no authentic consent in a relationship involving unequal power.’” He adds: “The minister carries ultimate spiritual authority. He is often physically stronger and more imposing. He may be the ‘other’ woman’s employer, teacher, mentor, or counselor.” However, he immediately after states: “While we must always keep these factors in mind, and recognize that the pastor’s responsibility is greater, an undeniable fact remains true: Short of rape or malicious abuse, we are accomplices in sexual infidelity whenever we trespass the boundaries of others or allow anyone to violate our boundary of intimacy.” 22 endnotes.

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\_\_\_\_\_. (2004). Fallen pastors: Redemptive responses. *Ministry: International Journal for Pastors* [published by Seventh-day Adventist Church], 19(November):Unpaginated. [Accessed 07/25/13 at the World Wide Web: <https://www.ministrymagazine.org/archive/2004/11/fallen-pastors-redemptive-responses.html>]

6th in a series of 8 magazine-style articles. Considers “the most prudent and redemptive responses to clergy sexual misconduct.” States: “Sexual involvement with parishioners is a breach of the pastoral code of ethics, an injury to the good name of Christian ministry, a blow to the power of the gospel, a scandal when it comes to those who submit to temptation, and a profound injury to many innocent people.” Begins by very briefly identifying 5 responses, each of which he finds flawed. Outlines the response that he advocates, including steps from the Seventh-day Adventist North American Division’s model procedures for responding to allegations of sexual misconduct against denominational employees and volunteers. Provides brief rationales to support withdrawal of the pastor’s ordination. Makes 8 very brief recommendations regarding prevention of clergy sexual misconduct. Offers brief suggestions rooted in scripture for how clergy can cooperate with God so that God can lead those who are vulnerable “out of a potentially illicit [sexual] relationship.” 17 endnotes, not all of which are complete or accurate.

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\_\_\_\_\_. (2005). Dealing with a fallen pastor? *Ministry: International Journal for Pastors* [published by Seventh-day Adventist Church], 20(January):Unpaginated. [Accessed 07/25/13: <https://www.ministrymagazine.org/archive/2005/01/dealing-with-a-fallen-pastor.html>]

7th in a series of 8 magazine-style articles. Discusses how the church is to respond to a pastor who commits the “sexual sin” of adultery. Citing New Testament scripture, states that if the church is to err, it must be “on the side of mercy and that in behalf of the victims before look at the side of the fallen pastor.” Advocates using the church’s discipline as a form of care for the “fallen pastor” as a person: “An intentional and methodical healing process must now begin in earnest.” Differentiates the case of a pastor who commits adultery from the story of David’s fall, repentance, and forgiveness in the Hebrew scriptures on the basis of the source of the pastor’s power – “the covenant of ordination to a holy office, the pledge of responsibility to his flock, and the very real promises to the community at large.” States: “...the fallen pastor’s reinstatement [to

office and function] faces an impossible challenge to his leadership, due to loss of loyalty and trust... In a very real sense the pastor defrocks himself... Adultery has altered his identity [in terms of "his professional identity and divine calling"]. Identifies trust of the pastor because of "professional power, vocational covenant, and commitments" as a factor in sexualizing a pastor/congregant relationship. His position is that "the pastor who loses his credentials due to adultery remains a former pastor for the rest of his life." Presents a series of very brief statements from "former pastors [who] share their insights from their firsthand experience with adultery." Cites the *Seventh-day Adventist Ministerial Handbook* as clearly distinguishing "the forgiveness of sin and re-employment in pastoral ministry." 17 endnotes.

\_\_\_\_\_. (2005). Corporately facing up to sexual infidelity. *Ministry: International Journal for Pastors* [published by Seventh-day Adventist Church], 20(March):Unpaginated. [Accessed 07/25/13: <https://www.ministrymagazine.org/archive/2005/03/corporately-facing-up-to-sexual-infidelity.html>]

8th in a series of 8 magazine-style articles. Begins by citing, without substantiation, "...the increasing trend of sexual infidelity inside the church and among its ministers..." Addresses: "What kind of church would it take to stave off immoral behavior and make faithfulness and purity in relationships an attractive reality? What corporate self-concept, what level of intimacy with God and His Word would yield a community that cause people in the surrounding culture to notice..." Summarizes his position: "...a Christian marriage, with its unique characteristics, must be lived 'in the world,' but it must not be 'of the world' that promotes self-gratification and self-centered individualism. The Christian church is challenged to construct a community that will give proper support to godly marriages and homes." 8 endnotes.

Kjølhed, Bodhin. (1991). Zen teachers and sex: A call for enlightened standards. *Buddhist Peace Fellowship Newsletter*, (Spring):19-20. [An excerpt from his article in *Zen Bow*, March, 1991.]

Kjølhed is abbot, Rochester Zen Center, Rochester, New York. Reflects on an ethical "injunction against sex in a helping relationship of power disparity." Warns against an ethical relativism based on attachment to emptiness and an ethical dogmatism based on attachments to right and wrong. Compares the unequal relationship of a teaching having sex with a student to incest in the spiritual family. States that the harm extends beyond psychological and spiritual damage to either the student or the teacher, that the greater harm is the corruption of the teaching: "this contamination of the purity of transmission is the most tragic loss." Calls for: clarity about standards expected of teachers, adoption of a code of conduct, and an institutional structure "to rein in those teachers who violate, at least chronically and brazenly, sexual limits or any of the other grave Buddhist precepts."

Klein, Douglas. (2000). Succeeding failure: How do you pastor after three fallen predecessors? *Leadership: A Practical Journal for Church Leaders*, 21(2, Spring):96-100.

Klein is pastor, Faith Presbyterian Church (Evangelical Presbyterian Church denomination), Aurora, Colorado, a suburb of Denver. Describes his ministry since 1993 at the church following 3 consecutive pastors who left due to "issues of moral failure." In the 1960s, the founding pastor "had an affair with his secretary and left the church." The succeeding pastor led the church to become the fastest-growing congregation in the denomination, and left in 1985 after he announced he was divorcing his wife. The third pastor was discovered by elders to be "having an affair with the Christian Education director" whom he married within a year after divorcing his wife. "After his departure, the church plunged into a financial crisis and experienced an enormous deflation of morale." Describes the atmosphere as one of "immense hurt and distrust," "an aura of spiritual oppression," "despair," and a spiritual battle for the soul of the church. States that the previous pastors, "the church had been largely personality-driven." Attributes the pastors' failures as in part related to a need for "more accountability between the pastor and the elder board." He applied church-growth and church-planting strategies, including a program in which individual and corporate sins were renounced. Among the congregational sins identified: "our tolerating of immorality and adultery" and "our unethical, impulsive, self-serving patterns of leadership." [Does not report how he, the leadership, or the congregation specifically addressed issues related to sexual boundary violations by 2 former pastors, or took specific remedial or preventive steps.]

Klein, Leonard R. (1994). [Editorials section] Sexual misconduct: Law, gospel and vows. *Lutheran Forum*, 28(2, May):4-5.

A brief editorial by the editor of a journal which is affiliated with, but independent of, the Lutheran churches. His perspective is that "sexual misconduct cases [in the Evangelical Lutheran Church in America] are currently handled in an atmosphere of confusion, inconsistency, and dishonesty." He suggests "that they are driven far too much by a boneheaded feminism that reduces all male-female encounters to power issues." Calls for more reflection about whether to continue or expel from office a minister who has sinned sexually. Concludes: "More attention needs to be paid to Law, to forgiveness, and to the character of ordination, and needs to be done more consistently."

Kleingartner, Connie. (2001). Maintaining healthy boundaries. *Journal of Supervision and Training in Ministry*, 21:80-82. [From a topical issue: Sexuality in the Student-Teacher Relationship]

Kleingarten is a minister and professor of evangelism and church ministries, and director of field education, Lutheran School of Theology of Chicago, Chicago, Illinois. A brief response to a case study presented in the issue. [See this bibliography, this section: Duensing, Donna. (2001).] Her analysis is that the pastor clearly violated the "student-supervisor boundary relationship" based on his actions, not only in the encounter, but also in his "patterned inappropriate behavior" prior to the encounter. She reflects on educational efforts by her seminary with both students and supervisors to maintain healthy boundaries. Calls for greater attention to role relationships. [For other reflections on Duensing's article, see this bibliography, this section: Friberg, Nils C. (2001); von Fischer, Thomas. (2001).]

Klein-Larsen, Martha. (2007). Voices from the margins: Using a Foucauldian analysis of power in cases of clergy sexual misconduct. *Modern Believing*, 48, (3, July):11-25.

By "a Lutheran Pastor currently involved in Interim Ministry for the Episcopal Church." Based on her Ph.D. dissertation. "This article affirms the moral agency of victims [of clergy sexual misconduct] to participate in a process of discernment that determines whether such sexual contact was abusive." Utilizes post-structuralist philosopher Michel Foucault's "contribution with regard to understanding power, truth and knowledge [as] an invaluable resource for such a process." States: "The church, itself, needs to examine its own exercise of power as it adjudicates cases of clergy sexual misconduct and the effect that that power has on women who come forward." Uses feminist oral history as a method to present a lengthy anecdote of "a women involved in clergy sexual misconduct" who eventually entered into formal ecclesiastical disciplinary proceedings against the offending pastor. Uses "Foucault's work on power to examine the ways in which power was exercised in [the anecdote]." In the concluding section, she examines theological implications of situations in which traditional theological discourse of an oppressive patriarchal theology has divinized and secured female submission. States that the Foucauldian understanding "provides a catalyst for insuring that all voices are considered and that these voices are to be understood as a part of the interconnected web that is the church." 27 footnotes.

Klindienst, Patricia. (1995). Bearing witness. *The Witness*, 78(12, December):38-39.

Brief, powerful, and direct 1st person account by a parishioner of her "sexual and spiritual violation" by her Episcopal priest. Traces the patterns of his behavior, and her reactions. Includes information pertaining to disciplinary proceedings against him.

Knapp, Samuel, & VandeCreek, Leon. (1985). Privileged communication for pastoral counseling: Fact or fancy? *The Journal of Pastoral Care*, 39(4, December):293-300.

Knapp is a psychologist, Rosalie G. Handler Center, Millersburg, Pennsylvania. VandeCreek is a professor of psychology, Indiana University of Pennsylvania, Indiana, Pennsylvania. "This article considers the application of the clergy-communicant laws [regarding privilege communication] to counseling and makes suggestions for legislative changes." Very briefly sketches the history of English and U.S.A. jurisprudence of the clergy-penitent privilege, focusing on statutory law and noting variations in states' statutes regarding 4 factors: professional role, tenets of discipline of

the particular faith community, communication as penitential or confessional, and the nature of the clergy-communicant role relationship. Reviews attempts by clergy to extend the privilege to non-confessional settings, e.g., counseling, and describes decisions by courts which vary. Applies the utilitarian criteria for justifying a confidentiality privilege of John Henry Wigmore (1863-1943), an influential legal scholar on the topic of privileged communication, and concludes that clergy-counselee relationships do not fulfil Wigmore's 4 criteria for the justification. Cites clergy's lack of "licensing or certification, attainment of minimum levels of education, and completion of supervised experience in counseling," and notes the contrast of preparation and training as a counselor to "other mental health professionals." Their proposal is a law which would "expand the privilege [of confidentiality] to all qualified professionals who perform the function of counseling such as psychiatrists, psychologists, social workers, and certain qualified pastoral counselors." Calls this a "functional approach to privilege," in contrast to a profession-specific privilege, and cites 8 states which have adopted a form of the functional privilege. Suggests that the guidelines of the American Association of Pastoral Counselors can provide direction of "which criteria to use in selecting qualified clergy." 17 footnotes. [The article is followed by commentaries. See this bibliography, this section: Alexander, Frank S. (1985). A response. *The Journal of Pastoral Care*, 39(4, December):300-306. See this bibliography, this section: Southard, Samuel. (1985). A response. *The Journal of Pastoral Care*, 39(4, December):306-312.] [While the article does not address the phenomenon of sexual boundary violations in faith communities, it is included in this bibliography because of its relevance to the topic.]

Knight, Diane. (2011). Survivor stories: Seven lessons from the sex abuse crisis from those suffered the most. *U.S. Catholic* [published by Claretian Missionaries], 76(1, January):34-36.

Knight is "chair of the National Review Board, established by the U.S. [Roman] Catholic bishops to assist them with preventing the sexual abuse of minors by clergy and other church workers." "The following are seven lessons that I and others have learned from" the individual "stories of victims and survivors of clergy sexual abuse." Very briefly comments on each: 1.) "It takes great courage for a victim or survivor to come forward with his or her story after years, sometimes decades, of silence and feelings of shame. And it is crucial to them simply to be believed." 2.) "Because of the violation of trust involved in abuse, some survivors trust absolutely no one to this day. Others have been able to work through this pain with the help and support of loved ones." 3.) "Many survivors have lived for years with the belief that they were 'the only one' to have been abused by a particular priest." 4.) "In spite of their own suffering, many survivors are just as concerned that the church prevents this abuse from happening to more children as they are about themselves and their own needs for healing." 5.) "Today there are methods of therapy that work particularly well for survivors of childhood sexual abuse, and individuals can be helped even after many years of unsuccessfully trying to simply forget about it." 6.) "The abuse has robbed some victims of their faith. For some this has meant the loss of their Catholic faith; for others, it has meant the loss of any faith in God at all." 7.) "While some victims have been unable to succeed in areas of their lives as a consequence of the great emotional harm, others have gone on to lead very healthy and productive lives." Lacks references.

Knott, Bill, & Shields, Bonita Joyner. (2003). Unfaithful: When shepherds become wolves. *Adventist Review (Online Edition)*, (February 27). [Accessed 03/04/03 at the World Wide Web site of the *Adventist Review*: <http://adventistreview.org/2003-1509/story1>]

Cover story article in a Seventh-day Adventist Church national, weekly magazine. Begins with a composite account of a congregation's pastor who has been discovered by the church secretary to have sexualized a relationship with a church member. The secretary's husband is the head elder and uncle of the church member. Concludes without resolving the situation and invites the reader to consider what actions to take. 3 authors respond briefly to the account. The first, Selma A. Chaij Mastrapa, a psychologist, emphasizes the pastor's breach of trust and betrayal of vocation, and terms the effect of pastoral sexual misconduct as "catastrophic to the persons involved and devastating to the church and the faith of the community." Identifies 3 steps to psychological healing – confession, forgiveness, and change of direction. The second respondent, Dick Stenbakken, is a chaplain and family therapist who offers concrete and practical advice based on

scripture passages in I Samuel 2-4 and Matthew 18 regarding holding leaders accountable. The third respondent, Rosa Taylor Banks, a church administrator, emphasizes not overlooking the congregation in matters of clergy sexual misconduct. She counsels responses that utilize the denomination's North American Division model procedures that include: informing a denominational official, placing the accused pastor on administrative leave with pay and without prejudice, informing the local congregation, conducting a hearing by a sexual ethics committee, and, if warranted, relaying the committee's findings to a disciplinary committee that determines appropriate actions. [Procedures for allegations of abuse of minors are on the North American Division website: [www.nadaventist.org/humanrelations](http://www.nadaventist.org/humanrelations)] Lacks references.

Knowles, Norman. (1996). The rector and the deaconess: Women, the church, and sexual harassment in early-twentieth-century English Canada, a case study. *Journal of Canadian Studies*, 31(2, Summer):97-114.

Knowles is a postdoctoral fellow, University of Calgary. Analysis of a case of sexual harassment between a young woman who was a candidate-in-training as a missionary deaconess, Church of England in Canada, and a rector in Halifax, between 1915 and 1919. She complained to church officials about his behavior to exploit her sexually, but the complaint was reframed as one of her character and conduct. She was found guilty by a candidates committee of insufficient moral vigilance, and her resignation demanded. Based on correspondence from the principal parties, church officials, and the rector's wife. Addresses issues of gender, class, and women's role and position within the church.

Knudsen, Chilton R. (1991). Trauma debriefing: A congregational model. *Conciliation Quarterly Newsletter* [published by Mennonite Central Committee], 10(2, Spring):12-13.

Knudsen, an Episcopal priest, administers the Office of Pastoral Care, Episcopal Diocese, Chicago, Illinois. Based on experience, presents a very succinct outline of 13 steps in a trauma debriefing model applied as an intervention with a congregation following discovery of clergy sexual misconduct. Also briefly notes a 1-year follow-up phase. Does not describe the rationale for this model or its specific steps. Lacks references.

\_\_\_\_\_. (1992). The ripple effect of clergy sexual exploitation: "I was told to give up my church." [World Wide Web: no date of posting. <http://www.safechurches.org/consequences>]. Reprinted from: *Journal of Women's Ministries*, 8(2):6-7.

Knudsen is an Episcopal priest and administrator, Office of Pastoral Care, Diocese of Chicago. Brief article that draws from her 3 years experience of working with congregations that experienced sexual exploitation. Defines the 'ripple effect' as the "complex dynamic [that is] unleashed in a congregation in the wake of sexual boundary violations by the pastor, or one of the professional church staff (or even volunteers engaged in pastoral care)." As discovery the violation spreads, the impact increases from those directly victimized to indirect victims as well, especially women. Responses in churches typically include retaliation against the whistle blower, or blaming the victim. That is a mentality "that demeans women and sows confusion about issues of responsibility." Some suffer quietly because they do not feel safe in the church. Listening sessions founded on privacy and support help healing by encouraging expressions of feelings. The "healing process should be designed to reach out to the invisible victims." It is her position that the tendency of church leaders to discount the ripple effect and seek a 'quick fix' does not promote healing. Includes 3 helpful tables: emotional and spiritual consequences specific to different demographics of victims – child, adult, congregation, ministry, abuser, abuser's family – of sexual abuse by clergy and other ministers; congregational reactions to trauma; responses of congregations noted by afterpastors.

\_\_\_\_\_. (1995). Sexual misconduct in light of a theology of evil. *The Witness*, 78(9, September):27.

Knudsen is the Episcopal Bishop of Maine. Her book review quite favorably critiques Ormerod, Neil and Thea. (1995). *When Ministers Sin: Sexual Abuse in the Churches*. Alexandria, Australia:



Millennium Books. By a theologian and a social worker. Considers clinical and ecclesiastical issues in a theological framework. 6 case studies.

Kollar, Rene. (2005). Power and control over women in Victorian England: Male opposition to sacramental confession in the Anglican Church. *Journal of Anglican Studies*, 3(1, June):11-32.

Kollar is a Benedictine priest in the Roman Catholic Church and is a professor of history, Scholl of Humanities and Fine Arts, Saint Vincent College, Latrobe, Pennsylvania. Presents an analysis of the practice of auricular, or private, confession by a penitent to clergy as conducted in the 19th century Anglican Church. Observes that as conducted with Victorian women, the practice “not only challenged the Protestant teachings on salvation, but also weakened the authority of men and their position within the family structure. The practice of auricular confession encouraged a rival patriarchal system by encouraging women to seek advice from a cleric instead of a husband or father. Issues of power, therefore, troubled Victorian men more than theology.” Cites numerous 19th century publications warning of the influence and power that a priest can wield over a woman in the setting of private confession, and thus “become a rival to the authority of men and a threat to the family life.” Warnings also include historical reports of Roman Catholic priests who used the setting to sexualize relationships with women penitents. In particular, discusses J.C. Chambers’ The Priest in Absolution: A Manual for Such As Are Called unto the Higher Ministries in the English Church, which was printed for the use by Anglican clergy. Especially considers Part II regarding matters of sexuality and the nature of women. The book’s teachings were strongly critiqued in England’s House of Lords in 1877. 78 footnotes.

Konopka, Lukasz M. (2015). The impact of child abuse: Neuroscience perspective. *Croatian Medical Journal*, 56(3, June):315-316.

Konopka is with the Department of Psychiatry, Loyola Medical Center, Maywood, Illinois, and the Chicago Brain Institute, Rolling Meadows, Illinois. Based on neuroscientific studies and neurodevelopmental research, presents a short overview of the adverse effects on neural development as a result of child abuse, “whether physical, psychological, or sexual.” Observes: “Clearly, childhood sexual abuse significantly changes its victim’s brain and alters its function, cognition, and emotion.” Citing references, states: “Sexual abuse often occurs when the vulnerable have no resources, particularly when they are entrusted to unsuspected abusers. Such cases have come to light in recent reports of clerical sexual abuse where clergy use their spiritual authority to gain a person’s trust and confidence. Clergy naturally command authority and fosters [sic] the trust that gives a potential abuser free access to power over another. Stories of clerical abuse and its tremendously damaging impact are surfacing throughout the world. For the abused, abuse often lingers for many years, silently hijacking the choices and trajectories of their lives: in many cases the abuse dominates the lives of its victims because they feel helpless and shamed into silence. Often, victims will deny their trauma until investigations expose the abuse which, unfortunately forces the victim to relive their painful memories and trauma.” Concludes that the opportunity for survivors “to strive for independence and a trauma-free future” involves “regaining their integrity through familial and societal reconciliation,” and that this will be served by efforts to “vigorously challenge the humiliation that still exists in the public narrative” in regard to “the additional challenges of shame and society’s belief that partial guilt rests with the victim.” 14 references.

Koontz, Gayle Gerber. (2015). Seventy times seven: Abuse and the frustratingly extravagant call to forgive. *The Mennonite Quarterly Review*, 89(1, January):129-152.

From the journal editor’s introduction to the issue: “This issue of *The Mennonite Quarterly Review* is devoted to the theme of sexual abuse – and the related motifs of discipline, healing, and forgiveness – within the Mennonite Church, with a particular focus on the controversy surrounding the actions of its most widely recognized theologian, John Howard Yoder (1927-1997)... This issue of [the journal] will not resolve the problem of sexual abuse in the Mennonite Church, nor will it lay to rest the issues surrounding John Howard Yoder and the church’s response to his sexual politics. But it does mark a step in the direction of transparency...” Koontz is professor emerita of theology and ethics, Anabaptist Mennonite Biblical Seminary, Elkhart,

Indiana. Starting from the Christian conviction that God is a God of “both divine justice and forgiveness,” discusses the question of what “this conviction mean[s] for those who have been abused, for abusers, and for the families, friends, and churches who are called to love both?” Primary sources include: New Testament passages; the concept and practices of *restorative justice*; the concept and practices of reconciliation; Mennonite tenets; the work of Lewis B. Smedes; ethics, philosophy, and theology. States: “Focus on *restorative justice* for *both* the injured and offenders is one way to emphasize that both love *and* justice, repentance *and* forgiveness, are critical aspects of a reconciling process.” The 1st section focuses on those who were “bullied beaten, abandoned, sexually assaulted, or abused.” Differentiates between the action of forgiving and feelings of forgiveness. The 2nd section focuses on the need “to respect the experience of those who have been scarred by violent and abusive behavior,” noting that the harm extends “in widening circles” beyond the direct victim. Identifies 4 dimensions of “a theology of forgiveness and reconciliation that has integrity in relation to people injured by physical or emotional violence and abuse,” which include: 1.) “It would articulate a vision of a community in which justice and love embrace.” 2.) “A theology relevant to those who have been abused would highlight not only the gift of God’s grace in healing from sin, but also God’s grace in healing from injury and shame.” 3.) “A theology attentive to the effects of abuse would speak about forgiveness or letting go of the injury for the sake of the injured one.” 4.) “It would distinguish between the concepts of forgiveness and reconciliation.” The 3rd section discusses forgiveness as a moral act in relation to a moral debt, and differentiates it from an emotional process as a dimension of healing. The 4th section discusses cheap grace, which is not defined, and “honest repentance,” based on the work of Smedes and Carolyn Holderread Heggen. The 5th section concerns the responsibilities of the church in related the person who was abused and the person who offended in relation to goals of healing and justice. The next to last footnote states: “Mennonite Church responses from the 1970s to 2015 to John H. Yoder’s sexual abuses are one example of serious, flawed, painful, and healing attempts at restorative justice.” 50 footnotes.

Kornfield, Jack. (1985). Sex lives of the gurus. *Yoga Journal*, 63, (July/August):26-28, 66.

Kornfield is a psychologist, a teacher of Vipassana meditation, a representative in establishing a Theravada Buddhist lineage in the U.S., and co-founder, Insight Meditation Center, Barre, Massachusetts. A brief essay that discusses a variety of topics and very briefly reports on a survey regarding personal sexual practices and teachings that Kornfield conducted among students and teachers of Eastern spiritual traditions. Topics include: why sexuality is significant in relation to wisdom and spiritual growth; range of sexual practices, e.g., celibacy and non-celibacy; myths regarding sexuality, enlightenment, and teachers; range of effects, including negative, of sexual relations between teachers and students, especially when secrecy or deception was involved; projection or transference in teacher/student relationships; need for open discussion about expectations regarding sexual beliefs and practices; the contributions of basic Buddhist training precepts, mental states, and degrees of awakening to “understanding how to relate wisely to our sexuality.”; potential for a “20th-century Western, non-monastic approach to spirituality” to emerge that incorporates sexuality into spiritual life. His survey was conducted over “the last few years... from students and teachers (both Asians and Westerners) representing the major Buddhist lineages in America – and several non-Buddhist lineages...” He compiled information “on 54 teachers, six females and 48 males” and found that “sexual relations form a part of the lives of 39 of them. Only three out of 15 Zen masters, three of nine Hindu and Jain swamis, less than half of the Tibetan lamas, and five of the 24 Theravada Buddhist teachers considered in this survey are celibate. The rest (including myself) have chosen to involve themselves in sexual relationships. Significantly, 34 of the 39 teachers who are not celibate have at least occasional sexual relationships with one of or more students. Sometimes these were straightforward and open, sometimes more covert.” Lacks references.

\_\_\_\_\_. (1991). Vipassana teachers adopt code of ethics. *Turning Wheel: Journal of the Buddhist Peace Fellowship*, (Summer):27-28. [Also found in: Kornfield, Jack. (1993). “Insight Meditation Teachers Code of Ethics.” Appendix in *A Path with Heart: A Guide Through the Perils and Promises of Spiritual Life*. New York, NY: Bantam Books, pp. 340-343. Kornfield has changed the name

‘Vipassana’ to ‘Insight Meditation.’ The 1993 version is reprinted in: Senauke, Alan. (Ed.). (No date). Safe Harbor: Guidelines, Process and Resources for Ethics and Right Conduct in Buddhist Communities. Berkeley, CA: Buddhist Peace Fellowship, pp. 26-29.]

Briefly describes 5 precepts with guidelines adopted by the Vipassana Teachers’ Collective, a group of lay Buddhist teachers from the U.S.A. and Europe: “...we refined these precepts to make them appropriate to our role as teachers of the dharma at this particular time in history and in this specific cultural setting.” This was precipitated by problems in the U.S. related to “teacher abuse involving power, money, and sexual misconduct” that were “often poorly handled, largely because there were no guidelines for attending to them. This led to further confusion, conflict, and aggravation of the initial difficulty.” The third precept is: “We undertake the precept of refraining from sexual misconduct.” There are 4 guidelines to this precept: teachers should never exploit authority and position to assume a sexual relationship with a student; a sexual relationship is not appropriate between persons in teacher-student roles, or when either perceives these roles to exist; romantic or sexual relationship or intimation of the possibility is inappropriate during retreats; sexual relationships between teachers and ex-students “must be handled with great restraint and sensitivity” and under certain contingencies. Calls for regional Ethics Committees to be established, and outlines procedures in cases of difficulties.

Kosovske, Howard A. (1994). Sexual exploitation: A Jewish response. *CCAR Journal: A Reform Jewish Quarterly*, 41(3, Summer):5-20.

Kosovske leads the United Hebrew Congregation, Hong Kong. In response to Adler, Rachel (1993), this bibliography, this section, he focuses on sexual boundary crossings in rabbi-congregant relationships, and turns to the tradition to discover guidance. Begins with a passage in the Talmud, *Mo’ed Katan* 17a, that considers placing a rabbi under a ban. Examines commentaries on the passage and finds competing interpretations as to whether the story is about rabbinic sexual misconduct. His interpretation is that: it is such a story; the rabbi’s act jeopardized the institution of the rabbinate; because the rabbi’s acts were sexual, he is banned from functioning as a rabbi; the ban is irrevocable. His reading of the Talmud concludes that the standard of behavior for rabbis is higher than for others, and that any act of rabbinic sexual impropriety requires permanent banishment from the profession. He next considers the codes, e.g., passages from Maimonides, and concludes that they do not uphold the stringency of the Talmud regarding banishment, that the codes “always hold the door open to – and thus [hope] for – a total rehabilitation of any rabbinic colleague who would cross the boundaries of sexual propriety.” Footnotes. [See also this bibliography, this section: Salkin, Jeffrey K. (1993) and Spitzer, Julie R. (1993).]

Koss, Mary P. (2014). The RESTORE program of restorative justice for sex crimes: Vision, process, and outcomes. *Journal of Interpersonal Violence*, 29(9):1623-1660.

Koss, a Regents’ Professor with Mel and Enid Zuckerman College of Public Health, University of Arizona, Tucson, Arizona, was the principal investigator of the RESTORE Program, “a restorative justice option for selected sex crimes among adults.” A demonstration project using a 4-stage model, it was conducted in Pima County, Arizona, for “prosecution-referred sex crimes involving adults,” and used the *restorative justice* (RJ) format of *conferencing*, a format “typically conducted in law enforcement or community settings.” The sex crimes included both misdemeanors and felonies. The program was “a collaboration of law enforcement, prosecution, sexual assault advocates, and public health professionals.” “...all victims and offenders [in RESTORE] were 18 years or older.” The 4 stages consisted of: Referral and Intake, Preparation, Conferencing, Accountability and Reintegration. She reports “data from a quantitative process and outcome evaluation” of RESTORE. Data on process “include examination of recruitment flow and consent rates, conformance of conference components to the written guide book specifying how the program was designed to be delivered, and physical and psychological safety monitoring.” Data on outcomes “focus on participants’ self-reported reasons for choosing RJ, satisfaction with program components, procedural fairness, and completion rates.” “This article is based on the 22 cases where both survivor victim and responsible adult person [i.e., the offender] consented to RESTORE.” Participants also included family and friends of both survivor victims

and responsible adult persons. Of the felony cases, all survivor victims were female, and all responsible persons were male. Statistical analyses were performed for intake and post-conference data on a large number of items and factors. The discussion section examines: 1.) "...the feasibility, fairness and safety of RESTORE." 2.) Participants' experiences compared to the Program's vision. 3.) Service delivery. 4.) Outcome evidence. 5.) Lessons learned. The section compares and contrasts findings to the evidence-based literature. Commenting on the positive outcomes, she states: "The data would be difficult to replicate in the United States today without substantial local founding." 57 references. [The article is included in this bibliography because of the interest of many in faith communities who promote utilizing a RJ model to address sexual boundary violations in their context without having investigated the structural challenges and practical difficulties of implementing the model.] [For a description of the framework of RESTORE, see this bibliography, this section: Hopkins, C. Quince, & Koss, Mary P. (2005). Incorporating feminist theory and insights into a restorative justice response to sex offenses. *Violence Against Women*, 11(5):693-723.]

Krehbiel, Stephanie (Interviewer), & Krall, Ruth E. (Interviewee). (2015). Breaking open the structure of sexual violence: An interview with Ruth Krall. *Mennonite Life*, 69(2015, May):Unpaginated. [Accessed 06/05/17 at the World Wide Web site of Mennonite Life: <https://ml.bethelks.edu/issue/vol-69/article/breaking-open-the-structure-of-sexual-violence-an/>]

Krall, who was certified in 1974 as among the original psychiatric/mental health clinical nurses specialists in the U.S.A., counseled rape victims, completed a doctorate in theology, and taught for 20 years in the peace, justice, and conflict studies program at Goshen College, Goshen, Indiana. In 2013, she released an online book, The Elephant in God's Living Room [<http://ruthkrall.com/wp-content/uploads/2014/03/The-Elephants-in-God's-Living-Room-Vol-3-©.pdf>], which "brought attention to the John Howard Yoder's sexual violence [against women] as a symptom of a systemic problem, enabled by negligent institutions and a religious culture that elevated male leaders and devalued the lives of sexual abuse victims... ...Krall was a central figure challenging the Mennonite institutional players who enabled and covered up Yoder's violations of women." Krehbiel "is a writer living in Lawrence, Kansas," who recently completed a Ph.D. in American studies at the University of Kansas, Lawrence. Interview format. Among the topics discussed: structural nature of sexual violence, including clericalism in faith communities; Krall's biography of Yoder's sexualized violence as a clinical case study and her approach to sexualized violence as a public health issue; structural nature of how women are treated by men in the academic community, including church-based academia, when has led to Mennonite male academics dismissing Krall's work; cover-up in the Mennonite church and academic community of the case against Yoder; evolving understanding of what constitutes sexualized violence and asymmetrical power relationships; the traumatic nature of sexual abuse; women's challenges over decades to a patriarchal society and culture, including "focus[ing] on the violence of rape as opposed to the sex of rape," gathering scientific data, working clinically with victims, advocating politically, and educating; Krall's perspective on the Mennonite church's response to survivors of sexual abuse and the need to listen to people who are victims; steps Mennonite schools can take in regard to sexual violence; spiritual maturity in laity as threatening to leadership.

Krehbiel, Stephanie, & Yoder, Jennifer (Jay). (2017, February 20). [Opinions Posts] Advice for congregations and institutions responding to reports of abuse. [Accessed 03/20/17 at the World Wide Web site of *The Mennonite*, a publication of the Mennonite Church USA: <https://themennonite.org/daily-news/ambs-holds-lament-service-for-yoder-victims/>]

Based on an interview. Krehbiel and Yoder are co-directors of Into Account, which a World Wide Web site offering "support for survivors seeking justice, accountability, and recovery in Christian contexts." Reports their 4 recommendations, accompanied by a very brief commentary, "for congregations or institutions engaged in the work of supporting survivors [of abuse], holding perpetrators accountable and working to prevent abuse in the future: 1.) "The first step when abuse is reported is to bring in a qualified outside expert." 2.) "Don't try to minimize the impact

of abuse. Name it as violence.” 3.) “Don’t assume that sexual violence in a relationship is an isolated occurrence. 4.) “Don’t just rely on policies. Undertake the hard work of cultural change.”

Kristjanson, Freya. (1999). Vicarious liability for sexual assault. *Canadian Woman Studies*, 19(1/2, Spring/Summer):93-101.

By a lawyer who practices administrative and commercial litigation, past co-chair, Health and Reproductive Issues Committee of the National Association of Women and the Law, and a member of the Executive of the Constitutional and Civil Liberties Section of the Canadian Bar Association. Notes the rise in sexual assault litigation in the last decade in Canada and that the Supreme Court of Canada will have the opportunity to decide the jurisprudential model to shape sexual assault litigation in the coming decades. Provides an overview of legal issues relation to vicarious liability for vicarious assault, focusing on institutional vicarious liability for the sexual misconduct of employees and agents, including religious organizations. Examines the historical evolution of the common law concept of vicarious liability, the policy justifications which operate in favor of and against extending such liability, and recent developments in Canadian law. Reports that religious institutions in Canada have tried to defend against vicarious liability claims on the grounds that Roman Catholic priests, for example, are not employees or agents of the Church. Courts, however, have not unilaterally accepted that argument. Cites a 1996 case in Nova Scotia, *McDonald v. Mombourquette*, involving the conduct of a Roman Catholic priest who had plead guilty to criminal charges against a minor who was an altar server. The Church was held vicariously liable for the priest’s actions, but the Court of Appeal disagreed. [An earlier version of this paper was presented at the 12th biennial National Association of Women and the Law Conference, “Access to Justice for Women: The Changing Face of Inequality,” Oct. 30-Nov. 2, 1997, Halifax, Nova Scotia.]

Kuhlmann, Fred L. (1970). Communications to clergymen – When are they privileged? *The Journal of Pastoral Care*, 24(1, March):30-46.

This article is a condensation of a prior article by Kuhlmann. For a description of the more complete work, see this bibliography, Part 2d.: Kuhlmann, Fred L. (1968). Communications to clergymen – When are they privileged? *Valparaiso University Law Review*, 2(2, Spring):265-295.

Kuhn, Dale R. (2013). Boundaries: A challenge to vulnerable religious professionals. *Caring Connections: An Inter-Lutheran Journal for Practitioners and Teachers of Pastoral Care and Counseling*, 10(2, Spring):30-33.

Magazine-style article in a theme issue, “Violating Boundaries: Improprieties in Ministry.” Kuhn, a minister in The Lutheran Church – Missouri Synod and a licensed social worker, is past president, American Association of Pastoral Counselors. “In this essay, I propose that all Lutheran religious professionals be required to participate in boundary and ethics training and should, especially early in ministry, be asked to participate in professionally lead peer group consultation.” Lists 10 asserts “about religious professionals and boundary violations.” Gives 8 “brief scenarios [that] are examples of conversations between the religious professional and those in his or her life impacted by and responding to a boundary violation,” and comments very briefly on each. Outlines 4 “areas that need to be addressed,” which include: 1.) Education of religious professionals and congregations about boundary issues. 2.) Isolation, “the single most common reasons [sic] religious professional violate boundaries...” 3.) The spiritual life of the religious professional. 4.) “Remedial work and outside support needs to be given by district presidents and bishops to church workers who are in especially difficult congregations.” Concludes: “Greater attention needs to be paid to the training and nurture of those workers at the same time that lay leaders are trained to attend to the boundaries that must be preserved in the congregation.” Cites “research done by a psychiatric staff at Baylor School of Medicine.” 4 references.

Kurkjian, Stephen. (2003). Secrecy remained in place with the Church’s finances. *Nieman Reports*, 57(1, Spring):59-61.

Kurkjian is senior assistant metropolitan editor, *The Boston Globe* newspaper, Boston, Massachusetts. Very brief commentary on attempts by the newspaper to report on the

“devastating effect” of the “clergy [sexual] abuse scandal” on the Roman Catholic Archdiocese of Boston’s “ability to raise money,” which has resulted in “a precipitous decline I giving to the church.” Cites the U.S.A. Constitution’s First Amendment as the basis for the Archdiocese not being able to “be forced to make public any data on its financial condition.” States that the newspaper’s coverage of the financial implications was “published without any adequate documentary backup” due to the Archdiocese’s refusal to allow access to financial records.

Kuyper, Neal A. (1986). Why good men slip, and how to stop it. *Ministries: The Magazine for Christian Leaders*, 4(2, Spring):45-47.

Kuyper, a Presbyterian minister, is director, Presbyterian Counseling Service, Seattle, Washington. Magazine-style article. Begins with a case of a minister who sexualized a counseling relationship with a congregant who was going through a divorce. Sensitively recognizes that women in the counselee role are in difficult situations due to dual roles. Reports that they may “blame themselves for being seductive, weak, unprotected while at the same time they fear exposure, humiliation and being further victimized by the minister... Often these hurt persons retreat into depression, illness, anger at the pastor, God and the church and remove themselves from active participation in the congregational life.” Calls for clergy to set internal and external boundaries to prevent sexual intimacy with congregants, counselees, and staff. Presents 10 practical suggestions to clergy, male and female, “as ways to accept our own sexuality and live within its boundaries.” Number 6 is: “Knowing I have a professional responsibility to safeguard the persons who come for pastoral care, I need to be alert to the pitfalls. When I take advantage of their vulnerability as they unburden their life conflicts, I victimize them. They have come to me for help, not for my pleasure, and I must be the mid-wife to their release of pain and help give birth to new life. When I use them, even though the desire seems mutual, I am destroying them and being professionally incompetent.”

Laaser, Mark R. (1991). Sexual addiction and clergy. *Pastoral Psychology*, 39(4, March):213-235.

By a faculty member, Institute for Behavioral Medicine, Golden Valley Health Center, Golden Valley, Minnesota. Defines concept of *sexual addiction*, and applies it to the context of abusive and exploitive clergy. Offers a typology of characteristics of sexual addiction in relation to the clergy role.

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\_\_\_\_\_. (1998). Therapists who offend. *Christian Counseling Today*, 6(1):17-21, 59-62.

Laaser, based in Minnesota, teaches, conducts workshops, and consults internationally on sexual addiction. At the outset of the article, identifies himself as “addicted to pornography and masturbation” while in seminary, and, later, “Christian counselor,” was “sexually involved with some of my female clients.” Written to “be helpful in preventing others from committing the kind of damage I created... What follows is my attempt to clinically, academically, and spiritually understand how therapists can commit this kind of sin.” Presents an overview of “[t]heories about therapists who sexually offend,” drawing on the clinical work of Gary Schoener, John Gonsiorek, and Glen Gabbard, and the ethics-based analysis of Marie M. Fortune. Also cites clinical research conducted by Richard Irons and himself. Briefly discusses etiology, explaining his position that attributes the roots of offenders’ behavior to inadequacies psychologically during childhood development. States: “Critical to my theory concerning Christian counselors who commit sexual misconduct is the idea that sex is substituted for communion with God and with others... The perpetrator (who is also a victim) repeats the victimization in the hope of truly finding love.” Discusses environmental factors that contribute to “men in power” sexually abusing women, citing “male oriented and male dominated” social, cultural, and theological attitudes. Emphasizes the role of stress and lack of self-care as contributing to clergy’s “vulnerability to sexual misconduct.” Discusses people who have been victimized by therapists, describing “many” as having had earlier experiences of sexually trauma, and as presenting “in some form of regressed mental state as they come for help,” which can include “act[ing] or talk[ing] in sexually seductive ways due to the confused feelings and uncertain boundaries in their own minds.” He identifies warning signs based on his own behavior “that could have let me and others know that I was in trouble” as a counselor. States: “What is important to remember is that therapists who can offend usually cross

non-sexual boundaries before they cross sexual ones.” Describing himself as “[a]n offending counselor in recovery,” closes by discussing the role of accountability, both professionally and personally, in his life. Among his practical recommendations is that Christian counselors learn about “the power of transference and countertransference.” 13 endnotes.

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\_\_\_\_\_. (2001). Sexual misconduct among clergy: Update and treatment options. *Review and Expositor: A Consortium Baptist Theological Journal*, 98(2, Spring):207-224.

Laaser is a member of Faithful and True Ministries, Minneapolis, Minnesota. Written “to shed some light on the nature and etiologies of, and the therapies for, those clergy who have committed [sexual] misconduct.” Distinguishes between sexual abuse (clergy using power to gain sexual access to vulnerable people) and sexual sin (sexual activity considered immoral, e.g., pornography or prostitution). Provides a profile, etiology, and therapy for each. Profile of clergy who commit sexual abuse: very briefly describes categories from Gonsiorek, John C. (1995); the work of Glen Gabbard; Irons, Richard, & Roberts, Katherine (1995); and Irons, Richard, & Mark Laaser (1994). Briefly discusses sexual addiction as a factor in clergy sexual abuse. Strategy for treatment of clergy who commit sexual involves: thorough assessment in a team setting; a plan for behavioral change; treatment of early life trauma; combination of psycho-dynamic treatment with cognitive restructuring; addressing relational issues; addressing spiritual and vocational issues. References.

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\_\_\_\_\_. (2003). Pastors and sexual addiction. *Sexual Addiction & Compulsivity: The Journal of Treatment and Prevention*, 10(2/3, April):139-149.

Laaser is with Faithful and True Ministries, Eden Prairie, Minnesota. “The purpose of this paper is to explore some of the unique problems associated with pastors who are sexually addicted and suggest ways for clinicians to address these unique issues through assessment and treatment.” Discusses 6 of the most common factors that contribute to pastoral sexual addiction: family-of-origin issues, e.g., emotional incest, emotional abandonment, physical abuse, and physical abandonment; spiritual abuse, e.g., arrested theological development; isolation; trust, e.g., transference; fear of negative consequences if help is sought. In 3 very brief paragraphs, addresses the topic of assessment of pastoral sexual addiction in the framework of an impaired professional. Discusses treatment issues using Patrick Carnes’ model of recovery. Issues for pastoral sexual addiction include: vocational guidance, spiritual direction, family support, church support, and counter-transference. His position is that “[s]ex addiction is about a search for intimacy,” and that treatment that “[i]ntegrat[es] sexuality into the whole of [the pastors’] self is crucial to the prevention of sexual acting-out,” which can include professional role boundary violations with congregants or counselees. 13 references.

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\_\_\_\_\_. (2005). Working with sexual offenders. *Christian Counseling Today*, 13(2):42-45.

Laaser is executive director, Faithful and True Ministries, and director, Institute for Healthy Sexuality of the American Association of Christian Counselors. Magazine-style article. Very briefly presents “six points [for Christian counselors] to think about in treating [sexual offenders].” 1.) Assessment. States without citing a source: “The vast majority of sexual offenders suffers from treatable illness and should be given the opportunity to get the best possible care.” States: “In one study I was involved in 50% of a population of incarcerated sex offenders was diagnosed as sexually addicted.” [The American Psychiatric Association’s Diagnostic and Statistical Manual of Mental Disorders does not recognize sexual addiction as a clinical diagnosis.] 2.) The Offender’s Abuse. States: “If we are going to treat him [i.e., a sex offender], we must know how wounded he is.” 3.) The Offender’s History and Rituals. Describes *rituals* as usually involving an offender’s thoughts and actions that lead to offending. 4.) Developing Victim Empathy. Calls this “the understanding of what it was like to be victimized.” 5.) Accountability. States: “...offenders will need to go to support groups for the rest of their lives.” 6.) Medical Care. This topic is discussed in 3 sentences. Concludes: “Most of all be aware that these people may trigger you in your own sexual pain and chalenge [sic] you to the full extent of your clinical capacity.” Lacks references.

Laaser, Mark R., & Adams, Kenneth M. (1997). Pastors and sexual addiction. *Sexual Addiction & Compulsivity: The Journal of Treatment and Prevention*, 4(4):353-370. [Reprinted as: Laaser, Mark R., & Adams, Kenneth M. (2002). "Pastors and Sexual Addiction." Chapter 18 in Carnes, Patrick, & Adams, Kenneth M. (Eds.) *Clinical Management of Sex Addiction*. New York, NY: Brunner-Routledge, pp. 285-297.]

For description, see the annotation for the chapter in this bibliography, Section I.

Laaser, Mark R., & Gregoire, Louis J. (2003). Pastors and cybersex addiction. *Sexual and Relationship Therapy*, 18(3, August):395-404.

Laaser is with Faithful and True Ministries, Eden Prairie, Minnesota. Gregoire with Duquesne University, Pittsburgh, Pennsylvania. "Clergy of all religious traditions are presenting in increasing numbers with addiction to Internet pornography. This article examines characteristics of clergy who suffer from it." In the conclusion section, writes: "One vital question remains: Are pastors who are or who have been addicted to Internet pornography safe to practice ministry? Since clergy are at the service of others, they must be assessed for the likelihood that they will others' boundaries in appropriate or harmful ways." 9 references.

Lacovara, Philip Allen. (2013). The ultimate test of religious freedom: The Constitution bars civil authorities from judging how well, or how badly, Church officials supervise and assign priests, even sexual predators. *The Jurist: Studies in Church Law and Ministry*, 73(2):555-596.

Lacovara is senior counsel, Mayer Brown LLP, and former Deputy Solicitor General of the United States. Part 1 presents his thesis "that under the Constitution of the United States, the autonomy that the First Amendment extends to the conduct of the affairs of religious institutions such as the [Roman] Catholic Church creates a zone of immunity and privilege that civil authorities may not invade." Suggests that "in the public reaction to the sex-abuse scandal that has roiled the Catholic Church for more than a decade," there is a "[p]opular revulsion [that] has created hydraulic pressures that have forced reactions from the legal system compressing the zone of liberty that the Church – indeed, any Church – is supposed to enjoy under the First Amendment." Part 2 discusses "the problem of clerical abuse of minors" in the Church in the U.S.A., including the impact of civil suits, stating it "has directly interfered with the ability of the Church to engage in its 'free exercise of religion.'" Notes the criminal prosecution of Church officials with supervisory responsibility for priests who were abusers. Cites *Canon Law* as the basis for Church autonomy by which it can assert and exercise its "responsibility to address the problem of sex abuse by their priests." Part 3 describes the U.S.A. legal system's recognition of certain immunities from civil liability and of certain privileges against disclosing confidential information, and argues that the exceptions should extend equally to the Church. Part 4 is a lengthy discussion of the legal doctrines upon which his autonomy thesis as the basis for immunity from liability rests: "the 'internal affairs' doctrine," and "the 'ministerial exception.'" Cites various United States Supreme Court decisions in which the doctrines were established. Critiques the decision in *Employment Division, Department of Human Resources of Oregon v. Smith* (1990) as what "may be an instance of 'hard cases making bad law.'" He argues that a corollary principle of the immunity from liability is that the Church "may not be *compelled* to disclose internal documents relating to hierarchical evaluations and determinations regarding [priests'] fitness for ministry." Cites the priest-penitent privilege as the basis for his position. Part 5 is a 3-paragraph conclusion. 84 footnotes.

Lagan Hugh. (2012). [Clinical] Clergy sexual abuse: Facts, myths and questions. *International Journal of Psychology*, 47(Supplement 1):61.

Lagan is identified as from South Africa. Abstract of a paper presented at the 30th International Congress of Psychology, meeting in Cape Town, South Africa, 2012. "A sustained and meaningful public dialogue about the sexual victimisation of children in faith communities, and in wider society, has emerged in recent years, resulting in part from revelations of child sexual abuse by clergy. Within an area of public interest wrought with emotion, and driven by preconceived assumptions, empirical research has helped to objectively deconstruct the complexities of clergy sex abuse, and open up much-needed understanding. Clarity of terminology, and accuracy of



understanding, remain essential prerequisites in commencing any study of clergy sexual abuse. The more the facts of clergy sexual abuse are permitted to inform clinical and pastoral thinking, the better able preventative and treatment strategies can hope to respond effectively to the multiple needs of survivors and offenders. This paper will provide an overview and synthesis of the most current empirical research within the field of clergy sexual offending. It will explain how clergy sex offenders are similar to, and different from, general population sex offenders who abuse minors. It will critique how research is helping to enhance effective treatment and supervision strategies, strengthen interventions to reduce recidivism, enable more effective screening protocols for clergy candidates, inform clergy training programs, and build safer faith communities. The collaborative and committed efforts of church leaders, faith communities, researchers, psychologists and survivors of clergy abuse can make this a reality.”

\_\_\_\_\_. (2012). [Clinical] A unique betrayal: Childhood sexual abuse by clergy. *International Journal of Psychology*, 47(Supplement 1):61.

Lagan is identified as from South Africa. Abstract of a paper presented at the 30th International Congress of Psychology, meeting in Cape Town, South Africa, 2012. “The sexual abuse of minors remains a worldwide criminal and public health problem, with grievous harm often perpetrated against the victim’s long-term psychological well-being. When one’s perpetrator is a trusted spiritual leader and exemplar, the effects of childhood sexual abuse cut to the core of one’s *raison-d’être*. The sexual abuse of children and adolescents by ordained clergy entails an added violation of meaning as well as persons. As such, clergy abuse engenders not only physical, emotional, and psychological trauma, but also a profound existential and spiritual crisis that reverberates through their entire lives. It is this existential and theological crisis which sets clergy abuse apart from other forms of sexual abuse. This paper will seek to give voice to the experience of survivors of clergy perpetrated childhood sexual abuse, their families and [sic] dothors [sic] impacted by this profound betrayal. It will also seek to advance our understanding of the unique traumatic impact of clergy perpetrated sexual abuse. Utilising culturally informed research studies with clergy sex abuse survivors from USA, Europe and Africa, this paper will examine best practice in the domains of intervention, assessment, treatment and prevention.”

Lagges, Patrick R. (1996). The use of canon 1044, §2, 20. *Studia Canonica: A Canadian Canon Law Review*, 30(1):31-69.

By an adjutant judicial vicar, Roman Catholic Archdiocese of Chicago, Illinois. “This article will examine the present canon [1044], as well as its precedents, and then offer some possible ways of applying c. 1044, §2, 20 in cases of clerical misconduct.” Notes at the outset the reluctance of diocesan bishops to apply the penal process described in the 1983 Code of Canon Law because “it is seen as too bulky and unwieldy for situations that require quick action.” This has led to reliance on canon 1044, §2, 20 for matters of professional misconduct, including sexual misconduct, because the canon requires no particular process other than consultation with experts. Part 1 very briefly reviews the term irregularity in the 1917 and 1983 editions of the Code of Canon Law. Part 2 more closely examines the 1917 Code. Part 3 is a lengthy examination of the 1983 Code regarding irregularities in the reception and in the exercise of orders. Critiques the wording of canon 1044 in the 1983 edition, and offers his reading of the text and terms. In his conclusion, he warns that canon 1044 provides no protection for the rights of the person accused, “particularly the accused’s right of defence.” Calls for dioceses “to establish finite procedures that will be followed in such cases. These procedures ought to include the safeguards which are established in penal law... Otherwise the process can appear arbitrary and will not be founded on the principles of law which so enliven the 1983 Code.” 108 footnotes.

Lalich, Janja. (1996). Dominance and submission: The psychosexual exploitation of women in cults. *Women and Therapy*, 19(4):37-52. [Reprinted as: “Dominance and Submission: The Psychosexual Exploitation of Women in Cults.” Chapter in Hall, Marny. (Ed.). (1996). *Sexualities*. Binghamton, NY: Harrington Park Press (imprint of The Haworth Press, Inc.), pp. 37-52. See also: Lalich, Janja. (1997). Dominance and submission: The psychosexual exploitation of women in cults. *Cultic Studies Journal*, 14(1):4-21.]

Lalich is a cult information specialist and educator who operates the Cult Recovery and Information Center in the San Francisco, California, area. Discusses “the psychosexual exploitation of women in cults.” Identifies 9 themes around which cults are formed: “religious, Eastern-based, New Age, business, political, psychotherapy/human potential, occult, one-on-one, and miscellaneous (such as lifestyle or personality cults).” Defines sexual exploitation “as the exercise of power for the purpose of controlling, using, or abusing another person sexually in order to satisfy the conscious or unconscious needs of the person in power – whether those needs be sexual, financial, emotional, or physical.” Regarding the prevalence of sexual exploitation in cults, she draws from her experience with 26 female clients from 21 cults, including religious and guru-based ones. Of the 26, 15 had been sexually abused; of the 15, 14 were abused by leaders; 3 of the 26 who were not abused knew of other female members who were abused by leaders. Describes group control strategies regarding sexuality used by cult leaders, including imposition of group rules regarding marriage, divorce, dating, procreation, female dress, and sexual behavior. Notes reasons for members’ compliance with arbitrary and erratic reasoning of leaders: “Threat of expulsion gets equated with losing a chance at salvation, and can be too grim a prospect for a person who is psychologically trapped in cultic system. Even the risk of losing the camaraderie and emotional support of fellow members can carry enough weight to keep a person tied to the cult.” Describes leaders’ tactics directed at specific individuals to ensure sexual submission: sexual activities with the leader are rationalized as spiritually beneficial to the leader and/or the woman; sexual submission or sacrifice is rationalized as fulfilling a test of loyalty or obedience; women are required to be submissive to men on principle or are regarded as “lesser, spiritually inferior, negative.” Lists other exploitative tactics. Briefly describes the case of a guru-based meditation cult whose leader sexualized relations with female members in his inner circle and used spirituality-related reasons to justify his behavior. Other topics very briefly covered include aftereffects of cult membership and treatment, psychoeducation as the most helpful therapeutic technique, the importance of physical safety of the victim after leaving a cult, and how she fosters the victim’s psychological recovery, including her use of the works of Robert Jay Lifton, Edgar Schein, and Margaret Thaler Singer on thought-reform environments. Closes with a brief discussion of healing. References; 3 footnotes.

Lanning, Kenneth V, & Dietz, Park. (2014). Acquaintance molestation and youth-serving organizations. *Journal of Interpersonal Violence*, 29(15, October):2815-2838.

Lanning, a retired Special Agent, U.S. Federal Bureau of Investigation (FBI), who was assigned to Behavioral Science Unit at the FBI Academy, “is a consultant in the area of crimes against children.” Dietz, a forensic psychiatrist, is president, Park Dietz & Associates, Newport Beach, California, and a clinical professor of psychiatry and biobehavioral sciences, David Geffen School of Medicine, University of California, Los Angeles (UCLA), Los Angeles, California. “This article examines acquaintance molestation within youth-serving organizations [YSOs] and suggests important strategies for such organizations to consider implementing... This discussion is intended to be a general and generic guide or a starting point for [YSOs].” They draw primarily on their professional experiences of “evaluating the behavioral dynamics of the sexual victimization of children over the past 35 years.” Begins with a description of the nature and scope of the relationships between adult sex offenders and their child victims, differentiating *acquaintance child molesters* from *intrafamilial sex offenders* and *strangers*. Identifies YSOs, which include faith communities, as convenient for *acquaintance child molesters* who “attain the repetitive access needed to cultivate relationships within which they commit and conceal offenses against children States: “[YSOs] that fail to respond adequately to this problem do so for both inadvertent reasons (e.g., ignorance, incompetence, denial, philosophy of forgiveness, ‘good old boy’ network, elitism) and intentional reasons (e.g., too expensive, fear of being sued by the accused, paranoia, legal advice, damage control, confidentiality agreement, cover-up, complicity).” Identifies 3 core dynamics of child victimization which are both quite prevalent and misunderstood in *acquaintance child molestation* cases: 1.) a well-regarded adult relates to a child or youth in ways not generally thought of as sexual; 2.) the child or youth is controlled through a grooming/seduction process; 3.) victims often cooperate with the offender, deny their abuse, or do not report their victimization. Describes 4 interrelated and commonly misunderstood phenomena regarding sexual molestation within YSOs by *acquaintance sex offenders* which “play a major role

in impeding prevention and intervention efforts”: 1.) diversity of sexual activity; 2.) “‘nice-guy’ offenders”; 3.) compliance by victims as “a result of the grooming/ seduction process or their basic human needs”; 4.) grooming/ seduction process, which Lanning defines “as the use of nonviolent techniques by one person to gain sexual access to and control over potential and actual child victims.” Regarding “‘nice-guy’ offenders,” states: “Many [of these offenders] have qualities that are much admired by particular groups (e.g., regular and ‘faithful church attendance,’...” Regarding compliance, states: “[Compliance by victims] is especially problematic for the public (i.e., potential jurors) and professionals (i.e., teachers, physicians, therapists, clergy members) who lack specialized training in criminal law and may not rely on strict legal analysis.” Regarding the grooming process, states: “Offenders who prefer younger child victims are more likely to first seduce their parents or caretakers to gain their trust and confidence...” Identifies “four important protection practices” for YSOs: 1.) “proper screening of applicants;” 2.) “managing and supervising volunteers and/or employees;” 3.) “implementing response plans for suspicions, complaints, and allegations;” 4.) “establishing prevention and awareness programs.” Screening basics include: written application, interview, reference checks, and background checks; lists behavioral indicators which “can indicate an increased risk of [child molestation]” and early warning signs. Regarding response plans, states: “The organization should aspire to doing the most the law allows, not the least the law requires.” The concluding section states: “For prevention to be effective, we need to help ensure programs are grounded in the most complete and accurate knowledge about offenders, victims, and the victimization process.” 19 references

Laven, Mary. (2001). Sex and celibacy in early modern Venice. *The Historical Journal*, 44, (4):865-888.

Laven is affiliated with, Jesus College, University of Cambridge, Cambridge, England. Context is 16th and 17th century Venice, Italy, a period in which, she states, Europeans would have been familiar with “depictions of the [Roman Catholic] parish priest, living in sin with a concubine and several children, or the lecherous friar molesting his female penitents in the confessional.” Based on historical records of trials for the violation of conventual enclosure. Focuses on 58 of 263 cases “brought before the provveditori between 1550 and 1650” because the 58 had clergy “at their centre.” Conducted in order to understand “the sexual culture of the celibate world” of female and male religious, i.e., nuns, priests, and friars. Of the 58 cases, “two revealed with any certainty that ‘carnal commerce’ had taken place between a nun and a cleric.” However, other case records document physical sexual contact was committed by priests against nuns. The basic purpose of clergy within convents was to offer the sacraments of communion and confession to the nuns, and provide spiritual guidance during confessions. 86 footnotes.

Lawrence, Raymond J. (2001). Cooking the books. *Journal of Supervision and Training in Ministry*, 21:121-125. [From a topical issue: Sexuality in the Student-Teacher Relationship]

Lawrence is the director of pastoral care, New York-Presbyterian Hospital, New York, New York. A very brief reflection on an article by George Fitchett and Marilyn Johnson about sexualized student-supervisor relationships in the context of Clinical Pastoral Education, a program sponsored by the Association for Clinical Pastoral Education [See this bibliography, this section: Fitchett, George, & Johnson, Marilyn. (2001).] Calls the 62% response rate to the survey as stunning. His observation is that respondents’ views “by and large supported the current, politically-correct view of sexual behavior in supervision... What the survey did not find was the voice of radical dissent, the voice of the politically incorrect in the community... The exclusion from the survey of those respondents who married trainees similarly skews the results toward the current, politically-correct view, further cooking the books.” Questions some methodologies used by the authors, and, in particular, Petter Rutter’s work: “With its reliance on Rutter, the survey has actually allowed itself to be co-opted by the current with-hunt against heterosexual males... which is the major mark of the current sexual environment.” Calls for further and “continuing effort to discover the elusive, naked truth about the sexual values and behavior of pastoral clinicians.” Lacks references.

Lazarus, I. B. (pseudonym). (1997). Sexual sin: Could it happen to you? *Ministry* [International Journal of the Seventh-day Adventist Ministerial Association], 70(9, September):21-23.

Brief 1st person account by a pastor whose “moral failure” resulted in a sexual relationship with a woman with whom he had a vaguely described type of pastor/congregant relationship. States: “When a trusted cleric falls, for whatever reason, life is never altogether the same again.” Ends with an affirmation of God’s power to “restore and repair what’s been messed up because of sexual sins” but doesn’t specify to what the terms refer.

Lebacqz, Karen. (1988). Pastor-parishioner sexuality: An ethical analysis. *Explor: A Journal of Theology*, 9(Spring):67-81.

Discusses concepts of clergy power, vulnerability and sexuality, and gender. Proposes a sexual ethic for clergy.

\_\_\_\_\_. (1993). Sexual pastoral ethics – A theological view. *Dialog: A Journal of Theology*, 32(1, Winter):33-36.

Essay discusses sexual relations between a pastor and parishioner as bad theology based on an understanding of Christianity as incarnational. Considers cultural dynamics of sexism and sexual violence as a factor.

\_\_\_\_\_. (2002). Neighborly lessons. *CLGS Special Report, Clergy Sexual Misconduct: Perspectives* [published by Center for Lesbian and Gay Studies in Religion and Ministry, Pacific School of Religion, Berkeley, California.], (June):8 & 10-11.

Lebacqz is identified as professor theological ethics, Pacific School of Religion, Berkeley, California, and an ordained minister, United Church of Christ. A brief article in a theme issue in response to media reports in 2002 regarding sexual abuses perpetrated by Roman Catholic priests on children and adolescents, particularly in the U.S.A. and particularly following investigative reporting in 2002 by *The Boston Globe* newspaper regarding the John Geoghan case in the Boston, Massachusetts, archdiocese. Identifies “several levels on which conversations about the recent revelations of sexual misconduct in the Roman Catholic Church should be conducted.” 1st “is the level of exposing the sexual misconduct” and states that “the voices of victims and survivors are all-important and should be privileged.” 2nd “is the level of asking ‘why’ misconduct happens.” 3rd “is the level of asking ‘why’ we view and respond to these events as we do.” Proposes that “at least part of the reason for the mess we have on our hands in the United States and for the misreporting that has accompanied it is because we have failed to learn the lessons we might have learned from others.” Describes the lessons from the special Archdiocesan Commission of Enquiry into the Sexual Abuse of Children by Members of the Clergy that in 1990 “submitted its formal report to the Archdiocese of St. John’s in Newfoundland [Canada].” Summarizes her commentary: “In short, I argue that our current predicament in the United States was prefigured in Canada and that attention to the experience of our neighbors might have led to better handling of the issue here on several levels.” Also draws from the work of Mark Jordan’s *Silence of Sodom* to argue that ethical inquiry must go farther. Concludes: “The sexual abuse of boy children is also wrong and must be condemned. But not until we look at the ways in which we understand children and the ways in which we frame sexuality in general will we have the grounds for a clear condemnation.”

Lebacqz, Karen, & Barton, Ronald G. (1990). Sex, power and ministry: The case of the normal neurotic. *Quarterly Review: A Journal of Scholarly Reflection for Ministry* [published by United Methodist Board of Higher Education and Ministry], 10(1, Spring):36-48.

Lebacqz is a professor of Christian ethics, Pacific School of Religion, Berkeley, California. Barton is a United Church of Christ minister who at the time was a judicatory staff person. Based on a 4-year study of “intimacy in the parish” through the Center for Ethics and Social Policy, Graduate Theological Union, Berkeley, CA, and supported by a grant from the Lilly Endowment, Inc. Discusses the ethics of sexual misconduct in relation to a pastor who is neither a “wanderer” nor an “offender” [using terms from Marie Fortune’s work]. References.

Leclerc, Benoit, Chiu, Yi-Ning, & Cale, Jesse. (2016). Sexual violence and abuse against children: A first review through the lens of environmental criminology. *International Journal of Offender Therapy and Comparative Criminology*, 60(7):743-765.

Leclerc and Chiu are with the School of Criminology and Criminal Justice, Griffith University, Mt. Gravatt, Queensland, Australia. Cale is with the University of New South Wales, Sydney, New South Wales, Australia. At the outset, states that the primary focus on understanding the sexual abuse of children has been psychological – understanding and addressing sexual deviance in the perpetrators with “most responses [being] aimed at identifying and incarcerating offenders or at best, at preventing recidivism... In turn, much less attention has been focused on evidence-based knowledge documenting the circumstances of sexual violence and abuse against children for situational prevention purposes. Driven by this context, we organise and review for the first time the current empirical knowledge on sexual violence and abuse against children perpetrated by adult males according to questions asked by environmental criminologists in the study of crime events; that is, the *who, what, where, when, and how* this phenomenon occurs.” [italics in original] Their purpose “is to argue that research and prevention in the field of sexual violence and abuse against children still stands much to gain from the environmental criminology approach.” Briefly describes environmental criminology as “characterized by the analysis of situational circumstances of crime events, with the key aim of crime prevention as opposed to individual characteristics of offenders that are correlated with criminal behavior. ...the main goal of situational crime prevention is to modify the physical environment to reduce opportunities to offend... or control precipitators of crime...” Analyzes 13 studies, at least 2 of which included sexual offenders who were clergy, which addressed the factors of: 1.) Who is typically involved in sexual violence and abuse against children incidents? 2.) What typically occurs in sexual violence and abuse against children incidents? 3.) Where does sexual violence and abuse against children typically happen? 4.) When does sexual violence and abuse against children typically occur? 5.) How do offenders typically perpetrate sexual violence and abuse against children? Based on the studies’ findings, they construct a hypothetical situational prevention involving an offender who uses manipulation against a known child in a domestic location. The 2 categories of prevention types of measures are *Increase the effort* and *Increase the risks*. *Effort* measures include: harden the target (e.g., resilience building and awareness of disclosure channels), control access to facilities, deflect offenders, and control tools/weapons (e.g., remove pornographic material and control access to Internet). *Risk* measures include: extend guardianship (e.g., train teachers to encourage disclosure), assist natural surveillance (e.g., provide open, safe and confidential channels of communication to teachers and parents), utilize place managers, and strengthen formal surveillance. Concludes: “...the situational features of crime, taken individually or in interaction with offender characteristics clearly merit increased attention from scholars and practitioners in the field.” 55 endnotes.

Lehrman, Nathaniel S. (1960). The normality of sexual feelings in pastoral counseling. *Pastoral Psychology*, 11(105, June):49-52.

Lehrman, a physician, is visiting lecturer, Postgraduate Center for Psychotherapy, New York, New York. “From time to time, the newspapers blazon an account of a minister, physician, or psychiatrist who is accused of having engaged in forbidden sexual activity with a parishioner or patient. The purpose of this paper is to explore some of the psychological factors behind such transgressions, so that they can be better understood and more effectively presented.” Advises ministers, referred to as males, to not deny their sexual feelings when stimulated by women “besides his wife,” but to recognize them as normal without feeling guilty so that “he can then perhaps use them – but this recognition and use can and must naturally take place without violation of his social role in relation to the women he finds stimulating.” Briefly discusses erotic “counter-transference” in the context of psychoanalysis, and applies it to the context of male ministers and female parishioners. Notes that successful suppression of sexual feelings may “prevent sexual transgressions, but may impair the minister’s ability calmly and effectively to counsel her. If his attempt at suppression is unsuccessful, transgression may result.” Advises that “it is most desirable for the counselor to have a loving sexual relationship in his own life” as a counter to “sexual feelings [that] are so easily and frequently aroused in counseling, particularly

when it is intensive.” Concludes by briefly describing the benefits to the male minister and the female counselee of following his advice. Lacks references.

LeMasters, Carol. (1989). Sexual abuse in the church ‘family.’ Book review: Fortune, Marie M. (1989). Is Nothing Sacred? Christianity and Crisis, 49(17/18, December 11):394-395.

By a teacher of writing, Indiana University, Indianapolis. Offers a favorable review.

Lenning, Christopher. (2002). Mending a congregation’s heart. [One of a 5-part Special Report]. *The Lutheran*, 15(6, June):20-21. [Also available on the World Wide Web:

<http://www.thelutheran.org/0206/theme>]

Lenning is pastor, Immanuel Lutheran Church, Chadron, Nebraska. From the point of view of an after pastor, briefly describes the conditions in an Evangelical Lutheran Church of America congregation in the aftermath of clergy sexual misconduct: silence and hiding the pain; mistrust is visible and may appear as misplaced anger and aggression; positive and negative options for how to deal with the problem; steps for healing, including a poignant, metaphoric ritual using a shattered pottery vessel.

Lewis, Kimberly Day. (2006). Mediation in cases of sexual abuse by clergy: Use & misuse. *Working Together: A Newsletter of FaithTrust Institute*, 24(2, Winter):1-2. [Excerpted from the newsletter.

Accessed 01/30/16: <http://undesign.x9tech.com/LinkClick.aspx?fileticket=jJ4dEhj86tg%3D&tabid=8937>]

Lewis, an attorney and dispute resolution practitioner, is a consultant and trainer for FaithTrust Institute. In the context of cases of “clergy sexual abuse,” very briefly analyzes mediation as a form of dispute resolution processes, “explor[ing] both misapplication and correct use of [the] process.” Uses a scenario-based format to illustrate her points. Focuses on the role and functions of the faith community “authorizing body” responsible for holding an offending minister accountable. Cautions: “If an authorizing body suggests mediation *before it has investigated the allegations*, it is inappropriately using mediation to avoid action.” [italics in original] Identifies “the salient rationale for having a sexual abuse policy, complaint procedure, and disciplinary process” as the larger context in which mediation is selectively utilized. States: “Mediation between the authorizing body and the victim/survivor before discipline is delivered is appropriate if the purpose is to gain an understanding of the offense and options for remedy.” Identifies “Restorative Mediation” as an alternative dispute resolution form that is “a process that will promote the victim/survivor’s healing.” Concludes: “The key lies in using mediation with care, intentionality, and appropriateness: for the right reasons, with the right parties, at the right time.” Lacks references.

Lewis, Tom. (2004). Sexual abuse, spiritual formation, and psychoanalysis. *Studies in Gender and Sexuality*, 5(1, January):57-80.

Lewis is a novelist and former political speechwriter, living in Colebrook, Connecticut. In an autobiographical and spiritual reflection, examines the consequences over time of his having been abused sexually by the senior acolyte in the Episcopal parish of his childhood in a Pittsburgh, Pennsylvania, suburb. The incidents occurred from 1951 to 1952 when Lewis was 10- and 11-years old, and the other male, who he refers to as N, was a senior in high school and a freshman in college. Lewis writes that “[N] acted as a de facto deacon close to and trusted by the priest” in the small, mission parish where Lewis was baptized at 8 and confirmed at 9. At 10, he was being trained by N to serve the altar and assist the priest. The first incident occurred on the church premises while they preparing the altar for a service. N was “also the baby sitter most trusted by my parents,” known to them through family involvements in the church. Regarding the consequences, Lewis writes: “That was the damage done by [my abuser] and by the culture in which I grew up. I learned a malignant, enduring lesson: emotional survival required the creation of false selves.” He experienced of lost of trust in others and in himself, “a great deal of confusion, pain, and loss,” and “an anxiety about identity, about selfhood, an uncertainty about who I was.” 3 references.

Leyden-Rubenstein, Lori. (2002). [Column: Spirituality] Treating child survivors of clergy sexual abuse. *Annals of the American Psychotherapy Association*, 5(4, July/August):32-33.

Leyden-Rubenstein is a psychotherapist and author. In her column in the professional association's publication, she states: "...we as therapists need to understand the unique spiritual trauma that the [Roman] Catholic Church has perpetrated on its child victims, their families and all Catholics. In order for us to help them recover and heal, we must understand the multiple levels of abuse, betrayal and shame forced on these victims by a spiritually abusive system that harbored and fostered criminals. As if the sexual trauma isn't devastating enough, Catholic victims must deal not only with the betrayal of individual priests, but the systematic betrayal of individual priests, but the systematic betrayal of an institution that preaches adherence to the strictest of moral values, yet chose to defy those values in order to protect itself." Quotes Fr. Thomas Doyle regarding "how religious duress puts Catholic children and their families at risk for this kind of abuse. Based on Yvonne M. Dolan's definition of incest from Resolving Sexual Abuse: Solution-Focused Therapy and Ericksonian Hypnosis for Adult Survivors (1991), she states: "Given this definition combined with how Catholics are programmed to view priests, this form of child sexual abuse clearly qualifies as incest." Quotes Leslie Lothstein of the Institute of Living, Hartford, Connecticut, and Laurie Pearlman of the Traumatic Stress Institute, South Windsor, Connecticut, regarding the nature of the spiritual dimension of the sexual abuse of minors by priests. States: "Our task [as therapists] in helping these victims goes beyond the agonizing emotional and physical wounds of sexual abuse. True healing for these victims will only come when they are able to separate their belief in God from flawed religious institutions and discover that authentic spirituality is not bestowed upon us by religious leaders but rather discovered right in our own hearts and minds." Closes with a list of 10 "points to consider when developing a treatment plan for victims of clergy sexual abuse." Lacks references.

Liberty, Patricia L. (2000). Why It's Not an Affair. [World Wide Web: AdvocateWeb website. Posted February 3, 2000. <http://www.advocatweb.org/hope/notanaffair.asp>].

Brief essay that describes why a sexual relationship between a clergyperson and a congregant is intrinsically a violation of professional role and responsibility, and is thus fundamentally different than an affair between consenting adults. Informed by her work with survivors of clergy sexual abuse, she concludes that the more accurate terms are professional misconduct or sexual exploitation. These emphasize that the relationship was professional rather than personal, and the sexual component was exploitive rather than consenting.

\_\_\_\_\_. (2001). "It's difficult to explain" – The compromise of moral agency for victims of abuse by religious leaders. *Journal of Religion and Abuse*, 3(3/4):81-90.

Written "to define and explore the complex arena of moral decision-making and how the compromise of moral agency is a precursor to the exploitation of adult women by religious leaders." Focus is adult females who were abused by heterosexual male clergy. Very briefly, without references, sketches in 2 paragraphs the development of moral agency that begins in childhood and involves "family, ethnic and cultural traditions as well as religious and social norms." To illustrate the compromise, she presents 3 vignettes from the video Not in My Church [see Section X. of this bibliography: Potter, Craig. (Producer). Gargiulo, Maria. (Director). (1991).] that depict how the characters are vulnerable and how "the abusive leader appeals to a different and deeply held value in each of them. Consequently, each victim's moral agency is compromised, but in a way that is unique to her individual moral values." Briefly analyzes the vignettes regarding the "gradual and subtle process... that has extraordinary power" by which the abuser grooms the victim "by co-opting religious and spiritual language into an agenda designed to meet the abuser's need." Identifies components that contribute to the compromise of moral agency: 1.) the ingrained belief that a religious leader is to be trusted and will provide "assistance with a life issue or a spiritual question" which leads victims to silence their "reservations, fears, and anxieties and sense of wrong..."; 2.) life circumstances that render a woman vulnerable to manipulation by a religious leader regarding her needs which leads to his "tamper[ing] with a victim's capacity to choose..."; 3.) in postmodern society, ethical and moral decision-making is individualized and fosters a "distorted sense of personal autonomy" which leads victims "feeling

responsible for their own victimization...”; 4.) times of spiritual longing or a faith crisis which may leave one susceptible to manipulation by a religious leader. Briefly discusses the relationship of spirituality and sexuality as deeply connected, a connection that can result in “deep shame and confusion” when exploitation occurs: “...the truly heinous nature of clergy sexual abuse [is that the] inner moral compass of a victim is completely thrown off by the reassuring words of her pastor as he normalizes the [sexualized] behavior.” Her conclusion emphasizes the need to understand the compromise of moral agency and the victim’s powerlessness, an understanding that leads to healing for victims and termination by ecclesiastical adjudicating committees of blaming victims for the sexualization of the relationship.

Lief, Harold I. (2001). Boundary crossings: Sexual misconduct of clergy. *Journal of Sex Education and Therapy*, 26(4):310-314.

Lief is a physician, emeritus professor of psychiatry, University of Pennsylvania, and a clinical professor of psychiatry, Thomas Jefferson Medical University, Philadelphia, Pennsylvania. A paper “addressed to sex counselors and therapists who may be called upon to consult on or to treat clergy in trouble, and to sexologists who may find this material useful in their teaching or research.” Briefly describes the basic problem of clergy sexual misconduct and background issues: scope of the problem, including boundary violation and impact on a congregation; referral considerations include whether the behavior involves the threat of acting out and the organizational dynamics of the church; recent historical context includes criminal and civil actions; matters involving a minister who is a homosexual involve the degree of acceptance by the church and congregation; adultery creates more trouble if it involves acting out with parishioners and if church authorities have tried to conceal an abuse of power; pedophilia, one of the paraphilias, is the most egregious sexual transgression. He suggests practical methods of clinical appraisal and treatment, and concludes with a call for religious organizations to address boundary-crossing behavior in the selection and training of seminarians. References.

Lifton, Robert J. (1991). Cult formation. *Cultic Studies Journal*, 8(1):1-4. [Reprinted from *The Harvard Mental Health Letter*. (1991), 7(8, February). Accessed 03/27/14: [https://docs.google.com/document/d/1x2mWDq1kzSfXMT8x3TgZQOESbz9JP\\_NVYO815SikG3Q/edit?pli=1](https://docs.google.com/document/d/1x2mWDq1kzSfXMT8x3TgZQOESbz9JP_NVYO815SikG3Q/edit?pli=1)]

Lifton, a psychiatrist, “is Distinguished Professor of Psychology and Psychiatry at John Jay College and the Graduate Center of the City University of New York,” New York, New York. States at the outset: “Two main concerns should inform our moral and psychological perspective on cults: the dangers of ideological totalism, or what I would also call fundamentalism; and the need to protect civil liberties.” Identifies 3 characteristics of cults: “1) a charismatic leader who increasingly becomes an object of worship as the general principles that may have originally sustained the group lose their power; 2) a process I call coercive persuasion or thought reform; 3) economic, sexual, and other exploitation of group members by the leader and the ruling coterie.” Describes characteristics of totalistic environments: *milieu control*, “the control of all communication within a given environment.”; *mystical manipulation*, which involves deception of those within and those outside the cult; *demand for purity*, which “is a call for radical separation of good and evil within the environment and within oneself.”; *cult of confession*, which “reinforces conformity through guilt and shame evoked by mutual criticism and self-criticism in small groups.”; *sacred science*, which is a way “to gain plausibility and influence...”; *loading of the language*, a “tendency to deify words or images.”; *principle of doctrine over person*, which “is invoked when cult members sense a conflict between what they are experiencing and what dogma says they should experience.”; *dispensing of existence*, i.e., “Those who have not seen the light and embraced the truth are wedded to evil, tainted, and therefore in some sense, usually metaphorical, lack the right to exist.” States that “[t]otalism should always be considered within a specific historical context.” Regarding the role of psychologist who helps a young person who is “confused about a cult situation,” states that “it is important to maintain a personal therapeutic contract so that one is not working for the cult or for the parents.” States: “Cults are primarily a social and cultural rather than a psychiatric or legal problem. But psychological professionals can make important contributions to the public education crucial for dealing with the problem. With



greater knowledge about them people are less susceptible to deception, and for that reason some cults have been finding it more difficult to recruit members.” Lacks references.

Linden, Matthew. (2005). Entering the twilight zone: Ministry in the wake of clergy sexual misconduct. *Congregations: The Alban Journal*, 31(2, Spring):34-38.

Linden is not identified. Brief, 1st person article. Addresses 3 primary tasks of an *after-pastor* if congregational stability is to be achieved following sexual misconduct by the predecessor: establishing appropriate professional role boundaries, developing spiritually mature lay leadership, and establishing healthy, open patterns of formal communication in the congregations. States that the dynamics of a lack of professional role boundaries, lack of mature lay leaders, and informal congregational networks that undermine official decision-making structures “are both the result of and a contributing factor to sexual misconduct on the part of the part of the clergy.” Emphasizes the difficulty and stress of being an *after-pastor*, and the necessity of “[t]aking care of oneself physically, spiritually, and emotionally [as] of primary importance.” 3 endnotes.

Linnane, Brian F. (1996). Playing with sore hearts. *The Tablet*, 250(October 12):1321-1322.

Linnane is identified as a Jesuit who teaches moral theology at College of the Holy Cross, Worcester, Massachusetts. Concise and articulate comments on recent press reports in the United Kingdom that Roderick Wright, the Roman Catholic bishop of Argyll and the Isles, was sexually involved with 2 women who had come to him as a priest for counseling. While press accounts focused on celibacy as an issue, Linnane analyzes the primary matter as “sexual abuse or, more precisely, professional malpractice by means of sexual abuse.” Relevant factors to his analysis include: “the priest as pastoral counselor is obligated to act for the good of the parishioner”; “the inequitable power relationship”; “the Catholic priest’s power is enhanced by patriarchal cultural arrangements”; the situational difficulty of the client being free “to refuse or consent authentically... to sexualise the relationship”; “the priest’s responsibility to establish boundaries in pastoral counseling settings and maintain them.”

Litt, Iris F. (2002). Editorial: Separation of church and “state.” *Journal of Adolescent Health*, 31(1, July):1.

Commentary by a physician who is editor-in-chief of the journal. Written in response to media reports in 2002 regarding “sexual abuses perpetrated by [Roman Catholic] priests on children and teens.” Refutes and rejects various interpretations as to the causes of the problem and the nature of the problem. Focuses the problem as “exploitation of the weaker by the stronger,” i.e., power differential and violation of trust “against those who are, by virtue of age, gender or role, vulnerable.” States that the need is “to understand the causes of abusive behaviors, the roots of which are to be found in childhood,” acknowledging that “the cost of finding out is enormous but not nearly as high as that of not trying.”

Loewen, Irene. (1986). Child sexual abuse in the church. *Direction* [published by Mennonite Brethren from Canada and the U.S.A.], 15(1, Spring):60-72.

Loewen is a counselor at the Associated Center for Therapy, and a counseling instructor, Mennonite Brethren Biblical Seminary, Fresno, California. “The purpose of this paper is to raise the awareness of our denomination to child sexual abuse. The hope is that victims will recognize that the church will believe them and assist in their healing, and that offenders will get additional support in their treatment. Finally, the hope is that through preventive teaching, we can decrease its incidence.” Topics very briefly addressed include: what sexual abuse is; why children don’t tell; indicators of child sexual abuse in children; profile of a sexual offender; profile of a victim’s mother; treatment issues for the victim, the offender, siblings, and male victims; reporting abuse. Because one of her assumptions is that “highly traditional, fundamentalistic, devout authoritarian families are most at risk for child sexual abuse,” states that “the church must address sexuality, affection and intimacy needs of its people.” 34 references.

Loftus, John Allan. (1986). Victims of abuse as candidates. *Review for Religious*, 45(5, September/October):725-738.

Loftus is a Jesuit priest in the Roman Catholic Church, a licensed psychologist, and has accepted the position of executive director of Southdown, a residential treatment center for clergy and religious near Toronto, Ontario Province, Canada. Writing for vocation directors and formation personnel in the Church, he “suggest[s] areas of sensitivity in pursuing the topic with candidates [for seminaries and religious communities who disclose they were physically, emotionally, or sexually abused as minors] and to detail some tentative observations for a wider audience of concerned formation persons.” Very briefly presents an historical perspective on the sexual abuse of children and adolescents, offers definitions of types of sexual abuse, and discusses the incidence rate of child abuse in the U.S.A. Notes: “Almost half of all the perpetrators of sexual abuse in a variety of surveys are reported by victims to have been friends or relatives.” Identifies 8 long-term consequences of sexual abuse, and states: “These consequences are for the most part apparent as feelings, feelings, that are primarily dysfunctional and can lead to behavioral patterns that remain problematic for the victim.” Emphasizes these are identified in order “to indicate areas of potential sensitivity in development; not to condemn the victim even further by a blind insensitivity.” Regarding the incidence of abusive backgrounds in religious life and the priesthood, notes the lack of data. Offers a 4-point guide-list “as an aid to exploring the issue with all candidates in whom the possibility of sexual abuse has been suspected.” 13 endnotes.

\_\_\_\_\_. (1990). A question of disillusionment: Sexual abuse among the clergy. *America* [a Jesuit publication], 163(17, December 1):426-429.

Calls for a careful, systematic, and empirical approach in response to the Roman Catholic Church's increased awareness of child sexual abuse/pedophilia committed by priests and religious. Notes how little is known about: etiology and treatment of adults who sexually use minors; profile of clerics and religious professionals involved in such behavior; psychosexual development, in general. Identifies people's misinformed responses to the topics of sexual orientation and celibacy as part of what confounds the current situation. Calls for the Church to do more social science research. Lacks citations.

Logan, Mary. (1999). 10 do's when investigating complaints of sexual harassment or misconduct. *Circuit Rider*, 23(3, May/June):16. [Also posted on the World Wide Web: United Methodist Publishing House website. <http://www.umph.org/pdfs/1619circuitrider.pdf>].

Logan is general counsel, General Council on Finance and Administration, United Methodist Church. List of concrete actions with very brief commentary: fully investigate every complaint; document your investigation; investigate promptly and fully; promptly investigate and address complaints of 'old' misconduct; interview all potential witnesses; separate the accused and the complainant; be objective; be quiet, but not silent; educate; be pastoral.

Lonkevich, Dan. (1997). Dallas diocese sues insurers to get cover verdict: Case involving alleged sexual molestation of 11 former altar boys by three priests. *National Underwriter (Property and Casualty/Risk and Benefits Management Edition)*, 101(31, August 4):3ff. [Accessed 04/25/04 at EBSCO Host database.]

Newspaper-style article that reports that the Roman Catholic Church's Diocese of Dallas, Texas, has filed a lawsuit seeking indemnification from its 2 insurers for a \$119.6 million verdict against the Diocese following the verdict in a civil case against the Diocese regarding sexual molestation of 11 former altar boys by 3 priests. Interviews the Diocese attorney, representatives of the 2 insurance companies, and an attorney who represents 3 plaintiffs.

Loseke, Donileen R. (2003). “We hold these truths to be self-evident”: Problems in pondering the pedophile priest problem. *Sexualities*, 6(1, February):6-14. [Forum: The Catholic Church, Paedophiles and Child Sexual Abuse]

Loseke is a professor of sociology, University of South Florida, Tampa, Florida. Her stated interest is the social construction “of the pedophile [Roman Catholic] priest problem” which is an example of *social problem stories* – “taken-for-granted representations of problems and people [that] can become guides to social policy.” Such stories feature plots to construct the immorality of the problem, feature a victim, dramatize the harm to victims, and contain a villain and morals. Cites “the pedophile priest” as a good *social problems story* because it is believable, compelling,

and entertaining. Suggests the story imposes limits regarding: other categories of those who commit pedophilia, age and gender of the victims, sexual nature of the offense, nature of trauma to victims, and nature of victims' memories. Concludes that moral outrage over the story silences questions and analysis. Suggests this *social problems story* is shaping 2 public policies: accused priests are assumed guilty until proven innocent, and some in the Church's hierarchy are seeking to "purg[e] homosexuals from the priesthood." States: "I am raising questions here about how the pedophile priest story becomes a political tool disadvantaging priests in general and homosexual priests in particular." 8 references.

Lothstein, Leslie M. (1991). Can a sexually addicted priest return to ministry after treatment? Psychological issues and possible forensic solutions. *The Catholic Lawyer*, 34(1):89-113. [Originally a paper, Clinical Problems in Making Assignments: Review of Latest Clinical Results in Treatment Programs as they Bear on Risk Management and Future Civil Liability, that was presented at the 26th Annual Meeting of the National Diocesan Attorneys Association, Williamsburg, Virginia, April 30, 1990.]

By a clinical staff member, The Institute of Living, a psychiatric hospital, Hartford, Connecticut. Defines the question of Roman Catholic priests who have committed child sexual abuse and their return to ministry as "not so much if they should return to ministry but which ones should return and the guidelines by which we implement the reintegration." Primary basis for his position is clinical contact with almost 60 Roman Catholic priests and religious at The Institute. Also draws from colleagues who treat priests and religious with sexual problems at Saint Luke Institute, Suitland, Maryland, and Servants of the Paraclete, New Mexico. Provides an overview of child sexual abuse, notes myths about child molesters, and reviews empirical research on pedophilia and ephebophilia, while making occasional observations and comparisons regarding priests. Rules out homosexuality as directly related to pedophilia or ephebophilia. Draws from clinical literature to identify unanswered questions about pedophilia and ephebophilia. Discusses specific issues for priests and religious. States that "most, if not all, child molestation by priests is acted out on teenagers who are postpubescent..." In his clinical sample, ephebophilic activity accounted for over 95% of the cases. States: "From a clinical standpoint, ephebophiles have a good prognosis for treatment and many, if not most, can be returned to active ministry when their disorder is treated." Discusses: risk factors for further acting out; some clinical dynamics of offending priests, including behavior related to access to victims; distorted thinking patterns of priest offenders. Briefly identifies 10 factors to consider in assessing a priest's capacity for treatment and his prognosis. Lists questions related to assessing whether a priest should be returned to ministry. Very broadly outlines his facility's approach to returning a low-risk priest to ministry, including a discharge plan and aftercare program. Includes a table of 46 risk factors, rated high or low, "for priests who act out sexually and request reassignment to active ministry." Footnotes lack complete information; lacks eferences.

\_\_\_\_\_. (2002). Treating clergy who sexually abuse minors: A 16-year experience in the Professionals and Clergy Program at the IOL. *Connecticut Psychologist: Newsletter of the Connecticut Psychological Association*, 56(2, Summer):1,4. [Accessed 05/02/09 at the World Wide Web site of *Connecticut Psychologist*: [http://www.connpsych.org/pdf/CP\\_Archive/CP-summer02.pdf](http://www.connpsych.org/pdf/CP_Archive/CP-summer02.pdf)]

By the director of psychology, "The Institute of Living, Hartford Hospital's Mental Health Network." Reports that since 1986, a program he helped establish "to treat impaired and distressed professionals and clergy... has evaluated about 700 clergy, and about 50 nuns. We are the only major secular psychiatric treatment center in the United States to treat clergy on a large scale." States "that when minors are abused [by Roman Catholic clergy] the victims are predominantly male teenagers." Notes that "[v]ery little attention has been paid to [\"a large group of priest who cross boundaries with adult female parishioners\"]..." Identifies "[m]ost priests who abuse" as not pedophiles but as ephebophiles, a term coined by John Money. Briefly cites factors complicating the treatment of priests and religious persons, including: "issues of privacy, confidentiality, secrecy and dual relationships with the [Church] as employer;" an aging priesthood; a "psychological atmosphere in the seminaries [that] bred distrust, solitariness, alcoholism, and immature psychosexual development." States: "In the course of my work with

[Catholic] clergy I have determined that many of the priests who acted out with teenage boys were actually heterosexual but acted out with teenage boys opportunistically..." States that his research and clinical experience indicates "that the current crisis [in the Church] on child sexual abuse" is not caused by homosexuals. Notes difficulties with screening tests for seminarians: "There are no series of psychological tests to identify which men would make 'sexually safe' priests. There are no definitive psychological tests to identify or diagnose pedophilia or ephebophilia." Concludes: "[Psychologists'] diverse training in healthy psychology, psycho- and socio-dynamics, diversity and multicultural perspectives, and our reliance on interpersonal, object relations, and behavioral and neurobiological theories of development allows us to have a comprehensive approach to understanding sexual behavior from a larger perspective than just an illness or criminal model."

\_\_\_\_\_. (2004). Men of the flesh: The evaluation and treatment of sexually abusing priests. *Studies in Gender and Sexuality*, 5(2, April):167-195.

By the director of psychology, The Institute of Living, Hartford Hospital, Hartford, Connecticut. In his role, he "helped to develop a specialty program to treat professionals and clergy who were impaired and distressed. The program began in 1986..." The program "evaluate[d] and treat[ed] over 500 [Roman] Catholic clergy, participate[d] with the United States Conference of Catholic Bishops in formulating policies about abusing priests, and associate[d] with other leading centers that also treated impaired and distressed clergy." The article focuses on Catholic priests treated at The Institute "identified as having serious sexual pathology with minors." States that as a group, "priests are overworked, overburdened, lonely, isolated, and socially stigmatized, factors that may lead to sexually inappropriate behaviors. These priests are at high risk for stress-related somatic and mental disorders and alcohol and drug abuse." While briefly describing his clinical work with Catholic clergy, acknowledges "some of the difficulties that may exist in the institutional affiliations "which often had diverse needs apart from evaluating and treating errant clergy." A section sketches the psychological problems of those treated at The Institute. Summarizes: "With few exceptions, the overwhelming majority of priests and religious had both Axis I and Axis II pathologies." Based on the Millon Clinical Multiaxial Personality Inventory (MCMI-III), "a large subgroup of priests had Cluster C personality disorders (dependent, avoidant, obsessive compulsive personalities) marked by a need for desirability and acceptance... A second subgroup of personality disorders involved Cluster B disorders (antisocial, narcissistic, borderline and histrionic)... A majority of the Catholic clergy that we saw also had an array of Axis III medical disorders that complicated the clinical presentation... About 20%-25% of the priests and religious had been sexually, emotionally, or physically abused as children... About one third of our priest patients had a comorbid alcohol or substance-abuse disorder. As a group, many of our patients were psychologically, spiritually, and medically compromised." Pages 176-188 are a series of 15 brief case vignettes and longer case material accounts that "represent a cross-section of the kinds of sexual behavior disorders that I evaluated over the past 16 years." Notes that "there is no single profile of the so-called pedophile priest" and calls for solid research methodology in order "address the incidence, prevalence, and phenomenology of pedophilia/ephebophilia among Catholic and non-Catholic clergy..." States his opinions on prevalence in the Catholic priesthood. Concludes by sketching his preferred treatment approach. Very briefly speculates about diagnostic trends. 49 references.

Love, Gregory, & Norris, Kimberlee. (2008). [Children & Youth] Sexual abuse issues in the church; Raising the bar. *CT Pastors*. [Accessed 07/02/18 from the World Wide Web site of Christianity Today: <https://www.christianitytoday.com/pastors/2008/april-online-only/sexual-abuse-issues-in-church-raising-bar.html>]

Love and Norris are partners, Love & Norris, Fort Worth, Texas, "a national sexual abuse litigation practice," and "serve as directors of MinistrySafe, a consulting organization..." Magazine-style article. Describing the context for their article, they state that "sexual abuse allegations [involving minors] are arising in *Protestant* [italics in original] churches in the United States," that "[s]exual abusers looking for access to children will gravitate to activities and organizations where there are fewer protective measures in place," that many churches "have done little [in terms of prevention], because ministries fail to recognize the risks or are laboring under

the misconception, 'it won't happen here,'" and that standards of care practiced in the U.S.A. by secular organizations which serve children and youth are increasing. Describes practical measures of prevention which churches can take. "The single most important step a church can take? *Train your people to understand the problem.*" [italics in original] Very briefly identifies 5 misconceptions which lead to a false sense of security: "• We don't have a problem. • We're okay; we do criminal background checks. • We're okay; we have policies... we got them off the internet. • We're okay; we have cameras and a child check-in system. • We really can't afford to do anything." Very briefly describes components of an effective church safety system: "1. Sexual abuse awareness training (for staff members and volunteers). 2. Skillful screening training (for key screening/hiring personnel). 3. Appropriate criminal background checks. 4. Tailored policies and procedures (for Children's Ministry, Student Ministry, and ministry to vulnerable adult populations). 5. Effective monitoring and oversight of all ministry programs involving children or vulnerable adults." 3 endnotes; do not provide references for statistics and a number of assertions.

Lovell, John. (1993). Crossing sexual boundaries. *World: The Journal of the Unitarian Universalist Association*, 7(1, January/February):16-19.

Lovell attends First Parish Unitarian Universalist Church, Portland, Maine, and teaches journalism, University of Southern Maine. Uses pseudonyms. A narrative account that begins with women of a Unitarian Universalist congregation who discover that their minister had been sexually harassing a college student who was a member, had lied to a married member in order to manipulate her emotions and manipulate her sexually, and had sexually harassed another 2 adult women in the congregation. Eventually, 20 women reported forms of harassment. Complaints were sent to the Unitarian Universalist Association (AAU). They were responded to by the director of the UUA Department of Ministry who was also executive secretary to the panel that oversees clergy conduct. An investigation was begun, but the minister resigned his UUA status before a hearing was convened, which terminated the process. The lack of adjudication of the complaints frustrated both those who had complained and his defenders who termed the allegations unsubstantiated attacks. Lack of closure had an adverse impact on the congregation.

Lowery, Jr., James L. (1990). [What They're Saying] When leaders fail. *Enablement Newsletter* [published by Enablement, Inc.], 19(5, February):2.

By the editor. "In the twentieth century scandalous behaviour in the church has to do with sex, substance abuse, workaholism, and relationship-manipulation. It always creates trouble and hurts the church. But in connexional polity and catholic-order churches, the church is not so dependent on the worthiness of the pastor, and recovery is easier than in congregational evangelicalism. Gary Wills says (*Context*, 2/1/90), 'the pulpit has always been a libidinous zone,' i.e. the temptation to sexual use of the star-fan relationship is great. Also 'American evangelicalism is a collection of superstars and their followers. People are [Jerry] Falwell Christians more than Baptist Church of Thomas [Road] Christians.' Thus this kind of preacher in an individualist country was to carry his credentials in his person. And he stands or falls by the approval of his flock. Without the personality cult of [Jim] Bakker, his organization goes bankrupt."

Lucey, Virginia M. (2007). Comfort the sorrowful: Parents of sexual abuse victims in Archdiocese of Boston. *America* [a Jesuit publication], 197(13, October 29):20-21.

By a registered nurse and mother of a son who in 1970 at 11-years-old was sexually abused by a Roman Catholic parish priest. She works as the family outreach coordinator for the Office of Pastoral Support and Outreach established in 2002 by the Archdiocese of Boston in Massachusetts for victims of sexual abuse by Roman Catholic clergy. Very briefly describes her work with parents of victims. Topics include: uniqueness of the experience of parents; impact of abuse on the family of a victim; confidential support group for parents; living with loss; impact on parents' faith and relationship to the Church; role of Cardinal Sean O'Malley; need for the Church to be compassionate and comforting.

Lueders, Beth J. (1997). Safe at church: Practical strategies for protecting children from sexual abuse. *Leadership: A Practical Journal for Church Leaders*, 18(Summer):98-103.

By the director, MacBeth Communications, Colorado Springs, Colorado. Offers simple, practical steps for churches and leaders to reduce the likelihood of sexual misconduct of children in a church: develop clear policies; screen workers carefully; set supervision guidelines; check insurance; acknowledge and discuss the reality of abuse. Suggests content and process for screening staff, and provides a list of resources.

Luther, James B. (1992). Clergy-child sexual abuse: What about the children? *Today's Parish*, 24(7, November/December):5-8.

By a Roman Catholic priest, Diocese of Lafayette-in-Indiana. Calls for parish ministers "to be aware of the signs and symptoms of child sexual abuse" and "to understand how sexual abuse affects a child over his or her lifetime and how we might minister to and support the victims of this terrible crime." Describes briefly common elements of the child sexual abuse scenario, including the factor of the offender being a priest and how spiritual elements can be used to manipulate and ensure secrecy. Includes a table listing typical symptoms for pre-school children, school-age children, and adolescents. Describes briefly the victim's coping mechanism of dissociation. Discusses: recognizing and reporting child sexual abuse; treatment of victims; adult survivors of childhood sexual abuse, and draws from the work of Suzanne M. Sgroi; what a parish minister can do, including situations in which a person discloses that the abuser was a priest, and includes a table of simple *dos and don'ts* in responding to disclosure by a victim. 6 references.

Lyles, Jean Caffey. (1991). [Special Report: Hurt and Healing] 'Boundary violations' trouble ELCA. *The Lutheran*, 4(9, July 17):23-24.

By the senior news editor of the journal. Magazine-style article. Context is the Evangelical Lutheran Church in America (ELCA). Reports on incidents of clergy sexual abuse by ELCA clergy, the nature of the abuse, and ELCA responses. Quotes David Hardy, ELCA general counsel: "I don't think the incidence of sexual misconduct by clergy is any greater today than before... What has changed is the societal attitude. Victims are now more willing to come forward and to say, 'I was abused, and I want the church to respond to my complaints.'" States that he "estimates that he spends more than half of his time on matters related to clergy sexual misconduct." Reports that Church officials do not consider the typical case of a male pastor and an adult female counselee as an affair, but as "an unequal power relationship between pastor and parishioner." Notes that most ELCA cases that have become public are in the Upper Midwest, particularly Minnesota and Wisconsin, in part because of a concentration of Lutherans in the area, but also because of state laws that criminalize counselors, including clergy, who have sexual contact with a counselee. Reports ELCA actions to address "the crisis of clergy sexual abuse on several fronts," including: prevention and education, investigation allegations and taking appropriate action, halting abuse that comes to the attention of Church officials, and dealing with civil suits brought by victims. Notes that since 1987, 13 civil suits were filed against ELCA pastors, congregations, and the denomination or a synod. Includes a sidebar based on interviews with several ELCA officials regarding "the present climate of caution" that affects how clergy go about their work. [1 of 4 thematic articles. See also this bibliography, this section: Casetelli, Jim. (1991). Groenewold, Sonia C. (1991). Miller, David L. (1991).]

Lynch, John E. (1972). Marriage and celibacy of the clergy: The discipline of the Western Church; An historico-canonical synopsis. Part I. *The Jurist: A Quarterly Review Published by the School of Canon Law, The Catholic University of America*, 32(1, Winter):14-38.

Lynch is with The Catholic University of America, Washington, D.C. 1st of 2 parts. Traces "how the [Roman Catholic] Church has historically interpreted the scriptural data on sexuality as applicable to the life of her ministers." Among historical events, he notes: "...the aberration of men and women ascetics living together [in the 3rd century Common Era] in a sort of spiritual matrimony. Under the pretext of protecting these virgins, clerics would share with them their homes and their lives," and the "growing sacralization of the church... and [the application of] sacerdotal language to its ministers" in the 3rd century Common Era, which was followed by canons from 4th century council of Elvira which seemingly imposed cleric abstinence "only in the interests of cultic purity." Footnotes. [See the following entry.]

\_\_\_\_\_. (1972). Marriage and celibacy of the clergy: The discipline of the Western Church; An historico-canonical synopsis. Part II. *The Jurist: A Quarterly Review Published by the School of Canon Law, The Catholic University of America*, 32(2, Spring):189-212.

Lynch is with The Catholic University of America, Washington, D.C. 2nd of 2 parts; continues the preceding entry. Quotes 11th century reformer, Peter Damian, regarding the relationship of a priest to the Church and to lay members of the Church. Damian applied the metaphor a father's incestuous, sexualized relationship with a daughter to a priest, who, as "'spouse of the Church'," had a sexualized relationship with a woman in the Church, "'your daughters according to the spirit, which is infinitely more serious because spiritual generation is so much more than physical.'" Cites examples of concubinage in Europe, but does not identify the nature of the relationship between the priests and the women. In his conclusion, he summarizes "a number of motives [that] have coalesced, prompting the Latin Church to require perpetual celibacy of all its priests." Identified as one motive: "As the religious experience of Christianity sought expression, a process of sacralization set the clergy apart as guardians of the sacred and imposed a code of cultic purity which restricted sex acts." Footnotes.

Lyon, Emily. (2010). The spiritual implications of interpersonal abuse: Speaking of the soul. *Pastoral Psychology*, 59(2, April):233-247.

Lyon is a clinical psychologist in California who "received my call to ministry." States at the outset that due to an "increasing incidence of childhood sexual abuse in our society... a more comprehensive response by the church is necessary. In this paper I will describe the current situation for survivors of abuse and show why and how the church can become more involved." "This paper is a spiritual and theological reflection on the suffering of people who have been wounded by acts of interpersonal evil by other people." Draws upon various psychological theories of psychological development to emphasize the primacy of relationships in a child's life: "It is within trusting relationships that children develop the capacities for love, learning, empathy, spirituality, imagination, and reason. These capacities can also be considered qualities of the soul." Describes the trauma effects of childhood sexual abuse, including neurophysiological outcomes, and states: "Abuse is an interpersonal event which mangles, rather than nurtures the soul of the person." Calls childhood sexual abuse "a form of interpersonal evil or radical evil." Very briefly describes how psychotherapy treatments contribute to survivors' recovery. Identifies "some problems with involving churches in the activities of healing for abuse survivors," including ways "that church institutions and the people who work in the church have participated in abuse of men and women, both historically and in present-day church life." Proposes 3 theological approaches as helpful to survivors' recovery: theological concepts of Han, a Korean theology; Theological Aesthetics; the wounds of Jesus. 23 references. [While there is only a passing acknowledgement of clergy sexual abuse, the article is included in this bibliography because the topic is not commonly addressed in the literature.]

MacDonald, James. (1999). 5 moral fences: What one pastor does to protect himself from himself. *Leadership: A Practical Journal for Church Leaders*, 20(Summer):45-48.

By the founding pastor, Harvest Bible Chapel, Rolling Meadows, Illinois. Magazine-style article. Briefly describes 5 personal rules for resisting sexual temptation in ministry: do not travel alone in a car with a woman who is not an immediate family member; do not counsel a woman in a closed room, or more than once; do not stay alone in a hotel overnight; speak often and publicly of one's affection for his wife; compliment a woman's character or conduct rather than her appearance. Advocates making these rules public and requiring all church staff to adhere to them. In relation to morality, notes that "decisions about money and power are more public... Moral fences are most needed in the area of sexual temptation because it is here we are held least accountable and it is here we can call fastest." Lacks references.

MacKaye, William R. (1993). Out of bounds: The call to end sexual misconduct in the churches. *In Trust* [published by Washington Theological Union], 4(5, Autumn):8-13.

The publication is “for members of governing boards and others who bear responsibility for institutions of theological education.” MacKaye is the editor. Magazine-style article. Citing a 1991 Colorado civil trial in which a “jury directed the Episcopal Diocese of Colorado and the Right Reverend William C. Frey, its former bishop, to pay Mary Tenantry \$1.2 million because they bungled their handling of her complaint of sexual misconduct by a Colorado Episcopal priest,” notes that the “decision was unmistakable evidence of new attitudes abroad in society about the responsibility of institutions, including churches, to monitor the professional behavior of those who work for them.” Cites recent surveys regarding the prevalence of clergy sexual misconduct (CSM). States: “These numbers may well not indicate a new phenomenon. What is new is the willingness of the victims to report the misconduct, the unwillingness of law enforcement officials to hush up or ignore misconduct that is illegal, and the efforts by churches and church institutions to respond with corrective action.” Attributes the role of the Episcopal Church in the U.S.A. as a leader in developing procedures and guidelines to the role of Episcopal clergywomen in focusing attention on CSM, to 3 “of the most-noticed cases of [CSM]” as involving the Church, and to the Church’s distinctive self-insurance system that “has played a key role in forcing a generally decentralized organization to adopt a relatively standard set of guidelines [regarding prevention and response to complaints] which church leaders are required to follow.” Reports that the number of CSM lawsuits against Episcopal clergy and agencies that were reported to the insurance company increased every year, with the 1992’s thirty-nine cases being more than twice the preceding year’s eighteen.” Outlines steps that will be required to secure liability coverage in 1994, including procedures to investigate allegations, background checks, and training of “all clergy, employees, and volunteer youth workers.” Reports on efforts by Rev. Margo Marris, canon to the ordinary in the Diocese of Minnesota, who is recognized as a major pioneer in guiding the Episcopal Church to awareness of the seriousness of CSM. Very briefly touches on implications for theological institutions. A sidebar on page 10 includes the “Policy on Sexual Harassment, Exploitation, and Abuse” of General Theological Seminary, New York, New York, adopted March 10, 1992. Lacks references.

Macke, Paul B. (1993). Boundaries in ministerial relationships. *Human Development* [published by Jesuit Educational Center for Human Development], 14(1, Spring): 23-25.

Macke, a Roman Catholic priest, is a pastoral psychotherapist and vocation director, Chicago, Illinois, province of the Society of Jesus. Written “to stimulate thinking and awareness about [professional role] boundaries and their importance in ministry.” Simple, very brief, and practical exploration. Identifies relevant factors including time, place, and person. Very briefly treats the topics of transference, vulnerability of the minister, and sexual misconduct in ministry. Briefly describes prevention strategies that include: reevaluate existing dual relationships; avoid working without peer supervision; develop a healthy personal life; maintain self-awareness; recognize the grave ramifications of misconduct; use selective hiring practices; avoid potentially risky actions; adhere to guidelines for pastoral counseling. 4 recommended readings.

Mahony, Roger M. (2002). My hopes for Dallas. *America* [a Jesuit publication], 186(18, May 27):6-9

Mahony has been the Roman Catholic archbishop of Los Angeles, California, since 1985. Written before the meeting of the U.S. Conference of Catholic Bishops in 2002 in Dallas, Texas, to address what he terms “the worst scandal and calamity in the history of the church in our country.”

Outlines his personal hopes for the meeting – overall goals, action steps, and long-range agenda items. Overall goals include: 1.) “...acknowledge and apologize for decisions made in the past regarding priestly abuse that were not in the best interest of young people and the church.”; 2.) “A genuine expression of apology to all who have become victims of sexual misconduct and abuse in the church.”; 3.) “...renew our pastoral outreach to all victims and their families and extend opportunities for counseling and other needed personal services.”; 4.) “We must be able to assure our Catholic people that their church is a safe place for all, especially children and young people.”; 5.) “Dallas will be a unique ecclesial moment for the church, one that allows us to bring alive the vision and spirit of the Second Vatican Council (1962-65).”; 6.) “We bishops must take the lead in organizing special days of prayer, healing and penance and invite all our fellow Catholics to join us as humbled disciples of the Lord Jesus Christ.” Action steps include: 1.) establishing a national



lay misconduct and abuse commission; 2.) adopting “a policy of total zero tolerance for anyone in church ministry or service who abuses a minor.”; 3.) agreeing “to all of the essential elements that would comprise national procedural standards.”; 4.) establish systems of accountability “to deal with allegations of misconduct and abuse, as well as to make certain that preventive systems are in place for seminarians and priests.”; 5.) offer encouragement to priests; 6.) implement preventive measures. Long-range agenda items include: 1.) research projects “to find out what factors led to this incredible betrayal within the church over a period of at least several decades.”; 2.) conduct a hemisphere gathering to discuss the phenomenon; 3.) explore whether there is a need “to create a few special care centers to house priests who have been found guilty of the abuse of minors and who have been removed entirely from ministry...”

Maida, Adam J. (1990). The selection, training, and removal of diocesan clergy. *The Catholic Lawyer*, 33(1):53-60. [A paper presented at the 25th annual meeting of Roman Catholic diocesan attorneys, Washington, D.C.]

Maida is the bishop of the Roman Catholic diocese of Green Bay, Green Bay, Wisconsin, a canon lawyer, and a civil lawyer. Very briefly identifies personnel issues related to the vocation of Roman Catholic priests and removal from ministry, including: whether there is an implied contract between a bishop and a candidate in formation who is asked to leave; what constitutes confidential privilege and communications; suitability for priesthood, including homosexuality; discovery of sexual anomalies, like pedophilia; Canon Law and the process for dismissal of a priest. In cases involving priests and accusations of pedophilia, he calls for “a process where... we can act quickly by administrative decree without going to the judicial process because the judicial process is low and often not helpful.” The process would include protecting the priest’s rights. Maida’s primary concern is to protect the integrity of the priesthood. Lacks references.

Maier, C.T. (2005). Weathering the storm: Hauser’s Vernacular Voices, public relations and the Roman Catholic Church’s sexual abuse scandal. *Public Relations Review*, 31:219:227.

By one who in 2002 “was a public relations practitioner for a large [Roman Catholic] diocese” in a “mid-sized Atlantic city” and therefore, in relation to the Church’s “clergy sex scandal,” was “in the eye of perhaps the greatest public relations crisis an American religious institution has ever weathered.” Begins by applying Jürgen Habermas’ theory in The Structural Transformation of the Public Sphere: An Inquiry into a Category of Bourgeois Society as part of his analysis. Applies Gerard Hauser’s theory of publics and public spheres from *Vernacular Voices: The Rhetoric of Publics and Public spheres* to identify how “practitioners could improve their approach to their work.” Cites examples of the responses of Cardinal Bernard Law, Archdiocese of Boston, Boston, Massachusetts, and suggests that “[Church] leaders should see publics as potential partners... Hauser’s model suggests that leaders should want to hear the publics they have so long ignored or sought to control.” For public relations, he sees Hauser’s theory as “emphasizing[ing] the management of ambiguity and meaning, as opposed to control, power, and brand identity.” He recommends Hauser’s components of openness, attentiveness, and responsiveness. Concludes: “Though no amount of public relations could have avoided or hidden the crisis the church faced, a better, more relational public relations could have helped [the Church] to negotiate the conflict and allowed it – and its publics – to weather the storm better.” 27 references.

Malcom, Teresa. (2004). Family assists others in memory of Eric. *National Catholic Reporter*, 40(31, June 4):10.

By a staff member of the journal. Newspaper-style story that reports briefly on the efforts of Janet Patterson, Conway Springs, Kansas, to support families of victims of clergy sexual abuse, especially those with a member who died by suicide. Patterson’s son, Eric, who died by suicide at age 29, was sexually abused at age 12 by Robert Larson, a priest in the Roman Catholic parish where Eric served as an altar boy. Larson “was removed from ministry by the Wichita diocese in 1988... and is now serving a three-to 10-year sentence” at a Kansas prison after “he pleaded guilty to charges of sex abuse involving three former altar boys and a teenager he visited in jail.” Patterson operates an World Wide Web site, We Are Alert, and has compiled “a list of 145 victims

of priest sexual abuse who have killed themselves.” Very briefly describes the impact of sexual abuse on victims, and on family members after discovery. [See the following entry for a sidebar.]

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\_\_\_\_\_. (2004). Expert says abuse by priest harms at ‘deeper level.’ *National Catholic Reporter*, 40(31, June 4):10.

A sidebar to the preceding entry. Very briefly describes the clinical impact of childhood sexual abuse, focusing on abuse by Roman Catholic priests. Includes comments from Fred Berlin, “an associate professor of psychiatry at Johns Hopkins University School of Medicine and director of the National Institute for the Study, Prevention and Treatment of Sexual Trauma”, and Carolyn Newberger, “a Harvard Medical School psychologist known for her work on the consequences of child sexual abuse...” Factors that can intensify the level of harm by a priest can include “‘not only exploitation by an adult, but by an adult who that child has been raised to believe is beyond fault.’ The victim is left with a sense that ‘no place is safe, because [the church] is a place that should have been most safe.’” Newberger evaluated 13 victims of priest sexual abuse who were involved in a legal against the Roman Catholic Church’s Archdiocese of Boston, Boston, Massachusetts, and found that a “pervasive element in the cases... was that the victims were unlikely to let someone know, and when they did, they were often not believed. ‘They were often isolated and discredited in the community, and the abusers went on untouched... This added to the sense of hopelessness, helplessness, the feeling that there was something wrong with them.’” Also includes very brief comments regarding reactions of family members and the role of family support groups.

Maniscalco, Francis J. (2006). A missing chapter in the sexual abuse crisis. *The Priest*, 62(4, April):38-40.

Maniscalco, a Roman Catholic priest, is director of communications, United States Conference of Catholic Bishops (USCCB), Washington, D.C. Magazine-style article. Very briefly presents the work of the Ad Hoc Committee on Sexual Abuse (AHCSA), established in 1993 by the USCCB. Describes background of the AHCSA and some of its reports. Concludes: “If the bishops were able to develop the ‘Charter for the Protection of Children and Young People’ rather quickly in 2002, it was because of AHCSA’s efforts in the previous nine years and the experience of dioceses implementing policies which AHCSA helped them to review and strengthen.” Lacks references.

Manktelow, Emily J. (2012). Rev. Simpson’s ‘improper liberties’: Moral scrutiny and missionary children in the South Seas Mission. *Journal of Imperial and Commonwealth History*, 40(2, June):159-181.

Manktelow is with the University of Exeter, Exeter, Devon, England. Based on archival records, she examines the case of Rev. Alexander Simpson, a missionary of the London Missionary Society (LMS), based in London, England, who in 1843 faced in inquiry by his peers of the South Seas Mission (SSM). He was “accused assaulting a number of the young girls at the [South Seas Academy, a residential school for the children of missionaries serving in the South Seas islands in the Pacific], ‘children of the venerable Missionaries’, while he had been superintendent [of the Academy] and they students under his care.” 5 main charges are quoted at length; 9 girls were directly involved. The evidence was not deemed sufficient to find him guilty, but he was censured, and the matter was reported to the directors of the LMS. The case “allow[s] us to peep momentarily into the internal dynamics of a mission community rocked by scandal. They testify to the unspoken dynamics of mission communities: the internal tides of power, control and subversion that flowed beneath the outward-facing façade of unity, structure and shared mission objectives.” As the silence surrounding personal behavior was broken, she states, it “reveal[ed] the intense anxieties that existed around deviance, and the potential for deviance, within mission communities for whom reputation, and moral authority was a crucial currency. What this case reveals most powerfully are the asymmetries of scrutiny that existed within those mission communities. While Simpson was given every benefit of the doubt by his peers, the missionary children involved in the case were subjected to intense scrutiny...” Her analysis is that Simpson was protected by his gender, professional status, “ideas of professional decorum,” and generational differences. The context preceding the case is described, including Western attitudes regarding the indigenous population. Part 2 considers themes relating to the morality of

missionary children and the role of their parents. Part 3 considers asymmetries of power and an accompanying “potentially powerful, if informal, gossip network which circulated the islands, exerting its own influence, power and sanction...” She notes: “To make an accusation, particularly when it involved sexual misconduct, was to open oneself up to possible vilification.” Part 4 considers issues of power, stating: “In religious contexts power itself cannot be extricated from moral authority.” 95 endnotes; 43 references. [For a book-length examination of the case, this bibliography, Part 1: Manktelow, Emily J. (2018). Gender, Power and Sexual Abuse in the Pacific: Rev. Simpson’s ‘Improper Liberties.’ London, England: Bloomsbury Academic, 243 pp.]

Manley, Ken R. (2001). A colonial evangelical ministry and a ‘clerical scandal’: James Taylor in Melbourne (1857-1868). *The Baptist Quarterly* [published by Baptist Historical Society, London, England], 39(2, April):56-79.

Manley is former principal, Whitley College, Melbourne, Australia. Draws upon archival sources. Traces the successes and the “dramatic failure” of Rev. James Taylor (1814-1896), who “played a strategic role in the development of Baptist work [in Australia] in Melbourne and Victoria and previously had been a successful evangelist and pastor in Scotland and England.” States that the Taylor “scandal from the colonial era in Australia highlights both the human pain of abused trust and the church’s difficulty in knowing how to deal responsibly with misuse of power.” In 1857, Taylor took his family to Australia where he functioned for the Baptist Missionary Society as “evangelist, pastor, editor, educator, organizer, fund-raiser.” States: “His personality, experiences and beliefs helped shape the public identity of Baptists in the rapidly expanding colony.” A popular speaker, Taylor had a high “public profile among evangelicals generally and the Baptists in particular.” In September, 1866, the deacons of his church convened the congregation to consider Taylor’s letter of resignation, which responded to allegations of “sexual impropriety.” The church did not accept his resignation, and began an investigation, while the Australian media published stories about the case. After minimizing his behaviors, Taylor confessed in October to having sexualized his professional role relationship to a congregant, the wife of a church deacon, over 5-6 years. The press editorialized against Taylor’s “[d]esecrating the hearth of his friend, and desolating his own home,” and the hypocrisy of his ministry. It also “rebuked the church for its handling of the matter by not acting quickly and openly on “the worst clerical scandal that has yet disgraced the colony.” In November, Taylor left Australia, and returned in 1869. When he responded to press statements in ways that diminished the truth of his violation and discredited the investigation by the church, church leaders disclosed the nature of what their investigation had established, which was based on evidence that included Taylor’s letters to multiple women: “There seems little doubt from these letters in particular that Taylor had committed adultery with Mrs Gibbs, had been foolish in his relations with other women in the congregation, and had threatened suicide if the story was made public.” Concludes: “Taylor was given every opportunity to tell his side of the story, but was evasive and never seems to have made any real public confession or repentance. Overworked and stressed, in tension with his ministerial peers, he seems to have been tempted to find solace in an abuse of his position of trust.” 112 endnotes.

Marcel, Mary. (2013). Victim gender in news coverage of the priest sex abuse crisis by the *Boston Globe*. *Women’s Studies in Communication*, 36(3, September):288-311.

Marcel is with the Department of Information Design and Corporate Communication, Bentley University, Waltham, Massachusetts. States at the outset: “...I argue that between 1990 and 2002, the years on which this study focuses, most people’s sense of the unfolding [Roman Catholic] priest sex crisis [in the U.S.A.] would have been formed primarily by accounts they read in their own local newspapers. The contribution of a scholarly study of patterns of coverage across multiple newspaper sources is necessary, therefore, to ensure that the fullest possible set of data is integrated into public knowledge of record about the events in question... ..media scholars must assess news frames and the extent to which any news organization has presented the public with stories that do not uphold the interests of all shareholders as equally as possible, resulting in truncated or skewed public knowledge about newsworthy events.” Her analysis compares the coverage of the *Boston Globe* daily newspaper, Boston, Massachusetts, with other newspapers. She concludes that the *Globe* “engaged in consistently misogynistic and homophobic

bias in its reporting on the crisis. Overall, its journalistic choices through 2002 supported the frame of the Vatican and the influential Archdiocese of Boston – that this universal crisis was a problem only of a few liberal, ‘gay,’ American priests – thereby (a) conflating a gay (male) sexual orientation with child sexual abusing and (b) implying that the victims all were male.” Focuses “on how the *Globe* and other papers differentially covered the stories of Father Robert E. Kelley, who admitted to raping more than 100 girls while serving on the Worcester, Massachusetts, diocese of the Roman Catholic Church.” Also examines 4 “important stories involving female victims which the *Globe* either ignored, while other news organs covered them extensively, or which the *Globe* downplayed in the context of male cases”: sexual abuse of Roman Catholic nuns by priests; female survivors and survivors groups; women and girls in New England; cases involving female victims that became available in the “massive disclosure” of Church archdiocesan records in 2002. 66 references.

Marcotte, David. (2008). The role of social factors in the sexual misconduct of Roman Catholic clergy: A second look at the John Jay data. *Sexual Addiction and Compulsivity: The Journal of Treatment and Prevention*, 15(1, January):23-38.

Marcotte is affiliated with the psychology department, Fordham University, Bronx, New York. Based on a review of statistical data from the John Jay College of Criminal Justice national study for the United States Conference of Catholic Bishops (USCCB). “This article proposes a broad context for understanding [sexual involvement between Catholic priests and minors] that has received little attention in the literature on the sexual abuse of children by clergy. Accounting for the scandal with attributions to the personal psychopathology of the offenders alone fails to consider the significant contribution of social and structural factors, such as the nature of clerical life, the role of authority, and the influence of changes in American culture... Patterns suggest that the sexual involvement of these men with minors cannot be understood simply as the outcome of individual behavior but of persons who were embedded in a particular culture.” In the methodology section, describes how the John Jay College research team conducted its study for the USCCB. In the results section, describes quantitative findings. In the discussion section, focuses on the finding that “the greater majority of incidents (82.2%) occurred between 1960 and 1980” and that “[t]he majority of offences were committed by newly ordained priests whose first incidents occurred when they were between the ages of 25 to 34 years.” In regard to those findings, applies the work of J. E. Marcia on ego identity and psychosocial development, Erik Erikson’s psychosocial developmental model, and Urie Brofenbrenner’s bioecological model to propose socio-cultural factors as contributors to the offenders’ behavior. As contributing factors, selects events in the Catholic Church, particularly changes following the Vatican II Council, and in U.S. culture – “the war in Viet Nam, the free sex movement, the emergence of a drug culture, and the crumbling trust in the government with the Watergate scandal.” Calls for further research “to clarify the relationship between socio-cultural and interpersonal predictors of sexual immaturity and the risks to community life they involve.” 41 endnotes.

Marder, Janet. (1994). Sexual misconduct: How vulnerable are synagogues? *Reform Judaism*, 23(2, Winter):16-18, 20, 81-82.

Marder is a rabbi and associate director, Union of American Hebrew Congregations, Pacific Southwest Council, Los Angeles, California. Context is the Reform Jewish community. Magazine-style article. Defines and differentiates between the terms ‘sexual misconduct,’ ‘sexual harassment,’ and ‘sexual exploitation,’ and uses examples from cases in synagogues. Briefly discusses complications related to clergy power, including vulnerability in relation to false accusations and the status of women rabbis. Uses the case of a woman cantor to illustrate the complexity of power dynamics. Regarding prevalence of sexual misconduct in synagogue settings, reports that no statistical data are available, and quotes several Reform movement leaders regarding the small number of complaints received compared to other denominations. Describes the general process of the Central Conference of American Rabbis (CCAR) Ethics Committee following a formal complaint against a rabbi accused of violating the CCAR Rabbinic Code of Ethics, including current problems with the process. Reports very briefly on prevention and training efforts, and the consequences following serious sexual misconduct. Lacks references.

Maris, Margo E., & Hopkins, Nancy Myer. (1993). The victim/survivor. In Hopkins, Nancy Myer. (Ed.). (1993). *Clergy Sexual Misconduct: A Systems Perspective*. Special Papers and Research Reports series, No. OD99. Bethesda, MD: The Alban Institute, Inc., unpaginated.

The authors are identified as with the Parish Consultation Service. Offers practical advice about how to respond to persons who have been sexually exploited by clergy and others in the religious community in positions of leadership, authority, and power. Sensitively discusses the concept: "Clerical power and authority springs from the dynamics of projection and transference, as well as the embodiment of the Divine in the person to be ordained... In addition, there is a special bonding that occurs when pastors minister to families and individuals during the major milestones of their lives. It is also important to consider other imbalances of power, the most common ones involving age and gender differentials." Briefly addresses developing a screened, trained, ecumenical corps of victim's advocates designated to respond to victims who come forward, and considers issues of self-care and expenses. Offers guidelines for immediate, intermediate, and long-term care. The final section outlines conditions by which a survivor meets with an offender in a facilitated process working toward reconciliation. Lacks references.

Markham, Donna J., & Mikail, Samuel F. (2004). Perpetrators of clergy abuse: Insights from attachment theory. *Studies in Gender and Sexuality*, 5(2, April):197-212. [Reprinted as: Markham, Donna J., & Mikail Samuel F. (2004). "Perpetrators of Clergy Abuse of Minors: Insights from Attachment Theory." Chapter 10 in Plante, Thomas G. (Ed.). (2004). Sin Against the Innocents: Sexual Abuse by Priests and the Role of the Catholic Church. Westport, CT: Praeger Publishers, pp. 101-114.]

For description, see the annotation for the reprint in this bibliography, Section I.

Markham, Donna J., & Repka, Fran A. (1997). Personal development and boundaries shape ministry. *Human Development* [published by Jesuit Educational Center for Human Development], 18(1, Spring):33-45.

Markham is a member, Adrian Dominican Congregation, and executive director, Southdown, a residential treatment center, Toronto, Ontario, Canada. Repka is founder and director, Mercy Professional Services, Cincinnati, Ohio. Their starting point is that male and female religious in the Roman Catholic Church "must have adequately addressed certain psychosexual issues" in order to function in a "healthy celibate commitment and engage in responsible and compassionate ministry..." Identifies as developmental tasks to be worked through as: "management of dependence, control, productivity, identity, intimacy, and mentoring." Discussing dependence, they use the example of a priest who committed sexual exploitation of minors and describes him as one "who desperately sought to identify with and depend on the affection of adolescents to make up for what he felt lacking in himself." Discussing control and authority issues, they use the example of a priest who acted out sexually against women as a vindictive and aggressive way to get back at the Church hierarchy. Discussing professional boundaries, they use the example of a priest who sexualized a relationship with a parishioner after she confided in him about problems in her marriage. Briefly discusses dual relationships and power differences in regard to sexual boundary violations. Draws from material from the Center for the Prevention of Sexual and Domestic Violence, Seattle, Washington. Also briefly discusses unresolved psychosexual issues, transference dynamics, the impact of sexual misconduct, preventive measures, management of transference, assuming professional responsibility, maintaining professional boundaries through training, consultation, and supervision, and congregational policies. Lacks references.

Marotta-Walters, Sylvia A. (2015). Spiritual meaning making following clergy-perpetrated sexual abuse. *Traumatology: An International Journal*, 21(2, June):64-70.

Marotta-Walters is with Counseling and Human Development Department, Center for Rehabilitation Counseling Research and Education, The George Washington University, Washington, D. C. "The purpose of this paper is to explore how adult psychospiritual development is shaped by exposure to CPSA [clergy-perpetrated sexual abuse] in childhood, how the trauma might be processed for meaning making within currently recommended sequenced trauma-treatment models, and how treatment stages and techniques vary depending on the stage of

treatment at which meaning making might occur.” Defines *meaning making* “as a cognitive and affective change in the way an individual perceives a painful experience,” a change which “can occur at any of healing... Meaning making is a process that combines the psychological with the spiritual...” Cites CPSA as “particularly useful as a type of trauma to be explored for meaning making because it occurs at the intersection of physical sexuality, spiritual betrayal, and psychological exploitation.” “...what is known about the scope of the problem of CPSA and of its consequences to victims” is a 2-paragraph section. Citing published literature, including clinical studies, the next section considers the consequences of CPSA on survivors’ spirituality and religiosity. [Not all the literature cited is based on CPSA against children.] In particular, uses a framework of David Finkelhor’s 4 traumagenic dynamics model of child sexual abuse: *betrayal*, *stigmatization*, *powerlessness*, and *traumatic sexualization*. The next section discusses 3 protective factors – *individual*, *familial*, *systemic* – which “can influence the kind of outcome that a child may experience.” The next section “focuses only on the healing factor of meaning making and how CPSA may be processed with a sequenced therapy model that has been empirically validated for the treatment of complex trauma.” She proposes a model which uses adaptive information processing “delivered through a sequenced staged methodology.” The material is presented through 2 hypothetical case examples. Very briefly discusses meaning making in the treatment phases of *safety and stabilization*, *trauma exploration*, *time competence*, and *reconnecting*. Concludes: “By enhancing the treatment process through meaning making, healthy adaptation to the trauma of [CPSA] can be promoted and developmental repairs encouraged.” 60 references.

Marshall, Joretta L. (1999). Communal dimensions of forgiveness: Learning from the life and death of Matthew Shepard. *Journal of Pastoral Theology*, 9(1):49-61.

Marshall is with Illiff School of Theology, Denver, Colorado. A personal response from the discipline of pastoral theology to the death in 1998 in Wyoming of Matthew Shepard, a 21-year-old college student who “succumbed to the beating he received at the hands of two other young men. The apparent reason for the brutal attack was that [his] gay sexual orientation offended the young men.” States: “This article begins with the assumption that Shepard’s death is a public trauma that invites communities of faith into an examination of forgiveness and its centrality in the Judeo-Christian tradition.” She defines forgiveness “as a process that liberates individuals, families and communities from the bondage of hurt, pain and anger,” as opposed to a single act. She “argue[s] that the identification of communal levels of accountability is a necessary prelude to any ensuing actions of repentance or changes of behavior arising in response to public violence.” Describes forgiveness as involving “a relational disruption [that] causes intentional or unintentional pain, injury, trauma or injustice... ..forgiveness must always be understood within the context of relationality.” States: “The goal of forgiveness is not reconciliation, nor is it the restoration of a relationship to the level it was prior to the infliction of injury. The goal of the process is to engage individuals and communities in the ongoing liberative activity of God by freeing self and others from immobilizing pain and hurt [while holding accountable those who committed the injustice or inflicted injury]... The process of forgiveness is subversive is because it overturns the dynamics of power... In order for forgiveness to be adequate in meeting the depth of the hurt and anger, there must be an honest accounting of the ways in which the community has participated, and even continues to perpetuate, some of the wounding... A communal process of forgiveness takes seriously our participation in the community of faith as we search our communal souls and acknowledge our participation in injustice by the very acts of our silence or the lack of our prophetic voice.” 3 endnotes; 9 select bibliographic references. [While the article does not address sexual boundary violations in faith communities, it is very relevant to the bibliography because it addresses the topic of forgiveness from the perspective of its communal dimensions and the context of justice.]

Marshall, William L. (2007). A proposal for the prevention and treatment of child molestation by Catholic clergy. *Seminary Journal*, 13(3, Winter):20-36. [Later published as: Marshal, William L. (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.]

Marshall is professor emeritus of psychology and psychiatry, Queen's University, Canada, and director, Rockwood Psychological Services, Kingston, Ontario, Canada, "which provides sexual offender treatment in two Canadian federal penitentiaries." Presents 4 proposals "aimed at preventing the likelihood of [sexual] offending [of minors] by [Roman Catholic] priests and religious and to deal with offenders once they are identified." Based on his participation at a meeting organized by the Pontifical Academy for Life (Academia Pro Vita) held at the Vatican, April 2-5, 2003, regarding "current research findings on the sexual abuse of children." Presents 3 prevention strategies: "selection for seminaries, training components in seminaries, and monitoring after graduation from seminaries." Regarding seminary selection: identifies 25 "features [that] have been found to characterize men who are known to have committed sexual offences against children." Provides "a list of potentially useful psychological tests" for Axis I and Axis II disorders, narcissism, deviant attitudes, relationship issues, projective tests, and some miscellaneous items. States that the list "is not meant to be exhaustive; indeed, it is simply meant to initiate the process in screening." Regarding training in seminaries, calls for training "that focuses on overcoming, or avoiding potential risks." Discusses education regarding: intimacy in the context of celibacy; sexual education, unacceptable behavior, and damaging consequences of child sexual abuse; serving God while taking care of one's personal needs; access to an independent and confidential counselor. Regarding monitoring and support after graduation, calls for ongoing supervision by the direct line supervisor, and intermittent supervision by an independent person. His 4th proposal is a response to identified offenders: discusses responses in light of the United States Conference of Catholic Bishops' 2002 policy of "'one strike and you are out.'"; calls for legal punishment of offenders, follow-up treatment upon release from incarceration, and community support; critiques the Bishops' policy. Briefly identifies 3 components of treating clergy abusers: cognitive-behavioral therapy, spiritual counseling, and personality disorder therapy. Concludes with a call for "a comprehensive response to the problem of child molestation within the church..." 2 endnotes; 100+ references.

Mart, Eric G. (2004). Victims of abuse by priests: Some preliminary observations. *Pastoral Psychology*, 52(6, July):465-472.

Mart is a forensic psychologist, Highland Psychological Services, Manchester, New Hampshire. Describes the preliminary results of his clinical evaluations of 25 self-identified victims of sexual abuse by Roman Catholic priests "who were involved in a group lawsuit against their local Archdiocese. All were adults, with ages ranging from 23 to 53. All but one were male." The article's purpose is "to present preliminary hypotheses for further study regarding the pattern of trauma related symptoms seen in this group of adult survivors of Catholic priest abuse..." Rather than utilize a post-traumatic stress disorder model to conceptualize the effects of child sexual abuse on victims, he uses David Finkelhor's 4 traumagenic dynamics model: traumatic sexualization, betrayal, stigmatization, and powerlessness. His 1st tentative conclusion is: "...these evaluations suggest that a tendency toward avoidant personality traits in abuse victims might be seen not only as a contributing factor in the selection of victims... Their shy and avoidant tendencies also made these subjects less likely to question what was being done to them, to tell others, or to assert themselves with their abusers. ...the avoidant characteristics of these victims made them vulnerable while at the same time increasing the negative impact of the abuse in the area of social and interpersonal relations. Considered in the light of the traumagenic model, this issue is best thought of in terms of both betrayal and powerlessness dynamics." A 2nd tentative conclusion relates to "underlying sexual conflict and ambivalence about the emergence of sexual feelings in adolescence. ...these victims started out with incipient sexual conflicts that caused them to be targeted for abuse, and their subsequent victimization confirmed and exacerbated their sexual conflicts... This cluster of problems is probably best conceptualized in terms of the traumatic sexualization dynamic of Finkelhor's schema." The final tentative conclusion "relates to the spiritual dimension of the experience of abuse at the hands of a priest." Of the 25, "only one continued to identify himself as Catholic and attend Catholic services. Most reported that they would not voluntarily attend a service at a Catholic Church unless they felt it

could not be avoided. The majority no longer had any involvement in any organized religion, although several became involved in Protestant denominations... The negative impact of child sexual abuse by Catholic priests in relation to religiosity and affiliation with the Catholic Church is probably best conceptualized as being related to the traumagenic dynamic of betrayal.” Acknowledges methodological limitations, including small sample size, potential confounders, and the difficulty of distinguishing cause from effect. Very briefly suggests implications for treatment of victims. [Mart’s comments about the literature on the topic underreport what is available.] 9 references.

Martin, Craig. (2002). Sexual abuse victims address the bishops: Craig Martin. *Origins: CNS (Catholic News Service) Documentary Service*, 32(7, June 27):117-119. [Reprinted as: “A Victim Speaks Out.” Chapter 15 in Gerdes, Louise I. (Ed.). (2003). Child Sexual Abuse in the Catholic Church. San Diego, CA: Greenhaven Press, Inc., pp. 84-89.]

Martin of St. Cloud, Minnesota, was one of 4 victims of childhood sexual abuse in the Roman Catholic Church who addressed the U.S. Conference of Catholic Bishops on Jun. 13 meeting in Dallas, Texas. The next day, the Conference approved its Charter for the Protection of Children and Young People. [See this bibliography, this section: United States Conference of Catholic Bishops (2002).] Text of his testimony. Describes his abuse by a priest, and offers commentary and explanation from various published sources to describe the typicality of his abuser’s behaviors and his reactions over time. Discusses the steps in his healing process. Addresses the Roman Catholic Church’s responses to offenders and victims, and presents his recommendations for what the Church should do. [See also this bibliography, this section: Bland, Michael (2002); Clohessy, David (2002); and Rohrbacher, Paula Gonzales (2002).]

Martin, Eamon. (2015). A culture of safeguarding children. *Origins: CNS (Catholic News Service) Documentary Service*, 44(41, March 19):671-674.

Martin is the Roman Catholic archbishop, Archdiocese of Armagh, Armagh, Northern Ireland. Text is the opening address presented February 28, 2015, to the 1st national conference on child safeguarding, The National Board for Safeguarding Children in the Catholic Church of Ireland. Briefly discusses 2 underlying themes: “the legacy of past failure and the importance of safeguarding as a shared responsibility within the church.” In relation to the former, states: “The 28 years since my ordination as a priest have been overshadowed by a cloud of scandal over abuse and its poor handling.” In relation to the later, he calls for safeguarding “not be seen as an added extra or even as an uncomfortable burden or hindrance to our pastoral ministry; rather, it is a necessary and intrinsic part of our mission to bring God’s love to everyone we meet. By placing the needs of children and our most vulnerable parishioners in paramount pastoral position, we enhance, rather than diminish, our pastoral practice.” Very briefly cites “three important issues in particular: a safeguarding culture; a one-church approach; and outreach to survivors.” Regarding the culture, states: “All around the country, from national to local level, constructive professional relationships between church, police and statutory agencies have helped to underpin this positive culture of safeguarding, to keep practice up to date and to alert us to any new ways in which children and young people might be placed at risk.” Regarding the approach, states: “Unlike many other countries, the Catholic Church in Ireland has undertaken the task of standardizing safeguarding procedures across 26 diocese and more than 160 religious congregations and missionary societies, aiming with common standards and practices and supported by a shared auditing and review process via the national board... ..we all need to embed a cycle of ongoing monitoring, evaluation and review...” Regarding outreach, points to the Toward Healing initiative underway and the Toward Peace initiative, “the new spiritual support service for survivors who wish to avail of it.” Concludes with a call “to open up across Ireland a reflective and inclusive conversation among clergy, religious and laity about integrity in ministry... I would like to see emerge out of this structured conversation a set of professional standards and guidelines for priests, religious and other church personnel which are respectful of the human dignity of all and which describe the best possible pastoral and professional practice to which we can all aspire.”

Martin, Eshu. (2012). Everybody knows – Kyozan Joshu Sasaki Roshi and Rinzai-ji. (November 16).



Accessed 05/05/13 at the World Wide Web site of Sweeping Zen: <http://sweepingzen.com/everybody-knows-by-eshu-martin/>

A blog that briefly reports that “Joshu Sasaki Roshi, the founder and Abbot of Rinzaï-ji [a Zen center in Los Angeles, California] is now 105 years old, and he has engaged in many forms of inappropriate sexual relationship [*sic*] with those who have come to him as students since his arrival here [from Japan] more than 50 years ago. His career of misconduct has run the gamut from frequent and repeated non-consensual groping of female students during interview, to sexually coercive after hours ‘tea’ meetings, to affairs and sexual interference in the marriages and relationships of his students.” States: “For decades, Joshu Roshi’s behaviour has been ignored, hushed up, downplayed, justified, and defended by the monks and students that remain loyal to him.” Describes himself as “a student and monk in Rinzaï-ji from 1995-2008,” a period when he thinks the misconduct was known by the Board of Directors and “most senior members of the Western Zen community at large,” but, to Martin’s knowledge, did not speak out. States that he is coming forward after many years of keeping silent because ignoring the harm caused by Joshu Sasaki and the leaders of Rinzaï-ji “is both a disservice to those who have been abused, and a lost opportunity for all of us to learn from our mistakes... It is my sincere hope that the Oshos and Directors of Rinzaï-ji will talk about this issue publicly and accept responsibility for the personal and organizational shortcomings that have allowed this abuse to go on for so long. My hope is that the healing that has been denied to so many victims can finally begin.”

Martin, Stephanie. (1995). Who will protect the children? *Children’s Ministry*, 5(2, May/June):17-19.

Martin is a freelance writer and editor in Colorado. Magazine-style article. States: “Despite our perceptions, church-going families – and churches themselves – aren’t immune to [physical or sexual] abuse [or the neglect of children].” Briefly lists 5 preventive steps a church can take regarding abuse of children by parents. Briefly lists 4 intervention steps a church can take “to stop abuse and protect the child,” including: inform church authorities of symptoms of abuse; know state laws on, and procedures for, reporting abuse; respond appropriately to a child who discloses; create a safe place for children, including training staff about abuse indicators and reporting procedures; conduct background and reference checks on staff and volunteers; set a waiting period for new church members who desire to work with children; adopt a 2-adult policy for education and for outings; take allegations seriously. Lacks references [A sidebar lists the main physical and behavioral indicators of physical abuse or neglect, emotional abuse, and sexual abuse.]

Martinson, John P. (2013). Healthier leaders serving healthier communities. *Caring Connections: An Inter-Lutheran Journal for Practitioners and Teachers of Pastoral Care and Counseling*, 10(2, Spring):17-20.

Magazine-style article in a theme issue, “Violating Boundaries: Improprieties in Ministry.” Martinson, a minister in the Evangelical Lutheran Church in America, is program director, Ministerial Health and Leadership Resources, and director, Clergy Coaches, of Fairview Health Services, Minneapolis, Minnesota. Context is the problem of “the abusive behavior of rostered leaders” that harms congregants. “This article will look briefly at sources of stress and vulnerability [for rostered leaders], followed by a longer discussion of examples of emerging resources” in The Lutheran Church – Missouri Synod and the Evangelical Lutheran Church in America. Briefly identifies 3 factors that “contribute to vulnerability in ministry.” 1.) “...the extent of emotional vulnerability that some rostered leaders bring to their ministry.” 2.) “...the complex leadership challenges of rostered ministry.” 3.) “...the historical lack of focus on leadership education and training in preparation for ministry.” Also cites “the historical lack of support for rostered leaders throughout the course of their ministries.” The resource examples are of efforts “to create more consistent cultures of life-long learning and support for the rostered leaders of our church.”

Matthews, Ben. (2017). Optimising implementation of reforms to better prevent and respond to child sexual abuse in institutions: Insights from public health, regulatory theory, and Australia’s Royal Commission. [From a theme issue.] *Child Abuse & Neglect: The International Journal*, 74, (December):86-98.

Matthews is with the Australian Centre for Health Law Research, and the Faculty of Law, Queensland University of Technology, Brisbane, Queensland, Australia. The primary basis for the article is the work products of Australian Royal Commission into Institutional Responses to Child Sexual Abuse. Established in 2013 by the Commonwealth of Australia, its terms of reference called for it “to inquire into institutional responses to allegations and incidents of child sexual abuse and related matters.” Among those examined were schools, religious denominations and agencies, sporting and recreational organizations, youth organizations, and state institutions. Nationwide public hearings were conducted, and submissions by the public were invited and received. Private hearings with survivors were also conducted. Various issue papers and reports, including referrals to authorities and police agencies, were issued between June, 2013, and December, 2017. The Final Report is 17 volumes. Matthews explores the question of how to implement and regulate the Commission’s recommendations to prevent, identify, and respond to child sexual abuse (CSA). Part 1 is introductory. Part 2 describes the Commission and its work. States that as of May, 2017, the chair, reporting the most recent data, “stated that... almost one third (32%) of CSA reported to the Royal Commission concerned abuse in a government institution, and 59% concerned abuse in religious institutions. Over one third (37%) concerned CSA in a [Roman] Catholic Church institution, with 9% in Anglican institutions, 4% in the Salvation Army, 3% other Protestant institutions, and lower amounts in other institutions. Seven in 10 (70%) who reported CSA in a religious institution were male and 30% were female. The average age of first experiencing CSA in a religious institution was 10.3 years. Of those who reported abuse in a religious institution, over half (51%) stated the abuser was a person in religious ministry, and almost one quarter (22%) reported the abuser was a teacher.” Among the Commission’s case study reports, Matthews cites as examples from a Yeshiva, and a private religious school. Summarizes findings regarding Catholic institutions, calling them “particularly notable.” Identifies 5 “conceptually distinct features” of the Church which contribute CSA within it: culture, dominance of internal organizational rules, protection of the Church’s existence and reputation at all costs, governance that is authoritarian and both centralized and fragmented, and sexual distortion and dysfunction. Parts 3 and 4 analyzes public health theory and regulatory theory as part of an approach to implement measures to prevent, identify, and respond to CSA. Identifies the Catholic Church as an embodiment of an organization lack the qualities for effective self-regulation of prevention. Part 5 describes challenges to reform and compliance, which include both individual and institutional factors, which can include lack of resources, lack of intrinsic commitment, and cultural characteristics. Part 6 identifies an emerging consensus on 7 key preventive dimensions: policy; safe screening and hiring practices; code of conduct; implementation and monitoring; safe environments; reporting and responding to suspected cases, disclosures and allegations; educating and training. States: “...the central questions then relate to implementation, quality, consistency, practicability, and oversight and accountability.” Part 7 presents a model of implementation and direct regulation in Australia, which requires legislative action and state financial support. Part 8, the conclusion, is a summary. 87 references. [For a context to the article, see this bibliography, this section: Wright, Katie, Swain, Shurlee, & McPhillips, Kathleen. (2017). The Australian Royal Commission into Institutional Responses to Child Sexual Abuse. [from a theme issue] *Child Abuse & Neglect: The International Journal*, 74(December):1-9. “The article outlines the background and key features of the [Australian] Royal Commission [into Institutional Responses to Child Sexual Abuse],” and it also serves as an introduction to the succeeding articles in the theme issue.]

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\_\_\_\_\_. (2019). A taxonomy of duties to report child sexual abuse: Legal developments offer new ways to facilitate disclosure. *Child Abuse & Neglect: The International Journal*, 88(February):337-347.

Matthews is with the School of Law, Queensland University of Technology, Brisbane, Queensland, Australia. Part 1 is an introduction which discusses the prevalence of child sexual abuse (CSA), noting that a “significant proportion” of [CSA] “occurs in religious, school and other institutional settings,” and factors related to non-disclosure and delayed disclosure of CSA, noting that “[n]on-disclosure is more likely where the offender is known to the child, and especially if they a known and trusted authority figure,” including a priest. Part 2 is a 2-paragraph description of his research methodology into legislation and common law in multiple nations “to

identify and analyze the nature of [mandatory] reporting duties [regarding CSA] in criminal law, civil law, and policy...” His analysis was conducted to create “an up-to-date synthesis of a seven-dimensional taxonomy of reporting obligations. Consideration of these duties using perspectives of public health law, children’s right and ethics informs an assessment of their legitimacy, while also taking into account ecological conditions required for implementation.” Part 3 is a 1-paragraph introduction to his results. Part 4 describes 7 forms of legal duties to disclose CSA, their basis in law, who the duty-bearer is, and nations which are examples. Part 5, a discussion, includes a helpful table which displays the taxonomy. The discussion organizes the duties in relation to criminal jurisprudence, public health law, children’s rights, or ecological requirements. Part 6 is a conclusion. 64 references.

Matthews, Ben, & Kenny, Maureen C. (2008). Mandatory reporting legislation in the United States, Canada, and Australia: A cross-jurisdictional review of key features, differences, and issues. *Child Maltreatment: Journal of the American Professional Society on the Abuse of Children*, 13(1, February):50-63.

Matthews is a senior lecturer, School of Law, Queensland University of Technology, Brisbane, Australia. Kenny is an associate professor and director, Counselor Education Program, Florida International University, Miami, Florida. The context is government efforts seeking to detect “maltreatment at an early stage to protect children and facilitate the provision of services to these families,” which includes as a central tactic mandatory reporting laws. Reviews the reporting laws in the U.S.A., Canada, and Australia, and compares key elements. States that mandatory reporting laws were enacted in the U.S.A. between 1963 and 1967, and have been expanded and evolved since then. States that South Australia’s legislation was enacted in 1972, and the other states and territories have incrementally followed. Provincial legislation was enacted in Canada in the 1960s. Identifies the common elements in all 3 countries as: which persons are required to report; what state of knowledge, belief, or suspicion a reporter must have before the duty to report is activated; the degree of abuse or neglect that requires a report; are there penalties for failure to report; is there a guarantee of confidentiality or immunity for the reporter; what are the practical requirements of the act of reporting. Regarding which persons are mandated reporters: finds 3 approaches – professions which are likely to come into contact with children, all citizens, and no requirement. Regarding what broad types of abuse and neglect are required to be reported: most jurisdictions identify physical abuse, sexual abuse, and psychological abuse, while differences in law are based on the extent of harm required to activate the reporting duty. Regarding the source of the abuse, states that differences in law involve whether the abuse is inflicted by select perpetrators, e.g., parents and adult caregivers, or by anyone, including other children and nonfamilial adults. Notes that Michigan explicitly includes a member of the clergy. Regarding applying the duty to any person: identifies 4 approaches used by jurisdictions, some of which are ambiguous. Discusses newer categories of abuse and neglect, e.g., prenatal substance abuse, exposure to various types of illegal drug activity, and exposure of a child to domestic violence. Regarding what activates the duty to report: a contentious issue is what is deemed to be sufficient harm to require a report. Identifies as a conceptual issue the variations between jurisdictions over a duty to report suspected present or past abuse and a duty to report suspected likely future abuse or neglect which has not happened. 25 endnotes. [While the context of sexual boundary violations in faith communities is not addressed, the article is included in this bibliography because of its relevance as to whether to include clergy as mandated reporters of sexual abuse. It also raises basic questions which can be relevant when a congregation is developing an internal sexual misconduct policy and procedures.]

Matthews, Larry. (1994). Trust, abuse & balancing power. *Faith Today* [published by The Evangelical Fellowship of Canada], 12(2, March/April):18-21.

One of several stories in the issue on the topic of professional ethics and churches. By the editor, *Canadian Baptist*. Magazine-style article. Reports on the topic of abuse of power in clergy professional relationships, including sexualization of the relationship. Topics include: ethics, trust, imbalance of power in the clergy/congregant relationship, dual relationships, nature of the harm related to betrayal of trust, need for clear boundaries and guidelines for clergy, and

prevention. Includes comments from: Rev. Phil Joudrey, chaplain, Royal Victoria Hospital, Montreal; Dr. Brian Cunningham, professor of counseling, Ontario Theological Seminary; Keith Walker, professor of educational administration, University of Saskatchewan; Diane Marshall, clinical director, Institute for Family Living, Toronto; Dr. Mary VanderVennen, psychotherapist and supervisor, Christian Counseling Services, Toronto.

Maxwell, Joe. (2007). Devastated by an affair: How churches heal after the pastor commits adultery. *Christianity Today*, 51(1, January 10):51-53.

By a journalist-in-residence, Belhaven College, Jackson, Mississippi. Magazine-style article. Uses the case of "sexual immorality" of Ted Haggard, pastor of the 14,000 member New Life Church, Colorado Springs, Colorado, and president of the National Association of Evangelicals, to explore briefly the consequences for a congregation upon discovery, and practical steps for long-term healing. Does not differentiate between clergy who utilize the role and position of minister to sexualize a pastoral relationship with a congregant or counselee and other types of sexual behaviors committed in non-pastoral role contexts. Includes brief comments from Niles Friberg, Nancy Hopkins, and Mark Laaser. Lacks references.

Mazat, Alberta. (1995). Abuse: Confidentiality, reporting, and the pastor's role. *Ministry* [International Journal of the Seventh-day Adventist Ministerial Association], 68(10, November):5-7.

Mazat is a retired professor of marriage and family therapy, Loma Linda University, Loma Linda, California. Brief, magazine-style article. Focus is domestic abuse and violence in families in churches. Describes the instrumental value of pastoral confidentiality and identifies criteria for exceptions: "When confidentiality becomes the means of keeping in bondage even for one more day a person undergoing harmful and illegal exploitation, it is no longer serving its purpose. It must be replaced by a carefully thought-out program that can deal effectively with the behaviors of those who are involved." Notes mandated reporting laws of U.S.A. states, legal exemptions for clergy, and a moral necessity of clergy to report abuse of children even when legally exempt. Addresses the question: "What can a minister do to help those who are hurting and suffering because of abuse?" Makes recommendations: "Believe the victim's account... Take the complaint seriously... Don't start giving glib advice... Don't promise the abuser absolute confidentiality." Concludes by describing the role of the church regarding intervention and prevention. 3 endnotes.

McAlinden, Anne-Marie. (2006). 'Setting 'em up': Personal, familial and institutional grooming in the sexual abuse of children. *Social & Legal Studies: An International Journal*, 15(3, September):339-362.

McAlinden is affiliated with Queen's University, Belfast, Ireland. Context is primarily, but not exclusively, the United Kingdom. Critically discusses issues related to *grooming*, a term that "usually refers to the situation whereby a potential [sexual] offender will set up opportunities to abuse by gaining the trust of the child in order to prepare them for abuse either directly or, as is the case more recently, through Internet chat rooms." She also applies the term to a process of gaining the trust of a child's family or of an institution, e.g., a church, which provides access to opportunities for offenses to occur. Notes that the term has not been "featured all that heavily in academic and policy-making debates." Outlines "developments and difficulties to date within the area of grooming," including "the lack of settled meaning of the term and the consequent problems associated with a criminal law response." Draws upon the work of Nachman Ben-Yehuda on betrayal and trust to identify themes related to the dynamics of grooming: 1.) "trust is influenced by social structures and social institutions, i.e., micro-level within interpersonal relationships, and macro-level between an offender and society and institutions; 2.) trust is a relationship in which interactions are perceived by participants as "genuine, authentic and trust," trust "invokes the concepts of reliability, faithfulness and responsibility," and trust "assumes such relationships as loyalty, friendship and belief;" 3.) breach of trust "typically involves deception devices such as secrecy, manipulation, lying, cheating or concealment and the specific and deliberate motivation to do so;" 4.) because trust is socially constructed, as well as morally constructed, violations are "an infringement of a moral code which may be deeply engrained within society," and at the institutional level constitute misuse of position and violation of interpersonal relationships. Citing

literature, briefly describes the dynamics of *personal grooming*, i.e., the process of grooming a child victim, including complex factors that inhibit the child's disclosure of abuse, and *familial grooming*, i.e., the process of grooming a child's parent or adult caretaker. Offers a longer description of *institutional grooming* which involves an offender being employed or a volunteer in a position with close proximity to children, e.g., churches or faith communities, and references incidents in the U.S.A. and United Kingdom which includes citation of official inquiries and reports. Notes that when an offender is in a position of primary management, the status or authority "makes the behaviour of the professional offender closely akin to that of the intra-familial offender." Calls for educating the public about myths of sexual offending in order to "shift cultural attitudes, dispel the commonly held mistaken beliefs, and inform the public about and increase understanding of the real nature of sexual offenders and sexual offending." Endorses a model of legal responses that are "based on knowledge of 'risky' *behaviour or methods*" in contrast to a model focused on "knowledge of the whereabouts of known 'risky' *individuals*." 16 endnotes; 110+ references.

\_\_\_\_\_. (2014). Deconstructing victim and offender identities in discourses on child sexual abuse: Hierarchies, blame and the good/evil dialectic. *The British Journal of Criminology*, 54(2, March):180-198.

McAlinden is a reader in law, Queen's University, Belfast, Northern Ireland. While not a formal literature review, her essays draw upon 115+ references. "This article... examin[es] the construction and reproduction of victimhood, *as well as* [italics in original] offending behaviour, within the context of risk-centric discourses concerning sex offending against children... The core task of this article is to confront some of these complexities and tensions surrounding construction of the victim/offender dyad within the specific problem field of sexual offending against children." Draws on literature from "victimology, transitional justice, feminist criminology as well as sex offending specifically..." States: "Hierarchical understandings of what constitutes legitimate victims or offender status and the related juxtaposition of 'good' and 'evil' which attaches to the innocence or blameworthiness of individual victims *and* offenders appear to permeate *both* popular and official discourses on sexual crime." [italics in original] Section 1 reviews older literature regarding a hierarchy of victimhood, including "that 'true' victim status" requires innocence, which relates to constructions of factors of the vulnerability of children. Notes cases which "highlight the institutional and cultural entrenchment of stereotypes surrounding the 'ideal victim' of 'real child abuse' – young, pure, passive and blameless – and their place at the top of the victim hierarchy." Section 2 examines the other side of the dyad, the "'hierarchy of offending.'" Considers public perceptions of offenders and public policy initiatives, e.g., regulatory measures "to restrict the movement and whereabouts of sex offenders in the community..." The conclusion section "argu[es] for the need to move beyond black and white perceptions of victims and offenders of child sexual abuse and to reframe the politics of risk accordingly." Calls for engaging 3 principal constituencies, "the victim, the offender and the community," which would shift risk management approaches from their current offender-orientation by incorporating victim-oriented and community-oriented approaches, as well. Calls for "proactive responses to risks in which the victim's voice and lived experience are made central to defining and responding to child sexual exploitation and abuse." Closes by calling for a "true precautionary approach" which would "encourage[e] a culture of openness and accountability concerning child sexual abuse." 115+ references. [While the context of sexual boundary violations in faith communities is not addressed, the article is included in this bibliography because of its relevance to the issues of stigmatization and blame in relation to personhood and identity as the issues emerge in the dynamics of child sexual abuse.]

McBride, Trish. (2010). Spiritual direction with women after sexual abuse by clergy: Observations on the spiritual journeys of some New Zealand women survivors. *Presence: An International Journal of Spiritual Direction*, 16(1, March):33-38.

McBride, from Aotearoa/New Zealand, "is a spiritual director and chaplain to a workshop for people with mental health issues." States at the outset: "In producing this article, I've worn several hats: that of spiritual director, counsellor, former member of Susanna Group of New

Zealand (NZ) women survivors of sexual abuse by clergy, and former member (for four years) of the Wellington Catholic Committee, which handles complaints about sexual abuse by priests and religious. My analysis is based on the experiences of sixteen contributors to the book *Garlands from Ashes* by Sonja Grace and six members of a survivor support network (all used with permission).” Written to assist people who, because of their role as a spiritual director, “are in a key position to foster” the healing of those who were “harmed through [Christian churches’] abusive clergy.” Focuses “on the effects of sexual abuse on women’s spiritual understanding and practices,” and examines “the changing nature of the individual’s relationship with the Divine and the individual’s relationship with the organisations and Christian churches in the context of which the abuse took place.” Among topics briefly discussed are: prevalence of clergy sexual abuse; the contexts of clergy/congregant role relationships and a male-dominant church culture as factors leading to abusive relationships; outcomes for women who were victimized, including adverse effects on spirituality, religious participation, and social support network; lack of pastoral care or support for wives and family of perpetrators; a variety of specific factors that promote healing which a spiritual director may utilize; problematic responses to the person who was victimized by the religious community [see her sidebar that follows the article]. 2 endnotes; 26 references.

McBurney, Louis. (1985). Avoiding the scarlet letter. *Leadership: A Practical Journal for Church Leaders*, 6(3, Summer):44-51. [Reprinted as: “Avoiding the Scarlet Letter.” Appendix 1 in (1986). *Counseling Christian Workers*. Waco, TX: Word Books.]

By a physician who founded Marble Retreat, Marble, Colorado, and a counselor of ministers. Conversational in tone; magazine-style article. Discusses how clergy can “avoid falling into an adulterous affair...” Identifies ways that males “in ministry are especially vulnerable to sexual temptation...”: 1.) “because they work in what is often a female subculture, the church”; 2.) cultural restraints to sexual involvement are being removed; 3.) like spirituality, sexuality promotes “an intense response, a loss of ego boundaries, a sense of oneness with those who share the experience”; 3.) the clergy personality and professional role as “sensitive, caring, giving persons” put them in jeopardy; 4.) “the angry seductress” who learned that “sensuality is [her] most effective weapon” and for whom a minister is “a particularly enticing target”; 5.) a minister’s particular personal vulnerability. Discusses practical ways to protect oneself given: maintain one’s marriage; reassess attitudes about falling in love; avoid the appearance of evil and opportunity; guard against the blatant seductress; recognize external and internal danger signs. Without calling it countertransference, he discusses the phenomenon. Lacks references.

\_\_\_\_\_. (1998). Seduced: An affair can begin before you’re aware of it, unless you know the signs. *Leadership: A Practical Journal for Church Leaders*, 19(Fall):101-106.

McBurney is a psychiatrist who counsels ministers, Marble Retreat, Marble, Colorado. Magazine-style article. Based on several clergy whom he has counseled, he describes a composite scenario in which a church pastor sexualizes a relationship with a female congregant. McBurney presents her as seductive and displaying characteristics of histrionic personality disorder based on 1994 *Diagnostic and Statistical Manual of Mental Disorders* (4th edition) criteria. His position is that: “Ministers have to take responsibility for their own behavior. But seductive women do exist, and every wise minister should be aware of the danger signs.” Very briefly describes 2 reasons why clergy “are vulnerable to sexual enticement...”: a pastor as an authority figure “often becomes the target of behavior that is really directed toward others”; many clergy are lonely and isolated with “heavy demands and little personal support.” Lacks references.

McCabe, Lewis. (2015). Perhaps some writing: And a record of my age. *Australian Feminist Law Journal*, 41(2, December):207-211.

McCabe, who lives in Melbourne, Victoria, Australia, “is a survivor of institutional child sexual abuse, and in 2012 made a submission to the Victorian Parliamentary ‘Inquiry into the Handling of Child Abuse by Religious and Other Non-Governmental Institutions’... His poetry writing began in the times of his abuse in 1978 when was 16, and has continued to this day...” A brief first person account of his life since “[t]he state removed me from my family and took on my ‘care and protection’.” He was placed in “Christian Boys’ Home,” operated by the Roman Catholic

Church, where “he was subjected to emotional and physical abuse,” and groomed “by an older male, a man of authority in the institution,” which resulted in McCabe being sexually abused. Describes the impact of his experiences through 6 very short, original poems. States: “I decided to speak out about my abuse in the hope that people in authority with access to vulnerable children can be stopped from damaging other young people. In my Catholic convent school I was taught to respect church authority and believed that church officials were doing ‘God’s work’. The beatings, rapes and emotional lacerations meted out to boys in the Christian institution have turned my trust to shite. I am a claimant, working with a legal team that is bringing a class action suit against the Boys’ Home. The law moves slowly and requires evidence at every stage. Being part of the action requires lots of patience. It calls for stamina and discipline and the drive to do what I can to stop the abusers damaging other young lives. I realise that the law cannot bring justice, but it offers victims the chance to speak their truth.” 8 footnotes.

McCall, David. (2002). Sex and the clergy. *Sexual Addiction & Compulsivity: The Journal of Treatment and Prevention*, 9(2/3):89-95.

McCall is not identified. Topical review of a very small portion of the literature on clergy sexual abuse. Very briefly identifies a variety of topics, including: prevalence, conceptions of the abuse in terms of role and power, and also an addictions model, impact on primary and secondary victims, professional ethics, denominational policies and procedures, prevention, and ethnic and racial concerns of victim subpopulations. Suggests topics not in the literature. References.

McCarthy, Tom. (2014). The called, the chosen, and the tempted: Psychologists, the Church, and the scandal. *American Catholic Studies*, 125(4, Winter):1-49.

McCarthy is associate professor, history department, U.S. Naval Academy, Annapolis, Maryland. “This article reviews the first two decades of assessment by psychologists as well as the few published reports from psychologists and psychiatrists who treated [Roman Catholic] priests during this period [1950-1980] and relates this evidence to the John Jay [College of Criminal Justice] findings [of 2004 and 2011 in studies published by the United States Conference of Catholic Bishops]. The integration of these historical perspectives allows us to pose three questions: Was it possible to identify clergy child sexual abuse as a systemic problem earlier than 2002? What were the causes of this problem? And how did these causes change to account for an increase in incidents between 1950 and 1980?” His intent as an historian is to explain “why [“the clergy sexual abuse scandal for the Catholic Church in the United States”] it happened as it did.” States that the John Jay studies offer a *de facto* historical explanation of the problem,” which can be improved “with additional evidence from both psychological and historical perspectives.” Notes in particular that the John Jay “researchers did not examine in detail the selection processes used to admit men to seminaries to study for the priesthood...” Traces the history of the Church using psychological assessments, both with candidates for the priesthood and religious orders and also in the context of treatment, and reports findings from the assessments. Noting the historical clinical context, states: “Homosexuality, sexual deviancy, and some forms of psychosexual immaturity, even alcoholism,” were likely “considered specific manifestations of sociopathy, not as separate descriptive or diagnostic categories. If a priest was described as a sociopath in the 1960s, it may have been because he engaged in any number of unacceptable behaviors, including sexual activity with minors.” Describes the research study of Fr. Eugene Kennedy, a priest who was a psychologist, and Victor J. Heckler, a psychologist, The Loyola Psychological Study of the Ministry and Life of the American Priest (1971), which found that “[a] large proportion of the priests on this cross-sectional sample has not developed to full maturity,” including “psychosexual immaturity and difficulties in interpersonal relations.” He identifies 3 points before 2002 “where the evidence suggests a possibility for identifying the problem [“of clergy child sexual abuse”] and perhaps intervening to reduce it, albeit quietly within the church,” and identifies 3 groups – bishops, treatment therapists, assessment psychologists – which “stood poised to coordinate together to recognize the problem and to intervene and reduce it.” Concludes that silence, “if not active efforts at secrecy,” by bishops and treatment therapists who had knowledge of priest offenders rendered the psychologists who assessed candidates “largely ignorant of the clergy sexual abuse problem.” Cites factors both within and outside the Church

which contributed to the situation. Regarding causes, he cites 2 “of the most puzzling aspects of the problem: why so many of the priest-offenders were ‘generalists’ [in their choice of victims] with both pre-pubescent and post-pubescent victims and why the ratio of same-sex incidents to mixed-sex incidents is higher than the ratio of homosexual to heterosexual priests.” Regarding why incidents of same-sex sexual activity with minors by priests increased from 1950-1980, he states that the question cannot be answered definitively from the evidence... Efforts [by John Jay researchers] to explain the problem through situational factors or changing socio-cultural expectations around sexual behavior were not persuasive.” Among his conclusions: “What has gone unremarked in the scandal is that the church’s embrace of psychology and psychiatry in the 1950s and 1960s presented opportunities to identify and tackle clergy child sexual abuse decades before the acknowledgment in 2002 that it pervade the U.S. church.” In a summary statement, he writes: “The evidence presented here suggests that factors intrinsic to priest offenders such as psychosexual immaturity, sexual proclivities such as pedophilia and ephebophilia, and sociopathy – even perhaps fear of women – played roles in the sexual abuse of minors.” 184 footnotes.

McChesney, Kathleen. (2009). Is the *Charter* still relevant? Reassessing the *Charter for the Protection of Children and Young People*. *America* [a Jesuit publication], 200(18, June 8-15):14-15.

McChesney served as the first executive director of the Office for Child and Youth Protection of the U.S. Conference of Catholic Bishops (USCCB). In advance of the USCCB review of its *Charter for the Protection of Children and Young People* “to determine whether the document, which has been the guide for preventing abuse of minors by [Roman] Catholic clergy since 2002, should remain in effect,” briefly poses 3 questions that bishops should ask that “will likely help to clarify the reasons for retaining the charter and to motivate [the bishops] to make improvements...”. Question 1: “Has the charter been effective in meeting its goals of reconciliation, healing, accountability and prevention of future acts of abuse?” While affirming various child protection efforts, states that “no research has been conducted to evaluate the program’s effectiveness.” Question 2: “Does the number of current and past reports of abuse indicate that the problem of sexual abuse of children no longer exists in the Catholic Church?” Question 3: “What is the likelihood that without the charter, bishops and priests will revert to their old methods of dealing with allegations of abuse?” Advocates for retention and improvement of the Charter as “a promise to the faithful that ought never to be broken.”

McClean, Elizabeth. (2004). New child protection unit for church. *Child Abuse Prevention Newsletter* (published by Australian Institute of Family Studies, National Child Protection Clearinghouse, Australian Government), 12(2, Spring):11. [Accessed 04/10/12: <http://web.archive.org/web/20081203201010/http://www.aifs.gov.au/nch/pubs/newsletters/nl2004/springem.pdf>]

McClean is director, Child Protection Unit, Presbyterian Church of Australia in New South Wales, Australia. Briefly reports that “the New South Wales Assembly of the Presbyterian Church of Australia has established a child protection unit to provide assistance, education and preventative measures to tackle the problem of abuse within the church.” The Unit, which began February 23, 2004, is within Presbyterian Social Services and is “to enable the church to better respond to allegations of child abuse within the church (both past and present), to develop child abuse prevention measures and to support adult survivors of child abuse.” Responsibilities include screening of volunteers and employees “who roles are related to children.”

McDargh, John. (2003). Reveling in complexity: Dittes’ male metaphors and their bearing on the crisis of clergy sexual abuse. *Pastoral Psychology*, 52(1/2, November):147-161.

By an associate professor, department of theology, Boston College, Chestnut Hill, Massachusetts. Begins by explicating the work of James E. Dittes, Roger Squires Professor of Pastoral Counseling Emeritus, Yale Divinity School, New Haven, Connecticut, on the “distinctively religious character of men’s experience in postindustrial modern western culture.” McDargh applies Dittes’ “models of normative male development to reflect on the current crisis around clergy sexual abuse in the Roman Catholic Church.” The 1st part draws in particular on Dittes’ *Driven by Hope: Men and Meaning* (1996), e.g., the stories of Oedipus and Adam “which stand as



the fountainhead metaphors for the psychoanalytic and the biblical accounts of human, and in particular, male nature.” The 2nd part takes Dittes’ sets of metaphors that “suggest the centripetal and centrifugal forces that play out in men’s experiences” and briefly applies them to “the current crisis in the American Roman Catholic community around hierarchical irresponsibility in addressing clergy sexual abuse.” The 1st set of metaphors is from Matthew’s gospel, the magi and the monarch, i.e., Herod, and are contrasting images of religious-based tendencies in males. He quotes Dittes: “The magus in a man longs to break loose, just follow the star, compellingly, however faint, into a new life, to find the real king... who is worthy of worship... ...the monarch in a man claims him to guard the gate, protect the status quo...” McDargh concludes that over time, the tendency of the Catholic bishops was more aligned with the monarch image. The 2nd set of images is the myth of Oedipus and the religious metaphor of sonship. Addresses what he terms may be “an effort [by some bishops and some highly placed Vatican officials] at scapegoating gay priests [as the source of the abuse problem] and deflecting attention from more substantive issues of governance and accountability.” Argues “that gay priests have every incentive to remain deeply closeted and not to risk exposure by being whistle blowers on the misconduct of their colleagues.” Concludes that Dittes’ work opens up more complex ways for the Church to understand and respond to its challenges. References.

McGlone, Gerard J. (2003). The pedophile and the pious: Towards a new understanding of sexually offending and non-offending Roman Catholic priests.” *Journal of Aggression, Maltreatment and Trauma*, 8(1/2 & 3):115-131. [Simultaneously published as a chapter in: Mullings, Janet L., Marquart, James W., & Hartley, Deborah, J. (Eds.). (2004). The Victimization of Children: Emerging Issues. Binghamton, NY: The Haworth Maltreatment & Trauma Press, pp. 115-131.

For the annotation, see this bibliography, Section I.

McGrath, Aidan. (2003). Is canon 1395 a cause for disrepute for the Church? *Irish Theological Quarterly*, 68(1, March):51-60.

Responds to a “negative opinion published [in 2002] in *The Irish Times*” regarding canon 1395, from the Roman Catholic Church’s Code of Canon Law, and cases of the sexual abuse of minors by Catholic clergy and religious. Very briefly sketches the origin of canon law, and the role of commentaries on it, canonists, and interpretation. Discusses Fr. John Martin’s commentary on canon 1395 in a 1995 book written collaboratively by canon lawyers from Great Britain and England. Summarizes Martin’s position as: “The text manifest a very lenient view of an offending cleric, arguing that the condition of paedophilia may reduce responsibility or imputability for the crime. The text draws a distinction between those clerics who have constantly abused children and those who have offended only in the distant past. The text argues against the use of the penal process as an instrument of dealing with the matter.” Concludes with a critique of Martin’s position as overstating aspects of the issue. 20 footnotes.

McGrath-Merkle, Clare. (2010). Generativity and the U.S. Roman Catholic bishops’ responses to priests’ sexual abuse of minors. *Journal of Religion and Health*, 49(1, March):73-86. Erratum:87.

McGrath-Merkle is with the department of theology and religious studies, The Catholic University of America, Washington, D. C. “This article explores [ideas and research about “Erik Erikson’s ideal of *generativity* and its maladaptive expression”] and relates them to what has been called ‘the clerical abuse crisis,’ in which a majority of U.S. Roman Catholic bishops protected priests rather than safeguard children.” Begins with a 3-paragraph summary “of the records of bishops’ actions in the crisis.” Concludes: “...the clerical sexual abuse crisis... was an Episcopal crisis. The question we propose to explore is why did religious leaders choose to protect criminals rather than children?” Reviews Eriksonian theory of generativity and developmental adaptations, including authoritarianism, and several studies of Catholic seminarians, priests, and bishops, including some with psychological assessments. Concludes: “...a case could be made that pre-existing tendencies coupled with prolonged, sheltered, all-male, celibate environments and formation indoctrination have led to deficits in psychological development, moral judgments and leadership capacity on the part of bishops... Erikson’s theory that failure to be generative in middle adulthood leads to

stagnation, the rejection of others, and cruelty to children is given more credence when the bishops' handling of the clerical abuse crisis is taken into account." 28 endnotes.

McGuigan, William M., & Stephenson, Sarah J. (2015). A single-case study of resiliency after extreme incest in an Old Order Amish family. *Journal of Child Sexual Abuse*, 24(5):526-537.

McGuigan is an associate professor, Department of Human Development and Family Studies, Pennsylvania State University-Shenango Campus, Sharon, Pennsylvania. Stephenson is with the Department of Administration, HigherEd Jobs Inc., University Park, Pennsylvania. They present a "brief exploratory report... that used a mixed methods approach," drawing upon quantitative and qualitative data, "to examine incest and resiliency among the Old Order Amish." Begins with a literature review regarding negative effects of incest on some survivors, and regarding resilience in some survivors, noting the limited studies on specific factors. Also notes the lack of empirical studies on Old Order Amish family dynamics. States: "Currently, there is a paucity of studies examining extreme incest and resiliency, and no published studies have examined these constructs within the Old Order Amish." The case report is of a woman born and raised in "an Old Order Amish family where isolation and secrecy were a part of life." From age 3, she was physically abused by her stepfather, and by age 7, she experienced "repeated gang rapes by her brothers and cousins. By the age of 20, [she] alleges that she was raped on more than 200 separate occasions by members of her Amish family." States: "For years, [she] pleaded with her mother, ministers and bishops to stop her brothers and cousins from raping her. Instead of support or compassion, [she] was scolded for 'not praying hard enough,' and her perpetrators were given chastisements within the church." Based on the literature, describes Old Order Amish as having "distinct self-imposed group identity markers," including "full surrender to God, community, and patriarchal authority. This approach is rooted in the Amish notion of *gelassenheit*, or submission. Church members must abide by their clergymen, children must obey their parents, wives must submit to their husbands, and sisters must defer to their older brothers." When a younger sister "told her [in 2004] that her brothers were starting to 'do bad things with her,'" she "filed state charges of rape against three of her brothers." All confession to raping her, and 1 confessed to raping the younger sister. In response, her family shunned her, meaning "that none of [her] family or Amish community members were allowed to speak with her, and she was not permitted to return to her home for any of her belongings." Following her recovery, she participated in 2 in-depth, tape-recorded interviews with the lead author. [Dates are not provided.] 8 quantitative clinical measures, and 6 of 7 clinical resiliency measures were used as assessments. They conclude that she "is remarkably well-adjusted, exhibiting profound resiliency after years of incest." They attribute her use of reframing her past victimization as a way to reinterpret "the troublesome as adaptive." Notes her reframing of her religious past as part of her resiliency." Among the clinical implications they identify: "...that secular law enforcement agencies be educated of the potential interference they may face when investigating allegations of the potential interference they may face when investigating allegations of sexual abuse within Amish and other isolated religious communities. Of special interest was [her] strong sense of morality and spirituality. Therapists must respond appropriately to the distress of clients for whom religious and spiritual beliefs are fundamental. Culturally competent practice requires an awareness of the centrality of faith and spiritual beliefs in abuse victims' recovery." 36 references.

McHugh, Jim. (1991). A betrayal of trust: The emperor has no clothes. *Grail: An Ecumenical Journal*, 7(2, June):18-39.

By a Roman Catholic priest and marriage/family therapist, Ontario Province, Canada. A general overview of clergy sexual abuse as committed against children. Primary context is the Roman Catholic Church in Canada. Identifies a wide range of intense emotions people experience when confronted by the phenomena. Also discusses clinical consequences for the victims. Briefly examines why priests and religious brothers commit abuse, and the benefits emerging from disclosure. Citations occur in the text, but there is no reference section that contains the full information necessary to trace the citation.

McKenna, Kevin E. (1992). Confidential clergy matters and the secret archives. *Studia Canonica: A Canadian Canon Law Review*, 26(1):191-207.

McKenna is a priest and director of legal support services, Roman Catholic Diocese of Rochester, Rochester, New York. "After describing the development of diocesan archives in general and then specifically, the diocesan secret archives, this article will seek to explore the utilization of the secret archives as a protection for the cleric's right to confidentiality." Specifically describes secret archives in the 1917 and 1983 editions of the Code of Canon Law. Concludes that "precautions of the Code concerning accessibility to the secret archives continues the theme of respect for persons and their inherent dignity" in the 1983 Code. Notes that norms and procedures for admission to secret archives "underlines the spirit of trust and confidence that should exist between the bishop and his clergy... Such a respect will also hopefully foster a sense of openness on the part of the clergy in approaching their bishop for guidance when particular issues or problems of a confidential nature need to be addressed... The knowledge that his psychic privacy and pertinent records will be respectfully treated with proper concern for confidentiality will also encourage the cleric to seek psychological assistance when needed..." References.

\_\_\_\_\_. (2002). The Dallas Charter and due process. *America* [a Jesuit publication], 1871(7, September 16):7-11.

McKenna is a Roman Catholic priest, Rochester, New York, and president, Canon Law Society of America. Context is a followup to the United States Conference of Catholic Bishops meeting in Dallas, Texas, in June, 2002, regarding child sexual abuse in the Church. Identifies areas of concern in Charter for the Protection of Young People, and its companion document, Essential Norms for Diocesan/Episcopal Policies Dealing with Allegations of Sexual Abuse by Priests, Deacons, or Other Church Personnel, that need to be clarified for bishops and their advisors who must implement the policies regarding "procedure for assessing and following up on allegations of sexual abuse by a cleric or church employee." His first item is Norm 7 regarding allegations of sexual abuse of a minor by a priest, deacon, or Church personnel, and a required removal from ministry. His concern is for false accusations, due process for the accused, and consistent definitions of sexual abuse. Second item is Norm 8 and medical and psychological evaluation and intervention if a credible allegation involves a priest or deacon. His concern is how the language relates to prior ecclesiastical jurisprudence. Third item is Norm 9 and removal from ministry of a priest or deacon. His concern is the retroactive application of removal for prior acts when that is contrary to earlier protocols. Fourth item regards dismissing an offending cleric from the clerical state. His concern is that "when a laicization is forced, there should be some assurance that the rights of the cleric have been properly protected." Fifth item is Norm 9(c) and provisions for elderly or infirm prisoners. The concern is that by imposing certain restrictions under the Norm, a bishop may impose the same effect as that of dismissal. Ends with a general discussion regarding differences between the Charter and the Norms and current ecclesiastical law, including the Code of Canon Law and Canonical Delicts Involving Sexual Misconduct and Dismissal from the Clerical State (1995) among others. Concludes: it is "to be hoped that the remedies themselves will not violate basic human rights [of accused clerics]."

McLaughlin, Philip T., & McCormack, John B. (2003). An agreement between the Diocese of Manchester and the New Hampshire Attorney General's Office. *Origins: CNS (Catholic News Service) Documentary Service*, 32(29, January 2):479-482.

An agreement signed by Philip T. McLaughlin as the Attorney General of New Hampshire and John B. McCormack is the Roman Catholic Bishop of the Diocese of Manchester, New Hampshire. Text of the December 10, 2002, agreement between the Diocese of Manchester and the Attorney General of New Hampshire regarding "a criminal investigation into the conduct of the Diocese of Manchester and its officials regarding the manner in which the diocese responded to allegations that some of its priests had engaged in sexual misconduct with minors over a period of 40 years." The investigation included grand jury proceedings. The Diocese acknowledges in the agreement "that the state has evidence likely to sustain a conviction of a charge under [the New Hampshire child endangerment statute] against the diocese." The agreement resolves the matter without a criminal proceeding in order to: 1.) "...protect victims from the necessity of testifying in

a criminal trial.” 2.) “...establish terms and conditions that will facilitate the protection of children to a greater extent than a criminal conviction and sentence.” 3.) “...ensure a system of accountability, oversight, transparency and training.” Sections of the agreement include: mandatory reporting by Diocesan personnel of allegations of sexual abuse; safety training program; a 5-year annual audit; public disclosure; release of investigative material. [See this bibliography, Section VII.: Heed, Peter W., Delker, N. William, & Rosenberg, James D. (March 3, 2003). Report on the Investigation of the Diocese of Manchester. Concord, NH: Office of the Attorney General, State of New Hampshire, 154 pp.] See accompanying sidebars for a statement by McCormack as bishop, pp. 482-483, and a statement by Wilton Gregory, president of the U.S. Conference of Catholic Bishops, pp. 483-484. The editors report that the Diocese has paid \$7.7 million in legal settlements since 1987, with \$6+ million paid in 2002, and that 6.2% of Diocesan priests since 1943 have been accused of child sex abuse.

McLeod, Diana. (1993). It's not an affair! [World Wide Web: no date of posting. <http://www.jps.net/aanetwork/Its.not.an.affair/>].

Attributed to Clergy Abuse Survivors Alliance. 2 pages in non-technical language that address true nature and dynamics of a sexual relationship between a clergyperson and victim whose primary connection is to the ministerial role. Describes what the relationship is and is not.

McLeod, Douglas. (2015). Minnesota law puts pressure on archdiocese. *Business Insurance*, 49(1, January):1.

States: “A 2013 Minnesota law easing the state’s statute of limitations on sexual abuse claims has led to a barrage of claims against a Minnesota [Roman] Catholic archdiocese and renewed concerns among institutions nationwide about the potential effect of such laws.” Minnesota’s 3-year temporary waiver of the statute of limitations for sexual abuse claims is the 5th jurisdiction in the U.S.A. to open a “‘window’ for those with previously time-barred abuse claims.” Reports that since Minnesota’s Child Victims Act took effect in 2013, the Archdiocese of Saint Paul and Minneapolis “has been hit with 20 lawsuits and numerous additional notices of claim...” The Archdiocese has filed a federal court lawsuit against “nearly two dozen insurers” that have denied coverage to the Archdiocese for claims against it. Cites Marci A. Hamilton, a professor of law at Benjamin N. Cardozo School of Law, Yeshiva University, New York, New York, as stating the waivers “are needed to redress unfair treatment of abuse victims [who are] shut out of court by antiquated time limits...” Also includes comments from individuals opposed to efforts to expand statutes of limitations.

McLoone-Richards, Claire. (2012). Say nothing! How pathology within Catholicism created and sustained the institutional abuse of children in 20th century Ireland. *Child Abuse Review*, 21(6, November/December):394-404.

McLoone-Richards is with the Centre of Early Childhood, Institute of Education, University of Worcester, Worcester, England. The article’s 4 objectives are: 1.) Present “an understanding of the historical and socio-cultural significance of the power and control of a hierarchical authority, in this instance, the Irish Roman Catholic Church (IRCC), and its impact on the rights of the child in Ireland during the last century.” 2.) Discuss “the political climate in a new independent Ireland as a free state,” and “the relationship between the Church and state, and their roles in the care of children” placed in state-sponsored and Church-operated institutions for children. 3.) Consider “why the abuse of children in institutional care was apparently so prolific in Ireland, and how the broader social and cultural context of the abuse might be understood.” 4.) Argue that “some differentiating features within the institution of the IRCC itself... may have created a pathological effect of Catholicism within Irish society, with a particular impact on vulnerable children and families. Tracing the history of 20th century Ireland, notes the dominance of the IRCC as reflected in the 1937 Irish Constitution’s acceptance of the Church as having a major role in the education of children, which resulted in the IRCC’s control of the Irish residential childcare system, particularly reformatory schools and industrial schools. Calls the professional and public perception of the institutions and the children within them as reflecting the social attitudes that the children, “especially illegitimate children, as shameful reminders of the stigma of unmarried

motherhood.” The low social status of the children was paralleled in the low status and professional esteem of the staff and teachers from Catholic religious orders and congregations. Cites early 21st century government inquiries into the institutional abuse, including sexual, of children to document not only the abusive actions of individuals, but also the systemic defects of the IRCC and the culpability of the state in its “deferential and submissive attitude” toward the IRCC, which is part of a shift “to identify and recognise the importance of understanding the wider social and cultural context, and its association with institutional abuse.” Argues: “The rigours of discipline, enforcement and punishment under repressive practices driving Catholic doctrine at the time may have granted an entitlement to cure the social ills, problems and products of sexual immorality, as manifested by the children in these institutions. This entitlement and authority, which were endorsed by the silence and collusion of the agents of the state, sealed the fate of thousands of children.” 44 references.

McMackin, Robert A., & Kean, Terence M. (2004). Understanding posttraumatic stress disorder. *Human Development* [published by Regis University], 25(1, Spring):21-25. [Theme issue: Towards Healing Our Church]

McMackin is a psychologist, Life Resources Inc., and Massachusetts Department of Public Health at Lemuel Shattuck Hospital. Keane is acting associate chief for research and development, and chief, psychology service, Veterans Affairs, Boston Healthcare System, Boston, Massachusetts, and professor and vice chair of research in psychiatry, Boston University School of Medicine, Boston, Massachusetts. “An overview of [Posttraumatic Stress Disorder] PTSD and its treatment, along with an explanation of these processes, will be examined in this article as they relate to clerical sexual abuse.” Context is the Roman Catholic Church and the abuse of minors. Discussing the nature of PTSD as defined by Diagnostic and Statistical Manual of Mental Disorders (4th edition), states: “Mental health professionals consider clerical sexual abuse a serious violation that threatens the integrity of the period so exposed.” Based on the limited literature on the impact of clergy sexual abuse, they describe the effects of clerical sexual abuse on survivors, family, community, and parish. States: “There seems to be some similarities between survivors of clergy sexual abuse and survivors of state torture.” Briefly discusses issues related to memory and trauma, and states: “The intimacy, power differential and family components seen in the relationship between a priest perpetrator and a child victim could provide the context that would lead to both neuro-biological and psychological factors interfering with the memory of function.” Very briefly outlines a 6-phase approach to trauma treatment. Very briefly addresses issues of trauma, shame, and spirituality. Concludes with a very brief reconciliation model based on acknowledgment, apology, and reparation. Lacks references; 6 recommended readings.

McMillan, Len. (1994). Adventist ministry and sexuality. *Ministry* [International Journal of the Seventh-day Adventist Ministerial Association], 67(11, November):17-19.

By the director, church ministries and family ministries, Potomac Conference, Seventh-day Adventist Church. Magazine-style article. Identifies 3 professional pitfalls that trouble church pastors – overfamiliarity with God, sin saturation, job overload – and which “compound the problem of sexual ethics in ministry.” “When we are overworked, underappreciated, and constantly exposed to sin, we may fail to recognize the temptations of sexual attraction before it’s too late.” Reports results of his 1990-1991 survey of 586 Adventists regarding topics related to sexuality. Presents 6 recommendations: educate “pastors and other caregiving professionals to reaffirm and teach sexual ethics.”; strengthen seminary curriculums and continuing education regarding sexual ethics, counseling, and personal relationships; adopt “clear and enforceable policies which deal seriously with sexual misconduct and which provide adequate rehabilitative therapy prior to any promises of reemployment or reassignment to spiritual leadership.”; “[p]rovide support groups and networks for pastors and other caregiving professionals.”; “[p]rovide professional counseling services and establish ongoing renewal retreats that specialize in pastors and other caregivers.”; “[p]romote awareness of and adherence to a code of sexual ethics for pastors and other caregiving professionals.” 4 endnotes.

McMinn, Mark R., Lish, R. Allen, Trice, Pamela D., Root, Alicia M., Gilbert, Nicole, & Yap, Arlene. (2005). Care for pastors: Learning from clergy and their spouses. *Pastoral Psychology*, 53(6, July):63-79.

McMinn is a professor of psychology, Wheaton College, Wheaton, Illinois. Lish is a psychological associate "at a Christian practice in Maryland." Trice is a visiting assistant professor of psychology, Wheaton College. Root is a doctoral student, clinical psychology, Wheaton College. Gilbert and Yap are masters students, clinical psychology, Wheaton College. Discusses 5 studies regarding 3 types of coping resources for pastors and spouses: interpersonal, family, and community. Very briefly presents their analysis of a study of graduates of 5 evangelical seminaries [see this bibliography, this section: Meek, Kathryn Rhoads, McMinn, Mark R., Burnett, Todd, Mazzarella, Chris, & Voytenko, Vitaliy. (2004).] which included the question, "In those situations in which you have felt sexually attracted to a parishioner, what have you done?" The current authors isolated several variables and completed additional psychometric analyses. Reports findings: "At least with regard to coping with sexual attraction, it appears that pastors are much more inclined to use intrapersonal coping strategies than relational coping strategies. Perhaps pastors are in social contexts where admitting struggle and temptation is particularly difficult, at least when facing unwanted sexual feelings." References.

McPhillips, Kathleen. (2018). "Soul murder": Investigating spiritual trauma at the Royal Commission. *Journal of Australian Studies*, 42(2):231-242. [From a theme issue]

McPhillips is with the School of Humanities and Social Science, The University of Newcastle, Newcastle, New South Wales, Australia. "This article will examine the evidence of spiritual injury that emerged during the public hearings of the Royal Commission [Royal Commission into Institutional Responses to Child Sexual Abuse (RCIRCSA) established by the government of Australia] and argue that not only is it a worthy subject of social analysis but it is essential to a full understanding of the impact of sexual abuse on individual identity and wellbeing and the social cohesion of affected communities... This article will examine the phenomenon of spiritual trauma as an outcome of child sexual abuse, based on the evidence from relevant public hearings of the [RCIRCSA]." Uses the terms *harm*, *trauma*, *injury*, and *distress*. "These terms reflect the usage in the research literature and are used interchangeably." Observes: Evidence of spiritual trauma emerged consistently in the fourteen public hearings involving the [Roman] Catholic Church, and it became clear that this phenomenon was a socially constituted form of personal harm that significantly impacts individual and collective wellbeing." A brief literature review section notes: "The small body of research investigating the condition of *spiritual trauma* [italics in original] as a consequence of sexual abuse documents a complex relationship between spirituality, religion and sexual trauma with the variable outcomes, including significant levels of spiritual injury. Spiritual trauma resulting from child sexual abuse by clerics is again a smaller field where research is focused primarily on the Catholic Church and tends to be interdisciplinary and interpretive." Uses a 5-level classification model by Kenneth Pargament, Nichole Murray-Swank, and Annette Mahoney to identify and analyze spiritual trauma based on submissions to the RCIRCSA. The model is expanded "to integrate two specific elements of Catholic religious practice, namely sacramentality and the ontological status of celibate priesthood." Presents and describes each of the 5 levels, and quotes both survivors and experts who were RCIRCSA witnesses. Level 1: "...child abuse is a violation of the uniqueness of a person's identity and spirituality of their soul." Level 2: "...it is a violation of trust when a person who occupies a sacred religious role, such as a priest, brother or nun, betrays the protection of the spiritual life of the child..." Level 3: "The third level of violation occurs when the institution that defends and protects the faith tradition fails to protect and respond to the child's distress and instead protects the cleric and the reputation of the church." Level 4: "...child sexual abuse is a violation of the sacred rites, objects and symbols that contain and express religious faith, history and identity." Level 5: "...the violation of the child's understanding of God as a loving force who is there to protect and nurture them." The succeeding section examines "the church response to spiritual trauma experienced by adult survivors as articulated in evidence from the Royal Commission." Concludes: "Despite the centrality of pastoral care to Catholic theology and social practice and its articulation in the redress protocols, the [RCIRCSA] listened to evidence that church officials demonstrated a poor understanding of the ways in which sexual abuse caused spiritual trauma and jeopardised a central

element in children's (and later, as adults) sense of self and agency." Based on the research and RCIRCSA findings, identifies 6 elements "that would need to be included in any program of spiritual redress." States: "...clearly the testimony collected at the [RCIRCSA] hearings and the data and research findings reported on above suggest that spiritual trauma has most definitely been an outcome of institutional child sexual abuse, and institutional responses to this trauma have been poor." 69 footnotes. [For an overview of the RCIRCSA and the theme issue, see this bibliography, IIa: Wright, Katie, & Swain, Shurlee. (2018). Speaking the unspeakable, naming the unnamable: The Royal Commission into Institutional Responses to Child Sexual Abuse. *Journal of Australian Studies*, 42(2):139-152.]

McQuillan, Cornelius (Neil) T. (2004). What every priest, religious and bishop should know about pedophilia. *Journal of Pastoral Counseling*, 39:35-42.

McQuillan is identified as affiliated with Pontificia Universidad Catolica de Puerto Rico. Prompted by the fact "our [Roman Catholic] Church has been flooded with the many scandals revolving around priest pedophiles." States: "The problem for vocation directors, seminary rectors and bishops is how to identify candidates with this propensity." Bases much of the article on "more sophisticated [clinical] investigations [which] began showing that practically every pedophile had been initiated into sexual activity by an older person (with at least a five year difference in age)," but does not cite his sources. Rejects the Diagnostic and Statistical Manual of Mental Disorders (4th edition) classification of *pedophilia* as a clinical sexual disorder, but does not identify how he classifies it. Calls for a specialist in sexual abuse to "be part of the team screening candidates for religious life or the seminary." Based on "[t]he sexual abuse [sic] of childhood sexual abuse for victims," proposes that seminary candidates be evaluated and taught in relation to those consequences, e.g., inability to empathize with persons who are suffering. Concludes: "The solution is to do a better screening, including competent professionals as well as incorporating good sex education and abuse prevention into formation programs." 17 references.

McWilliams, Anne G. (2004). Clergy sexual misconduct and the law. *Journal of Theology* [published by United Theological Seminary, Dayton, Ohio], 108(Summer):49-62.

Draws from her experiences as a seminary faculty member. Written as a resource about "how to approach the question of [filing] civil or criminal charges" of sexual misconduct against clergy. Part 1 sets a brief historical context, focusing on regulation of health care, mental health, and legal professionals regarding a practitioner's sexual contact with a patient or client. Part 2 briefly discusses civil law regarding a professional standard of care and malpractice. Part 3 very briefly reviews administrative complaint as an option to address professional sexual misconduct, noting that religious groups vary widely on administrative accountability of clergy. Part 4 describes difficulties in civil litigation against clergy for sexual misconduct. Part 5 very briefly discusses criminal charges against clergy. Part 6 concludes with very basic arguments for and against civil and criminal actions. Footnotes.

Mead, Loren B., & Butler, Katy. (1992). The religious leader and the sexual abuse of power. *Action Information* [published by The Alban Institute, Inc.], 18(3, May/June):6-7.

Mead, an Episcopal priest, is president, The Alban Institute, Inc., Washington, D. C. Butler is not identified. Mead introduces text by Butler as a reprint from an unspecified issue of *Common Boundary*. [See this bibliography, this section: Butler, Katy. (1990). Encountering the shadow in Buddhist America. *Common Boundary*, 8(May/June):14-22. Mead states the text is a reprint, however, this 1990 text is longer and more comprehensive.] Mead suggests "that clergy peer groups use it as a discussion-starter. The text begins with the story of a woman student at the San Francisco Zen Center, San Francisco, California, whose teacher sexualized his spiritual role relationship to her. Draws upon the work of Jack Kornfield, Helen Tworokov, and Peter Rutter to identify the power imbalance between spiritual teacher and student, a transference-countertransference dynamic, the misuse of sex, and harms to the person violated. Mead includes a set of questions for discussion.

Mead, Loren B., & Ullman, Richard L. (1992). Clergy ethics: A discussion starter for clergy colleague groups. *Action Information* [published by The Alban Institute, Inc.], 18(1, January/February):8.

Mead, an Episcopal priest, is president, The Alban Institute, Inc., Washington, D. C. Ullman, an Episcopal priest, is Archdeacon, Episcopal Diocese of Southern Ohio, Dayton, Ohio. Presents 9 ““case anecdotes”” which are intended to be discussion kick-offs for clergy groups.” #7, “The New Minister,” is about a male minister who arrives at a parish as its new head of staff. In his role, he meets with “the clergywoman already on staff.” When his candid conversation includes sexual-related material, she experiences it as “as a ‘come on.’” Shocked, she informs the “Lay Leader” of the parish, who is outraged and states: “That man misrepresented himself during the calling process; I’m going to demand his resignation.”

Meador, Mary. (1990). A survivor’s journey. *The Witness*, 73(7/8, July/August):8-10.

By a seminary graduate, a counselor of abused women, and a member of a task force on victims’ rights, Episcopal Diocese of Massachusetts. Reflections from a first person point of view as a survivor of childhood incest by her father, an Episcopal priest. Themes include spirituality.

Meloy, J. Reid. (1986). Narcissistic psychopathology and clergy. *Pastoral Psychology*, 35(1, Fall):50-55.

By a forensic psychologist, San Diego, California. States at the outset: “It is the hypothesis of this author that narcissistic character disorders are prevalent among members of the clergy precisely because the profession provides strong reinforcement for such personality problems.” Differentiates between pathological and healthy narcissism by referencing the 1980 edition of the American Psychiatric Association’s Diagnostic and Statistical Manual of Mental Disorders. States: “The clergy profession provides a socio-cultural rampart for this grandiose self [of the pathological narcissist].” Very briefly addresses issues of: splitting, a defense mechanism; mirroring; grandiosity; entitlement; fear of dependency; detachment; autosexuality. States: “Autoerotic preference will usually be consciously denied, but will be seen in a pattern of transient and multiple sexual partners.” Very briefly identifies structural elements of a narcissistic personality. 7 references.

Merrill, Dean. (1985). The sexual hazards of pastoral care. *Christianity Today*, 29(16, November 8):105.

By the senior editor, *Leadership: A Practical Journal for Church Leaders*. Very brief, column-style article that addresses why clergy are at risk for sexual relationships with parishioners, and offers practical suggestions for prevention. Lacks references.

Metcalfe, Darcy. (2017). Dear church: You must do better for our children. *Ecclesio.com*, (September 25):Lacks pagination. [Accessed 09/28/17 at: <http://www.ecclesio.com/2017/09/dear-church-must-better-children-darcy-metcalfe/>]

Metcalfe is pastor, Zion Presbyterian Church, Coggon, Iowa, and a doctoral student, Department of Religious Studies, University of Iowa, Iowa City, Iowa. Disclosing that she is a survivor of sexual abuse experienced as a child in her “very conservative, Protestant evangelical church,” she briefly reflects on the actions of Christian churches in response to “its actions and complicity related to the abuse of children.” Her concluding section comments on the role of theology “concerning child abuse in the church.” States: “In the church in which I was abused, the theology that was taught set the stage for the horrors that happened there. This theology placed women as second-class citizens. Women were only created to be ‘helpmates,’ and are never intended to be truly autonomous people. This theology also taught that children should be seen and not heard and should comply with every whim of adults. We believed that God is a wrathful God who tortured and killed his own son so that I (the child) could be saved from my awful self. All these pieces of theology add up to a perfect destructive storm. It is a storm which paves the way for a male predator to abuse a child – particularly a female child – with some theological reassurance that women and children are of little worth anyway. The child who is abused, who already fears a God that would torture and kill His own son, is also taught never to speak because she has nothing of value to say. She is trained to believe she must comply with whatever is forced upon her by adults, because this is the sanctioned hierarchy.”



Meyer, Eugene L., & Greenberg, Richard. (2007). Reining in abuse: Disabusing the abusers: A tightrope act. *The Jewish Standard*, (January 11):Unpaginated. [Accessed 01/08/08: <http://www.jstandard.com/articles/2117/1/Reining-in-abuse/print/2117>]

Journalistic-style article. 1st in a 3-part investigative series by the *Jewish Telegraphic Agency*; see following entries, this bibliography, this section. Reports an increase in the last several years of Jewish institutions, including synagogues, which “have adopted new policies – or strengthened existing ones – aimed at cracking down on rogue rabbis and others in positions of trust who sexually exploit congregants, students or others.” Reviews changes, and the lack thereof, since the *Jewish Telegraphic Agency* investigated the issue of clergy sex abuse 10 years prior. Cites high profile cases, including those of Rabbi David Kaye and Rabbi Baruch Lanner. Reports that “conclusive proof of [the policies’] effectiveness – or ineffectiveness – is elusive. One reason is that the pool of sex abuse complaints that have been processed by ethics panels over the past several years is minuscule.” States: “...anecdotal evidence suggests that under-reporting may be more prevalent in the fervently Orthodox community...” due to denial. Briefly describes some of the features of policies of major Jewish religious movements, and notes some features unique to specific organizations. Discusses limiting the vocational mobility of rabbis accused of sexual abuse or determined to have committed abuse, including notification of employers, disclosure of facts, and fear of lawsuits. Quotes a variety of rabbis and experts.

\_\_\_\_\_. (2007). Wayward clergy: Epidemic or aberration? *The Jewish Standard*, (January 11):Unpaginated. [Accessed 01/08/08: <http://www.jstandard.com/articles/2118/1/Wayward-clergy:-Epidemic-or-aberration?/print/2118>]

Journalistic-style article. 2nd in a 3-part investigative series by the *Jewish Telegraphic Agency*; see preceding and following entry, this bibliography, this section. Reports on attempts to answer the question, “How extensive is the problem of clergy sex abuse in the Jewish community?” Cites officials from the Reconstructionist Rabbinical Assembly (Conservative movement), Rabbinical Council of America (primarily modern Orthodoxy), and Union for Reform Judaism. Based on “the volume of abuse complaints that have been adjudicated by the ethics panels [of those organizations,] ...the problem appears to be negligible...” To present the viewpoint that the phenomenon is underreported, cites the work of The Awareness Center, “a controversial Baltimore-based Jewish clearing house of clergy sex information, [which] lists on its Website scores of Jewish clergy who are alleged to be sexual predators.” Quotes a figure of 18-39% as the range “of Jewish clergy [who] are involved in sexual harassment, sexual exploitation, and/or sexual misconduct,” citing Charlotte Rolnick Schwab’s *Sex, Lies, and Rabbis: Breaking a Sacred Trust* [see this bibliography, Section I.]. Quotes Marie Fortune, FaithTrust Institute, Seattle, Washington, that her “‘best guess, based on anecdote and experience,’ is that 10 to 15 percent of all clergy have been involved in some form of sexual impropriety.”

\_\_\_\_\_. (2007). Sweeping things under the carpet? *The Jewish Standard*, (January 11):Unpaginated. [Accessed 01/08/08: <http://www.jstandard.com/articles/2119/1/Sweeping-things-under-the-carpet?/print/2119>]

Journalistic-style article. 3rd in a 3-part investigative series by the *Jewish Telegraphic Agency*; see preceding entries, this bibliography, this section. Reports how the Jewish Orthodox community in the U.S., “particularly its more fervently religious precincts,” is responding to clergy sex abuse. Focuses on 2 episodes “in the fervently Orthodox, or *haredi* community...” The first involves a controversy begun in November, 006, when Rabbi Matiyahu Salomon spoke at the “annual national convention of Agudath Israel of America, a *haredi* advocacy organization,” and was attributed by the organization as stating “that *haredim* are indeed guilty of ‘sweeping things under the carpet.’” The remarks have been interpreted literally as confirming that coverup of sexual misconduct does occur, and as meaning that “*haredi* officials deal with it discreetly to protect the dignity of the families of perpetrators and victims.” A second focus is recent criminal and civil cases involving a *haredi* rabbi, Yehuda Kolko. Includes statements from an accuser, David Framowitz, 49-years-old, who alleges “he was victimized by Kolko while he was a seventh- and eighth-grader at Torah Temimah” yeshiva in Brooklyn, New York. Very briefly discusses reasons why clergy sex abuse is underreported to secular authorities in ultra-Orthodox

communities, including the use of a *bet din*, a rabbinic court. Reports on the case of Rabbi Baruch Lanner, former regional director of the National Conference of Synagogue Youth (NCSY), part of the Orthodox Union (OU), who “was sentenced in 2002 to seven years in prison for sexually abusing two female students during the 1990s while he was their principal at a yeshiva high school in New Jersey.” In 2000, an OU commission found that Lanner “had also sexually abused women and teenage girls, and physically abused boys and girls while he was a leader at NCSY.” The commission’s report found some OU and NCSY “leaders had failed to take action for several years to halt Lanner’s misconduct.” Very briefly describes actions by the OU and NCSY to upgrade behavioral guidelines and anti-abuse training programs. Very briefly describes the status of the Chabad-Lubavitch movements and its Chabad Houses worldwide regarding conduct guidelines. Briefly reviews anti-abuse policies and guidelines for Jewish schools, including “Torah Umesorah – The National Society for Hebrew Day Schools, a service organization – the largest of its kind in the United States – that provides religious educational materials for nearly 200,000 Orthodox students spanning that denomination’s ideological spectrum.”

Michalski, Dan. (2001). The price of priestly pederasty. *Crisis: Politics, Culture & the Church*, 19(9, October):14-19. [Reprinted as: “The Costs of Child Sexual Abuse Litigation Threaten the Catholic Church.” Chapter 14 in Gerdes, Louise I. (Ed.). (2003). *Child Sexual Abuse in the Catholic Church*. San Diego, CA: Greenhaven Press, Inc., pp. 75-83.] [Accessed 02/15/04 at the World Wide Web site of *Crisis* magazine: <http://www.crisismagazine.com/october2001/cover>]

By a Dallas, Texas-based writer. Magazine-style article. Begins with the case of Rudy Kos, a former Roman Catholic priest who is currently serving 4 life sentences in a Texas prison for hundreds of incidents of sexual abuse of minors during the 1980s and early 1990s. The criminal cases against Kos led to civil suits against the Diocese of Dallas where Kos had served as a pastor, and resulted in a record judgment of \$121 million owed to 11 victims based on the inactions and coverup by the Diocese’s hierarchy. Citing the Kos case as a pattern nationally in the U.S. for the Church, reports on situations in the Archdiocese of Los Angeles, Diocese of Orange, California, Archdiocese of Boston, Archdiocese of New York, Diocese of Bridgeport, Connecticut, and Diocese of Santa Rosa, California. Reports on the significant, adverse financial impact of cases on various dioceses, and the response by one emergent advocacy group, Roman Catholic Faithful, Inc. Also reports brief commentary from Tom Ecomus, the head of Linkup, a victims’ advocacy group. Also notes the adverse impact on innocent priests.

Michaňcová, Slávka. (2004). Pastoral reflections on child sexual abuse. *Human Development* [published Regis University], 25(1, Spring):16-20. [Theme issue: Towards Healing Our Church]

Michaňcová “is with ASCEND Ministry (Adult Survivors of CSA on a Journey Toward Healing), and a Ph.D. student, Catholic University, Ružomberok, Slovakia. Context is Roman Catholic. A survivor of child sexual abuse, she offers “not just a Christian perspective on child sexual abuse, but also my own experience of a journey with God who has been deeply wounded, first this terrible sin itself, and later by responses that were totally inappropriate. But I can also testify to having experienced the healing touch of God.” The inappropriate responses came from 2 priests and a therapist. Very briefly discusses the effects on survivors’ faith and relationship with God. Discusses problems arising from inappropriate responses, “especially when coming from authority figures perceived as representatives of God,” the process of healing, and healing in relation to Catholic faith and tradition. 3 recommended readings.

Middlebrook, David O. (2002). S.T.O.P. sexual predators in your church. *Church Executive Magazine*, (April):13-16.

Middlebrook is a lawyer with a firm in Irving, Texas, who specializes in law affecting non-profit and faith-based organizations. Concise overview of a practical approach to prevent child sexual abuse in a church utilizing the acronym S.T.O.P. (Screen, Train, Operate, Plan). The Train component includes: recognizing a perpetrator of child abuse; identifying victims of child abuse; appropriately interacting with children. The Operating component addresses negligence. The Planning component involves notification procedures when allegations of child abuse surface in a

church, and includes notification of parents, the accused, the church's insurance carrier, and authorities. Lacks references.

Miles, Al. (1994). Preventing child abuse in church. *The Christian Ministry*, 25(2, March/April):25-27.

Miles is coordinator of hospital ministry, The Queen's Medical Center, Honolulu, Hawaii. Calls for church leaders to "do everything possible to protect children from being sexually abused in the parish." Identifies very briefly in non-technical language 3 "classifications of people who might sexually molest children." – those experiencing situational stress, those exercising power, and pedophiles. Offers practical prevention steps: screening of church workers, including background checks; adopting policies and procedures; preventive staffing practices; requiring references of volunteers. In cases of suspected abused, calls for seeking outside consultation.

Miles, Norman K. (1995). The fallen clergy: Any hope? *Ministry* [International Journal of the Seventh-day Adventist Ministerial Association], 68(5, May):21-22.

Miles is president, Lake Region Conference, Seventh-day Adventist Church, Chicago, Illinois. Responds to a prior article in the magazine-style journal in which the author called for consistency regarding implementation of the Seventh-day Adventist Church's policy on consequences for clergy who commit sexual misconduct [see this bibliography, this section: Cress, James A. (1994).]. Miles summarizes the current status: "Conference presidents, executive committees, and in some cases local churches have been reluctant to discipline a truly repentant worker because no standard redemptive policy is in place. The current policy does not allow for a person guilty of sexual sin to serve as a denominational employee again. Since many believe this policy is too severe, they circumvent it by allowing the person to resign and retain credentials, by terminating for reasons other than sexual misconduct, or by any number of other creative methods." Notes the results of these practices: inconsistency, "diminish[ing] the seriousness of the problem and lower[ing] the respect of the parishioners for the clergy in general and the conference leadership in particular." Also notes the legal exposure "when we knowingly shift workers who have committed sexual sins to other places." Calls for "a consistent policy, but one that has a provision and procedure for restoration when that is deemed advisable." States: "Whenever possible, [professional] restoration should be our goal for fallen pastors." Proposes a 5-stage system: repentance, cessation from public ministry, counseling, observation/direction and gradual involvement, and restoration. Lacks references.

Miles, Rebekah L. (1999). Keeping watch over the shepherds by day and night. *Circuit Rider*, 23(3, May/June):14-16. [Also posted on the World Wide Web: United Methodist Publishing House website. <http://www.umph.org/pdfs/1619circuitrider.pdf>].

Miles is on the faculty, and director of United Methodist Studies, at Brite Divinity School, Texas Christian University, Fort Worth, Texas. A brief article that is excerpted and reprinted from her book listed in Section I. While contains footnotes, the full source of the reference is not provided.

Miller David L. (1991). [Special Report: Hurt and Healing] A case of shattered trust. *The Lutheran*, 4(9, July 17):25.

By the journal's senior features editor. Magazine-style article. Context is the Evangelical Lutheran Church in America (ELCA). Based on interviews with unnamed "pastors serving [ELCA] congregations where the previous pastor sexually abused members." Describes the primary impact of clergy sexual abuse on the congregation as rupturing trust in pastors and the church, and sometimes in God. Reports suggested ways to rebuild trust, focusing on the succeeding pastor's behaviors, but also includes "follow[ing] the congregation's constitutional process of governance and decision-making," and synod officials treating the abusers' sin as serious. Adds: "Congregational healing seems to happen best, pastors said, when church leaders promptly and clearly disclose the facts of abuse, while protecting victims' confidentiality. When allegations prove to be true congregation or synod leaders should reveal that at a congregational meeting, pastors said." [1 of 4 thematic articles. See also this bibliography, this section: Castelli, Jim. (1991). Lyles, Jean Caffey. (1991). Groenewold, Sonia C. (1991).]

Miller, Dee. (1995). Sexual abuse survivor issues call to churches. *Baptists Today*, 13(2, January 19):6. An editorial format. Personal point of view regarding clergy sexual violence addressed particularly to the Southern Baptist denomination. Concerns include silence about the problem, and “closed-system thinking” responses to those speak out. First in a series of columnist-style articles. See also: Vol. 13(5, Mar. 9):21; Vol.13,(8, Apr. 20):9; Vol. 13(9, May 4):16; Vol. 13(10, May 18):16; Vol. 13(11, Jun. 15):16; Vol. 13(12, Jul. 13):17.

\_\_\_\_\_. (1995). A monumental challenge. *Folio* [published by Southern Baptist Women in Ministry], 13(2, Fall):5.

Brief essay that introduces a number of key topics related to sexual boundary violation by clergy. Written from the survivor/victim’s point of view.

\_\_\_\_\_. (1996). Breaking the silence: Confronting clergy sexual abuse. *The Other Side*, 32(5, September/October):52-55.

Calls for the church to move beyond “DIM thinking” – deny, ignore, minimize – about the phenomenon, and act to: educate, adopt policies and procedures, report and hold offenders accountable, protect and support victims, and advocate.

\_\_\_\_\_. (1997). “Church secrets we dare not keep.” [World Wide Web: AdvocateWeb website. <http://www.advocateweb.org/hope/churchsecrets.asp>]. [Reproduced from *Christian Ethics Today* (1997), 1(2, February):1-10.]

Lengthy, personal essay that addresses 2 questions, “Who are [institutional church leaders] really trying to protect [from reports of clergy sexual abuse]?” and “What unresolved feelings protect wrongdoers in the institutional church at the expense of the vulnerable?” In response to the 2nd question, her analysis includes feelings of fear and shame.

\_\_\_\_\_. (1998). “Spiritual healing for survivors of clergy sexual abuse.” [World Wide Web: AdvocateWeb website. <http://www.advocateweb.org/hope/spiritualhealing.asp>].

Lengthy, personal essay that begins with a court case in the news. Discusses a variety of topics that also include concerns about how the institutional church responds to victims and their reports of abuse. Includes a section on coping strategies.

\_\_\_\_\_. (No date). “Seven commandments for survivors.” [World Wide Web: AdvocateWeb website. Posted 2000. <http://www.adbbocaweb.org/hope/sevencommandments.asp>].

Brief, pointed, and practical.

Miller, James R. (2019). Research and outcomes at the Truth and Reconciliation Commission. *The Canadian Historical Review*, 100(2, June):163-181.

Miller is professor emeritus of history, College of Arts and Sciences, University of Saskatchewan, Saskatoon, Saskatchewan, Canada. Presents an assessment of the research output, publications, and influence of the recommendations of the Truth and Reconciliation Commission (TRC) of Canada, the mandate of which is in Schedule N of the Indian Residential Schools Settlement Agreement (IRSSA). [IRSSA was a multi-faceted agreement to compensate survivors of harms experienced in the residential school system for children of Aboriginal peoples, a system funded by the government and operated by numerous religious entities. IRSSA was signed in 2007 by representatives of former students, the government of Canada, churches, the Assembly of First Nations, and the Inuit Tapiriit Kanatami. The TRC, 2008-2015, was created to establish a history and the enduring adverse consequences of the system, and to recommend ways to redress the schools’ legacy and advance reconciliation.] The TRC defined *reconciliation* as “‘establishing and maintaining a mutually respectful relationship between Aboriginal and non-Aboriginal peoples in this country,’” and continued: “‘For that to happen, there has to be awareness of the past, acknowledgement of the harm that has been inflicted, atonement for the causes, and action to change behaviour.’” Describes factors resulting in an “unconventional and at times chaotic research program” which, nevertheless, “produced an impressive number of publications...”

States: “Possibly the most remarkable feature of all of the TRC’s publications was their heavy emphasis on history and importance for reconciliation.” Notes “serious deficiencies in some of the volumes of the TRC’s final report,” and notes factual errors. Assessing the positive contributions, calls volume I of the series, *Canada’s Residential Schools: The History*, as most thorough version to date. Regarding the TRC’s impact, notes the “wide variation in the take-up of the Calls to Action,” i.e., the redress recommendations. Citing “that three-fifths to two-thirds of residential schools were run by agencies of the [Roman] Catholic Church,” and that Call no. 58 asked the Pope to issue an apology for the “‘Church’s role in the spiritual, cultural, emotional, physical, and sexual abuse’” of Aboriginal children, states “that a papal apology has not yet been offered has caused upset among many First Nations and Metis people.” 61 footnotes.

Miller, Laurence. (2013). Sexual offenses against children: Patterns and motives. *Aggression and Violent Behavior*, 18(5, September/October):506-519.

Miller is in private practice, Boca Raton, Florida. An overview from a clinical perspective of “the more prominent typologies of pedophilic sex offenders,” “the role of child pornography in child sexual abuse of actual children,” “women offenders who sexually abuse children,” “the sexual abuse of children in child care settings and by members of the clergy,” practical recommendations to risk the risk of institutional child sexual abuse, theories and models of pedophilic offending, and recommendations “for developing a way of handling sex offenders, including sexual offenders against children, that balances the fair administration of justice with society’s obligation to protect vulnerable potential victims.” Part 7, ‘Sex abuse by clergy,’ is a 5-paragraph consideration that focuses on Roman Catholic clergy in the U.S.A., citing published studies primarily in the psychological and psychiatric literature, and some criminology literature, since the 1990s. Part 8, ‘Preventing institutionalized child sex abuse,’ very briefly identifies “benchmark policies and procedures” that child- and youth-serving organizations, including religious institutions, “can adopt and adapt to their own individual settings.” States that “many... religious institutions are still lagging behind” the development of “policies and programs to counteract the perception of these juveniles as ‘soft targets’” for “sexual predators.” In the summary and conclusion section, states: “Clergy members, day care workers, educators, and others who work with children in high-trust settings continue to be studied with regard to their propensity for child sexual abuse. As with many crimes that take place in institutional settings, proper policies and protocols can prevent and limit the harm of a substantial proportion of these offenses that might otherwise go undetected and undeterred.” 210+ references, some of which contain errors.

Miller, Melissa. (1994). Advocacy in matters of professional sexual misconduct. *Women’s Concerns Report* [published by Mennonite Central Committee U.S. Peace and Justice Ministries and by Mennonite Central Committee Canada Peace and Social Concerns], 112(January/February):10-11.

From a thematic issue of the publication on the topic of professional sexual misconduct, especially in the context of the Mennonite Church. Miller is a homemaker, counselor at Shalom Counseling Service, elder at Mannheim Mennonite Church, and lives in Kitchener, Ontario, Canada. Draws from her experiences “of counselling survivors of childhood sexual abuse (primarily incest survivors)” and survivors of professional sexual abuse. Based on having acted as an advocate for survivors of professional sexual abuse “as they confront their offender and work towards healing...” Describes her learnings “about advocacy [that] cluster around four themes – clarity, risk and trust.” Clarity entails helping the survivor frame goals, gathering information and options so that the survivor can make informed choices, and being survivor-directed “by what would be healing for her...” Also entails internal clarity regarding her role: “At points I have been both the survivor’s counsellor and advocate. At other times, survivors have asked me to advocate for them and have had other persons who are supporting them as a counsellor or spiritual director.” Very briefly discusses the risks in being an advocate in terms of experiencing negative and positive events and outcomes, and trust in relation to the survivor and to the process. Lacks references.

\_\_\_\_\_. (1994). A brief look at a mediation model. *Women’s Concerns Report* [published by Mennonite Central Committee U.S. Peace and Justice Ministries and by Mennonite Central Committee Canada Peace and Social Concerns], 112(January/February):11-12.

From a thematic issue of the publication on the topic of professional sexual misconduct, especially in the context of the Mennonite Church. Very briefly describes a mediation model that she offers to survivors of sexual abuse with whom she works as an advocate. The service is offered by Community Justice Initiatives, an agency in Kitchener, Ontario, Canada, that works with survivors and offenders of sexual violence, including some professional sexual misconduct cases. The service is staffed by Mark Yantzi and Maryann Sharpe. Reports that “Yantzi sees the model as providing an opportunity for empowerment of both survivor and perpetrator. It is empowering for the perpetrator to acknowledge his wrongdoings and take steps toward restitution.” Notes that they do not do mediation with children or young adults. Sketches some of the steps and options in the mediation process. Lacks references.

Miller, Robert L., Jr. (2003). The Church and gay men: A spiritual opportunity in the wake of the clergy sexual abuse crisis. *Journal of Religion and Abuse: Advocacy, Pastoral Care and Prevention*, 5(3):87-102. [Reprinted as: “The Church and Gay Men: A Spiritual Opportunity in the Wake of the Clergy Sexual Abuse Crisis.” Chapter in Fortune, Marie M., & Longwood, W. Merle. (Eds.). (2003). Sexual Abuse in the Catholic Church: Trusting the Clergy? Binghamton, NY: The Haworth Pastoral Press, pp. 87-102.]

He is assistant professor of social work and a member of the Institute of Minority Health for the School of Public Health, State University of New York at Albany, Albany, New York. He is a certified social worker, an African American, and a Roman Catholic. He participated in the Voices from Multicultural Communities Panel at a symposium, “Trusting the Clergy? The Churches and Communities Come to Grips with Sexual Misconduct,” Sienna College, Loudonville, New York, March 29, 2003, the focus of which was the Roman Catholic Church. “My intention is to offer a differing perspective of the Roman Catholic Church, gay men, and the clergy sexual misconduct scandal. The connections made among these three by the church and the media have been spurious and hurtful, constituting a profound danger for both gay men and the church.” Traces and comments on: Roman Catholic Catechism teaching on homosexuality; the 1997 U.S. bishops’ statement regarding parents and their children who are gay and lesbian; challenges for gay men that the Church constructs in relation to prayer life, mutually satisfying mutual relationships, and HIV disease. Addresses the “assertions that the clergy sexual assaults are intricately related to the presence of gay male priests among the clergy” and carefully distinguishes pedophilia, child molestation, and sex with minors from homosexual activity that occurs between consenting age-appropriate peers: “[Equating those two separate categories] perpetuates an inauthentic understanding of homosexuality and its relationship to the criminal activity perpetrated by priests and kept secret by their bishops.” Proposes a reframing through spirituality of the connections between the Church and gay men that would be “grounded in the necessity of individuals taking greater responsibility for their relationship with God.” Footnotes and references.

Miller, Ron, & Miller, Dee. (1995). Speaking the truth in love. *Baptist Peacemaker* [published by Baptist Peace Fellowship of North America], 15(1/2, Spring/Summer):12.

Ron Miller is an American Baptist pastor; Dee Miller is a psychiatric nurse. Essay is keyed to their experiences following publication of Dee Miller’s How Little We Knew [see this bibliography, Section I.]. Each offers a personal point of view of how they have experienced and confronted what they term ‘DIM thinking’ – denial, ignorance, minimization – as a response to issues raised by the book.

Millon, Dian. (2000). Telling secrets: Sex, power and narratives in Indian residential school histories. *Canadian Woman Studies*, 20(2, Summer):92-104.

Millon is Tanana Athabascan, an Alaskan native, and a doctoral candidate, Department of Comparative Ethnic Studies, University of California, Berkley, Berkley, California. First, she discusses “individual narratives and the reflections of power inherent in them, and explore[s] the socially positioned power of the individual narrative.” Her focus is the experiences of Aboriginal peoples, specifically those of First Nations peoples of Canada in relation to the government funded and churches-operated residential schools for their children in the 19th and 20th centuries in which generations of children were abused, including physically and sexually, by staff, including males and females with religious roles. The second section explores the narratives and strategies of

Aboriginal people, especially First Nations women, that repositioned them in their communities by “challenging Church narratives, the federal Indian Act, and the masculinist assumptions of their own sovereign discourses.” Draws particularly on Celia Haig-Brown’s social ethnography based on interviews with 13 people who attended Kamloops Indian Residential School [see this bibliography, Section I: Haig-Brown, Celia. (1989).]. 20 endnotes; 37 references.

Miranda, Deborah A. (2010). “Saying the padre had grabbed her”: Rape is the weapon, story is the cure. *Intertexts*, 14(2, Fall):93-112.

Miranda is with Washington and Lee University, Lexington, Virginia. A personal essay in which she identifies herself as a woman of California Indian descent and a victim of rape. Examines an incident related to “the Spanish missionization of California” when “some 21 [Roman] Catholic missionaries [were] founded by the Spanish Franciscans, dating from 1769 to 1833.” States: “In all, an estimated population of 750,000 to one million Indians present in precontact California crashed to 5-10,000 during and immediately after missionization’s 64 year era. A large part of this genocide is due to gendered and sexual violence.” The incident described is the rape of Vicenta Gutierrez, “a young Indian woman at Carmel Mission by the local priest,” Padre Real, “also known as José Maria del Refugio Sagrado Suarez del Real,” who was born and trained in Mexico, and sent as one of Mexican priests who were replacing the Spanish missionaries. Based on Miranda’s archival research, determines that Gutierrez “would have been 18 or 19 years old at the time of a rape in ’34 or ’35.” The report of the rape is from Isabel Meadows in 1935, a “Native consultant,” who told the story to John Peabody Harrington, an ethnologist working for the Smithsonian Institution, Washington, D.C. The report, recorded in Harrington’s field notes, states that the context of Real’s rape of Gutierrez was that she had gone to confession during Lent. When she returned home, she told others. The next day, there was no trace of Real. Miranda describes the field note as “record[ing] a story illustrative of the corruption of authority and power by Europeans, and the vocal resistance of an Indian woman... Isabel’s story about Vicenta becomes a historical microcosm of rape as a primary tool of colonization, but more impressively, an example of storytelling as indigenous survival strategy.” 22 references.

Mirly, Raymond. (2013). Holding ourselves accountable in ministry. *Caring Connections: An Inter-Lutheran Journal for Practitioners and Teachers of Pastoral Care and Counseling*, 10(2, Spring):13-16.

Magazine-style article in a theme issue, “Violating Boundaries: Improprieties in Ministry.” Mirly is the president of the Missouri District, The Lutheran Church – Missouri Synod (LCMS). He is interviewed by Joel Hempel, the part-time Specialized Pastoral Ministry Coordinator for LCMS. Topics very briefly addressed include: common practice within the LCMS Council of Bishops when responding to sexual misconduct, which includes “zero tolerance for the most egregious behavior – sexual intercourse and genital touch.”; payment for treatment for victims; perpetrators and restitution; steps prior to formal implementation of formal procedures; what constitutes *scandalous behavior* and *egregious sexual sin*; the LCMS process as “law oriented.”; counseling process for offenders; responsibility to a person who is removed from the office of ministry; steps and resources to prevent clergy sexual misconduct; the unique risks to which specialized pastoral ministers are exposed.

Missionary Oblates of Mary Immaculate in Canada. (1991). An apology to Native Peoples. *Origins: CNS (Catholic News Service) Documentary Service*, 21(11, August 15):183-184.

Text of a statement issued by the 1,200 member Missionary Oblates of Mary Immaculate in Canada. Noting their 150 years of missionary service with Native peoples in Canada, offers an apology for the Oblates’ part “in the cultural, ethnic, linguistic and religious imperialism that was part of the mentality [of the civil government and churches]...” A specific apology is extended for “the instances of physical and sexual abuse that occurred in [the residential schools for children that the Oblates operated]. ...[the instances] were inexcusable, intolerable and a betrayal of trust in one of its most serious forms.” [Also published in *Western Catholic Reporter*, (August 26).]

Mitchell, Carol A. (2002). [Faith in Focus section] Where is God in the clergy abuse crisis? *America* [a Jesuit publication], 1871(7, September 16):20-21.

Mitchell is a clinical psychologist, spiritual director, survivor of clergy sexual abuse, and is co-director of an urban spirituality program, St. Petersburg, Florida. Context is a followup to the United States Conference of Catholic Bishops meeting in Dallas, Texas, in June, 2002, regarding child sexual abuse in the Church. A brief meditation on constructive responses to the clergy abuse crisis in the Roman Catholic Church. Using Luke 15:8 as the basis, she envisions God as the woman in Jesus' story, rolling up her sleeves to clean the mess in the dirty house. Calls upon all to engage in corrective actions: "We do it not only for the victims, but for the whole community."

Moles, Katia. (2020). A culture of flourishing: A feminist ethical framework for incorporating child sexual abuse prevention in Catholic institutions. *Journal of Feminist Studies in Religion*, 36(2, Fall):63-83.

Moles is affiliated with: College of Arts and Sciences, Santa Clara University, Santa Clara, California; Graduate Theological Union, Berkeley, California; and Dominican University of California, San Rafael, California. The introduction cites the provision in Article 12 of the United States Conference of Catholic Bishops' Charter for the Protection of Children and Young People (2002) which "requires dioceses to educate youth, parents, ministers, and other leaders about CSA [child sexual abuse] prevention programs." States that "this protective approach to young people's sexuality... is rooted in an Augustinian sexual ethics suspicious of the body, sex, and women, ultimately undermining the magisterium's professed commitment to holistic education..." Moles argues that U.S.A. Roman Catholic parishes and schools are obligated "to implement comprehensive sexuality education (CSE) that situates protection and healing from abuse within a culture of sexual flourishing, a culture stymied by patriarchal Catholic sexual theology and institutional structures." The next subsection critiques the Church's current approach. Based on evidence-based literature, concludes that focusing on sexual abuse and abstinence "neglects many aspects of socio-sexual development that can contribute to more holistic formations of sexuality and gender." Calls for the Church to "promote a culture of flourishing based on a developmental, social justice sexual ethic that draws on the work of Catholic feminist theologians..." Cites Margaret Farley's construct of personhood as a foundational for a set of norms for "a culture of flourishing for children," which includes holistic CSE as the setting for CSA prevention training. The final section calls for theological sexual ethics which integrates children. Comments that while "the magisterium is not likely to adopt [her] vision anytime soon," there are opportunities for Catholic laity "to address sexual violation prevention and healing as one component of a robust sexuality education." 94 footnotes.

Moll, Rob. (2007). Day of reckoning: Chuck Smith and Calvary Chapel face an uncertain future *Christianity Today*, 51(3, March):52-56.

Moll is an associate editor of the magazine. Reports on "deep-rooted problems" within Calvary Chapel that "threaten to undo the association," which is "an affiliation of independent churches" with a "network of 1,300 churches across the U.S." While the outer sign of problems is "contentious litigation" for control of the Calvary Satellite Network's 400 radio stations, there is a deeper problem: "Leading pastors told [the magazine] that Calvary Chapel, and specifically Chuck Smith [the founder], are dangerously lax in maintaining standards for sexual morality among leaders... Easy forgiveness, insiders say, has created an atmosphere of sexual license, where some unethical pastors sense that there are few consequences for sexual misconduct." Reports that Smith has opposed forming a denomination, "place[s] great authority in the office of senior pastor," and "rejects control of local church affairs by a governing board of elders." Cites incidents related to clergy sexual misconduct related to specific churches, including Smith's church, Calvary Chapel in Costa Mesa, California: "Former pastors and board members say [the Costa Mesa church] doesn't only restore [offending] pastors to ministry; it also covers up the sexual sins of its own pastoral staff. In 2003, John Flores, then a Costa Mesa pastor, was arrested and later convicted of having sex with a 15-year-old girl, the daughter of a pastor at the church. Knowledgeable church insiders say Flores had been fired previously from a Calvary Chapel Costa Mesa ministry for having sex with an adult woman on church grounds. Other sources familiar with the situation confirmed that Flores had, in fact, been fired twice previously from Calvary ministries, both times for alleged sexual misconduct." Describes Smith's practice of restoring



offending pastors as consisting of their repenting and entering into counseling without informing the congregation.

Moloney, Daniel P. (2003). The tribunal of mercy. *First Things*, 131(March):34-40.

Moloney is a doctoral student, philosophy, University of Notre Dame, South Bend, Indiana. Brief essay prompted by recent “widespread criticism of the [U.S.A. Roman Catholic] bishops’ handling of sexual abuse by Catholic priests...” Summarizes the criticisms as: the bishops initially acted too mercifully or leniently by taking too few precautions with priests who committed abuse, and then acted too zealously by applying strictest justice in the form of “‘zero tolerance’ policies.” Challenges the “conceptual confusion, the common view that justice and mercy are opposed to each other.” Based on the nature of the Catholic sacrament of penance as a tribunal of mercy, states: “Perfect justice, then, is identical with mercy. They both can be explained in terms of helping each person be all that God intended him to be.” States that his position incorporates truths from both Christian pacifists and Christian realists. Describes scenarios of just killing that he says express divine mercy. Draws from the writings of Pope John Paul II. Concludes with a brief application of his position to the situation of an abusive priest, which includes rejecting the “zero tolerance” policy of the U.S.A. bishops adopted in 2002. Lacks references.

Monroe, Philip. (2005). Abusers & true repentance. *Christian Counseling Today* [published by American Association of Christian Counselors, Inc.], 13(3):48-49.

Monroe is associate professor of counseling and psychology, and director, masters in counseling program, Biblical Theological Seminary, Hatfield, Pennsylvania. Magazine-style article. Addresses a question asked in the context of the convergence of forgiveness, reconciliation, and domestic or familial sexual abuse: “How do you know when an abusive person is adequately repentant, and therefore, capable of providing a safe environment for others to live in?” Organizes his response into 3 categories: 1.) Honest admission. “Does the abuser: • openly acknowledge abusive behavior and its impact on the victim? • accept full responsibility for actions without excuse? • accept the consequences of the abuse without demand for trust or forgiveness?” 2.) Special efforts to repair: “Does the abuser: • spontaneously seek to make restitution (not penance!) or to offer economic support without demand for things in return? • give physical and emotional space for the victim to receive help from others?” 3.) Accepts and flourishes under discipline. “Does the abuser: • accept the ministry of discipline, accountability, counseling, etc. with joy? • acknowledge that the fruit of change takes time to develop and so see discipleship as a lifetime project? • show evidence of a growing life of prayer, reading of the Word and increasing measure of the fruits of the Spirit?” Cautions against: “classify[ing] abusers as subhuman and unable to forever change.”; being distracted from issues of repentance by “[t]hose who are charming and well-spoken (especially those who use spiritual language).” Lacks references.

Montgomery, Marilyn J., & DeBell, Camille. (1997). Dual relationships and pastoral counseling: Asset or liability? *Counseling and Values*, 42(1, October):30-40.

Both authors are assistant professors, Program in Counselor Education, College of Education, Texas Tech University, Lubbock, Texas. Discusses the issue of dual relationships, i.e., professional and personal, in relation to pastoral counselors and pastors. Provides a very brief history of the discipline of pastoral counseling “and an overview of the current debate about its parameters.” Presents contrasting views about the issues. Reviews options: 1.) forego one of the role relationships; 2.) perform both roles and obtain supervision; 3.) perform both roles and take multiple steps to reduce potential harm. 31 references.

Moomaw, Donn D. (2002). Thank God for crowing roosters. *reNEWS: A Publication of Presbyterians for Renewal*, (September):8-10.

Magazine-style article from a first person, retrospective point of view by a minister following the ecclesiastical discipline imposed upon him for sexual misconduct and his reinstatement to ministerial function. Moomaw had been pastor for 28 years of Bel Air Presbyterian Church, Los Angeles, California, when he resigned his position in 1993 after the discovery of his sexual

misconduct with at least one congregant. A formal disciplinary process against him was initiated in the presbytery in which he held membership. He was excluded from ministry for 4 years, and then reinstated to ministerial function in 1997. Lacks details about the facts of his case.

Moon, Jeffrey Hunter. (1999). Protection against the discovery or disclosure of church documents and records. *The Catholic Lawyer*, 39(Winter):27ff. [Accessed 10/10/04 at LexisNexis Academic database.]

Moon is solicitor, United States Catholic Conference. Discusses “the protection of documents and records of churches and other religious organizations against discovery or other disclosure.” His goal is “to raise a variety of different ways to defend against document discovery...” in civil litigation. Part 1 discusses protections for religious organizations based on the U.S.A. Constitution’s First Amendment Establishment Clause, and entanglement concerns in particular, and the Free Exercise Clause. A number of cases involving a variety of denominations are cited, including ones involving personnel matters, and one pertaining to sex abuse by clergy in Texas. Part 2 briefly “deals with the defenses that can be interposed using the RFRA [Religious Freedom Restoration Act] directly.” Identifies the Fourth Amendment as a possible defense to records production. Part 3 briefly “discusses some potential state and common law defenses.” Focuses on matters related to confession as a church ordinance and clergy-penitent privilege, and the possibility of extending that to protect documents and records. Also identifies the federal Policy Act as a potential defense. An appendix provides “a brief outline of [U.S.A.] state document production/religious privilege cases...” 178 footnotes.

Moon, Ruth. (2018). Creating a church culture of accountability in the #MeToo era: Four strategies for responding to abuse victims and survivors. *Church Law & Tax Report: A Review of Legal and Tax Developments Affecting Ministers and Churches*, 32(5, September/October):18-19.

Moon is a doctoral student, Department of Communication. University of Washington, Seattle, Washington. Magazine-style article. Draws upon interviews. States at the outset: “The #ChurchToo movement (accompanying the #MeToo movement) reveals that churches are just as susceptible to issues of sexual misconduct and abuses of power as secular institutions. Often, one or more individuals are to blame for abuses, but calls for reform are directed *at churches and their leadership* [italics in original].” To the question, “How can churches create a church culture of accountability and victim care?”, she very briefly presents 4 “tips” suggested by experts. “1. Look out for people, not institutions.” Cites recent examples of institutional responses – local church, denomination, seminary – which minimized the behavior, “hurt the abuse victim,” and reduced “chances that other abuse victims and survivors will look to the church for help...” States: “...the first lesson churches need to learn: *Protect the victim, not the institution.* [italics in original].” “2. Talk about abuse, even if you don’t think it’s happening.” Cites a 2014 survey which found that “[a] substantial portion (42 percent) [of responding pastors] said they rarely or never do [bring up the topic].” Calls for conversation about sexual abuse as “a regular part of church conversation, and that conversation should be curated with abuse victims and survivors in mind.” “3. Protect the vulnerable.” Rather than “try[ing] to handle the accusation and investigation in-house,” calls for “tak[ing] steps immediately to involve authorities [like law enforcement] outside the church.” “4. Admit what you don’t know and acknowledge that abuse happens.” Addresses the lack of knowledge pastors have regarding “members who are abuse victims or survivors... ...because churches rarely discuss abuse, many abuse victims stay silent because they feel isolated and out of place...”

Morey, Ann-Janine. (1988). Blaming women for the sexually abusive male pastor. *The Christian Century*, 105(28, October 5):866-869.

Morey is associate professor of religious studies, Southern Illinois University, Carbondale, Illinois. An essay that discusses the treatment of women who are the victims of clergy sexual abuse, including the wives of the offenders. Notes that women are blamed for the sexual transgressions of male clergy: wives are blamed as not supportive, and direct victims are blamed as having malicious intent or moral turpitude, are silenced because of fear of damage to their self-esteem, reputations, and relationships. Examines 19th and 20th century fiction and nonfiction for examples of how women in these situations are portrayed. She holds male clergy responsible for

sexual violations that are committed while they perform professional duties because of the cultural and institutional disparity between male clergy and female parishioners. Notes that while “clergymen protest that they are vulnerable, they in fact enjoy some powerful social protection.” [See also responses to this article in a succeeding issue in the Letters section: Abusive pastors. 105(33, November 9):1020-1021.]

\_\_\_\_\_. (1990). The Reverend Idol and other parsonage secrets: Women write romances about minister, 1880-1950. *Journal of Feminist Studies in Religion*, 6(1, Spring):87-103.

By an associate professor of English, Southern Illinois University, Carbondale, Illinois. “This article explores one aspect of the ordinary manifestation of religio-sexual energy by examining popular romance novels written by nineteenth- and twentieth-century women about the ministry... Virtually without exception, what can be said to characterize the female-authored parsonage romances is (1) the absolute restoration of the spiritually superior, exclusively male ministry, and (2) the proclamation of female culpability and clerical innocence in personal affairs, no matter what the circumstance.” Section 1 examines the murder of Sarah Maria Cornell, 1832, in Massachusetts and the role in her death of Rev. Ephraim K. Avery as presented in Catherine Read Arnold Williams’ 1834 book, *Fall River: An Authentic Narrative* [see this bibliography, Section VIII.]. Morey states: “Although Williams tends to emphasize Cornell’s virtues, she does not portray Cornell as a total innocent, but sees her as luckless and foolish, the victim of her own religious immaturity, her rudderless existence, and the abuse of power in which ministers and congregations may conspire together. The story of Cornell and Avery, largely unknown to both the popular and scholarly imagination, stands as a brutal reminder of the underbelly of the parsonage romance...” Observes: “All the parsonage romances involve the working out of a love relationship that exists in an uncanny parallel to the relationship of God to the sinner: he is masterful, omniscient and tender; she is spirited but dependent, perky but feminine, nominally rebellious but actually waiting to be awakened to true womanhood and faith by the same event – submitting to the love of her minister/God.” Sections 2 and 3 review a number of parsonage romances that she describes as androcentric and excuse women “from the ministry *except* when there is blame to be assessed...” Notes that the 19th century seduction story, “which usually involves an attractive, innocent and trusting young woman who is seduced and abandoned by a predatory male,” is reversed in the parsonage romances so that the minister “occupies the pedestal position of the nineteenth-century woman.” In Section 4, based on her examination of 30 novelists whom she identifies as authors of parsonage romances, she concludes: “At every level, the religious/romance formula discourages women from exercising authoritative religious leadership by reinforcing their sense of unworthiness relative to the male hierarchy. The consequence of the formula, however, is that when the male minister does violate the trust of his office by inappropriate sexual expression, his activities must be denied or excused; the guilty, shamed party must always be a woman – the dangerous single woman or the unworthy wife.” 29 footnotes.

Morrissey, Francis G. (1991). The pastoral and juridical dimensions of dismissal from the clerical state and of other penalties for acts of sexual misconduct. *Canon Law Society of America Proceedings*, 53:221-29.

Morrissey is a Roman Catholic priest, Oblates of Mary Immaculate, and professor, faculty of canon law, Saint Paul University, Ottawa, Ontario, Canada. Begins: “Of all the situations faced by the Catholic Church in North America in recent years, the phenomenon of sexual misconduct by clerics and other pastoral workers has probably been the most painful to address.” Reflects on 5 topics related to the phenomenon: a new social and ecclesiastical context; the meanings of the term *sexual misconduct*; the rights of the Church as a whole, of victims, of offending priests, and of parishes; the situation of priests who have been convicted of sexual misconduct; reintegration of clerics into ministry. The final topic is comprised of 15 proposals. In the conclusion, states his position: “...I am very reluctant at this time to recommend using the penal process whereby priests are returned to the lay state. However, I recognize that in some exceptional cases it might be necessary. In which case the norms of law should be carefully observed.”

\_\_\_\_\_. (1992). Procedures to be applied in cases of alleged sexual misconduct by a priest. *Studia Canonica: A Canadian Canon Law Review*, 26(1):39-73.

Morrissey recently chaired the Work Group of the Canadian Conference of Catholic Bishops' Ad Hoc Commission on Sexual Abuse. Presents the Group's proposals and offers his commentary on each. The Introduction consists of recommendations 1-10, some of which are recommended procedures and some of which are descriptive, e.g., definition of terms. Part 1 addresses "Before Any Allegation is Made: Diocesan Policies" and consists of recommendations 11-72. Part 2 addresses "When An Allegation is Made: The Canonical Preliminary Inquiry" and consists of recommendations 23-36. Part 3 addresses "The Administrative Procedure and the Canonical Criminal Trial (cc. 1717-1728)" and consists of recommendations 37-49. Part 4 addresses "Reintegration of Priests Into Ministry" and consists of recommendations 50-56. Part 5 addresses "Helping the Community" and consists of recommendations 57-58. The "Conclusion" consists of recommendations 59-62. There are no references with the proposals.

\_\_\_\_\_. (2001). Addressing the issue of clergy abuse. *Studia Canonica: A Canadian Canon Law Review*, 35(2):403-420.

Examines the problem of sexual abuse by Roman Catholic clergy from the perspective of the Church's canon law. Section 1 examines "the context in which these cases first came to light: and briefly identifies factors that include a post-World War II emphasis on human rights, increased awareness of sexual abuse, post-Vatican II changes in the authority of priests, and a propensity of some to seek recourse in secular courts. Section 2 briefly reviews new canon legislation, particularly administrative leave, and its applications in cases in the U.S. and Canada. Section 3 identifies unaddressed judicial issues, including secular law accusations, rights arising from incardination, administrative laicizations of convicted priests, impact on victims and "the Catholic faith at large," and return to ministry. Section 4 identifies unresolved questions that include the rights of the accused cleric and the rights and obligations of the diocesan bishop. 43 footnotes.

Morton, Sarah. (2017). [Commentary] Getting evidence into action to tackle institutional child abuse. *Child Abuse & Neglect: The International Journal*, 74(December):111-114.

[For a context to the article, see this bibliography, this section: Wright, Katie, Swain, Shurlee, & McPhillips, Kathleen. (2017). The Australian Royal Commission into Institutional Responses to Child Sexual Abuse. [from a theme issue] *Child Abuse & Neglect: The International Journal*, 74(December):1-9. "The article outlines the background and key features of the [Australian] Royal Commission [into Institutional Responses to Child Sexual Abuse]," and it also serves as an introduction to the succeeding articles in the theme issue.] Morton is Co-Director, Centre for Research on Families and Relationships, The University of Edinburgh, Edinburgh, Scotland. She describes the difficulties in the process by which "governments, policy-makers and practitioners use the best available evidence to inform decisions," and "consider[s] what we can learn from the Royal Commission to help develop effective practices for evidence use and what kinds of research and evidence might help take policy and practice forward [regarding child sexual abuse in institutional settings]." Calling the process complex, she notes that evidence can contribute to change by raising awareness which helps set a policy-maker's agenda, and by developing knowledge and understanding which helps challenge existing beliefs and attitudes. Her perspective is that research and the use of evidence is "a dynamic and iterative process, with information and people interacting over time." Identifies key challenges to using evidence to inform and shape policy in case of institutional child sexual abuse (ICSA). 1.) Lack of a process of learning which will integrate new evidence with existing knowledge. Factors include reluctance to accept the facts: "The institutions [including religious ones] that have been implicated were trusted and well-known... Cultural factors have also undermined the ability to process this kind of knowledge, particularly norms that prevent talk of sexual matters, which were prevalent in institutions, especially religious organisation [sic], but also in society more broadly." 2.) The need for a process of unlearning. "Religious and state institutions embody trust and symbolise order and care. To confront the possibility that abuse had taken place in these institutions presented a massive challenge to those who trusted and even loved them..." This affected survivors' willingness to disclose – "a key concern amongst survivors is that they would

not be believed.” States that for those seeking justice in relation to ICSA, policy-makers’ need for a period of reflection, which is constrained while dealing with organizational and political imperatives, “may be seen as a delaying tactic.” Concludes that impact of the Commission’s evidence and whether it was successful “will rest on another tranche of evidence-gathering through evaluation, that should include children’s involvement and survivor organisations, as well as better forms of inspection, scrutiny and reform of regulatory regimes.” 18 references.

MortonStout, Robert J. (1988). To become free from the sexual harassment scourge. *Christian Social Action*, 1(1, January):18.

By a United Methodist minister. Supports a proposed resolution of the United Methodist Board of Church and Society to the United Methodist General Conference regarding sexual harassment.

Mosgofian, Peter, & Ohlschlager, George. (1995). Child sexual abuse in society and the church *Ministry* [International Journal of the Seventh-day Adventist Ministerial Association], 68(10, November):22-24. [Adapted from: Mosgofian, Peter, & Ohlschlager, George. (1995). Sexual Misconduct in Counseling and Ministry. Dallas, TX: Word, Inc.]

Magazine-style article. Presents a very broad, brief overview of the topic identified by the title. Their definition of *child sexual abuse* is based on a synthesis of “biblical revelation, current law, and [David] Finkelhor’s clinical research... [which offers] a simple cross-cultural standard of child sexual abuse behavior.” Very briefly cites prevalence figures, and lists adverse impacts of sexual abuse on children. Very briefly discusses: dynamics of child sexual abuse in incestuous families, abusive clergy, child sex-for-profit internationally, and family instability. In the concluding section, they state: “Legal trends – the growing liability for abuse, canceled insurance when pedophile restoration is attempted, and the crushing costs of legal defense and damages for some churches – make it nearly impossible to restore abusers to ministry.” Calls for churches to “not only invest in remedial recovery but move beyond to emphasize prevention in every way possible.” 10 endnotes.

Mulhern, Sherrill A. (1992). Ritual abuse: Defining a syndrome versus defending a belief. *Journal of Psychology and Theology* [published by Rosemead School of Psychology, Biola University, LaMirada, CA], 20(3, Fall):230-232. [Theme issue: Satanic Ritual Abuse: The Current State of Knowledge]

Mulhern is project director, Laboratoire des Rumeurs, des Mythes du Futur et des Sectes, U.F.R. Anthropologie, Ethnologie, Science des Religions, Université de Paris, Paris, France. Very briefly presents an overview of her published research on presentations about satanic ritual abuse (SRA), including child sexual abuse, at accredited continuing medical education courses offered to mental health professionals, 1987-1990. “The study established that SRA presentations included in the sample followed a codependent, two segment model. The first segment is devoted to the creation of a conceptual context for belief.” Reports that the training techniques “systematically employed” proselytizing techniques documented in sociological studies of religious groups. “...the second segment of SRA presentations is totally dependent on the validity of the first segment. ...all of the treatment philosophies, and strategies proposed in SRA courses to assist therapists in dealing with brainwashing logic, triggers and cues, cult-controlled alters, risk of violence, and so forth, presupposed that the sole and unique explanation for the evolving observable symptomatic behavior of patients in therapy is that they were or continued to be victims of real satanic cults.” 5 references.

Mullaney, Michael. (2003). *Graviora delicta*: The duty to report clerical sexual abuse to the Congregation for the Doctrine of the Faith. *Irish Theological Quarterly*, 68(3, Autumn):291-295.

Mullaney is on the faculty of theology, Pontifical University, St. Patrick’s College, Maynooth, Ireland. Roman Catholic Church context. Discusses the role of the Congregation for the Doctrine of the Faith (CDF) in judicial matters, i.e., those that are *graviora delicta*, ‘more serious ones,’ which would include the sexual abuse of minors by clergy. The CDF was established in 1542 and its penal competence is referred to in the 1983 Code of Canon Law. Briefly outlines the history of the CDF in relation to its penal competence, including norms announced in 2001, one of which “concerns more serious offences against morals, that is, the sexual abuse by a cleric of a minor

under 18 years...” Describes changes to this norm, including raising the age of a minor from 16 to 18, possible punishments, and new statute of limitations. Describes the duty of a bishop to report to the CDF when there is a reasonable basis to an allegation of sexual abuse of a minor against a cleric under the bishop’s jurisdiction, and procedures to be followed. States: “The requirement to inform the CDF of every well-founded allegation of sexual abuse of a minor by a cleric is not something optional, but a law binding on all Bishops. This procedure must also be incorporated into all diocesan and national guidelines, policies or particular laws dealing with priests who have committed this most serious offence...” 16 footnotes.

Muse, Steven J. (1992). Faith, hope, and the “urge to merge” in pastoral ministry: Some countertransference-related distortions of relationship between male pastors and their female parishioners. *The Journal of Pastoral Care*, 46(3, Fall):299-308.

By a pastoral counselor, Pastoral Institute, Columbus Georgia. Describes the phenomenon of countertransference specifically in relation to the problem of sexual contact between a clergy counselor and counselee. Briefly discusses 7 general types of vulnerable pastors and 4 types of women vulnerable to this type of contact. References.

Muse, Stephen, & Chase, Edwin. (1993). Healing the wounded healers: “Soul” food for clergy. *Journal of Psychology and Christianity*, 12(2, Summer):141-150.

Discusses intrapsychic and circumstantial factors of pastors who have violated their parishioners’ trust by sexual acting out.

Muster, Nori J. (2004.) Authoritarian culture and child abuse in ISKCON. *Cultic Studies Review: An Internet Journal of Research, News & Opinion*, 3(1):Unpaginated. [Accessed 07/18/05 at ATLAREligion academic database.]

Muster was a member of the International Society for Krishna Consciousness (ISKCON) from 1978 to 1988. ISKCON was founded by guru A.C. Bhaktivedanta, known as Swami Prabhupada, who was succeeded after his death by 11 gurus. It is also referred to as the Hare Krishna movement. Based on her research which includes interviews with approximately 60 ISKCON child abuse survivors, and documents filed in civil lawsuits. “The purpose of this paper is to examine how the authoritarian culture of ISKCON contributed to child abuse and its cover-up.” States: “Between the years 1970 and 1988, an estimated eight hundred ISKCON children suffered criminal neglect, emotional, physical, or sexual abuse. Most of the abuse took place in the boarding schools system for members’ children called *gurukula*, Sanskrit for ‘school of the guru.’ During the 1970s and 1980s, members were required to send their children to the *gurukula* at the age of 5 (or younger). Children were cloistered in the *gurukulas* and totally isolated from daily temple life. Parents were only allowed to see their children once or twice a year in most cases. Emotional, physical, and sexual abuse also took place within ‘arranged marriages’ between girls as young as 11 to men who were twice or three times the girls’ ages. A smaller number of children endured abuse at festivals and other social functions at the ISKCON centers, or from parents in family settings.” Describes a process of indoctrination into an authoritarian system that included surrendering ties to friends, family, school, career, and other material attachments. Classes instructed students in ways that reinforced authoritarian control by teaching: mistrust of the outside world, the purity and infallibility of the gurus, that followers’ open dissent and rebellion could cause catastrophic consequences, that simple living could justify neglecting the basic needs of children, a distortion of scriptures to the advantage of the leaders regarding avoiding responsibility for negative events and displacing it onto followers, information isolation, and increased reliance on the leadership through manufactured crises. Reports accounts of children being physically neglected and abuse, emotionally humiliated, psychologically intimidated, sexually harassed, raped, and spiritually abused. Describes school authorities censoring children’s letters and covering up the abuses, and the organization using public relations to “counteract bad publicity outside and negative attitudes inside the organization.” States: “Probably the biggest factor that led to child abuse was the organization’s chauvinistic attitude toward women.” Briefly traces emergence in 1990 of the reports of child abuse by *gurukula* alumni. Identifies Nirmala Hickey’s former World Wide Web website, V.O.I.C.E. (Violations of

ISKCON Children Exposed), as probably having “had the greatest influence on bringing the history to light...” Briefly describes some efforts at reform and support for survivors that began in 1996, and serious splits within ISKCON by 1999 that led to polarization regarding the survivors. Concludes: “In a coercive organization, the mission and religiousness of the group are used as tools to control the followers... The problems [of ISKCON] were systemic, a consequence of the organization’s authoritarian structure.” Identifies 14 problems within ISKCON, and makes suggestions for changes. 41 footnotes.

Myers, Wade C., & Brasington, Steve J. (2002). [Case Report] A father marries his daughters: A case of incestuous polygamy. *Journal of Forensic Sciences*, 47(5, September):112-116.

Myers is chief of staff, Division of Forensic Psychiatry, Department of Psychiatry, College of Medicine, University of Florida, Gainesville, Florida. Brasington is chief resident, Division of Child and Adolescent Psychiatry, University of Florida. Based on a court-ordered evaluation. Begins with a brief overview of incest, in general, and polygamy and “Mormonism.” Reports on a criminal case involving a father who practiced religious-based polygamy with his 2 wives. The family observed a form of practices related to, but not part of, the Church of Jesus Christ of Latter-day Saints. He convinced his wives “that God came to him in a dream and told him his oldest daughter and stepdaughter... would each bear him two children. His wives consented to him marrying their oldest daughters to accomplish this. It was further agreed the marriages would be dissolved once their duty of having children for him was accomplished. On her 12<sup>th</sup> birthday, he married his daughter, Annie (pseudonym), in a secret family ceremony he performed. He engaged her in sexual intercourse that night. Several months later, he married Nina (pseudonym), 13, who 2 weeks later attempted suicide after “successfully avoiding the incestuous relationship.” In response, Nina’s mother notified authorities and “reported the husband for sexually abusing children.” On a videotape made by law enforcement, Annie described to Nina that she psychologically coped with the incest by her father by dissociating. She “also provided an over-determined decision to acquiesce to the incest: she wanted to save her siblings from the threat of family disintegration and foster care [due to law enforcement intervention], and also follow the command of God to have two children.” She stated: “‘Whatever, when the Lord tells you [that you] are to have special children... you feel honored to be called out by the prophecy.’” Nina was told by stepfather that “he had received God’s word that was going to be blessed by two children because she was a ‘virtuous person.’” After the wedding, when he discovered she had been sexually active with her boyfriend, “[h]e informed her she was going to die as a result of God’s displeasure if she continued this infidelity, and that she was now married and this was against their religion.” Comparing this case to academic literature, they note: “A patriarchal structure, large family size, rural isolation, and cult-like group cohesiveness are risk factors for incestuous sexual abuse in polygamous families... Paralleling the actions of other cult leaders, the father in this present case report invoked the authority and alleged commands of God, rituals, and threats to control the family members.” 46 references.

Nason-Clark, Nancy. (2004). When terror strikes home: The interface between religion and domestic violence. *Journal for the Scientific Study of Religion*, 43(3, September):303-310.

Nason-Clark is a professor of sociology, University of New Brunswick, Fredericton, New Brunswick, Canada. Because the research literature on domestic violence minimally addresses “the complex relationship between faith, violence, and family ties,” and because there is “very little data” on the question of “[w]hether particular religious theologies exacerbate violence in the family,” her essay examines the data on “prevalence of violence against women in families of faith” and raises “several theoretical questions requiring further analysis.” Noting that sometimes “secular [domestic violence] shelter workers and others believe that it is in fact the religious ideology that gives rise to the violence and undergirds victims’ reluctance to seek refuge or assistance in the aftermath,” and that some religious professionals “are slow to refer their parishioners who have been abused to outside sources of help,” she states: “A cultural language that is devoid of religious symbols, meanings, and legitimacy is relatively powerless to alter a religious victim’s resolve to stay in the marriage no matter what the cost. Correspondingly, the language of the spirit, if devoid of the practical resources of contemporary culture, compromises a

victim's need for safety, security, and financial resources to care for herself and her children." States: "Although there is no compelling evidence that violence is more frequent or more severe in families of faith, religious women are more vulnerable *when abused*" [italics in original] because the patterns in mainstream culture are intensified, e.g., "the promise before God to stay together" and guilt for "hav[ing] failed their families and God in not being able to make the marriage work." Identifies "explicit religious notions that make it especially difficult for religious victims to see the full extent of their suffering or to sound out the call for help," which includes the issue of forgiveness. Takes the position that there is a constructive role for religious organizations to play in court-mandated intervention programs for batterers. Her questions, which can "be addressed at an individual or community level," set a research agenda. Regarding her 1st question – "What are some of the central features of various religious traditions that negate community-wide efforts to raise awareness about violence against women and to suggest strategies that would empower women to reduce the risk of endangering their physical or emotional health in the aftermath of abuse?", she states: "...when the abuse is conceptualized as a spiritual issue, this exacerbates [the religious woman's] dependence on the religious group for guidance concerning the decisions she needs to make to ensure her safety." Observes: "When women's abuse is at the hands of their religious leaders, their vulnerability is especially high; sometimes, they suffer as secondary victims when priests or other religious leaders of congregations are convicted of sexual misconduct." 4 endnotes; 35 references. [Included in this bibliography because of the overlap between the dynamics she addresses and those involved in sexual boundary violations in faith communities.]

Nation, Ihla F. (No date). Face to Face: Confronting the Guru-Disciple Relationship. [Accessed 08/23/04 from the World Wide Web: <http://www.leavingsiddhayoga.net/gnosis>]

A brief essay that discusses the relationship between a guru and disciple in the context of U.S.A. experiences, focusing on Indian traditions. Sketches the introduction of Hindu thought and practice to the U.S.A. Contrasts the practices of Hindu groups in the U.S.A. with those in India that are more traditional. In discussing how "the level of codependence and dysfunction in our society creates a tremendous possibility for abuse in the authoritarian nature of [the guru-disciple] relationship", cites the example of Swami Muktananda who "claimed to have inherited the mantle of Nityananda, a guru of the Siddha lineage..." When Muktananda died in 1982, he was head of 31 *ashrams* worldwide. After his death, reports emerged that he had sexualized relationships with minors. Draws from the work of Katy Butler for integrating community ethical standards and safeguards as a way "to avoid exploitation on the spiritual path..." 22 footnotes.

National Catholic Services LLC. (2003). Practical Advice for Parents On Preventing Child Sexual Abuse. (2003). 3 pp. [Accessed 12/17/12 at the World Wide Web site of VIRTUS *Online*: <http://www.virtus.org/virtus/ParentHandbook.pdf>]

Part of the Protecting God's Children program offered by VIRTUS, a program and service of the National Catholic Risk Retention Group, Inc. Protecting God's Children "is designed for adults in our faith community – to raise their awareness about the nature of child sexual abuse, to educate them on how to recognize the warning signs, and to train them about what to when they suspect a child is being victimized." Briefly presents 7 "practical actions that parents can take to help protect their children from sexual abuse."

National Conference of Catholic Bishops' Administrative Committee. (1989). Statement on priests and child abuse. *Origins: CNS (Catholic News Service) Documentary Service*, 19(24, November 16):394-395.

Text of a brief statement issued on 11/05/89 by the Administrative Committee of the National Conference of Catholic Bishops, United States, following allegations that a U.S. bishop had committed pedophilia with a youth in his diocese. States that "Church leaders are advised to investigate immediately, to remove a priest rapidly where the evidence warrants it, to seek appropriate treatment for the offender and to extend pastoral help to the victim of such a tragedy and to the victim's family." The statement included an attachment, a 1988 statement from the Conference on pedophilia [see this bibliography, this section: Chopko, Mark (1988).].



National Outlook. (1993). A tale of broken trust. *National Outlook: An Australian Christian Monthly* [Published by Outlook Media Group, Sydney, New South Wales, Australia], 15(4, June):6-27.

A sidebar article. See this bibliography, this section: Ormerod, Thea. (1993).] An interview in a question/answer format with Rodney Stinson, 45-years-old, who is identified as having been sexually abused by Br. Nestor Littler when Stinson was 15 and living at St Vincent's Boys' Home, Westmead, New South Wales, Australia. At the time, Stinson had lived in Roman Catholic institutions for 13 years. In 1992, he made a statement to the New South Wales and in 1993 Littler pleaded guilty to 3 counts of indecent assault, and currently awaits sentencing. Topics include: why he waited 30 years to report the abuse; what was like discussing a long-held secret; the response of the police and the Church representatives; his reactions to the Church's responses; his participating in Friends of Susanna, "a Sydney based advocacy group seeking to achieve reforms and changes in the Christian churches with regard to sexual assaults by ministers and related workers.

Nazar, David. (1994). Sexual abuse and our troubled soul. *Compass: A Jesuit Journal*, 12(2, May/June):11-12.

By a Jesuit who is pastor, Holy Cross Church, Wikwemikong, Ontario, Canada, and superior of Jesuits in the Manitoulin district. A brief commentary regarding sexual abuse of minors by Roman Catholic priests or brothers that discusses reactions to revelations: "Society is not wrong to view the charges against people in religious life with shock, nor are fellow religious wrong to share in that view. The revelations of sexual abuse are, like our other moral dilemmas, levellers of society, iconoclasts of the culture's symbols, expositors of the filters we have used to construct our world." Calls for a spiritual response, and proclaims that "it is the time of soul making. To allow the horrors of the day to scrape our souls clean of the presumption of sinlessness and the conceit of Prometheus..." Concludes: "Our particular responsibility is to render visible the essential soul of our day, in its sin and in the wonder of its redemptive possibilities."

Neff, David. (1987). Are all sins created equal? *Christianity Today*, 31(7, November 20):20-21.

By an associate editor of the magazine. Very brief editorial-style article. "...three realities set sexual immorality apart from other sin – and move us to treat it far more seriously when we discover it in the life of a leader." 1.) It destroys trust. 2.) "A leader's sins of the flesh become the sins of the imagination for the wider, lustful public. And the sins of the imagination breed yet more sins of the flesh." 3.) "...sexual sin destroys a leader's image." Concludes with an exegesis of I Corinthians 6:18 regarding the especially grievous nature of sexual sin.

Nestingen, James Arne. (1997). Marriage, sex and the clergy. *Lutheran Forum*, 31(4, Winter):23-26.

By a professor of church history, Luther Seminary, St. Paul, Minnesota. Briefly explores New Testament passages and Lutheran confessions on ministry, sex, and marriage, and contrasts older methods of disciplining clergy to recent phenomenon of lawyers representing all involved parties.

Neufeld, Elsie K. (1994). Recovering from soul rape. *Women's Concerns Report* [published by Mennonite Central Committee U.S. Peace and Justice Ministries and by Mennonite Central Committee Canada Peace and Social Concerns], 112(January/February):3-5.

From a thematic issue of the publication on the topic of professional sexual misconduct, especially in the context of the Mennonite Church. Neufeld is a writer, wife, mother, and part-time student, Abbotsford, British Columbia, Canada. Poignant 1st person account by a victim of clergy sexual misconduct. The perpetrator was an ordained minister and college professor who became her "mentor, counsellor, literary agent and, in his words, 'supporting cast' And I? [He] said I was his 'grace-giver,' 'wounded healer,' 'true friend,' and 'Christ.'" Topics briefly addressed include: preserving the secret of the relationship, reactions to her disclosure, her steps toward recovery and healing, making contact with other victims of her abuser, and spiritual dimensions.

Neuger, Christie Cozad. (2010). Working to prevent clergy sexual misconduct. *Reflective Practice: Formation and Supervision in Ministry*, 30:155-168.

Neuger is director, Institute for the Support of Pastoral Ministries, and “distinguished scholar in Pastoral Care,” United Theological Seminary of the Twin Cities, New Brighton, Minnesota. Presents 4 “vignettes that taken together begin to indicate the scope of damage that occurs when clergy cross sexual boundaries with congregants” who are adults. Focuses “on clergy-to-adult sexual misconduct because, in my experience, this kind of behavior seems to be viewed with the greatest amount of ambiguity and ambivalence by congregants, judicatory representatives, clergy, and the general public. ...the ambivalence about the seriousness of clergy-to-adult misconduct seems to reside in the evaluation of harmful consequences.” Vignette 1 is accompanied by citations of studies regarding prevalence; she concludes “clergy sexual misconduct is widespread.” Vignettes 2-4 regard “the harm done to immediate victims,” including clinical symptoms and spiritual affects. Identifies the congregation’s reaction upon discovery as a possible source of harm. Concludes that “the harm done in adult-to-adult clergy sexual misconduct is profound.” Very briefly notes the fact “that there are always secondary victims in clergy sexual misconduct,” including congregants, the greatest damage to which is “the destruction of trust.” Identifies other secondary victims as including “friends and family of the offending clergy and denominational workers who are responsible for investigating the situation and supporting victims, families, the pastor, and the congregation.” Citing studies, very briefly discusses “multiple and sometimes contradictory models that people have proposed to explain the occurrence, the frequency, and the consequences of sexual misconduct by clergy,” which include: typologies of psychopathology profiles; “stressors of ministry and lack of adequate clergy self-care;” the model of pastoral counseling “that is relationally-driven rather than solution- or problem-driven.” Very briefly discusses the dynamic of power asymmetry as “the most common dynamic identified in clergy sexual misconduct in contemporary studies.” Concludes with brief “series of recommendations that are interlocking in terms of potential effectiveness at preventing sexual misconduct and its damaging consequences.” 5 are directed to seminaries, 1 to clergy, 3 to congregations, and 2 to judicatories. Concludes: “Clergy sexual misconduct is not caused by any one thing and cannot be prevented by any one strategy.” 27 endnotes.

Neuhaus, Richard John. (1993). When shepherds go astray: Ethics of clergy sexual misconduct. *First Things*, 29(January):55-58.

A wide-ranging essay by a prominent writer and ordained minister.

Neustein, Amy, & Leshner, Michael. (2008). A single-case study of rabbinic sexual abuse in the Orthodox Jewish community. *Journal of Child Sexual Abuse*, 17, (3/4):270-289. [Themed, double issue: Betrayal and Recovery: Understanding the Trauma of Clergy Sexual Abuse]

Neustein is founder, Help Us Regain the Children Legal Research and Advocacy Center, Fort Lee, New Jersey. Leshner, an attorney, “is a legal advocate for parents of abused children, incest survivors, and adult victims of Jewish clergy abuse, Passaic, New Jersey.” The author, Orthodox Jew, present a Brooklyn, New York, case of child sexual abuse alleged to have been committed by an Hasidic Orthodox rabbi in order “to foster greater understanding of the broad themes they believe this case represents.” As background, notes the significant role of the *beth din*, a rabbinic court in Orthodox communities, regarding cases of child sexual abuse, compared to Orthodox use of secular authorities. States that in a *beth din* there is “a lopsided balance of power between accuser and accused... where the accuser has little or nothing to gain... while the accused stands to gain a great deal from a favorable outcome.” Briefly describes “an ingrained cultural habit [in Orthodox communities] of avoiding dealing with secular government wherever possible” which is “a reflection of the bitter experience of Jews at the hands of many non-Jewish governments...” A concomitant is the concept of *m’sirah*, harsh punishment of those who inform secular authorities. Briefly describes a preoccupation in Orthodox communities with fear of scandal as another motive to avoid secular authorities. The fear relates historically to anti-Semitic attacks and religious doctrine that the faithful are “responsible on the basis of their behavior, for the reputation of the God they serve...” Their case discussion is based on interviews with the identified victim and family, Orthodox community members, the alleged offender’s wife, rabbinic supporters, Orthodox therapists and physicians, and religious schoolteachers. The accused, Rabbi Solomon Hafner, of the Bobov Hasidic sect in Brooklyn, was arrested in 2000 “and charged with first and second

degree child abuse for allegedly twisting and tugging a young boy's genitals over eighteen months of religious tutoring." After a panel of ultra-Orthodox rabbis contacted the Kings County District Attorney's Office, the charges were dropped and a grand jury hearing testimony was ceased. Soon after, a Bobov *beth din* was assembled to investigate the charges. Hafner was soon exonerated and the District Attorney's office endorsed the finding. Concludes: "In this case, the Orthodox Jewish community vilified the alleged victim's family for turning to the secular authorities and did not appear to thoroughly investigate the allegation." Makes very brief recommendations for educational reforms in Orthodox communities regarding child sexual abuse, and for legal reforms in the secular criminal justice system regarding Orthodox cases. 13 references.

Newberger, Carolyn Moore. (2003). The sexual abuse crisis: What have we learned? A response to Archbishop Harry J. Flynn. *Journal of Religion and Abuse: Advocacy, Pastoral Care and Prevention*, 5(3):35-41. [Reprinted as: Newberger, Carolyn Moore. (2003). "The Sexual Abuse Crisis: What Have We Learned? A Response to Archbishop Harry J. Flynn." Chapter in Fortune, Marie M., & Longwood, W. Merle. (Eds.). Sexual Abuse in the Catholic Church: Trusting the Clergy? Binghamton, NY: The Haworth Pastoral Press, pp. 35-41.]

Newberger is an assistant clinical professor of psychology, department of psychiatry, Harvard Medical School, Boston, Massachusetts, and an associate in psychology, Children's Hospital/Judge Baker Children's Center, Boston, Massachusetts. A non-technical essay that is a direct response to: Flynn, Harry J. (2003), this bibliography, this section. Very briefly focuses on what is known about: sexual abusers, including typical characteristics and behaviors, and how the Catholic Church as an environment is vulnerable to a pedophile; the impact of sexual abuse on a child, including the trauma of betrayal: "What is different about clergy abuse is that it shatters not only trust in the behavior and intentions of those who give care to children, but also trust in the systems of beliefs that give children a sense of meaning and community in their lives." Concludes with a call for the Church to learn how to earn the trust of its victims." 18 clinical references.

\_\_\_\_\_. (2003). The sexual abuse crisis – Issues we still have to face: Response to Fr. Donald B. Cozzens. *Journal of Religion and Abuse: Advocacy, Pastoral Care and Prevention*, 5(3):67-74. [Reprinted as: Newberger, Carolyn Moore. (2003). "The Sexual Abuse Crisis – Issues We Still Have to Face: Response to Fr. Donald B. Cozzens." Chapter in Fortune, Marie M., & Longwood, W. Merle. (Eds.). Sexual Abuse in the Catholic Church: Trusting the Clergy? Binghamton, NY: The Haworth Pastoral Press, pp. 67-74.]

A brief essay that is a direct response to: Cozzens, Donald B. (2003), this bibliography, this section. In the context of how to protect children in churches, she identifies 2 "profound issues that we still have to face" that relate to the United States Conference of Catholic Bishops' Charter for the Protection of Young People. The 1st regards Article 2 that states: "Dioceses/eparchies will have mechanisms in place to respond promptly to any allegation where there is reason to believe that sexual abuse of a minor has occurred." She asks: "The issue is, what is 'reason to believe'? Who determines that there is 'reason to believe'?" Briefly discusses typical characteristics of child sex abusers that lead others not to believe accusations against them, and describes typical difficulties related to disclosure by those who were sexually abused as minors. Notes that "the ways children disclose do not always lend themselves intuitively to 'reasons to believe.'" Draws from case material and research studies. Recommends an approach that regards an allegation as reasonable and that is should be pursued appropriately: "And, for the good of the child and his or her family, take the stance that the child is to be believed, not a skeptical or doubting attitude." The 2nd issue regards Article 5 and what the threshold is for a diocese to report to a priest or deacon to civil authorities following its preliminary investigation of allegations of sexual misconduct, and the threshold for relieving the accused of his ministerial duties: "The unanswered question is, what is 'sufficient evidence' to indicate 'further steps'? You may never acquire sufficient evidence. Are you going to let that priest continue in his pastoral duties while you gather more evidence, or decide that insufficient evidence is a reason not to take further action?" Analyzes the choice of action as between believing that the accusation is likely false or that is credible: "Each course of action could be correct, but each choice also contains the possibility that it is incorrect. In the face of ambiguity where a choice must be made, ask yourself,

which is the more tolerable error. Is the more tolerable error to respond as though the priest has not abused, when in fact he has, with the risk that a child or children may continue to be molested? Or is the more tolerable error to respond as though the priest may have abused, with the risk that an innocent man will suffer emotionally and professionally from that misjudgment?" Given the potential harm to children, and the potential of a priest to recover, her position is that the second error is more harmful. Very briefly discusses ways to protect children in high-risk environments, including churches. Concludes by noting the difficulty of detecting deception by a predator, and compares the image of a predatory priest's relationship to the church with the image of an abusive husband and father in a marriage. Comments on the permissibility in the Charter of dissolving the relationship in order to protect those at risk. 14 references.

Newheiser, Jim. (1995). The tenderness trap. *The Journal of Biblical Counseling*, 13(3, Spring):44-47.

Newheiser is pastor, Grace Bible Church, Poway, California. Written to help pastors "avoid taking even the first step" of the 'ruinous sin' of pastoral role sexual boundary violations in the context of male clergy who counsel female congregants. Very briefly describes the context of pastoral counseling, signs of "danger" for both the pastor/counselor and the congregant/counselee, and a gradual progression of emotional intimacy that can culminate in what he terms as adultery. Very briefly presents 5 principles to "avoid falling into the tenderness trap": don't think one cannot be tempted or will not violate boundaries in counseling relationships; make and keep strict rules; respect the counselee's marriage relationship; involve women in counseling of women; remain accountable to congregational leaders and to one's spouse. Very briefly comments on pastors who "have acted inappropriately" until being discovered, and his "hold[ing] very little hope for the restoration of a man who persistently violates his conscience and has to be caught and proven guilty before he 'repents.' It is hard to believe that the 'repentance' shown at this point is any more than preservation of pride, livelihood, and reputation." Very briefly offers advice to leaders who will address needs of various parties following discovery of a pastor's sexual boundary violations. 1 footnote.

Newlin, Chris, Steele, Linda Cordisco, Chamberlin, Andra, Anderson, Jennifer, Kenniston, Julie, Russell, Amy, Stewart, Heather, & Vaughan-Eden, Viola. (2015, September). Child forensic interviewing: Best practices. *Juvenile Justice Bulletin* [published by Office of Juvenile Justice and Delinquency Prevention, Office of Justice Programs, U. S. Department of Justice, Laurel, MD, (September):1-18. [Accessed 04/01/21: <https://www.nationalcac.org/wp-content/uploads/2016/07/Child-Forensic-Interviewing-Best-Practices.pdf>]

Newlin is Executive Director, National Children's Advocacy Center (NCAC), Huntsville, Alabama. Steele is a senior trainer and child forensic interview specialist, NCAC. Chamberlin is a trainer and child forensic interview specialist, NCAC. Anderson is a consultant for CornerHouse, Minneapolis, Minnesota. Kenniston is Executive Director, The Center for Family Solutions, Hamilton, Ohio. Russell is Executive Director, Gundersen National Child Protection Training Center, Winona, Minnesota. Stewart is Assistant Manager, Salt Lake County Children's Justice Center, West Jordan, Utah. Vaughan-Eden is President, APSAC (American Professional Society on the Abuse of Children). To address the absence of a standardized interviewing practice for professionals who work "elicit accurate information from children regarding abuse and neglect," including sexual abuse, the article "consolidates current knowledge on the generally accepted best practices of those conducting forensic interviews of children in cases of alleged abuse or exposure to violence." Topics include: purpose of the child forensic interview, historical context, considerations regarding the child, considerations regarding the interview, phases of the interview – rapport-building, substantive, closure, other considerations, and summary. A sidebar lists tips for the interviewer. 105 references. [While the context is not that of sexual boundary violations in faith communities, the article is especially relevant as an evidence-based counterargument to those faith communities which have adopted policies with a practice of conducting an internal investigation upon discovery of possible sexual abuse of a minor.]

Nielsen, Michael. (2003). Appalling acts in God's name. [Part of special section, Symposium: "Church, Sex, and American Agonies."] *Society (Transaction)*, 40(3, March/April):16-19.

By an associate professor of psychology, Georgia Southern University, Stateboro, Georgia. A wide-ranging article that very briefly touches on a number of topics, including: Roman Catholics as “a stereotyped and stigmatized group” who are defined as ‘other’ in the U.S.A. because of their religious beliefs and practices, including ones related to sexuality, that “remain different from the dominant Protestant religion of their neighbors.”; compares and contrasts the Roman Catholic Church, Jehovah’s Witnesses, and the Church of Jesus Christ of Latter-Day [sic] Saints, and how they deal with sexual abuse; calls for differentiating clinically between types of clergy who abuse; calls for better methods of prevention of clergy sexual abuse in the Church; calls “for better treatment of abuse victims” by the Church; calls for “more research into the causes of abuse, its prevention, and treatment.”; calls for addressing “the institution of religion and its role in child abuse.” Lacks references.

Nienhuis, Nancy Eileen. (2005). Theological reflections on violence and abuse. *The Journal of Pastoral Care and Counseling*, 59(1/2, Spring/Summer):109-123.

Nienhuis is director, student affairs, and faculty member, Harvard Graduate School of Education, Harvard University, Cambridge, Massachusetts. Begins with the contemporary problems of *intimate violence*, *domestic violence*, and *sexual assault* against women, definitions of which are not provided. States that the crisis of violence raises “deep questions” of faith “as a result of the violence” in the lives of women who with religious backgrounds. “They reevaluate who they believe God is and what it means to be a person of faith.” She analyzes these contemporary problems within a theoretical and theological context by tracing 2 trajectories in theology: “...first, that suffering is sent from God, and obedience in the face of it is a sign of godliness; and, second, that women have an inferior moral nature and thus need to be under the control of men lest society find itself in chaos... These theological trajectories facilitate violence, even in our current day.” Regarding the 1st trajectory, describes 3 classic Christian theories of atonement and contemporary critiques. Regarding the 2nd trajectory, briefly describes “ancient,” “medieval,” and “Reformation” understandings of women, as well as feminist critiques. Summarizes “these theological trajectories [as ones] of ownership, female moral inferiority, and suffering,” which “in their larger cultural context, [are] part of a strategy to reinforce a particular set of power relations in which only one kind of person can be seen as having the ‘canonical’ body – a privileged, usually white, man.” Concludes: “We need to find new ways to think theologically about violence and abuse...” 54 footnotes. [While the article does not directly address sexual boundary violations in faith communities, its relevance to this bibliography is its analysis of patterns of thought that reinforce rationalizations used by male clergy offenders to manipulate female victims, and teachings perpetuate victims’ internalization of responsibility for offenses.]

Nobelman, Roberta. (1996). Raising the roof: Can a paralyzed church be healed? *The Other Side*, 32(5, September/October):56-58.

By a writer, actress and incest survivor. Offers a brief, dramatic application of the Biblical story of the paralytic man who is lowered through the roof and healed (Luke 5:17-26) to the circumstance of sexual abuse within religious communities. Her appeal to constructive and correction action is deeply spiritual.

Nojadera, Bernard. (2013). Children first: How safe-environment programs are preventing abuse. *America: The National Catholic Review*, 209(4, August 12-19):19-22.

Nojadera, a deacon in the Roman Catholic Church, is executive director, United States Conference of Catholic Bishops (USCCB) Secretariat for Child and Youth Protection, which was created by the USCCB’s Charter for the Protection of Children and Young People. Magazine-style article. Reports that the “safe-environment” and “child safety programs,” a result of policies established by the Charter beginning in 2002, are effective. His “dramatic proof” is the “decline in the reported number of new victims of sexual abuse and of perpetrators,” and “a decline in the number of old cases coming to light.” Identifies the 2 components of an effective program as offering a basic curriculum, and as rooted “in strong connections with the community.” Traces responses to critics, among which was the commissioning of a white paper based on the research of the Children at Risk Institute in Houston, Texas, regarding health, safety, and economic indicators

affecting children, and its education of public policy makers on to how to improve the lives of children. Gives broad examples of the Institute's recommendations. States that "the National Review Board, a lay panel to oversee the work of the bishops' Secretariat for Child and Youth Protection," will use the white paper "to refine the core elements and distribute this information to safe-environment offices of dioceses and eparchies." Emphasizes that a curricula-based approach is not enough, that relationships at the parish level are what "will create and maintain safe environments" that lead to "successful change in a [church] culture." Lacks references.

Noll, Douglas E., & Harvey, Linda. (2008). Restorative mediation: The application of restorative justice practice and philosophy to clergy sexual abuse cases. *Journal of Child Sexual Abuse*, 17, (3/4):377-396. [Themed, double issue: Betrayal and Recovery: Understanding the Trauma of Clergy Sexual Abuse]

Noll, a lawyer, is with Noll & Associates, Clovis, California. Harvey is a restorative justice mediator, social worker, and director, Restorative Justice Council on Sexual Misconduct in Faith Communities, Lexington, Kentucky. Begins with an overview of the modern restorative justice movement, and compares it as a model to criminal and civil justice models, while noting the legal models' responses to clergy-perpetrated sexual abuse (CPSA) cases in the context of the Roman Catholic Church. Briefly applies the processes of restorative justice to CPSA cases involving the Church. 11 references.

Norris, Donna M. (2003). [Editorial] Forensic consultation and the clergy sexual abuse crisis. *The Journal of the American Academy of Psychiatry and the Law*, 31(2, June):154-157.

Norris is clinical assistant professor of psychiatry, Harvard Medical School, and senior psychiatrist, Department of Psychiatry, Children's Hospital Medical Center, Boston, Massachusetts. Draws from her experience as a volunteer consultant to devise new church policies following what she terms the crisis in the Roman Catholic after recent "revelations of sexual abuse of children by Catholic clergy, of the deliberate obfuscation of this criminal behavior for decades by church leaders, and of the severe misuse of confidence placed in religious institutions [that have] added up to a major betrayal of the trust of children, their families, and our communities." States that "the role of psychiatrists in consulting with church officials in past years has been complex and uneven..." Her position is that the crisis provides opportunity to clarify aspects and limitations of the function of psychiatric consultants in these matters. Opportunities for consultation include on the topics of policy, personnel matters, inpatient and outpatient matters, and with church-related boards. Notes opportunities for treatment services for a variety of groups: victims, families of victims, indirect victims, offenders, and communities in need of stabilization. Notes very briefly limitations, e.g., intense media coverage. Concludes: "...forensic psychiatrists still represent an important resource and can make genuine contributions to the lives of the many children, adults, and families affected by this church crisis." Footnotes.

Nurcombe, Barry, & Unützer, Jürgen. (1991). The ritual abuse of children: Clinical features and diagnostic reasoning. *Journal of the American Academy of Child and Adolescent Psychiatry*, 30(2, March):272-276.

By 2 physicians affiliated with the Division of Child and Adolescent Psychiatry, Department of Psychiatry, Vanderbilt University School of Medicine, Nashville, Tennessee. Presents "a case history that exhibits many of the phenomena of ritual abuse described by others [in clinical literature]" and describes "the clinical presentation and psychopathology of ritual sexual abuse and discuss[es] diagnostic reasoning in such cases." Because several reported cases have involved allegations concerning satanic practices, "an account of modern satanism will also be included." Reviews clinical symptoms described in clinical literature as associated with ritual abuse of children, including sexual molestation. Applies a brief outline of diagnostic reasoning to the case history, the components of which are: 1.) the exclusion of alternative explanations; 2.) indicators of neglect and abuse; 3.) specific indicators of ritual abuse; 4.) content validity; 5.) contextual validity. Regarding the case, summarizes: "...the most probable alternative explanations do not hold water, and virtually all the clinical features of the case are consistent with ritual sexual abuse." Concludes: "Even if one were to accept the existence of orthodox Satanism, it is not possible at this point to distinguish orthodox satanic abuse from the satanic ingredients of sexual

deviation and child pornography, expect to suggest that, as a lucrative international industry, child pornography is probably more common than orthodox satanic abuse.” 9 references. Erratum appears in the journal, (1991), 30(5, September):846.

Nussbaum, Abraham. (2007). Profession and faith: The National Guild of Catholic Psychiatrists, 1950-1968. *The Catholic Historical Review*, 93(4, October):845-865.

Nussbaum is a resident physician, Department of Psychiatry, University of North Carolina Hospitals, Chapel Hill, North Carolina. “In this paper, I examine The National Guild of Catholic Psychiatrists [in the U.S.A.], and its associated *Bulletin of the Guild of Catholic Psychiatrists* during the period 1952-1968. When the Guild began its work, Catholics were underrepresented in psychiatry as practitioners and as patients. During this period, the Guild introduced psychiatric services into the lives of both lay and clerical Catholics in America, yet the Guild’s guiding force, John R. Cavanagh, believed the Guild a failure because it never organized Catholic psychiatrists into a viable adjunct to the secular psychiatric guild, the [American Psychiatric Association]... This paper contributes both to the study of religious and cultural differences in the history of psychiatry and offers an example of a Catholic subculture in America that was not sustained. Catholics in America are famous for creating thriving subcultures – alternative educational, medical, and social institutions – that create and reinforce a distinct identity. However, Catholics in America have not able [sic] to sustain a similar subculture of psychiatric facilities and services.” States that Francis J. Braceland, identified as a prominent lay Catholic psychiatrist, “and the members of the Guild also helped American Catholics form institutions that, for good or ill, attended to the mental ailments of its clergy. The *Bulletin* published numerous articles on how to evaluate and care for clergy, translating psychiatry into a discipline suitable for ordained Catholics. Following the recent Catholic clergy sexual abuse scandal, these institutions richly deserve scholarly scrutiny, because while they presumably succored thousands of ailing clergy, they also appear to have shielded sexual offenders. For example, the Reverend Thomas Kane, who served on the Guild’s Board of Directors for two decades, founded the House of Affirmation in Worcester, Massachusetts as a treatment center for mentally ailing clergy. The ponderously-named House of Affirmation was certainly a place where a priest could dry out and recognize himself as an alcoholic, but it also became one of the chief clinical sites to which bishops assigned sexually abusive clergy. In 1987, Kane was fired for embezzlement. Two years later, the House of Affirmation closed and Kane fled to Mexico trailing rumors of financial and sexual impropriety behind him. The role of these institutions, and the Guild, in the mental health care of the clergy warrants further exploration.” Footnotes.

Oates, Wayne E. (1972). “Religious Attitudes and Pastoral Counseling.” Chapter 10 in Resnik, H. L. P., & Wolfgang, Marvin E. (Eds.). *Sexual Behaviors: Social, Clinical, and Legal Aspects*. Boston, MA: Little, Brown and Company, pp. 227-238.

Oates is professor, psychology of religion, Southern Baptist Theological Seminary, Louisville, Kentucky. The brief chapter addresses “two concerns”: 1.) “...the prevailing religious attitudes of sex offenders and the attitudes of the religious community toward those who commit such offenses.”; 2.) “...the typical forms of sex offenses to be met with in pastoral counseling practice.” Regarding religious attitudes of sex offenders, he primarily presents his categorization “of religious attitudes among persons who were at one and the same time religiously devout and sexually deviant,” based on his experience as a pastoral counselor: religious devoutness as rationalization of sexually deviant behavior (i.e., 3 “cases of female homosexuality”); religious devoutness and affiliation as entrée into sexually deviant liaisons (i.e., “sexually promiscuous males,” both heterosexual and homosexual); religious concern as attempt to cure sexual deviance; role of religious devoutness in maintaining incestuous control over family (“Here the religious attitude – namely, devotion to parents – is tantamount to devotion to God; this reinforces a closer and closer union between parent and son or daughter... This is the most subtle and yet most common fusion of religious attitudes with sex deviations.” Regarding attitudes of religious groups toward sex offenders, states: “The substance of the churches’ and synagogues’ criticism of sex offenses is made from their interpretation of the nature of sexuality as essentially heterosexual, nonincestuous, and family centered.” States that those with “[t]he folk mores of popular religious

attitudes today [who] still pay lip services to the harsh attitudes of the Scriptures” will behave in ways “very much influenced by modern psychiatric and mental health concepts” when “a member of their own congregation or their family” is the subject. A section discusses the role of pastoral counseling of sex offenders, which includes “reeducation and treatment.” Presents a case history of a 23-year-old man who “had been caught sexually molesting preadolescent boys in his work as a youth director in a church.” Describes the reeducation approach as “based upon the hypothesis that sex offenses are etiologically related to dysfunction of the heterosexual needs of the persons rather than being evil in and of themselves (which has tended to be the prevailing public viewpoint.)” Describes the pastoral counselor as using “the data concerning the psychosexual development of personality in his attitudes toward and treatment of the sex offender. [sic] Ethical considerations are placed within this developmental context.” States that the pastoral counselor’s “secondary line of defense [is] to see to it that potential harm to other people, and especially to nonconsenting adults and to unsuspecting minors, does not occur.” Calls for pastoral counseling of sex offenders to be done with other professions, including legal authorities and probation officers. Concludes by noting that “when the sex offense occurs within the church, all members of the family are immediately involved and the interaction of this family with other families is almost inevitable. Therefore, the perspective of the pastoral counselor must be a dynamic one that sees the sex offense as a modal center of a larger gestalt of family interaction. He is responsible for coping with the demands and needs of the other family members.” 7 references.

Oates, Wayne E., & Southard, Samuel. (1994). Understanding and responding to clergy sexual misconduct. *Journal of Family Ministry*, 8(2):4-19.

Oates is a retired professor, psychology of religion and pastoral care, The Southern Baptist Theological Seminary, Louisville, Kentucky. Southard is retired professor, pastoral psychology, Fuller Theological Seminary, Pasadena, California, and currently senior research professor, psychology of religion, The Southern Baptist Theological Seminary. Noting the increase in reports of clergy sexual misconduct in the religious and secular news media, they comment: “The legal, financial, and church and congregational responsibilities in these cases are horrendous.” Focuses on Protestant clergy’s “heterosexual behavior with ‘consenting adults.’ [sic]” Briefly identifies 5 predisposing problems of clergy who commit misconduct: 1.) ignoring pastoral role boundaries; 2.) lack of accountability – “When sexual misconduct involves both a minister (or other staff member) and a member of the congregation, boundary breaches are systemic, not an isolated event.”; 3.) poor stress management, including isolation, unhealthy work habits, and lack of support and supervision; 4.) histrionic personality-types and star-performer [sic] types; 5.) acting out a desire to leave the ministry, e.g., in a case of depression or a conflicted congregation. Very briefly identifies 5 responses of offending pastors are accused or discovered: 1.) in the case of a false accusation, attempt to address underlying conflicts; 2.) deny; 3.) quickly admit and resign; 4.) secrecy is maintained and lay leaders apply pressure to resign; 5.) move to another congregation before accusations become public. As “an usual and perhaps debatable alternative” to those responses, they suggest a process for the pastor and the congregation to join in confession of sin and restoration. For a case study, reports the story of Gordon McDonald, pastor of the Grace Chapel church, Lexington, Massachusetts, who resigned due to “serious sexual misconduct”, assumed the presidency of InterVarsity USA, resigned, and returned to Grace Chapel to begin “a highly unusual and unique process of restoration to [its] pastorate...” Critiques the process, noting that the contributing role of the congregation is not addressed and references to the victim(s) is omitted. Very briefly notes several “basic ethical issues in these situations” based on an understanding of the offender’s behavior as adultery, an illness, a crime, an abuse of power, or a violation of the trust of the pastor’s spouse and children. Identifies the core ethical issue of pastoral sexual misconduct as the offender’s commitment versus lack of commitment to God, marriage, and congregation. Briefly discusses prevention in relation to clergy development at the time of ordination, seminary education, and marriage. Calls for formulation of a code of ethics for church leaders. Concludes by reiterating the systemic dimension “...that churches and pastors are bound together in a system of spiritual responsibility in instances of clergy sexual misconduct” and notes: “Yet, realism puts the heaviest responsibility on offending clergy.” 12 references.



O'Brien, Raymond C. (1988). Pedophilia: The legal predicament of clergy. *Journal of Contemporary Health Law and Policy*, 4(Spring):91-154. [Reprinted as: O'Brien, Raymond C. (1988). Pedophilia: The Legal Predicament of Clergy. Washington, D.C.: Catholic University of America Press.]

By an associate professor of law, The Catholic University of America, Washington, D.C., who is a priest, Roman Catholic Archdiocese of Washington. Written to "offer recommendations concerning the legal, medical and social predicament of pedophilia regarding issues that affect clergy." Prompted by the increasing number of media reports of pedophilia among clergy, notes that "whatever the sociological cause of the dramatic evidence of pedophile clergy, the fact itself has challenged the medical community to estimate the cause and cure, and the legal process to assess crime and punishment." Cites Fred S. Berlin, M.D., Ph.D., Johns Hopkins University, Baltimore, Maryland, for the position that there is no cure for pedophilia. With societal norms changing – legislation against child abuse initiated in 1962, definitions of abuse expanded to include that which is sexual, mandatory reporting requirements for certain classes of individuals – new questions are raised for religious authorities: what should a religious superior do with a cleric who is a pedophile? must a cleric report abuse? Part 1 addresses the issue of child abuse: "...all experts agree that the problem is serious and the actual amount of abuse is higher than reported;" discusses trends in reporting requirements, including abrogation of the clergy privilege (priest-penitent); at great length, notes that the fetal abuse debate in legal circles affects the immunity clergy have traditionally been accorded; concludes that "the public is demanding accountability and the public is ready for new responses." Part 2 primarily concerns medicine's findings in relation to the pedophile, in particular: nature of pedophilia; etiology; 4 modalities of treatment: psychotherapy; behavior therapy; surgery; medication. Part 3 discusses criminal and civil law: priest-penitent privilege and mandatory abuse reporting requirements; civil liability that may derive from failure to report abuse, intervene to stop abuse, or act to prevent it, e.g., theories of negligent hiring and supervision. Part 4 is 10 recommendations to churches: examine ministry formation programs and continuing education efforts; apply strict measures of accountability; examine dogmas and creeds that concern penance or confession in relation to the context of therapy, privacy, confidentiality, and religious significance; educate regarding societal factors and the cleric's role; initiate procedures for responding to allegations of abuse; identify, train, and support denominational staff to address the human aspects of a cleric's life, e.g., substance abuse; education clergy to make recommendations for treatment for problems that arise in confession; educate clergy about relevant and applicable changes in the law; educate denominations about current laws so they can respond; involve parents in sex education that will protect children from pedophilic activity. 237 footnotes.

Ochroch, Ruth. (1987). Symposium – The PASTOR-PSYCHOLOGIST: An unethical dual relationship? Response. *The Journal of Pastoral Counseling*, 22(1, Spring/Summer):17-23.

Ochroch is a clinical professor, graduate department of psychology, New York University, New York, New York, has served on professional ethics committees, and has developed educational materials on professional ethics. Presents her remarks as a discussant to papers presented in a symposium as identified in the article title. Identifies 3 ethical principles – welfare of the consumer, competence, and confidentiality – from the American Psychological Association which "further the complexities faced by the pastor-psychologists who wish to treat members of their parish [or] congregation... Thus a pastor-psychologist, who is involved in a formal counseling or therapeutic relationship with a member of his or her congregation is under greater constraints and in greater danger of violating the clients/patient's right." Among the topics discussed are the pastor as a part of a sociological power structure of a church, and revelations about child sexual abuse. Concludes that "since the psychologist must take responsibility for effective interventions and for safe-guarding the client's rights... [the pastor-psychologist] cannot protect the welfare of a client or the client's rights in ["an ongoing counseling or formal therapeutic relationships with a parishioner/client"]." 8 references.

O'Conaill, Sean. (1995). Scandals in the Church: Challenge and opportunity. *Studies: An Irish Quarterly Review*, 84(333, Spring):21-27.

O’Conaill teaches history at Loreto College, Coleraine, Northern Ireland. A brief reflection on matters related to “Brendan Smyth [who] is an Irish [Roman Catholic] priest serving a prison sentence for the sexual molestation of children. His case became notorious in 1994 and the way in which it was handled was largely responsible for the collapse of the Irish government. There was widespread impression that clerical superiors have covered up for Smyth and others.” Comments on 3 questions: “First, how did it happen that these matters could, over such a long period, remain both known about and secret? Second, how exactly did it come about that this long, diseased silence was broken? Third, what can we learn from this about the essential features of a healthy church – one which identifies its own imperfections, makes them openly a matter of record, and resolves them with least injury to all concerned?” Attributes the “long silence” about pedophilia in the Roman Catholic Church to the interlocking factors of clerical celibacy and clerical authority. Calls the breaking of silence about Smyth “an achievement of the secular world, not of the church.” States that this case “has damaged visibly the moral integrity of the church as an institution.” Regarding lessons: “Secrecy about matters of grave public concern is destroying the church because it has only one final justification, *the concealment of information that should be known.*” [italicized in original] Concludes with a call for an open Church. 2 endnotes.

Office of Pastoral Development of the House of Bishops. (1993). Primary elements in a ‘systems approach’ to prevention and response to clergy sexual misbehavior. In Hopkins, Nancy Myer. (Ed.). (1993). Clergy Sexual Misconduct: A Systems Perspective. Special Papers and Research Reports series, No. OD99. Bethesda, MD: The Alban Institute, Inc., unpaginated.

By a unit of the House of Bishops, Episcopal Church, United States. A 14-page paper intended “to offer, especially to diocesan and other Episcopal institutional leaders, an overview in summary form, of the various elements in a total systems approach to dealing with clergy sexual misbehavior.” Section 2 contains guidelines and procedures. Section 3 outlines a systems approach to response and prevention of clergy sexual misbehavior from the perspectives of primary persons and regarding the elements involved. Section 4 identifies especially complex issues that require decisions. Includes diagrams that identify elements and principles in a systems response. Includes a brief bibliography. The material is thoughtful and helpful.

Ofshe, Richard. (1986). The rabbi and the sex cult: Power expansion in the formation of a cult. *Cultic Studies Journal*, 3(2):173-189.

Ofshe is a professor of sociology, University of California, Berkeley, Berkeley, California. Notes that the literature lacks detailed studies in the first steps of how the founder of a cult expands expertise or authority to become a “high-control” organization. Uses a case study of a female member to “describe and analyze the tactics [a cult leader] used to induct and [sexually] exploit” a female member for nearly 2 years. “This paper analyzes one aspect of the social organization of a small, nameless cult that existed for over a decade in a United States city. It reports on how the effects of certain social-structural conditions, combined with a set of social influence techniques, allowed a cleric to extend the limits of his traditional authority in order to build a cult.” Without naming the cleric, a rabbi, reports that in about 1975 the rabbi’s “cult developed within a group [he] formed as a ‘back to Judaism’ youth movement at the end of the 1960’s.” States that the authority of the rabbi “over the lives of his followers was diffuse and substantial,” which was consistent with practices in “very conservative congregations.” States: “The rabbi’s personal authority allowed his dictates to supercede traditional teachings, cause his [female] followers [in the cult] to redefine moral rules, and induced behavior completely at odds with the moral precepts from which the cleric’s original authority was derived.” States: “The principle, if not the singular, activity for female members of the cult was to participate in the acting-out of the rabbi’s sexual fantasies.” In the name of therapy, he used hypnosis as a method “to alter perceptions and facilitate the acting out of particular fantasies.” He justified the cult’s activities as based on his “supposedly advanced study and special understanding of the Jewish mystical tradition as expressed in the Cabala. [sic]” Based on interviews, Ofshe describes the social organization of the recruitment of a particular woman to the cult, which began with her husband ordering her to seek personal counseling from the rabbi regarding strains in their marriage, a task consistent with the rabbinical role. The rabbi obligated her to be obedient and unquestioning of his directives, which

was consistent with his role as a rabbi and her status as a woman and a wife. The rabbi claimed to have power to transform her personality and enhance her abilities due to “his special and advance studies of Cabala,” which she accepted as an extension of his prior assertions of superior knowledge and understanding of theological issues. He also promised that he would transform her “into a person who was more estimable and possessed of paranormal psychic abilities.” Despite his initial violation of Orthodox norms with her, interpreted retrospectively as a test of her willingness to obey him, she responded positively, in part because of the significance to her of his attention. She also feared not being believed if she reported his actions, and anticipated there would be negative repercussions for her. States: “[He] capitalized on his clerical status and authority to redefine the moral meaning of his actions. He used his self-proclaimed expertise as a psychotherapist to justify bizarre actions and demands, as being necessary for [her] transformation.” He told her that because she was incapable of understanding the issues, she was to “suspend her critical abilities and judgments to his authority as her rabbi.” His initial sexual advances toward her “were staged in a manner designed to create the impression that they were connected to her education in the teachings of the ‘experiential Cabala.’” He used another woman in the cult to train her “in comportment and in responsiveness to his desires.” Summarizes as the basis of the rabbi’s “ability to assert his dominance over [her] decision-making with respect to sexual behavior...”: 1.) clerical authority and status which conferred credibility on his claims to be able to transform her; 2.) the cultural norm that demanded that she as a woman owed obedience to males in positions of authority; 3.) a network of relationships that connected her to him. States: “This paper has also tried to show that a person’s decision-making during induction should be seen as a process that unfolds over a period of time rather than as a choice made in a single moment.” 7 endnotes; 8 references.

O’Leary, Patrick. (2002). The church, confession, forgiveness and male sexual abuse. *The International Journal of Narrative Therapy and Community Work*, 2002(1):8-13. [Reprinted as: O’Leary, Patrick. (2003). “The Church, Confession, Forgiveness and Male Sexual Abuse.” Chapter 4 in Dulwich Centre Publications. (Ed.). Responding to Violence: A Collection of Papers Relating to Child Sexual Abuse and Violence in Intimate Relationships. Adelaide, South Australia, Australia: Dulwich Centre Publications, pp. 93-104.]

Based on an interview by David Denborough, a staff writer for the journal. O’Leary is “a therapist and a researcher in the area of male sexual abuse.” He was raised in the Roman Catholic Church and attended a school where “those to whom we were meant to be confessing our sins were at the same time perpetrating violence and abuse.” Topics addressed include: his realization that “that for some survivors of abuse, forgiveness can be one of the few options available to them to move their lives forward.”; 3 ways that the question of forgiveness enters therapeutic conversations – as a presenting issue that is complex, as a search for a way to heal, as an ethical and spiritual response to the experience of abuse, and as potential step when the effects of abuse are less dominating; complexity of ways that men who were sexually abused as children relate to forgiveness (e.g., “Feeling responsible for the abuse and needing to explore issues in relation to self-forgiveness.”), including the possible need to involve the community; contrast between the Roman Catholic Church’s concept of forgiveness as leading to reconciliation and the needs of survivors, e.g., “see[ing] the act of forgiveness as a chance for him to move away from a problem-saturated identity associated with abuse.”; the expectation of some that the effects of abuse will be obviated by forgiveness, in contrast with a survivor’s need for ongoing acknowledgment; complexities for survivors of sexual abuse in the Roman Catholic Church; collective forgiveness – “How can an institution like the Catholic Church for example, try to take collective action to address what has occurred in the past?” – and the lack of a acknowledgement of responsibility by the Church, in contrast to significant attempts by the Uniting Church and some Anglican parishes in Australia.” 6 endnotes; 1 reference.

Olsen, Ted, & Hertz, Todd. (2002). How the clergy sexual abuse scandal affects evangelical churches. *Christianity Today*, 46(March 18):Unpaginated. [Accessed 02/08/04 at the World Wide Web site of *Christianity Today*: <http://www.christianitytoday.com/ct/002/110/31.0>]

Brief, magazine-style report prompted by media reports early in 2002 of sexual abuse of children and adolescents by Roman Catholic clergy. Very briefly examines: occurrence of sexual abuse by clergy in Protestant and evangelical churches compared to Roman Catholic ones; decline in respect for clergy as a result of the public awareness of Catholic misconduct cases due to media coverage; indifference in Protestant and evangelical churches to credible allegations of misconduct, and patterns of secrecy; prevention measures such as screening of staff, including voluntary workers. Based on interviews with 5 males, including 2 faculty members from Gordon-Conwell Theological Seminary, South Hamilton, Massachusetts, a pastor, an academic sociologist, and a legal counsel for the Assemblies of God denomination.

Olson, Roger E. (2006). Pentecostalism's dark side. *The Christian Century*, 123(5, March 7):27-30.

Olson, who teaches at George W. Truett Theological Seminary, Baylor University, Waco, Texas, was "raised in a tiny Pentecostal denomination." In the context of the "centennial year of American Pentecostalism's founding," describes several factors that are part of "the movement's dark side," including "rampant sexual and financial scandals." States: "Deeply embedded within the Pentecostal movement's ethos is a cult of personality; charismatic leaders are put on pedestals above accountability and are often virtually worshipped by many of their followers... It's the movement's own dirty little secret: sexual promiscuity and financial misconduct are rampant within its ranks, and little is done about this unless a scandal becomes public."

Ormerod, Neil. (1994). When power corrupts. *National Outlook: An Australian Christian Monthly* [Published by Outlook Media Group, Sydney, New South Wales, Australia], 16(2, April):4-7.

Ormerod is described as "a member of the survivors of clergy abuse advocacy group 'Friends of Susanna'" in Sydney, New South Wales. States at the beginning: "Sexual abuse will be one of the major issues of the 1990s for the churches of Australia, just as in the 1980s it has been of major significance in North America... In North America, the churches have begun to develop public policies and procedures for dealing with revelations of abuse. In Australia this process has only just begun... It was in the context of failures in policies, procedures and underlying attitudes that the Sydney survivors group, 'Friends of Susanna,' set out to survey the various churches in Australia and their institutions to establish just what are the policies for dealing with disclosures of sexual abuse by clergy." Reports on their findings in 2 surveys. The first was asked what the church's policy was regarding a code of ethics related to sexual abuse, guidelines and procedures for handling grievances related to sexual exploitation or abuse, and the nature of the training and qualification of those with first contact with persons making disclosures. Describes the response rate from "around 23 churches... and 11 religious orders" as moderate. Reports that "none of the churches who responded had professional codes of ethics as such," and that "[n]one had specific guidelines for behaviour or procedures, which they were willing to share with us." Describes the 2nd survey "was a more systematic attempt to investigate what is happening in the various seminaries and ministerial training colleges throughout Australia and New Zealand." Letters were sent to 38 institutions, asking whether they offer a course on the professional ethics of ministry, whether it deals with the issue of sexual abuse, and whether the course promotes a specific ministerial code of ethics. Reports that none of the 4 New Zealand schools responded, and 17 Australian schools did; calls the responses "far from satisfactory." Briefly describes the varying responses. Concludes: "A clear code of ethics, public statements of sound policy and procedures for dealing with revelations of sexual abuse and other abuses of power will not, of course, solve the problem. They will, however, help shift the probability towards a more just outcome for the victims and hopefully minimize the incidence of abuse." Lacks references.

\_\_\_\_\_. (2011). Twelve Steps to healing an abusive Church. *Eureka Street*, 21(5, March):12-14.

[Accessed 07/30/11 at the World Wide Web site of Eureka Street.com.au:

<http://www.eurekastreet.com.au/uploads/File/pdf/110325.pdf>]

Ormerod is professor of theology, Australian Catholic University, Strathfield Campus (Mount Saint Mary), Stratfield, New South Wales, Australia. Commentary prompted by communication from a student with whom he had previously discussed a research topic. The communication was "a story of seduction, manipulation, violation and psychological damage." While the young man

was in training for the Roman Catholic priesthood, he had been sexually abused “by a senior and much older seminarian, in whose pastoral care he had been placed.” While the older seminarian was ordained and took a “position of trust and responsibility in the Church, the younger man’s life fell into a spiral of self-destructive behaviours, symptomatic of post-traumatic stress.” Critiques the Church’s response to the younger man’s attempt to contact the diocesan professional standards team as “a benign ineptitude, a stunning lack in moral imagination.” States that the Church’s problem is systemic in that “there is simply an inability to enter into the perspective of the victim of abuse.” Calls the response a “betrayal [that] touches the religious identity of its victim. The systemic problem shows how badly the Church has failed in its own terms. The Church is supposed to know about sin and grace, repentance and conversion, penance and reparation, healing and mercy.” States: “I have long felt that the major cause of the lack of institutional response lies with the spontaneous identification of priests and bishops with the perpetrator of abuse.” Calls for a fellowship of priests “who make a solemn promise not to sexually abuse or exploit those in their pastoral care, a network of support and solidarity, of counsel and prayer.” Suggests suspending homilies for a month, so priests and bishops can sit in silent prayer for the healing of the victims of abuse and the conversion and repentance of their abusers; to help make our church communities safer places for victims to be presents.” Suggests priests and bishops could follow the Twelve Step programs and “develop a searching moral inventory... of their own failures to deal with this problem, their lack of leadership in their communities to make them safe, and the positive steps they can take to repair the damage that has been done to individuals and communities.”

Ormerod, Thea. (1993). Not in our family. *National Outlook: An Australian Christian Monthly* [Published by Outlook Media Group, Sydney, New South Wales, Australia], 15(4, June):24-28.

Omerod “is a member of ‘Friends of Susanna’, a Sydney-based support group for survivors of sexual abuse by clergy.” Begins by noting that in “popular theological rhetoric church communities are often likened to the family.” Uses the analogy to analyze the phenomenon of sexual abuse of minors and/or adult congregants by a minister as “a trusted ‘father figure’ who violates the sexual boundary of vulnerable people in order to satisfy his own sexual or other intra-psychic compulsions.” Compares the dynamics of incest in a family to those between a minister and a congregation, focusing on the power of the male minister’s role and the power’s sources, and the vulnerability of victims who are children and their families, and adult women. Cites the work of Peter Rutter and Marie Fortune as correctives regarding various interpretations or rationalizations of a minister’s sexual boundary violation. Briefly describes the significant consequences for victims and church communities. Notes that non-disclosure of, or a code of silence about, violations in church communities is analogous to the “‘no-talk rule’ of unhealthy, dysfunctional families,” and the negative consequences of the pattern. Drawing on the analogy of an incestuous family, addresses the response of scapegoating, notes how the response in church communities targets survivors who come forward to report a violation. Concludes by calling for a new response by church leaders “away from damage control and towards justice, honesty and prevention of future suffering,” and identifies actions to accomplish those. Lacks references. [Includes a sidebar article. See this bibliography, this section: National Outlook. (1993).]

Ordway, John A. (1970). Transference reactions in parishioners. *The Journal of Pastoral Care*, 24(1, March):56-59.

Ordway, a psychiatrist is director, Division of Mental Health, Municipal Psychiatric Clinic, Cincinnati, Ohio. Notes that the article was written at the request of an Episcopal Church bishop who is coordinator of the House of Bishops national Committee on Pastoral Counseling. The opening paragraph describes the problem of “an apparently sexual man-woman relationship that arises in either a formal or informal pastoral setting. A woman may come to a clergyman in a series of formal interviews... In this series of contacts an apparently sexual love affair is proposed directly or indirectly by the woman parishioner – not infrequently to the initial delight of the minister who is slow to see the proposition as a limitation set by the person being helped rather than as testimony to his attractiveness.” He next states his purpose: “This brief paper proposes the idea that the swift development of such a ‘romance’ is inadequately understood by some in minister because of an insufficient understanding of the psychoanalytic concept of ‘transference.’”

He “concentrates on one phenomenon: the *apparent* [italics in original] wish of the parishioner for a sexual (heterosexual) affair with the clergyman.” Describes *transference* as bringing prior feelings, impressions, or reactions from childhood, which may be “the basis for many behavior patterns, habits, attitudes [sic] that are useless for adults.” States: “The pastor may be endowed unconsciously by the parishioner with all sorts of parental magic and omniscience.” Cites brief examples from cases in his practice, which include a clergyman who “responded to a lovely young widow’s overtures by meeting her specific needs in the too specific fashion of having sexual intercourse in bed with her” and a “fundamentalist pastor [who] met all such needs of his whole group of ‘sisters’ by direct physical tenderness and sexual intercourse to the extent that he finally was ‘helping’ a whole harem. And his son followed in his father’s footsteps.” He attributes this sexualized behavior of male clergy with counselees and/or congregants to their “unresolved, primitive childhood wishes for an ideal fairy mother...” Concludes: “Perhaps there should be training for all priests not only in the general recognition of mental disease, but also in the recognition of massively unrealistic attitudes to clergy, no matter how flattering they may be.” 2 clinical bibliographic sources.

Orobator, Agbonkhianmeghe E. (2019). Between ecclesiology and ethics: Promoting a culture of protection and care in church and society. *Theological Studies*, 80(4):897-915.

Orobator, a Jesuit priest in the Roman Catholic Church, is “President of the Conference of Major Jesuit Superiors of Africa and Madagascar and former Principal (President) of Hekima College and Institute of Peace Studies and International Relations,” Nairobi, Kenya. “This article argues the priority of children in [the Catholic] church and society by drawing on an analysis of sociocultural and theological beliefs and practices, especially from the perspective of Africa. It affirms the critical importance of an ethics of care and protection in the context of widespread [Catholic] clergy sexual abuse of children and the complicity of religious leaders.” Notes that to accord priority to children as persons with needs and experiences requires “a more balanced, robust, and inclusive theology.” Draws upon African literature and culture, especially Chinua Achebe’s novel, *Things Fall Apart*, and the New Testament. Also utilizes the Catholic Church’s First and Second African Synods’ “theology of church as family committed to reconciliation, justice, and peace.” By this theology, which evaluates the morality of human actions “on the basis of whether or not they enhance the quality of human life as a communal experience,” he states: “Clergy sexual abuse counts as a particular instance of the violation of the sanctity of human life.” Tracing the implications of his analysis for the Church, he particularly discusses the vulnerability of girl-children in both African culture and in the Church. 53 footnotes.

Ott, Kate. (2018). [Commentary] Shouldn’t we just trust Christian leaders? Power is dynamic, so accountability should be too. *Sojourners Magazine*, 47(11, December):10-11.

Ott “is an assistant professor of Christian Social Ethics at Drew Theological School,” Madison, New Jersey. Very brief, magazine-style article. Describes *power* as a dynamic which is fluid, not static, and “accrues to the individual with more resources,” citing as an example the status in faith communities of “individuals who are ordained have more power because of their level of education, professional status, and theological notions of representing God or tradition.” Notes that power differentials include “nuances of privilege, influence, and control.” States: “The most significant and difficult assessment of power differentials and proper implementation of checks and balances is the check on our socialized sexism in cases of sexual misconduct [in faith communities], especially bias against believing a female or child trauma survivor. We balance that bias through education and listening to the most vulnerable in our midst.” In contrast to how “[i]ncidents of sexual misconduct in faith communities shine a spotlight on issues of power in congregations,” states: “We too often eschew responsibilities related to a [congregation as a] workplace – such as job descriptions, human resource policies, and volunteer training practices.” Calls for faith communities to “practice healthy power relations in low-stake interactions” so that “we may more adeptly implement sexual-violence prevention and handled intervention for ourselves and as a model for the wider society.”

Ouellette, Marc. (2009). "Some things are better left unsaid": Discourses of the sexual abuse of boys. *Jeunesse: Young People, Texts, Cultures* [published by The Centre for Research in Young People's Texts and Cultures, University of Winnipeg, Winnipeg, Manitoba, Canada], 1(1, Summer):67-93.

Ouellette "teaches Cultural and Gender Studies," McMaster University, Hamilton, Ontario, Canada. States at the outset: "...the bulk of this paper will consider the pervasiveness of the portrayals of male victims of childhood sexual abuse and will evaluate the accuracy of those portrayals..." His position is that "[t]he popular portrayal of male children who have been sexually abused [by other boys and/or adult males] depicts them as inevitably growing to be abusers themselves, and this may have more to do with maintaining the cultural taboos both against male victimization and against males having sex with males than with elucidating the experiences of the children." This is based on the cultural norm that "[a]t the very least, male children (are supposed to) become men based on a hegemonic masculine structure... The idea of males as the victims of sexual abuse runs into several cultural prohibitions that... serve those deploying the discourse. In terms of masculinity, two of these are of paramount significance: 1) men having sex with men; 2) men being overpowered or victimized... ...males who have been sexually abused are not simply heterosexual failures. In a gender economy centered on the primacy of hegemonic masculinity, they are assumed to have failed at masculinity entirely." Among the public examples he cites of the tendency to scapegoat the victim, he cites a U.S.A. television news program, "a Hollywood film," and a Canadian Broadcasting Corporation (CBC) docudrama. States that the episode, "Bless Me Father For I Have Sinned: The [Roman] Catholic Church in Crisis," of the news series, *Primetime Special*, broadcast on ABC television in 2002, "ignores the children and instead uses the opportunity to launch attacks on the church's stance on homosexuality and (especially) on celibacy." States the Hollywood film, *Primal Fear* (1996), and the CBC docudrama, *The Boys of St. Vincent* (1995), portray male child victims as used by priests to bear the priests' sins. Adds that "the Catholic Church's cover-up of abuse is really the object under attack by the [CBC] filmmakers..." The result is that "the abuse story becomes an opportunity to focus on another issue, rather than becoming the focus itself, and the primary story supports a society of compulsory heterosexuality that is built on protecting hegemonic masculinity." 7 endnotes; 54 references.

Oxford, Linda K. (2012). What healthy churches do to protect vulnerable others and prevent clergy sexual misconduct. *The Journal of Family and Community Ministries*, 25:81-107.

Oxford is a Tennessee Supreme Court Rule 31 Listed Mediator, and has experience as a therapist, trainer, educator, and consultant. "This article primarily addresses misconduct involving the sexual abuse or exploitation of laity by clergy. Such forms of sexual abuse or exploitation can be broadly defined as church leaders' use of their positions in the church to obtain personal sexual gratification, which constitutes an abuse of power, privilege, and the pastoral role and relationship." Her use of *power* refers to "members of the church and the community served by the church who, due to power differentials between clergy and laity, are vulnerable to abuse, exploitation, and injury which a church leader engages in misconduct." Uses the term *healthy churches* to refer "to those congregations that act to prevent clergy sexual misconduct by implementing prevention and protection practices suggested by existing research and reports." Assigns "the responsibility for congregational health and well-being" to church leaders because of their position and power "to influence church health," calling it a fiduciary responsibility that is supported by texts in the Hebrew Scriptures. Challenges the "cultural assumption that the church is a place of safety, security, and protection from harm," and cites reports of the prevalence of clergy sexual misconduct, stating: "Media attention tends to focus on the sexual abuse of children by clergy, while clergy sexual abuse of adult women is largely unreported, generally widespread, and far more pervasive than sexual abuse of children." Drawing upon numerous sources, identifies 6 factors that "may put clergy and churches at particular risk for abuse or exploitation of vulnerable others: "(a) personal susceptibility; (b) opportunities for abuse of the power, influence, and entitlement that accompany their positions and church roles; (c) lack of training in setting and maintain appropriate boundaries; (d) absence of professional code of ethics and other accountability mechanisms and structures; (e) inattention to self-regulation and self-care; and (f) ministry roles that involve unrealistic expectations, high stress, overwork, and isolation." Also

identifies “struetural [sic] and cultural dynamics related to role structures, power structures, normative structures, and church culture” as factors that influence the risk of misconduct. States: “Clergy sexual misconduct, then, often is the result of the interaction of risk factors involving the minister, the congregation, and church structure and culture.” Noting that “[n]o research exists that definitively indicates best practice standards for protection of vulnerable others and prevention of misconduct in a church context,” reports recommendations from the literature that she presents as best practices directed at clergy and congregations. Briefly describes 12 topical prevention categories: 1.) education; 2.) open communication; 3.) accountability structures, processes, and mechanisms; 4.) congregational mission statement; 5.) protection and prevention policies and procedures; 6.) ethical guidelines; 7.) boundaries; 8.) accountability relationships; 9.) support and resources for those who serve in ministry; 10.) advocacy for the protection of vulnerable others; 11.) asking for help; 12.) continual attention and activity. Concludes: “A systemic view of the problem of clergy sexual misconduct suggests that church leaders would be well-advised to collaborate with other churches, professional advisors and consultants, and community organizations, institutions and agencies in assessing the needs of their ministers and congregations in designing, developing, implementing and evaluating protection and prevention measures.” 73 references; 1 endnote. Extensive use of references, page numbers are not provided unless a direct quotation is used.

Pagliarini, Marie Ann. (1999). The pure American woman and the wicked Catholic priest: An analysis of anti-Catholic literature in antebellum America. *Religion and American Culture: A Journal of Interpretation*, 9(1, Winter):997-128.

By a Ph.D. candidate, Department of Religious Studies, University of California at Santa Barbara, Santa Barbara, California. Through anti-Roman Catholic literature in the 19th century antebellum U.S., “examines in depth the Protestant imagination and construction of the Catholic priest as sexually depraved.” Describes the antebellum anti-Catholic literature as a classic example of Michel Foucault’s notion of discourses on sexual perversion that are designated to establish normative standards of sexuality by creating a deviant or unnatural sexuality. Some of the literature is extremely virulent. Examines prose commentaries on Catholicism and novels from the U.S.A. and from Europe that circulated in the U.S.A. The majority of the novels were *convent novels* that purport to be true revelations from escaped nuns. States: “The starting point for the representation of the Catholic priest as sexually depraved was an indictment of the institution of priestly celibacy, which Protestants saw as the root of all Catholic sexual immorality... In sum, anti-Catholic writers saw the institution of priestly celibacy as the source of all Catholic immorality... ..in the minds of Protestants, there were few places more exquisitely designed for priestly debauchery and the ruin of innocent women than the secret recesses of the confessional, the ‘woman-trap of the Roman church.’” The Catholic convent was depicted in the literature “as the perfect site for the most iniquitous activities conceivable... Once innocent young women inveigled into a convent’s walls, the debauched Catholic priesthood had a ready supply of sexual slaves who were made submissive by the threat of torture or death.” Concludes: “The charge of sexual immorality was surely effective in inciting hatred and violence against Catholics.”; the literature “helped to establish and reinforce a specific ideology of sexuality and gender.”; it was sensational and voyeuristic. A large number of titles are cited and numerous quotes are used; 77 footnotes. [This essay is included in the bibliography because the fictional literature it describes has been improperly cited on occasion as documented accounts of clergy sexual abuse, e.g., see this bibliography, Section I: Shupe, Anson D., Jr. (1981).]

Pallone, Nathaniel J. (2002). Sin, crime, arrogance, betrayal: A psychodynamic perspective on the crisis in American Catholicism. *Brief Treatment and Crisis Intervention*, 2(4, Winter):341-372.

Pallone is affiliated with the Center of Alcohol Studies, Rutgers University, New Brunswick, New Jersey, and the New Jersey Classification Review Board for Sex Offenders. His beginning point: “The crisis in American [Roman] Catholicism that erupted in the early months of 2002 seemed to rest on two complementary pivots: The endemic difficulty in distinguishing sin from crime that peculiarly and differentially affects members of the Roman Catholic hierarchy and the exemption from the laws of the nation governing crime that members of the hierarchy appeared at least



implicitly to have granted both to their subordinates and to themselves. Arrogance and betrayal sounded its principal themes.” Uses the term “homosexual statutory rape by priests” rather than “sexual abuse of minors”, a term that he calls inaccurate and euphemistic. Identifies one of the sources of the current problem in the Church as “an excessive theological emphasis on adolescent sexuality via the Virgin Birth...” Discusses psychosexual development in terms of Oedipal conflict theory, and offers an etiology of homosexual statutory rape by priests based on Otto Fenichel’s work on psychoanalysis. Argues that the Church not be “exempt from the laws that bind any ordinary citizen of the nation, including those laws that require citizens to report wrongdoing to law enforcement authorities.” States that the U.S. Church “collectively seems not to be able clearly to delineate sin from crime, nor even to care very much about crime.” Identifies briefly roles that mental health and social service professionals can perform for victims, offenders, and the Church. 67 references.

Palmer, Donald, & Feldman, Valerie. (2017). Toward a more comprehensive analysis of the role of organizational culture in child sexual abuse in institutional contexts. *Child Abuse & Neglect: The International Journal*, 74(December):23-34.

[For a context to the article, see this bibliography, this section: Wright, Katie, Swain, Shurlee, & McPhillips, Kathleen. (2017). The Australian Royal Commission into Institutional Responses to Child Sexual Abuse. [from a theme issue] *Child Abuse & Neglect: The International Journal*, 74(December):1-9. “The article outlines the background and key features of the [Australian] Royal Commission [into Institutional Responses to Child Sexual Abuse],” and it also serves as an introduction to the succeeding articles in the theme issue.] Palmer is affiliated with the School of Management, University of California, Davis, California. Feldman is affiliated with the Department of Sociology, University of California, Davis, California. “This article draws on a report for the Royal Commission into Institutional Responses to Child Sexual Abuse [RCIRCSA] to develop a more comprehensive analysis of the role that organizational culture plays in child sexual abuse [CSA] in institutional contexts,” which includes the context of religious organizations. Their analysis is organized as 4 steps: 1.) defining CSA; 2.) constructing an integrated framework for the analysis of organizational culture; 3.) identifying paths through which organizational culture can influence CSA in institutional contexts; 4.) describing the influence of organizational culture on CSA in organizations. Step 2 draws on 5 conceptualizations of culture: *values, stories, frames, toolkits*, and *categories*. As part of a larger framework, these help analyze both the *contents* and *forms* of culture. Step 3 uses David Finkelhor’s influential 1984 model of 4 preconditions which lead to CSA. They state: “We think organizational culture constitutes a social factor that can influence each of Finkelhor’s four preconditions in institutional contexts.” In step 4, they “discuss cultural content that can facilitate the perpetration of [CSA], impede the detection of abuse, and undermine the response to abuse in youth-serving organizations.” 7 types of cultural content are described: gender differences; intimacy and affection; sexual character of behavior; violence; childhood and children; total institutions; cultural content as a resource. Cites some examples from Roman Catholic Church contexts. The conclusion section states: “Our analysis indicates that numerous cultural elements can facilitate the perpetration of child abuse, impede the detection of abuse, and undermine the response in youth-serving organizations.” They briefly discuss policy implications of the analysis. They identify some problems “that advocates of child safe cultures face in their effort to reduce the risk of [CSA] in organizations”: 1.) “...implementing cultural change requires attention to the complex processes through which organizational participants come to embrace as their own assumptions about the way the world operates, values and beliefs about what is good and bad, and norms about how people should think and act.” 2.) “...there is evidence that cultural content prioritizing safety, however well conceived and effectively implemented, can be crescively eroded via mundane organizational processes.” 3.) Altering an organization’s culture to reduce the risk of CSA may alter factors which the organization values, and can “require a complex ongoing struggle in which tradeoffs between child safety and organizational effectiveness must continually be struck and re-struck.” Appendix; 5 footnotes; 70+ references.

Palmer, Elizabeth. (2018). Making church a safe place: Anna Groff of Dove's Nest. *The Christian Century*, 135(24, November 21):28-31.

Palmer, the Books Editor of the journal, interviews Ann Groff, executive director of Dove's Nest, based in Omaha, Nebraska, "an organization that equips faith communities to build safe environments for children and survivors. It trains teachers in the *Circle of Grace* curriculum, a tool for helping young people maintain physical boundaries and recognize inappropriate situations." [See this bibliography, Introduction, section 3.] Question/answer format. Among the topics addressed, Groff describes the curriculum as "distinct in communicating that people in the church care about all the parts of life, including our physical bodies and body safety." Notes that in consultations with a small church, "we offer workarounds to the two-adult rule, such as combining Sunday school classrooms if there's low attendance, moving class to a public space in the church, or utilizing roving hall monitors." States: "All churches can work to decrease isolation and secrecy, increase supervision and accountability, and make sure all activities are observable and interruptible." Regarding reluctance in churches to discuss child sexual abuse: "...I see churches continuing to struggle with... the 'fatal flaw of exceptionalism.' This is the mentality that assumes after an instance of abuse that 'God will bless our good intentions so we don't need to call the authorities or outside experts.' The understandable impulse is to return to normal and minimize the internal and external impact," as opposed to a recommended time of grieving, identifying what is not known, and inviting the coaching of an expert beyond the congregation. Regarding the biggest mistake congregations make in addressing issues of abuse, states: "Many of us continue to be naïve about offenders, who are often skilled masters of manipulation... After an instance of abuse is confirmed, a faith community should share the name of the offender publicly and provide a space for other victims to come forward. In situations of child abuse allegations, notice should be given with 48 hours to all parents whose children may have encountered the alleged offender. They need to know that allegations have been made and reported." Regarding how churches can best support a person who has been abused: "Victims should be at the center of any process. They should be heard, supported, and kept in the communication loop. Prioritize the victim's needs over the offender... It is often said: when we make churches safe for survivors, we make churches safer for children."

Palmer, Susan J. (1996). Purity and danger in the Solar Temple. *Journal of Contemporary Religion*, 11(3):303-318.

Palmer describes this as an essay in hermeneutics that applies the theories of Mary Douglas in order to analyze the internal factors and external pressures that led the core group of l'Ordre du Temple Solaire (OTS), or Solar Temple, to resort to a religiously-motivated mass suicide/homicide in 1994 in Québec, Canada, and in Cheiry and Salvan in Switzerland. The OTS was a new religious movement that was connected to the Knights Templar movement, and at its peak had between 300-400 core members: "The OTS offered members a spiritual path, elegant social gatherings, occult study sessions, personal counseling and therapeutic work." She explores the OTS's social life, apocalyptic ideology, and hierarchical authority structure, including its pollution fears and purity rituals. The essay "suggests that the magical aspect of the mass suicide expressed a concern for purity and for protecting the boundaries of the community. It is also suggested that the ritual homicides in Morin Heights resemble the 'witch-hunts' characteristic of Douglas's 'small society' that conceives of itself as the perfect, impermeable vessel." The OTS was headed by 2 charismatic spiritual leaders, Luc Jouret and Joseph Di Mambro, the OTS grandmaster in Switzerland who "revealed himself to be a reincarnated Pharaoh." The group's beliefs contained gnostic tenets, was highly eclectic, and members "dabbled in occult subjects ranging from Rosicrucianism to Egyptian thanatology to Luc Jouret's oriental folk medicine and ecological apocalypticism." The OTS ritual life "drew upon traditional esoteric symbols, but made use of modern technology – and possibly hallucinogenic drugs – to enhance the individual's experience." Palmer describes a radical body/spirit dualism with ascetic attitudes: "The OTS brand of asceticism involved, on one hand, a conspicuous display of wealth and beauty, the connoisseur's intoxication with art and history, but on the other hand, members cultivated an inner detachment from the body and from social roles." It also "governed their social/sexual experiments" and flaunted conventions of age and gender. While marriage was highly valued in

OTS, Di Mambro “would periodically endow members with new spiritual identities” based on previous reincarnations and arrange for a ‘cosmic marriage’ between new partners “so that the couple could embark on an important mission.” Di Mambro at 58 began a sexual relationship with a 21-year-old whom he made his chief mistress and chose to be the mother of the ‘avatar.’  
References and footnotes.

Parent, Miriam Stark. (2005). Boundaries and roles in ministry counseling. *American Journal of Pastoral Counseling*, 8(2):1-25.

Parent is an associate professor of pastoral counseling and psychology, Trinity Evangelical Divinity School, Deerfield, Illinois. Discusses common boundary issues in “pastoral and ministry related counseling [including] multiple role relationships; sexuality issues pertaining to gender and age; information and confidentiality demands; and issues of counseling and competency.” Discusses ethical and legal concerns of each issue. Provides a brief historical overview and observes: “...the struggle to find an appropriate balance between the institutional risk management and compassionate caregiving continues.” Topics related to sexuality issues include “sexual misconduct among clergy and ministry counselors” and “*sexual abuse of children* by those in positions of spiritual authority...” 13 references.

Pargament, Kenneth I., Murray-Swank, Nichole A., & Mahoney, Annette. (2008). Problem and solution: The spiritual dimension of clergy sexual abuse and its impact on survivors. *Journal of Child Sexual Abuse*, 17, (3/4):397-420. [Themed, double issue: Betrayal and Recovery: Understanding the Trauma of Clergy Sexual Abuse]

Pargament and Mahoney are professors of psychology, Bowling Green State University, Bowling Green, Ohio. Murray-Swank is assistant professor, School of Education and Counseling, Regis University, Denver, Colorado “In this paper, we offer a way to understand spirituality that may help to clarify the spiritual dimensions of one particular trauma, CPSA [clergy-perpetrated sexual abuse].” Defines *spirituality* as “a search for the sacred,” and describes *sacred* as “the most central, motivating force that lies behind religion.” States that *sacred* refers “not only to conceptions of God, higher powers, and divinity, but also to other aspects of life that take on spiritual character and significance by virtue of their association with the divine.” *Search* refers to “the process of discovery of the sacred, the process of conserving or sustaining a relationship with the sacred once it has been found, and the process of transformation in the character or place of the sacred in the person’s life as a result of internal or external stressors.” Briefly describes the 3 processes “and their expression in the context of CPSA.” Reviews practical implications of treating CPSA survivors in psychotherapy: creating a spiritual dialogue; accessing spiritual resources, including ritual and Biblical stories; and, addressing spiritual problems, including forgiveness. Describes a manualized, spiritually-integrated intervention by the 2nd author developed for survivors of sexual abuse. In the conclusion, states that clinicians should attend to the spiritual dimension in assessing “the damage that results from CPSA.” 50+ references.

Parish, Ruth. (1989/1990). [Legal Update] Sexual misconduct and wrongful termination: Important legal issues for church administrators. *Journal of Adventist Education*, 52(December/January):31, 39.

Parish is director of personnel, General Conference of Seventh-day Adventist Risk Management Services (RMS), Takoma Park, Maryland. Cites the 1986 U.S. Supreme Court decision in *Meritor Savings v. Vinson* as “establishing critical mechanisms that organizations need to have in place for allegations of sexual harassment occur.” Presents excerpts from a General Conference policy on sexual harassment based on a model prepared by RMS. The 6 sections are: personal conduct, mutual respect, definition [according to Title VII of the Civil Rights Act of 1964 which is administered by the U.S. Equal Opportunity Commission], working environment, reporting incidents, and 3rd-party reports.

\_\_\_\_\_. (1990). [Legal Update] Sexual misconduct/child abuse: A preventative approach. *Journal of Adventist Education*, 52(February/March):25-26.

The very brief article continues a broad theme: see prior entry. “The following material has been developed to minimize allegations of sexual abuse by individuals who work with young people

either as employees or volunteers. The areas addressed below have been selected because they are sources of greatest risk.” Among the topics are: screening of applicants for a job regardless of whether the position is paid; record-keeping; awareness programs for children and adults’ benefits and risks of physical touch; avoiding situations that can be misunderstood; 3 guidelines for complaints. 3 endnotes.

Park, Frances. (No date). “Clergy sexual abuse.” [World Wide Web: CONNSACS website. Posted 1997. <http://www.connsacs.org/clergy>]. Originally published in the CONNSACS newsletter, July, 1996.

Brief overview in simple, strong language identifies a number of key factors: prevalence, dynamics at the outset of an abusive relationship, types of harm experienced, power differential, offender and ecclesiastical responses of denial and containment, recommended responses to the victim and to ecclesiastical leadership/structures. Footnotes.

Parker, Duane A. (2001). Sexuality and supervision: A complex issue. *Journal of Supervision and Training in Ministry*, 21:37-45. [From a topical issue: Sexuality in the Student-Teacher Relationship]

Parker is identified as a retired supervisor, Association for Clinical Pastoral Education (ACPE). Stated intent “is to create a dialogue about the subject of sexuality and supervision rather than to promote a single viewpoint.” Emphasizes the complexity of the issue, noting that not all ACPE supervisors agree on the current view that “the supervisor has more authority, power, and experience and therefore is responsible for establishing and maintaining professional boundaries in several arenas, but certainly when it has to do with sexuality.” Offers 4 vignettes related to the topic, each of which displays “a real mixture of joy and sorrow for all participants.” Briefly offers 3 options with rationales for each of how supervisors could respond in situations involving sexuality in the context of the supervisor/student relationship. Very briefly defines sexuality as term. Suggests as helpful theological perspectives: Martin Buber’s I-Thou relationships, liberation theology, and “Anton Boisen’s call for theological students to come from the classroom to the clinic where they can study the dynamics of sin and salvation as these are lived out in the human situation...” Lacks references.

Parker, Rebecca. (1993). Ordination, a sacred trust. *The World: The Journal of the Unitarian Universalist Association*, 7(1, January/February):26-27.

Parker is president, Starr King School for the Ministry (Unitarian Universalist), Berkeley, California. A brief, insightful commentary in a Unitarian Universalist magazine about ordination and clergy sexual abuse. Analysis focuses on the trust dimension of ministry, and what is violated when that bond of trust is broken. Argues that “any violation in the realm of human sexuality is a betrayal of the sacred.”

Parkinson, Patrick. (2001, February). What Does the Lord Require of Us? Child Sexual Abuse in the Churches. Unpaginated. [A paper for the Australasian Christian Legal Convention, Melbourne, Australia, February, 2001.] [Accessed 05/16/06 at the World Wide Web site of Australasian Christian Legal Convention: [http://www.lcf.pnc.com.au/convention\\_papers13](http://www.lcf.pnc.com.au/convention_papers13)]

By a professor of law, University of Sydney, Sydney, Australia. Part 1, The Problem of Child Sexual Abuse in Churches, consists of 5 brief, topical sections: risk and extent of child abuse in churches; explanations for abuse in churches; factors in church life which contribute to the propensity for abuse, with a focus on the Roman Catholic Church; factors in church life which contribute to the opportunity for abuse. Part 2, Responding to Victims of Sexual Abuse, briefly presents 3 models for dealing with complaints of abuse: disciplinary procedure, mediation, and restoration. Offers critiques of each. Differentiates between neutrality and avoiding empathy by briefly distinguishing between due process and compassion. Utilizes scripture to illustrate and to identify principles. 33 references.

\_\_\_\_\_. (2002). What does the Lord require of us? Child sexual abuse in the churches. *Journal of Religion and Abuse: Advocacy, Pastoral Care and Prevention*, 4(2):3-31.

By a professor of law, University of Sydney, Sydney, Australia. The 1st part examines the extent of sexual abuse in church communities, drawing upon a variety of sources, with a particular focus

on the Roman Catholic Church. Considers factors in church life “which may contribute to a propensity for sexual abuse” and those “which may lead to greater opportunities for abuse than in other parts of the community or less likelihood that effective intervention will occur to stop the abuse once it is disclosed.” The 2nd part reviews 3 main models – disciplinary procedure, mediation, and restoration – of how churches respond to complaints of sexual abuse, “with particular reference to protocols and procedures in churches in Australia.” His critique includes how well the model responds to the needs of the victim, and is based on an understanding of the compassion of Jesus Christ. 33 references.

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\_\_\_\_\_. (2013, November). Child sexual abuse and the churches: A story of moral failure? 32 pp. [Legal Studies Research Paper No. 13/78. Sydney Law School, The University of Sydney. Sydney, New South Wales: Australia.] [Accessed 08/10/14 at the World Wide Web site of Social Science Research Network: [http://papers.ssrn.com/sol3/papers.cfm?abstract\\_id=2348413](http://papers.ssrn.com/sol3/papers.cfm?abstract_id=2348413)]

Parkinson is a professor of law, University of Sydney, Sydney, New South Wales, Australia; identifies himself as “hav[ing] been involved with issues of child sexual abuse in the churches since about the mid-1990s.” Parkinson delivered the text as the 2013 Smith Lecture speaker in Sydney, October 24, 2013. [The lecture series “bring[s] Christian thinking to the forefront of public discussion among the leaders of the city of Sydney. It aims to provides to opportunity for a Christian public figure to present his or her perspective on a subject relevant to the life of our nation.”] His purpose “is to try to aid in understanding, to tell something of the story, as I see it, of *why* these failures [i.e., child sexual abuse in churches] occurred and thereby to help explain the factors which will allow us to protect children better in the future.” Part 1 reviews the evidence for the extent of the sexual abuse of minors. Begins with what is known in the larger context of society based on studies in the U.S.A. and in Australia and reported by gender. Concludes: “Thus, based on these figures, it is a reasonable estimate to say that in the quite recent past at least, 1 in 4 girls and 1 in 10 boys have experienced some form of sexual abuse before the age of 16.” Continues by reviewing what is known about extent of abuse in the context of churches, citing the absence of reliable data throughout the world. In the Australian context, notes that “it is likely that churches are the largest organised providers of activities for children outside of school hours. The [Roman] Catholic Church, in particular, has also been involved in caring for children in institutional settings such as boarding schools and children’s homes,” an accessibility factor which increases the opportunity for offenses against minors. States: “Almost all of the research on child sexual abuse in churches has focused on abuse by priests and members of religious orders in the Catholic Church... ..there is almost no research evidence concerning child sexual abuse by priests or ministers in faith communities other than the Catholic Church... What little evidence there is suggests that rates of abuse are much lower in other faith communities than the Catholic Church.” Observes that a published study, of which he was the lead author, into “child sexual abuse in the Anglican Church of Australia would appear to be the only substantial and systematic study of the issue in a Protestant community.” Concludes that the available research and experience suggests “that rates of reported child sexual abuse by priests and religious in the Catholic Church are many times higher than for clergy and paid pastoral staff such as youth workers, in other denominations... When all explanations have been offered, the rate of convictions of Catholic Church personnel does seem to be strikingly out of proportion with the size of this faith community compared with other faith communities.” The demographics of victims in the Catholic Church in the U.S.A. and Australia show a majority were male and were older than 11-years-old, a finding that is “opposite of patterns in the general population.” He concludes these are “likely to be a matter of opportunity” rather than propensity to target minors of those demographics. Part 2 describes how churches have “addressed the problem of child sexual abuse” and responded to victims. Identifies factors in the failure of religious communities to protect children: denial, including disbelieving victims who disclosed the abuse; naivety, including forgiveness of an offender for past behaviors that negated the risk of the person re-offending in the future; victim-blaming; offenders’ minimization of their offending behaviors, which “can lead to a serious underestimation [by church leaders] of the seriousness and extent of the problem.”; “...the very high standard of proof needed to force someone out of the Church through disciplinary action if that action is challenged in [secular] court... The case law [in

Australia] on disciplinary action against members of professions such as doctors, lawyers and clergy indicates that the courts will require exacting standards of procedural fairness and insist on proper protection of the rights of the accused.” Identifies “two issues that need to be confronted in the Catholic Church. The first is why rates of child sexual abuse seem to be so high, proportionate to other institutions and faith communities and perhaps proportionate to rates of offending in the general male population. The second is why there have been so many scandals about the way matters have been handled.” Regarding the rates, explores and assesses the potential explanatory factors of: 1.) mandatory celibacy, delays in disclosure by those victimized, propensity and opportunity, and pedophilia; 2.) a culture of impunity; 3.) disbelief of minors who disclosed and acceptance of the accused offender’s word, and naivety. Cites explanations for the a history of cover-ups in the Archdiocese of Dublin, Dublin, Ireland, as contained in the findings of a government-sponsored, “intensive forensic investigation,” and notes: “The evidence is not yet in as to whether that damning judgment is also valid in relation to the Australian church...” Briefly discusses “two aspects of Catholic teaching which may help explain (but not excuse) some of the behaviour of Catholic Church leaders which may otherwise seem inexplicable. The first is the place of Canon Law in the life and thought of the worldwide Catholic Church. The second is the culture of clericalism.” These aspects form the context for a nuanced review of the history of the response of the Australian Catholic Church, including his role. Discusses the complexity of issues about civil liability and compensation for persons who were victimized. In his concluding remarks, states: “In Australia at least, it may be that the crisis of confidence and trust [in the Church] will not pass until the present generation of leaders, who are tainted by their handling of matters earlier in their careers, have passed the baton on to a younger generation.” 2 footnotes; 65+ references.

Paulson, Jerome E. (1988). The clinical and canonical considerations in cases of pedophilia: The bishop’s role. *Studia Canonica: A Canadian Canon Law Review*, 22(1):77-124.

Paulson is a priest and vicar general, Roman Catholic Diocese of New Ulm, New Ulm, Minnesota. Presents “an extensive review of pedophilia” in order that bishops may make appropriate canonical decisions when allegations of pedophilic acts are made against priests. Relies heavily on material from Fred S. Berlin, M.D., director, Johns Hopkins Hospital, Sexual Disorders Clinic, Baltimore, Maryland, and 2 clinicians from Saint Luke Institute, Suitland, Maryland. Part 1 is “Clinical Considerations in Cases of Pedophilia” and draws from Diagnostic and Statistical Manual of Mental Disorders (3rd edition) classifications. Part 2 is “Canonical Considerations in Cases of Pedophilia” and particularly focuses on the bishop’s role. Concludes with a call for bishops to “become partners with clinicians as ministers of healing as well as ministers of canonical equity (justice tempered with mercy).” Appendices provide further clinical information on: pedophilia; child pornography and erotica in the life of the pedophile; insanity defense; denial and guilt; chemical dependency and pedophilia treatment; treatment centers; clinical considerations for bishops; and proposed procedure to be applied in cases of child sexual abuse by a cleric. References.

Peachey, Linda Gehman. (2015). Naming the pain, seeking the light: The Mennonite Church’s response to sexual abuse. *Mennonite Quarterly Review*, 89(1, January):111-128.

Peachey is a Doctor of Ministry students, Lancaster Theological Seminary, Lancaster, Pennsylvania. From the journal editor’s introduction to the issue: “This issue of *The Mennonite Quarterly Review* is devoted to the theme of sexual abuse – and the related motifs of discipline, healing, and forgiveness – within the Mennonite Church, with a particular focus on the controversy surrounding the actions of its most widely recognized theologian, John Howard Yoder (1927-1997)... This issue of [the journal] will not resolve the problem of sexual abuse in the Mennonite Church, not will it lay to rest the issues surrounding John Howard Yoder and the church’s response to his sexual politics. But it does mark a step in the direction of transparency...” Peachey provides an historical overview of how the Mennonite Church in the U.S.A. has addressed sexualized violence in the Church, its congregations, and members’ families. Begins in 1971 when women were added to the board of the Mennonite Central Committee Peace Section, which led to women’s interests becoming part of the agenda and also led to Mennonite

and Brethren in Christ women survivors “speak[ing] more frankly and strongly about the experiences of sexual abuse at home and in their congregations and communities.” Publications and public meetings, e.g., conferences, led to the emergence of survivors’ groups and networks. The early 1990s brought Mennonite media reports of sexual boundary violations by Mennonite male pastors, administrators, and teachers, including Yoder. A section describes Church-wide initiatives beginning in 1992, sketching a wide variety of efforts and contexts. Concludes with her “proposals for further work that grow out of my twenty-five years of working on this issue.” Among the topics briefly identified is “learn[ing] how sexualized violence intersects with other layers of domination and exploitation.” 73 footnotes.

Pearce, Stephen S. (2001). Betrayal, sex, power, trust, and unfinished business: Transference/counter-transference in the congregation. *CCAR Journal: A Reform Jewish Quarterly*, (Fall):68-86. [A paper presented at the Central Conference of American Rabbis convention, Monterey, California, June 27, 2001.]

By the senior rabbi, Congregation Emanu-El, San Francisco, California, and the editor of the journal. Begins by describing the psychoanalytic term *counter-transference* and applies it to the context of a rabbi and a synagogue, noting: “Tragically, in its extreme form, a rabbi may slip into the role of abusing a member or counselee who has a history of having been the subject of sexual, physical, and/or emotional abuse... To further complicate matters, spiritual as well as sexual hungers are so closely intertwined that it is almost impossible to consider or arouse one without evoking the other.” Describes multiple “factors that make clergy particularly vulnerable to indiscretions...” Identifies 8: the heroic-wounded-healer versus the need-suppliant; intimate relationships; inability to see one’s self, especially in an intimate role; susceptibility to criticism; access to intimate personal information; rabbi as sex object; abuse of power; loneliness as the price paid for power. Draws from Marilyn R. Peterson’s At Personal Risk: Boundary Violations in Professional-Client Relationships to identify 4 characteristics of boundary violations in the clergy-congregant relationship: role reversal; secrecy; double bind; indulgence of personal privilege. Identifies 8 strategies for maintaining boundaries: solid relationship with a spouse/partner or confidant; consultation; healthy boundaries; self-awareness; referral; responsibility; adequate training; extra precautions. 30 references; lacks footnotes.

Pellauer, Mary D. (1987). Sex, power, and the family of God: Clergy and sexual abuse in counseling. *Christianity and Crisis*, 47(2, February 16):47-50.

An early and eloquent discussion of the topic. Draws from a June, 1986, conference in Minneapolis, Minnesota, that was the first national conference on sexual exploitation by counselors and therapists.” Very briefly discusses the conceptual issues of power imbalance in the counselor-counselee relationship, including pastoral counseling, and its parallels to incest. Discusses social-structural concerns so that those “in the church... [can] get some handles on prevention.” Notes: ambiguities of the clergy role and its boundaries; lack of supervision of clergy; lack of support mechanism; the religious “tradition’s pernicious heritage about sexuality”; need for a new sexual ethics that is informed by feminist critiques; lack of explicit statements of professional ethics for clergy; need for disclosure; need for an increased comfort level in the church when dealing with victims of sexual violence and exploitation; need for the church to learn how victims heal.

\_\_\_\_\_. (1991). Pastoral sexual abuse. *Chicago Theological Register*, 81(2, Spring):22-31.

Considers 3 types of pastoral sexual offenses: sexual harassment, sexual exploitation in counseling, and sexual misconduct in general. Presents definitions, information, and ecclesiastical counsel. Concludes with brief theological reflections on ‘healing’ and ‘power.’

Penfold, P. Susan. (1999). Why did you keep going for so long? Issues for survivors of long-term, sexually abusive “helping” relationships. *Journal of Sex Education and Therapy*, 24(4):244-251. [Theme issue: Prevention and Treatment of Boundary Violations by Professionals: Selected Papers From the Fourth International Conference on Sexual Misconduct by Psychotherapists, Other Health Care Providers, and Clergy]

Penfold is a professor of psychiatry, department of psychiatry, University of British Columbia, "and works on an inpatient unit for psychiatrically disordered children at British Columbia's Children's Hospital," Vancouver, British Columbia, Canada. She is author of a book about her experience of being sexually abused by a psychiatrist. Discusses the experiences of survivors of long-term, sexually abusive 'helping' relationships, including clergy abusers, regarding the "profound self-blame and massive shame [that are] huge obstacles to both disclosure and healing. These inner struggles were reflected and reinforced by the victim-blaming attitudes they encountered from friends, relatives, professionals, health professional and religious organizations, courts, and boards of inquiry." Identifies factors that contribute to victim-blaming. Cites examples from her experience, published literature, and clinical cases, including 3 clergy abusers, 1 of whom is female. Describes concepts are useful to her to explain how victims become "entrapped and enslaved." Draws from: Marilyn Peterson's description of 4 factors that operate during boundary violations, issues in female socialization, Peter Rutter's work, attachment theory, traumatic bonding, Judith Herman's theory of traumatic transference, and Leonard Shengold's description of 'soul murder.' Discusses issues for professionals who are sexually abused by other professionals, and examines some studies in the clinical literature. Concludes: "It seems likely that professionals who are themselves abused by professionals may have an even harder struggle to transcend self-blame and shame." Calls for training of "[c]ourts and boards of inquiry, victims' relatives and friends, practitioners and students of the health professions, lawyers and law students, and clergy and trainees" regarding victim-blaming attitudes. References.

Penner, Carol. (2002). Sexual assault, resurrection and the healing community. *Consensus: A Canadian Journal of Public Theology*, 28(2):49-60.

Penner, a Mennonite, is a chaplain, Hotel Dieu, a hospital in St. Catherines, Ontario, Canada. "In this paper, I explore how faith communities can help or hinder the healing journey of survivors of sexual assault. I discuss the connection between sexuality and spirituality, and how sexual assault can be a spiritual issue. Then, I suggest how faith communities can either isolate survivors, or stand in solidarity with them." Her focus is survivors who are women. Regarding sexual assault as a spiritual issue, she states: "Speaking theologically, one could characterize the positive sexuality/spirituality writers as dwelling on incarnational themes... Those who discuss sexual assault and abuse are on the crucifixion end of the theological spectrum, dealing with the effects of evil on our vulnerable bodies. I suggest that these two streams of thought could profitably interact... In a metaphorical way, [survivors of sexual assault] must experience resurrection. They must reclaim the hope, and the meaning for living, as well as the confidence to connect to other human beings." Suggests 4 reasons why "[c]hurches have largely been silent on the issue of sexual assault." 1.) "...Christian churches are uncomfortable discussing anything to do with sexuality." 2.) Sexual assault "is an experience that provokes strong emotions and difficult theological questions... Rather than face difficult questions and intense emotions, it is easier to walk on by these survivors." 3.) Because sexual assault "is seen as an individual tragedy with private psychological consequences," churches "may feel no responsibility to speak" of it. 4.) "It is easier for the church to think of sexual assault as an aberration or tragic accident that can be ignored, then to examine the forces of sexism in our society, including our churches, that perpetuate conditions that lead to violence against women." Identifies a number of concrete, practical ways faith communities and congregations "can become a place where sexual assault is acknowledged as a reality in our society and in our churches." 36 endnotes. [While not explicitly about sexual boundary violations within faith communities, the topics addressed and dynamics described are very relevant to the topic.]

\_\_\_\_\_. (2008). After sexual violence: What happens next in the community of grace? *Vision: A Journal for Church and Theology*, 9(2, Fall):58-66.

Penner is a "pastor of a small Mennonite church in Vineland, Ontario," Canada. She presents 3 stories which depict how "[s]exual violence is a reality in congregations... The stories in this article are fictional, but they resemble the stories of many women and men whose lives have been affected by sexual violence." Begins with an account of a woman who goes to a women's shelter with her children and who describes her husband as being physically violent and "often forcing



her to have sex against her will.” He described her as mentally unstable. The next story involves a stepfather and his use of pornography with his 12-years-old stepdaughter. The last account regards a female and male adolescent in a church youth group, a party during which the female is incapacitated by alcohol and then sexually violated by the male and a friend of the male. Penner uses the stories to identify typical themes, which include: “...the church community is not privy to a full account of what has happened,” which leads to people taking different sides; facts to which people react judgmentally, which leads to stigmatization; conflicting commitments by the pastor regarding confidentiality and safety. Concludes with 6 very general guidelines to address the question, “How can churches be communities of grace for those suffering from sexual violence?” Lacks references.

\_\_\_\_\_. (2016). Violence against women in the Mennonite Brethren Church: Abuse policies are not enough. *Direction: A Mennonite Brethren Forum*, 45(2, Fall):192-208. [Accessed 03/14/21 at the World Wide Web site of the journal: <https://directionjournal.org/45/2/violence-against-women-in-mennonite.html>]

Penner is “Assistant Professor of Theological Studies,” Conrad Grebel College, Waterloo, Ontario, Canada, and previously served as a pastor in a Mennonite Brethren Church in Edmonton, Alberta, Canada. States at the outset: “...I will provide a thumbnail historical overview of how sexual abuse and misconduct in the church came to our awareness as a society, and outline the nature of the problem. I will make some observations about where Mennonites, and the Canadian Mennonite Brethren Church in particular, are today in relation to the topic of pastoral abuse of women, and then I will outline next steps for reducing the risk of sexual violence in church settings.” The historical overview traces “waves of feminism” in the 20th century, including “[a]wareness of pastoral sexual misconduct [which] grew in the 1980s and ‘90s as high profile scandals dominated the media.” Cites the work of Marie Fortune for defining the concept of pastoral sexual misconduct. Notes the systemic nature of the problem: “...churches tolerate abuse and actually work against those who try to expose it.” In 2 paragraphs, describes the emergence of the Mennonite Central Committee and Mennonite women to address “the problem of sexism in the church, naming women’s experiences of violence from childhood sexual abuse, spousal violence, and even pastoral sexual misconduct.” Describes her research and analysis of the current status of the Canadian Conference of Mennonite Brethren Churches in Canada, and concludes: “Pastoral sexual misconduct is present in the Mennonite Brethren Church, but currently it is not being addressed openly or with transparency.” Presents 7 steps “to make the church a safer place for women and children,” which are categorized as: “1. Provide education.” “2. Make policies easy to access.” “3. Always use outside resource people to explore complaints.” “4. Develop redemptive theologies.” “5. Replace a culture of silence with a culture of transparency.” “6. Maintain a public registry of church leaders found guilty of sexual abuse.” “7. Be in dialogue with survivors.” Briefly concludes with a call for change. 65 endnotes.

Perry, Mary Elizabeth. (1989). The ‘nefarious sin’ in early modern Seville. *Journal of Homosexuality*, 16(1/2):67-89.

Perry is with the Center for Medieval and Renaissance Studies, University of California at Los Angeles, Los Angeles, California. Based on archival and secondary sources. Examines cases of persons burned to death in Seville, Spain, in the 16th and 17th centuries for the crime of *pecado nefando*, “the nefarious [Roman Catholic Church] sin of anal intercourse or intercourse with an animal.” Describes Seville as “a center of Catholic piety” and the site of the first permanent “tribunal of the Holy Office” or Inquisition. “The inhabitants of this Catholic city knew very well the dangers of heresy and sin: heresy defied God’s truth revealed to His Church and *pecado nefando* defied God’s order revealed in nature. Sodomy executions in Seville became a morality play about God’s natural order and human imperfection.” Begins by considering “the larger context of sexuality and sexual deviance in sixteenth-century Spain,” including utilitarian bases for the norms and laws. Reports that of those sentenced by the Inquisition in Seville, 3% were monks and priests who were accused of *solicitantes*, “of making sexual advances in the confessional. Men, women, and children testified that the cleric had said ‘scandalous’ words to

them or that he had engaged in ‘dishonest touchings.’” States: “Customarily, the Holy Office penanced these clerics with reclusion in a monastery and the loss of the privilege of hearing confessions.” All reports of *pecado nefando* in Seville involved males with 1 exception: “In 1612 a forty-year-old cleric, Joan de Buendía, confessed to inquisitors that he had committed *pecado nefando* three times with a woman who was his ‘friend.’ Penanced as a ‘solicitante’ guilty of sexual misbehavior in the confessional, he escaped with a reprimand, exile, one-year reclusion in a monastery, and loss of the privilege to hear confession.” A primary source is *Compendio...*, “the report of Pedro de León, a Jesuit who worked with people in the Royal Prison of Seville between 1578 and 1616,” and counseled 309 people before their execution. His “records implicated many clerics in homosexual practices,” and reported that “another Jesuit told him that his brothers had no problem in avoiding sin with women because they had young students and novices as sexual partners. He wrote that the Inquisition penanced one cleric in a private *auto de fe* because he had solicited young boys in the confessional.” Concludes: “Secular and clerical officials perceived sodomy in early modern Seville as a fearsome contagion that especially infected clerics and young boys.” 86 endnotes.

Perry-Burney, Gwendolyn, Thomas, Norma D., & McDonald, Traci L. (2014). Rural child sexual abuse in the African American church community: A forbidden topic. *Journal of Human Behavior in the Social Environment*, 24(8, November):986-995.

Perry-Burney and Thomas are with the Department of Social Work, California University of Pennsylvania, California, Pennsylvania. McDonald is with the Specialized Victim Investigation and Prosecution Unit, Office of the District Attorney, Washington County, Washington, Pennsylvania. States at the outset: “When we think about the subject of child abuse and the church establishment, it is the Catholic Church and the now-well-documented abused of children by priests that comes to our attention... What is rarely discussed is the issue of sexual abuse in the African American church, especially as it relates to children.” Noting the significant levels of religious involvement by African Americans, identifies as “a much larger issue... the impact and interplay of the African American church and child sexual abuse.” Describes the “enormous amount of power that is organizationally sanctioned and promoted” by churches as a factor in: clergy abusing their power to commit sexual abuse; enablers “protecting and covering up their indiscretions and crimes”; and, victims being discouraged from reporting abuse to authorities. Presents a de-identified case example of a youth pastor in an African American congregation in southwestern Pennsylvania who used his power “to lure, seduce and ultimately sexually assault young devotees of his teachings, after successfully gaining the confidence of their parents.” Commenting on the case, the authors state:

“Children are vulnerable to child abuse in churches in particular because of the prominence of the church and the church leaders in the community, the centrality of African spirituality and the church in the community cultural psyche, the comfort of children in the church setting, the fact that children are taught to trust the adults in the church and that it is hard for them to separate those who are truly doing God’s work from those who are predators... In the African American community, the unwillingness to report child abuse by clergy may be attributed to racial loyalty, a decision to keep silent for the good of the community to an individual’s own detriment or to the authoritative role of the clergy in African American communities..., or the sense of protecting the victim from further humiliation.”

A 2nd de-identified case example is presented to illustrate an unwillingness in the African American community to report child sexual abuse by prominent religious leaders due to “the sense of protecting the victim from further humiliation.” In a section on theory, they describe the significant role of the church in the socialization functions of African American families: “This systems structure [of the church] provides a transactional approach that includes person-environment in unison, and sets the tone in Western religious tradition of obedience to male authority in the home and church.” Citing the relevance of a relational theoretical framework for “how the values of religion and spirituality are transmitted, maintained, and socialized across the generational spectrum,” and citing the role of churches and religious institutions in “play[ing] major roles in prevention and remediation of environmental factors that produce poor life outcomes,” states that “it is imperative that we understand the negative impact when relational

experiences connected to religion in particular are negative.” Presents a 3rd de-identified case example in which the factor of female gender was used to discredit the reports by a daughter whose father, a deacon in an African American congregation, was sexually abusing her. Utilizes Abraham Maslow’s theory of a hierarchy of 5 basic human needs “to explain how the sexual sins committed against youth within the [African American] church are perpetuated, cultivated, and sustained.” Concludes with a 3-paragraph discussion that includes implications for prevention and the professional practice of social workers. 44 references.

Peterson, Marilyn R. (1993). Acknowledging power: The professional’s struggle with boundaries. *In Trust* [published by Washington Theological Union], 4(5, Autumn):14-18.

The publication is “for members of governing boards and others who bear responsibility for institutions of theological education.” Peterson is a lecturer, School of Social Work, University of Minnesota, St. Paul, Minnesota. Excerpted from: Peterson, Marilyn R. (1992). At Personal Risk: Boundary Violations in Professional-Client Relationships. [See this bibliography, Section I.]

Petro, Anthony M. (2015). Beyond accountability: The queer archives of Catholic sexual abuse. *Radical History Review*, 2015(May, 122):160-176.

Petro is an assistant professor of modern Christianity, Department of Religion, Boston University, Boston, Massachusetts. The article is based on the World Wide Web site of BishopAccountability.org, which “describes itself as ‘an archive of archives’ that seeks to document the sexual abuse crisis in the Roman Catholic Church.” In addition to serving its intended purpose, he states: “...its rich archive also invites different kinds of analysis, including queer readings that could augment the rhetorical and political power of exposé by moving from the scandal of cover-up toward the difficult stories beneath... This essay emphasizes testimonies from men abused (usually) as adolescents, which constitute the majority of cases in the archive, and from priests accused of abuse. These cases suggest an anthropology of relationships that is attentive to dynamics of power between and among survivors and their alleged abusers that moves beyond the narrative of cover-up.” Cites material from cases suggesting “the more complicated interplay of religion, sexuality, and abuse to be found in this archive.” He analyzes “BishopAccountability.org as a queer archive, demonstrating both its effort to ‘liberate’ victims from the clerical closet [which covers-up the abuse] (transforming them into ‘survivors,’ the preferred term in this community) and its insistence on the political act of making these stories about sex public.” His analysis of “queering this archive challenges the normative publics of queer history itself... This essay suggests how reading the accounts of the abused and abusers as queer demonstrates the entanglements of religion and sexuality that expand the kinds of stories that we must tell about the historical diversity of sexual practices in modern American history.” His “approach challenges readings that position sexual abuse and Catholicism as essentially distinct from each other. In this model, the institutional church *facilitates* sexual abuse, whether by mandating clerical celibacy, placing sexually repressed priests in positions of authority over vulnerable people, failing to screen out homosexuals or pedophiles, or covering up abuse and transferring priests to new locations... [italics in original] Queer studies... helps us both to avoid pathologizing sexual abusers or the survivors of abuse and to think through how these subject positions are shaped culturally and religiously... We must account for the homosocial and homoerotic contexts through which priests encounter other priests as well as parishioners, young and old – encounters often defined through unequal relations of religions and political power. ...this interpretation resists pathologizing sexual abuse as a universalizable medical, psychological, or criminological condition while it insists on the continued interrogation of the very categories that define this crisis. By unsettling assumptions about good or authentic religion versus bad, this approach likewise points to the need to analyze religion alongside family as a crucial domain of sexual power and abuse.” Noting that “[s]ilence is a recurring theme in the history of Catholic sexual abuse,” both the silence of survivors who were “compelled to keep their abuse secret” and “silence of the church hierarchy in responding to allegations of abuse,” he observes that “[b]reaking silence becomes a key political act for a number of survivors and often their only means of recourse... Publicizing stories of abuse augments the prevailing legal and therapeutic means of redress... Defining the experiences of Catholic sexual abuse in cultural

terms, rather than clinical ones, also opens the archive of Catholic sexual abuse to broader forms of queer historical and political engagement.” Citing Linda Gordon’s feminist historical analysis of family violence as a guide, states: “...we should locate the problem [of child sexual abuse in the Church], at least partly, in the hegemony of male power within the church and in relationships of family intimacy, which, for much of the twentieth century, included families’ relationships with priests... This approach is hardly anti-Catholic; it is certainly antisexist and antihomophobic.” 61 endnotes.

Pfeil, Susan M. (2006). A new understanding of clergy compassion fatigue for facilitators of trainings for the prevention of sexual misconduct. *Journal of Religion and Abuse: Pastoral Care and Prevention*, 8(3):63-78.

Pfeil is a Presbyterian Church (U.S.A.) minister, Hudson River Presbytery, New York. Based on her experiences as “a workshop facilitator for the prevention of child and adult sexual misconduct in the church.” Her starting point: “Because of unexpected disclosures by participants in the form of triggered memories of personal violation, those attending prevention workshops are susceptible to vicarious traumatization or secondary traumatic stress.” Notes: “It is not uncommon for participants to disclose that they are survivors of childhood abuse in the course of the day-long workshop where an illusion of safety and trust build up within the group.” Draws particularly on the work of Charles R. Figley. Comments on the clergy role, “routinely over-functioning in the service of others,” vulnerability to compassion fatigue, and ignoring “essential self-care in the face of traumatic stress.” Closes by calling clergy to “benefit from intentional, self-supporting action when confronted by traumatic stress from witnessing abuse” through structured, particular steps in the context of sexual prevention workshops. 19 references.

Pike, Amanda M. (2010). Discovering records beneath the robes: Canonical protection and civil resurrection of the Boston archdiocese secret archives. *Journal of Information Ethics*, 19(1, Spring, Supplement):86-98.

Pike has a masters of library science degree. States at the outset: “All cases concerning sexual violations in the [Roman Catholic] Church have been well documented within the records of the institutional church... Not only did the church maintain thorough and detailed accounts of sexual misconduct, the Code of Canon Law enforced a veil of secrecy so great that these records were intentionally concealed to protect the reputation of the Church at the risk of perpetuating patterns of abuse.” Describes the difference between 2 types of Church records, “the diocesan archives and the secret archives,” the latter of which is a collection with highly restricted access controlled by the bishop: “...these secret collections reinforce the hierarchical power structure of the Church.” Notes that “the diocesan archivist only has knowledge of records designated as secular.” Notes that as cases of sexual abuse of minors by Catholic clergy in the U.S.A. became public knowledge in the 1980s, so did legal proceedings raise the issue of access to Church files that contained evidence that bishops had knowledge and records of clergy violations. States: “...due to a legacy of secrecy and claims of confidentiality, the Church adamantly fought to keep their archives closed from the public.” Cites the court-order release in 2002 of secret records held by the Archdiocese of Boston, Boston, Massachusetts, as an example of the legal conflict between U.S.A. civil law regarding the liability of clergy and a religious institution for various actions, and the institution’s Constitutional claim to autonomy as a religious organization as the basis for denying release of its records. Using archival evidence from the Boston Archdiocese, she presents the recordkeeping patterns that concealed evidence of the notorious Fr. John J. Geoghan’s sexual abuse of minors. States: “While the Archdiocese quietly shuffled Geoghan between assignments... ..the fact [is] that explicit reports of abuse were systematically ignored and that Geoghan was subsequently permitted to continue working with children without restrictions...” The final section discusses the role of the professional archivist when the institution’s collection contains evidence of illegal activity. Notes that despite the ongoing efforts of the Society of American Archivists to provide ethical guidance for archivists, there is no “explicit code of ethics that deals with the relationship between church and state, canon law and civil law, or the obligations of the archival community to the religious organizations they represent versus their responsibility to society at large.” States that “very few diocesan archives are administered by

professional archivists with a sense of accountability to a professional community.” Concludes: “...without a clear professional identity, the role of the archivist in complex ethical cases will continue to be unclear.” 24 references.

Pike, Patricia L., & Mohline, Richard J. (Eds.). (1995). [Case Examples section] Ritual abuse and recovery: Survivors’ personal accounts. *Journal of Psychology and Theology* [published by Rosemead School of Psychology, Biola University, LaMirada, CA], 23(1):43-55.

Pike is dean and associate professor of psychology, Rosemead School of Psychology, Biola University, La Mirada, California, and editor of the journal. Mohline is dean of administration and associate professor of practical theology, Rosemead School of Psychology, and associate editor for administration of the journal. Presents 2 1st person accounts by self-identified survivors of ritual abuse. Notes that in the debate on ritual abuse from the perspective of the mental health community, including ‘Christian mental health professionals,’ the accounts from the perspective of survivors who sought mental health care “are not highly available...” States that “these accounts were not easily obtained nor easily written.” The 1st, A Survivor’s Account, is by Anne Hart, and briefly describes in non-clinical language her graphic memories of being ritually abused, including sexually and physically, and her experience of “trauma therapy.” The 2nd, Spiritual Healing of an Adult Ritual Abuse Survivor, is by Kerry Leigh Ellison, and is a longer account of her experiences of “a childhood of sadistic sexual abuse and exploitation” by a group that used “quasi-religious ceremonies” and “satanism,” and of her process of spiritual healing.

Pilarczyk, Daniel. (1992). Painful pastoral question: Sexual abuse of minors. *Origins: CNS (Catholic News Service) Documentary Service*, 22(9, July 23):177-178.

Pilarczyk is the Roman Catholic archbishop of the Archdiocese of Cincinnati, Cincinnati, Ohio, and president of the National Conference of Catholic Bishops, U.S.A. Text of his statement at the close of the bishops’ spring, 1992, meeting. Reiterates the 5-point course of action that the Conference recommends to the 188 U.S.A. dioceses for dealing with cases involving sexual abuse of children: respond promptly to allegations of abuse where “there is reasonable belief that the incident has occurred”; if evidence supports the allegation, “relieve the alleged offender promptly of his ministerial duties and refer him for appropriate medical evaluation and intervention”; “comply with the obligations of civil law as regards reporting of the incident and cooperating with the investigation”; reach out to the victims and families; deal as openly as possible about the incident within the confines of privacy for the individuals involved.

Pilgrim, David. (2011). The child abuse crisis in the Catholic Church: International, national and personal policy aspects. *Policy & Politics*, 39(3, July):309-324.

Pilgrim is with the School of Social Work, University of Central Lancashire in Preston, Lancashire, England. “This article offers a case study of child abuse at the hands of [Roman] Catholic religious personnel. The abuse to be outlined and discussed refers to physical cruelty, emotional humiliation and sexual assaults.” He uses what he calls “a three-tier approach,” which consists of analyses at the *macro-level* (“global and trans-historical trends”), *meso-level* (“recent localized events”), and *micro-level* (“immediate relevant psychological factors”). *Macro-level* is described in 7 paragraphs, and focuses on 2 “main organisational challenges,” both of which “involve the question of public reputation.” The *meso-level* analysis is conducted using the Catholic Church in Ireland, and draws upon findings in 4 national commissioned inquiries. The *micro-level* analysis identifies a number of psychological factors, including celibacy, the “moral framework” of Catholic teaching, sexual orientation, and gender segregation. Promotes the 3-tier framework for its non-reductionistic, systemic analysis that highlights complexity of 5 “particular distal and proximal causal influences.” States: “In large part the reports of the abuse of children in the Catholic Church can be understood in terms of the risk created by isolated institutional settings, demonstrated in many secular settings.” Applies a published review of “‘scandal hospitals’ in which chronic psychiatric patients and those with learning disabilities were abused” to his “case study” and finds 5 parallels of “local organisational dysfunction.” In conclusion, offers 4 “broad programmatic suggestions.” States: “The problem discussed in this article is not about Catholicism per se (and should not be read as a pointed anti-Catholic critique) but relates to

the political authority afforded to religious leaders in general of whichever faith, denomination, sect or cult.” 44 references.

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\_\_\_\_\_. (2012). Child abuse in Irish Catholic settings: A non-reductionist account. *Child Abuse Review*, 21(6, November/December):405-413.

Pilgrim is affiliated with the Department of Sociology and Criminology, University of Liverpool, Liverpool, England. “This paper focuses on child [physical, emotional, and sexual] abuse in the Irish [Roman] Catholic Church but will note, where applicable, the more general relevance of the case for Great Britain and other countries... The aim of this paper to apply a system analysis to the evidence made available to us publicly by official investigation... ...some overview of complexity in this case will be demonstrated and the pitfalls of reductionism highlighted.” His “empirical evidence” consists of 8 paragraphs based on 3 commissioned reports, popularly referred to as the Ferns Report (2005), the Murphy Report (2009), and the Ryan Report (2009), all published by the government of Ireland. His “systemic formulation” to avoid reductionistic reasoning is *general systems theory* [which is not defined or referenced] because it expects complexity, i.e., “multiple factors operating at a point in time (the synchronic dimension) and under the influence of past determinants and future aspirations (the diachronic dimension). Personal, cultural, organisational, social and economic levels of influence can be considered.” States: “This framework allows us to make sense of the Irish case study, while avoiding the risks of reductionism. The latter risks can now be considered, when personal (psychopathological) and cultural (Catholic) features are dwelt on to the exclusion of other factors.” Rejects as sole explanations the factors of: patriarchy, Catholic culture as a particular form of spiritual entrapment, celibacy, the Catholic emphasis on mortification of the flesh, and sexual psychopaths in the priesthood. Identifies “other systemic factors which increased the risk of harm to children in Irish institutions” as: 1.) Children labeled as unrewarding clients “created a culture of warranted victim blaming.” 2.) “The social marginalisation or exclusion of these chronic and unrewarding populations provides them with low social status and credibility and attendance towards a wilful blindness from the communities that have rejected them.” 3.) “The physical isolation of the abuse, was also noteworthy, with residential facilities being far away from the daily scrutiny of outsiders.” 4.) Intellectual isolation in a religious order, which effectively ensured the intent of conformity and vocational obedience. 5.) Systemic gender segregation. [He asserts that “gender segregation plus privacy is the most important explanatory systemic variable,” but does not cite evidence.] 6.) The lack of a “corrective feedback loop to the dysfunctional system.” 7.) “...police connivance with the Irish Church about abuse [that] reflect a higher level form of enmeshment which was political and historical, albeit relatively recent.” Concludes: “All the above strands came to constitute the conditions of possibility for abuse, but they were strands not single explanatory variables... However the group characteristics of the victims did noticeably raise the probability of their victimisation, as did the particular organisational settings in which the abuse took place.” [It is not consistently clear what the basis is for his assertion of the 7 systemic factors.] 31 references.

Plante, Thomas G. (1996). Catholic priests who sexually abuse minors: Why do we hear so much yet know so little? *Pastoral Psychology*, 44(5, May):305-310.

Plante is with the psychology department, Santa Clara University, Santa Clara, California. A brief article. His starting point is that in the professional psychological literature, “...there are very few comprehensive research studies specifically investigating Roman Catholic priests who sexually abuse minors, or studies concerning the victims of priests themselves.” He writes “to explore what is known about sexual abuse among the Catholic clergy and briefly outlines directions for future research and intervention.” In single paragraphs, he addresses why the Church gets “so much media attention concerning child sexual abuse among clergy”, and the psychological functioning of priests and their vulnerability to commit abuse of minors. Reviews various sources and concludes that very little research data is available, and that “pedophilia among Catholic clergy appears to be rare with ephebophilia being more typical.” Calls for research on sexually abusive clergy as a distinct population of sexual offenders and on risk factors, noting that research “provides the opportunity to both develop better treatment programs and develop more

sophisticated and reliable screening measures...” Also calls for psychologists and the Church to “develop a more trusting, open, and collaborative relationship...” References.

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\_\_\_\_\_. (2003). Priests behaving badly: What do we know about priest sex offenders? *Sexual Addiction & Compulsivity*, 9:93-97.

Very briefly “highlight[s] several compelling facts about [Roman Catholic Church priest sex offenders.” Draws on published and non-published literature to make 7 points. 1.) Reports on what he asserts is “quality state-of-the-art research” to assert “that about 2% of Roman Catholic priests have sexually exploited minors...” 2.) Reports on works that show that “only a very small fraction of these men chose prepubescent children and are thus pedophiles” while “ephebophilia is much more common.” 3.) Downplays homosexual orientation as “put[ting] children at significant risk for sexual exploitation.” 4.) Asserts “that the average number of clergy victims is 8.5 [per priest perpetrator]...” 5.) Asserts that the studies show that it is a myth “that many of these men cannot be treated successfully such that they never re-offend...” 6.) Asserts that “co-morbidity issues are highly likely in this population including sexual victimization as well.” 7.) Asserts that many church jurisdictions “have had effective and productive policies... to help manage these cases in a compassionate and thoughtful manner.” Concludes: “Having a better sense of the data can help us all avoid the hysteria of the moment and allow the best available information to prevail and guide us.” 21 references.

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\_\_\_\_\_. (2004). After the earthquake: Five reasons for hope after the sexual abuse scandal. *America* [a Jesuit publication], 190(1, January 5-12):11-14.

He “outline[s] five reasons for hope in anticipation of the release of” the study of sexual abuse by Roman “Catholic clergy in the United States since 1950, which was commissioned by the U.S. Conference of Catholic Bishops and conducted by the John Jay College of Criminal Justice in New York City.” The “reasons for hope that the Catholic Church and its members can look forward to recovery, healing and far fewer incidents of clergy abuse in the years ahead” are: “1. We are not alone.” Based on research uncited, states “while a small percentage of Catholic clergy have sexually engaged with minors, they have not done so in greater proportion than other men.” “2. Cohort effects suggests fewer cases.” Cites a New York Times investigation published in 2003 that presented data that suggest “there may be a cohort effect or something distinctive about priests who were ordained during the early 1970’s that puts these men at higher risk.” “3. Productive changes in church policy and practice.” Cites recent and significant changes in the selection and training of priests, procedures for the evaluation and treatment of victims and perpetrators, and national guidelines for managing sexual abuse allegations against clergy as “significant steps in the right direction that will at least greatly minimize the possibility of future abuse.” “4. Voice of the Faithful is here to stay.” States that laity being more assertive with the Catholic Church “is good news, since it provides at least some degree of checks and balances on church authorities.” “5. What is now in the light must stay in the light.” States: “We have clearly come to realize that some priests and bishops behave badly, and we will not forget that the priesthood, like all human groups, is not immune from troubled men who can inflict harm on others.” Concludes: “The sexual abuse crisis, although horrific and painful, ultimately will make for a better church, with far less possibility of future abuse of children by priests.”

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\_\_\_\_\_. (2004). Bishops behaving badly: Ethical considerations regarding the clergy abuse crisis in the Roman Catholic Church. *Ethics and Behavior*, 14(1):67-73.

Briefly considers the “clergy sexual abuse scandal” in the Roman Catholic Church in the U.S.A. that in recent years has involved media reports “of allegations, convictions, resignations, and cover-ups of priest sex offenders.” His starting point: “The lesson that may be especially important to grasp is that church leaders, such as bishops and other religious superiors, have not adequately managed clergy sexual abuse issues when it has come to their attention. ...little has been written about the ethical obligations of religious superiors as they have tried to manage problematic priests and their victims within their jurisdiction. The purpose of this article is to review the behavior of church leaders using the lens of ethics... I examine their behavior using a values approach; specifically the responsibility, respect, integrity, competence, concern (RRICC) model

of ethical problem solving [that he developed and is based on] ...a variation of the ethics code of the American Psychological Association (1992)..." Very briefly applies the 6 terms of the model to the role of bishop and the context of clergy sexual abuse. Speculates as to why bishops would behave unethically or immorally: lack of a system of checks and balances, and identification of the relationship to priests as more familial than employee/employer. Concludes with the hope that "current media spotlight" and "recent policy and procedural changes" by the U.S. Conference of Catholic Bishops "...will increase the chances that future decisions will be ethical ones." 22 references The article, which leads a colloquy section of the journal, is followed by 3 commentaries, pp. 73-84, and Plante's response, pp. 84-87.

\_\_\_\_\_. (2011). Why are so many misinformed nine years after the clergy abuse crisis in America? *Human Development* [published by Regis University], 32(2, Summer):27-29.

Plante is professor of psychology and director of the spirituality and health institute, Santa Clara University, Santa Clara, California. Magazine-style article. Written in anticipation of "the tenth anniversary of the January 6, 2002 *Boston Globe* [newspaper] investigative report on clergy sexual abuse in the [Roman] Catholic Church." Identifies "the five worst common erroneous and unsupported attributions around the clergy sexual abuse problem in the Catholic Church," and offers a very brief corrective to each. "Myth 1. Catholic priests are much more likely to be child abusers than other male clergy or men in general." "Myth 2. The sexual abuse problem in the Catholic Church is due to celibacy." "Myth 3. Catholic clergy sex offenders are pedophiles." "Myth 4. The sexual abuse problem in the Catholic Church is the fault of gay priests." "Myth 5. The Catholic Church is still not a safe place for children." In response to the question, "Why are so many misinformed?", he suggests: 1.) people do not see responsibility and accountability in the Church because "leaders who have made bad decisions in the past have not resigned or been fired." 2.) the Church's unpopular positions on sexual ethics "make sex crimes committed by priests even more outrageous, scandalous and hypocritical." 3.) "...the otherworldliness and medieval feel of the Catholic Church also makes the story of child sexual abuse committed by priests of great interest to the media and the general population." 4.) the "especially egregious, outrageous" cases of violations by clergy "have made the [C]hurch (and the local bishops or religious superiors in charge of supervising these men) look very bad indeed." 5.) "Many reasonable and thoughtful people want the Catholic Church to change in a wide variety of ways to suit their views and needs." Lacks references.

\_\_\_\_\_. (2015). Four lessons learned from treating Catholic priest sex offenders. *Pastoral Psychology*, 64(3, June):407-412.

"For the past 25 years I have evaluated and treated about 50 sex-offending priests in the [Roman] Catholic Church... Some I have known for many years, treating them regularly in my private clinical practice as a psychologist in California. Other I have known for only a short time while I conduct a psychological evaluation and make recommendations to the Church about what to do with them. ...I have learned many lessons about these men as well as our culture, which offers very strong feelings about sex offenders in general and clerical sex offenders in the Catholic Church in particular. In this brief essay, I would like to highlight four of these lessons learned." Using very brief case examples to illustrate, he presents the lessons colloquially: 1.) "Not all sex offenders are the same." 2.) "Not all offenders should get the same treatment." 3.) "Sex offenders are human too." 4.) "Everyone is entitled to his own opinion, but not to his own facts." Concludes: "If our society has any prayer of creating a culture where children are safe in the presence of adults and free from sexual abuse, then only high-quality and evidence-based research, practices, and policies will help. Emotions, stereotyping, and hysteria really won't help at all and will likely just make things a whole lot worse." 10 references.

\_\_\_\_\_. (2020). Clergy sexual abuse in the Roman Catholic Church: Dispelling eleven myths and separating facts from fiction. *Spirituality in Clinical Practice* [published by the American Psychological Association], 7(4, December):220-229.

"Because the clergy abuse story and problem [in the Roman Catholic Church in the U.S.A.] impacts so many people... it is important to dispel myths and separate facts from fiction not only



for the general public but also for psychologists and other mental health professionals who may evaluate or treat clients who are impacted, directly or indirectly, by this story. The purpose of this brief article and reflection is to help separate these facts from fiction regarding clerical abuse in the Catholic Church and to specifically address and dispel the most commonly held myths about this problem.” 4 myths are grouped as regarding “the extent of the clergy abuse problem in the Catholic Church.” Among the topics are prevalence and the age of the majority of survivors. 7 myths are grouped as regarding “the causes of the clergy abuse problem in the Catholic Church.” The format begins with the myth, follows with corrective information, and ends with “implications for clinical work, research, and policy.” 40 references.

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\_\_\_\_\_. (2020). Clericalism contributes to religious, spiritual, and behavioral struggles among Catholic priests. *Religions*, 11(5). DOI:10.3390/rel11050217

“The purpose of this article is to discuss the role of clericalism in the [Roman Catholic] Church and how it contributes to religious, spiritual, moral, and behavioral struggles among Catholic clerics.” Begins by citing the “enormous impact” of media reports beginning in 2002 of “the story of sexual abuse of minor children by celibate Catholic priests and the cover up of these behaviors by Church leaders (e.g., bishops).” Notes that *clericalism* has “been frequently mentioned as an important risk factor for clerical struggles and misbehavior.” Defines *clericalism* generally as “the tendency to allow a small group of highly regarded and special leaders to have the power and privilege to make all or most of the important and critical decisions for the organization and those within it.” States: “In the Roman Catholic faith tradition, clericalism manifests itself with the belief and practice that only ordained clergy, such as priests and bishops, have any true authority to make decisions and can do so without input from non-priests or non-bishops.” States: “Clericalism can be highly destructive for clerics, laypersons, and their affiliated communities and institutions. It is dangerous because it does not allow for productive checks and balances as well as input and feedback that is vital to develop and maintain best practices and thoughtful quality decision making in any institution.” Identifies *clericalism* as a problem for clerics in that its “extremely high expectations when it comes to sexual behavior and even sexual impulses” lead to clerics being “especially unable to admit to both others and even themselves that they need help.” Critiques *clericalism* as elevating expectations of the cleric which “encourages the repression and denial of sexual and other urges and desires without a healthy and productive path towards integration.” States that *clericalism* “encourages denial of typical human challenges and often the avoidance of possible helpful strategies for effective coping and managing these human issues.” Very briefly notes typical problems which “Catholic clerics encounter with clericalism and sexuality in particular...” Offers 4 guiding principles to “assist clergy in dealing with the psychological and behavioral problems often associated with clericalism.” 41 references.

Plante, Thomas G., & Boccaccini, Marcus T. (1998). A proposed psychological assessment protocol for applicants to religious life in the Roman Catholic Church. *Pastoral Psychology*, 46(5, May):363-372.

Plante is affiliated with the Psychology Department, Santa Clara University, Santa Clara, California, and the Department of Psychiatry and Behavioral Sciences, School of Medicine, Stanford University, Palo Alto, California. Boccaccini affiliated with the Psychology Department, Santa Clara University. They state at the outset: “Most Roman Catholic religious orders, seminaries, dioceses, and others in decision making roles concerning applicants to the priest or sisterhood, require applicants to complete a psychological evaluation prior to admission into the seminary... There is currently no generally recognized assessment protocol utilized in clergy applicant psychological evaluations... the current impetus for clergy applicant evaluation has been highlighted by the recent crisis in the [Roman Catholic] church concerning sexual victimization [of minors] perpetuated by priests... Early identification of possible sexual offenders by means of a psychological assessment is perhaps one of the foremost goals of clergy applicant evaluators. Unfortunately, the quantity and consistency of research needed to be effective in making these types of predictive assessments does not exist.” They note the absence of a standardized Catholic clergy applicant evaluation protocol, and the lack of consistency in research studies on Catholic clergy applicants and clergy which would allow “early identification of clergy members at risk for psychological problems.” The last part of the article “propose[s] a

generic clergy application protocol which may be useful to most vocation directors and other church personnel..." Their assessment model uses 3 standardized tests – Minnesota Multiphasic Personality Inventory-2, 16 Personality Factors Questionnaire (5th ed.), Forer Structured Sentence Completion Test – and a semi-structured clinical interview. Among the rationale for using the protocol to create a national Catholic clergy applicant data base is that it "would allow for researchers to examine the psychological evaluations of unsuccessful clergy members, such as those who terminate their vocation or those who commit crimes such as sexual offenses, and potentially develop a psychological profile or identify a number of psychological factors that may be associated with these types of problems." 21 references.

Plante, Thomas G., & Daniels, Courtney. (2004). The sexual abuse crisis in the Roman Catholic Church: What psychologists and counselors should know. *Pastoral Psychology*, 52(5, May):381-393.

Both authors are with the Department of Psychology, Santa Clara, California. Their premise from the abstract is: "Since psychologists and other mental health professionals are likely to interact with many who have been impacted by [recent events regarding child sexual abuse committed by Roman Catholic priests], it is important for them to have some basic understanding of the various myths and misperceptions about sexual abuse committed by Roman Catholic priests." Identifies and comments on 5 myths: Catholic priests are highly likely to be pedophiles; Allowing priests to marry would eliminate this problem; Eliminating homosexual priests from the seminaries and priesthood would eliminate the problem of clergy sexual abuse of male children; Zero-tolerance is the only way to deal with sex offending clergy; Bishops, cardinals, and the Catholic Church in general are clueless as to how to manage clergy sexual abuse of minors. Briefly suggests why there has been so much media attention on the Catholic Church. Outlines 8 directions and objectives for the Church taken from a chapter in a 1999 book by Plante and others. References.

Poling, James Newton. (1997). When trust is betrayed: Understanding sexual abuse by clergy. *Interpreter Online*, (January):Unpaginated. [Accessed at: [www.advocatweb.org/hope/sexualabusebyclergy.asp](http://www.advocatweb.org/hope/sexualabusebyclergy.asp)] Question/answer format Very brief. United Methodist Church context.

\_\_\_\_\_. (2005). God, sex and power. *Theology and Sexuality: The Journal of the Institute for the Study of Christianity and Sexuality*, 11(2):55-70.

From the introduction: "As the revelations of [clergy sexual abuse] have been disclosed, some churches have adopted policies and procedures for handling complaints and making the church safe from abusive clergy... However, it does not deal with the deeper psychological, social and theological problems of this issue." Written to "sketch out a way of understanding the psychology, sociopolitics and theology of clergy sexual abuse..." which he calls a great evil that requires interlocking systems of oppression. Point of reference is male clergy who sexually exploit women. Regarding psychology, traces ideas in Sigmund Freud's Dora: An Analysis of a Case of Hysteria about male violence as normal sexuality and female agency and resistance as pathological to patterns of perception in churches about clergy sexual abuse. Calls for psychological theories that correct distortions of gender, power, and sexuality. Regarding sociopolitics, which he defines as "the larger social systems of ideas, cultures, politics and economics," traces the influence of patriarchy in the church. Describes patriarchy as "a system in which sexualization, violence and economic exploitation are interlocked in a way that enable male abusers to exploit women in the family, at work, and everywhere." Cites situations of pastoral counseling, pastoral care, spiritual direction, and ministry-supervision as creating danger for women. Cites the churches' lack of holding male clergy offenders accountable and male collusion to protect offenders. Endorses reform movements "that equalize the way [gender] power is exercised in the church..." Regarding theology, traces Christian conservative and liberal views of the theory of the atonement and the death of Jesus as replicated in the pattern of clergy sexual abuse: "In religious terms, the clergyman has taken the place of God who is all-knowing, all powerful and all-loving, and the parishioner has taken the place of Jesus who takes on the sins of humanity, submits her will to God's, and sacrifices her life unto death on the cross for the sake of the relationship... It exploits the inequality between men and women (and often between adults and children) under the guise of mutuality and pseudo-intimacy." States: "The central

[theological] problem is how to conceptualize the love and power of God in relational terms that give us a more adequate model for human relationships... ...clergy sexual abuse is a theological problem. It is an enactment of the image of an abusive God..." Points to survivors as the ones from whom "the church will discover the new images of God that can bring healing and transformation for all persons." Draws significantly upon his published works. 28 footnotes.

Pollock, David C. (1992). If you accept this assignment... *Interact* [published by Interaction, Inc.], 2(2, December):10-12.

The publication is a forum for dialogue and exchange of ideas regarding the education and care of "missionary kids" (MKs), the children of Christian missionaries who live in settings outside the parents' home country. Pollock is executive director, Interaction, Inc., and of Albany Bible Institute/Camp Pinnacle. Discusses protecting MKs from mistreatment, including abuse, by properly training caregivers and "raising the awareness of all those whose lives bear direct impact on missionary kids." Under the topic of protection from adults who physically and sexually abuse, and who aggravate psychologically, states: "Careful recruiting and selection, proper training and active supervision of personnel must be developed in the MK care sector of every mission agency." Quotes MKs who were abused and a father whose daughters were abused. Under the topic of protection from other children, states: "Sexual abuse does take place among kids, and adults need to be alert and open to the cries for help from victims." A sidebar lists 8 possible reasons for a child's silence about having been physically or sexually abused: fear of reprisal, shame or misplaced guilt, lack of alternatives, fear of disbelief or of being blamed, lack of parental permission to tell, fear of double punishment, it is normal, and repression. Lacks references.

Pooler, David. (2011). Pastors and congregations at risk: Insights from role identity theory. *Pastoral Psychology*, 60(5, October):705-712.

Pooler is affiliated with the School of Social Work, Baylor University, Waco, Texas. "This article provides some explanation of how a seemingly healthy [male] pastor ends up depleted and in a compromised position with one of the female members of his church. Role identity theory is one lens to use to explain how pastors can become depleted, overextended, and vulnerable to [sexual] misconduct. While this theory has illuminating value, more importantly it can help frame a discussion of what kinds of solutions are needed so that pastors, congregations, seminaries, and denominational bodies can better address clergy and congregational vulnerability to sexual misconduct." Uses a case study "to illustrate the slow process by which a pastor becomes susceptible to misconduct." Describes *role identity theory* as "a middle-level theory originating out of the discipline of social psychology," which "explains interactions between a person and their immediate social environment and how identity is formed." The theory, which involves *role self-concept*, integrates how "the pastoral role is fraught with dual relationships and can have permeable boundaries which leaves little space to create and develop other identities as a part of one's self-concept." Other elements of the theory, *self-categorization* and *social comparison*, are applied to explain how role identity dynamics can function to "exacerbate the [pastor's] vulnerability that already exists." Also identifies the role of expectations of congregations and communities as a factor that "can deplete a pastor and place him/her at risk for loneliness, burnout, distress, and even sexual misconduct." Notes the pastoral role identity as a factor in "the pastor's difficulty asking for and seeking help for personal problems." To prevent clergy sexual misconduct, he suggests specific and general solutions organized in relation to personal factors, role and boundaries, and organizational structure. Concludes: "A high level of self-awareness among pastors and congregations is needed to prevent problems and support pastors and congregations in the mutual pursuit of healthy congregations." 21 references.

Pope, Anne M. (2003). A response to clergy sexual abuse: An African American perspective. *Journal of Religion and Abuse: Advocacy, Pastoral Care and Prevention*, 5(3):79-85. [Reprinted as: "A Response to Clergy Sexual Abuse: An African American Perspective." Chapter in Fortune, Marie M., & Longwood, W. Merle. (Eds.). (2003). *Sexual Abuse in the Catholic Church: Trusting the Clergy?* Binghamton, NY: The Haworth Pastoral Press, pp. 79-85.]

Pope is president of the Albany, New York, branch of the NAACP, and director of the New York African American Research Foundation. She participated in the Voices from Multicultural Communities Panel at a symposium, "Trusting the Clergy? The Churches and Communities Come to Grips with Sexual Misconduct," Sienna College, Loudonville, New York, March 29, 2003, the focus of which was the Roman Catholic Church. From her perspective as a parent, an active community member and leader, an African American, and a Baptist regarding the effects of priest sex abuse on the African American community. Emphasizes that: "The main word, the operative word on the issue of sex abuse and the clergy, is TRUST." Traces the high esteem and regard for clergy that African Americans have, and how it extends to Roman Catholic priests and nuns. Regarding priests who commit sexual abuse, states: "By not treating them as criminals as other citizens are treated and punished, it appears to the abused that they are institutionally covered and protected from consequences. It also appears as if the abused and their families are being intimidated by the corporate entity of the church." Suggests that uncritical, "unflinching, unflinching respect and blind loyalty" for clergy is a contributing factor to the problems.

Pope, Stephen J. (2000). Can one forgive a child molester? *America* [a Jesuit publication], 183(16, November 18):17-20.

Pope is chair, theology department, Boston College, Chestnut Hill, Massachusetts. Begins with the report in May, 2000, of allegations of child sexual abuse against Christopher J. Reardon, director of religious education, St. Agnes Roman Catholic Church, Middletown, Massachusetts. Investigators found incriminating videotapes from hidden cameras planted in the rectory and an extensive list of names of boys that included detailed descriptions of their genitalia. The church's pastor's sermon at Sunday mass after the allegations were widely publicized was a call for forgiveness. Pope explores a Catholic understanding of forgiveness, stating that genuine Christian forgiveness "is not a tactic for ameliorating social friction [but rather] is a focused moral act based on a religious vision' that involves a twofold decision "to renounce hatred and the desire to destroy", and "to will what is morally good to one who has been harmful." The offender's moral good includes taking responsibility for the harm, confessing, accepting punishment, and committing not to repeat the behavior. Acknowledges the limits of this ideal because the criminal justice system is not concerned for genuine rehabilitation. Emphasizes forgiveness as a deliberate moral decision that is heroic in the face of contrary emotions when people we love have been hurt. Acknowledges that the timing of the pastor's call for forgiveness may have preempted the need to legitimate parishioners' feelings of anger. Lacks references.

\_\_\_\_\_. (2002). Apology or excuse? Parsing the cardinal's words. *Commonweal: A Review of Religion, Politics, and Culture*, 129(11, June 1):9-10.

Critiques recent statements regarding the "sex-abuse crisis in the church" by Roman Catholic cardinals Bernard Law, Archdiocese of Boston, Edward Egan, Archdiocese of New York, and the U.S. cardinals. Regarding Law's statements, Pope writes: "What is missing is a clear, resounding, unambiguous admission of personal moral guilt that cries out for forgiveness." Offers nuanced comments on the cardinals' use of terms that are vague, distance themselves from responsibility, "exculpate the agent," and institute a conditional apology without admitting actual wrongdoing. Offers brief, incisive remarks about the terms apology, forgiveness, and responsibility.

\_\_\_\_\_. (2004). Accountability and sexual abuse in the United States: Lessons for the universal church. *Irish Theological Quarterly*, 69(1):73-88.

Based on revelations in the U.S. since 2002 "that a significant number of [Roman Catholic] priests had both sexually abused minors and been allowed by their bishops to continue in active ministry after having done so." His premise is "that the crisis in the United States has generated insights about accountability that can benefit the worldwide Church." He "argues that widespread failure of accountability was due not only to moral and spiritual failings but also to ecclesiological causes – and particularly an exclusively one-side and vertically hierarchical understanding of ecclesial authority that stands in need of correction." Considers the theme of moral and practical accountability in light of various individual and collective statements by U.S.A. bishops. Draws from Catholic moral doctrine, theology, and philosophy for his commentary. In terms of

structures of ecclesiastical accountability, he notes that the laity has escalated the strength of its informal calls to accountability, e.g., by exerting financial pressure. Also notes the increase of “strong forms of formal accountability through the criminal and civil courts... [in order to] force bishops (as well as priests) to accept higher degrees of retrospective accountability...” Cites examples in particular from the Archdiocese of Boston, Massachusetts. Concludes with “some generalizations about what remains to be done for the establishment of more extensive accountability within the Church.” States: “Dialogue, discussion, and conversation have to replace monologue, controlled speech, and the centralization of power... The restoration of trust will follow the establishment of more genuine moral accountability throughout the Church.” Also states: “Since insufficient accountability has undermined the health of this body, one can infer that more adequate forms of accountability would contribute to its healing. Authority exercised in this fashion functions as a form of service, not domination.” 49 footnotes.

Pope-Lance, Deborah J. (1993). The inherent ethical risks of ministry. In Pangerl, Susan. (Ed.). “Feminist Thought on Sexual Ethics” issue of *Collegium Occasional Papers*, Edge of the Wave series, Number 3, pp. 19-30. *Collegium* is available from: Meadville Lombard Theological School, 5701 S. Woodlawn Ave., Chicago, Illinois, 60637.

Pope-Lance, a Unitarian Universalist minister, consults and conducts workshops and educational programs. In the context of ministerial misconduct through sexualized relationships, discusses ethical standards for clergy as professionals who have fiduciary responsibilities. Her basic premise is that “when clergy sexualize relationships with those who they are called to serve, ministerial ethics are violated.” Cites the Unitarian Universalist Ministers’ Association Guidelines as a code of professional practice that recognizes that the nature of ministry entails congregants’ trust, vulnerability, and needs. These circumstances presume “commitments and integrity of a minister’s professional role and responsibilities” that may be in conflict with the presumptions of integrity in a sexual relationship. Examines 4 aspects of the profession that offer possible explanations for the high risk of clergy misconduct: role, person of the minister, nature of material, and work situation. Role factors include: ambiguity about competency or effectiveness; despair; and workaholicism. Person factors include: Myers-Briggs Personality Type Indicator profiles of feeling-oriented and feeling- and intuition-oriented personalities; overinvolvement; use of empathy; dual relationships (hers is a very helpful presentation of the topic); and professional access to people’s intimate lives. Nature of material factors include: confusion of sexual and spiritual material; inability to handle feelings of vulnerability or being threatened. Work circumstance factors include: lack of regular, ongoing peer support; lack of accountability and supervision; lack of methods of prevention of clergy sexual misconduct; lack of clarity about ethical standards; inconsistency in enforcement and accountability. Calls for clergy to be held accountable to professional educational standards through education, role clarity, supervisions, and enforced standards. Also calls for support of clergy efforts to counter the inherent risk of misconduct. Clear, succinct, and offers a thoughtful analysis. References.

Porter, Muriel. (2003). Sexual abuse in the churches – An issue of power. *St Mark’s Review*, 194(3):21-27.

Porter is a senior lecturer in journalism, RMIT University, Melbourne, Australia. Prompted by the “international crisis over sexual abuse by clergy and church workers [which recently] erupted [in Australia] in a particularly dramatic way.” Her frame of reference is largely Roman Catholic and Anglican churches. Based on her involvement in early denominational efforts to establish committees to investigate complaints, states: “As it has transpired, we had seriously underestimated the extent of the problem, as well as its significance for the churches. The sexual abuse crisis has revealed some clergy and church workers are dangerously sick men, but more seriously, it has revealed that there is something deeply rotten in the institution itself.” Analyzes sexual abuse as “abuse of unequal power relationship.” Regarding churches, states: “Hierarchical and patriarchal, the churches in the twenty-first century continue to maintain almost feudal power structures.” Discussing the power that parish priests have, states that “it is easy to see why sexual abuse has not only occurred in the churches but has either gone unnoticed or been suppressed.” Briefly describes factors of parishioners’ vulnerability, lack of clear role boundaries for clergy,

lack of clear lines of accountability, and the clergy role as “attractive to men with unhealthy psychological dependencies,” among other contributing factors. Brief subtopics include: rates of commission by denomination, lack of reporting, scapegoating of gay male clergy, the devaluing of sexual abuse of women and children compared to concerns about homosexuality, Roman Catholic and Anglican theological dualisms regarding sexuality, secrecy and denial in church culture, and the status of women and children in churches historically. Concludes that the situation is a *defining moment* which can be “life giving and transforming, if the challenge is met full on.” Brief bibliography; 15 endnotes.

Porter, Richard (pseudonym). (1988). Piecing together a shattered church. *Leadership: A Practical Journal for Church Leaders*, 9(2, Spring):82-89.

The author is a pastor of a church in “the eastern United States.” First person account. Magazine-style article. Describes 12 years of ministry as a pastor at a Baptist church after the predecessor resigned “from pressure from charges of sexual indiscretions and aberrant theology.” Describes the church staff as in disarray and the financial condition as unstable. States: “Every member’s attitude toward me and the church was in some way colored by these past events, yet each person viewed those events in different ways. It was difficult to get a clear picture of what had happened.” Quotes a female leader: “Looking back, I realize [the predecessor] was making improper overtures to some of the women. Tales came back to me of such actions taking place at retreats, but they also occurred in the homes of the members.” Describes a deacon who, after his opposition to some of the predecessor’s practices became vocal, was approached “by many members [who] reported to him rumors of [the predecessor’s] sexual indiscretions.” When the sexual behavior was confirmed after the predecessor had left, it dominated other problems in the church “and therefore made the healing process more difficult.” Identifies as healing principles: “rebuild trust in the pastoral office and unity in the church;” work with the formal power structure; focus on the pastoral basics of preaching and visitation rather than initiating new programs; combat the spirit of failure through constant encouragement; help the church to focus outward; celebrate. Also describes “personal survival tactics.” [Does not report whether he, the leadership, or the congregation addressed issues related to sexual boundary violations by the former pastor, or took remedial or preventive steps.] Lacks references.

Posterski, Don. (1993). Clergy sexual misconduct: An abuse of power. *Context: Research to Make Religion Relevant* [published by MARC Canada, Mississauga, Ontario, Canada, a division of WorldVision Canada], 3(2, May):1-8.

Posterski is editor of the publication. “The focus of this article is on the sexual relationships between church leaders and adult or adolescent congregants.” States at the outset: “A new ethical code which names the problem, recognizes its prevalence, and offers justice – not just sympathy – is necessary if the Canadian church is going to become a safe place to worship.” Regarding the power of clergy, states: “When church leaders use the prerogative of their office to gain unchecked personal prerogative, there is abuse of positional power. And when the power is used for sexual gratification it clearly constitutes the sexual abuse of power.” Topics include: ethical/moral frame of reference, power imbalance, and absence of consent, based on the work of Marie Fortune; a typology of *wanderer* and *predator* to differentiate clergy who commit sexual boundary violations, and the subtopics of transference and countertransference, and prevention; the inadequate responses of religious authorities upon discovery of violations, and what changes are required for “genuine healing and repentance.” Concludes: “Leaders of the church owe it to these victims to forge ahead in pioneering policies which deal with this interdenominational plague... Because this is a leadership issue, those in leadership positions can help individual congregations understand and prepare to deal with this issue. The faithful parishioners who worship at various denominations deserve nothing less than knowing their faith communities to be the safest places in society for Canadian women. 17 endnotes. Includes: a table of 5 components of a policy and procedures “for dealing with allegations of sexual abuse/harassment.”; a table of 6 practical, preventive steps for clergy; resources. [Includes a sidebar article. See this bibliography, this section: Jervis, Peter E. (1993). A legal response.]

Powell, James L. (1986). Sexual traps: Why some get snared. *Ministries: The Magazine for Christian Leaders*, 4(2, Spring):48-51.

Powell, a United Methodist minister, is a licensed psychologist and president, Psychological Studies Institute, Atlanta, Georgia. Magazine-style article. Discusses the psychological phenomena of transference and countertransference between a male minister and a female congregant who is a counselee. Describes 3 situational factors related to the counselee that stimulate the possibility of sexual transference: sexual subject matter; dependency; sexual availability. Encourages ministers to set limits in counseling. Offers brief, practical suggestions. Identifies 4 factors that help prevent problems: marital satisfaction; fear of consequences; self-image and self-esteem; supportive social relationships. Lacks citations for his references.

Preheim, Rich. (2015, March 23). [Daily News/Updates] AMBS holds lament service for Yoder victims. Unpaginated. [Accessed 03/20/17 at the World Wide Web site of *The Mennonite*, a publication of the Mennonite Church USA: <https://themennonite.org/daily-news/ambs-holds-lament-service-for-yoder-victims/>]

Magazine-style article. Reports on the Service of Lament, Confession and Commitment” which was conducted on March 22, 2015, in the chapel of Anabaptist Mennonite Biblical Seminary (AMBS), Elkhart, Indiana. States: “For 40 years, women who had been sexually violated by John Howard Yoder were left suffering in silence while the [ABMS] professor became one of the most influential theological voices of the 20th century.” Quotes Sara Wenger Shenk, seminary president, who apologized publicly. Reports: “Starting at least in the 1970s, Yoder sexually harassed and assaulted perhaps more than 100 women worldwide,” citing historian Rachel Waltner Goossen as the source. Reports that the Mennonite Church USA has announced a Care and Prevention fund “to help people who have experience sexual abuse. That includes partially reimbursing victims of Yoder or any Mennonite Church USA credentialed leader for the costs they incurred ‘on the road to healing.’”

Prey-Harbaugh, Julie. (2003). A Lord’s Supper liturgy for survivors of trauma: On sacramental healing. *Journal of Religion and Abuse: Advocacy, Pastoral Care and Prevention*, 5(4):29-49.

Prey-Harbaugh is a Master of Divinity student and a survivor of child sexual abuse by a clergyperson. From the introduction: “This paper demonstrates how liturgies for the Lord’s Supper can reflect awareness of the special needs of trauma survivors in Christian congregations. It looks at the specific aspects of the experiences of trauma that relate to the ritual of communion, exploring how those connections may hinder or further a survivor’s healing journey. The discussion of the practice of the Lord’s Supper is framed by a Mennonite understanding of the sacrament. The discussion of the effects of trauma is made in light of the definition of Posttraumatic Stress disorder as described in the Diagnostic and Statistical Manual of Mental Disorders (4th edition). Special attention is directed toward struggles faced by survivors of clergy sexual abuse.” Her thesis “is that for most Christians, the Lord’s Supper provides a powerful entrance way into openly addressing the suffering of the traumatized through worship.” Identifies “four elements of the experience of trauma and the service of the Lord’s Supper that intersect.” Briefly discusses each of the 4 elements: embodiment, relived memory, community of suffering and support, and harm to the innocent and the subsequent loss of innocence. In relation to clergy sexual abuse survivors, briefly describes possible spiritual and social ramifications regarding each element. Briefly discusses the context for the Lord’s Supper for clergy sexual abuse survivors, including factors as the site of the liturgy, giving “very careful attention to the state of broken relationships and the actions previously taken with the intention of healing the rift.”, and having a faith community that was not directly affected as the host of the service. An appendix introduces and presents a “Lord’s Supper Liturgy for Survivors of Trauma” that was conducted in April, 2002, by Seminarians Organized Against Rape (SOAR) at Princeton Theological Seminary, Princeton, New Jersey. Footnotes; references.

Priest, Robert J., & Cordill, Esther E. (2012). Christian communities and “recovered memories” of abuse. *Christian Scholar’s Review*, 41(4, Summer):381-400.

Priest is a professor, intercultural studies, Trinity Evangelical Divinity School, Deerfield, Illinois. Cordill “practices clinical psychology.” They criticize the acceptance of *recovered memories* in the context of Christian mission agencies’ investigations of allegations of the sexual abuse of minors by adult missionaries. A lengthy portion is “an extended case study of abuse allegations based on recovered memories” that utilizes pseudonyms “for the people, places, and agency involved...” Does not define or differentiate the terms: “memories recovered through therapy,” “repressed and recovered memories,” “false memories,” “continuous memories,” “memory retrieval,” “false memory syndrome.” In particular, criticizes “evangelical engagement with recovered memory approaches [that] has been largely instrumental, applied, and market oriented,” and the failure of evangelical scholars to systemically study and report on the utilization of *recovered memory* in religious settings. 54 footnotes. [For a response and critique, see this bibliography, this section: Evinger, James S., & Darr, Rich. (2014).]

Prioleau, Elizabeth S. (1993). The minister and the seductress in American fiction: The Adamic myth redux. *Journal of American Culture*, 16(4):1-6.

Prioleau is assistant professor, Department of English and World Literature, Manhattan College, Riverdale, New York. Follows an evolving theme of the Biblical story of Adam’s fall in Eden due to Eve’s temptation through 6 U.S. novels from the 19th and 20th centuries that present the literary characters of male Protestant clergy and “a [woman] who enters the plot early on and engineers a crisis of faith...” The Adamic myth in the 19th century U.S. was a metaphor for a Puritan vision of the nation as an idealized Christian community that faced cultural temptations. Cites Nathaniel Hawthorne’s *The Scarlet Letter* (1850) as a model of the genre: “Arthur Dimmesdale, beau ideal of the purified church, the incarnation of orthodox Puritanism, succumbs to his opposite, the sensual, individualistic, free-thinking, autonomous, material girl – Hester Prynne.” Analyzes Harold Frederic’s *The Damnation of Theron Ware* (1896) as depicting male Protestant clergy as “marginalized, and increasingly uneducated and deprived of authority.” Finds late-19th century sensibility in Winston Churchill’s *The Inside of the Cup* (1913) which “tries to effect a compromise between New Jerusalem and modern American culture, a happy resolution of the clergy-temptress drama...” Notes a reversal of depictions of clergy as “incarnat[ing] the corrupting American temptations of individualism, materialism, unbelief, and sensuality” in 3 20th century novels: Sinclair Lewis’ *Elmer Gantry* (1927), Peter De Vries’ *The Mackerel Plaza* (1958), and John Updike’s *A Month of Sundays* (1974). The trend is a collapse of the clergyman-temptress dyad: “...the disintegration of the myth itself results in either twentieth-century superficiality of disbelief or devaluation of men and women... We see the barren and banal porno-wasteland the American dream has become without the dynamic interplay of values, without the mythic dramas and passionate disturbances of belief.” 10 references; 6 footnotes.

Provost, James H. (1992). Some canonical considerations relative to clerical sexual misconduct. *The Jurist: Studies in Church Law and Ministry*, 52(2):615-641.

By a professor of canon law, The Catholic University of America, Washington, D.C. In the context of Roman Catholic clerical misconduct, explores “basic principles and general provisions of the canonical system concerning clergy” and “sets the framework for developing or evaluating policies, and provides the context for the more practical considerations in dealing with specific cases.” Discusses: role and functions of bishops; obligations and rights of clergy; standards and procedures for clergy, including situations of misconduct. References.

\_\_\_\_\_. (1995). Offenses against the Sixth Commandment: Toward a canonical interpretation of Canon 1395. *The Jurist: Studies in Church Law and Ministry*, 55:632-663.

By a professor of canon law, The Catholic University of America, Washington, D.C. Explores “the [Roman Catholic Church’s] canonical tradition of the sixth commandment [of the Decalogue] as specifying prohibited sexual behavior by the clergy; in particular, it explores the interpretation of canon 1395 of the [Church’s] present *Code of Canon Law*... This article is an attempt to determine what precisely are the criminal behaviors for which penalties may be imposed in light of canon 1395.” Part 1 reviews the historical background of penal law concerning offenses against the commandment, noting differentiations in kinds of behaviors. Part 2 briefly considers the



general context of continence and celibacy of the clergy within the presently applicable 1983 Code of Canon Law. Part 3 presents “an approach to interpreting the content of sins or offenses against the sixth commandment in canon 1395.” Includes the text of the canon and commentators’ remarks. Offers tentative conclusions and raises a number of questions based on his critique of the wording of the 1983 Code. 111 footnotes.

Prusak, Jacek (2020). Paraphilias among Roman Catholic priests: What we know, and do not know, about sexual clergy-abusers of minors. *Psychiatria Polska*, 54(3):571-590. [The original article is in Polish: Parafilie wśród księży Kościoła rzymskokatolickiego: co wiemy, czego i nie wiemy, o duchownych wykorzystujących seksualnie małoletnich. English language version accessed 01/23/21 at the World Wide Web site of PubMed:

[http://psychiatriapolska.pl/uploads/images/PP\\_3\\_2020/ENGver571Prusak\\_PsychiatrPol2020v54i3.pdf](http://psychiatriapolska.pl/uploads/images/PP_3_2020/ENGver571Prusak_PsychiatrPol2020v54i3.pdf)

Prusak is with the Department of Psychopathology and Psychoprophylaxis, Institute of Psychology, Jesuit University Ignatianum in Karków, Karków, Poland, and a Jesuit priest in the Roman Catholic Church. From the abstract: “The purpose of this article is to present the most important issues and clinical dilemmas related to the diagnosis and treatment of paraphilias among [Roman] Catholic clergy, signifying similarities and differences between clergy and other perpetrators of sexual offenses against minors, present typology of sexual offenders among priests, and discuss the relationship of victims’ gender with sexual orientation and celibacy of perpetrators.” Presents a review of clinical literature from source in Poland, Germany, England, and U.S.A. Part 1 describes the terms *paraphilia* and *paraphilic disorder* as defined by the American Psychiatric Association’s Diagnostic and Statistical Manual of Mental Disorders (5th edition) [DSM-5], noting that “paraphilic disorder involves suffering of functional impairment” and results in harms to person who experiences it or others. Part 2 describes the terms pedophilia, hebephilia, and ephebophilia, “categories based on the age of minor victims.” [The later 2 are not include in DSM-5.] States: “The studies to date have not confirmed that pedophilia is the primary reason for minor-sexual-abuse offences by Catholic priests.” Part 3 describes studies of Catholic clergy who sexually offended against minors, and compares and contrasts them to non-clergy offenders and to priests who had not offended. Part 4 describes the typology of offenders constructed by Park Dietz and Kenneth Lanning: preferential sex offenders, situational sex offenders, and indiscriminate offenders. Part 5 describes Len Sperry’s vulnerability model, another typology construct. Part 6 discusses the topic of the gender of the victims and sexual orientation of priest offenders. Part 7 is a 2-paragraph recapitulation. 53 endnotes.

Puff, Helmut. (1997). Localizing sodomy: The “priest and sodomite” in pre-Reformation Germany and Switzerland. *Journal of the History of Sexuality*, 8(2, October):165-195.

Puff with the Department of Germanic Languages and Literatures and the Department of History, University of Michigan, Ann Arbor, Michigan. “This article offers some important qualifications to our understanding of ‘gay history’ and the [Roman Catholic] church’s role in persecuting sodomites during the late Middle Ages, that is, the time between the Fourth Lateran Council of 1215 and the Reformation (after 1517)... I intend to investigate members of the [Catholic] clergy who were found guilty of sodomy in the German Empire and Switzerland at the end of the Middle Ages. ...I will analyze court documents from urban and church archives north of the Alps, the earliest of which date back to the late fourteenth century.” Uses a case study approach, noting: “Ultimately, to localize sodomy on a case-to-case basis links the history of same-sex behavior to late medieval urban politics, to clashes between competing institutions, and to conflicts of how to enforce what was considered to be divine law.” Section 2 discusses the 1475 case of Johannes Stocker, a priest and chaplain at the Cathedral of Basel. The archival document of the secular court proceeding states that Stocker confessed to “having perpetrated. the abominable sodomitical vice several times with a youth named Johannes Müller,” a choirboy who was living in Stocker’s house. The document records that after his arrest, he confessed: ““He did it with the said youth because he would have, in the case of [sexual intercourse with] women, been tolerated less by his master and family, and no longer taken for a spiritual and pious priest.”” Section 6 reports that Stocker was sentenced “to the loss of all his possessions and perpetual imprisonment on bread and water.” States in section 7: “...Johannes Stocker looked for sexual partners in the milieu of

young male dependents. ...his sexual partners did not include men of the same age and social standing... Stocker's sexual life retained this pattern of male-domination over a dependent and/or younger partner, a pattern that was characteristic of both heterosexual and homosexual behavior. The few surviving court documents indicate that whereas there is no evidence of a separate sexual identity for sodomites, clerics who sought sexual satisfaction within their own sex conformed with codes of masculinity outside the clergy." 96 footnotes.

Puttick, Elizabeth. (1995). Sexuality, gender and the abuse of power in the master-disciple relationship: The case of the Rajneesh Movement. *Journal of Contemporary Religion*, 10(1):29-40.

Puttick, editorial director of Aquarian, Harper Collins Publishers, is in London, England. A paper that "examines the issue of sexual abuse between male *gurus* and their female disciples in new religious movements... It is a key issue in gender and religious studies, highlighting the complex and sensitive interrelationship of gender, power and spirituality in relationships of this kind." Discusses the literature that debates "whether Tantra as a sexual/spiritual path is liberating to women", including the feminist critique that sexual relations between master and disciple is sexual abuse. Draws from her research study in which she interviewed 35 *sannyasins* – members and disciples of the Rajneesh movement – and her participation-observation over several years. She considers whether Osho – popularly known as Bhagwan Shree Rajneesh, the founder – was guilty of sexually exploiting *sannyasins*, and concludes that "there is no hard evidence as to whether he had sexual relationships with his female disciples. ...it seems clear that the kind of sexual exploitation condemned by psychotherapists and feminists did not take place in the Rajneesh movement..." She then draws attention to "the more subtle exploitation of traditional female devotion towards a male authority." Not all citations are referenced, and not all references are fully rendered.

Quadrio, Carolyn. (1994). Sexual abuse involving therapists, clergy and judiciary: Closed ranks, collusions and conspiracies of silence. *Psychiatry, Psychology and Law*, 1(2, November):189-198.

Quadrio is with Prince of Wales Hospital, Sydney, Australia. Based on a paper delivered at the 14th Annual Congress of the Australian and New Zealand Association of Psychiatry, Psychology and Law, Fremantle, Western Australia, April, 1994. Begins with 8 clinical vignettes in which Australian women were sexually abused by therapists, including some abusers who were clergy. The cases "exemplify multiple agency abuse" in that "the sexual abuse was compounded by first, the inaction of various authorities; secondly, the collusion by other colleagues to discredit the woman's evidence and/or thirdly the inability of legal representatives to act in the woman's best interests." Presents a brief "overview of the problem of therapist abuse, drawing upon the existing literature and my own clinical experience." Topics include: prevalence, typology of offenders, a psychodynamic and gender analysis of the therapist abusers, characteristics of those who were abused, clinical consequences of the abuse, and treatment. Concludes: "...there seems little doubt that neither the clinical professions and their licensing bodies; nor religious organisations; nor the legal profession can police their own activities." Calls for independent statutory bodies to investigate and prosecute complaints, and cites the New South Wales Complaints Commission as an example. Her preventative strategies also include: educating "legal, psychiatric and church institutions... about gender relations and sexism.", consumer education, mandatory reporting, peer group review and/or re-accreditation, and therapists' self-care. Concludes: "The experience of therapist abuse appears to be universally traumatising and common outcomes include protracted depression, suicidal behaviour, prolonged later therapy and/or hospitalisation and even electroconvulsive therapy. Full recovery may be impossible unless the burden of guilt and shame is lifted. This requires that both the perpetrator and the authorities involved acknowledge that harm has been done; that the sexual relationship was unethical and that it constituted an abuse of power." References.

Quinn, John R. (2002). Considerations for a Church in crisis. *America* [a Jesuit publication], 186(18, May 27):10-11

Quinn is the retired Roman Catholic archbishop of San Francisco, California. Calls for the Church to address the deeper questions of the crisis in the U.S. regarding clergy sexual abuse, and

specifies topics to consider: that the crisis is not just a U.S. problem, but is worldwide and must be dealt with comprehensively; that “a nationally binding policy and a more effective structure of episcopal leadership” is called for; there is a need to strengthen the bishops’ conference in light of the current emphasis on the cardinals’ role; strong lay involvement is needed. Concludes: “This moment calls for two responses. The short-term response: calling together a distinguished body of lay men and women and enacting a nationally binding policy for dealing with sexual abuse. A long-term response: addressing the deeper questions...”

Rabinowitz, Dorothy. (2006). A priest’s story. *Society (Transaction)*, 42(6, September):36-40. {Reprinted from *The Wall Street Journal*.]

By a member of the journal’s editorial board. Discusses criminal matters involving Fr. Gordon MacRae, 42-years-old, a Roman Catholic priest of the Diocese of Manchester, New Hampshire. Vaguely reports that following his unidentified confession for unnamed offenses, possibly involving a sexual encounter with a 16-year-old, MacRae was given probation and went to New Mexico to a center for priests. He was arrested there in 1993 following indictments in New Hampshire. In 1994, he was convicted for actions against an adolescent male connected to a New Hampshire parish. He was sentenced on consecutive charges to 33<sup>1/2</sup>-67 years with no parole since he refused to confess. Her point of view is very sympathetic to MacRae’s assertion of his innocence, and impugns the credibility and motives of the multiple accusers, including suggesting the goal is financial gain. Her general context is the “scandals [of Roman Catholic priests discovered to have sexually abused minors] which began reaching flood tide in the late ’90s [that] had to do with charges all too amply documented, and that involved true predators...” Places the MacRae case in a separate context: “Nor can there be much doubt that those scandals, their nonstop press coverage, and the irresistible pressure on the Church to show proof of cleansing resulted in a system that rewarded false claims along with the true.” No references.

Rafferty, James A. (2002). Internet addiction and seminary formation. *Seminary Journal* [published by National Catholic Educational Association], 8(1, Spring):24-33.

Rafferty, a Roman Catholic priest, is dean, Saint Pius X Seminary, Dalton, Pennsylvania. Citing an undated document from the Pontifical Council for Social Communications regarding the Church’s need to give instruction in the effective use of computers, including “how to function in the world of cyberspace.” He applies this to the formation process in the Church’s seminaries, specifically “the emergence of a new [clinical] disorder, Internet Addiction.” He “provide[s] a cursory review of the available analyses of this condition, and assess[es] some of the implications for seminary formation programs.” Notes the lack of consensus among clinicians and researchers as to whether “problematic Internet behavior” is symptomatic of: an addictive disorder, e.g., substance abuse; an impulse control disorder, e.g., pathological gambling; a maladaptive cognitive coping style, but is not rooted in pathology; novices initially acclimating themselves to a new environment. States: “In the absence of a uniformly accepted identification for those who present negative consequences arising from Internet use, this essay will continue to employ the term Internet Addiction, even though most of the scientific literature avoids this phrase, which has frequently appeared in the popular press.” Draws primarily on 2 sources for his description of “the addictive process,” a basis for assessment, and what constitutes negative consequences. Among the different motivations leading to the unwanted behaviors, identifies “factors leading to dependence [which] focus on specific Internet content including Internet gambling, shopping, stock trading, or pornography... Particularly devastating for the user is the possible progression from initial curiosity in sexually explicit content to an unmanageable preoccupation with discovering new, more stimulating forms of erotic material, through which the viewer can spiral uncontrollably into the most extreme or bizarre features of the pornography industry, including child pornography and sexual violence... Persons who demonstrate sexual compulsivity embrace the Internet to satisfy urges which occur independently of the Internet.” His use of the terms *pornography* and *child pornography* are not defined. Among his discussion of the implications for seminary formation programs are: the role of spiritual directors, pornography, and confidentiality; the role of seminary admissions personnel and psychological assessments; academic curriculum regarding pastoral counseling; protocols for responding to inappropriate

behavior; availability of clinical intervention; policy and guidelines regarding use of the seminary World Wide Web system. States: "Without diminishing the insidiousness of online compulsion in general, the issue of sexual content on the Internet deserves special attention for seminary formation programs... ..it must be emphasized that an essential goal of formation is definitely to eliminate recurrences of pornographic episodes so as to fortify chaste dispositions and especially to reduce the likelihood of the student's habit degenerating into crude sexual aberrations or real world liaisons, all-too-common outcomes of unchecked incidents of Internet pornography... Seminary staff must approach illegal behavior like trading in child pornography with the most profound gravity and involve law enforcement where legal protections are violated." 28 endnotes.

Ragsdale, Katherine. (1995). Failing the marginalized in responding to clergy sexual exploitation. *The Witness*, 78(10, October):24-26.

By an Episcopal priest. Episcopal Church context. Concern is the impact of new ecclesiastical policies aimed at sexual misconduct prevention, particularly on certain groups, e.g., small town and rural clergy.

Raine, Susan. (2007). Flirty fishing in the Children of God: The sexual body as a site of proselytization and salvation. *Marburg Journal of Religion*, 12(1, May):1-18.

Raine is a doctoral student, Department of Sociology, University of Alberta, Edmonton, Alberta, Canada. Examines a specific sexual practice that was part of the belief system of "Christian evangelical preacher David Berg (1919-1994)," which he taught to his followers in the Children of God (COG), later known as The Family, which he founded. "This article proposes that the heavy emphasis Berg placed upon sexual relationships contributed to the adoption of specific beliefs in terms of the human body, especially for women in the group. Critically, Berg framed these ways of understanding and using the body with the language of devotion and salvation." States that Berg's reinterpretation of Christianity "not only condoned, but also actively encouraged, sexual promiscuity between adults, between children, and most alarmingly, between adults and children." Examines his imposition of the practice of "Flirty Fishing," which was "a practice that encouraged female members to proselytize using their sexuality as a tool to attract new male converts." She describes "how women were able to endure the physical and emotional aspects of Flirty Fishing," and "also how they contextualized their behaviour in terms of the group's general dynamics and belief system." Based on Berg's writings, first person statements of female members, and published literature. Utilizes social theories of the body. Noting debates about the COG, states: "Regardless of their positions, however, all academic critiques make it clear that the members of the COG were part of a group that espoused the sexual and sensual nature of bodies as a means to connect with Jesus Christ." Briefly reviews the process by which Berg "resocialized women and their understanding of their bodies and sexuality within the context of the group's doctrines," culminating in the institution of Flirty Fishing. His process included interpretations of scripture and identifications of his preferences regarding women's appearance, functions, and roles. States that the fact of women's submission of their bodies to Berg's doctrines "clearly reviews that he instructed them to exchange their bodies in return for new converts, and later on, for money," and that compliance "reflected the complex religious, emotional, and ideological relationship between Berg and his followers. In this way, the women worked hard to redefine their concepts of what constituted religious behaviour." He had previously introduced "sexual sharing within the community" among the COG members, including those who were married, which made an easier transition to women engaging in Flirty Fishing. States: "The women's bodies reflected their position in the group – they were a means to an end in terms of its expansion." He took the position that if the women were raped, they were to endure it and forgive the rapist. States: "In addition, in some cases women had to make their bodies freely available to Berg and other males in the group at any time... In the COG, Berg's patriarchal and authoritarian dictates bound the roles of women." Reports a variety of female members' perceptions of their experiences of Flirty Fishing, and comments on the effects to their agency and sense of self. Concludes: "[Women's] bodies reflected their need to show their loyalty to his doctrines, in the belief that their sexual behaviours were divinely ordained and secured their salvation." 70 references.

Rambo, Lewis. (1990). Interview the Reverend Marie Fortune, August 8, 1990. *Pastoral Psychology*, 39(5):305-319.

Conducted by a faculty member, San Francisco Theological Seminary, San Anselmo, California.

Ramsay, Nancy. (1991). Review essay. *Pastoral Psychology*, 39(May):335-343.

By a faculty member, Louisville Presbyterian Theological Seminary, Louisville, Kentucky. A critical review in essay format of 8 books published 193-1989, 5 of which are non-religious treatments of sexual abuse, and 3 of which are religiously-oriented. Clergy sexual misconduct is a topic discussed.

Ranson, David. (2002). The climate of sexual abuse. *The Furrow: A Journal for the Contemporary Church*, 53(7/8, July/August):387-397.

Ranson is a Roman Catholic priest, diocese of Broken Bay, Australia, and lectures on spirituality and pastoral theology, Catholic Institute of Sydney, Australia. "In the wake of yet further sexual abuse claims spreading like an epidemic through the Church," he addresses the question: "what are the factors in ecclesial life which have given rise to such an ugly and damaging situation?" Rejects the explanation that "a climate of moral dissent in the 1970s and 1980s is the principal causal factor," calling it a serious distortion of fact that interferes with attempts to reach a penetrating analysis. Identifies a range of non-causative factors that are "conducive to an ecclesiastical climate in which sexual abuse can emerge and indeed be sustained for considerable lengths of time." He "suggest[s] that abuse in the Catholic Church occurs in the *intersection* of the dysfunctional elements of three matrices: the theological, the psychological and the social." Dysfunctional theology includes: ministerial praxis that "is tied to notions of lordship and control, dominion and subservience;" perfectionist tendencies that lead to a person's compartmentalization and hiding of vulnerabilities; inadequate theologies of sexuality, e.g., those that separate spirit and matter. Dysfunctional psychology includes: failure to recognize vocational impulses in aspirants to the priesthood "motivated by defensive patterns that cannot be sustained in their spiritual formation;" failure to discern celibacy as a vocation and exclusion of the feminine in the identity formation of men seeking to be priests. Social dysfunction includes: seminaries that "are principally tridentine in their structure and content," which leads to "theologically literate priests, but priests still struggling to be emotionally and sexually literate;" institutional life that subsumes individuals, supports emotional isolation, does not support healthy celibacy, lack of ongoing formation that is healthy, and lack of accountability of priests for their performance or formation. Concludes: "Only a transformation of the ecclesial social horizon can make abuse something of the past." Lacks references.

Rashid, Faisal, & Barron, Ian. (2018). The Roman Catholic Church: A centuries old history of awareness of clerical child sexual abuse (from the First to the 19th century). *Journal of Child Sexual Abuse*, 27(7, October):778-792.

Rashid is "a theological scholar" affiliated with the Center for International Education, College of Education, University of Massachusetts, Amherst, Massachusetts. Barron is director of the Center and a professor in the College. Traces the "well-documented history of clerical child sexual abuse (cCSA) [in the Roman Catholic Church] since ancient times." Relies heavily on secondary and tertiary sources. Describes 3 periods: 1st-to-11th century; 12th-to-16th century; 16th century-to-present. States that it can be "argued that up till the 11th century, deviant sexual behaviors and acts of child sexual abuse, homosexuality, sodomy, and pederasty amongst the clergy were not only commonly known but thoroughly condemned by success church and papal authorities," and that "the leniency and absence of the will to implement relevant [Church] laws" largely allowed clergy behaviors to continue. The middle period describes adoption of papal legislation which would punish clergy for acts of pedophilia. The last period highlights the Spanish Inquisition and the Church's adoption of the Code of Canon Law in relation to cCSA. The conclusion summarizes: 1.) cCSA was known within the Church for centuries; 2.) cCSA was "countered by ecclesiastical authorities through adoption of various management policies and development of organizational laws, and codes of conduct for the clergy"; 3.) lack of will to implement the measures "led to a consistent spread and development of cCSA"; 4.) clerical authorities "failed to

establish organizational control while adopting a lenient approach toward abusing clerics with little concerns for the welfare of victims.” 48 references.

\_\_\_\_\_. (2019). Why the focus of clerical child sexual abuse has largely remained on the Catholic Church amongst other non-Catholic Christian denominations and religions. *Journal of Child Sexual Abuse*, 28(5, July):564-585.

Faisal “works as a management/investigative professional with the Federal Government and is based in Karachi, Pakistan. Barron “is a Director of the Center for International Education, University of Massachusetts, the International Center for Child Trauma Prevention and Recovery, and the Trauma Response Network UK & Ireland.” “The current paper illustrates that cCSA [clerical child sexual abuse] is not limited to the Roman Catholic Church. Moreover, the response of clerical authorities appears similar in silencing victims, predominantly for institutional reputation, often resulting in support for perpetrators.” They draw upon a wide of international sources, including numerous news media accounts, to documents incidence of cCSA in non-Catholic faith communities. Offers their analysis of potential reasons “for the over focus on the Catholic Church exhibiting differing patterns of cCSA...” [145+ references.]

Rauch, Mikele. (2004). Dissecting the lamb of God: The other devastation of clergy sexual abuse. *CrossCurrents* (Journal of the Association for Religious and Intellectual Life), 54(3, Fall):47-54.

Rauch is one of 5 psychotherapists who facilitated a 3-day retreat, October, 2003, “for 15 men from four Christian denominations who had been sexually abused by religious leaders: priests, ministers, and nuns.” The retreat was sponsored by Male Survivor (National Organization Against Male Sexual Victimization). Briefly describes elements of the retreat in a general way. Very briefly discusses implications for survivors of the ways that religious communities, particularly the Roman Catholic Church, have acted in regard to clergy sexual abuse. States: “Beyond the legal proceedings and compensation packages, the Church must address the moral bankruptcy of its system of secrecy and perpetration. Suggested readings.

Raushenbush, Paul B. (January 18, 2001). Questions and answers about clergy sexual misconduct: Three experts give us their opinions. Unpaginated. [Accessed 10/24/05 at the World Wide Web site of Beliefnet.com: [http://www.beliefnet.com/story/63/story\\_61312\\_1](http://www.beliefnet.com/story/63/story_61312_1)]

Interview format. Participants are Robert Clark, Clergy Consultation Service; Thelma B. Burgonio-Watson, Center for the Prevention of Sexual and Domestic Violence; Bud Holland, Ministry Development Office, Episcopal Church. Topics that are very briefly discussed include how widespread clergy sexual misconduct is, its causes, and preventive steps by denominations.

Rawlinson, Andrew. (1987). The rise and fall of Lifewave. *Religion Today: A Journal of Contemporary Religion*, 4(1 & 2):11-14.

Rawlinson is a lecturer in Buddhism, University of Lancaster, Lancaster, England. A very brief essay that gives a history and critique of Lifewave, “an organization designed to bring spirituality into the world,” founded by John Yarr in the mid-1970s. Based on interviews with members and ex-members, and Lifewave pamphlets. In 1974, at 24-years-old, John Yarr was initiated into Guru Maharaj Ji’s Divine Light, and claimed to have attained enlightenment. When Divine Light did not accept the claim, he left to become an enlightenment teacher and took 4 Divine Light women initiates with him. Yarr taught “that enlightenment was possible only by the grace of a perfect master,” who was Yarr, and “now called Ishvara (meaning ‘Lord’).” In 1997, Yarr’s group, based in England, was called Spiritual Organization for the Teachings of the Master; in 1980, it was named Lifewave; by 1986, its committed practitioners were about 500 worldwide. Rawlinson describes Lifewave as a spiritual hierarchy with teachings apparently derived from Theosophy with Ishvara at the apex, “described as the Supreme Being in human form, the Messiah, the Liberator of Mankind, the world Saviour, the Kali Avatar” who is served by the spiritual hierarchy. Lifewave “exerted considerable pressure [on its adherents] to conform” to norms, e.g., tithing to the organization, complying with directives about where to live, which jobs to do, and with whom to be friends. Rule by fear included threats of punishment of non-conformists. Rawlinson speculates that most adherents were aware of abuses “but did nothing because of what

they were receiving in meditation.” In 1986, Lifewave ended after reports emerged that “Yarr had had sexual relations with a number of female adepts” and with the children of 2 of the 4 original women. “In order to keep all this a secret, he had consistently lied – not only to the whole organization but to some of the women, to whom he had promised marriage. The central charge here is betrayal of trust. He used his authority as a spiritual teacher, employing persuasion and fear, so that he benefited and others suffered.” Rawlinson concludes: “No spiritual state, whether it is called enlightenment or not, can make anyone superior to anybody else such that he can assume a privileged position.” Lacks references.

Read, Wendy, & Cashman, Hilary. (2006). Service of acknowledgement of organized abuse and cleansing of a church sanctuary in England, held on Good Friday in a United Church of Canada sanctuary. *Journal of Religion and Abuse: Advocacy, Pastoral Care and Prevention*, 8(1):7-12.

Read is a minister, United Church of Canada. Cashman is a prison librarian in England. Briefly presents and describes the components of a church worship service “held at the request of a woman who as a very young child had been brutally assaulted by a group of people that included clergy and family, in the church where her family attended Sunday worship.” The service was conducted at a United Church of Canada congregation where she worshipped and a “vigil was held simultaneously outside the Church in England where the abuse occurred.” Components include: readings, symbolic act of cleansing, prayers, music, and presentation of symbolic gifts. A statement from the group which conducted the vigil is provided.

Readers’ Response. (1986). Clergy confidentiality and child abuse. *The Christian Century*, 103(15, April 30):440-442.

4 letters respond to a previously published article. See this bibliography, this section: Scott, Jeffrey Warren. (1986). Confidentiality and child abuse: Church and state collide. *The Christian Century*, 103(6, February 19):174-175. [See also, this bibliography, this section: Fortune, Marie M. (1986). Confidentiality and mandatory reporting: A false dilemma? *The Christian Century*, 103(20, June 18-25):582-583. Fortune critique’s Scott’s position.] [While sexual boundary violations in the context of faith communities is not addressed directly, these responses are included in this bibliography because of their relevance to the topic.]

Rediger, G. Lloyd. (1989). Sexual harassment. *Church Management: The Clergy Journal*, 65(3, January):40-42.

By the director, Office of Pastoral Services, Wisconsin Conference of Churches, Madison Wisconsin. Addressed to male clergy. Discusses sexual misconduct generically although he uses the term *harassment*.

\_\_\_\_\_. (1990). [Pastor as Person] It’s more than scandal. *Church Management: The Clergy Journal*, 66(3, January):42-44, 47.

By the former director, Office of Pastoral services, Wisconsin Conference of Churches, Madison, Wisconsin. States at the outset: “My experience indicates clergy moral malfeasance is increasing. It is not just more awareness, or more willingness to report it – it is increasing. ...we presently have a confluence of conditions which not only help produce clergy scandal, but also indicate clergy scandals will continue and increase, unless changes are made.” Based on 19 years of unspecified research “and serving as confidential counselor to clergy and their families through the Wisconsin Conference of Churches,” identifies 3 contributing factors to contemporary clergy malfeasance. 1.) *Changes in clergy role*. Includes: loss of traditional role status and power which “causes some clergy to seek manipulative power and sexual reassurance.”; due to changes in traditional gender roles, patterns, and guidelines, “pastors tend to become confused about reality and expectations... clergy, who must function often in intimate situations, are succumbing increasingly to the vulnerabilities [that] gender confusions produce.”; clergy who typically function as loners are vulnerable to misconduct; theological variety and relativity “have loosened the foundation of undergirding moral living. And the absence of clear and specific codes of ethics for clergy essentially leaves a vacuum in standards of behavior.” 2.) *Scandal management*. Offer 4 generic guidelines: “1. Get the facts straight. 2. Have a responsible denominational officer in

charge of the situation: a. to unify resources; b. to speak with authority and sensitivity; c. to guide the congregation. 3. Check legal ramifications. 4. Assess and minister to the hurts and needs of involved persons. a. remove the perpetrator from official duties, if at all possible; b. protect and nurture victims; c. inform the congregation of official actions. 5. Establish limits, treatment and reinstatement, or move options for the perpetrator. 6. Check damage control in the denomination, and update inadequate procedures. 7. Foster nurture and growth beyond damage control.” 3.) *Short- and long-term prevention.* Offers guidelines using the acronym “P.R.E.V.E.N.T.” – preparation, regularity (i.e., consistent patterns for pastoral care), evaluation (i.e., accountability and periodic review), value (i.e., taking one’s needs for intimacy very seriously), excellence, network, and terror (i.e., fear “of the terrible consequences of moral malfeasance – for ourselves, for those dear to us, and for pastoral ministry.” Calls for churches “to become more sophisticated quickly about mental disorders and personality types which do not fit typical pastoral situations.” Identifies “early warning signals” that “are frequently apparent in the lives of malfeasors.” Regarding clergy sexual offenders, very briefly cautions about the efficacy of psychotherapeutic treatment. States: “It is no longer excusable for sexual offenders with serious disorders to be passed from one religious jurisdiction to another.” Closes by very briefly discussing support for clergy, and recommends a new educational videotape on clergy sexual ethics. Lacks references.

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\_\_\_\_\_. (1991). Clergy moral malfeasance. *Church Management: The Clergy Journal*, 67(7, May/June):37-39.

Rediger is a pastoral counselor, Roseville, Minnesota. Magazine-style column that draws from his 1990 book, this bibliography, Section I. Based upon unspecified research, unspecified experience, and comparison of information with unidentified professionals, states that “about ten percent of clergy are or have been sexual malfeasors” and that “about fifteen percent more are on the verge of such malfeasance.” Identifies 6 specific manifestations of clergy sexual malfeasance: intercourse outside of a marriage covenant, which includes rape; oral sex outside of a marriage covenant; unwanted or inappropriate physical touch outside of a marriage covenant; physical-sexual displays of the body or titillation in ways suggestive of inappropriate sex; use of pornography to stimulate fantasies of inappropriate sexual behavior; verbal or visual contact with another that implies or demands inappropriate sexual contact. [Note: *marriage covenant* is his indicator of inappropriateness.] States that the scandal of clergy sexual malfeasance is not its sexual behavior, but its violation of ordination and public trust. Very briefly lists adverse and positive consequences of the phenomenon. Lists: 7 guidelines to be included in a prevention strategy; 12 early warning signals; 7 guidelines for damage control; a mnemonic on the word ‘prevent.’ Lacks citations.

Redmond, Sheila A. (1993). It can’t be true, and if it is, it’s not our fault: An examination of Roman Catholic institutional response to priestly paedophilia in the Ottawa Valley. *Historical Papers: Canadian Society of Church History*, 1993:229-245. Presented at the annual conference of the Canadian Society of Church History, Carleton University, June 8-9, 2003.

Redmond is a caregiver and counselor of men living with HIV and AIDS. Discusses issues “arising from the [Roman Catholic Church’s] institutional response to priestly paedophilia” and identifies the need for historical research. Topics discussed include: impact of sexual abuse on children by priests and religious, including impact on faith and spirituality; who the abusers are, which draws on John Loftus’ Sexual Abuse in the Church: A Quest for Understanding, 2 Canadian reports, and the work of James Poling; criminal case reports involving Canadian priest perpetrators, the Church’s institutional response, and its moral responsibility. Redmond emphasizes: “It is an empathic understanding of the deep spiritual nature of the paedophilia crisis that is lacking in the institutional response.” References.

Reed, Eric. (2006). Restoring fallen pastors. *Leadership: A Practical Journal for Church Leaders*, 27(1, Winter):21-25.

Reed is managing editor of the publication. Begins with the story of a pastor who “got hooked on internet [*sic*] pornography,” an “addiction [which] led to an emotional attachment outside his marriage and eventually a physical encounter.” In a largely undefined process, he was removed



temporarily from ministry by his denomination, and at the end of 2 years was reconsidered for a ministry appointment. The story illustrates the lack of a specific “path for restoring failed pastors,” stating that “a lot of denominations and virtually all independent churches have no road at all.” Very briefly refers to practices in United Methodist, Southern Baptist Convention, Mennonite Church USA, and Assemblies of God denominations. Notes the typical lack of “a prescribed process for repentance and clear expectations of the offender,” and the lack of “agreement on the seriousness of the offense.” Lacks references.

Reese, Carol. (1989). Recognizing and healing sexual abuse. *The Christian Ministry*, 20(4, July/August):16-18.

Reese “is a social minister for Chicago Metropolitan Baptist Association,” and works with “Cook County Hospital Pastoral Care Department,” Chicago, Illinois. Magazine-style article. Her first-person perspective is shaped by having been sexually abused as a child. Among topics very briefly addressed are: prevalence of child sexual abuse (CSA); reasons for lack of disclosure by child survivors; indicators of CSA; survivors’ feelings of shame and guilt; survivors’ issues of trust, sexuality, boundaries, self-esteem, and anger. The final 5 paragraphs identify practical ways that “[t]he church and its ministers can do their part both to prevent sexual violence and to make recovery easier for those of us who have been abused.” States: “Congregations must recognize that sexual violence happens even within them... Ministers must first educate themselves about the issues of sexual violence.” Calls for “[t]he church to be an agent of change in society,” “to work on developing a new sexual ethic,” and to “function as a safe place of healing for both the abuser and the abused. While it must *not* [italics in original] protect abusers from the legal consequences of their actions, it must be a place where people can be heard.”

Regan, Robert E., & Macartney, John T. (1956). Professional secrecy and privileged communications. *The Catholic Lawyer*, 2(1, January):3-14.

Regan, a Roman Catholic priest in the Order of Saint Augustine, is an associate professor of religion, Villanova University, Villanova, Pennsylvania. Macartney is a professor of law, Villanova University School of Law, Villanova, Pennsylvania. The article is a brief “consideration of the moral and legal aspects of the duty of professional secrecy in the three great professions: religion, law and medicine.” Uses a “moral theologian and ethician” definition of professional secrecy “as a special moral duty, binding in both commutative and legal justice upon members of the several professions, whereby they are obligated to maintain a virtuous or discreet silence in respect of confidential information received by them in the course of duty.” Cites Thomas Aquinas as the source for natural rights as the basis of “[t]he faithful observance of secrets of trust.” Regarding the Catholic priest-penitent relationship, states that “there is complete accord that from the time of the Restoration in England, and in the United States, the privilege was not recognized as a rule of the common law.” States that currently “there is no statutory grant of the privilege in seventeen American jurisdictions.” Reviews the attorney-client privilege and the physician-patient privilege in 1 paragraph each. Describes 3 “liberating factors” which justify exceptions to the privilege: 1.) consent-waiver, in which the legal owner of the privilege may waive it; 2.) publication, i.e., the secret fact becomes public knowledge; 3.) threatened harm, which includes 4 possibilities: threat to the community, harm to the owner, harm to the professional person, and harm to an innocent third person. Regarding the latter states: “...if a physician cannot persuade his tubercular patient to leave his employment in a restaurant or the attorney cannot dissuade his client from committing murder, it is our conviction that the professional person is both morally permitted and gravely obligation in charity to make use of the secret knowledge of the extent (but only to the extent) necessary to stop the aggression effectively.” [Excludes priests from this discussion of a moral obligation to disclose.] Closes by recommending that the 17 states create statutory recognition of the priests’ “sacred religious duty” to keep the secrecy of the confession. 67 footnotes.

Regehr, Cheryl, & Gutheil, Thomas. (2002). Apology, justice, and trauma recovery. *The Journal of the American Academy of Psychiatry and the Law*, 30(3, November):425-430.

Regehr is associate professor, faculty of social work, and director, Centre for Applied Social Research, University of Toronto, West Toronto, Canada. Gutheil is a professor of psychiatry, Harvard Medical School, Boston, Massachusetts. Written “to explore the issue of apology and justice within society and to consider the impact of these processes on the healing of individual victims.” 1 context includes sexual abuse by clergy, and the email apology in 2001 by Pope John Paul II for abuse perpetrated by Roman Catholic priests. Reviews empirical evidence from a variety of research studies. Identifies 3 main components of an apology as: “acknowledgment of the offense or provision of a truthful account of the offense so that the victim’s experience can be publicly verified”; willingness to admit wrongdoing or, in effect, issue a mea culpa (through my fault)” and implicitly “accept the consequences – social, legal, and otherwise – that flow from having committed the wrongful act”; “willingness to state that the act will not be repeated – that is, to make a pledge (implicit or explicit) to abide henceforth by the rules.” Discusses those components in relation to the tendency of the U.S.A. legal system to avoid apologies for various reasons. Briefly discusses efforts in the Canadian legal system to incorporate components of the restorative justice model, including some problems with implementation. Discusses apology in relation to forgiveness, healing of victims, and justice, and notes some limitations in implementation. Briefly discusses public apology and the role of figureheads, as well as an alternative like the South African Truth and Reconciliation Commission. Concludes that “far more systematic research is needed into the variables that affect the potential of the apology to become a step in the healing process... The variability of injuries and their scope, the variety of victims and their psychologies, and the possibilities of mismanaged apology and inadequate personal support during the process all conspire to prevent a single paradigm for covering all conditions.” 35 references.

Reid, Ira De A. (1926). Let us prey! *Opportunity: A Journal of Negro Life* [published by National Urban League], 4(45, September):274-278.

Reid is “a research student, now with the New York Urban League.” The article surveys the 140+ churches “within the radius of one hundred and fifty blocks of that section of Harlem [in New York, New York] occupied by the colored population.” The combined membership of the churches is estimated at 40,000+. Notes that 126 of the churches became part of the community since 1911. Reports 112 churches are affiliated with 22 denominations. Briefly categorizes the churches by ownership or rental of their properties. Observes: “Ministers of the leading churches in this section have been opposed to this spurious growth of so-called Christian churches [i.e., those which conduct services in the pastors’ homes] for some time, and have violently condemned the esoteric cults that have arisen. The latter are in most cases conducted by exploiters and charlatans... Within the last six years there has been a tidal wave of these groups, many of them sincere in their beliefs but hampered and degraded by a large number of exploiters and charlatans.” Reports: “There have infested Harlem, groups that to all appearances have ‘acquired’ the distinguishing features of the Jews and have called themselves Black Jews... Recently the head of one of these cults has been sent to the Federal Penitentiary for the violation of the Mann act. This group conducted a ‘baby farm’ in Abescon, N.J. Here was said to be the home of the many children of the ‘Messiah’ (who was their leader). They were borne by such ‘virgins’ as had been elected by him to give themselves to the propagation of the cause. Here are Elder Lazarus, Elder Kauffman, Rosenthal, Goldberg, and many other interesting characters. Under their leadership the Temple of the Gospel of the Kingdom continues.” Concludes: “It is unfortunate that the efforts of since and well-established churches in Harlem, both small and large, have to be hampered by the manipulations of these groups – both orthodox and pagan – of the outer fringe.” Lacks references.

Reid, Ray. (1999). Adult victim consent in situations of sexual exploitation in pastoral relationships. *The Australasian Catholic Record*, 76(1):74-85.

By the director, Centacare Parramata, New South Wales, Australia. Context is “adult pastoral sexual exploitation” in the Roman Catholic Church. Examines the nature of “consent on the part of the sexual partner to the priest or religious” and “explores some of its implications both for the pastoral care of victims of such exploitation and the formulation of ecclesiastical procedures

dealing with adult pastoral sexual exploitation.” Considers the psychological, moral, and legal, including ecclesiastical, dimensions of sexual exploitation in pastoral relationships. Identifies as factors relating to a victim’s vulnerability: emotional, belief in the nature of the pastoral relationship, belief in the religious authority of the priest, impact of low self-esteem, past experience, of abuse, and sexual satisfaction. Discusses the topic of self-forgiveness and healing of the victim in relation to moral responsibility. Calls for the Church to develop protocols that address clergy and religious who are in relationships that “move towards the romantic and sexual.” Concludes that “the consent of the victim [is] irrelevant to the determination of the occurrence of sexual exploitation.” 11 footnotes.

Reiss, Yona. (2012 / 5772). Addressing child molestation in school settings: A halachic and religious perspective. *The Journal of Halacha and Contemporary Society*, 63(Spring / Pesach):5-21.

Reiss is a Jewish rabbi, attorney, and dean, Rabbi Isaac Elchanan Theological Seminary, Yeshiva University New York, New York. Part 1, the introduction, states: “There is no room for forbearance, no necessity for multiple warnings, and no basis for leniency. To tolerate sexual acts of aggression against children would be to defy the fundamental tenets of our [Jewish Orthodox] tradition and vitiate the ethos of our educational system.” Part 2 explores the halachic imperative to address child abuse, citing the Talmud and commentators. Describes the responsibility of school officials and parties with knowledge of child molestation in a school setting “to take necessary steps to prevent this type of harm from occurring,” including removing the offender from the school. Part 3 analyzes the question of whether to report the individual to non-Jewish criminal authorities “in light of the well-known prohibition known as ‘*mesirah*,’ against turning members of the community over to criminal authorities.” Emphasizes that rabbinical courts exercise jurisdiction “only within the domain of civil law, not criminal law.” Cites “Talmudic precedent for turning over individuals who have engaged in criminal behavior to the government.” Part 4 considers the situation of “a case where it is difficult to know for a fact that [child] molestation has occurred, or that a particular person is a threat to commit acts of molestation.” Refutes 3 positions. Identifies practices “enacted in different communities for the purpose of dealing with accusations of abuse in a manner which is protective of victims and at the same time sensitivity to the possibility of unfounded or exaggerated allegations of child molestation.” Among the practices are utilizing a liaison who works with the local district attorney’s office, and creating a “special ‘community *batei din*’ made up of rabbinic leaders and social workers,” a practice he states is working effectively in Chicago, Illinois, and Los Angeles, California. Part 5 briefly offers spiritual guidance for school staff and victims. Part 6 discusses the question of “rehabilitating past offenders into the community or even into their previous positions.” Differentiates between *teshuvah* (repentance) and reinstatement, stating: “There are certain types of offenses that serve as a future disqualification from previous positions. ... Jewish law recognizes that certain positions of authority and responsibility become demeaned and compromised if serious infractions do not engender permanent disqualification.” Part 7 is the conclusion. 57 footnotes.

Reiquam, Kari V. (1993). [Ministers’ Workshop] Telling the secret of abuse: Healing the wounds of a pastor’s sexual misconduct. *The Christian Ministry*, 24(4, July/August):20-23.

By a chaplain, St. Andrew’s Priory School, Honolulu, Hawaii. While an associate pastor of a church, Reiquam was informed by a counselee that she had been sexually exploited by a previous pastor when, as a new member and under stress, she turned to the pastor for help. Later, she discovered “a hidden network of women who had been sexually misused [by the pastor].” Reiquam contacted the women and 3 reported the incidents to the bishop. Over time, the former pastor was confronted and eventually resigned from the clergy roster, the church was informed of the incidents, a healing team was created to help the church “process the disclosure,” and the church’s council contribute to payments for victims’ therapy. Thoughtfully describes the rationale for “making such misdeeds known to the public,” including doing so for the sake of the victims, the need to restore trust in the church, and “that denial was not a faithful response to God: denial prevents us from trusting God’s ability to heal.” Lists 3 articles and 3 books as resources.

Renati, Charles G. (2007). Prescription and derogation from prescription in sexual abuse of minor cases. *The Jurist: Studies in Church Law and Ministry*, 67:503-519.

Renati is a lawyer, San Francisco, California. Analyzes and comments on what he describes as conflicts regarding in Roman Catholic canon law, the Church's Congregation for the Doctrine of the Faith (CDF), and the Essential Norms for Diocesan/Eparchial Policies Dealing with Allegations of Sexual Abuse of Minors by Priests or Deacons. Regarding cases involving priests who have been accused of sexually abusing minors, a violation of canon law, his focus is the *prescription* time period, i.e., the Church's period in which the priest may be held accountable under canon law: "[Exceeding the *prescription* period] takes away the right of the ecclesiastical authority to initiate any process or to impose any penalty pursuant to that [canon law] criminal action. It creates a substantive right in the accused of never having to undergo prosecution for the alleged crime." Traces changes to the 1917 canon law code regarding *prescription* that took effect in 1994 and were modified in 1999 and 2001, and changes in 2002 to increase the authority of the DCF regarding *prescription*. Cites an unnamed 2003 action by the CDF that "authorized a judicial trial on sexual abuse of a minor by a priest," stating that this was contrary to canon law provisions regarding *prescription*. Challenges the procedural validity of Norms 8(A) and 6 of the Essential Norms, both in relation to canon law and the CDF. Concludes that "[a]ll penal processes [that were] conducted on cases which have been extinguished by canonical prescription would warrant nullification and all penalties imposed pursuant to such penal processes would have to be removed." 36 footnotes.

Resnicoff, Steven H. (2012). Jewish law and the tragedy of sexual abuse of children – The dilemma within the Orthodox Jewish community. *Rutgers Journal of Law and Religion*, 13(2, Spring):281-362. [Accessed 11/30/14 at the World Wide Web site of the journal:

<http://lawandreligion.com/sites/lawandreligion.com/files/Resnicoff.pdf>]

Resnicoff is a professor, DePaul University College of Law, and is co-director, DePaul College of Law Center for Jewish Law & Judaic Studies, Chicago, Illinois. Begins by noting that unlike common law or most U.S.A. states' laws, "Jewish law posits affirmative duties to save others and to prevent the commission of certain serious crimes." States: "Ironically, with respect to protecting children from sexual abuse, Jewish law, as applied by many, but certainly not all important Orthodox authorities, seems to have departed from its traditional proactive nature. These authorities have rejected the ameliorative steps prescribed by secular law. Even more troublingly, perhaps, they have feebly permitted, and in at least some cases possibly encouraged, reprisals against those who have reported abuse, including its victims and families." He differentiates broadly between Hareidi and non-Hareidi Orthodoxy, "even though neither of these groups is homogenous." "This article focuses on what actuates those Hareidi authorities who continue to oppose the steps adopted by secular law and what might possibly convince them to change their position." Part 1 very briefly notes incidents of the sexual abuse of minors in the Orthodox Jewish community, identifies the serious clinical effects of child sexual abuse, and notes some problems measuring prevalence (e.g., lack of a uniform definition and underreporting of cases). Part 2 briefly introduces the 4 Jewish law doctrines "that are most often adduced as obstacles to fighting such abuse." Part 3 is a very lengthy discussion of 4 "principal proactive steps secular law has taken to combat abuse and provides considerable evidence for concluding that Jewish law actually supports implementation of, and cooperation with, secular measures." Analyzes the steps in light of the 4 doctrines from Part 2. Part 4 is a very lengthy examination of the reluctance of many Orthodox Jews "to embrace secular solutions," which, he states, "is predicated upon both a variety of technical issues and, perhaps more significantly, a number of fundamental policy concerns." By *technical*, he means "sociological and other factors that, as a practical matter, complicate the contemporary Jewish law process." An example is the status of the role of the rabbi in Hareidi communities as a factor in whether to report a known child abuser to secular authorities. Another example "arises from the sensitivity of the issues involved, which leads some rabbis to avoid ruling or to rule privately rather than publicly... The dearth of comprehensive, nuanced, and unambiguous written rulings by Jewish law experts is troublesome." Policy concerns include: "...collateral damage to innocent third parties" as a result of reporting a person as a sexual abuser; the financial impact on a Jewish institution from a civil suit arising

from child sexual cases; and, reporting to secular authorities “may lead away from reliance on rabbinic authorities...” By identifying factors that contribute to reluctance, his intent is “to encourage a more transparent and focused discussion that could lead to change, or at least a clearer and more helpful understanding of the issues.” Part 5 is a brief conclusion that begins by stating: “The status quo within the Hareidi community is untenable. Secular authorities [in the U.S.A.] are coming increasingly aware of allegedly rampant and criminal non-compliance with mandatory reporting law.” He “respectfully suggest[s] a way in which Hareidi authorities could protect vulnerable Jewish children, protect community members from being prosecuted for non-reporting, protect Orthodox Jewish schools, yeshivas and other organizations (including social service organizations trying to provide therapy to abusers) from being sued to the hilt, avoid profaning G-d’s name and, in fact, promote sanctification of G-d’s name, while minimizing any attenuation of rabbinic authority or standards... The urgent issue is preventing additional abuse from taking place.” Offers a 4-part rationale for cooperating with secular authorities, including 7 reasons for “reporting evidence of abuse [to secular authorities] or complying with [secular] mandatory reporting laws.” Identifies 6 intended benefits of his proposal. 293 footnotes.

Restall, Matthew, & Sigal, Pete. (1992). “May they not be fornicators equal to these priests”: Postconquest Yucatec Maya sexual attitudes. *UCLA Historical Journal*, 12:91-211.

Restall received a Ph.D. in history from University of California, Los Angeles, (UCLA), Los Angeles California. Sigal is a Ph.D. candidate at UCLA. “The purpose of this study is to form a picture of Maya sexual attitudes by examining both official and unofficial Maya notarial documents. ...we discuss the ways in which the Maya constructed people’s sexual behaviors – the ways culture and society constructed Maya thoughts about sex.” Their framework is that sexuality is “a socially and culturally constructed form of power relations.” Analyzes a 1774 petition, an archival notarial document, in Yucatec Maya language that was submitted to the Spanish Inquisition of the Roman Catholic Church during the Maya colonial period. Utilizes linguistic analysis. The petition accuses 4 Catholic priests by name of committing sexual boundary violations and “perform[ing] sexual acts in illicit ritual context.” Observes: “We can also see the entire document as both an attack on priestly privileges and an attempt to keep the priests in line with their own declarations of celibacy.” Compares the petition to a 1589 one to the Inquisition that was submitted by 5 Maya communities accusing a priest of using the sacrament of confession to coerce women into sexual acts with him at the threat of his denying them confession. 68 endnotes; 58 references.

Reynaert, Machteld. (2015). Sexual abuse of children as a form of power abuse and abuse of the body. *Acta Theologica* [published by the University of the Free State Faculty of Theology, Bloemfontein, South Africa], 35(1):189-200. [Accessed 03/01/21: <http://www.scielo.org.za/pdf/at/v35n1/10.pdf>]

Reynaert is with the Faculty of Theology and Religious Studies, Humanities and Social Sciences Group, KU Leuven, Leuven, Flanders, Belgium. [KU Leuven – Katholieke Universiteit Leuven – is a research university.] Part 1, an introduction, cites the increased focus on the sexual abuse of children, particularly in the Roman Catholic Church in Belgium and internationally, and the related scandals, as the catalyst for an increase in the pastoral theological literature on the theme of sexual abuse. Part 2 “addresses the relationship between sexual abuse and power.” Based on the religious literature, notes the lack of consensus as to whether sexual abuse is a “misuse of sexuality” or “a form of power abuse.” Using “critical analysis,” takes the position that power is the most important factor. Shifts between references in the context of faith communities and specific to the power and abuse of children, and references oriented to the abuse of adults. States: “Blindness to ‘power’ issues, in the reflection on sexual abuse, may prevent adequate reactions to sexual abuse, also within the Catholic Church.” Part 3 “pays attention to the relationship between sexual abuse and the body.” Cites 5 books reviewed in preparation of the article, 3 in Dutch and 2 in German, abd 3 as “more theological” and 2 as “more popular,” most of which “address the sexual abuse of children within a pastoral relationship.” Observes that “the body is occasionally mentioned... The occasions on which the body is addressed can be divided into three categories, namely the body from the perspective of the perpetrator, the body from the perspective of the victim, and the body as object.” States: “When the body is mentioned, it is usually in the

testimonies of victims and the body is mostly viewed as an object. We can also conclude that, if the body is mentioned, the body is mostly linked with sexuality and not so much with the power aspect... Finally, we can conclude that there was no real (theological) consideration of the body in the studied literature.” Notes, however, that feminist theologians have considered the body. Part 4 develops “an appropriate image of the body [which] will reduce the likelihood of sexual abuse taking place.” Begins by describing the perpetrator’s perception of the victim’s body as “a dualistic approach to reality [which] disconnects the [victim’s] body and the soul,” thus facilitating a rationalization of the perpetration. Traces “this objectification and dualisation of body and soul in the process of [the survivor’s] dissociation.” Cites both Christian tradition and contemporary Western society as supporting “a dualistic approach and an objectification of the body [which] may encourage sexual abuse.” Draws upon the insights of feminist theology to describe a “holistic vision, where body and soul are no longer separated from each other, [which] is less likely to lead to sexual abuse. To ‘be’ a body offers more resistance to sexual abuse than to ‘have’ a body... There is a need for a subjectification of the body, rather than an objectification.” Cites positive views of the body which are found in the Christian theology of incarnation, bodily resurrection, and the Eucharist. Part 5 is a 1-paragraph conclusion. 39 references.

Rhea, Beth. (1992). Out of bounds: The Church faces clergy sexual misconduct. *Virginia Episcopalian*, 100(7, April):10-12.

Rhea is managing editor of the publication that is published by the Diocese of Virginia, Episcopal Church. Magazine-style article. Begins with the 1991 civil trial in Colorado in which an Episcopal Church bishop, William Frey, was found liable for his actions as bishop in a case in which a male priest sexually exploited a woman whom the priest was counseling. Frey, Rhea reports, was found negligent in his supervision of the priest and in his responses after discovery of the matter. The jury awarded the victim \$1.2 million; the decision is under appeal. Comments: “With the Frey case, the issue of clergy sexual misconduct surged to the fore of the Church’s consciousness. Bishops and priests alike have begun to acknowledge that such exploitation can have profound repercussions for individual victims, for parishes, for priests who have violated their ordination vows and jeopardized their careers, and for the institutional Church, which can wind up in court.” Quotes Bishop Harold Hopkins, director of the House of Bishops’ Office of Pastoral Development, and Rev. Margo Maris, canon to the ordinary in the Diocese of Minnesota regarding power imbalance, vulnerability, trust, and responsibility for maintaining boundaries in priest-parishioner relationships. Quotes a victim of a priest regarding the spiritual dimensions of a case of sexual exploitation. Briefly reports on topics of incidence and prevalence, the Church’s historical pattern of responding, and recent societal changes in attitude and behavior about the matters. Very briefly discusses whether bishops have sufficient authority to hold priests accountable, and clinical treatment of offending clergy. Very briefly discusses responses by the Diocese of Virginia and Virginia Theological Seminary. Includes a brief sidebar in which 4 Virginia priests discuss matters related to sexual misconduct, and a sidebar that provides 4 reading material sources.

Richards, Anne F. C. (2004). Sexual misconduct by clergy in the Episcopal Church. *Studies in Gender and Sexuality*, 5(2, April):139-165.

By an Episcopal priest, Grace Church, New York, New York. From 1995 to 2001, she served as Canon for Ministry as a member of the senior staff of the Episcopal Bishop of New York. Among her responsibilities was coordinating misconduct cases involving clergy of the diocese, “the great majority of [which] involved married heterosexual male priests who had inappropriate sexual involvements with adult women.” Begins with “thoughts about the current sexual misconduct crisis in the Roman Catholic Church...” Briefly sketches the history of the call of men to the priesthood in the Catholic Church, including monastic orders. Compares and contrasts the priesthood of the Episcopal Church to that of the Roman Catholic in order “to point out some measures that may minimize the likelihood of misconduct (or, more properly, the breakdown of healthy functioning, of which misconduct is but a symptom) among Episcopal clergy.” Discusses briefly the “fact that the concept of a priest holds great psychic power” to transition to incidents of clergy sexual misconduct and the role of denial in victims and congregations. Speculates on the

roots of sexual boundary violations by Roman Catholic priests. Contrasts an individualistic approach to ordination in the Catholic Church to the Episcopal Church's community approach. Comments that the Catholic approach is reinforced by a "highly sacramentalized spirituality" which "contributes to the aura of charged sexuality surrounding the sacralized figure of priest." Contrasts the theological understanding of the Roman Catholic priest as *alter Christus* with an Episcopal understanding of ordination to a *servant leadership* role. Based on her work with Episcopal priests, sketches patterns that led to a breakdown in priests' healthy functioning, which she terms *self-loss*, and result in misconduct which is "a kind of desperate assertion of self" in an early-career crisis. Among characteristics of this crisis are: idealism giving way to fatigue, discovering that parishioners are human, realizing that the "very nature of the [priest] role creates a boundary between public and personal," learning the limits of one's effectiveness, emerging issues of authority – personal, priestly, and institutional, and failure to grow in understanding God. 3 references.

Richardson, James T., & Davis, Rex. (1983). Experiential fundamentalism: Revisions of orthodoxy in the Jesus Movement. *Journal of the American Academy of Religion*, 51(3, September):397-425.

Richardson is professor of sociology, University of Nevada, Reno, Nevada. Davis is canon and subdean, Lincoln Cathedral, Lincoln, England. The "focus [is] on the belief structure or ideology of the Jesus Movement, and attempt[s] to assess that belief structure (and how it has been revised) in terms familiar to scholars in the areas of theology and sociology." The interest is social factors contributing to the development of beliefs, and the social consequences of holding the beliefs. Describes the general beliefs of the Jesus Movement and its non-doctrinal Christian fundamentalism, and its subculture. Notes the emphasis on a total commitment and communal lifestyle. Describes the Movement's central focus on primacy of the experiential, which is associated with participation, and identifies potential sources for that emphasis. Identifies the Children of God, currently self-identified as the Family of Love, as "the most radical of the new groups" and examines its beliefs and practices. Describes the group's "most attention-getting tactic" as its "innovative approach to recruitment in recent years" which was initiated by the leader, Moses David Berg, "who started using sex as a recruitment tool." Focuses on the group's justifications for the tactic "because the situation clearly illustrates the extremely flexible way in which the [group] and its leaders deal with theological questions." Traces the origin of the tactic to Berg's use of a younger member's attractiveness as a way to engage sexually select, potential recruits. The method, known as *flirty fishing*, was expanded to involve other "young women, most of whom were quite attractive..." Reports that evangelism was the major end used to justify a leader-directed sexualization of the followers as the means. Berg used and interpreted scriptures to reinforce his justification, which the authors analyze as antinomian. Reports on Berg's rationalization of the dominant role of men in using women sexually for evangelism, including interpretations of scripture. Presents a brief summary of sociological explanations for the development of the recruitment tactic. The conclusion connects Berg's sexualization of group members for the sake of recruitment to themes of orthodoxy and the primacy of experience in the Jesus Movement. Numerous references; 13 footnotes.

Rickter, Phyllis. (1993). Women speak out. *The World: The Journal of the Unitarian Universalist Association*, 7(1, January/February):27.

Rickett is the immediate past president of the Unitarian Universalist Women's Federation, and its representative to the denomination's Task Force On Clergy Sexual Misconduct. A brief commentary in a Unitarian Universalist magazine. Calls for "bringing the subject of clergy sexual abuse out into the light of day [which] will take courage, but in the end it will lead to healing, prevention, and the mutual empowerment of clergy and parishioners."

Rieth, Sarah M. (1991). Adult survivors of sexual abuse: Healed by faith in truth. *Action Information* [published by The Alban Institute, Inc.], 17(4, July/August):7-9.

Rieth is staff therapist, Church Mission of Help, Buffalo, New York. Examines the New Testament texts of Mark 5:21-34 (healing of a woman with a flow of blood) and 5:35-43 (healing of the daughter of Jairus) for their potential to "illuminate our understanding of what it means to

be a [woman] survivor of [child] sexual abuse.” Concludes: “With the adult survivors of sexual abuse, justice and compassion mean that we are called to take her story seriously and to be faithful companions who call her to be empowered, freed, and healed by faith in Truth.” Lacks references. [While she does not address sexual boundary violations in faith communities, the theme of how clergy respond to survivors of child sexual abuse is relevant to the focus of this bibliography.]

Rigali, Norbert J. (1994). Church responses to pedophilia. *Theological Studies*, 55(1, March):124-139.

Rigali, a Jesuit priest in the Roman Catholic Church, is professor, theological and religious studies, University of San Diego, San Diego, California. Briefly reviews the emerging awareness in the 1980s of the Catholic Church in the U.S.A. and Canada regarding the problem of child sexual abuse by priests, and the Church’s responses. Key events included: Jason Berry’s reporting in 1985 in the *National Catholic Reporter*, and newspaper reports in 1989 in Newfoundland, Canada, regarding crimes of pedophilia at the Irish Christian Brothers’ Mount Cashel Orphanage. Key responses that Rigali examines include: the Canadian Conference of Catholic Bishops’ 1990 report, From Pain to Hope: Report from the CCCB Ad Hoc Committee on Child Sexual Abuse; the U.S. Catholic Conference’s first public statement on the issue, “USCC Pedophilia Statement,” in 1988; the U.S. National Conference of Catholic Bishops’ “Statement on Priests and Child Abuse” in 1989; the 1992 report of Cardinal Joseph Bernardin’s Commission on Clerical Sexual Misconduct with Minors; emergent sexual misconduct policies of U.S.A. dioceses in the early 1990s; a 1993 report from a think tank convened by a committee of the U.S. National Conference of Catholic Bishops. Concludes with a call to end the use of undefined terms and vague generalities, and to ground discussion on facts and openness. Footnotes.

Riley, E. Roy. (2013). The not-so-secret life of bishops – tending the professional boundaries. *Caring Connections: An Inter-Lutheran Journal for Practitioners and Teachers of Pastoral Care and Counseling*, 10(2, Spring):6-8

Magazine-style article in a theme issue, “Violating Boundaries: Improprieties in Ministry.” Riley, a minister in the Evangelical Lutheran Church in America, has been bishop of the New Jersey Synod since 1991, and chaired the denomination’s Conference of Bishops in 2003-2007. Reflects on his experiences as a bishop “in caring for people and congregations involved in” sexual misconduct. Discusses 6 “issues and dynamics”: 1.) *Power imbalance*. States: “...in every pastoral relationship... the clergy person holds the greater power because of his/her office. This means that the responsibility for misconduct in ministry relationships will always fall first and foremost to the pastor.” 2.) *Faith at risk*. “Of all of the consequences, all of the damages resulting from misconduct, there is none greater than the loss of faith. This is usually articulated by the victim as an inability to find or relate to God... A major part of the bishop’s ministry at that point is relieving the [victim’s] burden of ultimate responsibility for what has happened... The imbalance of power in the pastor-parishioner relationship is the ground for beginning to address the loss of faith and sense of abandonment. The loss of relationship with God and the sense that faith is gone is especially acute with child victims.” 3.) *Necessity for disclosure*. “Leaders of a congregation council, confronted with an incident of pastoral misconduct, will almost always jump to their default position: hide any unpleasantness from the congregation. Experience in the church has proved this to be exactly the wrong approach... As painful as disclosure is, it becomes essential for the ultimate healing of the community.” 4.) *Forgiveness versus the privilege of public ministry*. “The bishop’s work moves from disclosure to defining the difference between forgiveness, which is an always available gift of faith; and public ministry, which is a privilege granted by the church for the sake of the Gospel.” 5.) *The role of the bishop vis-à-vis the accused*. “The bishop’s sense of being a pastor for the whole church – congregations and rostered leaders together – with a primary focus on the mission to which we are all called, helps to differentiate responsibilities.” 6.) *No second chances?* In the midst of ambiguity, identifies a question regarding role responsibility: “How does the bishop balance accountability for the mission of the church responsibility for the care of rostered leaders?” After naming factors, states: “So we come to this awareness: if leaders who have been engaged in professional misconduct are pardoned and restored, and then fall for whatever reason into one more incident of misconduct; the church, knowing the previous failure, may become virtually indefensible.”



Roberts, Tom. (2009). Bishops were warned of abusive priests. *National Catholic Reporter*, 45(12, April 3):1, 11-12.

By the journal's editor at large. Reports on previously sealed civil court case documents – letters and correspondence of Fr. Gerald Fitzgerald, a Roman Catholic priest who in 1947 co-founded the Servants of the Paraclete, in Jemez Springs, New Mexico, an order established to deal with priests who had problems, e.g., alcoholism – that the journal obtained from a California law firm. The documents, which range from 1952 to 1964, are posted at NCRonline.org and show Fitzgerald corresponded with U.S. bishops and Vatican officials regarding priests in the U.S. who sexually abused minors. Most of the documents pertain to Fr. John T. Sullivan of the Diocese of Manchester, Manchester, New Hampshire, whose bishop in 1957, Matthew F. Brady, refers to as “a problem priest for whom I am at a loss to find a place to serve” and whose problem is “a series of scandal-causing escapades with youth girls. There is no section of the diocese in which he is not known and no pastor seems willing to accept him.” Brady sought Fitzgerald's assistance in getting Sullivan placed in another diocese: “The solution of his problem seems to be a fresh start in some diocese where he is not known.” Fitzgerald declined, explaining that based on the order's “long experience with characters of this type... [t]heir repentance and amendment is superficial and, if not formally at least sub-consciously, is motivated by a desire to be again in a position where they can continue their wonted activity. A new diocese means only green pastures.” He explained the order's policy against recommending “men of this character” and their willingness “to shelter Father with a program that will help him save his own immortal soul. ...I do not dare recommend such men for the cura animarum [care of souls].” Brady then corresponded with the bishop of Toledo, Toledo, Ohio, bishop of Lafayette in Indiana, Lafayette, Indiana, bishop of Bismarck, Bismarck, North Dakota, and the bishop of Sioux City, Sioux City, Iowa, regarding Sullivan's attempt to relocate. In correspondence in 1961 between Fitzgerald and another bishop of Manchester, Ernest J. Primeau, Fitzgerald states that Sullivan has resided at the order in Jemez Springs, “wants activation,” and that “what is quite disturbing in his and similar cases, [is that] there seems to be a generic lack of comprehension of the damage done by his past.” Fitzgerald's position is that “to protect the good name of the Church, [Sullivan] should be reduced involuntarily to the lay state...” Roberts cites a 2003 *Washington Post* story that Sullivan ““was stripped of his faculties to serve as a priest after he kissed a 13-year-old girl in Laconia, N.H., in 1983 when was 66.”” In 1999, the Church paid more than \$500,000. to Sullivan's victims, “including three in Grand Rapids, Mich., and one in Amarillo, Texas, two dioceses that did not heed the warnings of the bishops of New Hampshire. The victims said they were abused when they were between 7 and 12 years old.” Fitzgerald sought to purchase an island in the Caribbean “for the care of Priests who were so compromised in their case history and so habitually recedivi as to require, for their salvation and the minimizing of their scandal, a complete withdrawal from contact with the laity.” Roberts states that the significance of the documents is that they “appear to significantly contradict the claims of contemporary bishops that the hierarchy was unaware until recent years of the danger in shuffling priests from one parish to another and in concealing the priests' problems from those they served.” [Copies of the documents accessed April 2, 2009, at the World Wide Web site of *National Catholic Reporter*: <http://ncronline.org/news/accountability/bishops-were-warned-abusive-priests>]

Robinson, Geoffrey James. (1998). Sexual abuse: Spiritual harm and healing. *The ITSI Sun, A Newsletter of the Interfaith Sexual Trauma Institute*, 4(4, October). [Accessed 09/18/14 from the World Wide Web site of Interfaith Sexual Trauma Institute: <http://www.saintjohnsabbey.org/interfaith-sexual-trauma-institute/free-services/isti-newsletter-articles/sexual-abuse-spiritual-harm-and-spiritual-healing/>]

Robinson is an auxiliary bishop, Roman Catholic Church, Archdiocese of Sydney, Sydney, Australia, and joint chair, Australian Catholic Bishops Conference Committee for Professional Standards. A paper presented originally at the 2nd National Australian and New Zealand Conference, “Breaking the Boundaries: Professional Misconduct, Exploitation, and Offending by Health Care Professionals, Therapists and Other Trusted Practitioners, including Clergy,” July 15, 199, Melbourne, Victoria, Australia. Uses the term *spiritual* in a broad sense as the response to fundamental, existential questions that may or may not involve religion, and which “express the

spiritual dimension of our being, that dimension that seeks to give a basic meaning to all that we do and in some manner to link all the different facets of our life into one whole.” Part 1, *Spiritual Harm*, discusses the human profound drive of searching for meaning in one’s life, which involves a person’s “sense of dignity and self-worth.” States: “All meaning in life comes from love... Our sexuality is one of the most profound ways in which we both seek and express love at all times and in all circumstances... It is, therefore, one of the most profound ways in which we seek meaning in life. ...love is the deepest longing of the human heart and comes from the very center of our being... For many people, recognizing, accepting and embracing this longing for infinite love is part of the process of making meaning of their lives.” Calls *sexual abuse* a bulldozer that gouges a road through the “fragile ecosystem of sexuality, love and meaning that [a] person has been painfully constructing... The relationship is broken between sexuality and love, between trust and love, between meaning and love, so that love is no longer a unifying force. In sexual abuse, there is always spiritual harm because, no matter what other particular things may be destroyed, the abuse always destroys the person’s sense of wholeness and connectedness, and hence the person’s sense of meaning.” In the context of professional persons – “such as doctors, mental and social health workers, lawyers and ministers of religion” – states that sexual abuse subverts the values of the role, including trust and the commitment to the best interests of the person in the help-seeking role, and that in all cases, “there is always spiritual harm.” Also describes the harms in church communities: “Sexual abuse by a direct representative of that religious belief, e.g., a priest or minister, destroys the answers that the religious beliefs have given up to that point. The power that has been abused is a spiritual power that allows a person to enter deeply into the secret lives of others and to make judgments about the spiritual state of persons and even about their eternal fate. The link between the minister and God can be impossible to break and it can easily seem as though the very God is the abuser.” Based on his identification of an interdependent relationship, states: “Within a Church community it is impossible to separate the victim’s relationship with the abuser, with God and with the community. ...when the Church authorities themselves appear to condone the offense and reinforce its effects, it appears that the entire community is joining in the rejection. The magnitude of the effect on the victim’s world of meaning must be seriously compared with the abuse itself.” Part 2, *Spiritual Healing*, addresses “helping a person to be whole again and to find a new world of meaning, a new set of satisfying answers to the basic questions of life.” Very briefly discusses the positive and negative potentials of psychological counseling. The focus is on forgiveness: “The first thing to say is that for the victim the most important forgiveness is forgiveness of self – forgiveness for having been powerless, for having trusted someone who did not deserve trust, for not having done more to prevent or resist the abuse... The second thing to say is that no one is ever justified in telling victims that they have a religious obligation to forgive the offender... If forgiveness is to have any meaning at all, it must be the free personal choice of the victim.” Traces the etymology of *forgive*, including its Pre-Christian origins and its use in the New Testament Gospels literature. Very briefly states that church “[c]ommunities must forgive, in the literal sense of ‘give themselves for,’ victims who have disturbed their comfort and meaning-making by speaking out about their abuse. Within the [Roman] Catholic Church I must accept that, if no victims had come forward, nothing would have changed. We must learn to be positively grateful to victims for disturbing us.” 9 endnotes.

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\_\_\_\_\_. (2012). On breaking the seal of confession. *Eureka Street*, 22(23, November):Unpaginated. [Accessed 02/23/18 at the World Wide Web site of *Eureka Street*: <https://www.eurekastreet.com.au/article.aspx?aeid=34262>]

An Australian magazine focusing on public affairs, arts, and theology. Robinson is a retired Auxiliary Bishop (1984-2004) of the Roman Catholic Church’s Archdiocese of Sydney, Sydney, Australia. In a brief, first-person article, he makes a new statement regarding 2 topics he addressed the previous week in an interview with Australian Broadcasting Corporation Radio. He describes his rationale for supporting a “treatment centre run by the Church” in Sydney, 1997-2008, for priests who were accused of sexual boundary violations with children and adults. The clinicians did not seek information about specific offenses or crimes, and none of those treated were reported to legal authorities. Robinson emphasizes that the investment was to treat offenders “in the attempt to prevent future offences,” and that reporting would have created a disincentive to

the priests' cooperation in the treatment. The next topic regards "the seal of the confession and sexual abuse." He states:

"Concerning the confessional, the first point to make is that paedophile priests simply do not go to confession. Partly this is because of the distorted thinking that is commonly part of their offence, that they have convinced themselves that what they are doing is not wrong. Partly, it is due to a fear that any priest they approach would not give them an easy absolution, but instead be very demanding in terms of 'purpose of amendment.' If any ever did go to confession, they'd make sure it was in circumstances where they would not be recognised. The priest hearing the confession would probably not know of the identity of the offender or of the victim, and so would have no specific crime to report. Furthermore, if a single priest broke the seal of confession and reported the matter to the police, that would be the last time any paedophile priest confessed to anything anywhere. If such a priest came to me, I would be aware that I was dealing with the rare case of a paedophile priest who still had something left of his conscience, and I would try to use that opportunity. I would remind of the essential requirement of a 'purpose of amendment' or firm intention not to sin again, and that the very high rate of reoffending in this field was notorious. I would tell him that by means of mere words he was not able to give any satisfactory guarantee that he would never offend again... If I thought the atmosphere would allow it, I might mention the police as a means of facing his responsibilities and putting the past behind him... If that path were not open... I'd suggest he enrol [sic] for treatment and bring me back proof that he had done so. If we then talked about absolution, we'd both have more confidence that it was real. If he were not willing to take these practical steps, I would tell him that I really could not believe in his purpose of amendment and so could not in conscience before God and the community give him absolution... In 52 years as a priest I have never had to face a conflict situation over the seal of the confessional and sexual abuse, and I don't believe I ever shall."

Robison, Linda Hansen. (2004). The abuse of power: A view of sexual conduct in a systemic approach to pastoral care. *Pastoral Psychology*, 52(5, May):395-404.

By a California-licensed family therapist and Masters of Divinity student, Pacific School of Religion, Berkeley, California. Written "to explore the dynamics that contribute to the misuses of power by clergy within our religious systems." Points to factors of both role, i.e., clergy and counselor, and social, e.g., gender, as contributing to a power imbalance in pastoral counseling relationships. Describes an example from her psychotherapy practice of a clergyman whose personal issues and inability to handle countertransference in his ministry resulted in sexual misconduct. Calls for an understanding of the congregation as a family system, and states that the offender in her example "was a scapegoat for a religious system that did not want to look at the issues of sexuality and the imbalance of power..." Suggests some reasons why clergy do not acknowledge the imbalance of power. Calls for a systemic model of pastoral care. 10 references.

Rochford, E. Burke, Jr. (with Heinlein, Jennifer). (1998). Child abuse in the Hare Krishna movement: 1971-1986. *ISKCON Communications Journal*, 6(1, June):43-69.

Rochford is a professor of sociology, and Heinlein is an undergraduate, Middlebury College, Middlebury, Vermont. Rochford has served as a member of the International society for Krishna Consciousness (ISKCON) North American Board of Education. [ISKCON was founded by guru A.C. Bhaktivedanta, known as Swami Prabhupada, who was succeeded after his death by 11 gurus. It is also referred to as the Hare Krishna movement.] "This paper deals with how children in a religious organisation were abused physically, psychologically and sexually by people responsible for their care and well being." He examines "child abuse and neglect within the context of ISKCON's boarding schools – or *ashram*-based *gurukulas* – as they existed from 1972 until the mid-1980s. ...attention is given to a variety of organisational factors that fostered, and indeed created opportunities for child abuse to occur..." Based on his interviews with children and parents, and his direct involvement with ISKCON. The first *gurukula*, or school for children, was established in 1971 in Dallas, Texas. Children lived apart from their parents in ashrams headed by teachers. The school "was specifically meant to train students in spiritual life, so that

they could return back to Godhead.” By the 1980s, *gurukulas* were started in North America, France, Australia, South Africa, India, England, and Sweden. After 1986, most in North America were closed. Quotes former students, teachers, parents, letters, and published literature. Second generation ISKCON youth, parents, and educators report psychological, physical, and sexual abuse of children in the *gurukulas*, but reliable statistics as to the prevalence are not available. Offenses were committed by teachers and older boys under the direction of teachers. Identifies 3 factors that account for the abuse and neglect of children: ISKCON’s priority of parents serving the missionary and economic goals of the movement rather than raising their children; lack of institutional support for sufficient staffing, funding, and oversight of the schools; exclusion of parents from the schools. Notes that in the New Vrindaban community in West Virginia, “it was not uncommon for girls as young as thirteen to be married or betrothed in the late 1970s.” Concludes: “...the significance of the *gurukula* rested on its childcare function, rather than as an educational institution” and that it “became an institution defined by neglect, isolation and marginalization.” Some teachers “considered parents as threats to the spiritual well-being of their children.” He comments: “The sad irony is that the parents who accepted the ideological justifications offered by the leadership and chose to remain ‘detached’ and minimally involved in the lives of their children, effectively left them vulnerable to neglect and abuse.” In the conclusion section, identifies the sociological function of the *trusted hierarchy* in a religious organization as a factor that “helped create structures facilitating abuse and exploitation” in ISKCON’s *gurukulas*. States: “Child abuse stands as a powerful symbol of the failure of ISKCON’s leadership, and that form of social organisation (that is communalism) which supported its political and spiritual authority.” References; 30 footnotes.

Rochon, Claude. (2005). Sexual abuse by the clergy: The evangelical perception. *Scriptura: New Series* [English version of the French original in *Scriptura: Nouvelle Série*], 7(2):95-111.

“Rochon is a PhD student in religious studies at the Faculty of Theology and Religious Studies at the University of Montreal,” Montréal, Québec, Canada. He conducted a literature review to answer the question of “how evangelical Protestants perceive the problem of sexual abuse in their own clerical milieu?” Because he was examining perception, he chose “popular literature... rather than the scholarly literature.” [However, a number of his popular literature sources quote from scholarly literature.] Begins by trying to establish “the magnitude of the problem... in the evangelical milieu.” Concludes: “Far from presenting a clear picture of the situation, the various studies identified in this literature review illustrates [*sic*] the difficulty of obtaining relevant and credible statistics,” noting the problem of methodological differences. Regarding the evangelical perception of clergy sexual abuse, he concludes that the perceptions are based on theological presuppositions, moral values, and especially on personal experience. He uses 3 categories to organize the factors shaping the perceptions: emphasis on Scripture, theology, and conservative values. He regards these factors as indirect causes of sexual abuse: 1.) a fundamentalist reading of Scripture regarding the role of women, an ideal of behavior that causes stress that may increase clergy vulnerability to committing the abuse, and use of verses to silence victims and justify concealment; 2.) a theology of the pastor as God’s chosen that increases the imbalance of power, and the view that distrusts the world beyond the church and thus avoids outside help and conceals cases; 3.) conservative values, e.g., patriarchy, which increase the risks, and define the behavior as misconduct in a consensual relationship in contrast to abuse in a non-consensual relationship. Concludes by very briefly noting similarities between “the problems in the evangelical milieu” and “the Catholic community.” 28 endnotes.

Roehlkepartain, Eugene C. (1991). Sex, power and ministry. *The Christian Ministry*, 22(3, May/June):7. Style of a columnist. A brief call for: discussion of the phenomena of clergy sexual problems, self-evaluation, development of personal and institutional guidelines for sexual conduct, taking seriously victims’ reports, and clergy to give time and energy to primary relationships as a preventive measure.

Roemischer, Jessica. (2004). Women who sleep with their gurus... and why they love it. *what is enlightenment?*, 262(Summer, August/October):Unpaginated. [Accessed 08/15/10:  
<http://www.enlightennext.org/magazine/j26/women-who-sleep.asp?pf=1>]

First person, magazine-style article “on the subject of women who have been sexually involved with their spiritual teachers” and why “we women almost always say *yes*.” Draws upon her personal experience and interviews with unidentified women. Quotes a former, unnamed college professor of hers regarding the postmodern worldview of women as victims and therefore as lacking agency in “relationships of intrigue” in which the woman desires “[e]nlightenment, security, spiritual power, and affirmation.” Quotes unnamed women who had been in sexualized relationships with Eastern spiritual teachers to the effect that a woman derives power or identity from men with power. Quotes an anthropologist that supports this point of view. Roemischer states: “For women on the spiritual path, a relationship with our teacher adds an additional and compelling element to the long-standing benefits of becoming sexually involved with a power and influential man: spiritual enlightenment.” States: “...while our teachers may have been the ones to initiate the relationships, we women harbor a deeply ingrained, age-old understanding that our attractiveness, in whatever form it takes, gives us the power to control and manifest outcomes... ..we know that there is an inherent power in being the ones who can say ‘Yes.’” Quotes author Christina Hoff Sommers’ critique of some feminist points of view regarding power differentials in mentor-student relationships as being offset by women’s power in male-female relationships. Acknowledges “how yearning for transcendence can be confused with the attraction to sexual intimacy” or how spiritual aspiration and sexual attraction can be confused due to similarities. Very briefly quotes Peter Rutter about what is at stake in a spiritual mentor-student relationship for the student. Concludes that “expect[ing] women to be able to take responsibility for their own personal and spiritual lives, even in the face of a corrupt spiritual teacher,” is a leap to a third stage of feminism. Lacks references.

Rogness, Peter. (2002). Making the church a safe place. [One of a 5-part Special Report]. *The Lutheran*, 15(6, June):18-19. [Also available on the World Wide Web: <http://www.thelutheran.org/0206/theme>]

Rogness is bishop, Greater Milwaukee Synod, Evangelical Lutheran Church of America. This originally appeared in the Milwaukee Journal Sentinel, Milwaukee, Wisconsin. Identifies 4 principles that have guided his synod’s response to allegations of clergy sexual misconduct: 1.) care of the victims is paramount; 2.) people must know their local congregation is a safe place; 3.) we follow fair procedures; 4.) disclosure is made. Simple and to the point.

Rohrbacher, Paula Gonzales. (2002). Sexual abuse victims address the bishops: Paula Gonzales Rohrbacher. *Origins: CNS (Catholic News Service) Documentary Service*, 32(7, June 27):119-120.

Rohrbacher of Juneau, Alaska, was one of 4 victims of childhood sexual abuse in the Roman Catholic Church who addressed the U.S. Conference of Catholic Bishops on Jun. 13 meeting in Dallas, Texas. The next day, the Conference approved its Charter for the Protection of Children and Young People. [See this bibliography, this section: United States Conference of Catholic Bishops (2002).] Text of her testimony. Describes her abuse by a seminarian placed with her family when she was a minor. Eloquent details the significant, adverse consequences that have continued into her adulthood and had an impact on her family. Urges the Conference to adopt a policy of zero tolerance for all offenders. [See also this bibliography, this section: Bland, Michael (2002); Clohessy, David (2002); and Martin, Craig (2002).]

Ronan, Marian. (2008). The clergy sexual abuse crisis and the mourning of American Catholic innocence. *Pastoral Psychology*, 56(3, January):321-339.

Ronan is affiliated with American Baptist Seminary of the West and Graduate Theological Union, Berkeley, California. Argues that the crisis in the U.S.A. Roman Catholic Church since 2002 “is not only a response to the [sexual] victimization of individuals [who are minors by priests] or failures of church leadership but also represents the culmination of a series of unacknowledged losses – and the failure to mourn those losses – in the American Catholic community, especially since the 1960s.” Relies on “the psychoanalytic discourse of mourning and the inability to mourn.” Identifies a “dominant discourse of innocence and optimism” and its “assumptions that

the world is rational and moral, that hard work guarantees success, and that women and children are pure and innocent.” Observes that in the clergy sex abuse crisis, “lay Catholic reform groups, many of them adamantly opposed to Catholic sex/gender ideology, came into possession of an equally potent weapon with which to fight back against that ideology – the innocence of clergy sex abuse victims.” Cites the attempt to “shift responsibility from the church to homosexual priests per se” as a displacement that “protects the Vatican and the hierarchy from mourning administrative and ideological failures that were a significant component of the harm done to actual sex abuse victims, as well as ways in which the crisis has undercut confidence in the church.” 47 references.

Rooney, Greg, & Ross, Margaret. (2007). Mediating between victims of sexual abuse and religious institutions. *Australasian Dispute Resolution Journal*, 18(1, February):10-18.

Rooney and Ross “are practising mediators, both with a background in Law” in Australia. Since 2002, Mooney has mediated in *Towards Healing – Principles and Procedures in Response to Complaints of Abuse against Personnel of the Catholic Church in Australia*, a protocol of the Church. “This article will reflect on some recurring issues and the challenges” of *Towards Healing*, primarily, and to a far less degree, the *Healing Steps* protocol of the Anglican Church of Australia’s Archdiocese of Adelaide. The protocols were developed to respond to claims of sexual abuse committed in the their churches, and are used “in a facilitated meeting between the victim/complainant and a senior church official, usually at a bishop or provincial level.” The protocol is a way to address 2 effects of the sexual abuse: that of the original abuse, and “that the abuse was not detected promptly so that some form of help and support could be given at the time.” The 1st issue addressed is how the religious institutions and their lawyers interact with the victims/complainants. Gives examples of both positive and negatives interactions. States that although *Towards Healing* and *Healing Steps* “are designed to be an addition or alternative to the long drawn out litigation path,” and while “they are less structured and formal [than litigation], they are paradoxically a more challenging approach for all who take part. They can open the door to the possibility of personal healing through the empowering effects of the mediation process and the recognition of the complainant’s story by the Church leader.” The 2nd issue addressed is the factor of lawyers who represent the various parties in the mediation. States: “Without cooperation and support for the legal representatives, there is a danger that the complainant will be further traumatised by the facilitation whether or not an agreement is reached on the money issue.” In 6 paragraphs, sketches the protocols’ processes. Addresses the stress on the mediator, stating: “It is also hard to remain impervious to the pain and distress of the victims... The experience of facilitating these meetings can lead all participants to question their values and meaning in life.” Advises mediators “to have a supervisor or person with whom he or she can debrief in confidence... ..the most difficult issues that come up for mediators in supervision relate to managing one’s ego.” Discusses the mediator’s tasks in preparing the parties for the facilitation meeting. Briefly discusses *Towards Healing*’s primary focus and goal of “provid[ing] for the pastoral care of victims of abuse.” Very briefly comments on the factor of the *Towards Healing* as a process “carried out in the shadow of the law and the pressures of each party’s financial situation,” which are “two factors [that] can exert a powerful influence and sometimes need to be aired during the process.” Noting that since each church entity in the Catholic Church in Australia is a separate legal entity, the approach to financially assisting victims/complainants will vary. Noting that the experiences of victims/complainants can differ, states that “each case needs to be worked through great sensitivity and dealt with on its own merits,” which they cite as “the ultimate strength” of the protocols. Concludes that beyond compensation, the 2 protocols “can open the door for the victim to move forward with his or her life by experiencing the transformative effects of *empowerment and recognition*. [italics in original]” 8 footnotes.

Rosenbluth, Susan L. (2006). Abuse in the Orthodox community and the *beit din*. *The Jewish Voice and Opinion*, 19(11, July):11-17, 19-22. [Accessed 09/05/10:  
<http://jewishvoiceandopinion.com/pdf/200607.pdf>]

Rosenbluth is the editor-in-chief. Newspaper-style article. Reports on accusations of the sexual abuse of children in the Orthodox Jewish community in the New York, New York, area,

particularly the cases of Avrohom Mondrowitz and Rabbi Solomon Hafner. Based heavily on interviews with Michael Leshner, an Orthodox Jew, and attorney and investigative reporter, Passaic, New Jersey, and Amy Neustein, a sociologist, who has worked with Leshner. Leshner also represents a man who alleges he was sexually abused at 8-years-old by Mondrowitz. Mondrowitz is an Orthodox Jew who presented himself to a yeshiva in Brooklyn, New York, as a rabbi and psychologist. In 1984, he “fled to Israel to escape prosecution for having allegedly sexually abused and sodomized boys he had ‘counseled’ as part of his popular child psychology practice in fervently Orthodox Borough Park.” He was charged in 1985 by the Brooklyn district attorney. Leshner has attempted to persuade U.S.A. authorities to extradite Mondrowitz from Israel, and suggests that Charles Hynes, the current district attorney for Brooklyn, is reluctant to pursue extradition as a result of his “‘close relationship’ with the Brooklyn hareidi community,” and that if the Orthodox community and rabbis demanded Mondrowitz’s return, Hynes would also. Hafner is “a member of the hareidi Bobov community in Borough Park.” Hafner was a “popular tutor and camp administrator in the Bobov community.” Leshner and Neustein maintain that in 2000 Hynes dropped a 96-count complaint of child abuse, resulting in the disbanding of a grand jury, after a *beit din*, a rabbinical court, found Hafner innocent. Discuss whether Orthodox Jews with accusations should first go to civil authorities or to a *beit din*, and, if the latter, then go to civil authorities after the *beit din* finds the person guilty.

Ross, Jr., Bobby. (2009). [Justice] Modern-day lepers: Churches try to balance grace and accountability toward sex offenders. *Christianity Today*, 53(12, December):76.

Magazine-style article. Very briefly reports on how Christian churches are responding to the desire of people who are convicted sex offenders to participate in the church’s worship and ministry. Notes differences in laws among the U.S.A. states regarding where released sex offenders can live or visit: “Some states provide exemptions for churches, but many do not.” Quotes the vice president of Prison Fellowship that a major problem “is that many sex offender statutes are written so broadly that they ‘lump many people convicted of relatively minor offenses in with the hardcore sex offenders.’” Quotes “a George attorney who defends churches against sex abuse claims” that “in some cases, Christians take their strong belief in redemption too far and fail to monitor offenders properly.” Notes that increasingly, liability insurance carriers are demanding that church leaders address the issue of registered sex offenders, and churches are using “formal training on sexual abuse prevention and even contracts that offenders must sign before attending.”

\_\_\_\_\_. (2013). No GRACE in sexual abuse investigation of missionary kids. *Christianity Today*, (March 13):Unpaginated. [Accessed 04/01/13 at the World Wide Web site of *Christianity Today*: <http://www.christianitytoday.com/ct/2013/april/investigator-or-prosecutor.html>]

Magazine-style article. Briefly reports that the Association of Baptists for World Evangelism (ABWE) has terminated its relationship with Godly Response to Abuse in the Christian Environment (GRACE), an organization is hired “to investigate allegations that Donn Ketcham, a former missionary in Bangladesh, sexually abused missionary kids in the 1980s... ABWE raised concerns about GRACE’s professionalism and investigative tactics and suggested that the investigators seemed intent on portraying the missions agency in a negative light.” States that in 2011 the board of ABWE fired its former president “and demanded the resignations of other top officials as the agency confronted ‘past mistakes’...” Includes quotes from: Boz Tchividjian, GRACE’s founder and executive director, a sister of an ABWE victim, and an ABWE victim. Regarding GRACE’s prior investigation of abuse at a school for missionary children in Senegal that was operated by New Tribes Mission, (NTM), quotes a person NTM selected “to coordinate its Independent Historic Abuse Review Team (IHART,” which is conducting investigations into “decades of allegations in Brazil, Panama, and Bolivia” that are related to NTM.

\_\_\_\_\_. (2013). Investigator or prosecutor? Reviewing decades-old abuse allegations isn’t simple. *Christianity Today*, 57(3, April):15.

Reports that the Association of Baptists for World Evangelism (ABWE) has terminated its retention of Godly Response to Abuse in the Christian Environment (GRACE), which ABWE

hired “to review sexual abuse claims” against ABWE mission personnel. States that weeks before the planned release of GRACE’s report, ABWE “announced it would work instead with a new firm. ABWE raised concerns about GRACE’s professionalism and investigative techniques and suggested that the investigators seemed intent on portraying the missions agency in negative light.” Quotes GRACE’s founder and executive director stating “that ABWE appeared ‘unwilling to have itself investigated’ unless it controlled the investigation. The agency refused to provide critical documents and other information, he said.” Quotes a reported victim as angry and disappointed at ABWE’s decision to replace GRACE with Professional Investigators International (PII), citing a PII promise of complete confidentiality to ABWE as the client: “...the victims have nothing – least of all any hopes of a fair and transparent investigative report.” Quotes a spokesperson for New Tribes Mission (NTM), a missionary-sending agency based in Florida, regarding ABWE’s “report on abuse at a Senegal missionary school in the 1980s.” States that NTM had “‘had concerns about GRACE’s process that came to light after the completion of their report on the Fanda school,’” some of which “‘mirror problems cited by ABW.’”

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\_\_\_\_\_. (2018). Why churches should invest in security cameras: Five benefits of video surveillance systems, according to the experts. *Church Law & Tax Report: A Review of Legal and Tax Developments Affecting Ministers and Churches*, 32(1, January/February): 22-23.

Ross, Jr., is a “religion journalist,” Oklahoma, Oklahoma. Based on interviews. Among the 5 reasons “all churches should consider investing in cameras, according to security and insurance experts,” are: deterring criminals, including “sexual predators,” and protecting churches and church members against false allegations. [See also the sidebar, p. 23: Ross, Jr., Bobby. (2018). Best practices for installing security cameras at your church. Ross, Jr. interviews Nathan Parr who is a former operations manager for a 4,000 member Baptist church in Belton, Texas. In describing the use of 54 security cameras at the 115,00 square foot complex, Parr notes that digital storage of the footage allows “a way to go back and look,” as necessary, including in the event of a child sexual misconduct allegation.]

Ross, Susan A. (2019). Feminist theology and the clergy sexual abuse crisis. *Theological Studies*, 80(3, September):632-652.

Ross is professor emerita of theology, Loyola University Chicago, Chicago, Illinois. Begins by stating: “First and foremost, the clergy sexual abuse crisis in the [Roman] Catholic Church concerns the terrible violation of victims, but it is not only about sex or abuse. It is also about unchecked, divinely sanctioned patriarchal power and its devastating consequences. This article will review some of the major theological issues raised by feminist theologians that reveal and critique the roots of this power.” Her perspective is that “[t]he problem is systemic and therefore requires systemic analysis and construction.” States: “Clerical sexual abuse in Catholicism has multiple roots: in theologies of God as an all-powerful male authority figure; a theology that fails to nurture a healthy sexuality; an overemphasis on following rules and being obedient to male authority; a church structure that elevates clergy to a quasi-divine status; a practice of avoiding or silencing the voices of the vulnerable and powerless; and blaming victims for their own abuse.” Drawing primarily “on Euro-American feminist theologians.” Identifies and briefly discusses 3 theological issues: 1.) Fundamental theological teachings which are characterized as patriarchy, “a distorted theology of sexuality, and a theology of sin as disobedience,” which are “major contributors to ‘clergy sexual abuse.’” 2.) The nature of sexual abuse, “particularly the abuse of girls and women,” and “also the complex dynamics of abuse itself and its connections with Christian theological ideas and practices,” which she organizes categorically as “the dynamics of power, the practice of blaming/shaming, and the role of silencing.” 3.) “...constructive theologies of relationships that recognize power imbalances, value mutuality and equality, and present a vision that fully recognizes the contributions of women and lay people to the church.” Regarding patriarchy, cites the works of Mary Daly, Rosemary Radford Ruether, Elizabeth Schüssler Fiorenza, Anne E. Carr, and Elizabeth Johnson. Concludes: “None of these ideas [rooted in patriarchy] on their own supports an atmosphere in which a culture of male privilege, secrecy, and divine sanctification allowed the abuse of women, children, and vulnerable adults, but this culture could not have flourished without such support.” Regarding sexuality, notes that feminist



theologians attend “to the social contexts in which relationships are formed and developed,” and how power is manifested in relationships. Contrasts this with “magisterial teaching which... too often focuses primarily on the objective nature of sexual acts.” Concludes: “The consequences of an incomplete and distorted theology of sexuality, along with an exaggerated conception of patriarchal authority and power, provide rich ground for the patterns of abuse that we have witnessed.” Regarding sin, notes that “feminists see sin not just as individual vicious acts but also as deeply embedded in social and cultural systems that perpetuate injustice, particularly injustices that harm women and children.” Concludes that feminist theologians see the problem of clergy sexual abuse as exposing issues of “the fundamental structures of the church’s beliefs and practices” which contributed to “some clergy exercise[ing] their power in dehumanizing ways.” Regarding the nature of sexual abuse, notes the feminist analysis “that sexual abuse is fundamentally an abuse of power,” and not primarily as issue about sex. Regarding application of Christian teaching on substitutionary atonement, states that too often theologies of atonement “have perpetuated a spirituality that encourages an acceptance of suffering without questioning its source or cause,” resulting in “an attitude that overly valorizes the suffering of victims and thus makes it more difficult for victims to see their abuse as abuse and to come forward.” The final section outlines 5 constructive suggestions from feminist theologies to the problem of clerical sexual abuse in Catholicism, concluding: “The systemic nature of sexual abuse requires a systemic response.” 96 footnotes.

Rossetti, Stephen J. (1992). A wounded church: Child sexual abuse and the Catholic Church. *Today’s Parish*, 24(6, October):9-13.

Second in a 2-part series. [For the first part of the series, see the preceding entry, this bibliography, this section.] Presents portions of the survey that “focus on Catholics’ attitudes toward the church. In particular, it will look at how they perceive the adequacy of the church’s response to clergy-sexual abuse and what this tragedy has done to their trust in the institutional church.” Findings include: 1.) “[The suggestion] that the majority of the Catholic leadership is dissatisfied with the church’s response to incidents of clergy-child sexual abuse.” 2.) “It is clear that a majority of ministers in the Catholic church do not believe that the church has kept them informed and want this problem to be dealt with in a more open manner.” 3.) “The phenomenon of clergy-child sexual abuse appears to be damaging seriously the credibility of the Catholic church to police its own ranks.” 4.) “After experiencing their own parish priest being charged with child sexual abuse, few trust the church with their children.” 5.) “Support for mandatory celibacy, which is already low, is eroded even further by incidents of priests being involved in child sexual abuse.” Concludes with 5 recommendations: 1.) “Respond to allegations aggressively and keep people informed.” 2.) “Establish Permanent Review Boards in each diocese to investigate allegations of clergy sexual misconduct.” 3.) “Provide pastoral care of parishes whose priest has been charged.” 4.) “Schedule educational sessions and discussion groups in all parishes.” 5.) “Establish guidelines for ministers dealing with children. Publicize and enforce them.” 14 footnotes.

\_\_\_\_\_. (1993). Parishes as victims of abuse. *Human Development* [published by Jesuit Educational Center for Human Development], 14(4, Winter):15-20.

Rossetti, a Roman Catholic priest, is a licensed clinical psychologist and vice president and chief operating officer, Saint Luke Institute, Suitland, Maryland. His starting point: “[Roman Catholic] Parishes suffer deeply when their pastors are charged with sexual misconduct. Whether they are able to reveal it to inquiring church officials or not, or whether they are fully conscious of it or not, parishes need help, and they need it quickly.” Identifies the 1st need as one for information, and calls it destructive when parishioners are not informed by parish and/or diocesan leaders. States that as a 2nd need, parishioners want “the bishop and his staff to be a direct, concrete presence during this difficult time” after a pastor has been removed from a parish position. He reports on findings in a recent survey of Catholics in the U.S.A. and Canada that when the hierarchy does not respond effectively when allegations are presented, trust and confidence in the Church declines. The 3rd need he identifies is healing, and in cases involving child sexual abuse, he emphasizes: “The victim must be our first concern.” Lists concrete steps that make for healing: providing

therapy for victims and their family; the Church listening to victims and believing them; ensuring that a “perpetrator will never again be allowed to harm other children.”; provide psychological assessment of priests accused of molesting children, and provide treatment if indicated; offer the alleged abuser pastoral assistance from the diocese. Encourages development of “an action plan on how to help parishes after their priests have been charged.” Briefly discusses parishioners’ “decline in trust in the priesthood and in the church” and states that the decline “appears to be as much a product of this perceived inability to deal with the problem as it is a result of the original abuse.” In addition to information, authoritative presence, and healing, he suggests 2 other elements of an action plan: a parish assistance team and the bishop’s presence. Briefly discusses how the Church should deal with the media in various circumstances, and offers guidelines for making pastoral judgments: err on the side of victims, and it is better for parishioners to hear bad news from the Church than other sources. Commenting on the criminal and civil cases involving Fr. Gilbert Gauthe in the Diocese of Lafayette, Louisiana, in 1984 he points to actions by Bishop Harry Flynn as a positive example of what can be done. 5 references.

\_\_\_\_\_. (1994). Child sexual abuse in the Church: How I understand it. *The Priest*, 50(1, January):32-37.

By a Roman Catholic priest and licensed psychologist who is executive vice president and chief operating officer, Saint Luke Institute, Suitland, Maryland. States: “My own ministry has been primarily one to priests, especially to those who have been psychologically wounded. Many of them have abused children.” Describes his “conversion, a change in consciousness,” regarding the sexual abuse of children: “The primary catalyst for this metanoia has been to hear the stories of victims.” States that the Roman Catholic Church’s response to victims of “priest-perpetrators” is “often inadequate,” and attributes it partially to a lack of information, “fundamental conflicts between the Catholic Church and American society,” and the Church’s secretive culture. Based on his clinical experience, estimates “that approximately 3 to 7 percent of Catholic clergy are sexually involved with minors at some point in their priestly lives.” Describes the priesthood as in transition, citing forces “that are exerting strong pressures on the priesthood. The willingness of society to surface allegations of clergy sexual misconduct is only part of these larger forces at work.” Also cites a trend of power shifting from priests to laity: “I believe the phenomenon of public awareness of clergy sexual misconduct will escalate this shift in power.” Notes a decline in priestly morale related to the loss of stature of priests. Rejects the view in the Church that “the current clergy sexual misconduct scandals [are] a demonic force out to destroy the Church.” Terms as demonic “the acts of child sexual abuse themselves and the secrecy that hid them.” States: “We have been given the opportunity to recognize and confront an evil that has always been among us. This grace has come to us through the media, the law courts, and the victims themselves. Ultimately, it is the people of God who are demanding a change.” 8 endnotes.

\_\_\_\_\_. (1994). Priest suicides and the crisis of faith. *America* [a Jesuit publication], 171(13, October 29):8-12.

Rossetti, a Roman Catholic priest and licensed psychologist, is executive vice president and chief operating officer, Saint Luke Institute, Suitland, Maryland. Begins with 4 incidents, 1986-1994, of Roman Catholic priests who killed themselves after allegations of committing sexual molestation of children. In discussing the role of denial and the resultant struggle when the denial breaks down, draws an analogy between the crisis experience of a priest-perpetrator and the religious community. Challenges the public perception that perpetrators of child sexual abuse are the same as pedophiles (a clinical term), and that perpetrators are not treatable. Reports that clergy-perpetrators treated at his clinic have at least a 97% non-recidivism rate, and advocates that some be returned to circumscribed ministries, contingent upon continuing supervision and therapy, and proper safeguards. Outlines effective pastoral and therapeutic interventions for priest-perpetrators in the crucial period after discovery so as to reduce the risk of suicide. Sees the faith of priest-perpetrators as a factor to mobilize to aid recovery. Calls for support so child victims can move to becoming survivors, and priest-perpetrators can move to recovery. Lacks references.

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\_\_\_\_\_. (1994). Some red flags for child sexual abuse. *Human Development* [published by Jesuit Educational Center for Human Development], 15(4, Winter):4-11.

Magazine-style article. In response to calls by Roman Catholic laity and Church officials to effectively screen out potential pedophilic adults. His beginning point is that there currently “is no scientifically sound assessment tool that is sufficiently respectful of individuals’ privacy to be used in a process of general screening for potential child sexual abusers.” Very briefly describes the denial of typical offenders, and offers 6 clinical, psychosexual commonalities of persons who molest children, noting that child sexual abuse is a behavior and not a single disorder.

Commonalities include: confusion about sexual orientation; childish interests and behavior; lack of peer relationships; extremes in developmental sexual experiences; personal history of childhood sexual abuse and/or deviant sexual experiences; personal history of childhood sexual abuse and/or deviant sexual experiences; an excessively passive, dependent, and conforming personality. Calls for candidates for priesthood and religious life to have in-depth psychological evaluations and for better training for taking psychosexual histories. Lacks references.

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\_\_\_\_\_. (1995). Child sexual abuse: A conversion of perspective. *The Tablet*, 249(8059, January 21):74-76.

A brief essay that argues for a change to the negative response within the Roman Catholic Church to the subject of the sexual abuse of minors by Catholic clergy and religious: “...it has tended to be excessively legal, focused on offenders, and limited.” Calls for: 1.) a positive approach, e.g., a willingness to listen to victims; 2.) a pastoral presence, e.g., no longer using defensive responses which blame victims, especially legal ones and attitudes of Church officials, and offering compassion, acknowledgment of pain, apology, and concern; 3.) siding with victims, as well as being concerned for the welfare of perpetrators and parishes; 4.) responding in a proactive way, e.g., “healing the deviancy in the wider society which [perpetrators’] actions reflect: a distorted perception of the human impulses of sexuality and aggression.” Lacks references.

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\_\_\_\_\_. (1995). The mark of Cain: Reintegrating pedophiles. *America* [a Jesuit publication], 173(6, September 9):9-16. [Reprinted as: “Some Priest Child Molesters Can Be Returned to Ministry.” Chapter 9 in Winters, Paul A. (Ed.). (1998). Child Sexual Abuse. San Diego, CA: Greenhaven Press, Inc., pp. 74-83.]

Magazine-style article. Begins with the question of what could justify the risk of returning to ministry a priest who is a known sex offender of children. Sketches a current context of U.S.A. society in which “child sex molesters are singled out for particular loathing and punishment that is now being institutionalized by state governments.” Identifies “myths about child molesters [that] come more from the projections of what lies within our own inner psyches than from the truth about who these men are,” myths that he says fuel hysteria about sexual abusers. Invokes the biblical image of the mark of Cain and the stigma against lepers as symbols of society’s response to child molesters. Sates one myth as “child molesters are clinically untreatable and compulsively driven to practice their perversion.” Cites some clinical data on recidivism rates and states that “newer treatment modalities have become available that have substantially increased the likelihood of successful treatment.” Cites positively the experience of his Saint Luke Institute’s treatment of 300+ priests in a 10-year period. Lists treatment indicators as to why priest-perpetrators are often treatable. Cites a survey he did of Roman Catholics about whether a priest-perpetrator should be returned to ministry in order to support the practice of doing so “if the conditions are clear and strict requirements are imposed upon the priest’s life and ministry.” Identifies factors supporting the practice: clinical diagnosis and abuse history; quality of treatment and response to treatment; after-care program; availability of supervision and ministry not involving minors; pastoral considerations; possibility of a waiting period. Calls for society and the Roman Catholic Church to face its hates, fears, and anger toward child molesters. Lacks footnotes. [For a strong critique of this article, see this bibliography, this section: Ferder, Fran, & Heagle, John. (1995).]

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\_\_\_\_\_. (1997). Responding to allegations of abuse. *The ITSI Sun, A Newsletter of the Interfaith Sexual Trauma Institute*, 3(2, April):2-5.

From a series of reports from the Interfaith Sexual Trauma Institute based on listening conferences it sponsored in Los Angeles, Philadelphia, and St. Louis. Orientation is the Roman Catholic Church; material is relevant for other denominations. Victims of clergy sexual misconduct reported that foremost they wanted to feel heard by the Church. Discusses ways the Church has responded that are problematic, and prescribes alternatives. Describes a 4-phase process of 'conversion' of Church officials: initial denial, attempts at containment, commitment to justice, and victims' advocacy.

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\_\_\_\_\_. (2002). The Catholic Church and child sexual abuse: Distortions, complexities, and resolutions. *America* [a Jesuit publication], 186(13, April 22):8-15. [Reprinted as: "The Catholic Church's Response to Child Sexual Abuse is Adequate." Chapter 8 in Gerdes, Louise I. (Ed.). (2003). Child Sexual Abuse in the Catholic Church. San Diego, CA: Greenhaven Press, Inc., pp. 48-51.]

Rossetti, a Roman Catholic priest, is president, Saint Luke Institute, Suitland, Maryland, a psychologist, and consultant to the U.S. Conference of Catholic Bishops' ad hoc committee on child sexual abuse. Magazine-style article. Briefly discusses 5 oversimplifications and distortions regarding child sexual abuse that were raised publicly in 2002 in response to media accounts of priest pedophilia: 1.) all child molesters are pedophiles and all pedophiles are incurable; 2.) priests are more likely to be child molesters because of celibacy; 3.) a celibate priesthood attracts homosexuals; 4.) U.S.A. bishops are secretive about child sex abuse cases, fail to follow the law and report to legal authorities, and cannot be trust; 5.) priests guilty of sexual abuse should be defrocked and children will be safe. Also discusses briefly 5 underlying issues in the ferocity and duration of the recent public response and how the Church should respond: 1.) parental rage to which the Church should listen; 2.) mistrust of the bishops' inner processes to be met with increased openness; 3.) lack of responsiveness to public accountability to be met with increased communication and accountability to civil authorities and the community; 4.) integrity was betrayed and there is no display of humility or chastening to be met by being what the Church professes to be; 5.) the Church has some clear and controversial teachings on human sexuality, and it needs to continue teaching them.

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\_\_\_\_\_. (2015). A culture of safeguarding children. *Origins: CNS (Catholic News Service) Documentary Service* 44(41, March 19):665-671.

Rossetti, a Roman Catholic priest, is a professor, The Catholic University of America, Washington, D.C. Text is a speech presented February 28, 2015, to the 1st national conference on child safeguarding, The National Board for Safeguarding Children in the Catholic Church of Ireland. Very briefly addresses a number of topics: the ministry by "laity who want to help the church with this very painful crisis of the sexual abuse of minors" is a calling from God and is difficult; "...church leaders cannot face this issue by themselves behind closed door."; "Cases of child sexual abuse are complicated, conflictual and not always clear... Thus, we have learned the importance of teamwork in facing these cases."; "There are so many different interest groups that weigh in... ..differing perspectives, different needs and different desires."; "...some of the most far-reaching and effective child protection programs are now run by the Catholic Church... I can say without qualification that the Catholic Church in the United States has the most effective, extensive and expensive child protection program of any organization in that country."; "This, then, is our guiding principle: putting the safety of our children first and foremost... For the church in the past, we have not been child-centered. We have naturally been priest-centered... What has begun to change is one very simple practice: Bishops have started to listen directly to victims."; "...a template on how to put children first, on what makes an effective child protection plan, is emerging." He endorses a policy of "zero tolerance" regarding the return of offenders to ministry: "The stakes in child abuse are too high. We cannot accept even one relapse... You cannot afford one mistake... Redemption? Yes, of course, but ministry as canon law understands it, is a privilege, not a right. We forgive. God forgives. But that does not mean one has the right to ministry." States: "The question of accountability for those in leadership is now on the front burner." Calls for an international policy in the Church that is mandatory." States: "Ultimately, I believe the key is education. Good response policies are important. But the heart of the matter is education – stopping abuse before it occurs." Lacks references.

Roth, Bonny Stalnaker, & Hixon, Stephanie Anna. (1995). Peril in pulpit and pew: Clergy sexual abuse and sexual misconduct threaten the safety of our churches. *Christian Social Action*, 8(5, May):4-7.  
Considers the situation within the United Methodist Church.

Rowan, Diana N. (1991). An open letter to the American Buddhist community. *Turning Wheel: Journal of the Buddhist Peace Fellowship*, (Summer):22-23.

Rowan is a writer and editor. Written in response to developments in the U.S.A. Buddhist community in the 1980s related to the unethical conduct of teachers, specifically the abuse of power expressed as teachers engaging students sexually, and the subsequent silence by their colleagues and communities resulting in a refusal to confront the offenders. Identifies as a great danger point “the lack of constitutional safeguards or community councils in Buddhist centers.” Notes the lack of written codes of conduct, and the potentially serious conflict of interest when board members of a center are also students of a teacher who controls the board. Urges Buddhist centers to consider: legal safeguards within bylaws to deal with misconduct by teachers; a code of ethics and procedures for enforcing it; training teachers regarding transference, countertransference, and abuse of spiritual power in the teacher-student relationship. Lacks citations for references.

Rubin, Simon Shimshon. (2004). [Colloquy] Why was I not my brother’s keeper – or my own? *Ethics and Behavior*, 14(1):78-82.

A response to an article [see this bibliography, this section: Plante, Thomas G. (2004).] By a psychologist. A commentary that considers: “(a) What can we learn from the failure of the [Roman] Catholic hierarchy to adequately protect its vulnerable parishioners from the excesses of the flawed among its clergy? And (b) How could honorable and reasonable people err to repeatedly in responding to their task?” Based on his experience, “familiarity with the literature on comparable failures on the part of professional psychologists,” and his “intimate knowledge of [Judaism] confronting, and failing to confront, similar issues.” Proposes that the Catholic clergy separated themselves from, and against, “the lay population who demanded redress. What started out as the clergy’s attempt to protect itself descended into attacks on those who sought acknowledgement and restitution from the Church. Certainly, one of the lessons to be learned here is the need to avoid this tendency to dichotomy.” Notes several motivations: to protect people’s trust and belief in the Church, which is based on the “tendency to identify religion with God;” “the immediate self-interest of the clergy and the Church also tends to predispose people to deny and avoid confrontation with the sorts of problems that will harm the reputation of whomever deals with them;” “awareness that those who conceal and shunt problems aside under the pretext of protecting the Church make a favorable impression within the system.” Using the Jewish tradition of “examining and accepting responsibility for one’s negative actions as part of the process of true repentance,” critiques the response of the Church “to the sexual victimization scandal” based on its “failure to forthrightly accept responsibility for their actions [which] is most prominent in this deeply troubling story.” These constitute “sins against persons and God” in Judaism. Concludes: “Respect for the dignity of another human being is the most basic lesson to be learned here.” 7 references.

Rudin, Marcia. (1984). Women, elderly, and children in religious cults. *Cultic Studies Journal*, 1(1):8-26.

Rudin is an author and lecturer. Reports abuse of women, minors, and elderly persons, describing each as a “neglected group” when problems related religious cults are considered. States that “[w]omen in cults share more than equally in the general exploitation and abuse of adult cult members,” citing lack of choices, “especially regarding marriage, sex, and childbearing.” As examples, cites the Children of God, Unification Church, and the Rajneesh Foundation (of Bhagwan Shree Rajneesh). Regarding sexual abuse, reports the rape of “[y]oung girls in the Rajneesh Foundation and Children of God.” States that “Children of God leaders order and orchestrate sexual orgies for everyone in the group and order, some observers say, carefully trained women disciples to use their sexuality to recruit new members and solicit property and large donations, a technique leader David (Moses) Berg calls ‘Happy Hooking’ or ‘Flirty

Fishing.” Also reports sexual exploitation of followers by Rev. Jim Jones and by Swami Mukhtanada. Regarding children, refers to “mushrooming reports” of children in religious cults being neglected, and subject to physical and sexual abuse. Regarding sexual abuse, cites reports of minors being abused in the Children of God, Christ Brotherhood (Oregon), Swami Mukhtanada’s Siddha Yoga Dham of America, and Rev. Jim Jones’ Jonestown community. In the conclusion section, calls for education, legislative hearings, enforcement of existing laws, and passage of new laws, particularly related to minors. Rejects the argument that the First Amendment of the U.S. Constitution “provide[s] immunity when religious groups violate civil or criminal laws.” Well over 120 endnotes, although many are based on media reports, private conversations, or sources not fully cited.

Rumbold, Bruce. (1993). Some reflections on clergy abuse and power. *Ministry, Society and Theology* [published by Association for Supervised Pastoral Education in Australia], 7(2, November):45-55.

Considers sexual abuse in pastoral relationships as one form of the misuse of power by professionals. Points to problems in the assumption that clergy/parishioner relationships are analogous to all professional relationships, citing expectations that clergy “be part of the social world of their parishioners.” Very briefly discusses *pastoral power* as combining both professional role and personal aspects. Identifies constructive and destructive uses of various forms of *pastoral power*. Places sexual abuse in the category of an intrusive use of power to violate the selfhood of others. Discussing clergy abuse, identifies personal pathology which “shows itself in systematic or patterned abuse” and idealistic striving in the context of the relationship between clergy and a congregation as driving factors, with the latter responsible for the greater proportion of abuse. While supporting ethical guidelines for clergy that address sexual abuse and processes that respond to victims, perpetrators, and communities, he cautions against negative reactions. Calls for a positive ethic regarding “the proper place of sexuality in relationships” that “protects vulnerable people while encouraging genuine, healing intimacy in congregational life.” Without suggesting how, advises clergy to “participate in communities to which they belong in non-clerical ways; friendship groups, family, sporting or cultural or other social groups which offer mutuality, peership and friendship.” Briefly concludes by calling for discussion of “the reality of sexual abuse in congregational life” and for new discourse about human sexuality and Christianity.” 17 footnotes.

Russell, Amy. (2018). The spiritual impact of child abuse and exploitation: What research tells us. *Currents in Theology and Mission* [published by Lutheran School of Theology at Chicago and Wartburg Theological Seminary], 45(3, July):14-19. [From a theme issue: Child Abuse and the Church: Prevention, Pastoral Care, and Healing.] [Accessed 03/31/21 at the World Wide Web site of the journal: <https://www.currentsjournal.org/index.php/currents/issue/view/53/45>]

Russell, “a licensed attorney and nationally certified counselor,” is executive director of the Arthur D. Curtis Children’s Justice Center, a child advocacy center in Clark County, Washington. States in the introduction: “When children experience abuse and trauma [including child sexual abuse (CSA)] there is an impact on their psychological development as well as their spiritual growth. Consequently, it is important that clergy and other religious leaders understand the impact child abuse has on individuals. To this end, this article provides an overview of research on the spiritual development of children and how violence may interrupt or impair spirituality.” [Neither “religion” nor “spiritual” are defined.] Includes examples from child abuse cases. Very briefly cites evidence-based literature to trace children’s spiritual development, emphasizing attachments with parents or caregivers as influencing “the attachments individuals have with G-d later in life.” Notes ways “that religion and spirituality serve as protective factors for youth in general, and more specifically, help provide resilience to violence and abuse witnessed or experienced in childhood.” A section on “[t]he overwhelming and devastating lessons that children from” the trauma of experiencing or witnessing abuse uses the conceptual framework of Andrew J. Schmutzer to describe ways that personhood – self, community, “G-d” – are affected by sexual victimization. Regarding impact on the self and dynamics which result in a survivor’s delayed reporting of the abuse, notes the factor of religious communities’ “conspiracy of silence” about “sex or sexual parts” and the denouncing of “sexual activities outside of marriage... On more than one occasion,

girls have expressed to this author that they will be unable to marry or be condemned to hell because they are no longer virgins,” a position rooted in certain Hebrew Bible and New Testament scriptures. Regarding impact on community, describes the survivor’s isolation from others, noting that some “may find themselves excommunicated from membership or shunned by their families” who rely on a particular interpretation of New Testament scripture. Regarding impact on “G-d,” states: “Individuals abused by religious leaders, who serve as a link to G-d and offer hope and redemption, may interpret that G-d himself was the offender. Children who had previously perceived G-d as prescient, benevolent, and omnipotent may begin to question why they were targeted for abuse or how a loving G-d would allow them to experience such trauma.” Also notes: “It is not uncommon for offenders to use religion in the context of their abuse of children, or to rationalize or explain their behavior, adulterating biblical teachings for their own illicit purposes.” Comments: “Interventions should seek to address not only the mental health implications victimization bears, but spiritual ones as well. Collaborations between spiritual or religious leaders and mental health providers may result in the best outcomes for victims suffering spiritual journeys as a result of abuse.” A section addresses the topic of the survivor and forgiveness, including issues of: forgetting the abuse, the imperative to forgive the offender before one is ready, being faulted for having a responsibility in the victimization, forgiving the offender as not exculpating the offender for the abusive acts, and reconciliation with the offender as not mandatory, “especially if the perpetrator is not truly repentant for his or her offenses.” The conclusion states: “Finding meaning and making sense of victimization is possible through positive religious and spiritual coping mechanisms... Understanding the various ways victims experience their abuse is critical for effective interventions by religious and mental health professionals.” 71 footnotes.

Ruth, Kibbie Simmons. (1995). Creating a harassment-free church: How to help your people worship in peace. *Leadership: A Practical Journal for Church Leaders*, 16(3, Summer):67-68.

By the executive director, Pastoral Center for Abuse Prevention, San Mateo, California. Focused, practical advice.

Rutter, Peter. (1992.) Sex in the forbidden zone. *Ministry* [International Journal of the Seventh-day Adventist Ministerial Association], 65, (1, January):6-9.

Rutter is a psychiatrist, practicing in San Francisco, California. Reprinted from his book [see this bibliography, Section I: Rutter, Peter. (1989).].

Ryan, Joan. (2005). [the examined life section.] A mother’s anguish: Beneath the clergy sex-abuse headlines is a lifetime of suffering. *U.S. Catholic* [published by Claretian Missionaries], 70(8, August):50 [Accessed 08/22/05 at ProQuest academic database.]

1st person commentary by a woman residing in Seaside, Oregon, who was raised and educated as a Roman Catholic, and whose son, Peter, was sexually abused beginning at 10-years-old by Fr. Maurice Grammond, her family’s parish priest in Seaside, Oregon, when Peter became an altar boy. Describes briefly how Grammond used his access as a priest to molest a number of boys despite complaints from parents to the archdiocese which never reported the complaints to the parish. Grammond threatened to kill Peter if Peter told about Grammond’s behaviors. Peter died at 45 by suicide in 2005. She states: “He could no longer live with his terrible memories. Though Peter received a financial settlement, it did not include ongoing medical care. He died owing \$24,000 for treatment. Future law suit settlements need to include payment for ongoing treatment of the victims.” Laments the lack of support by the archdiocese for the victims of clergy sexual abuse and for their families. Calls for holding accountable and sanctioning Church decision-makers “that allowed pedophile priests to continue to serve...”

Saffiotti, Luisa M. (2011). Sexual abuse and systemic dynamics in the church. *Human Development* [published by Jesuit Educational Center for Human Development], 32(1, Spring):17-23.

Saffiotti is identified as “work[ing] with transformation in religious communities and is president-elect of Psychologists for Social Responsibility.” In the article, she describes herself as having “nearly twenty years of experience working internationally with clergy and religious,” as having

“started [by] evaluating and treating clergy sex offenders at Saint Luke Institute [in Suitland, Maryland], then focused on abuse prevention, developing programs for formators and candidates and resources for leadership.” States: “My goals in this article are to identify systemic dynamics in the [Roman Catholic] church that underlie the sexual abuse crisis; to explore the implications of these dynamics for the formation of future ministers; and to offer recommendations, especially for formators.” By “*crisis of sexual abuse*” [italics in original], she “refers to the fact that the serious pathology of a relatively small number of priests and religious – pathology present throughout society, but usually contained by structures, laws, and social attentiveness so that its damage does not extend too far – has, in the Catholic context, produced a devastating landscape with hundreds of thousands of victims around the world, loss of a church home for countless faithful, and severely damaged the credibility of church leadership.” Her thesis “is that this crisis is the result of the way power has been exercised by church authorities, of official teachings on sexuality, and of the interaction between the two, both of which are shaped by clerical culture and, in turn, reinforce that culture.” Regarding the role of exercise of power, she identifies 4 contributing factors: 1.) an understanding of power as: hierarchical governance with a monarchical style of divine right; exercise of power as principally about retaining control; acting to protect the institution, which creates tensions with the Church’s positions on subjects “including condemning institutionalize injustice, defending the dignity of human persons, and recognizing just actions as constitutive of preaching the Gospel. 2.) focusing on laws, including: obeying the letter of the law. 3.) accountability as functioning to protect institutional image and control. 4.) failure of leadership “to lead from with the heart of the flock, to walk with one’s people from the midst of their experience to discern responses from there.” Regarding the role of official teachings on sexuality, she cites the Church’s historic dissociation of body and spirit, which leads to a dissociation of belief and behavior, as “provid[ing] the climate for the psychological/emotional dissociation that contributes to much of the sexual abuse and exploitation in the church.” She also cites a “[l]egalistic understanding of sexuality [which] greatly increases the risk of exploitative and damaging sexual situations in which the other is an object... A church context in which dualism and legalism dominates official teaching on sexuality easily leads to disconnecting offending behaviors from religious belief and practice and to tolerance for sexual violence.” This is in contrast to “an ethics and teaching centered in healthy relationships, growth and integration.” Regarding the role of clerical culture, she briefly describes several characteristics which “show how it shapes attitudes toward power and sexuality that have contributed to the abuse crisis,” including: the institutional church as quasi-feudal, increasingly cultic, unhealthy ambition, disloyalty to the system as the capital sin, promotion of an unhealthy psychology, and the interaction of power and sexuality in the context of clerical culture. She also includes the centrality of celibacy. She makes clear “that it is not celibacy itself which causes sexual misconduct... Rather, it is the clerical culture within which mandatory celibacy resides which tolerates, even tacitly encourages, the psychosexual and relational immaturity and lack of integration which can lead to problematic behaviors and can attract individuals seeking a context where they won’t have to deal with their own sexuality or where they can actively explore it under cover of a protective environment.” Very briefly identifies 9 factors, the combination of which “increases the vulnerability of candidates in formation to sexual misconduct.” Very briefly presents 7 recommendations regarding outcomes of candidates in formation. 15 recommended readings; full bibliographic information is not provided for the sources referenced.

Salamon, Michael J. (2015-2016 / Shevat 5776). Rabbinic oversight: Expectations and limitations. *The JOFA Journal* [published by the Jewish Orthodox Feminist Alliance, New York, NY]. 13(2, Winter):17-19. [Accessed 07/18/21 at the Journal’s World Wide Web site:  
<https://drive.google.com/file/d/1uQtjafSc7coaoWZQvsN7scjXMIwRTxxmiEUUUsqwqjKMDALNuQd88BR52TAYxcqCHD3xPe4KMv7qIUrSt/view>]

Salamon, a psychologist, “is director of ADC Psychological Services and a consulting psychologist at North Shore-LIJ Health System [in the New York, New York, metropolitan area].” A brief, magazine-style article. In the context of the sexual abuse of children in the Jewish Orthodox community, discusses the changing expectations for how a rabbi is “to act as an authority to his community in all matters religious, moral, and ethical.” States that history



suggests that when rabbinical associations were informed that the abuser was a rabbi, they “conducted their own investigations and did not immediately contact secular authorities. This resulted, inadvertently, in protecting abusers and delaying intervention [by secular law enforcement, despite state mandated reporting laws].” Cites reasons for resistance to reporting: not wanting to admit the reality; ignorance about the behavior of abusers and the nuances of paraphilias; fear of “committing the sin of *lashon hora*, slanderous talk [Leviticus 19:16]; victims being blamed for causing communal turmoil. Notes that when a rabbi is presented with a case of abuse, conflicting responsibilities arise: the rabbi as the leader of the community, as advisor and counselor to the victim, and as advisor and counselor to the abuser. States that the question to ask is, “Who is being protected and cared for, and whose interests are being served?” Continues: “Any delay [by a rabbinic board] in reporting abusers to the secular authorities – who can provide professionally trained investigators and have the authority of law to act on their findings – inevitably protects the abuser, giving him time to consolidate his lies and threats... The laws of mandated reporting help to provide ethical and moral guidelines for everyone, including rabbis, as to the proper interventions... Expectations of whom rabbis are responsible to, at least initially, should be clear. Our expectation is that they will protect their community in the proper manner and help victims, to the degree that they are capable.” 10 footnotes.

Saldanha, Virginia. (2010). Women are also victims of clergy sex abuse. *Conference of Religious India Bulletin*, (June 23):Unpaginated. [Accessed 07/03/10 at the World Wide Web site of Conference of Religious India: <http://www.religiousindia.or/2010/06/23/women-are-also-victis-of-clergy-sex-abuse/>]

Saldanha is the former executive secretary of the Office of Laity and Family, Federation of Asian Bishops' Conferences, and former executive secretary, Commission for Women, Catholic Bishops' Conference of India. 1st person, column-style. Briefly addresses the Roman Catholic Church in Asia. Cites: anecdotal evidence regarding the scale of the problem of the sexual abuse of women in the Church, and how incidents have been handled; responses to efforts to bring the problems to attention, which resulted in silencing women's voices; hopeful signs. Calls upon the Church: “First we need to acknowledge a problem exists. Then we need a survey to quantify the scale of the problem and then we need action – to bring justice and healing in existing cases and to do our best through education and policy to address this issue in future. But most of all we must ensure that no more are women left to cry for help and not be heard.” Lacks references.

Salkin, Jeffrey K. (1993). Response. *CCAR Journal: A Reform Jewish Quarterly*, 41(3, Summer):43-49.

By the rabbi of Central Synagogue of Nassau County, Rockville Centre, New York. In response to Adler, Rachel (1993), this bibliography, this section above, discusses 3 primary issues: nature of rabbinical pastoral counseling; personal boundaries of the rabbi; nature of sexuality. Affirms Adler's warning and challenge, supports some of her basic arguments, and critiques portions of her analysis. [See also this bibliography, this section: Spitzer, Julie R. (1993) and Kosovske, Howard A. (1994).]

Salter, Michael. (2018). Abuse and cruelty in religious bureaucracy: The case of the Anglican Diocese of Newcastle. *Journal of Australian Studies*, 42(2):243-255. [From a theme issue]

Salter is with the School of Social Sciences and Psychology, Western Sydney University, Penrith, New South Wales, Australia. Presents his analysis of material from the Australian government's Royal Commission into Institutional Responses to Child Sexual Abuse [RCIRCSA] which “revealed that sexual abuse had been alleged in over 4,000 Australian institutions since the [RCIRCSA] began taking testimony from survivors.” Settings in which child sexual abuse [CSA] was reported to have occurred include residential institutions, orphanages, and schools, including ones operated by religious institutions. From the introduction: “Drawing on critical theories of organisations, this paper challenges the all-too-easy assumption that [CSA] is somehow deviant or alien to rationalised institutional structures... ..this paper suggests that the hegemony of instrumental rationality in institutional settings creates a milieu that reinforces abusive and cruel forms of sexuality. This argument is developed through an analysis of Case Study 42 of the [RCIRCSA], centered on allegations of sexual abuse by the clergy and laity in the Anglican Diocese of Newcastle.” His analysis is that the allegations, “spanning at least forty years,

illustrate how rationalised structures of governance and oversight can facilitate rather than inhibit child sexual abuse.” The opening section is an overview of *critical theory* applied to CSA in the setting of an institution. He states: “Bureaucracies and institutions represent, in effect, the materialisation of instrumental rationality, in which self-interest and institutional reproduction is secured through the execution of the most efficient means. The functionalisation of reason is associated with the simultaneous erosion of more substantive forms of rationality concerned with the ends rather than the means.” He characterizes *instrumental rationality* as “characteristic of masculine power in institutional settings.” Working from “a psychosocial approach to child sex offending,” he “argues that cruelty, neglect and deprivation have been widespread in children’s institutions, not because the people involved were inherently abusive *per se*, but because the organisational form itself disseminated and instantiated a form of rationality of which cruelty is a likely outcome.” The next section describes Case Study 42: “Testimony at the Royal Commission indicated that, from at least the mid-1960s, an organised perpetrator group operated within the diocese, made up of older priests who sexually exploited young trainee priests and laity and normalised the sexual abuse of boys... The perpetrator network specifically targeted the St Alban’s Boys Home, which was run by the diocese until 1980... Other church facilities, such as youth camps, were also regular settings of abuse.” Regarding Anglican Church structure and culture, he describes it as “a synthesis of bureaucratic rationality and paternalistic clerical authority.” Citing the actions and inactions of diocesan officials, including bishops, from Case Study 42, he notes: “Existing reporting and licensing mechanisms within the diocese did not function to protect children.” The analysis section states: “Rational and efficient organisational structures can supply the opportunity and organizing principles for more rational and efficient offending patterns..” likening the Case Study 42 accounts to “narratives of human trafficking.” His assessment is that the deviant acts of priests and laity who committed CSA were “made possible by official discourses and depersonalising practices of [Diocesan] bureaucratic rationality that empowered offenders and provided the mechanisms of power whereby they could access children for sustained abuse.” States that the Newcastle Diocese’s “interlinked institutions and consolidated governance structure gave abusive clergy and laity extensive access to children while ensuring that mounting abuse allegations were suppressed over decades.” In the conclusion section, as a counterbalance to *instrumental rationality*, he “closes with an emphasis on the role of other modes of logic and knowing in rebalancing the excesses of instrumentality in child protection.” He calls for “explicitly articulated moral and ethical principles orientated towards child protection, and also the role of communicative rationality in bringing children into meaningful dialogue and consensus-building with those charged with their care.” 78 footnotes. [For an overview of the RCIRCSA and the theme issue, see this bibliography, IIa: Wright, Katie, & Swain, Shurlee. (2018). Speaking the unspeakable, naming the unnamable: The Royal Commission into Institutional Responses to Child Sexual Abuse. *Journal of Australian Studies*, 42(2):139-152.]

Samson, Colin. (2003). Sexual abuse and assimilation: Oblates, teachers and the Innu of Labrador. *Sexualities: Studies in Culture and Society*, 6(1):46-53. [Forum: The Catholic Church, Paedophiles and Child Sexual Abuse]

Samson is senior lecturer in sociology, and director, American studies, University of Essex, Colchester, England. Brief essay that draws from his research with the Innu, an indigenous people of the Labrador-Quebec peninsula in Canada. In the 1950s, a combination of Canadian provincial and federal governments and Roman Catholic missionaries led a campaign of assimilation in which the Innu, “permanent nomadic hunters, living a relatively autonomous and self reliant existence”, were settled into government-built villages in Labrador and Quebec, and their children sent to schools. A primary figure in operating the schools was Fr. Joseph Pirson from Belgium, Oblate Order of Mary Immaculate. Non-residential schools were strict and included physical beatings. Innu children, males and females, were sexually abused and molested by priests and teachers. In the 1990s, public reports of the sexual abuse surfaced. Samson writes: “Innu have come forward only reluctantly because of the fear of shame, the perception that others would not believe them, especially when it involved a respected figure such as the priest, and the feeling that others would think that the victim was a sexual pervert or deviant.” He quotes a 1994 publication by the Assembly of First Nations on the Innu experience: “The most profound form of physical

wounding occurred through sexual violations. Reputed violations vary, with incidents of fondling, intercourse, ritualistic washing of genitals and rape, and in some cases instances of pregnancy and forced abortion.” An estimated 50 civil suits have been filed in recent years “against the Roman Catholic Church, individual Oblate missionaries, the local Diocese and the Vatican” on behalf of the 2 Labrador Innu villages. Notes the similarities and differences between the Innu children’s experiences and those of other Canadian native children in residential schools across Canada that were government-funded and operated by Christian denominations, and have led to 11,000+ suits against churches and the federal government. Footnotes and references.

Sanchez, Robert. (1993). Archbishop Sanchez submits resignation. *Origins: CNS (Catholic News Service) Documentary Service*, 22(42, April 1):722.

Contains the text of 2 letters by Robert Sanchez, Archbishop of the Roman Catholic Church’s Archdiocese of New Mexico. On 03/09/93, he asked the people of the archdiocese for forgiveness in relation to allegations of sexual misconduct made against him. On 03/19/93, he informed the archdiocese that he had asked Pope John Paul II for permission to resign his office. This letter was written and released just before CBS Inc. televised a “60 Minutes” episode that included interviews with 3 women who report that Sanchez used spiritual and religious language to exploit them sexually. [See also this bibliography, Section V: CBS Inc. (2002).]

Sand, Faith A. (1985). Dealing with sexual misconduct in a missiological setting. *Mission Studies* (Journal of the IAMS, International Association for Mission Studies), 2(1):115.

Sand is identified elsewhere in the issue as from Pasadena, California. A 3-paragraph abstract of a paper submitted; nor further information as to availability. Writes that “current interest would indicate that the time has come to seriously address” the issue of sexual misconduct by missionaries and calls for the mission community to develop principles “in order to preclude incredible harm being done to the body of Christ. These must facilitate a victim’s airing complaints in a confidential and yet secure manner...”

Sande, Ken. (2005). [Managing Conflict] Before you discipline. *Leadership Journal*, (Fall). [Accessed 11/11/06: <http://www.christianitytoday.com/le/2005/004/23.74.html>]

Sande is a lawyer and mediator, and president, Peacemaker Ministries, Billings, Montana. [Sidebar to an article, this bibliography, this section: Anonymous. (2005). [Managing Conflict] To discipline Touchy Tom.] Critiques the actions of church leaders for “fail[ing] to establish a culture where members were experienced to live godly lives, and [be] held accountable,” which would have “prepare[d] [the church] for redemptive discipline before a situation arises.” Cites a “[l]ack of preparation and fear of stirring up conflict” as factors that “kept them protecting women and restoring a brother caught in destructive sin.” Briefly identifies 9 concrete steps that could have been taken, including: “Call the police” if the offender refused to repent, “Leaders should confess,” “Minister to the offended and hurting,” and “Encourage accountability,”

Sandeen, Ernest R. (1971). John Humphrey Noyes as the New Adam. *Church History: Studies in Christianity and Culture*, 40(1, March):82-90.

By an associate professor of history, Macalester College, St. Paul, Minnesota. Based on his review of primary source records by John Humphrey Noyes (1811-1886), “the American communitarian pioneer,” who founded the Oneida Community. Noyes taught a version of Christianity based on a doctrine of perfectionist: “He claimed that his new relationship to God canceled out his obligation to obey traditional moral standards or the normal laws of society. There was substituted for rules and regulations the direct intuition of the spirit. Since this direction could not be distinguished from one’s own imagination, the result was that Noyes began to operate on instructions being delivered from his own intuition if not from his subconscious.” He first established a community of family and followers in Putney, Vermont, and introduced male continence, a method of birth control “which has most commonly been known as *coitus reservatus*, that is, intercourse without ejaculation.” Concurrently, property was shared by the community, and, in 1846, “Noyes moved from precept to practice, introducing what he called complex marriage into the Putney community... Each male eventually considered himself

married to each female. Within a year the community joined in a declaration that the kingdom of God had come on earth with its first outpost in Putney, Vermont.” Examines Noyes’ relationship to a community member, Mary Cragin, which was the basis for what Noyes “called his first act of sexual freedom in May 1846, when complex marriage was introduced in Putney.” That relationship was also a basis for his introduction of faith healing practices into the community. After Cragin became pregnant, “Noyes was indicted for adultery in the county court and fled to New York City. The dissolution of the community soon followed.” Noyes reestablished the community at Oneida, New York. Applies the psychological theory of Erik Erikson to the primary sources and concludes that “Noyes was unable to approach a mature genital experience without severe trauma.” Observes: “Both history and psychology coincide in their judgment that nothing is more normal than the development of sexual experimentation with perfectionist and antinomian groups. The history of religion knows a few exceptions to the rule that converts’ claims to direct tuition from the Holy Ghost, freedom from sin, and the abrogation of traditional moral obligations are followed quickly by experimentation in sexual practices. Seen from the perspective of psychology, movements championing antinomianism or millenarian social orders create an atmosphere in which previously repressed and subconscious wishes may be permitted public expression. As even historians know, this subconscious material is usually sexual.”

Sands, Kathleen M. (2003). [Speaking Out] Clergy sexual abuse: Where are the women? *Journal of Feminist Studies in Religion*, 19(2, Fall):79-83.

Sands is affiliated with the University of Massachusetts, Boston, Massachusetts. Editorial-style. In response to the current “sexual abuse crisis in the U.S. [Roman] Catholic Church...”, she raises a question about the gender ratio of reported victims, noting that “80 percent are boys or male adolescents” and observes that females who are victims are receiving less attention. Briefly traces factors that have contributed to “the church’s sins against women and its abuse of children...”: “...the priesthood’s male-only character, its conceptualization as cultic and sacramental, its sexual asceticism, and its celibacy rules.” Considers increased homophobia and clericalism in the Church as possible negative outcomes of the crisis. Concludes that “justice and healing [will] be available for Catholic people” only when “patriarchalism, misogyny, and androcentrism, with all their structures and symbols” have been uprooted. Footnotes.

Sargent, Mark A. (2002). Legal defense: When sued, how should the church behave? *Commonweal: A Review of Religion, Politics, and Culture*, 129(12, June 14):13-15.

Sargent is dean, Villanova University School of Law, Villanova, Pennsylvania. Context is the Roman Catholic Church and civil suits in the U.S. regarding sexual abuse by priests. Calls for disentangling legal responsibility from the Church’s institutional moral responsibility as lawyers exercise their ethical responsibility to advocate on behalf of their clients in the adversarial process of U.S.A. law. Cites the “baseless claim made by Steven Cook in 1993 against Cardinal Joseph Bernardin of [the] Chicago [archdiocese]” as an opportunism that is “the exception rather than the rule, but its possibility justifies a critical approach to any lawsuit and a decision to litigate when appropriate.” In cases in which “the facts are established and the legal basis for liability is clear”, he calls for a recognition that there may be “plenty of room for reasonable disagreement about how much even a just claim is worth.” Concludes: “The decision to defend itself vigorously in court will seem legitimate both to the faithful and those outside the church only if the church also investigates rigorously the reasons for the incidence of sexual abuse among the clergy and the institutional dynamics that prevented more effective and just responses to individual cases, and develops more trustworthy mechanisms of transparency and accountability.” Lacks references.

\_\_\_\_\_. (2005). Abuse in Philadelphia: Why the district attorney couldn’t indict. *Commonweal: A Review of Religion, Politics, and Culture*, 132(22, December 16):10-11.

Comments on the September 15, 2005, release of a grand jury report in Philadelphia, Pennsylvania, when “details accusations against 169 Philadelphia priests [of the Roman Catholic Church] since 1967, and claims full substantiation of allegations against 63 of the priests by witness testimony and archdiocesan documents.” The report also “harshly criticized [the archdiocesan leadership] for its handling of allegations, and for what the grand jury regards as

evasive and dishonest responses to its inquiries.” Addresses the question as to why, “after forty months of assiduous investigation, the grand jury could not produce a single indictment of anyone for any crime.” While there was evidence to support indictments, the statute of limitations had expired in every case: “The Pennsylvania statutory-limitations period for sexual crimes has been lengthened several times since 1982, but the prosecutor is struck with the statute in effect at the time of the offense... Under Pennsylvania law, the limitations period begins from the time of the original act...” In the case of archdiocesan leaders, the grand jury “could not establish that the ‘enablers’ or ‘facilitators,’ as the report described them, actually committed any crimes [as defined by Pennsylvania law].” Very briefly considers proposals to change laws, and concludes that due to difficulties with the proposals, changes to criminal law “are not likely to produce different results for grand jury investigations of past clerical abuse in Pennsylvania or anywhere else.” Notes the civil liability implications of the grand jury report, noting: “Survivors’ lawyers can exploit the grand jury report only if the Pennsylvania legislature decides to suspend the statute of limitations altogether for a year, as the California legislature did in 2003.”

Sarkar, Sameer P. (2004). Boundary violation and sexual exploitation in psychiatry and psychotherapy: A review. *Advances in Psychiatric Treatment*, 10(4, July):312-320.

Sarkar is a consultant in forensic psychiatry, and an associate in psychotherapy, Broadmoor Hospital, Crowthorne in Berkshire, England, a high-security psychiatric hospital. Describes the construct of boundary in clinical practice as rooted in both the distinction between the practitioner’s professional and personal identity and roles, and “also the structural differences that characterise the interpersonal encounters between the layperson and the professional.” States: “Boundaries serve only one purpose – to keep those on either side safe. Setting and keeping boundaries helps professionals and patients be secure in their identities and roles. Boundary violations therefore represent an attack on the security of the relationship between the patient and the doctor.” Concentrates on sexual boundary violations because they “have been the subject of most empirical study.” Based on data from the United Kingdom, Canada, Australia, and U.S.A., which is limited, sketches what is known about the extent of the problem. Describes boundary violations as a spectrum of behaviors ranging in frequency and harm to the patient. Notes: vulnerabilities of both the physician and the patient, the dynamics of transference and countertransference, and the problem of excessive self-disclosure. Gives 2 scenarios of boundary violations, the 2nd of which “illustrates to some extent that sexual misconduct with a patient is usually a subtle and progressive phenomenon rather than a one-off sexual assault.” Notes the policy statements and codes of ethics of various medical professional organizations. Quotes the American Psychiatric Association’s 1st edition of The Principles of Medical Ethics: With Annotations Especially Applicable to Psychiatry (1972): “Sexual activity with a patient is unethical.” In 2 paragraphs, sketches how professional sanctions and complaints are handled. In 5 paragraphs, discusses harmful consequences of sexual boundary violations. Discusses how violations occur in the framework of small violations which erode professional identity. States: “While transference remains the cornerstone of any successful therapeutic relationship (particularly in psychoanalysis), it is the mismanagement of transference and countertransference that causes most boundary violations... Psychotherapists as professionals (perhaps rivalled only by the clergy) remain at the forefront of violations of a serious type.” 4 paragraphs discuss prevention, emphasizing education, awareness, supervision, and self-reflection. Includes a 5-question multiple choice test. 31 references.

Savage, Robert, & Smith, James. (2003). Sexual abuse and the Irish Church: Crisis and responses. [The Church in the 21st Century: From Crisis to Renewal. Occasional Paper #8.] Posted on eScholarship@BC, a digital repository of Boston College, Chestnut Hill, Massachusetts. Accessed 02/19/10 at the World Wide Web site of eScholarship@BC: <http://escholarship.bc.edu/church21.papers/8>

Savage is associate director, Irish Studies Program, Boston College, Chestnut Hill, Massachusetts. Smith “teaches Irish literature and culture from the seventeenth century through the contemporary period.” Very briefly describes “the sexual abuse crisis that emerged in the [Roman Catholic Church in Ireland] during the 1990’s and the range of responses to it.” Describes 2 types of harm committed: “pedophilia [committed by Catholic clergy] involving individual children at the

diocesan and parish level” and “the systematic physical, emotional and sexual abuse of women and children in the care of Irish religious at various [C]hurch-run institutions.” States that in the 1990s, television programs “documented Church and State collusion in the operation of these institutions, and they underscored the climate of secrecy and denial that permeated the [C]hurch response when faced with controversial accusations.” Provides a very short summary of responses of government officials and Church hierarchy. Concludes with a brief status report: “As of October 2000 [the last date for which figures are available from the Catholic Communications office] a total of 48 clergy has been convicted in Ireland of child sex abuse, covering a 17 year period from 1983 to 2000. Currently, there are 450 legal actions pending in the Dublin Archdiocese as a result of child sex abuse – 150 of them from clerical abuse and an estimated 300 from abuse in industrial schools.” Lacks citations or references; suggests 7 readings.

Savelkoul, Brian. (No date). Healed of Sexual Abuse: A Counselor’s Story. [Accessed 03/24/04 at the World Wide Web site of Focus Over Fifty, part of Focus on the Family: Posted 2004. <http://www.family.org/focusoverfifty/justforyou/a0029372>].

By a licensed, professional, Christian counselor in Colorado. A brief 1st person account of his process of healing from having been sexually molested over 30 years prior at age 16 by the priest of his Roman Catholic parish. Identifies the experience as a dual betrayal that was spiritual and sexual. Describes his coping mechanism as one of suppression of the facts and his feelings, which included fear, shame, guilt, and confusion. Very briefly describes the steps in his healing over the last 6 years. Concludes with what he learned: 1.) Jesus Christ is sovereign, initiates healing “when the time is right”, and role of the person is to cooperate. 2.) “...those through whom you are wounded might also be the ones through God chooses to heal.” 3.) reconciliation through Jesus “is the way God would have us deal with the bad things that happen to us.” 4.) love of an enemy is possible through Jesus Christ who “is the seed and fruit of real healing.”

Scanzoni, Letha Dawson. (2008). A further discussion with Marie Fortune. *Christian Feminism Today*, 32(3, Fall, October/December):Unpaginated. [Accessed 09/03/10: <http://eewc.com/CFTv32n3a5.htm>]

Scanzoni is the publication’s editor. Using a question/answer format, she briefly interviews Marie Fortune, founder and senior analyst, FaithTrust Institute, Seattle, Washington. Topics include: male and female sexual offenders, including clergy; forgiving sexual offenders; religious aspects to the problem of domestic and sexual violence and the awareness of religious leaders and congregations; clergy ethics and boundaries.

Scarsella, Hilary Jerome, & Krehbiel, Stephanie. (2019). Sexual violence: Christian theological legacies and responsibilities. *Religion Compass*, 13(9, September):1-13.

Scarsella is visiting professor of theology and ethics, Memphis Theological Seminary, Memphis, Tennessee, and Director of Theological Integrity, Into Account, “an organization that supports survivors of sexual violence in Christian-connected contexts and works toward transformative justice in communities in which sexual violence has occurred.” Krehbiel is Executive Director and co-founder of Into Account. The article examines “Christianity’s entanglement with sexual forms of violence and the responsibilities consequently incumbent on those who critically engage the Christian tradition.” They propose “the intentional cultivation of at least three critical and constructive skills” as necessary to “avoid reproducing the patterns through which theology is known to exacerbate systems of systemic violence.” 1.) “... engaging theology well with respect to sexual violence requires that one understand what sexual violence is in both its personal and systemic dimensions.” 2.) “...it requires one to have a sturdy grasp of the myriad forms of complicity that Christianity has had in the perpetuation of sexual violence, both historically and now.” 3.) “...one must acquire a basic comprehension of psychological trauma and its import for theology and ethics in relation to sexual violence.” Part 2 defines *sexual violence* as “an umbrella term,” and “to be any mode of interpersonal or systemic abuse, coercion, manipulation, silencing, or violence that has a sexual form of expression, a sexual logic, or both.” Their conceptual framework understands “the interpersonal and systemic dimensions of sexual violence [being] always intertwined... To address the intersection of sexual violence with theology well, one’s foundational concept of sexual violence must be cognizant of the interpersonal dimensions of

sexual violence but ground in a systemic lens constantly attentive to the landscape of sexual power.” Part 3 states that Christianity “has been and continues to be systemically complicity with and responsible for perpetuating sexual and gendered forms of violence.” Subsections include: theology and the doctrine of atonement and conceptions of sin, forgiveness, and obedience; ecclesiastical cover-ups, which are understood “as a complex series of decisions both influenced by and reflective of shared institutional values and priorities – usually, the priority of institutional self-preservation over the well-being of survivors.”; engaging the work of “prominent theologians who have been sexually violent toward others,” citing John Howard Yoder and Paul Tillich as examples, which includes using “a hermeneutic of suspicion.” Part 4 concerns the need for an awareness of *trauma* as a psychological phenomenon with physiological, social, and cultural dimensions. Part 5, the conclusion, is a brief discussion of justice, accountability, and change. States: “...accountability refers to a wide range of creative processes that communities undertake in solidarity with survivors that limit a perpetrator’s violent behavior and protect those who are vulnerable to future harm.” Identifies 4 areas of responsibility “necessary for changing the destructive legacy we have described.” 1.) receive and respond to survivors’ disclosure of sexual violence with ethical and theological integrity; 2.) examine whether “the current influence of legal and human resource frameworks in current approaches to processing reports of sexual violence... is helpful or problematic.” 3.) “...continue to reflect on ethical and *possible* [italics in original] modes of accountability for perpetrators of sexual violence that reduce the risk of continued harm and avoid increasing the violence of the criminal justice system.” 4) “...that we envision and become prepared to enact community practices of sexual vitality.” 8 endnotes; 61 references.

Schaefer, Arthur Gross.

Gross-Schaeffer, a rabbi, at points in his career has published under the name of Arthur Gross Schaefer. He prefers to be cited as Gross-Schaefer, per personal correspondence, 01/08/08. See this bibliography, this section: Gross-Schaefer, Arthur.

Scarsella, Hilary Jerome (with Keener, Rhoda, Krieder, Eleanor, Miller, David B., & Rempel, John). (2016). The Lord’s Supper: A ritual of harm or healing? *Leader* [published by MennoMedia], 13(4, Summer):33-48.

Reports on a group’s 2 years of work; members are identified as: Scarsella, theologian; Keener, psychotherapist and director, Sister Care for Mennonite Women USA; Krieder, author and liturgist; Miller, Anabaptist Mennonite Bible Seminary professor and former pastor; Rempel, historian and editor of the Mennonite Minister’s Manual (1998). Carolyn Holderread Hegggen, psychotherapist, is identified as contributing. Magazine format. In pp. 33-42, “...we are offering a reconsideration of how the Mennonite Church [in North America] practices communion based on the experiences and perspectives of victims of sexual abuse and trauma.” Opening section is an introduction. Themes related to the basic practice of Mennonite liturgy which were analyzed were: “self-reflection and sin, forgiveness and reconciliation, physical touch, narrating the life and death of Christ, masculine/male language for God and Jesus, and embodiment.” Includes quotes from Mennonite survivors. 5 footnotes. Pp. 43-48 present their liturgy “designed to refrain from perpetuating the harm of sexual abuse, to take seriously the historic structure of Mennonite communion services, and to be regularly used by whole congregations.” Their proposal is juxtaposed to the portions of the communion service in the Minister’s Manual.

Scheller, Christine A. (2010). How far should forgiveness go? *Christianity Today*, 54(10, October):40-44.

Scheller is a contributing editor of the magazine and lives in New Jersey. Briefly reflects on the theme of the necessity of forgiving sin in relation to acts of misconduct by clergy, in general, and sexual abuse, particular. Her sources include New Testament scripture and books by L. Gregory Jones, Dietrich Bonhoeffer, Simon Wiesenthal, Miroslav Volf, and Desmond Tutu: “These writers grapple with the call to forgive in the face of real evil. They understand that pop psychology and cheap theology are no match for it. The murderous societies under which most of them suffered find their Christian complement in churches that, for example, allow or ignore the sexual abuse of children and punish those who call the abusers to account.” Draws on her personal experiences.

Scheper-Hughes, Nancy, & Devine, John. (2003). Priestly celibacy and child sexual abuse. *Sexualities*, 6(1, February):15-40. [Forum: The Catholic Church, Paedophiles and Child Sexual Abuse]

Scheper-Hughes is a professor of anthropology, University of California, Berkeley, California. Devine is an anthropologist and a former Jesuit priest in the Roman Catholic Church. An analysis of the “current child sex abuse scandal in the United States [and] the ugly spectacle of hundreds of consecrated ‘men of God’ [in the Roman Catholic Church] committing, with impunity, repeated acts of sexual violence against children and adolescents, the bodies and minds of whom they had extraordinarily privileged access to.” States: “Responsibility denied by attributing priestly sex abuse to the fall of Adam, the seductions of Eve, a universal human frailty, modernity, secular values, American culture, or a sensationalist media with an anti-Catholic bias is no longer acceptable.” Regarding whether celibacy is a causal factor to priests sexually abusing children or adolescents, notes the lack of scientific research, and takes the position that celibacy is one dimension of “the mantle and aura of prestige that has been accorded to Catholic priests [and] allowed them to be treated for generations as special agents of God, as mediators between ordinary humans and the divine... It is this aura, this ‘mystical halo’, that the pedophile priests have taken advantage of to gain easy access to naive religious families and their vulnerable children.” Cites the Canadian Church’s Archdiocesan Commission of Inquiry on Clerical Sexual Abuse in Newfoundland to refute arguments that the phenomena of sexual abuse in the Church is new and that hierarchy were not aware. Relying on cross-cultural anthropology, counters statements by Church hierarchy that sexual abuse of minors is universal, endemic, and occurs in similar rates. Considers reasons why the archdiocese of Newfoundland responded “so inappropriately, even criminally.” Calls for “a collective stock-taking and accountability for what happened. The Church cannot simply hand over its responsibility to professional lay psychologists, social workers, and mental health workers. Psychologizing clerical sexual abuse is not enough... Nothing short of a Truth and Reconciliation Commission, based on full disclosure and similar to the one that helped South Africa banish the ghosts of its abusive apartheid past, is needed.” Concludes that children will not be safe in the Church until substantial changes are achieved. 31 references, not including newspaper articles cited.

Schireson, Myoan Grace. (2012). Those misbehaving Zen monks. (August 24).

Accessed 05/13/13 at the World Wide Web site of Sweeping Zen: <http://sweepingzen.com/those-misbehaving-zen-monks/>

Schireson is abbot, Berkeley Zen Center, Berkeley, California, and head teacher, Central Valley Zen Foundation; she “is also a clinical psychologist who has specialized in women and families.” An essay that comments on recent disclosures of sexual misconduct which “point out how much help Buddhist teachers and their sanghas need to develop a wholesome practice in the West.” Noting that while “apparently this behavior is nothing new in the Japanese Zen tradition,” some contemporary teachers “appear to be incorrigible after many decades of repeated abuse,” while others “may be helped by rehabilitation. Since the problem seems to be so widespread, it’s useful to consider how and when teachers can be rehabilitated, how to educate sangha members, instruct Boards of Directors, and develop ongoing resources to further Buddhist teacher training and rehabilitation. We need to acknowledge that if teachers’ emotional needs and development are overlooked, they will be more likely to continue to misuse students to serve their needs. We need to stop pretending that meditation will resolve all human appetites at every level of interaction.” Briefly cites examples of Zen teachers who have acknowledged offenses and begun rehabilitative steps, and those who have resisted, including the role of governing bodies in each. Regarding the teacher/Dharma student relationship, notes that “[t]he unethical teacher misuses the student’s dependency, and is reluctant to let the student grow out of it. Instead, the teacher uses the student’s idealization as narcissistic supplies, and cultivates adoration, submission and loyalty to ensure the continued provision of this unwholesome diet... The manipulative teacher tends to then surround him/herself with a protective layer of enchanted student leadership. Furthering this dynamic, students are dependent on their teacher’s approval to gain empowerments in Buddhist practice.” Briefly addresses a number of topics, including: providing venues for reporting misbehavior and abuse, loyalty to the teacher “cannot exist about



the principles of compassion and honesty,” which are a basis for reporting misconduct; seeking counsel from outside one’s community; the need for “information, study and honest self-examination” as a community in order to “define, identify and establish a more wholesome and nourishing Western Zen.” Lacks references.

Schnabl Schweitzer, Carol L. (2004). Violence against women and children: How churches can respond. *Word & World: Theology for Christian Ministry*, 24(1, Winter):66-73.

Schnabl Schweitzer “is assistant professor of pastoral care at Union-PSCE in Richmond, Virginia,” and a pastor, Evangelical Lutheran Church in America. [Union-PSCE was a federation of Union Theological Seminary and the Presbyterian School of Christian Education; in 2010, the name was changed to Union Presbyterian Seminary.] A very brief essay which “focus[es] on those aspects of the issue [of violence against women and children] that... most concern the life of the [Christian] church.” Begins by addressing “an attitude [of disbelief that the problem exists in churches]” which “silences those who have been victimized and prevents them from seeking assistance... ...clergy and church members mirror the cultural response to those who suffer violence in the home when they respond in disbelief which ultimately leads to siding with the perpetrator, even if by default.” Identifies ways in which blame and responsibility are shifted to the person victimized. Very briefly describes adverse clinical implications for those victimized, including children. States that persons victimized “commonly experience difficulty when attempting to give voice to their suffering because language adequate for articulating their story is absent, especially in a religious discourse that privileges male voices.” Very briefly cites how a religious tenet like suffering as being redemptive can be applied to reinforce harm. States: “The kind of suffering endured by those who experience violence and abuse is not redemptive but may provide the opportunity for transformation. Pastors and congregations have opportunities to become agents of transformation,” e.g. by refusing to accept injustice and by assisting its victims to find transformation. Briefly discusses reasons churches resist naming the problem as an effort “to maintain power and control,” including “religious beliefs that include a mandate to forgive,” a need to preserve the family, fear “of somehow ruining the church’s image in the community,” fear of legal consequences to the abuser, and a responsibility to “minister to both parties.” Based on the work of Julia Kristeva, a Bulgarian-French philosopher, literary critic, psychoanalyst, and feminist, she advocates for the church to offer “a loving, caring relationship [which] allows [the person abused] to begin to define new possibilities in the world.” 18 footnotes. [While the topic of sexual boundary violations in faith communities is not addressed, the article is included in this bibliography because of the relevance of the topics of disbelief/denial, blame and responsibility, power dynamics, and the religious tenets applied to reinforce the abuse.]

Schondelmeyer, Kris. (2017). Searching for safe and sacred space. *Ecclesio.com*, (September 25):Lacks pagination. [Accessed 09/28/17 at: <http://www.ecclesio.com/2017/09/searching-safe-sacred-space-kris-schondelmeyer/>]

Schondelmeyer is pastor, Presbyterian Church of Deep Run, Perkasio, Pennsylvania. Describes his experiences as a survivor who as an adolescent “was sexually assaulted and violently attacked by a Presbyterian [commissioned lay] pastor” in 2000 at a national youth conference sponsored by the Presbyterian Church (U.S.A.). Topics very briefly addressed include: the offender’s grooming process; effects of the experience through 2012; his discovery of the offender’s status as imprisoned for “child pornography and other violent sexual crimes,” and that church leaders “have admitted knowing about his dangerous history when he was commissioned as a pastor, and when he was selected to chaperone the national youth conference where I was sexually assaulted.”; his attempt to hold the offender accountable by filing a criminal complaint, which was undermined by a national Church office refusing to supply corroborating information; his attempt to hold accountable under Church disciplinary proceedings “those leaders whose decisions led to the abuse I experienced,” which was unsuccessful due to the Church’s statute of limitations. He then filed a civil suit against the Church, “hoping it would lead to institutional change and the protection of future children.” He critiques the Church’s response to the settlement agreement regarding non-monetary actions, particularly how its investigation into the events of his case, and its refusal to release the report of an independent panel convened to conduct the investigation.

States: “The failure in my case, which is the same for so many cases of clergy sexual misconduct, is that multiple leaders ignored and concealed a pastor’s dangerous history, actively choosing to put young people into harm’s way. The ‘good ol’ boys club,’ that ignores a pastor’s sexual impropriety in the name of protecting ‘one of their own,’ is still alive and well in many mainline denominations.” Reflecting on his experience, he states: “It’s extremely painful for victims to discover that church rules, as they currently stand, serve to protect those who protect abusers. When combined with the roadblocks and cover-ups that a victim experiences after coming forward, the pain of speaking out can be a worse betrayal of spiritual trust than the actual abuse itself. This has certainly been my experience.” Concludes with a call for truth-telling by Church leaders and revisions to Church polity which will lead to a safe church.

Schlitz, Patrick J. (2003). The future of sexual abuse claims. *America* [a Jesuit publication], 189(1, July 7-14):8-11.

Adapted from a speech at a meeting of Roman Catholic bishops, University of Notre Dame, Notre Dame, Indiana, Nov. 4, 2002. Warns that the legal future for the Church is much more dangerous than prior to 2002, and that it “looks bleak because of three major developments in the sexual abuse crisis.” 1.) The number of lawsuits will increase because: the “media storm of the past year has led many victims to believe that nothing has changed, that sexual abuse is still rampant and that bishops are still more interested in preventing bad publicity than doing justice.”; “judges and jurors have been poisoned by the recent media coverage, so [plaintiffs’] lawyers are now willing to file lawsuits they would not have filed a year ago.”; “victims’ groups and plaintiffs’ lawyers are working tirelessly to extend or abolish the statutes of limitations that have protected the church from lawsuits relating to very old abuse.” 2.) The cases will be more dangerous because: “it will be harder for the church to win,” verdicts will be larger, and “increasingly insurance will not be available to pay for them.” 3.) There will be “an expansion of the types of claims that courts permit to be brought against the church – and a concomitant weakening of the First Amendment protection against governmental interference in the internal affairs of religious organizations.” Makes a series of brief recommendations about what the Church can and should do: 1.) restore trust. 2.) “dramatically improve the way it works with the media.” 3.) “fight against those who trying to persuade legislators to extend or abolish statutes of limitations. This is a life-or-death issue.” 4.) “handle its litigation better,” including the creation of a sexual abuse czar. 5.) “keep cases out of litigation as far as possible,” including creating a national tribunal to arbitrate sexual abuse claims against the Church. Lacks references.

Schlumpf, Heidi. (2002). Examining the sins of the fathers. *Publishers Weekly*, 249(19, May 13):34-36. [Accessed 07/18/03 at Wilson Business Abstracts academic database.]

Magazine-style report on how “the [U.S. Roman Catholic] priest scandals have already spawned new books and bumped the backlist.” Includes material from Geoff Shandler, executive editor of Little, Brown about its forthcoming title, Betrayal, by an investigative reporting team of *The Boston Globe* newspaper. Forthcoming works also include one by David France, a *Newsweek* reporter, tentatively titled Our Fathers, for release by Broadway in 2003 that will be more historical and psychological than Betrayal. Notes that several previously published books have had upsurges in sales in 2002, all but 1 of which focused on the Roman Catholic Church. States that “one of the only gaps seems to be a first person account from a victim.”

Schmidt, Arthur. (2001). An ethic of achievement: Honoring the other in relationship. *Journal of Supervision and Training in Ministry*, 21:117-120. [From a topical issue: Sexuality in the Student-Teacher Relationship]

Schmidt is coordinator of mission services and work life quality, Franciscan Health System, Tacoma, Washington. A very brief reflection on an article by George Fitchett and Marilyn Johnson about sexualized student-supervisor relationships in the context of Clinical Pastoral Education (CPE), a program sponsored by the Association for Clinical Pastoral Education (ACPE) [See this bibliography, this section: Fitchett, George, & Johnson, Marilyn. (2001).] From an ethicist’s perspective. He uses categories from theologian Bernard Lonergan for his framework: “an ethic of compliance (externally motivated, for example, by the fear of reprisal), an ethic of

surplus (motivated by practical concerns, such as cost and available resources), or an ethic of achievement (doing what we internally believe is right despite personal cost to ourselves.” Raises questions about: what motives CPE supervisors as individuals and as part of the ACPE organization when responding to complaints from students and to supervisors who have offended; whether more should be done “to expose students and nascent supervisors to the ACPE’s Code of Ethics, and to make ethical formation a substantive part of our certification process.” 4 footnotes.

Schmidt-Tieszen, Ada. (2015). A mountain-top experience: Impetus to confront Yoder’s violence against women. *Mennonite Life*, 69(2015):Unpaginated. [Accessed 04/20/17 at the World Wide Web site of *Mennonite Life*: <https://ml.bethelks.edu/issue/vol-69/article/a-mountain-top-experience-impetus-to-confront-yode/>]

Schmidt-Tieszen is not identified. Describes herself “[a]s a long-time social worker” and “a social work professor at Bethel College [in North Newton, Kansas].” The article is 1 of 3 in the magazine regarding the Mennonite denomination and John Howard Yoder (1927-1997). Yoder was a prominent Mennonite theologian, ethicist, and pacifist, who in 1992 was acknowledged publicly for the 1st time as having sexually abused and harassed 50+ women, including students. Schmidt-Tieszen describes an event in February, 1992, which led directly to Bethel College disinviting Yoder as the keynote speaker at its April, 1992, conference, “Violence and Nonviolence in the American Experience.” [Publicity about the invitation being rescinded broke denominational silence after years of accusations about Yoder’s behaviors.] She writes in the first-person as 1 of 7 women “consultants” who attended the Mennonite conference, “Men Working To End Violence Against Women.” States: “...our role as consultants was to speak about women’s lives and perspectives in an atmosphere where men could really listen.” The conference approached “gender violence [as] not only in individual choices and actions but [also] in societal structures.” States: “In the midst of the participants’ newfound understanding of power, gender privilege and the men’s abuse of women, instances of abuse by a powerful man arose in conversation. During informal times between some of the last sessions of the conference, Carolyn Holderread Heggen, a psychologist working with survivors of sexual and power abuse and one of the female consultants, voiced concern about John Howard Yoder and an ensuing investigation into his alleged abuse of women. While protecting the confidentiality of individual women, she described instances in which Yoder had sexually abused and/or harassed women in Mennonite church institutions as well as other women he met during world-wide speaking engagements and travels. She described his typical ‘grooming’ approaches to women based on his power as an admired theologian, ethicist and teacher.” She reports that several men in attendance, with ties to Bethel College, “began discussing actions that could be taken to confront the abuses perpetrated by Yoder.” They initiated meetings with John Zehr, president of Bethel. and others at the college, which led to Yoder being disinvited. The campus newspaper quoted Zehr “as saying that Yoder’s actions had been ‘inconsistent with the nonviolent topic’ addressed by the conference.” She concludes: “What began in the mountains of Colorado gained energy and bore fruit on the plains of Kansas.”

Schmutzer, Andrew. (2009). Spiritual formation and sexual abuse: Embodiment, community and healing. *Journal of Spiritual Formation and Soul Care*, 2(1):67-86.

Schmutzer is Professor of Old Testament, Moody Bible Institute, Chicago, Illinois. Begins by identifying 3 damaging lessons learned by survivors of sexual abuse who are Christian: “(1) ‘I do not have control over my own body.’ (2) ‘The world is not a safe place for me.’ (3) and ‘God, the Almighty One, did not step in to prevent it.’” Categorizes these as realms of *self*, *community*, and *faith*, calling them “distinct realms of personhood: ‘physical, relational, and transcendent.’” Conceptualizes the 3 as interrelated domains which form a unity. Examines these “in light of the image of God, key goals of spiritual formation, the contribution of ritual, and the reality of embodiment in abuse and healing.” Draws from a wide range of literature regarding sexual abuse (SA) and childhood sexual abuse [CSA], including CSA within faith community contexts. Among the topics are: statistics from clinical sources on incidence and consequences of SA and CSA; SA as “inherently transgressive” to the boundaries of the 3 realms “that animate the human person.”; the need for spiritual formation programs to address the healing of each realm and consider the

contributions of various disciplines regarding consequences, e.g., somatic effects; biblical, anthropological, and theological understandings of community; “The sense of the sacred is mediated through the body,” which leads to a relational view of the image of God; *biblical embodiment* and the contribution of ritual to healing of SA; ritual’s contribution as bringing into being, maintaining order, restoring order, and developing faith, and for the survivor of SA, as restoring self with community, and community with God; victims’ struggle to “create a sense of *redemptive agency* in their lives.” Concludes with 5 basic recommendations for spiritual formation programs. 78 endnotes.

Schneider, Susan Weidman. (2006). Charismatic rabbi fired for his sexual predations. *Lilith: The Independent Jewish Women’s Magazine*, 31(2, Summer):8. [Accessed 07/07/09 at GenderWatch academic database.]

Very briefly reports: “After accusations of sexual misconduct with young female students and other women for more than 25 years, Mordechai Gafni, 46, a charismatic rabbi and teacher associated with the Jewish Renewal movement, has been fired from his leadership role on the faculty of Bayit Chadash, a study center he founded in Tel Aviv [in Israel].” Gafni, formerly named Winiarz, returned to the U.S.A. after his dismissal “after four women – students and employees – came forward and gave sworn testimony before an Israeli lawyer, recounting Gafni’s exploitation of the relationship between a spiritual leader and his congregants or students.” States that Gafni “is reported to have had a years-long pattern of promising women he counseled that he would marry them if they had sex with him, swearing each woman to ‘eternal and absolute silence.’”

Schneider, Tensho David. (1991). Abuse is a slippery slope. *Buddhist Peace Fellowship Newsletter*, (Spring):24.

Schneider is the former editor of the journal. Argues against what he detects as “a current of anti-sex sentiment running through the social-activist-Buddhist community...” He does not endorse that “sexual relations with a teacher constitute[s] breach of trust as though a legal agreement had been drawn up...” He accepts that a zen or *vajrayana* teacher will use “whatever means necessary to accomplish [the] aims [of waking up the student, each other, and all beings]...”

Schoener, Gary R. (1999). Preventive and remedial boundaries training for helping professionals and clergy: Successful approaches and useful tools. *Journal of Sex Education and Therapy*, 24(4):209-217. [Themed issue: Prevention and Treatment of Boundary Violations by Professionals: Selected Papers From the Fourth International Conference on Sexual Misconduct by Psychotherapists, Other Health Care Providers, and Clergy]

Schoener is a psychologist and executive director, Walk-in Counseling Center, Minneapolis, Minnesota. Begins with an overview of initiatives since the 1980s by some mental health professional associations in the U.S.A. to address the topic of “sexual misconduct by psychologists and other therapists” and the lack of training prior to boundary their boundary violations with clients or patients.” Notes responses of regulatory boards in Canada, legislatures in U.S. states, and government actions in Canada, as well as efforts in Norway, England, Ireland, and Germany. Provides an overview of preventive literature – articles, book chapters, books – in psychotherapy since 1986. Observes: “...professional literature on the topic of preventive education does not draw from what is known about offending professionals.” Cites training materials for clergy and religious communities, including videotape resources. Briefly notes materials developed by insurance companies for specific professional contexts, including that of religious congregations. Discusses specific training techniques for classroom and workshop settings. Concludes: “It is clear that a number of resources exist to assist in providing better training related to the maintenance of professional boundaries. It is time for professional training and continuing education programs to provide better training for professionals on the maintenance of professional boundaries.” 55+ references.

Schroeder, Joy A. (1993). Marguerite of Navarre breaks silence about sixteenth-century clergy sexual violence. *Lutheran Quarterly* (New Series), 7(2, Summer):171-190.

Schroeder is assistant pastor, St. Mark Evangelical Lutheran Church, Davenport, Iowa. Scholarly essay about the work and writings of Marguerite of Navarre (1492-1549), French humanist, writer, reformer, and sister of François I, king of France. Begins with the 16th century European context in which clergy sexual exploitation of women is clearly documented. Then describes Marguerite's *Heptaméron*, a collection of popular stories (*nouvelles*), published posthumously in 1588. Of 72 stories, 8 (*novellas* 5, 22, 23, 31, 41, 46, 48, & 72) deal specifically with women's sexual victimization by monks and priests, including sexual violence, threats of spiritual and religious punishment designed to control behavior, rape, and abduction. Marguerite's stories also present a theological analysis that critiqued existing social attitudes about these behaviors and offered ways to protect victims, in particular, and women, in general. Numerous notes.

Schüller, Helmut. (2004). The ultimate betrayal. *The Tablet*, 258(8547, July 24):4-5.

Schüller is a Roman Catholic priest who heads the Catholic Office for the Protection of Children and Vulnerable Adults, archdiocese of Vienna, Austria. A brief commentary on "the breaking of the scandal at St Pölten [Roman Catholic] seminary in Austria two weeks ago, when talks on the homosexual contacts between the rector, his assistants and the seminarians were held, [and the fact that] for days Church representatives never mentioned the fact that the relationship of seminarians to the priests in charge is a dependent one, and so the priests responsible are guilty of gravely abusing their power authority." Laments the Church hierarchy's lack of sympathy for victims of sexual abuse by priests, and its priority "to ensure that the Church as an institution gets away with the least possible damage." Strongly critiques: the "...uncontrolled handling of spiritual authority" which can be a factor in relation to the vulnerability of victims; "...the irresponsible way in which the offenders are dealt with..."; "...the widespread feeling that the Church is being persecuted by the media..." Concludes: "...unless it is made quite clear that the Church must first and foremost protect human beings who entrust themselves or who are entrusted to its care, sexual abuse by priests or Church employees will not be prevented, nor will the Church win back its credibility. Moreover, it will be impossible for the Church to fulfil [*sic*] the Gospel message which commits us to showing particular solidarity with the weak and those who need our protection." Lacks references.

Scicluna, Charles J. (2014). [Major Address] Response to and prevention of clerical sexual misconduct: Current praxis. *Canon Law Society of America Proceedings*, 75:15-28.

Scicluna is an auxiliary bishop in the Roman Catholic Church's Archdiocese of Malta. Draws upon his work with the Vatican's Congregation for the Doctrine of the Faith (CDF) in the role of Promoter of Justice that begun in May, 2002. Notes that the sheer number of cases involving the sexual abuse of minors that were reported to the CDF in 2003 and 2004 created an administrative issue and "also an issue of stewardship and credibility." Part 1 briefly commends the contribution of Pope John Paul II's *Sacramentorum sanctitatis tutela* to the ability of the CDF to respond to the cases. Part 2 briefly discusses the 3 ends of the penal process as identified in Canon 1341. Part 3 very briefly discusses several pastoral and canonical issues, including the Church and media coverage of cases of sexual abuse, relationships between bishops and priests, and priests who cannot be assigned to ministry. Part 4 presents 10 principles "as a way forward in the promotion of best practices in the Church, which are briefly stated: 1.) "...the principle that the well-being of the child should be the *paramount* concern of all." 2.) "...an honest acknowledgment and awareness of child abuse as a tragic wound to the very dignity of the human family." 3.) "...empowerment of children and families [is] an essential aspect of prevention of abuse," which includes education and "the ability to verbalize an disclose abuse." 4.) "Global institutions, including religious communities, should offer leadership in the formation and screening [of] pastoral agents." 5.) Calls for adoption of codes of conduct for pastoral agents and persons in leadership that establish clear professional boundaries and specify the consequences of misconduct. 6.) Calls for cooperation with civil authorities since abuse of minors is a crime. 7.) Calls for care for victims and perpetrators. 8.) "The welfare of children and of the community must be the paramount criterion in decisions concerning [personnel who have committed misconduct]. Perpetrators, who are not able to observe set boundaries, forfeit their right to roles of stewardship in the community." 9.) Calls for openness to research and development. 10.) Calls for commitment and accountability as necessary for a strategy for prevention of child abuse to

work. In brief concluding remarks, notes that the word *scandal* etymologically derives from “‘skandalon’ which means ‘snare’ or ‘stumbling block.’” States: “...I would say that sexual misconduct by Roman Catholic clergy, especially when such misconduct harms minors, still creates the worst type of scandal.” Lacks references.

Scott, Jeffrey Warren. (1986). Confidentiality and child abuse: Church and state collide. *The Christian Century*, 103(6, February 19):174-175.

Scott is assistant pastor, Grace Temple Baptist Church, Waco, Texas. Magazine-style article. Discusses “a growing concern that clergy confidentiality may be in danger as the nation’s concern over child abuse increases.” States: “Although this issue has received little attention, it seems inevitable that mandatory reporting laws will become a battleground for the conflicting interests of church and state.” Very briefly describes the Family Code of the state of Texas as typical of 35 U.S.A. states with “statutes requiring clergy to report even the suspicion of child abuse or neglect regardless of the ramifications.” Concludes: “The effect of Texas’s typical law is clear. The minister must not only testify about suspected or actual child abuse or neglect, but he or she must take the initiative in reporting those suspicions. Thus ministers are being asked to violate a sacred and moral trust to volunteer information about people who have come to them in confidence for help.” Lists practical objections to such laws: “the professional’s ability to deal constructively with the suspected abuser” is limited, citing a professional journal article regarding mental health professionals; the clergy-penitent therapeutic relationship is destroyed; “the suspected abuser may retaliate by causing further injury to the child.” Cites an objection based on the Free Exercise clause of the U.S.A. Constitution as interpreted in *Wisconsin v. Yoder*, a 1972 U.S.A. Supreme Court decision. Argues that while the “compelling state interest,” which allows “the state to affect the free exercise of religion,” is legitimate “in ensuring the safety of children,” there are ways other than compelling clergy to disclose or report child neglect and abuse which are less intrusive of religious practice and “are much better sources for such information.” Closes by stating: “All means of counseling and spiritual guidance should be used to help the offender, and he or she may even be encouraged to seek other professional help. But clergy should not violate their sacred and moral trust by reporting the suspected offender.” Cites several references. [See also, this bibliography, this section: Readers’ Response. (1986). Clergy confidentiality and child abuse. *The Christian Century*, 103(15, April 30):440-442. 4 letters respond to Scott’s article. See also, this bibliography, this section: Fortune, Marie M. (1986). Confidentiality and mandatory reporting: A false dilemma? *The Christian Century*, 103(20, June 18-25):582-583. Fortune critique’s Scott’s position.] [While sexual boundary violations in the context of faith communities is not addressed directly, Scott’s article is included in this bibliography because of its relevance to the topic.]

Second Generation Zen Teachers. (1991). Second Generation Zen Teachers’ statement. *Turning Wheel: Journal of the Buddhist Peace Fellowship*, (Summer):29.

A statement signed by 10 Zen teachers from California, Minnesota, Oregon, and Vermont at their annual meeting, June, 1991. The text is as follows: “Recognizing that anyone is capable of participating in abusive relationships and misuse of power, those of us who attended the 1991 Second Generation Zen Teachers’ Conference have drafted the following: Any sexual relationship between teacher and student can be damaging to the student, teacher, and the greater *sangha*. Therefore, sexual relations between teachers and students should not be permitted. We feel that it is important for both teacher and students to be aware of this.”

Serritella, James A. (1992). Issues Related to Clergy/Church Misconduct. [Covenant Publications: An Occasional Paper, No. 2.] Chicago, IL: Covenant Publications, 9 pp.

Serritella is an attorney. Adopted from a talk to the 1990 Midwinter Conference of the Evangelical Covenant Church. Booklet format. Addresses to clergy regarding 3 concerns. 1.) Regarding liability: the perpetrator is always liable; the church/conference/denomination is liable if it fails to screen, fails to act on knowledge of potential risk, and fails to supervise adequately. 2.) Regarding responding to occurrences: he advises having an intervention team of specialists available to respond on short notice after discovery of alleged incidents; seek advice on whether the accusation is reportable to law enforcement or civil officials, e.g., a child abuse agency; report to the

appropriate insurance carrier; identify proper people to meet with the alleged victim and, if appropriate, the victim's family; in the case of a child victim, reach out and take responsibility, show concern and compassion, offer counseling and assistance, and if there is a basis for the accusation, the accused person should be separated from the church for reasons of limiting risk. 3.) Regarding prevention: use the response team to review existing personnel records; check with previous pastors for unrecorded incidents; develop a long-term plan, e.g., a personnel manual; institute screening; develop a personnel file policy; review existing insurance coverage; avoid high-risk situations; avoid the appearance of improper circumstances; clergy should learn to deal with transference; refer people in difficult, high-risk counseling situations to specialists; be careful of physical touch. Lacks footnotes.

\_\_\_\_\_. (1999). Insurance coverage issues in cases of clergy misconduct. *The Catholic Lawyer*, 39(1, Winter):55-79.

Examines the relationship between Roman Catholic dioceses and their insurance carriers in light of cases of clergy sexual misconduct with minors. Describes: insurance coverage generally; theories of coverage in cases of sexual abuse, including coverage for the abuser and the diocese; the number of policies triggered and the number of occurrences of sexual misconduct; coverage litigation; purchasing insurance; alternative to commercial market insurance. Concludes with 6 brief, practical suggestions for how a diocese can "foster a more advantageous position and restore harmony to its relation with its insurer." Cites cases from civil courts. References.

Servants of the Paraclete. (1992). Statement on therapy for pedophilia. *Origins: CNS (Catholic News Service) Documentary Service*, 22(16, October 1):284.

Servants of the Paraclete is a Roman Catholic congregation which treats priests for spiritual and psychological problems. It operates a treatment center in Jemez Springs, New Mexico. Text of a statement that was released following criminal allegations against Fr. James Porter who was treated there in the 1960s. [See this bibliography, Section I.: Fitzpatrick, Frank L. (1994), and Gaboury, Dennis, & Burkett, Elinor (1993).]

Setel, Drorah O'Donnell, & "Deborah." (1999). Seeking justice after rabbinic abuse. *Working Together: A Newsjournal of the Center for the Prevention of Sexual and Domestic Violence*, 20(2, Winter):3.

Setel is identified as a rabbi. "Deborah" is not identified. Setel writes a 2-paragraph introduction and states: "Despite several well-publicized cases, little has been done within the Jewish community to create structures of accountability for rabbis who abuse their congregants." For cases involving Reform Jews, she asks how the Ethics Committee of the Central Conference of American Rabbis can "strive to objectively adjudicate complaints against rabbis if they are the rabbis themselves?" "Deborah" presents a very brief account of negative reactions to her filing a complaint against her rabbi. States that both of his previous employers were never contacted "to ascertain how he may have behaved" despite his having been fired by both.

Sevig, Julie B. (2002). Crossing boundaries. [One of a 5-part Special Report]. *The Lutheran*, 15(6, June):16. [Also available on the World Wide Web: <http://www.thelutheran.org/0206/theme>]

By a section editor of the magazine. Brief report of an interview with Lorraine Frampton, director, program for the prevention of clergy sexual misconduct, division for ministry, Evangelical Lutheran Church in America. Topics very briefly addressed include: lack of reporting of clergy sexual abuse; incidence rates; vulnerability of the victim; risk factors for perpetration; policy on boundaries; prevention training; responding to a victim's allegations; recovery of a congregation; harms to a victim.

Shackleford, John F. (Ed.). (1989). Sexual affairs. *Journal of Psychology and Christianity*, 8(Winter):6-72. [Theme issue]

5 articles, including 2 on clergy affairs, and 1 on therapist-patient sexual intimacy.

Shaheen, James. (2013). [Letter from the editor] The Buddha stain. *Tricycle: The Buddhist Review*, 22(3, Spring):13.

Shaheen is editor and publisher of the magazine. Comments on “yet another Buddhist community [that] is in the thick of yet another sex scandal: this time it is the Rinzai-ji association of Zen centers headed by Joshu Sasaki Roshi, who is, at 105 years old, one of the old lions of the Buddhist world and one of the last remaining of that handful of teachers who, in the 1960s and 1970s, established the meditation centers and communities that were foundational for the development of Buddhism in the West. On the website Sweeping Zen, two of Joshu Roshi’s priests came forward to address what appears to be a decades-long pattern of sexual misconduct on their teacher’s part.” States: “The general outlines of the story have been common knowledge in Zen circles for decades. But Rinzai-ji has always been an insular community, social isolated from the larger Buddhist community by a self-reinforcing belief in the special significance of their teacher and his transmission. In this regard, they have been able to maintain an attitude – call it ‘dharma exceptionalism,’ for lack of a better word – that was characteristic of many of the Buddhist communities that started at about the same time.” His position is that Buddhist “communities need to grow and learn and mature, and one of the main ways they do this is through the humbling process of falling short of their ideals... We can move past the confines of parochialism and the sense of moral and spiritual privilege.”

Shannon-Lewy, Colleen, & Dull, Valerie T. (2005). The response of Christian clergy to domestic violence: Help or hindrance? *Aggression and Violent Behavior*, 10(6, September/October):647-659.

Shannon-Lewy is with the Department of Psychiatry, Oregon Health and Science University, Portland, Oregon. Dull is with the Center for Research and Education, Providence Health System, Portland, Oregon. “This paper reviews the literature regarding Christian clergy as a resource for victims of domestic violence, a common threat to women.” States at the outset: “With so many community resources being overburdened, it is particularly important to seek help from all possible sources of assistance, particularly those that already exist in the community and do not depend on federal or state funding.” The review is organized around 7 themes in the literature: 1.) Concerns of victims of domestic violence who are religious. 2.) Potential benefits and liabilities of clergy as a source of aid for victims. 3.) Issues of theology/religious doctrine, e.g., a hierarchy of a subordinate female and a dominant male, suffering as a virtue, and covenant of marriage as sacred. 4.) Clergy in relation to other resources, e.g., reluctance to refer, ignorance of referral resources, and lack of training. 5.) Type of assistance and victims’ dissatisfaction. 6.) Factors influencing satisfaction with clergy advice. 7.) Amount and type of training regarding cleric responses to domestic violence. The conclusion section is a summary. 37 references. [While not directly related to the context of sexual boundary violations in a faith community, the article is included because of its relevance to the focus of the bibliography.]

Shaw, Daniel. (2003.) Traumatic abuse in cults: A psychoanalytic perspective. *Cultic Studies Review*, 2(2):101-129.

Shaw, a certified social worker, is a psychoanalytic therapist in private practice, New York, New York. Describes himself “[a]s a former participant in a [meditation-based] cult.” Presents a “psychoanalytic conceptualization of the psychopathology of the cult leader,” “discuss[es] ways that cult leaders manipulate, abuse, and exploit followers,” and “present[s] theories about individual relational and also broader cultural factors that influence the individual’s psychological organization in ways that may contribute to vulnerability to cult participation.” Draws upon his clinical practice with cult members, and conversations with, and published accounts by, former members of the spiritual community to which he belonged, and cites his personal experience: for 10+ years, he lived and worked in a “spiritual community, the ashram,” as a student and practitioner of Siddha Yoga as taught by Swami Muktananda and his SYDA Foundation in the U.S.A. Shortly after leaving to attend graduate school in 1994, he learned of an incident in which a friend, “a young woman just turned 21, [had been] sexually harassed in the ashram by one of its most powerful male leaders,” and that when she sought help from the leadership, she was told “that she had brought the harassment upon herself,” and to tell no one. Later that year, a report of “well-documented abuses by the leaders of SYDA that had been going on for more than 20 years” was published. He reassessed his experiences and realized that he “had been subjected to abuse – by the person I called my guru.” Defines *cult* as “a group that is led by a person who claims,



explicitly or implicitly, to have reached human perfection; or, in the case of a religious cult, who claims unity with the divine; and therefore claims to be exempt from social or moral limitations or restrictions. ...the cult leader exploits the seeker's emotional vulnerabilities and seduces the seeker into a state of dependence. Promising the acquisition of success and power, salvation and redemption, or relief from frustration and inhibition, the leader persuades followers that the leader's self-proclaimed perfection can belong to the follower as well." Describes techniques used to recruit and retain followers, and pathological narcissism as the basis for a profile of a cult leader, drawing upon his SYDA experience. States: "Cult leaders succeed in dominating their followers because they have mastered the cruel art of exploiting universal human dependency and attachment needs in others... In a religious cult, the leader is perceived as a deity who is always divinely right, and the devotee, always on the verge of being sinfully wrong, comes to live for the sole purpose of pleasing and avoiding and displeasing the guru/god... The history of SYDA provides a good example of how far devotees will go to defend the person they perceive as their savior. In the early 80s, the Siddha Yoga community was shocked to learn that Muktananda, a monk in his late 60s and supposedly a lifelong celibate, had been secretly having sexual relations with western female devotees for at least ten years. While many women thought of themselves as willing participants, others felt coerced and traumatized by the experience. Often his victims were female children in their early teens. Many who were SYDA devotees at the time heard these allegations and ignored them, in spite of wide acknowledgment among those closest to Muktananda that they were true." Cites the work of W. R. D. Fairbairn, Erich Fromm, and Alice Miller, among others, to explain the dynamics that bind followers to a cult leader. 50 references.

Shaw, Russell. (2002). Clericalism and the sex abuse scandal. *America* [a Jesuit publication], 186(19, June 3-10):15-17.

Shaw is the former secretary for public affairs at the U.S. Conference of Catholic Bishops. Commenting on the clergy sex abuse scandal in the U.S.A. Roman Catholic Church, takes the position that "clericalism and clericalist culture are at the heart of this noxious episode... In the present crisis, it is painfully clear that attitudes and ways of doing things associated with clerical elitism often came into play when priests were found to have engaged in abuse." Describes clericalism as linked to power, and writes that, in part, "clericalism is the clergy's special mode of succumbing to two dangerous errors that threaten all professions: the perversion of solidarity among colleagues and low expectations with regard to professional responsibility." Also critiques clericalism as a form of spiritual snobbery that "reflect[s] the assumption that the clerical state in and of itself makes clerics spiritually superior to the laity." Calls for: bishops to recognize "that clericalism is pervasive in the church" in order to begin to eliminate it; priests "to internalize the message of Section 47 of Pope John Paul's apostolic exhortation *Pastores Dabo Vobis* (1962)" regarding the priest as an equal among equals; pastors to "take a great deal more seriously than they have done up to now the implications of accountability and openness." Also calls for: a rethinking of decision-making in the Church, including the role of lay people; "a much livelier appreciation than most now possess of the implications of personal vocation."

\_\_\_\_\_. (2005). The news media and the Catholic Church. *Notre Dame Journal of Law, Ethics & Public Policy*, 19(2):455-466.

By a writer and journalist, Washington, D.C., who formerly was information director of the National Catholic Educational Association, National Conference of Catholic Bishops/United States Catholic Conference, and Knights of Columbus. Expresses his opinions regarding "'a new kind of anti-Catholicism [in the U.S.]... [that] is very visible in the media. It amounts to taking sides in the internal quarrels among Catholics.'" Part IV. Analyzes "media coverage of the clergy sex abuse scandal" in the Roman Catholic Church in the U.S., relying on the work of Philip Jenkins and Peter Steinfels. Both credits and criticizes: "To be sure, the media did the Church a great favor in bringing the ugly truth to light. Yet the coverage and commentary were often misleading and unfair." Concludes: "The Church is guilty of many mistakes and abuse in its approach to media; it should be far more forthcoming in facing up to and correcting them. But in this troubled relationship, journalists are guilty of gross abuses of their own, and up to now, their willingness to recognize these faults has been virtually nil."

Shea, Patrick T. (1996). Clergy records: Part I – Civil considerations. *Canon Law Society of America Proceedings*, 58:326-345.

Shea is Assistant to the Vicar General and Defender of the Bond, Roman Catholic Church's Diocese of Springfield, Illinois. Very briefly discusses "various issues of concern" about the records of priests in the Roman Catholic Church in relation to U.S.A. civil court proceedings, including lawsuits related to the sexual abuse of minors by priests. Topics include: confidentiality, privilege, and privacy; discovery; creation and retention of priest files; subpoena/discovery; destruction/retention of records; access to files; disclosure. Cites a number of civil cases involving priests and sexual misconduct. 46 footnotes.

Sheldon, Sandra L., Poos, Patricia A., & Balch, Jr., Glenn M. (1984). Recognizing the abused child. *The Christian Century*, 101(24, August 1-8):739-741.

Sheldon is director of the child sexual abuse unit of the Brea United Methodist Church Counseling Center, Brea California. Poose is the Center's program director. Balch is the Church pastor and the Center's executive director. Magazine-style article describes their lessons derived from "a small community outreach program for families in need... [which] quickly evolved into a counseling center skilled in treating the victims of sexual abuse." Based on their clients, they report a profile of the clients who had been sexually molested or abused as children. Noting that most attended a church, they state: "There seems to be no correlation between a person's religious affiliation or religious practices and sexual abuse. Victims and/or perpetrators come from all backgrounds." Among the identified similar characteristics are: low self-esteem and self-worth; feelings of inadequacy and insecurity; inability to trust; great difficulty living up potential; passive acceptance of others' abusive behaviors; dependency; interpersonal problems; shame and guilt; drug and alcohol abuse. They briefly list 7 "warning signals" or symptoms expressed by a child who was, or currently is being, sexually abused. Their position is "that it is important that counselors, parents and religious leaders alike learn how to identify the various indicators of sexual abuse. We have a Christian responsibility to do everything within our power to stop such abuse and exploitation. Without some form of intervention, the children's risk of future victimization is greatly increased." Practical steps include: recognizing "that the sexual abuser is usually known or familiar to the child," i.e., is not a stranger; teaching children "the skills needed to protect themselves from sexual abuse"; learning to recognize signs of child sexual abuse "and to be willing, as concerned Christians and parents, to become advocates for children who are hurting."; not "shy[ing] away asking children – and adults – questions about [sexual abuse]."; churches acting to "carefully screen those who work with children" and use "co-leaders for youth work."; "...educate congregations, Sunday school teachers and other youth personnel about sexual abuse." They conclude: "Abused children can be found in every city, in every neighborhood, in every congregation. To deny this or to ignore the warning signs is to help perpetuate the cycle of abuse. Our eyes must be opened and our ears must be trained to hear the silent pleas of the hurting children among us." [While the context of sexual boundary violations in faith communities is not addressed, the article is included because of its relevance to the topic of how congregations respond to sexual abuse.]

Shepard, Benjamin. (2003). In search of a winning script: Moral panic vs. institutional denial. *Sexualities: Studies in Culture and Society*, 6(1, February):54-59. [Forum: The Catholic Church, Paedophiles and Child Sexual Abuse]

Shepard is a licensed social worker and deputy executive director of a harm reduction/syringe exchange program, New York, New York. An essay that considers the implications of competing narratives – moral panic vs. abuse of power, arrogance, and institutional denial – by "claims makers [who] have attempted to wrest control of the definition and social meaning of the [Roman Catholic clergy child sexual abuse] scandal [since 2002 following the conviction for pedophilia of former priest John J. Geoghan, Jr., in Boston, Massachusetts]." To assess the claims of those who assert that there is a moral panic, i.e., a response out of proportion to the social problem, he briefly applies Erich Goode and Nachman Ben-Yehuda's 1994 list of specific indicators of moral panic: volatility, hostility, measurable concern, consensus, and disproportionality. Concludes that the 1st

3 as present in the public's response, but not the last 2. His position is that the public response is not a moral panic, but "is a call for institutional accountability. It's a call to for a reassessment of a dangerous use of sex-negative ideology to obscure healthy democratic discourse." 15 references.

Sherr, Richard. (1991). A cannon, a choir boy, and homosexuality in late sixteenth-century Italy: A case study. *Journal of Homosexuality*, 21(3):1-22.

Sherr teaches music, Smith College, Northampton, Massachusetts. Reconstructs a 1569-1570 case in Loreto, Italy, of clerical sodomy from the viewpoints of the accuser, accused, and religious judges. Uses original documents in Archivio di Stato, Florence, Italy. Luigi dalla Balla, an orphaned youth, was taken into the choir of Our Lady of Loreto church in 1569. In spring, 1570, he accused the cannon of the church, Luigi Fontino, of initiating a sexual relationship with him. Cardinal Giulio's appointed Governor, Roberto Sassatello, had Fontino arrested, imprisoned, and interrogated. Fontino denied the accusation. Dalla Balla was subsequently tortured to determine whether he was the telling the truth, and was deemed credible. Fontino, when threatened with torture, confessed. By fall, he had been defrocked, handed to secular authorities, and executed by decapitation. The youth was whipped and banned from the Papal States. References; appendices contain a chronology, and 4 transcribed letters in Italian accompanied by Sherr's translation.

Sidebotham, Lynn Dixon. (1998). Thinking about TCK vulnerability. *Evangelical Missions Quarterly*, 34(3, July):300-303. [Reprinted as: (1999). The problem of MK vulnerability. *Psychology for Living* [published by Narramore Christian Foundation], (March/April):11-12.] [Excerpted as: (2000). Thinking about TCK vulnerability: What can be done? What must be done? *Interact* [published by Interaction, Inc.], 8(4, May):16-17.

Sidebotham was an "MK" or "missionary kid," i.e., the child of parents who were serving as missionaries in a country other than their native one. As an adult, she served as a missionary while the mother of 4 children. The focus of the magazine-style article is "the effects of the receiving culture on an MK, particularly when it is a negative emotional environment." States: "Insufficient attention has been paid to the specific cultures MKs experience." Identifies as a possible psychological reason for missionaries to avoid discussion of the topic "is the desire missionaries have to bond and identify" with the culture in which they are working and living. Very briefly cites MKs' experiences of *emotional, physical, and sexual abuse* as committed by children and/or adults in the receiving culture, whether intentional or unintentional. Offers practical tips for missionary parents. States in the concluding paragraph: "I believe going to a hostile culture is worth the risk. Nevertheless, children are God's first vocation for parents. You may be called to the field, but you are also called to raise your children... If a missionary knows his child is being damaged, it is not right to continue without making changes."

Silliman, Daniel, & Shellnutt, Kate. (2021). Ravi Zacharias hid hundreds of pictures of women, abuse during massages, and a rape allegation. *Christianity Today*, (February 11). [Accessed 08/07/21 at the World Wide Web site of Christianity Today: <https://www.christianitytoday.com/news/2021/february/ravi-zacharias-rzim-investigation-sexual-abuse-sexting-rape.html>]

Magazine-style article. A report of an investigation released by the board of Ravi Zacharias International Ministries (RZIM), Alpharetta, Georgia, found that Zacharias (1946-2020), a Christian evangelist, apologist, and founder of RZIM, "leveraged his reputation... to abuse massage therapists in the United States and abroad over more than a decade while the ministry led by his family members and loyal allies failed to hold him accountable." Among the findings was that Zacharias "lur[ed] victims by building trust through spiritual conversations and offering funds straight from his ministry." He abused women "at day spas he owned in Atlanta" and "in Thailand, India, and Malaysia." On his digital devices, investigators found hundreds of images which he solicited from young women, including images of women who were naked. States that Zacharias warned one "woman – a fellow believer – if she ever spoke out against him, she would be responsible for millions of souls lost when his reputation was damaged." The law firm which conducted the investigation was hired by the board after allegations were made by 3 women in the

fall of 2020. The RZIM leadership did not believe the women then, nor did they believe a Canadian woman who came forward in 2017 with public allegations against Zacharias that he had manipulated her sexually. His estate settled with her and her husband, and required them to sign a non-disclosure agreement. In a statement, the Board said “we allowed our misplaced trust in Ravi to result in him having less oversight and accountability than would have been wise and loving.” States that the investigators had no evidence of RZIM leaders or staff having knowledge of his sexual behaviors, and that “the ministry provided little to no accountability for its namesake and founder.” States RZIM, “the largest apologetics organization in the world,” is in the process of being reorganized as its affiliates act to distance themselves. States: “Many who looked up to Zacharias as a mentor, model, and spiritual father have been trying to grapple with the new information, their feelings of betrayal, and questions about their own responsibility.” States that RZIM has “hired a management consulting firm to evaluate ‘structures, culture, policies, processes, finances, and practices’ and propose reforms.”

Simpkinson, Anne A. (1996). Soul betrayal. *Common Boundary*, 14(6, November/December):24ff. [Accessed 05/20/11: <http://www.commonboundary.org/ARTICLES/961101.html>].

By the magazine editor. Lengthy, magazine-style article that provides a broad overview. Notable for its inclusion of clerics from non-Western religions. Includes statements from interviews with numerous experts. Considerable attention is given to the case of Yogi Amrit Desai, founder of the Kripalu Center for Yoga and Health, Lenox, Massachusetts, who resigned as spiritual director after admitting to sexualizing relationships with female disciples for years. Describes the impact on the community. Includes: a sidebar on types of professionals who abuse, Who abuses?, based on the work of John C. Gonsiorek and Glen O. Gabbard; a sidebar of resources by Heather Pitzel, Where to find help; a sidebar by Lois Bianchi, Out of the past, that describes the 19th century case of Henry Ward Beecher.

Singer, Pete. (2018). Coordinating pastoral care of survivors with mental health providers. *Currents in Theology and Mission* [published by Lutheran School of Theology at Chicago and Wartburg Theological Seminary], 45(3, July):31-35. [From a theme issue: Child Abuse and the Church: Prevention, Pastoral Care, and Healing] [Accessed 03/31/21 at the World Wide Web site of the journal: <https://www.currentsjournal.org/index.php/currents/issue/view/53/45>]

Singer, a clinical social worker who focuses on childhood trauma, is founding director, Care in Action Minnesota. The premise is that because child maltreatment, including sexual abuse, “produces emotional, behavioral, and spiritual ramifications in the lives of those affected by it,” it is “essential to develop a collaborative strategy that allows faith leaders to effectively coordinate pastoral and mental health care.” Draws upon evidence-based literature. Begins with a 3-paragraph history of how Christianity has addressed “emotional/behavioral concerns.” Very briefly lists options for how faith communities can “coordinat[e] with mental health providers to deliver care for people who have experienced maltreatment,” including community-based interventions, individual efforts, and consultation and referral. Describes reasons for pastors to refer a survivor or family to a mental health provider. Lists 6 steps for making a referral. Uses a “hypothetical case scenario” to illustrate an effective and collaborative referral. 31 footnotes.

Sipe, A. W. Richard. (1993). A step toward prevention of sexual abuse. *Human Development* [published by Jesuit Educational Center for Human Development], 14(4, Winter):27-28.

Sipe is identified as one who researches celibacy. Briefly discusses a consultation on “Sexual Trauma and the [Roman Catholic] Church” held at Saint John’s Abbey and University, Collegeville, Minnesota, in August, 1993, that was organized and chaired by Patrick Carnes. A participant and presenter, Sipe regards the event as potentially epoch-making, states his reasons why: there were no constraints and so participants could focus on the “what, how, why, and where sexual abuse occurs in churches” and its extent and effects; there was no political agenda, and so participants could speak freely and openly, allowing them to find unity in pain; 40 recommendations were developed and delivered to the abbot of the Abbey and an official of the University. Lacks references.

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\_\_\_\_\_. (1994). [In My Opinion department] The problem of sexual trauma and addiction in the Catholic Church. *Sexual Addiction & Compulsivity: The Journal of Treatment and Prevention*, 1(2):130-137.

Sipe is a psychiatrist assistant practicing psychotherapy in Maryland, and an instructor in psychiatry, Johns Hopkins University, Baltimore, Maryland. His position is that because the Roman Catholic Church has no “overarching, comprehensive, and integrative understanding of the nature and place of sexuality within the scheme of salvation and a theological system,” as well as “no coherent theory or philosophy of the nature of the universe,” then it “will not solve the problem of sexual abuse by clergy...” Identifies 4 areas that demand understanding and action: current exigencies, including feminism, the rights of and regard for victims, and mandatory reporting by professionals of suspected child abuse; the longstanding duration of sexual abuse by clergy; professional boundary violations that are part of a systemic problem in religious institutions; particularity, e.g., comparative studies between Catholic priests, Protestant ministers, and Jewish rabbis. Concludes: “The task is to face the difficult and demanding questions that surround and underlie sexual abuse by clergy.” References.

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\_\_\_\_\_. (1999). [Letters section] Abusive clergy. *The Tablet*, (November 27):1614. Challenges an assertion in a previous issues that “...research in the United States... demonstrates that [Roman] Catholic clergy are no more likely to abuse than any other section of society or clergy from any other religious denomination.” Cites research that points to the opposite: in the U.S.A., a survey mentioned in a recent book [See this bibliography, Section I.: Plante, Thomas G. (Ed.). (1999).]; from New South Wales Australia, a study with no source identified.

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\_\_\_\_\_. (No date). “Preliminary Expert Report (Sipe Report).” Unpaginated. [Accessed 01/18/2005 at the World Wide Web site of The Linkup: [www.thelinkup.com/sipe](http://www.thelinkup.com/sipe)]

Sipe’s preliminary report of his opinions and conclusions in civil action against 3 Roman Catholic priests, Fr. Robert R. Peebles, Jr., Fr. William Hughes, and Fr. Rudolph Kos, and the Diocese of Dallas, Dallas, Texas. Based on his review of personnel files, medical records, depositions of victims who were claimants, and a laicization file, and other documents. Sections include: Sipe’s qualifications as an expert; summary of the history of psychiatry/psychology and the sexual problems of Roman Catholic clergy, including early stages, advent of reporting laws, opening of Catholic treatment centers, responses of bishops to victims of priest sexual abuse, and publicity in 1985 about criminal cases in Louisiana that disclosed to the public the pattern of concealment of abusive priests; harm of sexual abuse to the victims; sexual activity by priests and religious, including his estimate that 6% are involved with minors, that 4 times as many are involved with women, and 3 times as many are involved with adult men; concludes that the defendants, including the bishop of Dallas and his delegates, were negligent in regard to the 3 priests and the sexual misconduct with minors, and that this pattern reflects a national trend, including the Military Vicariate in relation to Catholic chaplains; makes specific observations regarding individuals in the cases. [A very significant document that presents very concrete examples in the context of formal legal adjudication.]

Sköld, Johanna. (2013). Historical abuse – A contemporary issue: Compiling inquiries into abuse and neglect of children in out-of-home care worldwide. *Journal of Scandinavian Studies in Criminology and Crime Prevention*, 14(Supplement 1):5-23.

Sköld is a lecturer, Child Studies, Department of Thematic Studies, Linköping University, Linköping, Sweden. The article’s aim is to compile the federal, state, or regional inquiries and truth commissions conducted since the 1990s into the abuse and neglect of children and youth which was committed in “out-of-home care,” i.e., institutions and foster homes, in “Australia, Canada, Ireland, Norway, Iceland, Britain, Sweden, Denmark, and Germany.” Notes that similar inquiries have been conducted by the Roman Catholic Church in the U.S.A. and Denmark. The purpose is “to frame the historical context in which inquiries and truth commissions were set up.” The forms of maltreatment include physical, emotional, and sexual abuse, as well as neglect, “all of which occurred for the better part of the twentieth century.” States: “What is new about the inquiries from the 1990s onward is that the victims themselves have been given the opportunity to

tell their stories; that the stories have gained the attention of the media; and that there have been expectations that these testimonies should influence the national historical narrative and national identity and that this, in continuation, would lead to a process of reconciliation and redress as well as actions to prevent future abuse.” Traces the “upsurge of inquiry reports on abuse of children in care” as beginning with Australia and Canada in the 1990s. Notes: “The Catholic Church has run many of the industrial schools and children’s homes in Ireland, Canada, and Australia.” Traces inquiries in Nordic countries as beginning in the 2000s. Considers how these inquiries share features with, and are different from, *transitional justice* processes. Considers why “are these abuses and atrocities attracting attention right now?”, but does not reach a conclusion. Speculates that the various processes “may constitute a new interdisciplinary field,” and identifies potential issues and problems. Appendix; 9 footnotes; 65 references.

\_\_\_\_\_. (2016). The truth about abuse? A comparative approach to inquiry narratives on historical institutional child abuse. *History of Education* [published by the History of Education Society], 45(4):492-509.

Sköld is “an associate professor and lecturer in Child Studies,” Linköping University, Linköping, Sweden. The introduction cites recent “truth commissions and inquiries into historical institutional child abuse,” which includes child sexual abuse in the context of a religious institution, noting that the topic “has become the focus of political attention in at least 19 countries, mainly in Europe but also Australia, New Zealand and Canada.” States: “The reports from these inquiries form new kinds of history narratives about childhood... This article aims to critically analyse these narratives with the objective to ask what we – as professional historians of children, childhood and education – can learn from the methods of ethical considerations of in [sic] the inquiry reports.” The inquiries’ “dual objective of investigating [abuse] as well as recognising the victims and offering them justice” requires, she asserts, addressing and satisfying multiple audiences, “which in turn affects how the reports are narrated.” She writes from the perspective of an historian and as a member of the secretariat, Swedish Commission to Inquire into Child Abuse and Neglect in Institutions and Foster Homes, 2006-2011. She compares reports from the Swedish Commission, the Irish Commission to Inquire into Child Abuse (CICA), 2000-2009 [popularly known as the Ryan Commission, regarding abuse in institutions affiliated with the Roman Catholic Church], and the Danish Gohavn Inquiry, 2010-2011. Provides background of each inquiry. Discusses the concept of *truth*, including the constructs of: *judicial truth*, which “is composed of factual evidence that is rhetorically narrated to convince the audience – the court.”; *narrative truths*, which include “‘personal storytelling’, forensic (or factual) truths; social or dialogical truths referring to the ‘process of collectively talking about the past’; and healing and restorative truth...” Notes the historian’s methods of what she terms the “empiricist positivist epistemological position” and the “postmodernist epistemological position.” She then “demonstrate[s] how ‘truth’ has been addressed in the Irish, Swedish and Danish inquiries...” Among the forms of material she considers are: written documentation, historical documents, “oral testimonies of complainants and respondents,” testimony of 3rd-party witnesses, interviews, medical records, and forensic blood analysis. The conclusion states: “Investigating and recognising historical institutional abuse is a complex act of balancing between positivist empiricist and postmodern constructivist approaches to what can be truthfully said about the past.” States: “...while the aim [of the 3 inquiries] has not been to dispute the testimony of care-leavers, the objective to recognise and seek justice for the victims seems to require that issues of reliability, validity and credibility be taken seriously... [In the Irish CICA inquiry, there was an] importance of addressing and convincing conflicting public audiences about the accuracy of narratives of child abuse that go against the general public’s genuine beliefs and (self-)identities related to the narratives of a ‘benign church’, ‘benign state’, etc., which is a prerequisite for the recognition of groups or individuals who have suffered from injustice.” Ends by stating that “historians can learn from the pluralistic approaches to methodology and epistemology that truth commissions and inquires employ in order to perform their legitimacy and balance between the dual objective of investigating the past and recognising the historical subjects (the victims).” 96 footnotes.

Slough, Rebecca. (2015). Congregational responses to abuse and trauma: The persistent hope of shalom.

*Mennonite Quarterly Review*, 89(1, January):95-110.

From the journal editor's introduction to the issue: "This issue of *The Mennonite Quarterly Review* is devoted to the theme of sexual abuse – and the related motifs of discipline, healing, and forgiveness – within the Mennonite Church, with a particular focus on the controversy surrounding the actions of its most widely recognized theologian, John Howard Yoder (1927-1997)... This issue of [the journal] will not resolve the problem of sexual abuse in the Mennonite Church, nor will it lay to rest the issues surrounding John Howard Yoder and the church's response to his sexual politics. But it does mark a step in the direction of transparency..." Slough is associate professor, worship and the arts, and academic dean, Anabaptist Mennonite biblical Seminary, Elkhart, Indiana. "This essay explores ways that Christian congregations [which are] committed to the hope of shalom might conceive of their ministry with people who have suffered physical or sexual abuse and live with the aftermath of its trauma." While she addresses "intimate" relationships and contexts including church environments, she "does not address the complicated issues arising from clergy or pastoral sexual misconduct with congregational members or participants." States: "Although it has often failed in this healing ministry, the Christian church also has the wisdom and practices rooted in God's promises of healing, new life, and shalom that can theologically orient victims and survivors in their recovery within a framework of hope." 3 paragraphs describe the cost of abuse and trauma – relationships lost or destroyed – for the survivor and the victimizer, and the role of the congregation in support of "victim-survivors." A section identifies 6 theological promises from God that create "a safe theological and therapeutic place for victim-survivors who are finding a path of recovery from the abuse they have experienced." Among the 6 is "Freedom for fearless truth-telling," citing the prophetic traditions in the Hebrew Scriptures as the basis. In 4 paragraphs she sketches factors in recovery from physical or sexual abuse based on Judith Herman's *Trauma and Recovery* (1992; 1997). Very briefly discusses practices involved in survivors' recovery: testimony, bearing witness, lament, confession, repentance, releasing/forgiving, reconciliation between survivor and victimizer, and practicing persistent hope. 17 footnotes.

Sloyan, Gerard S. (2003). Pedophilia among the Catholic clergy: Some questions and answers. *Theology Today*, 60(2, July):154-169.

Sloyan is a presbyter of the Roman Catholic Diocese of Trenton, New Jersey, and professor emeritus of religion at Temple University, Philadelphia, Pennsylvania. Writing for a non-Roman Catholic journal audience, he uses a question/answer format to discuss briefly elements of "the recent pedophilia scandal in the Roman Catholic Church as seen 'from the inside.'" 1st topic is: "Is clerical celibacy... at the root of the scandalous conduct?" His related question is whether "the gratification derived from sexual activity with young males [is] a homosexual phenomenon?" His response draws from statistical profiles of pedophiles to indicate that celibacy per se is not at the root. Conversely, he indicates that the proposed solution of a married clergy would not solve the problem. He indicates that the data suggests that the abuse is not a problem to be identified with homosexual orientation. 2nd topic is: "Has the seminary system met or failed to meet its responsibility with regard to educating candidates for the priesthood about their own sexuality?" His response is that there are no adequate studies that provide conclusive answers. He points to more appropriate questions that concern current practices of screening and monitoring for mental and emotional maturity, and sexual continence. States that vigilance is more difficult in situations in which "[U.S. bishops] accept men from other countries into their presbyterates [because they] are incapable of doing a thorough search in this matter and rely on the word of other bishops." The 3rd topic is: "How shall the sin or crime [of child molestation] be named?" Utilizes *Diagnostic and Statistical Manual of Mental Disorders* (4th edition) definition of pedophilia and contrasts it with ephebophilia. Broadly refers to U.S.A. legal standards regarding adolescents' incapacity to consent. The next topic is: "Have bishops acted irresponsibly in reassigning priests to parish work who have been reported to them as sexual offenders, an on whom perhaps large sums of diocesan funds have already been spent for their therapeutic care?" States: "The failure of bishops to act promptly and suspend those charged from the exercise of their pastoral duties until the truth of the charges has been fully explored is perhaps the chief disclosure that has come to light in the scandal." Rejects the accusations that bishops have acted out "of arrogance or a callous closing of clerical ranks..." and states: "Egregiously bad judgment is the proper charge."

Also very briefly addresses: how bishops have responded to victims who have come forward to dioceses; Charter for the Protection of Children and Young People (2002) and the revised version (2002); some responses to the crisis at the diocesan level; creation by the U.S.A. bishops of a National Review Board. Concludes with a call for “a more serious scrutiny by the congregations of the papal curia charged with nominating priests for the episcopal order” in order to obtain people with “a capacity for good judgment.” Occasional use of footnotes.

Smallbone, Stephen. (2017). [Commentary] The impact of Australia’s Royal Commission on child- and youth-serving organizations. *Child Abuse & Neglect: The International Journal*, 74(December):99-102.

[For a context to the article, see this bibliography, this section: Wright, Katie, Swain, Shurlee, & McPhillips, Kathleen. (2017). The Australian Royal Commission into Institutional Responses to Child Sexual Abuse. [from a theme issue] *Child Abuse & Neglect: The International Journal*, 74(December):1-9. “The article outlines the background and key features of the [Australian] Royal Commission [into Institutional Responses to Child Sexual Abuse],” and it also serves as an introduction to the succeeding articles in the theme issue.] Smallbone is with Griffith Criminology Institute, Griffith University, Mount Gravatt, Queensland, Australia. He participated in the Commission’s work as an independent expert witness. States in part 1, an introduction: “The present commentary considers the impact to date of the Royal Commission on Australian child- and youth-serving organizations [which includes religious organizations], particularly its influence on organizations’ efforts to create and maintain ‘child safe, child friendly’ cultures, policies and practices.” Notes in part 2 that since the Commission’s ideas about creating a child safe organization were developed by consensus rather than empirically tested, since it remains to be seen how the ideas will influence government regulations. Part 3 briefly discusses the reality of the lack of “clarity organizational leaders about how they might prevent abuse from occurring in the first place.” Recommends a *situational prevention* framework for analyzing and managing routine risks of sexual and other abuse in organizational settings.” Part 4 identifies 2 problems regarding effective prevention of sexual abuse in organizational settings: 1.) lack of information for organization about how abuse begins – the predominant focus of research and practice has been “understanding and responding to its outcomes.” 2.) in the absence of coherent framework regarding the dynamics of sexual abuse, organizations “seem very susceptible to the simplistic stereotyped construction... that organizations should not be held responsible for the behavior of one or two ‘bad apples,’” rather than consider “systemic and situational aspects of the problem.” Part 5 cites the positive opportunities for emerging collaborations by organizations to work on primary and secondary prevention strategies. Part 6 very briefly identifies 5 nuanced challenges. 8 references.

Smietana, Bob. (2016). Proceed with care. *Facts & Trends* [published by Lifeway Christian Resources, Nashville, Tennessee], 62(4, Summer):36-39.

Smietana is the senior writer of the publication. Magazine-style article. Without identifying individuals or locations, states: “The past few years have seen a series of high-profile incidents involving pastors accused of misconduct,” which include sexual boundary violations in the context of a faith community. Very briefly describes results of a national survey of pastors regarding how to respond to allegations of “pastoral misconduct” which “are brought to church leaders.” Includes very brief, practical recommendations from a variety of people, including a lawyer in Houston, Texas, a university professor in Nashville, Tennessee. [A more complete description of the survey was accessed 08/25/18 at the World Wide Web site of LifeWay Research: <http://lifewayresearch.com/wp-content/uploads/2016/05/March-2016-Pastor-Views-on-pastor-misconduct.pdf>] Telephone interviews with 1,000 “Protestant pastors” from a stratified random sample was conducted in March, 2016, by LifeWay Research, “a ministry of LifeWay Christian Resources,” which is which is affiliated with the Southern Baptist Convention. In response to the question, “If allegations of pastoral misconduct are brought to church leaders,” respondents chose: “Have the pastor step aside while the church investigates” (47%), “Leave the pastor in the pulpit until allegations are proven” (31%), and “Not sure” (21%). Analysis of responses by demographics found that pastors aged 65+ (36%) were more likely than pastors 18-44 (27%) to choose “Leave the pastor the pastor in the pulpit until allegations are proven.” Pastors of churches



with a majority African American ethnicity (49%) were more likely to select leaving the pastor in the pulpit than pastors of churches with a majority White ethnicity (29%). Pastors who are Baptist (35%) and Pentecostal (43%) were more likely to select leaving the pastor in the pulpit than Methodists (24%) and Presbyterian/Reformed (24%). To the question, “If a pastor commits adultery, how long, if at all, should the pastor withdraw from public ministry,” respondents chose: “Not sure” (25%), “Withdraw permanently” (24%), Withdraw for options ranging from at least 1 year-to-at least 10 years (37%), Withdraw for options ranging from at least 3 months-to-at least 6 months (10%), and “The pastor does not need to withdraw from public ministry” (3%). [The term “adultery” does not differentiate between a sexualized relationship with a congregant or counselee, or a relationship with a person outside of any pastoral role relationship.] Analysis of responses by demographics are reported for region of the U.S.A., age, ethnicity, and denominational affiliation.

Smith, Alexa. (2000). When mentor becomes molester. *Presbyterians Today*, (October). [Accessed 11/04/2000 on the World Wide Web site of the magazine: <http://www.pcusa.org/today/features/feat0010>].

By a reporter for the Presbyterian News Service. Magazine article; context is the Presbyterian Church (U.S.A.). Overview which intersperses 3 anecdotal accounts with description, analysis, and comments from denominational staff and Marie Fortune. Reports that there are about 50 clergy sexual misconduct cases annually. A denominational staff person, who has been consulted in 90+ cases in 5 years, reports that only 2 cases were clearly unfounded, and states that generally victims “...want the church to act the like the church.” Sidebars include the topic of caring for the congregation and a brief resource list of organizations, networks, and literature.

Smith, Andrea. (2006). Boarding school abuses, human rights and reparations. *Journal of Religion and Abuse: Advocacy, Pastoral Care and Prevention*, 8(2):5-21.

Smith is identified as a Cherokee and assistant professor, American studies and women’s studies, University of Michigan, Ann Arbor, Michigan. Discusses “the Boarding School Healing Project [which] developed in the U.S. with the intent of building a movement to demand reparations for boarding school abuses.” The Project’s “primary goal is to provide healing from the historic trauma of boarding schools.” Created in the 19th and 20th centuries, the schools removed 100,000+ children of Native peoples from their homes on reservations in order to assimilate them into the dominant U.S.A. society. The schools were federally funded and administered by churches and missionary societies. In addition to culture genocide, the abuse against children included sexual, physical, and emotional violence. Contrasts the current situation in the U.S.A. to recent efforts in Canada to investigate a similar boarding school system: “While some churches in Canada and the Canadian government have taken some minimal steps toward addressing their involvement in this genocidal policy, the U.S. government and churches have not because there is not the same level of documentation of abuses.” Discusses reparations in relation to larger strategies, including international movements. 24 references.

Smith, Carly Parnitzke, & Freyd, Jennifer J. (2014). Institutional betrayal. *American Psychologist*, 69(6):575-587.

Smith, a doctoral student, and Freyd, professor of psychology, are with the Department of Psychology, University of Oregon, Eugene, Oregon. The article describes psychological research regarding the role of institutions – their actions and inactions – in traumatic experiences and victims’ psychological distress following those experiences. Cites examples of sexual assault and institutional wrongdoing at U.S.A. universities, in the Roman Catholic Church, in a private secondary school, and the U.S.A. military. States: “...emerging research indicates that institutions (e.g., workplaces, schools, religious organizations) have the potential to either worsen posttraumatic outcomes or becomes sources of justice, support, and healing... ..our goal is to focus on a narrow subset of experiences, those associated with interpersonal violence in late adolescence and adulthood, to introduce and begin exploring *institutional betrayal* – a concept that has broad applications to many forms of social harm and injustice.” [italics in original] They “provide a brief history of the evolution of trauma psychology from a pursuit focused solely on

individuals to one increasingly incorporating systemic forces. ...we use sexual harassment and violence as the primary examples of traumatic experiences. We then examine systemic or institutional actions and inactions as potential explanations for a variety of seemingly disparate reactions to traumatic experiences from disrupted memory, to decreased physical health, to delayed service seeking or reporting, to disengagement from previously valued institutions as a whole.” States: “Betrayal trauma theory posits that abuse perpetrated within close relationships is more harmful than abuse perpetrated by strangers because of the violation of trust within a necessary relationship... Institutional betrayal is a description of individual experiences of violations of trust and dependency perpetrated against any member of an institution in a way that does not necessarily arise from an individual’s less-privileged identity... Institutional betrayal is associated with complex outcomes similar to those associated with interpersonal betrayal... Institutional betrayal occurs when an institution causes harm to an individual who trusts or depends upon that institution... Institutional betrayal may be left to occur via omission of protective, preventative, or responsive institutional actions...” Citing examples from religious contexts, identifies 5 characteristics of “institutions most often associated with egregious and/or frequent allegations of abuse”: membership requirements, prestige, priorities, institutional denial, and barriers to change. Describes their Institutional Betrayal Questionnaire, which consists of 5 types of institutional inactions or actions: failure to prevent abuse; normalizing abusive contexts; difficult reporting procedures and inadequate responses; supporting cover-ups and misinformation; punishing victims and whistleblowers. Identifies as issues to address: research; institutional betrayal reparation; protecting members; clinical recommendations. 74 references.

Smith, Jay E. (1994). Can fallen leaders be restored to leadership? *Bibliotheca Sacra* [published by Dallas Theological Seminary], 151(604, October/December):455-480.

Smith is identified as a Bible teacher, Buffalo Grove, Illinois. Written in response to the unspecified “current epidemic of sexual immorality among Christian leaders...” Focuses on the question of whether sexual immorality – sexual relations outside marriage) requires permanent disqualification as a church elder – pastor/overseer/bishop. Traces “Old Testament standards and examples [that] refer to the problem of sexual immorality in general and to the problem of sexuality immorality of Israel’s leadership in particular.” Concludes that, in the absence of clear patterns regarding the consequences of moral failure by leadership, it is best to not regard these scriptures as normative prescriptions for contemporary church leaders. His examination of New Testament scripture is longer and focuses on Pauline literature. Concludes that Paul did not support sexual immorality as requiring permanent disqualification. He suggests “a basic controlling principle: past sins that continue to affect negatively one’s status relative to the qualifications for leadership are disqualifying.” Takes very seriously the elder’s reputation among non-Christians. Calls for public disclosure, responsible church discipline, and a monitored, long-term restoration process as steps to rehabilitate a fallen elder’s life and reputation. Cautions that rehabilitating one’s squandered reputation will be particularly difficult. Utilizes resources on Hebrew, Septuagint, and Greek words in scripture. 103 footnotes.

Smith, Marion. (1996). Blaming the victim: Hushing Mormon sexual abuse. *The Event*, 15(5, March 20-April 10):8-18. [Accessed 05/03/09 at the World Wide Web site of Affirmation: Gay and Lesbian Mormons: [http://www.affirmation.org/news/1996.org/news/1996\\_05.shtml](http://www.affirmation.org/news/1996.org/news/1996_05.shtml)]

Smith is a therapist who was a founder of the precursor to the Intermountain Specialized Abuse Treatment Center, Salt Lake City, Utah. Presents an overview of incidents of child sexual abuse within the Church of Jesus Christ of Latter-day Saints (LDS) and the responses of LDS leaders upon discovery. Reports on cases in Beckley, West Virginia, and Yukon, Oklahoma, in which stake leaders knew of members, including one who was a bishop, who were committing child sexual abuse and did not report it to legal authorities nor intervene on behalf of the children. From her therapy practice, briefly cites cases of LDS male and female clients and incidents involving sexual abuse and their churches. Cites a case in which a ward member sexually abused a 13-year-old girl, the church initiated disciplinary action against the girl, “accusing her of sexual activity, describing it as an ‘affair’ with this man. Subsequently, she behaved promiscuously with boys her own age. Called to church court, the girl made a serious suicide attempt. This did not deter the

stake president from proceeding with her church discipline.” Cites the Mormon Alliance, “an independent organization that identifies and documents cases of ecclesiastical abuse in the LDS Church,” as an example of those Mormons who’ve experienced the double betrayal of abuse by church members and “abuse again with acts of denial and cover-up by their ecclesiastical leaders” and are speaking out in public so such abuses can be avoided in the future. Briefly cites a series of LDS cases across the U.S.A., several of which involve civil suits or criminal charges. Discusses state-mandated reporting of child abuse by clergy, and lack of complicity within the LDS. Calls for: an end to gag orders in civil suits, bishops and stake presidents to be required to report child abuse according to the law, prevention and education programs, bishops and stake presidents to give precedence over the needs of the victim rather than the offender, and for victims to “not be told to ‘forgive and forget’ until it is in their therapeutic interest and capacity to do so.”

Smith, Maureen. (2001). Forever changed: Boarding school narratives of American Indian identity in the U.S. and Canada. *Indigenous Nations Studies Journal*, 2(2, Fall):57-82. [Available on the World Wide Web; accessed 03/30/14: <http://kuscholarworks.ku.edu/dspace/bitstream/1808/5770/1/ins.v02.n2.57-82.pdf>]

Smith is an enrolled member of the Oneida Tribe of Wisconsin. “Within this paper are stories about American Indian reactions to the [educational system of residential schools for Native American children that was established the U.S.A. government and frequently operated by churches] the assault on their cultural anchors, and the extreme psychological trauma they endured. These are stories of the staunch resistance that enabled the Native students to survive within this devastating system. Furthermore, these voices demonstrate that despite the oppressive social and educational policies, American Indians resisted assimilation and allowed their ethnic identity to survive.” Draws upon numerous first person accounts from publications, radio program interviews, studies, and biographies. Documents the residential schools’ systemic attempt “to assimilate their Indian charges into ‘Americans’” by eliminating the “cultural anchors” of “Native languages, the styles of hair and dress, and their tribal names.” Also documents the impact of psychological factors in the residential schools: “The incredible loneliness, the inherent discrimination based upon their race, the denial of their existence as Indians, the reaction they often faced upon returning home, and the humiliation, abuse and punishment suffered at the hands of the educators...” Punishment included corporal punishment and public humiliation, which induced shame. Pp. 69-70 describe rampant sexual abuse of the children, committed by teachers and staff in religious schools: “In one school, a lay worker was reported to have fathered a number of children to the girls in attendance at that school. At the same school, a priest was known for his sexual advances... It was not only the priests who sexually abused children; in some schools, nuns did so as well.” 130 endnotes.

Smith, Melissa (pseudonym). (2004). A survivor’s story. *Human Development* [published by Regis University], 25(1, Spring):510. [Theme issue: Towards Healing Our Church]

1st person account by a survivor of sexual abuse by a Roman Catholic priest. Opening words: “I write this account of what happened to me in order to help others. I want to do whatever I can to prevent such abuse of others. I also want to help people in ministry in the church to have a felt understanding of the effects of such abuse so that they can be alert to the pastoral needs of those who have been abused.” As a child, her life centered on her Catholic parish. At 13, she met a priest new to the parish “who took a special interest in me and my family.” Within a year, he sexualized his relationship to her. Describes her ambivalent reactions to his attention, ways he isolated her, significance of his religious role, his use of religious rhetoric to rationalize his actions, and her internalized shame. He ended the sexual relationship after he raped her, shortly before she turned 16. Describes the negative change in her relationship to God, self-destructive patterns of behavior, difficulty with adult male authority figures, and, as an adult, the consequences in her relationship to her children and husband. Describes how she began to recover her mental health. States: “What caused me the most unspeakable agony, however, was the loss of trust in a loving and forgiving God.” Reports how she began to rebuild a place for herself in the Church and find her spirituality.

Smith, Michael Clay. (1984). The pastor on the witness stand: Toward a religious privilege in the courts. *The Catholic Lawyer*, 29(1, Winter):1-21.

Smith, an attorney, is general legal counsel, State of West Virginia Board of Regents. The article describes "what has traditionally been called the clergy-penitent privilege," which legally exempts clergy "from compelled disclosure in judicial proceedings," and advocates for its expansion. His premise for supporting the privilege is utilitarian: "...we know that many individuals will avail themselves of spiritual assistance only when they believe the secrecy of their admissions will not be violated. At the same time, spiritual assistance surely will be facilitated by the knowledge that the cleric will not be forced to divulge a counselee's admissions in court or to the police, or be tossed into prison for refusing to do so." No evidence for the assertion is provided. Includes discussion of the evolving history of the privilege, which has led to each U.S.A. state "deal[ing] independently with the problems of establishing an historically unrecognized privilege."

Categories and describes the difference in the various state laws on the basis of 6 questions: "1. Who may exercise the privilege? 2. Who are clergy to whom privileged communications can be made? 3. Who is bound by the exercise of the privilege? 4. Which communications fall within the privilege? 5. Where can the privilege be claimed? 6. What idiosyncrasies exist in the particular jurisdiction's rule?" Concludes with practical advice for individual clergy and denominations, and makes recommendations regarding changes in law. Includes a table listing features of clerical privilege rules in each state. 83 footnotes. [He elevates the goal of an individual's healing through spiritual counsel over the goals of discovering the truth in the context of a legal proceeding, the safety of individuals at risk of being harmed, and justice for those harmed by holding accountable an offender.]

Solomonson, Sonia C. (2002). I could die or heal. [One of a 5-part Special Report]. *The Lutheran*, 15(6, June):12-15. [Also available on the World Wide Web: <http://www.thelutheran.org/0206/theme>]

By the managing editor of the magazine. A profile of Linda Maue of Arlington, Nebraska, a survivor of clergy sexual abuse committed by an Evangelical Lutheran Church pastor who was her counselor. After reporting him 3 years prior, she experienced rejection by her congregation. Lists the components of Maue's healing and her call for safety education in congregations. Includes a side bar that briefly lists a variety of resources: books and publications, World Wide Web sites, music, support groups, and retreats and treatment centers.

Songy, David G. (2003). Psychological and spiritual treatment of Roman Catholic clerical sex offenders. *Sexual Addiction & Compulsivity: The Journal of Treatment and Prevention*, 10(2/3, April):123-137.

Songy is affiliated with St. John Vianney Theological Seminary, Denver, Colorado. Begins by very briefly "examin[ing] the research on the etiology of child sexual abuse, treatment of sexual molesters, and current theories regarding clerical sex abuse." His position is that there is a heterogeneous variety of sex offenders, and that the etiologies are complex. Notes the wide range of treatment approaches, methodological limits in treatment outcome studies of sex offenders, and the "diversity of typology and personality characteristics of sex offenders." The 2nd section very briefly "considers relevant [Roman] Catholic Church teachings that can be applied to this topic... Several key principles of Catholic teachings that are applicable to the treatment of clergy are the sacramental nature of priesthood, celibacy, the process of priestly formation, and the Church's views on sexual orientation." Concludes with "two recommendations: creating a comprehensive program for screening clerical candidates and developing a treatment process that integrates psychological and spiritual healing of clerical sex offenders." 60 references.

Sords, Charles V. (2019). When a stone is not a stone: Memories of clerical abuse. *Dignity: A Journal on Sexual Exploitation and Violence*. 4(2, April, Article 6):1-8. [Accessed 07/27/21 at: <https://digitalcommons.uri.edu/cgi/viewcontent.cgi?article=1161&context=dignity>]

Sords is practitioner of polarity therapy, Washington, D.C. From the abstract: "This memoir is an account of childhood sexual abuse, the particularly shameful nature of being raped by [Roman Catholic] priests, and how the Catholic Church's method of handling this and similarly horrifying revelations has re-traumatized survivors." Uses some pseudonyms. Describes the counterproductive ways he coped with having been sexually abused from the fourth through sixth

grades in the early 1950s, including suppressing his emotions, an attempted suicide, internalizing blame, and entering a religious congregation of men because he believed “that to be saved I must become a priest, make perpetual vows, and gain a plenary indulgence, wiping away all past guilt.” In 1968, he left religious life, married, and had 2 children. Unresolved experiences continued to surface. In 1995 he experienced suicidal ideations and was diagnosed as clinically depressed. After he retired prematurely in 2007, he experienced vivid flashbacks of being raped in the parish church’s confessional, sacristy, and janitor’s room, and at the priests’ house. In 2008, he approached the Church diocese’s Office of Victim Assistance, “looking for assistance and closure.” Assessed by a forensic psychiatrist, he was diagnosed “as having Post-Traumatic Stress Disorder, major depressive episodes, hyper-vigilance, anhedonia and other emotional problems that hamstringing occupational, sexual, social and other aspects of [his] life.” Reports that the priest who was the primary assailant had been “accused of molesting children” in other settings of ministry, tried by a Church tribunal, and removed from ministry. In 2010, with no other options, Sords signed a settlement agreement. Very briefly describes ways in which he is recovering.

Sperry, Len. (1993). Preventing impairment in ministers. *Human Development* [published by Jesuit Educational Center for Human Development], 14(Summer):7-10.

Sperry is professor of psychiatry and preventive medicine, and director, Division of Organizational Psychiatry, Medical College of Wisconsin, Milwaukee, Wisconsin. Magazine-style article that “briefly describes the concept of visionary leadership and addresses its application to one particular type of impairment in ministry: sexual misconduct of [Roman Catholic] clergy and religious.” Differentiates between impaired functioning and “normal and distressed functioning.” Identifies determinants of impairment as “determined and predicted according to the degree of fit among minister, institution, vocation, and assignment.” Lists factors under each component. Of possible responses to “the current crisis involving sexual misconduct by clergy and religious,” identifies 4: denial, reactive initiatives, proactive and/or preventive initiatives, and initiatives based on strategic planning and principles. Applies a model of visionary leadership from Burt Nanus to “look at how visionary leadership could now be applied to ministry to prevent further and further impairment.” Outlines a series of steps: shared purpose, appropriate organizational change, strategic thinking, and empowered people. Concludes: “The [Roman Catholic] church has a choice: to continue in its current crisis-management mode or not. No single policy change, program, or institute for the study of sexual conduct – no matter how proactive – can change individual behavior in an institution that significantly affects what its members think, feel, and do. An impaired religious institution largely shapes the impaired behavior of its ministers. To really reduce or prevent impairment, both individual and institution must change.”

\_\_\_\_\_. (1999). The sexually abusing minister. *Human Development* [published by Jesuit Educational Center for Human Development], 20(4, Winter):13-19.

Sperry is “clinical professor of psychiatry at the Medical College of Wisconsin,” Milwaukee, Wisconsin, and “currently teaches at Barry University, Miami Shores, Florida.” A non-technical clinically-oriented article. Based on his 30 years “of clinical experience working with [Roman Catholic] priests and ministry personnel with sexual difficulties,” he constructs an explanatory model based on “two factors that appear to predispose such individuals to engage in sexual misconduct: abusiveness and compulsivity.” Calls *abusiveness* a constellation of patterns. States: “Underlying the abusive pattern is the theme of dominance or power of subjugation. The abusive pattern reflects a preoccupation with control.” States that there are various combinations of *abusiveness* and *compulsivity*. Identifies 5 factors that characterize each profile: “(1) personality and level of psychosexual development, (2) number of victims, (3) degree of planning, cunning, and intimidation, (4) extent of concern for the victim(s) and remorse, and (5) prognosis for change and rehabilitation.” Presents 6 of profiles of priest offenders that relate to brief case descriptions. Concludes: “These cases serve to illustrate and underscore an important observation: that no single pattern characterizes all priests who engage in sexual impropriety or misconduct with children, adolescents, or adults.” Lacks references.

Spitzer, Julie R. (1993). Response. *CCAR Journal: A Reform Jewish Quarterly*, 41(3, Summer):49-54.

By a rabbi who is regional director, Union of American Hebrew Congregations, Mid-Atlantic Council, and represents the Central Conference of American Rabbis on the advisory board of the Center for the Prevention of Sexual and Domestic Violence, Seattle, Washington. In response to Adler, Rachel (1993), this bibliography, this section above, she affirms the importance of the article and differs slightly on some points in her analysis of the issues, e.g., intervention. [See also this section: Salkin, Jeffrey K. (1993) and Kosovske, Howard A. (1994).]

Stafford, Wess. (2010). A candle in the darkness. *Christianity Today*, 54(5, May):22-26.

Stafford is president, Compassion International, Colorado Springs, Colorado, a “child-development organization that sponsors children” and “provides holistic care.” 1st person, magazine-style article. Describes his experiences as a child in a boarding school for children of missionaries in West Africa. [While unnamed in the article, the residential school, now closed, was the Mamou Alliance Academy in Guinea, operated by the Christian & Missionary Alliance denomination. See sidebar article, this bibliography, this section: Beaty, Katelyn. (2010). A badly broken boarding school: The story behind the cover story.] He was sent to the school, 700 miles from his parents, at 6-years-old, per mission policy. Regarding the role of the houseparents, he describes it as “the least desirable task on the field: taking care of other missionaries’ children.” He experienced daily physical beatings by adults using belt buckles and tire-tread sandals; at one point, the beatings averaged 17 per week. Reports children also experienced emotional, spiritual, and sexual abuse. States: “Older boys, victims themselves, learned to mimic their elders in that depraved environment to serve their own lustful desires, and they used blackmail and physical pain to silence us.” Children’s letters to parents were censored. They were warned that if they told parents about the conditions, “‘you will destroy your parents’ ministry.’ ... We knew how passionately [our parents] spread the gospel, and I loved my African village friends. If my silence could win their salvation, I would endure anything.” [See also this bibliography, Part I: Stafford, Wess. (2007).]

Stahel, Thomas H. (1994). One pastoral response to abuse: Interview with Joseph P. Chinnici, O.F.M. *America* [a Jesuit publication], 170(2, January 15):4-8.

Chinnici is provincial superior, St. Barbara Province of Friars Minor (Franciscans), Oakland, California. An interview following release of a report, 12/06/93, of an investigation into sexual abuse of minors at St. Anthony’s Seminary which was administered by the Province. Allegations of abuse committed 1964-1987 emerged in 1989. Topics include: nature of the investigation, which was not juridical due to the unavailability of formal redress in secular and canonical law systems; signs of the actions of God’s goodness in the process; changes in the screening of Province candidates; contents of the report issued by the investigative board and the board’s purpose; criticism over the decision not to reveal names of the offenders; whether Franciscan authorities had knowledge of the offenses during the period of commission; Chinnici’s perspective as an historian that provides him resources from faith and tradition to help him deal with events.

Staller, Karen M. (2012). Missing pieces, repetitive practices: Child sexual exploitation and institutional settings. *Cultural Studies ↔ Critical Methodologies*, 12(4, August):274-278.

Staller is an associate professor, School of Social Work, University of Michigan, Ann Arbor, Michigan. Briefly examines 3 cases of sexual abuse of minors for factors which lead to institutional cultures that protect offenders. Considers both *individual grooming* – an offender’s behaviors which lead to sexual abuse of a minor – and *institutional grooming* – “where offenders manipulate entire systems or institutions” into permitting access to potential victims who are minors. Begins with the case of Covenant House, “a runaway and homeless youth shelter” in New York, New York, which was founded in the late 1960s by Fr. Bruce Ritter, a Franciscan priest in the Roman Catholic Church. Draws upon her experience on the staff beginning in the 1980s: “...Ritter was a high-profile celebrity and his work received considerable public attention. He cultivated his image as both child saver and moral crusader.” In late, 1989, a former resident accused Ritter of sexualizing his professional role relationship. A commissioned external investigation found extensive evidence that Ritter had engaged residents in sexual activities.

Staller identifies 7 factors that contributed to Ritter's ability to commit the abuse: 1.) Staff's professional role confidentiality mandates were complicated, "inhibited the flow of information within the agency," "shield information from the public," and "permitted a shroud of institutional secrecy." 2.) The agency was isolated from law enforcement. 3.) "...our street youth clients were easily marginalized, and Ritter had unfettered access to needy kids from troubled backgrounds." 4.) "...the agency was hierarchical in nature with Ritter (and God) at the top." 5.) Reputationally, both Covenant House and Ritter were impeccable, and he "was beyond reproach." 6.) "...Ritter fostered intense personal and professional loyalties." 7.) "...internal reporting lines could be confusing, but they all eventually ended with Ritter or his inner circle of trusted advisors." The next case is that of Jerry Sandusky, a former football coach at Pennsylvania State University, State College, Pennsylvania. The last case is that of a pediatric medical resident at the University of Michigan, Ann Arbor, Michigan. Concludes: "It would help if instead of exhibiting shock and disbelief, we started generalizing the lessons learned from one kind of institutional setting to the next, because the behaviors employed by those who sexually exploit children remain the same." 1 endnote; 12 references.

Stange, Mary Zeiss. (1990). Jessica Hahn's strange odyssey from PTL to Playboy. *Journal of Feminist Studies in Religion*, 6(1, Spring):105-116.

By a member, religion faculty, Central Michigan University, Mount Pleasant, Michigan. Explores the story of Jessica Hahn who as a 20-years-old church secretary in 1980 was raped by televangelist Jim Bakker, head of PTL Ministries, and evangelist John Fletcher, her former employer. When Hahn revealed the events in 1987, it helped bring down Bakker's televangelism empire. Stange describes Hahn's story as a patriarchal parable of the role of women in religion. Draws from Hahn's interviews in *Playboy* magazine, 1987 and 1988. While Bakker was using her for sex, he intoned repeatedly, "When you help the shepherd, you're helping the sheep," reinforcing her religious understanding that these were two men of God doing God's will. Stange's analysis of Hahn's psychological understanding of events draws on theologian Mary Daly's notion of sadospirituality: Hahn became a saintly masochist incapable of moral outrage because she had been expected by Bakker to sacrifice herself for him and preserve secrecy so that others who relied on Bakker's ministry would not suffer. Also describes Hahn's relationship to Gene Profeta, pastor of her Assemblies of God church, her employer at the church beginning at age 14, and for whose family she had babysit. While she was an adolescent working at the church, she was engaged by him in heavy petting. He convinced her that it was part of her job as his secretary. She believed that what might be sin with another man was acceptable with her spiritual guide. Footnotes.

Stanton, Carol. (2000). Should we be surprised? *Studies: An Irish Quarterly Review*, 89(356, Winter):324-331. [Theme issue: Scandals in the Church: The Irish Response]

Stanton is identified as "former Press Officer of the Orlando Diocese, is now doing a PhD on the Scandals in the Church." Her position is that one should be surprised at "clergy sexual abuse" in the Roman Catholic Church. Bases this on her knowledge, due to professional positions in the Church, of specific cases, and of her awareness of individual priests whose families of origin had dynamics that led to persistent personal dynamics while they were serving as priests. Also notes the vulnerabilities in some family systems that can contribute to minors becoming victims of abuse. Also considers "the more corporate context of the behaviours the Church depends on for its institutional order," e.g., hierarchical structure, that led to "a pattern of scape-goating, denying systemic problems by collapsing them into problems individuals." Calls for the Church, "accustomed to the apparent imperviousness of power," "to admit its impotence and failures..." Brokenness and pain, acknowledged and shared, is the first step out of paralyzing shame and despair and into the glimmerings of hope." Lacks references.

Steele, Mary Isabel. (No date). All Shall Be Well: One Woman Survivor's Story of Clergy Sexual Abuse. [Accessed 09/08/03 at the World Wide Web site of The Hope of Survivors, Pastoral Abuse.Com: [http://www.pastoralabuse.com/storeis/all\\_shall\\_be\\_well.asp](http://www.pastoralabuse.com/storeis/all_shall_be_well.asp)]

Brief 1st person account by a woman who sought pastoral counseling from her Roman Catholic priest and was propositioned by him, a form of sexual harassment. Includes her experiences of reporting his behavior to his superiors and their responses.

Steinfels, Peter. (2004). Sexual abuse and the Church: What we've learned and what we still don't know. *Commonweal: A Review of Religion, Politics, and Culture*, 131(6, March 26):15-17.

Steinfels is an author and writes the "Beliefs" column for *The New York Times*. Analyzes and critiques "two studies of the sexual molestation of minors by [Roman] Catholic clergy" that were released in February, 2004: one was produced by the National Review Board, a 12-member "panel of lay people appointed to monitor implementation of the of the [U.S. Catholic] bishops' Charter for the Protection of Children and Young People" and one was produced by John Jay College of Criminal Justice. Describes limits to the John Jay study's methodology and some of its conclusions. Describes the Review Board report – which was on "the causes and context of the current crisis" – as "a skillful synthesis of knowledgeable opinion but not really a historical study" and states: "[It's] strength is in recognizing the multiple causes seen to have contributed to the scandal. The report's weakness is not in anything it says, but in the fact that it says almost everything. It does not clearly rank causes in importance or flag the ones most pertinent today rather than twenty years ago." Concludes that the 2 reports should not be used "merely to reaffirm what we already believe, or to experience a premature catharsis" but rather should be used "to correct our impressions, to separate truths, half-truths, and canards; and to identify the still unanswered questions and possible strategies for answering them. ...Catholics also need a cogent narrative that explains this sordid chapter of church history – one that might help us address other challenges to the church's integrity and vitality."

Steinhoff-Smith, Roy. (1992). The tragedy of clinical pastoral education. *Pastoral Psychology*, 41(1, September):45-54.

Steinhoff-Smith is at Phillips Graduate Seminary, Enid, Oklahoma. In the context of a critique of Clinical Pastoral Education programs, addresses incidents of sexual harassment of female students by male supervisors or by others with their approval. Cites anecdotal reports and an article by Duane Parker, executive director of The Association for Clinical Pastoral Education, Inc., in its national newsletter, October, 1989. Analyzes the quasi-therapist nature of the supervisor's style as contributing to a "confusing mix of therapeutic intimacy and power relationships" and as a basis "to explain the large number of sexual harassment accusations leveled against male CPE supervisors." Several references.

SteinhoffSmith, Roy Herndon. (1998). The boundary wars mystery. *Religious Studies Review*, 24(2, April):131-142.

SteinhoffSmith is at Phillips Theological Seminary, Tulsa, Oklahoma. Essay that reviews issues raised by Carter Heyward's 1993 book, When Boundaries Betray Us, and the responses to it in the collection of essays by Katharine Hancock Ragsdale (Ed.) (1996) Boundary Wars: Intimacy and Distance in Healing Relationships. He defines the conflict as: "Either the primary threat to ethical professional relations is sex and the remedy is strict boundaries, or the primary threat is denial of agency and the remedy is mutuality." He concludes that Heyward was correct, that "the primary issue in professional abuse – sexual or otherwise – is the denial of clients' agency." He also draws from other authors, including works cited in this bibliography: Cooper-White, Pamela (1995); Lebacqz, Karen and Barton, Ronald G. (1991); Doehring, Carrie (1995); Fortune, Marie M. (1995) Love Does No Harm: Sexual Ethics for the Rest of Us. References.

Steinke, Peter L. (1989). Clergy affairs. *Journal of Psychology and Christianity*, 8(4, Winter):56-62. By a pastoral counselor, Lutheran Social Services of Texas, Inc., Austin, Texas. Describes some characteristics of 65 male clergy treated over 7 years who had been involved in sexual affairs, a term not defined here. Reports that the "targets for the affairs were organists, secretaries, staff members, wives of staff members, counselees, church members, or acquaintances from other church or community involvements." Offers some suggestions for prevention.



Stephens, Darryl W. (2011). "Sex and the Church": Sexuality, misconduct, and education in Methodism. *American Journal of Sexuality Education*, 6(1):32-43.

Stephens is Assistant General Secretary for Sexual Ethics, General Commission on the Status and Role of Women, The United Methodist Church [UMC], Chicago, Illinois. States that the staff position "offers a denomination-wide vantage point for viewing and assessing Methodist efforts to address the problems of sexual misconduct by ministerial leaders and it is from this viewpoint that these diverse efforts are presented and evaluated..." The article begins with a brief historical and institutional framing of the concept 'misconduct of a sexual nature' in the UMC. Then, significant efforts within the UMC to prevent and respond to misconduct by ministerial leaders are described in terms of the work of the [Commission]. These programs include professional education for clergy, prevention standards for laity, victim advocacy, misconduct response teams, denominational task force, national events, and a dedicated Web site. Each of these ongoing efforts provides resources for other religious leaders as well as greater opportunities for partnerships with sexuality educators. The article concludes with some emerging issues challenging the church and an invitation to sexuality educators to help churches connect their conversations about sex in terms of misconduct with a more holistic approach to sexuality education." 21 references. [A rare, description in the academic literature of a denomination's effort to address sexual boundary violations within its leadership and membership.]

\_\_\_\_\_. (2011). Moral exemplar or ethical professional: Clergy and sexual sin in Methodist Church law. *Methodist Review: A Journal of Wesleyan and Methodist Studies*, 3:55-99.

Stephens "is ordained in The United Methodist Church [UMC] where he serves as assistant general secretary for advocacy and sexual ethics for the General Commission on the Status and Role of Women." "This essay compares and contrasts the use of [the paradigm of clergy as *moral exemplar* and the paradigm of clergy as *ethical professional*] in [UMC] law and polity over the past century." By the 1st paradigm, "sexual misconduct by a minister is an example of personal immorality, a violation of traditional morals." By the 2nd paradigm, "clergy misconduct of a sexual nature [is] a violation of the fiduciary duty of the ministerial role... [and] an example of professional malpractice." Analyzes historical and recent UMC judicial cases related to *moral exemplar* to show "the uses and limits of this approach." Examines the effect of the *ethical professional* "for the UMC and its expectations for the sexual behavior of clergy." Notes that clergy behaviors formerly understood as personal sin – extramarital sex and adultery – "are now primarily understood to be an exploitation of the power of the ministerial office. ...clergy misconduct of a sexual nature is considered a breach of fiduciary duty and a violation of the sacred trust of ministry." Notes that current the UMC "definition of sexual misconduct in ministry assumes an 'Ethical Professional' paradigm," and that the paradigm was reflected in the UMC in the 1980s and 1990s regarding sexual harassment policies. Observes that by the *ethical professional* paradigm, the UMC "negotiates changing expectations of the professional role of clergy by refining and improving its policies and procedures on an ongoing basis." States: "Differences in moral authority and paths of accountability characterize each [of the paradigms]." Concludes that both paradigms "are necessary yet together still insufficient to account for the entirety of the moral lives of clergy." 152 footnotes.

\_\_\_\_\_. (2013). Teaching professional sexual ethics across the seminary curriculum. *Religious Education*, 108(2, March/April):193-209.

At the outset, states: "Sexual misconduct by ministerial leaders has triggered a crisis of trust in the church and its leadership. ...many cases of clergy misconduct of a sexual nature could be prevented. Clergypersons often begin their ministerial careers unprepared to handle issues of professional power, sexuality and intimacy, and interpersonal boundaries. Holistic sexuality education is an essential part of professional sexual ethics formation for ministry and is a necessary complement to learning the duties and obligations of appropriate professional boundaries... Every person preparing for any role of ministerial leadership should be conversant with and practice professional ethics, sexual ethics, healthy boundaries, and self-care." Part 1 describes the context of professional sexual ethics, calling for a "paradigm that acknowledges eroticism and healthy sexuality as connected to the spectrum of typical life-experiences of persons

preparing for ministry.” Focuses on the seminary education as “one part of a life-long process of formation for clergy.” The 2nd part “present a specific set of curricular guidelines as one model for enhancing programs of theological education.” Notes that standards of the Association of Theological Schools (ATS) for its accreditation of seminaries does not address “coursework devoted to professional ethics.” Offers the set of learning goals, learning objectives, student outcomes, and content to be covered in the Master of Divinity curriculum that was developed collaboratively in The United Methodist Church to meet the ATS program standard for ministerial leadership. Offers strategies for how to implement the teaching of professional sexual ethics across the seminary curriculum. Briefly addresses the relevance of discipline-specific modules and the influence of the *implicit curriculum*. 4 footnotes; 22 references.

\_\_\_\_\_. (2015). A deacon’s eye for healing congregations. *Currents in Theology and Mission*, 42(3, July):213-219.

Stephens is director, United Methodist Studies, Lancaster Theological Seminary, Lancaster, Pennsylvania, and is a deacon, The United Methodist Church (UMC). Utilizes the UMC’s understanding of the ordained office of the deacon as a “ministry of Word, Service Compassion, and Justice” as the basis for a brief discussion of how “the church can learn to identify, name, and address the wounds of violation due to sexual abuse in ministry,” which he calls “[o]ne of the most devastating wounds to the body of Christ today...” Analyzes the violation of “the sacred trust” by a “person in a position of ministerial leadership, lay or ordained,” as an abuse of power and a use of the position “to gratify his or her own desires.” States: “...the aftereffects [of a sexualized ministerial relationship] can be devastating not only to the exploited congregant but to the congregant.” Based on his experience as a “clergy boundaries trainer,” estimates that “12 percent of United Methodist congregations in the United States, nearly 4,000 congregations, are suffering from the aftereffects of sexual abuse by a ministerial leader.” Based on an amalgam of cases, presents a de-identified, fictional account of a congregation wounded by clergy sexual misconduct, which “illustrates the damaging and lingering effects of that behavior on a congregation.” Very briefly identifies adverse effects, which can include: mistrust, division that leads to victims being blamed and perpetrators not being held accountable, and long term, unhealthy patterns that result in congregational decline. Identifies an intentional process of healing as the way for congregations to recover vitality, and cites 3 of 7 elements from Marie Fortune’s justice-making framework as specific practices of justice and compassion – “truth-telling, acknowledging the violation, and compassion for victims.” Concludes: “The church’s authenticity in tending to its own woundedness is essential to being a credible and reliable witness to the gospel in a world, in which domestic violence, sexual abuse, and violence against women and children continue to be the existential reality for millions of individuals.” Ends with 5 items for reflection and discussion. 18 footnotes.

\_\_\_\_\_. (2021). Bearing witness as social action: Religious ethics and trauma-informed response. *Trauma Care*, 1(1):49-63. [Accessed 12/05/21 at: <https://www.mdpi.com/2673-866X/1/1/5/htm>]

Stephens is director, United Methodist studies, Lancaster Theological Seminary, Lancaster, Pennsylvania, and director, Pennsylvania Academy of Ministry. Part 1, an introduction, states: “Caregivers, service sectors, and communities seeking to attend to the trauma survivor’s spiritual well-being must become not only trauma-informed but also spiritually informed. The purpose of the present article is to support this sense of mission, in the fullness of its political and religious dimensions, in both survivors and responders. This article is written from a standpoint of religious ethics to offer secular and religious service providers some guidance for recognizing how trauma-informed response and recovery relate to notions of value rooted in spirituality or religion... The concept of bearing witness, a multifaced moral activity... is employed as a framework to structure the parallels between religious ethics and trauma-informed response and recovery.” A wide range of literature is cited, including clinical and academic sources from secular and religious contexts. Trauma, trauma-informed responses, and recovery are described using the work of the Substance Abuse and Mental Health Services Administration (SAMHSA), an agency of the U.S. Department of Health and Human Services, and Judith Herman. Part 2 broadly describes the concepts of

spirituality, transcendence, and faith “as these concepts relate to trauma and the transformative work of healing and recovery.” Cites literature regarding transcendence as “very much part of the human experience, pertaining to memories, suffering, redemption, social relationships, hope, and transformation.” Part 3 applies the work of Marjorie Suchocki, a process theologian, to present religious ethics as a resource for the transformative work of healing and recovery for both people who survive trauma and those who respond to survivors: “...religious ethics provides helpful tools for naming the spiritual aspects of trauma and the modes of transcendence needed for transforming tragedy into meaningful social action through moral themes.” Identifies 4 modes of transcendence which “enable human agency” through relationships: *recognition, empathy, memory, and imagination*. Identifies 4 universal moral themes: *dignity, love, justice, and solidarity*. Correlates these modes and themes to a construct of 4 perspectival moments: *existence, present, past, and future*. Part 4 correlates the perspectival moments, modes of transcendence, and moral themes to the SAMHSA description of responses which constitute trauma-informed care – *realize, recognize (identify and name), respond, and resist*, and to Herman’s stages of recovery – *overcoming relational barriers, safety, reconstruction of narrative, and reconnection and restoration*. Part 5, “[t]he heart of this article,” connects the correlation of the previous 4 factors of trauma-informed responses to the concept of *bearing witness* which creates a model of “social action, enabling attention to spiritual well-being of both the trauma survivors and the one responding to the survivor.” Identifies 4 practices of social action which connect survivor and responder: *grounded being, attentive presence, historical clarity, and meaningful participation*. Notes that *bearing witness* is “a politically engaged form of social action.” Part 6 is a 2-paragraph conclusion, 58 references. [While sexual boundary violations in the context of a faith community is not addressed, the article’s themes and the model are very relevant to this bibliography.]

Streeter, Carole Sanderson. (1995). “Whatever happened to his wife?”: The consequences of a church leader’s adultery. *Christianity Today*, 39(4, April 3):36-38.

By a freelance writer, South Bend, Indiana. Very briefly presents sequentially the experiences of 3 women whose husbands “while engaged in ministry, also engage in adulterous relationships that destroyed their marriages... Their words reveal the often unseen reverberations of a church leader’s marital infidelity.” Utilizes 1st person quotes from each. The husband of *Janet* was a pastor for 32 years in a large denomination; the nature of his role relationship as a minister to the woman whom he later married is not described. The husband of *Nancy* was a pastor for 20+ years in a small denomination; the woman with whom “he let himself get too involved with... [was] [s]omeone my husband had baptized and discipled.” The husband of *Sarah* “was an ordained lay leader in an independent church” and a “Sunday-school teacher” whose relationship was with the church pianist whom he was counseling. Thematic questions include: “how [the women married to the church leader] responded when they discovered the adultery; how their lives were changed by the unfaithfulness; how their children and people in their churches were affected; how life is for them now.”

Strickland, Amy J. (2009). To protect and to serve: The relationship between the victim assistance coordinator and canonical personnel. *Canon Law Society of America Proceedings*, 71:232-242.

Strickland is Advocate for Petitioners and Director of Case Administration, Archdiocese of Boston, Boston, Massachusetts. She “explore[s] some means to regain [trust in Roman Catholic Church representatives which was lost as a result of “the lurid revelations of sexual misconduct by Catholic bishops, priests and deacons”]. In particular, we will examine how our work as [Catholic] canonists intersects with the work of those persons called by the United States Conference of Catholic Bishops’ Essential Norms [for Diocesan/Eparchial Policies Dealing with Sexual Abuse of Minors by Priests and Deacons] ‘to coordinate assistance for the immediate pastoral care of persons who claim to have been sexually abused when they were minors by priests or deacons.’” Identifies as steps to be taken: being honest with both the person who is the accuser and the person who is the accused, and explaining the canonical process in comprehensible language to the accuser and the accused “to ensure that there is neither confusion nor unrealistic expectations...” Identifies important points of collaboration between canonists and assistance

coordinators, e.g., understanding “whether the accuser is psychologically capable of offering additional testimony in the setting of an ecclesiastical trial and whether this ordeal is likely to bear any meaningful fruit relative to additional proofs.” Notes the challenges of “confidentiality and the time needed in order to properly address an allegation.” Notes challenges in the working relationship between participants in the process, e.g., those providing pastoral care for accusers and those for the accused. Calls for “a clear praxis regarding the appropriate exchange of information between canonical personnel and those involved in pastoral care,” a praxis which preserves confidentiality while avoiding secrecy. 17 footnotes.

Strong, Barry R. (2002). When the pastor is removed. *America: The National Catholic Review*, 187(5, August 26-September 2):8-11.

Strong is the newly appointed administrator of Immaculate Conception Church (Roman Catholic Church, Diocese of Raleigh), Wilmington, North Carolina. 1st person point of view. Offers 4 insights “culled to date” from the experience of the parish after the pastor was removed suddenly by the bishop under the diocesan Code of Professional Responsibility “because of an allegation of sexual misconduct with a teenager that took place some 25 years ago.” Strong had been the parish’s parochial vicar and was named the new administrator. 1.) As a preacher, “trust the Scripture to open up and explore the ambiguity of the moment,” which “allow[s] the assembly to explore the ambiguous feelings that had overtaken them.” 2.) Noting that different positions on the pastor’s removal were taken by parishioners, states that emotional responses to the crisis are many, varied, valid, and none can be taken away. 3.) Open lines of communication for sharing thoughts and feelings, and information. Notes the emergence of the recurring theme that people of the parish felt victimized, while the sources of the feeling varied. 4.) Provide avenues of closure and healing, including grieving and saying goodbye, while the parish “keep[s] its focus on its vision and mission statements.” Lacks references.

Stout, Robert J. (1982). Clergy divorce spills into the aisle. *Christianity Today*, 26(3, February 5):20-23.

Stout is professor of psychology/marriage and the family, St. Petersburg College, St. Petersburg, Florida, and has a private counseling practice. Magazine-style article. Discusses “a recent trend toward divorce among clergy of all denominations.” Identifies 10 factors in the dissolution of clergy marriages, including that of *infidelity*: “There is little doubt that there is a percentage of women who consider the sexual conquest of a pastor a goal worth pursuing. The minister may appear distant or unapproachable, above such behavior, and is thus a challenge. Pastors have relatively easy access to the homes of a vast number of people, including distraught, ‘helpless,’ and dissatisfied women. Playing on his ego over a period of time many finally succeed in the seduction. If a member of the opposite sex perceives a minister’s marriage as shaky and that person is also experiencing unhappiness, there is a certain kinship. Commiseration may lead to conquest.” Among similarities between the increase in dissolution of marriages of clergy and other professions, cites “the greater acceptance of clergy as people – the stigma previously associated with divorce is no longer a threat... A pastor in the Western United States recently became involved with a married woman in his congregation. Both divorced their spouses and were married in the church in which he was the minister. The congregation turned out en masse for the wedding, giving open support. The generally more tolerant attitude of society toward divorce may make it a more readily available option than in the past.” Lacks references.

Stuck, Lois Greenlee. (1995). It’s not over yet! *Interact Magazine* [published by Interaction, Inc.], 5(2, December):4-11.

The publication is a forum for dialogue and exchange of ideas regarding the education and care of “missionary kids” (MKs), the children of Christian missionaries who live in settings outside the parents’ home country. Stuck, a former MK, is a book editor and lay counselor. States at the outset: “By far the deepest, most lasting pain I have seen over the years as I have worked with MKs is that which is a result of childhood sexual abuse. And the terrible truth is that of the sexual abuse cases I know, most often the abuser was an adult missionary.” Cites anecdotes to show how “the Christian community deal[s] with a pastor” who has offended sexually: a church pastor, who, after being discovered, was disciplined by his denomination by being sent to work as a missionary,

a context in which he continued to offend; a missionary who committed sex offenses was not disciplined by the mission and did not receive treatment, but was returned to the U.S.A. where he “continued to hurt children.” States: “More than one missionary has been so successful at hiding a history of sexually abusing children that he was promoted to a high position within his mission.” Critiques the actions of mission agencies that do not disclose the offender’s “sexual sins” as blocking his “true repentance” and “Christian restoration,” an act that punishes victims “by adding to the denial of sex abuse as a reality.” States: “Until we openly acknowledge the reality of sexual abuse in Christian communities, we *add* to the victimization of children by making it impossible for them to find help.” Cites stories from others regarding missionaries who sexually abused children as a way that she “became more aware of how this evil can hide behind a Christian mask.” Lists 5 very brief suggestions for how schools for MKs “can create a climate of trust and belief that will allow abused children to ask for help.” Briefly describes why victims of sexual abuse don’t ask for help. Lists 3 unique factors that deter MKs who were abused from finding help: 1.) the close nature of the mission world. 2.) fear of being sent away from the mission field. 3.) atmosphere of unquestioning obedience in the Christian community. Notes the particular issue of Christian teachings, e.g., forgiveness, in the healing of Christian survivors, and the potential for harm if the teachings are misapplied. 10 endnotes. [Pp. 10-11 are resources.]

Sullivan, Jim. (2004). Into the fire of hope. *Human Development* [published by Regis University], 25(1, Spring):11-15. [Theme issue: Towards Healing Our Church]

By a survivor of child sexual abuse by a Roman Catholic priest. “I was moved to write this article by the hope that by acknowledging my personal experience of betrayal and sexual abuse by a member of the clergy, and having found a path to healing, I might be an encouraging voice for others who continue to suffer in screaming silence.” He was abused 12- and 13-years-old by a priest in the parish rectory, and his older brother was abused by a priest in the family home. Describes the enduring, deleterious effects of the abuse on him, his family, and his relationship with God. Briefly describes his ongoing process of healing. Calls for offers the Church’s offer of support services to survivors be extended to survivors’ family members. Describes the Church as having a systemic problem “that needs to be openly addressed, with help from the outside, before [it] can hold itself up as the healing force it desires to be.” Proposes several concrete steps as actions the Church could take. Concludes that, at present, “...we survivors must keep a safe distance from the [C]hurch until it shows itself to be worthy of our trust both as an institution and through its individual clergy members.”

Sullivan, Joe, & Beech, Anthony. (2002). Professional perpetrators: Sex offenders who use their employment to target and sexually abuse the children with whom they work. *Child Abuse Review*, 11:153-167.

Sullivan is the principal therapist, Lucy Faithfull Foundation, Wolvercote Clinic, Horton Hospital, England. Beech is with the department of psychology, University of Birmingham, Birmingham, England. “This paper explores the literature and research studies which examine institutional [child sexual] abuse and professional perpetrators.” Context is the United Kingdom. Very briefly summarizes recent public policy and legislative attempts to address the issue of abuse of children whose care was entrusted to professionals. Divides the attempts into broad categories of 1.) childcare practice, and 2.) attempts to control abusers. The first category includes guidelines for “staff, teachers, socialworkers, child minders and foster parents.” The 2nd category includes newly enacted laws, e.g., police checks prior to an individual’s employment. Very briefly cites several research studies regarding the prevalence of child sexual abuse. Reviews 8 inquiries, 1985-2001, in England, Northern Ireland, and Wales regarding allegations of institutional child sexual abuse, including an inquiry into the Roman Catholic Church in England and Wales. Describes 5 settings within which professionals perpetrate abuse: childcare institutions, foster care, churches, schools, and voluntary settings. In the context of childcare institutions, cites an author’s identification of barriers to reporting: “Lack of procedures/policies for reporting and investigating a complaint of institutional abuse; Institutional abuse viewed as the problem of the individual member of staff, not the institution; The closed nature of institutions; The belief system surrounding institutions.” Briefly review research descriptions of professionals who commit child

sexual abuse, including studies involving clergy in the U.S.A. Notes: "Further research is required to establish whether these findings are consistent with a [United Kingdom] perpetrator population and to explore similarities and differences across all professional perpetrator categories." 50+ references.

Summers, Bonnie T. (2006). A service of celebration and thanksgiving for healing. *Journal of Religion and Abuse: Advocacy, Pastoral Care and Prevention*, 8(1):13-25.

By "a mother, grandmother, social worker, and writer..." Introduces, comments on, and presents "A Service of Thanksgiving and Healing" conducted in 1991 at the Evangelical Covenant Church, Hinsdale, Illinois, as a healing ritual so that she could "face and resolve complex spiritual issues" related to her sexual abuse as a child by her father who was also her minister. Includes text of words and prayers spoken at the service by her pastor and by herself, titles of hymns sung, scriptures read, and words accompanying the ritual components of anointing with oil and a eucharist. 4 footnotes.

Summit, Ronald C. (1983). The child sexual abuse accommodation syndrome. *Child Abuse & Neglect*, 7:177-193.

A classic and very influential, oft-cited examination of the clinical dynamics of the effect of child sexual abuse.

Sutton, Geoffrey W., & Thomas, Eloise K. (2005). Restoring Christian leaders: How conceptualizations of forgiveness and restoration used in empirical studies can influence practice and research. *American Journal of Pastoral Counseling*, 8(2):27-42.

Sutton is an associate professor of psychology, and Thomas is a graduate student, clinical psychology, Evangel University, Springfield, Missouri. They "examine factors that may be associated with restoring leaders [within the faith community] to wholeness [following "behavior that results in damage to themselves and others in the community"]... We have restricted ourselves to pastors who have had extramarital affairs within a community of faith." Presents a "model of wholeness that adds a spiritual dimension to many of the elements typically considered by cognitive-behavioral psychotherapists. ...restoration to wholeness means a return to a state of wholeness that existed before a transgression event that appears to be proximal cause for a disruption in one or more domains of functioning." Reviews briefly research on the topics of *transgression* and *forgiveness*, and research on *reconciliation*, including the topic of *restoration*. Recommends how to apply their wholistic model "to pastors who have been separated from their communities due to extramarital affairs [with a congregant]. ...victims would, at a minimum, include the pastor, spouse, children, affair partner, spouse, and children. In addition, we assume there will be a negative impact on various members of the congregations." Closes with research question. 34 references.

\_\_\_\_\_. (2006). Following derailed clergy: A message of healing for a shocked congregation. [Unpaginated. Accessed 12/26/08 at the World Wide Web site of General Council of the Assemblies of God (USA), Minister's Life and Ministry section:

<http://www.ag.org/top/ministers/Development/character/index.cfm>]

"Our purpose [is] to see how some of the models of forgiveness might help pastors who have been called to bring healing to a congregation struggling in the aftermath of a former pastor's sexual abuse." Among the topical sections are: scope of the problem; feelings of congregants, including direct impact victims and those not "involved directly in the affair"; terms, including *dutiful* and *emotional* forgiveness, and *reconciliation* and *restoration*; process of forgiveness; assessment of harm; forgiveness and faith; their "summary of the process of emotional forgiveness [that is] vital to the restoration of a congregation. 14 references.

Tapsell, Kieran. (2015). Canon law and child sexual abuse through the ages. *Journal of the Australian Catholic Historical Society*, 36:113-136.

Tapsell is a retired civil lawyer. "This paper is an attempt to explain... how [Roman Catholic] bishops, priests and religious all over the world came to regard the sexual abuse of children, not as

crimes punishable by the State, but as moral failures that should be dealt with by treatment, and by dismissal from the priesthood or religious life only as a last resort. The explanation lies in a gradual but radical change of culture within the Catholic Church that took place in the latter part of the 19th century that can be traced through changes in canon law.” His position is that the attitude of child sexual abuse (CSA) as a moral failure rather than a crime “became the dominant culture with the promulgation of the first *Code of Canon Law* in 1917.” Briefly traces Church law regarding CSA through periods of time: from the Council of Elvira, 306 Common Era, through the Penitentials, and with the development of canon law in the 11th and 12th centuries; Church councils and papal decrees from the 12th to 18th centuries. States: “The experience of modern times is that opportunity is a powerful factor in the sexual abuse of children, and there is every reason to think that it operated in the same way in earlier times when schools were attached to [Catholic] monasteries.” States that it was during the reign of Pope Gregory XVI in the 1840s when the cultural shift in the Church began. Following the *Code of Canon Law* in 1917, the 1922 secret papal instruction of Pius XI, *Crimen Sollicitationis*, is described as containing provisions which “reflected the twin concerns of the Holy See at the time: the avoidance of ‘scandal’ and treating priests differently because they had been ‘ontologically changed’ when they were anointed by God at ordination.” Tapsell comments: “The creation of a de facto privilege of clergy through the back door of secrecy had begun.” Very briefly resents his analysis of the change in culture due to a series of factors: theology that a priest is an ontologically-changed being; rise of anti-clericalism; emergence of broadcast media in the 20th century; reissuance of *Crimen Sollicitationis* in 1962; a 1974 papal instruction, *Secreta Continere*, which extended to members of religious orders the protection of pontifical secret for allegations of child sexual abuse; 1983 *Code of Canon Law*, which repealed *Crimen Sollicitationis*; 2001 papal procedures, *Motu Proprio, Sacramentorum Sanctitatis Tutela*, and the 2010 papal revision. Very briefly notes attempts by bishops in the 1990s and 2000s to change canon law to allow reporting of CSA to civil authorities, and attempts by units of the United Nations to negate “pontifical secret over child sex abuse allegations, and imposing mandatory reporting.” Very briefly critiques the Church’s disciplinary system regarding priests and religious who commit CSA. States: “Under canon law, the more children a priest abuses the less likely can he be dismissed.” Calls the introduction of a provision in the 1983 *Code of Canon Law* as “the most serious impediment of all” – a 5-year period between the action and the complaint in which a complaint would be received, after which “the canonical crime was ‘extinguished.’ The end result was that there were virtually no canonical trials for pedophile priests after 1983.” Notes that *Motu Proprio* extended the period from 5 to 10 years, and that in 2010 Pope Benedict XVI extended the period 20 years from the victim’s 18<sup>th</sup> birthday, but left intact other provisions making it hard to dismiss priests and religious who commit CSA. Ends by commenting: “The culture of secrecy in the Church over child sexual abuse will never disappear while canon law imposes the pontifical secret on all allegations and information about it.” 100+ endnotes.

Swain, Shurlee. (2018). Institutional abuse: A long history. *Journal of Australian Studies*, 42(2):153-163. [From a theme issue]

Swain is with the National School of the Arts, Australian Catholic University, Melbourne, Victoria, Australia. Notes at the outset that “[t]he presence and incidence of abuse [of children, including physical and sexual] is a theme throughout the historical abuse inquiries that have been reported in Australia over the last twenty years.” The purpose of this article is to place the testimony of survivors in those inquiries “into a larger historical framework. By examining the function that orphanages and children’s homes were designed to perform and the forms and structures that were devised to best achieve these purposes, [the article] argues that abuse was all too often not simply inherent in but essential to institutional operation. It focuses on the children deemed to be in need of institutional ‘care’ and shows how, through a process of ‘othering’, their institutionalisation too often rendered them vulnerable to abuse.” Traces the introduction of institutions for children in Australia from 179. States: “Given the sectarianism that was so prevalent [in the 19th century], the [Roman] Catholic Church moved swiftly to establish separate institutions for its children, generally staffed by religious men and women brought from the UK [United Kingdom],” which began with an orphanage in 1844. Describes the British colonial model as “serv[ing] both as a measure of the growth of civil society and a protection against the

threat to the future posed by uncontrolled children.” Observes: “The orphanage model was also adopted by some of those involved in removing Indigenous children from their families.” The government-subsidized orphanages “were instructed by government to restrict admission to the children of worthy widows, excluding the children of widowers or those whose parents were absent or neglectful.” Following the British model, industrial schools were established for dependent children “and reformatory schools for juvenile offenders...” In the 20th century, the large government-funded and religious entity-operated institutions were closed by the late 1980s. States that the response of institutional governing boards to reports of sexual abuse by institutional managers was “to try to avoid scandal rather than achieve justice for the victim.” Among the sources for the responses of religious entities are the case studies of the Australian government’s Royal Commission into Institutional Responses to Child Sexual Abuse. States that “[t]he earliest orphanages borrowed heavily from monastic institutions in both their structure and organisation,” which resulted in “shar[ing] many of the characteristics of what Erving Goffman has defined as ‘total institutions’...” Describes physically abusive practices as “a common feature of institutional discipline,” which included staff abusing children, and older children abusing younger children. “The demands of institutional efficiency also created the space within which sexual abuse could develop and thrive. Institutions for children were saturated with a sexuality, the presence of which was suppressed, or more often, completely denied.” Cites a report by the Parliament of Victoria, an Australian state, which found “that while the situational offender reacted to such ‘temptation’, the opportunistic offender exploited the access they provided, and the predatory offender manipulated institutional conditions to maximise contact.” Examines the assumptions about the children in the institutions, which regarded them as morally tainted and “with the potential to pollute the surrounding environment...” The construction of institutionalised children as the defective or diminished other also rendered them available, and able to be constructed as welcoming or even seductive in the minds of the staff with paedophilic tendencies.” Such attitudes “were internalised by both the children and the perpetrators,” which “rendered children both vulnerable and unable to resist.” Cites examples of how religious instruction and concepts were used to inure children to a lesser status, and of how religious practice was used to violate children sexually. Concludes that it was survivors coming forward who were effective in their ability to “confront governments with their failure to care, campaigns that have led to the inquiries that proliferated across Western countries in recent years.” 70 footnotes. 70 footnotes. [For an overview of the RCIRCSA and the theme issue, see this bibliography, IIa: Wright, Katie, & Swain, Shurlee. (2018). Speaking the unspeakable, naming the unnamable: The Royal Commission into Institutional Responses to Child Sexual Abuse. *Journal of Australian Studies*, 42(2):139-152.]

Wright, Katie, & Swain, Shurlee. (2018). Speaking the unspeakable, naming the unnamable: The Royal Commission into Institutional Responses to Child Sexual Abuse. *Journal of Australian Studies*, 42(2):139-152. [From a theme issue]

Wright is with the Department of Social Inquiry, La Trobe University, Melbourne, Victoria, Australia. Swain is with the National School of the Arts, Australian Catholic University, Melbourne, Victoria, Australia. The article serves as an introduction to the *Journal*’s theme issue on the Australian government’s Royal Commission into Institutional Responses to Child Sexual Abuse (RCIRCSA) by providing an overview of the Commission and an overview of the issues examined in the issue’s articles. Notes that the royal commission format is “the most powerful form of public inquiry in Australia.” Traces the background to the RCIRCSA, states: “The groundwork for a royal commission had been laid through decades of survivor activism, a long succession of previous Australian inquiries into institutional child abuse and a growing number of inquiries internationally.” A key Australian catalyst included media disclosures in 2012 of “clerical sexual abuse in community settings.” Describes the RCIRCSA a type of inquiry into the abuse of children in Australian institutions which was characterized by the centrality given to the testimony of individual survivors of abuse. Notes that the inquiry was mandated to “focus on child sexual abuse to the exclusion of other forms of maltreatment.” The work of the RCIRCSA was organized around: private sessions in which 8,000+ survivors presented testimony, 57 public hearings which heard from 1,300+ witnesses, 100+ research projects, and “409 recommendations covering policy, practice, and legislative reform.” The final report, consisting of 17 volumes, was



released December 15, 2017. States: “[The RCIRCSA] firmly brought into public consciousness the issue of child sexual abuse, making the problem nameable and the subject speakable in new ways.” 60 footnotes.

Swain, Shurlee, Wright, Katie, & Sköld, Johanna. (2018). Conceptualising and categorising child abuse inquiries: From damage control to foregrounding survivor testimony. *Journal of Historical Sociology*, 31(3, September):282-296.

Swain retired in 2017 as professor of humanities, School of Arts and Sciences, Australian Catholic University, Melbourne, Australia. Wright is with the Department of Social Inquiry, La Trobe University, Melbourne, Victoria, Australia. Sköld is a professor, child studies, Department of Thematic Studies, Linköping University, Linköping, Sweden. Begins with a literature review of official inquiries “into historical child abuse,” which includes sexual abuse, focusing “on inquiries in [British] Commonwealth countries, which follow the British inquiry tradition, and on Nordic countries, to illustrate an alternative inquiry model.” They concentrate on “form, function, and effects... ..in order to more fully understand the phenomenon of inquiries and their outcomes, both in the past and in the present.” Regarding Commonwealth countries, the article describes the “most powerful and prestigious type” as the *royal commission*, “a form of public inquiry with legal powers of investigation, established to examine issues of major public importance.” Regarding Nordic countries, states: “...such investigations are typically labelled government commissions of inquiry,” consisting of 2 types, *special commission* and *parliamentary committee*. Notes that “their deliberative function [is] as an arena for political negotiation and consensus-making along with their fact-finding and policy-making features.” Also describes *Parliamentary inquiries* in Australia and other Commonwealth countries as another type, stating: “These inquiries shape legislation and have an important role in raising awareness of matters of importance for the community.” Notes several taxonomies which “attempt to develop a classification system of inquiries.” Cites as a key issue the ways public inquiries have changed over time: “The most striking of these changes is the elevation of the status of victims and survivors and the way evidence is gathered. Survivor testimony, largely missing from earlier inquiries, has now become central. The model of survivor driven testimonial inquiries, and associated responses such as apologies and reparations, has been understood within a transitional justice framework.” The next section uses “an historically contextualised approach” to survey official “inquiries into child welfare and allegations of maltreatment,” including sexual abuse, in Australian institutions, including those affiliated with religious entities, since the 1850s. Specifically cites “institutions operated by the Salvation Army and the Catholic Church” as “preoccup[ying] the [21st century] Royal Commission into Institutional Responses to Child Sexual Abuse in Australia.” 3 inquiry types are identified: “inquiries intended to set or refine policy directions,” which dominated the 19th century and were succeeded by “inquiries designed to protect the reputation of the institution or department in the face of external criticism,” which, “by the end of the twentieth century, were replaced by what is now the dominant form, the victim-focused inquiry. It is from the third of these forms that the disclosures of abuses have emerged, raising the question of what was known, when, and why such knowledge was not acted upon.” Regarding “[t]he emergence of survivor testimony as central to abuse inquiries,” states that such “recent inquiries have found that abuse was endemic in institutional settings.” The conclusion section states the authors’ intent: “This article has examined the shifting terrain of inquiries to lay the foundation for a new approach to conceptualise *what inquiries are* and *what they do* [italics in original] in the current era. Rather than focusing on classification based on the powers an inquiry might hold, or how it is constituted, it has argued that attention to function and effects offers a more textured basis for classification... This paper argued that testimonial driven inquiries constitute a new form of inquiry, which necessitates a new means of classification. Such categorisation is important, for regardless of inquiry ‘type’ (legalistic, research-based, statutory/non-statutory), the function, focus, and findings of inquiries changed when the evidence of ordinary people was taken seriously.” 82 endnotes.

Tarro, Paul. (1992). Wolves in shepherds’ clothing: The sexual abuse of children in Christian ministries. *Urban Mission*, 9(4, March):17-27.

Tarro is director, Fellowship of Urban Youth Ministries, Kansas City, Missouri. From his perspective of working with youth who were sexually abused and his administrative responsibilities for parachurch organizations that serve youth. Concludes that the church is reluctant to address the problem of children being used for sexual gratification in both secular

society and the church. Presents briefly an overview of: prevalence of sexual abuse of minors; profile of a pedophile; healing for victim, family, and abuser; screening and supervision of staff and volunteers in a parachurch youth program; intervention and reporting following discovery. Represents more of a conservative Christian point of view. Statistics and clinical data that are referenced are not consistently cited.

Taylor, Pegi. (2002). Beyond myths and denial. *America* [a Jesuit publication], 186(11, April 1):7-10.

By a freelance writer, Milwaukee, Wisconsin. Magazine-style article; too brief and simple for the seriousness of the topic. Encourages an end to denial in the church about sexual crimes. Calls for education to address "...the myths of monsters committing sex crimes and victims encouraging assaults by the way they dress or act..." Focuses on sex crimes against children. Draws from information from: National Center for Victims of Crime; Center for Sex Offender Management; Association for the Treatment of Sexual Abusers; STOP IT NOW!; interviews with a therapist and a parole/probation agent. Notes the lack of management in the case of Fr. John Geoghan, Archdiocese of Boston, Boston, Massachusetts. Offers practical suggestions: avoid blaming victims; help offenders to be rehabilitated; focus on prevention. Lacks references.

Taylor, Thomas F. (1992). [Ministers' Workshop] Clergy malpractice. *The Christian Ministry*, 23(6, November/December):16-19.

By an attorney, Salt Lake City, Utah. Briefly comments on the recent trend of civil suits against ministers whose counseling is alleged to have been below acceptable standards of professional care and therefore should be held liable for damages suffered by counselees. Specifically discusses the California case of *Nally v. Grace Community Church of the Valley*. 1 type of civil claim involves sexualization of the counseling relationship. Identifies 7 professional practice standards that "are used across denominations among responsible clergy" and predicts that "future careless acts by some clergy somewhere will force the courts and society to determine what are the limits and duties of the clergy in the counseling context."

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\_\_\_\_\_. (1997). Will your church be sued? *Christianity Today*, 41(1, January 6):42-44.

Taylor is executive director, Institute for Ministry, Law & Ethics, and a minister, Presbyterian Church (U.S.A.). Premise is that there is a new litigious environment in the U.S.A. for "ministers and their churches [which] have become targets for many plaintiffs' attorneys and their clients." Identifies "'seven deadly lawsuits' that are particularly damaging to churches because they involve claims of moral as well as legal wrongdoing: fraud, defamation, child abuse, sexual misconduct, clergy malpractice, invasion of privacy, and undue influence." To demonstrate threats faced by churches, very briefly presents examples of invasion of privacy, defamation, and reporting child abuse, and suggests how to avoid legal problems. Regarding reporting child abuse, describes a court case in Washington involving 3 counselors at a church who were found "criminally guilty of failing to report the suspected child abuse [revealed during counseling] under the statutes, a violation of which was considered a gross misdemeanor." On appeal, the convictions of 2 non-ordained counselors were upheld, and that of a minister was overturned. Recommends that "anyone working in any kind of ministry, whether ordained or not, learn certain fundamentals about child-abuse reporting."

Tchividjian, Basyle J. (2018). Responding with excellence to an allegation of sexual abuse within the church." *Currents in Theology and Mission* [published by Lutheran School of Theology at Chicago and Wartburg Theological Seminary], 45(3, July):41-44. [From a theme issue: Child Abuse and the Church: Prevention, Pastoral Care, and Healing.] [Accessed 03/31/21 at the World Wide Web site of the journal: <https://www.currentsjournal.org/index.php/currents/issue/view/53/45>]

Tchividjian is executive director, Godly Response to Abuse in the Christian Environment (GRACE). "The purpose of this article is to provide some fundamentals on effective ways for congregations to respond to child sexual abuse disclosures." States at the outset: "How a faith institution confronts and responds to such a disclosure will not only have potential to save or destroy lives but will also speak volumes about whether it places the lives of individuals over the reputation and life of the institution." The 1st section regards reporting to "proper authorities":

“...one of the first steps should be to encourage and direct the person disclosing the abuse to immediately contact the authorities. The pastor should also inform the person that he/she will be reporting the allegation as well... We must filter every decision with this question: *How does this decision protect and care for the alleged victim?*” [italics in original] Very briefly presents practical rationales for his position, as well as New Testament passages to support it. Lists ways to implement the filtering question: listening and demonstrating care by “consciously creat[ing] a community where he/she feels safe and heard.”; prioritize the reported victim, “even if it doesn’t seem fair to the alleged offender.”; assign a leader of the congregation to function as a liaison to the identified victim and family; create a network within the congregation to support a victim and family, “especially during court-related matters.”; “...be intentional about viewing every decision through the lens of the child victim.”; utilize people with expertise and experience from beyond the congregation, “such as a former child sexual abuse investigator, prosecutor, or an organization comprised of a multi-disciplinary group of professionals who are trained and experienced with addressing issues related to the abuse of children within faith communities.” The 2nd section very briefly addresses “[t]he primary responsibility of church leaders when addressing a member who has been accused of sexually abusing a child [which] is to guide and guard the rest of the church body, especially the children.” Calling this “shepherding,” notes restrictions to be imposed, the role of a liaison from the congregation, spiritual support and guidance, and utilization of expert assistance. The 3rd section regards congregational care, noting statistics regarding rates of sexual abuse of minors in the U.S.A. population, which “is a sobering reminder that our churches are filled with abuse survivors, most of whom are still struggling in some way with lifelong pains caused by this trauma.” The final section is on the value and importance of an “abuse response protocol that is developed by the church with the assistance of child protection experts” as the way to guide decision-making. 18 footnotes.

Terry, Karen J. (2015). Child sexual abuse within the Catholic Church: A review of global perspectives. *International Journal of Comparative and Applied Criminal Justice*, 39(2):139-154.

Terry is a professor, Department of Criminal Justice, John Jay College of Criminal Justice, and in the Faculty of the Criminal Justice Doctoral Program, Graduate Center, City University of New York, New York, New York. States at the outset: “This article provides a review of what is known about the sexual abuse crisis in the [Roman] Catholic Church globally. Much of the scholarship regarding this issue has been US-centric, with nascent research in other western and English-speaking countries. A sexual abuse ‘crisis’ in the Catholic Church does not yet exist in most countries in Africa, Asia, and South American, and it is unclear whether these regions will have similar scandals. The reports that have been generated in various countries by Commissions, and other organizations provide information about the similarities of the abuse and response patterns in western countries around the world, including better education and training about abuse; the need to respond quickly and thoroughly to victim-survivors; transparency in response to abuse; and coordinated responses with civil authorities.” The 1st section reviews the situation in the U.S.A., and draws frequently on her published work. Broad themes include history beginning in the 20th century, prevalence of abuse, descriptions of offenders and survivors, and Church leaders’ responses. The next section reviews the Church’s situation internationally. States: “Only since 2010 have reports begun to consistently emerge about abuse by Catholic clergy in other countries, primarily European or other English-speaking countries. In several countries, such as Ireland, Germany, and Belgium, the abuse reports have a reach a level of ‘crisis’ similar to that experienced in the US... Most of the information about abuse in the Catholic Church outside of the US has been published through government Inquiries and Commissions or through journalistic accounts in the media.” Countries reviewed include: Canada, Ireland, United Kingdom, Austria, Belgium, Germany, The Netherlands, and Australia. The conclusion section states: “For nearly a decade, the Catholic Church in the US appeared to be the epicenter of the sexual abuse crisis; yet by 2010, it became apparent the problem was much more widespread. ...few empirical studies specific to the Catholic Church have been published outside of the U.S. It is clear, however, that the abuse trends in the Catholic Church in the U.S. – including the organizational responses to it – are similar to those in other western countries... And while there is no single ‘cause’ of this abuse or profile of a priest offender, it is clear that the organizational structure and culture allowed for onset and persistence of abuse within the institution, particularly the situational opportunities that

allowed the abuse to occur and proliferate... The steps taken by scholars, practitioners, church officials, and advocates have led to the implementation of abuse prevention guidelines and safe environment training programs worldwide.” 3 endnotes; 58 references.

Terry, Karen J., & Ackerman, Alissa. (2008). Child sexual abuse in the Catholic Church: How situational crime prevention strategies can help create safe environments. *Criminal Justice and Behavior*, 35(5, May):643-657. [Topical issue]

Terry is associate professor, Department of Law, Police Science, and Criminal Justice Administration, John Jay College of Criminal Justice, New York, New York. Ackerman is with The Graduate Center, City University of New York, New York, New York. Compares a 2006 criminal justice strategy of child sexual abusers in Australia to John Jay College studies in 2004 and 2006 on the nature and scope of child sexual abuse by Roman Catholic priests in the U.S. Purpose is “to identify strategies that can help create safe environments for children in the Catholic Church. ...the article provides information on how situations play a role in sexually abusive behavior by priests and how employing the [situational crime prevention] strategies of increasing effort, increasing risk, controlling prompts, and reducing permissibility can reduce the likelihood of abusive behavior.” Offers this approach as an alternative to policies which focus on individual offenders and notes the lack of empirical data regarding their effectiveness. Situational crime prevention (CSP) techniques are based on the notion that offenders are rational actors who weight the costs and benefits of the criminal act...” Situational indicators compared between the priest sample and the offender sample include: late onset of behavior, no chronic sexual offending, low level of paraphilic behavior, low incidence of stranger abuse, low level of networking, low level of child pornography, and situations of opportunity. The most significant situational factor for priest abuse was the location where the abuse took place. Under the 4 SCP strategies, identifies 11 techniques and 12 applications relative to child sexual abuse by Catholic priests. 38 references.

Theis, John. (1992). Power and sexual abuse in the Roman Catholic Church. *Grail: An Ecumenical Journal*, 8:(4, December)35-49.

Theis is a professor of psychology and a counseling psychologist; location is not provided. Context is mostly Canadian. Using a systems approach, argues that sexual abuse prevention is a better means of protection than detection at early stages of the formation of Roman Catholic clergy. Acknowledges that his is a non-empirical argument. Identifies 4 risk factors for priests and brothers: 1.) the Roman Catholic Church – hierarchical, patriarchal, and sex negative; 2.) celibacy – inadequate sexual education and sexual immaturity; 3.) member of the clergy – lived experience of hierarchical power differentials, and lack of emotional support and external source of caring and nurturing; 4.) male gender – male sexuality is constructed as an interaction between a biologic/erotic potential and sociocultural forces. Calls for a new model of the Church that features: deeper democratization, movement away from sex negativity, a healthier socialization process regarding sexual identity and personal celibacy, democratization of church life at the workplace level, meaningful community, and a reconstruction of male sexuality in the culture and in the church. Lacks references and footnotes.

Thiessen, Vange Willms. (1994). Pastoral and professional misconduct: An abuse of power. *Women's Concerns Report* [published by Mennonite Central Committee U.S. Peace and Justice Ministries and by Mennonite Central Committee Canada Peace and Social Concerns], 112(January/February):1-2.

Thiessen is a family therapist, Counseling Group, Clearbrook, British Columbia, Canada. Very briefly introduces a thematic issue of the publication on the topic of professional sexual misconduct, especially in the context of the Mennonite denomination. States: “The striking reality is a growing number of women who has disclosed their violation and victimization in pastoral or professional relationships. It must be named – the sexualized abuse of power and position... This issue of Report attempts to describe some of the many facets of pain and destruction in the lives of persons entangled in this web of pastoral and professional misconduct.” Relevant topics identified include: power imbalance and vulnerability, impact of the abuse on victims, and the church's response: “A new ethical code for the church must be formulated, one

where truth and justice seek to empower those among us who have been violated and victimized. We must have the courage to name the offense, recognize its prevalence, outline a process for justice, and discover ways to healing and restoration.” Lacks references.

\_\_\_\_\_. (1994). Information regarding professional sexual misconduct. *Women's Concerns Report* [published by Mennonite Central Committee U.S. Peace and Justice Ministries and by Mennonite Central Committee Canada Peace and Social Concerns], 112(January/February):2-3.

From a thematic issue of the publication on the topic of professional sexual misconduct, especially in the context of the Mennonite Church. Presents a very brief list compiled from multiple, unidentified sources. Includes a definition of professional sexual misconduct and 4 explications of its components, and a 9-point profile of an offender. Lacks references.

Thistlethwaite, Susan Brooks. (1991). Sexual harassment: To protect, empower. *Christianity and Crisis*, 51(15, October 21):328-330.

Thistlethwaite, a contributing editor to the journal, is not identified. Brief, insightful discussion of conceptual and practical dimensions of the sexual harassment of women in the context of seminaries. Considers trends in culture and churches in relation to women. Reports on a process at Chicago Theological Seminary to draft harassment policies for the institution and for field education. Presents the view that policies function to educate and that true protections of women lie in their empowerment.

Thoburn, John W., & Balswick, Jack O. (1993). A prevention approach to infidelity among male Protestant clergy. *Pastoral Psychology*, 42(1, September):45-51.

Thoburn is a marriage and family therapist in private practice, Everett, Washington. Balswick is a professor of sociology and family development, and director of research, Department of Family Therapy, School of Psychology, Fuller Seminary, Pasadena, California. Briefly presents a theoretical model by which to understand and prevent “clergy sexual temptation.” Draws from research to distinguish between characteristics of *necessary* causes and *sufficient* causes of “pastoral infidelity.” Defines *necessary* causes as “those characteristics which comprise the historical, interpersonal, and intrapsychic life of the pastor; which, when combined with certain circumstances in life, form the basis for sexual temptation.” Defines *sufficient* causes as “consist[ing] of the lack of safeguards existing within the ministerial role, which, when coupled with necessary causes, create the seedbed for sexual temptation.” Suggests practical ways to “approach the subject of pastoral sexual temptation” including: self-examination and personal development of seminarians; if a married seminarian, examination of one’s marriage relationship and development of communication; male [*sic*] pastors making marriage and family the priority of their lives; congregations “allow[ing] the minister to model life as a whole, not just ‘church life’.” Regarding “sexual impropriety,” recommends churches create “an atmosphere where mercy and grace predominate, not retribution. Sexual impropriety should be viewed, at first blush, as symptomatic, as a way that a pastor is trying, albeit dysfunctionally, to deal with his life.” Calls for qualitative studies that use an object relations approach “to examine the intrapsychic life of the pastor, especially with regard to dynamic elements inherent in the parent/child bond.” Calls for quantitative analysis regarding church “attitudes and policies relating to communication, accountability, and support.” 7 references.

Thomas, Eloise. K., & Sutton, Geoffrey W. (2008). Religious leadership failure: Forgiveness, apology, and restitution. *Journal of Spirituality in Mental Health*, 10(4):308-327.

Both are with the Department of Behavioral Sciences, Evangel University, Springfield, Missouri. Presents a literature review on the constructs of *forgiveness*, *apology*, and *restitution*, and related variables “in relation to religious leaders that have offended congregations by violating sexual boundaries with congregants.” Notes that the brief *restitution* literature includes *symbolic restitution*, and “contains debate as to whether or not restitution and/or remediation are helpful.” Makes 8 recommendations for further research. Offers clinical and pastoral applications for those “in the psychology helping professions, as well as those in the spiritual helping professions.” They conclude: “We suspect that elements of [treatment models for helping individuals or small

groups] may be applicable to those helping congregations recover from the wide ripple effect experienced when clergy violate trust within faith communities.” 90+ references.

Thomas, Jennifer. (2011). [Case Studies] Consultation with a church on pastoral extramarital affair. *Journal of Psychology and Christianity*, 30(3, Fall):250-252.

Thomas “is a motivational speaker and clinical psychologist in private practice with Associates in Christian Counseling in [Winston-Salem] North Carolina.” Very briefly describes her role in arranging a service of reconciliation or forgiveness at her church that was conducted to receive the public apology of the founding pastor who had been forced to resign 10 years prior “when his affair with a church member [whom he was counseling] came to light.” Very briefly describes: the widespread consequences of his actions; her role as a volunteer consultant to him and his current wife as he prepared for the service; the service. Gives an abridged version of the text of the apology. Reflects on issues related to her consulting in her home church. 1 reference.

Thomas, Oliver. (1997). Malpractice revisited: Legal claims against clergy. *The Christian Century*, 114(26, September 24-October 1):820.

By a special counsel to the National Council of the Churches of Christ. Discusses a 1997 New Jersey Supreme Court decision, *F.G. v. MacDonnell* (1997), regarding clergy sexual misconduct. The court ruling allows for clergy to be sued for breach of fiduciary duty and infliction of emotional distress, but not for clerical malpractice. Concludes that the decision is balanced, reasonable, and does not infringe on First Amendment rights.

Thomson, Heather. (2008). Forgiveness. [An essay in a theme edition: Sexual Abuse and the Church. *St. Mark's Review: A Journal of Christian Thought and Opinion*, 205(August):107-123. [Accessed 08/06/18: [https://www.anglican.org.au/data/Forgiveness\\_-\\_Heather\\_Thomson.pdf](https://www.anglican.org.au/data/Forgiveness_-_Heather_Thomson.pdf)]

Thomson is a lecturer in theology, St. Mark's National Theological Centre, School of Theology, Charles Sturt University, Canberra, New South Wales, Australia. 1 of 8 essays published by the Doctrine Commission of the Anglican Church of Australia in a report to the Church's 2007 General Synod on “Theological Issues Surrounding Sexual Abuse.” States at the outset: “...it is the purpose of this paper to seek a specifically Christian understanding of forgiveness, and how it relates to child sexual abuse and the church's responses to it.” The 1st section considers 5 questions, “primarily from Christian theological sources...” Notes that in much literature on forgiveness, “reconciliation is the goal,” which “is not, however, what is usually sought between a child who has been abused and his or her abuser. Further, we now know that perpetrators of child sexual abuse are highly likely to offend again, so forgiveness in these circumstances needs to take into account the safety of current victim(s) as well as the protection of future possible victims.” The questions explore “what forgiveness means in relation to: 1. justice and punishment (does forgiveness mean that perpetrators are not brought to justice?), 2. remembering the past (does forgiveness mean ‘forgive and forget’?), 3. cheap grace (when is forgiveness taken too lightly?), 4. repentance (a pre-requisite or a consequence of forgiveness?), 5. the limits of forgiveness (are some things unforgivable?). Regarding question 1: states that “forgiveness does not need to preclude justice, but ‘justice’ itself has different goals, from punishment (motivated by vengeance) to punishment as restraint and time-out, to reconciliation and restoring of relationships,” and that it “does not mean risking one's life and security or that of others, nor should it perpetuate suffering and abuse.” Concludes: “Forgiveness in cases of child sexual abuse may be greater than justice, but it cannot be less than justice.” Regarding question 2: States that “Forgiveness can and should include remembrance,” for the sake of the survivor's healing and well-being, and as a way to be vigilant against future harm when the potential is there. Regarding question 3: States a survivor's “anger, hatred and even vengeance” has moral significance, and that to acknowledge and legitimate moral outrage is part of the process of survivors' healing and forgiveness. Regarding question 4: States that making perpetrators' repentance a prerequisite for forgiveness can deny “the chance to be liberated from [survivors'] victimhood.” Regarding question 5: Her response is developed in the next section. The 2nd section consists “of a *Christian theology of forgiveness*,” [italics in original] which focuses on atonement and the interpretation of humanity. She goes beyond “the penal substitution view of the atonement [which] centres on the cross and does not

really need the resurrection,” pointing to the power of salvation in the resurrection as “a new way of being human, one in which our identities are not caught up in competitive desires lived at the expenses of others, or diminished lives at the hands of abusers.” She describes “the way of forgiveness” as invitation to being defined by God’s image and goodness, “not by abuse and, and thereby receiving an expanded self.” Concludes that the church’s role is to embody a discipleship which works for God’s justice and peace in solidarity with those who are afflicted. 49 references.

Thorp, Barbara, & Barry, William A. (2004). Boys’ tears in men’s eyes: How can we help? *Human Development* [published by Regis University], 25(1, Spring):40-44. [Theme issue: Towards Healing Our Church]

Thorp, a licensed social worker, is director, Office of Pastoral Support and Outreach, Roman Catholic Archdiocese of Boston, Boston, Massachusetts, “which serves survivors of clergy sexual abuse and their families.” Barry, a Jesuit priest, Roman Catholic Church, is editor-in-chief of the publication. Magazine-style article. Written “primarily for those who have some pastoral responsibility in the [Roman Catholic] church...” Cites fear, shame, and/or ignorance of how to help as reasons why “some priests and other pastoral care ministers have stepped back from offering help...” Reflects briefly on the New Testament parable of the good Samaritan. Concludes: “We cannot allow fear to control our response and thus shield ourselves from the gaping wounds borne most painfully by the victims of clergy sexual abuse, or we can open our hearts to the cries of these brothers and sisters.” Notes the good Samaritan’s intervention “left resources for the victim’s care and [that he] planned to return to check on [the victim’s] well-being,” and connects this to the current situation in the church: “...the wounds of sexual abuse are not superficial and will require long-term attention.” Offers guideposts: 1.) because of the harm done by priests, “members of the clergy have an especially important role to play in this work of reconciliation and healing;” 2.) attend to issues of survivors’ shame and internalized blame for their abuse by priests by calling the actions “criminal offenses and a violation of a sacred trust,” stating that victims had a right to expect to be safe when with a priest, having priests express anger and sorrow, and apologizing for the grave harm inflicted by other priests; asking how victims could be supported in healing; acknowledging victims’ suffering; thanking victims for courage to break the silence; believing the victims; allowing victims “to experience the tender mercy of God in the response of [their] pastor[s].” Calls for: not being afraid of survivors’ strong emotions, in contrast to fear or shunning; creating safe environments for survivors, including details regarding religious spaces, symbols, rituals, and gender; listening to survivors’ and their families’ stories; being sensitive in homilies and talks, and being willing to address “these issues in a forthright and compassionate manner [in order to] contribute to a parish culture that is no longer afraid of the secret of sexual abuse;” exercising care regarding “pressing the need of forgiveness on those who have been sexually abused.” Lacks references.

Tillman, William M., Jr. (1989). Ministerial Iditarodding: Or ethical sledding can be rough some days. *Pulpit Digest*, 69(November/December):57-62.

Tillman is assistant professor of Christian ethics, Southwestern Baptist Theological Seminary, Fort Worth, Texas. Addressed to ministers. Emphasis is on character ethics: “Our being and doing are reciprocating dynamics informing and forming our character.” Identifies a characteristic of integrity as respect: “Counseling tests the minister’s mettle. One has to realize one’s limits for counseling those whose problems extend beyond the minister’s expertise. One must be aware of all sorts of interpersonal dynamics that find expression in counseling with ego needs in the counselor and counselee vying for expression. If I were asked to name the major breakdown in counseling integrity, I would say it is lack of respect. Where the minister fails to respect the worth of the fellow human creature made in the image of God, the possibility arises for breaching confidences, taking advantage of the counselee physically or psychologically. Lack of respect for oneself or for the counselee resides at the core of moral lapses stemming from counseling situations and responsibilities.”

Tolbert, Mary A. (June, 2002). Where have all the young girls gone? [Accessed 10/11/04 at the World Wide Web site of the Center for Lesbian and Gay Studies (CLGS) at the Pacific School of Religion,

Berkeley, California, Resource Library section, Articles & Papers subsection, Center for Lesbian and Gay Studies: [http://www.clg.org/5/article\\_tolbert\\_clergy\\_misconduct](http://www.clg.org/5/article_tolbert_clergy_misconduct) [The article was published in *CLGS Special Report, Clergy Sexual Misconduct: Perspectives*, June, 2002, pp. 1, 9, 11-12.]

Tolbert is the executive director, Center for Lesbian and Gay Studies. Reflects on the recent “on-going debate in the media over clergy sexual abuse in the Roman Catholic Church” and the absence of discussion of “the sexual abuse of girls and young women.” Quotes A. W. Richard Sipe who, based on his research, estimates that “‘over twice as many priests’ are sexually involved with females as with males.” Analyzes a quote by Cardinal Francis George, Chicago, Illinois, regarding the moral difference between a priest who engaged in sex with boys and “‘someone who perhaps under the influence of alcohol engages with a 16- or 17-year-old young woman who returns his affection.’” She suggests “that underlying the and supporting the difference George sees between the sexual abuse of boys and girls are the pervasive assumptions of heterosexism.” Suggests that the assumptions of heterosexism “have tended to dismiss or trivialize the victimization of females by male clergy... ..since heterosexuality is assumed to be the ‘normal’ orientation of everyone, female victims of sexual abuse, especially teenage victims, are often portrayed as complicit in their own abuse by their ‘seduction’ of older males. Indeed, sexual abuse can be presented as simply a mutual return of affection, as Cardinal George’s quotation indicates. It is the normality of heterosexual relations that also encourages George to suggest that the use of alcohol might be sufficient to permit a priest to slip over the edge of his vows with a young woman. Since heterosexual desire is so natural and pervasive, very little enticement is needed to bring it into play. All of these assumptions... serve to blur the lines between morally and psychologically appropriate sexual relations and relations of sexual abuse in the case of young women and older men.” 5 footnotes.

Tracy, Denise D., Graham, Larry Kent, & Clark, Donald C., Jr. (1995). *Healing the Congregation: A Resource*. Special Papers and Research Reports series, No. OD114. Bethesda, MD: The Alban Institute, Inc., 33 pp.

Tracy is an ordained minister and a church consultant, Oak Park, Illinois. A 5-session, 10 hour curriculum “created for use by any congregation that has experienced clergy sexual abuse.” Session 1 focuses on “understanding, accepting and listening to the variety of responses to the revelation of clergy sexual abuse.” It utilizes Chilton Knudsen’s *healing wheel*. Session 2 focuses on “four stages a congregation must go through to be healed,” and utilizes Larry Graham’s 1991 article, “Healing the congregation,” which is enclosed. Sessions 3 and 4 discuss Marie Fortune’s *Is Nothing Sacred?* Session 5 discusses boundaries in the church, who sets the limits, and the limits of the pastoral/congregant relationship. It utilizes Donald C. Clark’s 1993 article, “Sexual abuse in the church: The law steps in,” which is enclosed.

Tracy, Steven R. (1999). Sexual abuse and forgiveness. *Journal of Psychology and Theology* [published by Rosemead School of Psychology, Biola University, LaMirada, CA], 27(3, Fall):219-229.

By an associate professor, Phoenix Seminary, Chandler, Arizona. Essay on the application of doctrine of forgiveness to issue of sexual abuse in all its forms. Addresses the nature of biblical forgiveness: notes passages in which forgiving the wrongdoer does not eliminate all negative consequences for the offender; notes inconsistencies in the manifestations of forgiveness in the New Testament. Identifies 3 types of biblical forgiveness: judicial forgiveness, i.e., the remission or pardoning of sin that is contingent upon confession and repentance; psychological forgiveness, i.e., letting go of hatred and personal revenge, and extending grace to an offender as an expression of desire for the offender’s healing; relational forgiveness, i.e., restoration of relationship or reconciliation, requiring genuine repentance which he operationalizes as taking full responsibility for the abuse (confession); acknowledge the damage and evidence remorse; create new boundaries that help to insure that abuse will not reoccur; change patterns of behavior that led to the abuse. Offers practical steps for the practice of forgiveness. References. [A constructive addition to the literature from an evangelical point of view.]

Troftgruben, Troy. (2018). Toxic theology: A pastoral response to Bible passages often used to justify the abuse of children or prevent them from seeking care. *Currents in Theology and Mission* [published by



Lutheran School of Theology at Chicago and Wartburg Theological Seminary], 45(3, July):56-60. [From a theme issue: Child Abuse and the Church: Prevention, Pastoral Care, and Healing.] [Accessed 03/31/21 at the World Wide Web site of the journal:

<https://www.currentsjournal.org/index.php/currents/issue/view/53/45>]

Troftgruben is "Associate Professor of New Testament, Wartburg Theological Seminary," Dubuque, Iowa. States at the beginning: "Many of the worst forms of child abuse are not justified by apathy or indifference as much as by scripture and religious grounds." Briefly addresses 3 circumstances in which interpretations of scripture "which run against the spirit of scripture itself" are "used to justify violent and unjust activities against children.": corporal punishment, withholding medical care, and resistance to professional mental health resources, "such as psychologists, and counselors." [While the context of sexual boundary violations in faith communities is not specified, the last circumstance is relevant to this bibliography's theme.] Notes attitudes of stigmatizing the use of "fundamentally 'secular'" services which are perceived as "grounded in an alternative worldview, and [are] potentially antagonistic to religious faith." After critiquing the misuse of scriptures, states: "...valuing the healing power of spiritual resources by no means requires an antagonism against the assistance of mental health professionals." States that the assumptions "that Christians have superior access to divine wisdom and healing, and that non-Christians have nothing to teach Christians... risk both hubris and naivete... Survivors of abuse – particularly abuse in childhood – have traumatic experiences and complex mental challenges far beyond what most ministers and church communities can appreciate and address," and thus calls for an alliance with those who can "help us discern and foster more authentic and lasting health among those with distinctive challenges." 26 footnotes.

Tryggestad, Erik. (2007). [Features] Church members offer advice for coping with – and preventing – sexual misconduct. *The Christian Chronicle: An International Newspaper for Members of Churches of Christ*, (June 1). [Accessed 05/31/07:

<http://www.christianchronicle.org/modules.php?name=News&file=articles&sid=717>]

By a staff member of the newspaper. Catalyst was the 2006 arrest of, and guilty plea by, Charles D. Smith, Jr., the minister of the North Penn Church of Christ, near Lansdale, Pennsylvania, to "involuntary deviate sexual intercourse with a [15-year-old] member of the church's youth group [in 2004]" for which he was sentenced to 4-8 years in prison. The church is a member of the Churches of Christ, an association of autonomous congregations. Primary source for the article is a lay member of the church and "Christian counselors" who give "advice for churches coping with issues of sexual abuse," including: be honest with church members and the community, including that the problem will not be minimize; appoint a spokesperson; don't blame the victims; get help, which includes removing the offender from the ministry position and getting the person into a recovery program, and supporting leaders who are dealing with their own reactions while trying to lead; realize there is no quick fix to a situation that involves violation of trust of the congregation as well as the victims. Regarding prevention of abuse of minors, they offer several, brief practical suggestions. Identifies 3 religious-based prevention, clinical, and crisis intervention resources.

Tuohey, John. (1995). The correct interpretation of Canon 1395: The use of the sixth commandment in the moral tradition from Trent to the present day. *The Jurist: Studies in Church Law and Ministry*, 55(2):592-631.

By an assistant professor of moral theology, The Catholic University of America, Washington, D.C. Examines Roman Catholic moral tradition for insight about how to interpret Canon 1395 which gives a diocesan bishop power to dismiss from the clerical state a priest who violates the sixth commandment, noting that a narrow interpretation applies only to acts of adultery and that a broader interpretation could apply to pedophilia. Reviews Church history: especially the Manualist Period dating from the Council of Trent (1545-1563); ecclesiastical positivism; Pope John Paul II's personalism. Considers objective and subjective interpretations, and explicit and implicit offenses. Concludes that "there is no simple or precise answer to be gained from the moral tradition." Cautions Church canon lawyers who would apply Canon 1395. 123 footnotes.

Tuttle, Leslie. (2010). From cloister to court: Nuns and the gendered culture of disputing in Early Modern France. *Journal of Women's History*, 22(2, Summer):11-33.

Tuttle is an assistant professor, Department of History, University of Kansas, Lawrence, Kansas. Based on archival research. "This article employs an extrajudicial source to investigate a gendered culture of disputing among a group of early modern French women, specifically the thirty-three [Roman Catholic] nuns of the [17th century] convent of Mont-Sainte-Catherine-lès-Provins. Sainte-Catherine was a Franciscan institution founded in the thirteenth century and located" near Provins, near Paris, France. Examines women's use of litigation as "often merely one tactic in a broader strategy to pursue a conflict of long standing... A deeper understanding of women's relationship to the legal system, then, means examining the process of dispute on multiple levels. First, how gender affected women's ability to get to court, and second, what opportunities gender norms opened or closed for disputing outside the formal processes of the law." The convent was seriously divided over the abbess, "a local official of the Franciscan order," whose superior was the Franciscan Provincial. 2 of nuns "attempted to remove jurisdiction over a matter of religious discipline into France's civil courts," hoping it would be heard by France's highest court. When that court referred the case "back to the courts of the archbishop of Sens, ...it inflamed a confrontation over the deeply politicized question of whether jurisdiction over religious women belonged to the regular clergy (in this case, the Franciscan order and its local officials) or to the secular clergy (represented by the archbishop of Sens." Notes: "The backdrop to the dispute at Sainte-Catherine was the upheaval caused by monastic reform after the Council of Trent (1545-63)." The archbishop, Louis-Henry de Gondrin, interviewed the nuns in 1664, resulting in a document of 150+ pages. The nuns reported relationships with the Franciscans "that ran the gamut from intense spiritual friendship to coerced sex." They reported that the Franciscan superiors and abbess "were unwilling to clamp down on illicit relationships between Franciscans and nuns, mismanaged the convent's finances, and permitted other unacceptable offenses against the rule." When Gondrin's reform efforts failed to resolve the conflicts, in 1666-1667, the faction of nuns aligned against the abbess and the Franciscans sought to engage the public as a way to have their case heard by the French court system. They secretly assured the publication of a *factum*, or judicial memoir, in which "they charged that the Franciscans ran Sainte-Catherine as a personal brothel, seducing and sometimes physically forcing the nuns into sexual relationships with friars while simultaneously plundering the convent's treasury... [*Factum pour les religieuses de Saine-Catherine-lès-Provins contre les pères cordeliers*] quickly became a sensation," and received wide readership. 17, or just over half of the nuns, "issued a notarial statement avowing that the document spoke for them. Their decision to depict the convent's troubles as deriving principally from the sexual misconduct of male Franciscans was, first and foremost, a conscious legal strategy designed to motivate the intervention of royal justice." States: "By reframing the conflict... as a matter of public scandal and an instance of regular clergymen under the authority of the Pope sexually victimizing French women, [the publication] recast the dispute in terms that became more compelling to the royal courts and the monarchical government." 43 endnotes. [For an English translation of the original document, see this bibliography, Section I: Varet, Alexandre-Louis. (1676).]

Tworok, Helen. (1991). The shadow side of Krishnamurti: An interview with Radha Rajagopal Sloss. *Tricycle: The Buddhist Review*, 1(2, Winter):64-69.

Tworok is the journal editor. Sloss is the author of (1991) Lives in the Shadow with J. Krishnamurti. Her mother was the clandestine lover of Krishnamurti, described by Tworok as perhaps the one in the 20th century most responsible for introducing Eastern teachings on the nature of the mind to the West. He maintained a public position of celibacy for himself. Interview topics include denial, lying, and hypocrisy as the focus of the sense of betrayal, and whether the behaviors detract from his teachings.

\_\_\_\_\_. (1993). No right, no wrong: An interview with Pema Chödrön. *Tricycle: The Buddhist Review*, 3(1, Fall):16-24.

Tworok is the journal editor. Chödrön is a Buddhist nun ordained in 1981, and is director of Gampo Abbey, Cape Breton, Nova Scotia, Canada. She is a representative of the Vajrayana

lineage of Chögyam Trungpa Rinpoche, “a teacher who became legendary as much for his unconventional behavior as for his spiritual attainment – specifically his drinking, and having sex with students.” A number of Tworikov’s interview questions concern Rinpoche’s relationship to women, sexualization of the student/teacher relationship, setting guidelines for ethical conduct for teachers, the 5 ethical precepts, safety and trust in student/teacher relationship, use of therapeutic methods by teachers, and relationships between female students and male teachers.

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\_\_\_\_\_. (1996). The emperor’s tantric robes: An interview with June Campbell on codes of secrecy and silence. *Tricycle: The Buddhist Review*, 6(2, Winter):38-46.

Tworikov is the journal editor. Campbell is the author of Traveler in Space: In Search of Female Identity in Tibetan Buddhism. [See this bibliography, Section I.: Campbell, June. (1996).]

Tworikov describes the book as an examination of “the patriarchy of Tibet’s political, religious, and social structures, and the real and symbolic role of women in Tibetan society.” Campbell was a translator and interpreter for various Tibetan *lamas*. Interview topics include: her motivation for writing her book; the place of women in Tibetan Buddhism; how misogyny served male monastic practice and ambivalent attitudes toward women; the *tulku* system and polarization of male and female; the use of *tantra* sex practices and the role of women as secret sex consorts; her secret sexual relationship with Kalu Rinpoche, a *lama* and teacher who presented as a celibate yogi; power imbalance in the teacher/student, male/female tantric sexual relationship; imposed secrecy in those relationships; spiritual factors affecting her initial silence about the relationship with Kalu Rinpoche; criticism of her and her book by Tibetan *lamas* in the Kalu Rinpoche lineage; her advice to women in the position she once was in and to women attracted to *Vajrayana* practice; safeguards against exploitation; the problem of reconciling an enlightened guru with behavior that is contradictory; power in the Tibetan teaching system; the Tibetan monastic system.

Uka, E. M. (1995). Practical theology and mission: A case of sexual abuse of children and the challenge of evangelism. *Africa Journal of Evangelical Theology*, 14(2):99-112.

By a lecturer, University of Calabar, Nigeria. Theologically conservative analysis of the phenomena of clergy sexual abuse, both as a crime and spiritual problem, in an African and Christian context. Discusses: definition; incidence and prevalence; effects; role of the church in responding to victims and perpetrators; prevention; church/non-church collaboration. Suggests that the strong traditional African taboo against incest led to denial of the existence of child sexual abuse. References.

Underwager, Ralph, & Wakefield, Hollida. (1993). Adverse psychological evaluations in civil suits involving sexual misconduct by professionals. *American Journal of Forensic Psychology*, 11(4):35-60.

Both authors, who are husband and wife, are licensed psychologists, Institute for Psychological Therapies, Northfield, Minnesota, “and have consulted or testified in cases of alleged sexual abuse in thirty-six states and several foreign countries.” They describe their approach to performing an *adverse psychological evaluation* of plaintiffs in civil suits and licensure board hearings against “[p]rofessionals accused of sexual misconduct [which] include psychologists, psychiatrists, clergy, social workers, teachers, and chemical dependency counselors.” Identifies a variety of issues affecting such evaluations of plaintiffs by psychologists, including: attempts to limit the evaluation that interfere with professional and ethical standards; need to maintain an open mind; clarifying the psychologist’s role to the client; data sources for the evaluation, including diagnostic interview, standardized tests, and records (e.g., medical, job, and school); questions to be addressed to the plaintiff; applicable state legal statutes; research on the effects of sexual misconduct; family characteristics as a factor contributing to a person’s “long-term psychological problems”; Post-Traumatic Stress Disorder; base rates for the behaviors alleged; allegations involving “recovered memory”; a plaintiff who is a child. Much more briefly addresses an evaluation of the defendant. Offers suggestions regarding discriminating between true and false charges. 107 references. [Underwager (1929-2003) was a minister in the Missouri Synod Lutheran Church, a founder of Victims of Child Abuse Laws (VOCAL), and a founding member of the False Memory Syndrome Foundation. He was a frequent expert witness on behalf of people accused of child sexual abuse.]

Underwood, Anne. (1994). Considerations for Conducting an Investigation of Alleged Clergy Sexual Misconduct. Special Papers and Research Reports series, No. OD108. Bethesda, MD: Alban Institute, Inc.

Underwood is a Presbyterian who is an attorney. Report format. An overview rather than a step-by-step manual.

\_\_\_\_\_. (1994). An Attorney Looks at the Secular Foundation for Clergy Sexual Misconduct Policies. Special Papers and Research Reports series, No. OD109. Bethesda, MD: Alban Institute, Inc.

Underwood is a Presbyterian who is an attorney. Report format. Focus is on secular law.

\_\_\_\_\_. (2002). [Ethics Forum.] What is sexual misconduct in the chaplaincy context? *The APC News* [published by Association of Professional Chaplains], 5(1, January/February)12.

Underwood is legal counsel for the Association of Professional Chaplains, and works with its Commission on Professional Ethics. A brief, 8-paragraph article that primarily describes sexual harassment based on Title VII prohibitions against sex discrimination in the work place.

Concludes: "Sexual misconduct is the sexualizing of the professional relationship of chaplains with those whom they serve and with whom they work. It is using sexuality to manipulate the vulnerabilities of children or men or women in one's professional purview. Sexual misconduct is wrong because of the imbalance of power between the chaplain and the other person in the context of that role relationship. It is abuse of power.

\_\_\_\_\_. (June, 2002). Abuse of power as a justice issue. Unpaginated. [Accessed 10/24/05 at the World Wide Web site of Voice of the Faithful:

<http://www.votf.org/papers/AbuseofPowerasJusticeIssue>]

The starting point for her brief paper is conceptual: "Ministerial sexual misconduct is a public issue of justice, not simply a private concern about morality. It is a matter of justice because ministerial misconduct arises from abuse of power and the improper use of status." She notes that because ministerial misconduct violates trust, which is a source of conferred power and status in faith communities, "the abuse of power through inappropriate sexual relationships with people whom they serve is not a private matter between two people. It is a concern of the entire community of faith." Thus she extends the discussion into the sphere of justice-masking. Includes several examples that are specific to the Roman Catholic Church. Thoughtfully touches briefly on a number of topics, including sources of ministerial power, accountability, attitudes contrary to her analysis, women in faith communities and vulnerability, and accountability and justice as communal issues. 6 footnotes.

\_\_\_\_\_. (2003). Doing justice in cases of clergy abuse of power: A legal perspective. *Journal of Religion and Abuse: Advocacy, Pastoral Care and Prevention*, 1(1):35-65.

At the outset, she states unequivocally: "Denominations and local congregations have a moral obligation, as well as legal interest, to be informed about the dynamics of power abuse, preventive measures and processes to hold people accountable if abuse occurs. Keeping congregations safe is the ethical responsibility of every member as well as every leader of a faith community." 1st part reviews U.S.A. sexual discrimination law since 1986 in order to "provide a foundation for evaluating policies in faith communities, for defining clergy sexual misconduct and for understanding its impact on individuals and the community", and the 2nd part "introduces a model for adjudicating allegations of power abuse." The 1st part briefly defines and describes 4 categories of "abuse of [clerical] power sexually": sexual harassment and its forms, sexual malfeasance, rape or gross sexual assault, and child sexual abuse and exploitation of a minor. Provides case law precedents, practical advice, and conceptual perspective. Her premise is that "[clerical] power abused is the same power bestowed in the name of the community. Therefore, the abuse is not private nor does it implicate only the people directly involved. When clergy are guilty of abuse of power sexually, it is the responsibility of the entire community to hold the clergy person accountable." The 2nd part presents a process for adjudicating alleged sexual misconduct and for holding people accountable for the abuse of power in faith communities.

Drawing from professional licensing boards in contrast to the secular justice system, and from a restorative justice model in contrast to a retributive justice model, she proposes a fair process in contrast to due process. Very briefly identifies the elements of fair process: notice of the complaint or allegation, including procedures to be utilized in the adjudication; opportunity to be heard by those who will determine the resolution; impartial fact-gathering and assembling of evidence; impartial fact-finding; evidentiary standard of review sufficient to determine a just ending; finality, including procedures for appeal. Concludes: "Holding people accountable for actions that violate community standards and cause harm is a public act with private and communal consequences. Doing justice, loving mercy and walking humbly require people of faith to accept responsibility for monitoring the safety of all persons who worship, work, volunteer or otherwise participate in their faith community." Endnotes.

\_\_\_\_\_. (2004). [EthicsWalk column.] Bounded intimacy. *PlainViews: A Publication of The Healthcare Chaplaincy*, 1(21, December 1.): Unpaginated. [*PlainViews* is an electronic journal. Accessed 12/02/04 at the World Wide Web site of *PlainViews*: <http://www.plainviews.org/v1n21/ew>]

Briefly discusses the functional role of professional boundaries as a guide to how chaplains may disclose personal aspects within their work while attending to issues of power and vulnerability. Identifies 6 aspects of chaplaincy relationships that implicate boundaries: intimacy, friendship, finances, information, confidentiality, and promises. Concludes that professional role boundaries "insure space for the unique intimacy of a pastoral relationship..."

\_\_\_\_\_. (2005). Clergy sexual misconduct: An issue of ethics and justice. *The Reconstructionist*, 69(2, Spring):24-30.

By "an attorney and consultant who serves as an advisor to the ethics committee of several clergy associations, including the National Association of Jewish Chaplains and the Central Conference of American Rabbis." Discusses misuse of power by rabbis and cantors. Identifies the harm as not "simply a personal harm done privately between the rabbi/cantor and another. Each misuse [of power in the context of religious role and function] violates the trust of an individual, the families of both, the congregation, the professional association and the ordaining/investing body." Uses the example of *sexual misconduct* – a term to encompass abuse of minors, sexual malfeasance with adults, and sexual harassment – "to discuss abuse-of-power issues." Defines *power* as "the ability to influence or control one's environment and the people in it." Traces conceptual changes in religious communities regarding sexualized relationships as beginning in the 1980s. Describes the changes as corresponding to the U.S.A. legal system's recognition of sexual harassment in the workplace and its components of voluntariness, victim's perception of the experience, and imbalance of power as negating consent. Changes included application of the legal and financial concept of fiduciary duty to the responsibilities of religious leaders to act in congregants' best interests. Notes: "When trust is broken by a religious leader, the result for the person betrayed is often alienation from the Holy and bitter departure from the faith tradition. The ramifications of each cascade throughout the entire community – either as direct knowledge is shared, or as rumors are spread." Regarding imbalance of power, calls for rabbis to monitor transference in pastoral counseling due to existing professional power in the relationship. Identifies the power as deriving "from the special knowledge and expertise of the position" and from the *numinosity* or "'transcendent,' 'connected-to-the-Holy' power ascribed by laity to those who are ordained or invested." Notes the rabbi's imbalance of power "in counseling, crisis or life-cycle ceremonies." Very briefly mentions the question of authentic peer relationships between a rabbi and a congregant. Very briefly discusses role boundaries, or limits, within the rabbinic/congregant relationship." 10 endnotes.

Unitarian Universalist Association, Safe Congregations Panel. (November, 2000). Restorative Justice for All: Unitarian Universalists Responding to Clergy Sexual Misconduct. [World Wide Web. Posted 12/04/00. <http://www.uua.org/cde/csm/index>].

Report by the Safe Congregations Panel, Unitarian Universalist Association, of its work that began in 1998. Its mission was "to recommend to the Association a UUA response and ministry to victims/survivors of clergy sexual misconduct." The Panel makes 13 recommendations with

restorative justice as the primary goal. Includes a very solid section on the survivor, and thoughtful resources on restorative justice, in general, and in relation to the immediate context.

United States Conference of Catholic Bishops. (2002). *Restoring Trust: A Response to Sexual Abuse*. Posted by: Office of Communications, United States Conference of Catholic Bishops, 3211 4th Street, N.E., Washington, D.C. 20017-1194. (202) 541-3000. [World Wide Web: U.S. Conference of Catholic Bishops website. Posted 02/13/02. <http://www.nccbuscc.org/comm/restoretrust>].

Contents include: 5 principles to follow regarding allegations of sexual abuse that were adopted in June, 1992; chronological review beginning in 1982 of assistance offered to dioceses regarding clergy sexual abuse of minors; review of 150+ diocesan policies of on sexual abuse of minors; interview with Frederick S. Berlin, psychiatrist, Johns Hopkins University School of Medicine. Baltimore, Maryland, and consultant to the Conference; "Walk in the Light: A Pastoral Response to Child Sexual Abuse," a statement by the Bishops' Committees on Women in Society and in the Church and Marriage and Family; models of prevention programs, including both diocesan efforts and that of the National Catholic Risk Retention Group, Inc. Some items are available in Spanish language.

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\_\_\_\_\_. (2002). Charter for the Protection of Children and Young People. *Origins: CNS (Catholic News Service) Documentary Service*, 32(7, June 27):102-106.

Approved Jun. 14, 2002, by a 239-13 vote by the U.S. Conference of Catholic Bishops meeting in Dallas, Texas. Preamble section includes a commitment "to do all we can to heal the trauma that victims/survivors and their families are suffering and the wound that the whole church is experiencing." Articles 1-3 of the charter address promoting healing and reconciliation with victims/survivors of sexual abuse of minors. Articles 4-7 are intended "to guarantee an effective response to allegations of sexual abuse of minors." Articles 8-11 regard the accountability of procedures. Articles 12-17 are intended "to protect the faithful in the future."

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\_\_\_\_\_. (2002). Charter for the Protection of Children and Young People, Revised. *Origins: CNS (Catholic News Service) Documentary Service*, 32(25, November 28):409, 411-415.

Approved November 13, 2002, by the United States Conference of Catholic Bishops meeting in Washington, D.C. This version incorporates changes to the Charter as approved June 14, 2002, that were necessitated by a mixed commission of 4 U.S.A. bishops and 4 Vatican officials meeting in Rome, Italy, October 29-30, 2002. The changes were to revisions in the Charter's accompanying document regarding norms. The commission's revisions of the Norms document required changes in the Charter. Charter portions that changed include a footnote defining 'sexual abuse,' and Articles 2, 4, 5, and 14. Marginal notes and an introduction discuss revisions. The Charter is to be reviewed in 2 years. [See also the accompanying document: *Essential Norms for Diocesan/Eparchial Policies Dealing with Allegations of Sexual Abuse of Minors by Priests or Deacons (Revised)*, pp. 415-418.]

Unsworth, Tim. (1993). How one diocese responds. *U.S. Catholic* [published by Claretian Missionaries], 58(9, September):14.

By a freelance writer, Chicago, Illinois. A sidebar article to: Castelli, Jim. (1993). Abuse of faith: How to understand the crime of priest pedophilia. [See this bibliography, this section.] Briefly describes the response of the Roman Catholic Church's Archdiocese of Chicago, Chicago, Illinois, to clergy sexual misconduct of minors. Its current policy emerged from a 93-page report by a 3-member commission appointed by Cardinal Joseph Bernardin to study the problem and make recommendations. Components of the Archdiocese's response include: 24-hour toll-free number to report sexual misconduct; procedures for acting on reported incidents; reporting substantive allegations to a state agency; guidelines regarding an offender's return to ministry; mental health treatment for certain offenders; victim-assistance minister; preventive program of education for all archdiocesan personnel; improved screening of seminarians; enhanced personnel records tracking system of priests.

Urban, Hugh B. (1996). Zorba the Buddha: Capitalism, Charisma and the cult of Bhagwan Shree Rajneesh. *Religion*, 26, (2, April):161-182.

Urban is a doctoral student in the History of Religions program, University of Chicago, Chicago, Illinois. An essay that examines the “Rajneesh movement” of Bhagwan Shree Rajneesh, “the outrageous Indian teacher known as the ‘guru of the Rich’ and the ‘sex-guru,’” who in 1981-1985 “had rapidly become one of the most infamous and controversial figures in the American media.” Describes Rajneeshism as “classified among a large and diverse group of phenomena collectively designated as ‘New Religious Movements.’” Concludes that “Rajneesh has explicitly *synthesized* charismatic authority [per Max Weber] with capitalist economics and hierarchical control.” Calls it “a *commodification of charisma*, a marketing of the promise of suprarational, suprainstitutional, antinomian freedom.” Identifies as “perhaps the most important – and financially, the most lucrative – practice was what Rajneesh calls his ‘Neo-Tantrism’, a modernized version of the Indian tradition of yoga and meditation. For Rajneesh, however, Tantra appears primarily to mean ‘sex.’” Presented as “the means par excellence to *self* realization,” it affirmed the self and body “as the supreme locus of divinity and the surest way to spiritual ecstasy.” Briefly describes how Rajneesh presented this practice in the West, including ritual sex. Also briefly notes Rajneesh’s sexualization of his role relationship “with his female devotees.” 101 endnotes.

\_\_\_\_\_. (2003). The power of the impure: Transgression, violence and secrecy in Bengali Śākta Tantra and modern Western magic. *Numen: International Review for the History of Religions*, 30(3):269-308.

“...I would like to address two basic questions. The first is the role of impurity and transgression in religious rituals – that is, the use of substances that are normally prohibited and considered polluting by conventional and social religious standards. And the second is the role of comparison in the academic study of religion – that is, the juxtaposition of two or more phenomena in order to generate new insights and to re-configure our way way of seeing the world... Specifically, I want to focus on the role of impurity in the ritual traditions of Hindu Śākta Tantra and modern Western magic. ...Tantra has long been for Western readers a source of both moral repugnance and tantalizing allure... I will begin with a discussion of Kṛṣṇānanda Āgamavāgīśa, one of the most influential later Tantric authors, who lived and wrote in the 16th century Bengal. Here I will focus primarily on his esoteric ritual practices, and specifically, his use of transgressive bodily substances such as blood, semen and menstrual fluid. I will then use that as a metaphoric foil to shed light on the practices of one of the 20th century’s most infamous and controversial figures: Aleister Crowley. Known in the popular press as the ‘Great Beast’ and the ‘wickedest man in the world,’ Crowley was also one of the most important figures in the transmission of Tantra to the West. To conclude, I will suggest that this comparison sheds important light on the larger questions of secrecy and transgression in religion generally. ...I will also argue that transgression operates in very different ways in these two cases; for the ‘power of the impure’ always functions differently in relation to specific historical contexts [*sic*] and political interests.” States: “...Tantra centers in large part around the concept of *śakti* – power or energy, in all its many forms. [It] is the power that creates, sustains and destroys the entire universe... Tantric ritual seeks to harness and exploit this power, both as a mean to spiritual liberation and as a means to this-worldly benefits, such as wealth, fame and supernatural abilities.” Describes Kṛṣṇānanda’s rituals as “center[ing] around explicit and calculated violations of conventional laws and purity.” Identifies as “the most powerful and explicitly transgressive Tantric rites” those termed “the secret left handed practices (*vāmācāra*), which involve the intentional manipulation of impure substances,” which include sexual intercourse (*maithuna*). For Kṛṣṇānanda, a member of the *brāhmaṇa* caste, the ritual of *maithuna* was “a kind of deliberately inverted sexual act, which involves intercourse not only with high class partners but also with untouchables, prostitutes, and various other mixed and low classes,” although he insisted that the partners of *brāhmaṇas* should be from the same high social hierarchy. Regarding the role of woman in the rite, Urban states: “Although she is considered an embodiment of the supreme power of the Goddess and her body is infused with a variety of divine forces, she seems to have little role other than as a tool to be manipulated in esoteric ritual... She is, in a sense the raw source of energy to be extracted and consumed by the male *tāntrika*, who realizes the awesome power of the Goddess within himself.”

Describes Crowley as “today one of the most influential figures in the revival of Western occultism and neo-pagan witchcraft,” whose “scandalous reputation” is attributable to “his practice of sexual magic,” which was “a complex melding of both Eastern and Western traditions,” including Tantra. “Many of Crowley’s sexual rites centered around explicit transgressions and calculated inversions of conventional morality and religious practice... These were rites that depended... on a clear logic of structural inversion and systematic violation of basic social categories.” States: “In his most exalted moments, Crowley believed that he could achieve a supreme spiritual power,” an immortal child. Calls teachings of the ideal social order as “quite elitist.” States: “...Crowley seems to have regarded women as rather limited and ultimately expendable companions in spiritual practice... He was, moreover, notorious for his psychological and physical exploitation of women, and for his generally condescending, at times quite misogynistic attitude toward women generally.” He applies the work of George Bataille on the concept of transgression, while extending and critiquing Bataille’s ideas. Urban suggests that “secrecy also serves to *intensify and optimize* both the taboo and the transgression, both the laws that forbid such act in the public world and the titillating power derived from violating them in esoteric ritual.” Critiques Bataille for failing to acknowledge transgression as “very often tied, not just to ecstatic experience or the liberating bliss of expenditure, but also to real and often asymmetrical relations of power. ...transgression does not benefit all individuals equally; for while it may be empowering and liberating for some individuals, it is often oppressive and exploitative for others... In both the cases of Bengali Tantra and Crowleyian magic, the transgressive rites were in fact quite androcentric, arguably misogynistic and exploitative of the female body.” 84 footnotes.

Van de Kastele, Peter J. (1985). The justification of a clergyman. *Journal of Psychology and Christianity*, 4(2, Summer):91-94.

van de Kastele is an Anglican minister, Christian counselor, and administrative secretary, Clinical Theology Association, Oxford, England. Article in a theme issue on Christian therapy. Very briefly describes a case from his counseling practice involving a “senior Anglican clergyman” who “was crippled with the fear of public disgrace as a result of some unprofessional conduct towards a married member of his church,” and also said that “he had been in similar difficulties on at least one previous occasion.” While the behavior is not explicitly defined, it is described as “of a definite sexual nature.” The counselee, who was also married, “did not consider [his actions] to have been strictly adulterous,” and considered the relationship as mutually consenting. van de Kastele calls the behavior “an offence against the woman and her family, also against the counselee/clergyman’s wife, and against the local church,” but does not identify the basis for this statement. Describes the application of “the Dynamic Cycle of Frank Lake (1966)” to the case, which offered a theological justification of faith to the counselee’s psychodynamic pattern of justification by works. 1 reference.

Veenker, Jody. (1999). How to heal a broken church: After clergy sexual misconduct. *Christianity Today*, 43(9, August 9):21.

By an editorial resident of the magazine. Brief magazine-style article. Reports how congregations recover from pastoral sexual abuse. Draws from the experiences of Christ Community Church, St. Charles, Illinois, following the conviction and imprisonment of a youth pastor for sexual abusing a 14-years-old girl from the church. Mentions: congregational emotions as occurring in a recognizable cycle of shock, denial, and anger; practical implications, e.g., increased insurance costs; factors that facilitate recovery, e.g., necessity of openness and honesty. Quotes “[c]ongregational healing specialists” regarding a longterm process of recovery, including Kathy Adams, Beaver, Pennsylvania, Kibbie Ruth, San Mateo, California, and Nancy Myer Hopkins.

Viano, Emilio C. (2007). Clerical sexual predators: Impact and aftermath. *Rivista di Criminologia, Vittimologia e Sicurezza*, 1(3, September/December):25-38.

Viano is a professor, American University and Washington College of Law, Washington, D. C. Addresses the positive and negative impact of “the scandal of child sex abuse by the [Roman Catholic] clergy.” Identifies as positive consequences: 1.) Alerted parents of the necessity to talk



to their children about sexual abuse and potential risks posed by people who are known and trusted. 2.) Advanced removing the stigma of sexual abuse, and lowered barriers to disclosure. 3.) Forcibly reminded organizations and administrators of affirmative responsibilities as employers. “The *negative fallout of failing to report abuse* should also be evident.” Identifies as negative consequences: 1.) Provided impetus to elevate child sexual abuse well above other forms of child maltreatment. 2.) Strengthened and reinforced pernicious and damaging stereotypes about sexual abusers and child molesters. 3.) Strengthened exaggerated impressions about sex offenders’ risk taking and incorrigibility. 4.) Strengthened the belief and stereotype that homosexuals are responsible for child molesting. He takes the position that homosexuality “may end up having links with some abusive behavior by the clergy.” 5.) “The child mistreatment field” failed “to forcefully address” the issue of “‘compliant victims,’ that is adolescents who willingly take part in sexual activities with adults.” 6.) The role of lawsuits and litigation “indicates the need for more scrutiny of the process and for highlighting standards of best practice for civil litigation.” 15 references; 11 footnotes.

Vieth, Victor I. (1994). Drying their tears: Making your congregation safe for child abuse victims. *Northwest Lutheran* [published by the Wisconsin Evangelical Lutheran Synod], 81(10, October 1):10. [Accessed 11/14/12 at the World Wide Web site of the Wisconsin Evangelical Synod: <http://www.wels.net/news-events/forward-in-christ/october-1994/drying-their-tears?page=0,0>]

Newsletter format. Vieth is an assistant county attorney, Cottonwood County, Minnesota, and a member of St. Paul’s Lutheran Church, St. James, Minnesota. Briefly presents a 5-part approach to making congregations safe for child abuse victims: “First, abused children are safe in congregations that understand child abuse can happen anywhere.” “Second, children are safe in congregations where child abuse is not covered up.” “Third, abused children are safe in congregations that recognize them as victims and not as sinners.” “Fourth, children are safe when congregations do not ostracize children who reveal abuse.” “Fifth, children are safer in congregations where abusers receive tough love.” His rationale for each is practical, insightful, and often incorporates anecdotes from his experience.

\_\_\_\_\_. (2012). What would Walther do? Applying law and gospel to victims and perpetrators of child sexual abuse. *Journal of Psychology and Theology* [published by Rosemead School of Psychology, Biola University, LaMirada, CA], 40(4, Winter):257-273.

Vieth, a lawyer and former prosecutor, is executive director, National Child Protection Training Center, Winona, Minnesota. States at the outset: “Members of the clergy, church elders, and lay Christians often struggle with the application of Biblical *law* and *gospel* to victims and perpetrators of child sexual abuse. Partly as a result of ignorance of the dynamics involved in these cases, Christians often apply a heavy dosage of law to victims and gospel to offenders. This misguided, sometimes cruel application of theological principles often drives victims away from the church and emboldens offenders to remain in their sin, if not to offend again... ..present[s] an overview of the typical dynamics present in cases of child sexual abuse from the standpoint of the victim,” including the physical, emotional, and spiritual impact, and “review[s] cognitive features of child molesters, and the extraordinary steps taken by many offenders to manipulate not only their victims, but the church as a whole.” Very briefly reviews mental health concepts that lead to bias and skepticism against victims of child sexual abuse, including the work of Sigmund Freud and the phenomenon of false allegations. Based on more recent clinical research and improvements in law enforcement methodology, states: “...it is unreasonable for any pastor to automatically assume that an allegation of abuse, even against a respected member of the church, is untrue. There is also no excuse for clergy to fail to understand the dynamics inherent in cases of sexual abuse.” Discusses: Roland Summit’s Child Sexual Abuse Accommodation Syndrome; the Adverse Childhood Experience Study; spiritual injuries resulting from sexual abuse, including the factor of clergy abusers; dynamics of child molesters, including those who use religion in the commission of the abuse, and those who manipulate churches. Bases his application of *law* and *gospel* to people who were sexually abused as a child and people who committed child sexual abuse on the work of Carl Ferdinand Wilhelm Walther (1811-1887), who became the 1st president of The Lutheran Church – Missouri Synod, established 1847 in the U.S.A. Cites how Walther

addressed issues of domestic violence and sexual exploitation of women congregants by a male church leader. Provides guidelines with commentary for “pastors, church leaders, and laity” regarding people who were sexually abused as children: 1.) “Avoid the Temptation to Focus on the Victim’s Sins.” 2.) “Assure the Victim of Christ’s Empathy.” 3.) “Apply the Gospel Compassionately.” 4.) “Assist the Victim in Accessing Appropriate Medical and Mental Health Care.” 5.) “Refrain from Platitudes.” 6.) “Don’t Make Forgiveness Into a Law, But a Change of Heart Rooted in the Gospel.” 7.) “Cautiously Respond When a Victim Asks to Confront the Perpetrator.” 8.) “Seek the Lost.” Provides guidelines with commentary regarding people who perpetrated child sexual abuse: 1.) “Avoid Cheap Grace.” 2.) “Ask Tough Questions.” 3.) “Apply the Law as an Act of Genuine Love.” 4.) “Seek True Confession.” 5.) “Recognize the Value of Earthly Consequences.” 58 references; several contain errors.

\_\_\_\_\_. (2013). A Lutheran approach to ministering to victims and perpetrators of child abuse: What does this mean? *Caring Connections: An Inter-Lutheran Journal for Practitioners and Teachers of Pastoral Care and Counseling*, 10(2, Spring):21-26.

Magazine-style article in a theme issue, “Violating Boundaries: Improprieties in Ministry.” States at the outset: “Although clergy need better training in responding to all aspects of child abuse, Lutheran theologians should also utilize their right religious traditions in properly responding to these cases. In the lives and writings of Martin Luther and C. F. W. Walther, we find sound theological principles for godly responses to child abuse. To this end, this article includes a discussion of child abuse in the lives of Luther and Walther, some insight as to how abuse may have influenced each man, and an analysis of how each of these pillars of our Lutheran faith viewed children and responded to instances of maltreatment and sexual exploitation.” [Carl Ferdinand Wilhelm Walther (1811-1887 was the 1st president of The Lutheran Church – Missouri Synod (LCMS), established 1847 in the U.S.A.] Very briefly discusses Luther and Walther’s responses to sexual exploitation of women by clergy, domestic violence, and the abuse of children. Traces implications of their teachings to a variety of topics, including the role of pastors in relation to persons who’ve been victimized and the forgiveness of offenders. Identifies 3 subjects for a pastor to explore with a person who sexually offended against minors to the end of “explor[ing] the sincerity of the parishioner’s repentance.” States: “In the case of child abuse, an offender seeking to correct the wrongs inflicted will seek sex offender or other treatment, will turn him or herself into the police and accept governmental punishments, and will work to address the victim’s medical and mental health needs.” If a child abuser is unwilling to act, the pastor is nonetheless compelled to protect the victims.” 50 footnotes.

\_\_\_\_\_. (2015). Ministering to adult sex offenders: Ten lessons from Henry Gerecke. *Wisconsin Lutheran Quarterly*, 112(3, Summer):208-223.

Vieth is senior director and founder, Gundersen National Child Protection Training Center, Winona, Minnesota. “...this paper is focused on ministering to adult sex offenders – men and women who have, in many instances, violated multiple children in order to fulfill their own sexual or other carnal desires. ...there are general guidelines pastors should adhere to – guidelines that can be drawn directly from the ministry of Henry Gerecke at Nuremberg.” Gerecke was a pastor in The Lutheran Church – Missouri Synod [LCMS] from 1925-1961. As a chaplain in the U.S.A. Army in World War II, he accepted an assignment “to minister to Nazi war criminals” who were being prosecuted for war crimes by the International Military Tribunal convened in Nuremberg, Germany. Vieth constructs 10 guidelines based on Gerecke’s ministry as “a theologically sound approach to use with adults who have committed crimes against children.” Presents each with a brief rationale and practical application. 1.) “Assess your own abilities for ministry of this kind.” 2.) “Keep in the forefront of your mind the victims of the offender.” 3.) “Closely review the evidence in order to lessen the possibility of being manipulated.” 4.) “Stay within your field of expertise.” 5.) “Don’t go it alone: compare notes with other pastors and professionals.” 6.) “Remember the offender was once a boy or girl.” 7.) “Be cautious in pronouncing forgiveness.” 8.) “Remind the offender of the second thief on the cross.” 9.) “Find an avenue to care for yourself.” 10.) “Prepare yourself for criticism from multiple sources.” 73 footnotes.

\_\_\_\_\_. (2018a.). Coordinating medical and pastoral care in cases of child abuse and neglect. *Currents in Theology and Mission* [published by Lutheran School of Theology at Chicago and Wartburg Theological Seminary], 45(3, July):27-30. [From a theme issue: Child Abuse and the Church: Prevention, Pastoral Care, and Healing.] [Accessed 03/31/21 at the World Wide Web site of the journal: <https://www.currentsjournal.org/index.php/currents/issue/view/53/45>]

Vieth is “Senior Director and Founder of the Gundersen National Child Protection Training Center and President of the Academy on Violence and Abuse.” States: “In this article, readers receive a brief overview of the research on the intersection between religion and health in cases of child maltreatment [which includes child sexual abuse] as well as suggestions for coordinating medical care with spiritual care.” Regarding the intersection, cites references from the evidence-based clinical and research literature. Draws 5 implications “for medical and pastoral care providers,” and very briefly comments on each: “1. Hospitals and clinics may want to explore the integration of quality spiritual care into the health care treatment of child and adult survivors of abuse.” “2. Hospitals and clinics, perhaps in concert with Children’s Advocacy Centers, may want to develop a process for recommending ongoing pastoral care services to survivors of abuse.” “3. When making mental health referrals for someone who has experienced abuse and who is indicating faith is important, medical and pastoral care providers should look for mental health counselors utilizing evidence-based treatment who are fluent in the research on the intersection between health and spirituality.” “4. When making a medical referral for a child or adult impacted by abuse, clergy should proactively seek a medical provider trained and skilled in responding to trauma and who is sympathetic to the client’s desire to use his or her faith as a means of coping.” “5. Medical and pastoral care workers need to collaborate in instances where faith and medicine collide.” Concludes: “In cases of child maltreatment in which and medicine sometimes are in conflict, the importance of collaboration may be particularly important.” 34 footnotes.

\_\_\_\_\_. (2018b.). Recognizing and responding to developmentally appropriate and inappropriate sexual behaviors of children. *Currents in Theology and Mission*, 45(3, July):50-55. [From a theme issue: Child Abuse and the Church: Prevention, Pastoral Care, and Healing.] [Accessed 03/31/21 at the World Wide Web site of the journal:

<https://www.currentsjournal.org/index.php/currents/issue/view/53/45>]

Vieth is “president of the Academy on Violence & Abuse, the senior director and founder of the Gundersen National Child Protection Training Center, and previously served as executive director of the National Center for the Prosecution of Child Abuse.” The context is that faith community leaders “are often unsure how to respond” to sexualized behaviors of minors, “and, as a result, faith communities may ignore concerning behaviors and over-react to behaviors that are developmentally normal.” Presents a brief “overview of normal and concerning” sexualized behaviors by minors, offers “guidance on appropriate interventions or treatment,” and discusses “factors to consider when a juvenile has been removed from his or her home because of sexual misconduct and is being re-integrated into a home or church.” Cites clinical, research, and legal literature. Includes examples from church contexts. Identifies 2 critical steps for faith leaders and families to take “[w]hen confronted with the sexual behaviors of youth”: review quality information and consult at least one expert. Regarding developmentally appropriate sexual behaviors for pre-adolescent children, lists behaviors by age groups of children less than 4-years-old, 4-to-6 years, and 7-to-12 years. This is followed by a list of “concern sexual behaviors” of pre-adolescents. Lists developmentally appropriate sexual behaviors of adolescents and teenagers. This is followed by list of developmentally inappropriate/deviant sexual behaviors of adolescents and teenagers; uses a 3-tiered categorization of deviance. Very briefly addresses the topics of: causes of sexual offenses by adolescents and teenagers; treatment of juveniles who commit sexual offenses; “factors that increase or decrease the risk a juvenile will commit another sexual offense”; a safety plan for re-uniting siblings following the removal of a sibling from a family for a sexual offense. 51 footnotes.

\_\_\_\_\_. (2019). Child abuse and the Lutheran confessional: A call to elevate Christ’s teachings on children above church traditions. *Currents in Theology and Mission* [published by Lutheran School of

Theology at Chicago and Wartburg Theological Seminary], 46(3, July):50-55. [Accessed 05/26/21 at the World Wide Web site of the journal: <http://currentsjournal.org/index.php/currents/article/view/194/223>]

Vieth, “a former child abuse prosecutor” and former director of the National Center for Prosecution of Child Abuse, is director of research and education, Zero Abuse Project, St. Paul, Minnesota. Context is “the three largest Lutheran denominations in the United States (Evangelical Lutheran Church in America-ELCA, Luther Church–Missouri Synod-LCMS, Wisconsin Evangelical Lutheran Synod-WELS),” the practice of private confession of sin made to a Lutheran pastor, and reporting of child abuse, including sexual abuse, to secular authorities. Briefly describes 3 reasons why Lutheran pastors should not be exempt from U.S.A. states’ mandated reported laws: 1.) Lutheran tradition and its doctrinal standards “do not support the concept of keeping a confidence if it risks the ongoing abuse or death of a child or requires the pastor to violate civil or criminal laws designed to protect children from abuse.” Describes statements by Martin Luther “that are applicable to the issue of whether or not a Lutheran pastor would be obligated to comply with child abuse reporting laws even in the context of private confession.” 2.) Scholarly works from the 3 Lutheran denominations “mak[e] it clear that confidences can be broken when keeping a secret endangers the lives of others.” 3.) “...most importantly, the Lutheran concept of private confession is a human doctrine not found in Scripture... In the case of child abuse, Jesus clearly commanded his followers to protect children from abuse and this directive must take precedent over tradition.” Cites New Testament statements – “one from Paul and five from Jesus” – which, in cases of child abuse, “provide significant guidance to a pastor hearing a confession of maltreatment.” The conclusion section states: “Although the confessional is a noble tradition that should be retained as a comfort to the truly penitent, it is heretical to elevate any human tradition to a level where it forces a pastor to violate the clear commands of Christ by needlessly exposing a child to ongoing abuse or an early grave... ...we must rid ourselves of every theological construct that serves as an excuse to ignore the suffering of children.” 62 footnotes. [The context of sexual abuse of minors within a faith community is cited in several footnotes.]

Vieth, Victor I., Tchividjian, Basyle J., Walker, Donald F., & Knodel, Katlin, R. (2012). Child abuse and the church: A call for prevention, treatment, and training. *Journal of Psychology and Theology* [published by Rosemead School of Psychology, Biola University, LaMirada, CA], 40(4, Winter):323-335.

Vieth is executive director, National Child Protection Training Center, Winona, Minnesota. Tchividjian is affiliated with GRACE Foundation and is an assistant professor of law, Liberty University, Lynchburg, Virginia. Walker is director, Child Trauma Institute, and assistant professor, Regent University, Virginia Beach, Virginia. Katlin is a doctoral student, psychology, Regent University. “In this article, we present a call to the local and global church to prevent, respond to, and train others to comprehensively address child abuse.” The 1st section by Vieth very briefly lists 4 “prevention policies for churches and faith based organizations.” [Although stating he lists 6 policies, there are only 4; the material is from a 2011 article of his.] The 2nd section is by Tchividjian “identif[ies] three types of institutional cultures within [overseas] missions that commonly contribute to a failure of protecting children [from abuse], and the failure of responding properly to abuse disclosures.” Labels the 3 types as: an institutional-centered culture, which erects a wall of silence between members about allegations of abuse, a wall of silence between the organization and authorities about allegations of abuse, and a wall of silence between the mission and supporters in the home country by failing to disclose suspected abuse; a culture of service, which fails to value children; a culture of field leadership based on power and control, which tolerates and sanction abuse. The 3rd section by Knodel “highlight[s] various efforts that churches and Christian organizations are undertaking globally to prevent the trafficking of men, women, and children.” The 4th section, apparently by Walker, provides recommendations for how psychotherapists can address spiritual issues with survivors of child abuse. Drawing primarily on his own work, he promotes the utilization of Trauma-Focused Cognitive Behavioral Therapy and his “spiritually-oriented or Christian accommodative” variation. The 5th section, apparently by Vieth, is a 2-paragraph discussion of “responding to allegations of abuse within the faith community.” The 6th section, apparently by Tchividjian,

describes plans for “The National Grace Center.” [As of March, 2016, the Center is still in the planning stages.] 8 footnotes; 11 references.

Villarrubia, Mona H. (2002). Forgive and forget? Moving closer to forgiveness after Dallas. *America* [a Jesuit publication], 187(7, September 16):16-18.

Villarrubia teaches theology, Dominican High School, New Orleans, Louisiana. Context is a followup to the United States Conference of Catholic Bishops meeting in Dallas, Texas, in June, 2002, regarding child sexual abuse in the Church. Brief 1st person reflection by a survivor of sexual molestation as a child by a Roman Catholic priest. Responds to issues that were raised by the Bishops’ meeting. Regarding Catholics who urge victims to forgive and forget: “...I suggest that if they have not been abused, they have no right to counsel forgiveness of an abuser; and if they have not been abused, they have nothing to forget.” Regarding comments about the impact of abuse on victims that she regards as not sufficient, she discusses the intensity and duration of the harm, and identifies different levels on which she is affected: ontological, the level of her being; emotional and psychological; her relationship as a parent to her children; her relationship of sexual intimacy with her husband. Briefly considers topics of: forgiveness of pedophile priests, grace, repentance, removal from ministry, and dismissal from the clerical state; the victim’s anger; how the Church can heal in relation to priest-abusers; whether to forgive God; turning evil into good.

Vincent, Lynn. (2002). Breaking faith. *WORLD Magazine*, 17(12, March 30):18-23. [Article also appears on the World Wide Web: [http://www.worldmag.com/world/issue/03-30-02/cover\\_1.asp](http://www.worldmag.com/world/issue/03-30-02/cover_1.asp)]

Magazine-style article; cover story. By the conservative Christian magazine’s features editor. Reports on clergy sexual abuse as “an egregious abuse of power that can rob women of their faith in clergy, in the institution of the church, and even in God”, a point of view that counters abusive clergy who admit sexual behavior with congregants but term it a “consensual affair.” Draws from a variety of sources, including: scripture; clinicians Richard Irons, Gary Schoener, and Elizabeth Horst; several published studies of incidence rates; an attorney; a former perpetrator; several authors. Presents several incidents of clergy sexual abuse, including a survivor’s detailed account: Donna Scott’s abuse by Pastor Haman Cross, Jr., Rosedale Park Baptist Church, Detroit, Michigan. Describes how he groomed her and his actions against other women in the church. Presents 2 opposing points of view regarding the victim’s innocence/responsibility for the events of abuse. The article’s point of view is significant given the historical propensity of the magazine’s constituency to interpret the phenomenon of clergy sexual abuse as adultery.

VOCAL, Inc. (Victims of Clergy Abuse Linkup). (1992). Breaking the Cycle of Silence: First Annual National Conference. Wheeling, IL: VOCAL, 25 pp. [Conference was held October 16-18, 1992, in Chicago, IL.]

Program of the conference. Includes: mission statement and goals of VOCAL, Inc.; listing of very significant and imminently qualified speakers from a wide range of backgrounds, and their profiles with contact information. Available through The Library, Claremont School of Theology, Claremont, California. For audiotapes, see entry in this bibliography, Section VIII.

Vogelsang, John D. (1993). From denial to hope: A systemic response to clergy sexual abuse. *Journal of Religion and Health*, 32(3, Fall):197-208.

Vogelsang is a consultant to religious and nonprofit organizations. Presents a systems approach for religious communities “to deal with the ramifications of sexual abuse in the ministerial relationship for victims, perpetrators, and their congregations.” Defines terms: ministerial relationship; sexualized behavior; sexual contact; sexual abuse. Calls for a 4-part approach: clergy and lay education; clergy self-care, personally and professionally; judicatory or governing body involvement to promote clergy personal and professional health; concern for justice making in cases of sexual abuse in the ministerial relationship. Offers a 4-part model of a congregation’s phases when it is responding to cases of abuse: denial/control; discovery/dispute/anger; claim the problem; recovery and healing. Draws significantly on the works of Marie M. Fortune and Larry Kent Graham. References.

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\_\_\_\_\_. (1993). Reconstructing the response to clergy sexual abuse. *Quarterly Review: A Journal of Scholarly Reflection for Ministry*, 13(4, Winter):3-15.

Describes 5 models of churches' responses to sexual misconduct: sexual sin; act of a disturbed individual; psychological disorder; betrayal of a professional relationship; culturally condoned oppression. Offers another paradigm based on dignity, mutuality, and generativity that is more systems-oriented.

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\_\_\_\_\_. (1994). Reconstructing the professional at the end of modernity. *Journal of Religion and Health*, 33(1, Spring):61-72.

Vogelsang is an associate, Michael Harrington Center, Queens College, The City University of New York, Flushing, New York. A response to religious judicatory officials who in "deal[ing] with cases of sexual misconduct in the ministerial relationship... attempt to return to a construct of the professional that they believe has been compromised or lost" and "may perpetuate the systemic factors that contribute to injustice." Also responds to those who would reject "what has been an important part of our culture." Argues for the "need to reconstruct what it is to be a professional in order to deal more effectively with cases of misconduct in ministerial relationships and to support efforts to build more just relationships between ministers and congregations." His method is to "gather the insights, principles, convictions, commitments we gain through the deconstruction of the professional in order to reconstruct it." Describes 4 reconstructions and uses practical examples of clergy/congregant counseling relationships to illustrate: 1.) commitment to high standards and regular reviews of practice, which would involve congregational groups and outside persons; 2.) in the context of the problem of sexual abuse in the U.S. culture and the power of male clergy in relation to female parishioners, reconstructing "the assumption that the professional works for the benefit of others" which leads to "professionals determin[ing] what is the right thing for a client..." by having professionals "work from their skills and experiences as professionals to help clients make meaning of what is occurring, to formulate plans of action, and thus to liberate each other and their communities from anything that threatens to deny dignity."; 3.) reconstructing the power and authority of the minister as a professional by moving away from unconscious projections and associations to a contractual relationship in which parishioners and clergy "are able to articulate what is sought, what can be given, and the limitations of the relationship."; 4.) reconstructing the the rationalist division of lives into public and private spheres through a concept of political community in which there is "a mutual responsibility, accountability, and interdependence." 22 endnotes.

von Fischer, Thomas. (2001). From self-doubt to righteous anger. *Journal of Supervision and Training in Ministry*, 21:82-86. [From a topical issue: Sexuality in the Student-Teacher Relationship]

von Fischer is co-pastor, Calvary Lutheran Church, Minneapolis, Minnesota. A brief response to a case study presented in the issue. [See this bibliography, this section: Duensing, Donna. (2001).] Briefly explores how he imagines he would have responded had the seminary student confided in him about the encounter. [For other reflections on Duensing's article, see this bibliography, this section: Friberg, Nils C. (2001); Kleingartner, Connie. (2001).]

von Kellenbach, Katharina. (2019). Guilt and its purification: The Church and sexual abuse. *CrossCurrents*, 69(3, September):238-251.

von Kellenbach is professor, Religious Studies, St. Mary's College of Maryland, St. Mary's City, Maryland. Context is "the horror of ongoing revelations about the Roman Catholic Church's complicity in sexual predation." Cites "[f]lawed notions of Christian forgiveness" as resulting in "priests [being] absolved of crimes by their colleagues and reassigned to different posts in blind faith in their resolve to begin anew." Critiques how the language, which "invokes the imagery of stains and impurities," has been interpreted and applied in the context of the Church, clergy sexual abuse of minors, and cover-ups by the hierarchy. Presents her alternative which "draws on ecologically informed, sustainable practices of purification to propose a sequence of ritual steps to transform personal and collective guilt in the wake of the sexual abuse crisis." Draws upon multiple disciplines, including theology, mental health, philosophy, and anthropology, including the work of Mary Douglas. Notes the "Biblical paradigm" of Hebrew scripture: "...it is the entire

community that is implicated and under obligation to respond, prosecute, and punish the culprit. Only some people in a community are guilty, but all are responsible.” In contrast to the religious imagery of the scapegoat ritual and the doctrine of the sacrificial atonement in the death of Jesus Christ, which distance believers from guilt, offers the metaphor of composting, which “validates the digestion of the old, broken, discarded, and the guilty into rich, new ground for being,” as the basis for purification. Analyzes the Church’s sacramental system as “lend[ing] itself to sustainable practices of critical engagement with past wrongdoing.” States that the system’s “basic grammar is applicable to any process of repair and relationship and recovery of personal integrity.” Identifies 3 steps which precede absolution: “...*contritio cordis*, heartfelt contrition, *confessio oris*, verbal confession, and *satisfactio operis*, acts of penitential restitution.” Using secular terms, calls these as showing remorse, admitting wrongdoing, and repairing damage to the extent possible. Describes: *contritio cordis* as “cultivat[ing] intellectual recognition and moral knowledge of what has happened.”; *confessio oris* as “exact[ing] transparency and seek[ing] language that can convey the truth of events that are unimaginable and indescribable.”; *satisfactio operis* as “implement[ing] reparative action to recompense the victims and to work toward institutional change of the conditions that enabled the wrongdoing.” Discusses each step. Regarding *contritio cordis* and rituals of repudiation, comments on the nature of Church apologies in relation to both personal and institutional responsibility. States: “As long as a community fails to mark the boundaries of good and evil, contrition does not emerge.” Regarding *confessio oris* and rituals of transparency, states: “The mandate for language and the quest for the truth is rooted in the insight that wrongdoing creates blind spots. Guilt shades the truth and thick layers of deception prevent its exposure.” Regarding *satisfactio operis* and rituals of penitential restitution, states: “Rituals of penitential restitution include financial settlements, charity, and support for survivor organizations; administrative reform, the removal of impacted religious elites, education about sexuality, empowerment of women and children, dialogue, as well as commemorative events to honor victims.” 23 endnotes.

Von Stroh, S. Patrice, Mines, Robert, & Anderson, Sharon K. (1995). Impaired clergy: Application of ethical principles. *Counseling and Values*, 40(1, October):6-14. [Accessed 07/18/21 at: [https://www.minesandassociates.com/staffpublications/Ethical\\_%20Decision\\_Making\\_and\\_Impaired\\_Clergy.pdf](https://www.minesandassociates.com/staffpublications/Ethical_%20Decision_Making_and_Impaired_Clergy.pdf)]

Von Stroh is a doctoral candidate, counseling psychology, University of Denver, Denver, Colorado. Mines is president, Mines and Associates, P.C., Denver, Colorado. Anderson is assistant professor, School of Education, Colorado State University, Fort Collins, Colorado. Pages 10-12 analyze the hypothetical case of a male clergyperson who is involved sexually with a female parishioner whom “he is counseling for spiritual guidance, not knowing that [she] is a survivor of sexual abuse and has a multiple personality disorder.” The ethical principles of autonomy, beneficence, nonmaleficence, fidelity, and justice are briefly and thoughtfully applied to each of the principal parties. The issues of dual roles, unequal power, and capacity to make decisions are discussed in relation to the principles. 17 references.

Wagenheim, Jeff. (1999). Gods and monsters: By putting your teachers on a pedestal, are you setting them up for a fall? *Yoga Journal*, (148, September/October): 43, 45-46, 125-127, 136-138.

By an editor, *The Boston Globe* newspaper, Boston, Massachusetts. Journalistic-style article that explores topics related to “the delicate balance of power in a yoga studio” in the context of yoga practice in the U.S.A. and role boundary issues arising from teachers who sexualized relationships with students. Topics include: “ethereal projections” of yoga students who revere or deify teachers; attitudes of teachers about how they present themselves in their role to their students; a code of professional standards regarding student/teacher relationships. Very briefly refers to the removal of Amrit Desai, a yoga teacher who became “spiritual director of an ashram with 300 live-in followers” and was ousted in the 1990s from the Kriplau Center for Yoga and Health, Lennox, Massachusetts, “after admitting to having sexual affairs with five followers.” Includes quotes from yoga teachers from the Kriplau Center, New Zealand, Washington, D.C., and Santa Cruz, California. Quotes Judith Lasater of the Iyengar Yoga Institute of San Francisco, California: ““A yoga teacher is a unique combination of exercise instructor, psychologist, and minister.””

Notes the cultural context of yoga: “Our [Western] culture does not share the East’s rich history of nurturing relationships between student and teacher that extend beyond the intellectual into emotional and spiritual realms; in the West, that is precisely when problems can occur.”

Walker, Donald F., Reese, Jennifer B., Hughes, John P., & Troskie, Melissa J. (2010). Addressing religious and spiritual issues in trauma-focused cognitive behavior therapy for children and adolescents. *Professional Psychology: Research and Practice*, 41(2, April):174-180.

Walker is the director of research, Richmond Graduate University, Atlanta, Georgia; Reese is the director of assessment training, Child and Adolescent Behavioral Health, Canton, Ohio; Hughes is the director of libraries, Richmond Graduate University. Troskie is in private practice, greater Atlanta, Georgia. “In this paper, we propose a model for addressing religious and spiritual issues in TF-CBT [Trauma-focused cognitive behavior therapy] with children and adolescents.” In presenting the model, uses 3 cases studies, 1 of which is that of 7-years-old girl “who was a victim of sexual abuse by her father, a deacon within a Baptist church. In attempting to intimidate her into silence about the abuse, her father told her that she would ‘go to Hell and God would hate her’ if she ever told anyone of the abuse.” States that the case “demonstrates the relevance of normalizing spiritual struggles as part of psychoeducation in TF-CBT.” Treats “individual spirituality as being related to a corporate religious context throughout the paper.” 25 references.

Walker, Gillian. (2004). Fragments from a journal: Reflections on celibacy and the role of women in the Church. *Studies in Gender and Sexuality*, 5(1, January):81-101.

Walker is a clinical assistant professor of psychiatry, New York University Medical School, New York, New York, and a doctoral student, psychology and religion, Drew University, Madison, New Jersey. She was raised a Roman Catholic. From the abstract: “This paper argues that [Roman Catholic] priestly abuse is a byproduct of the dissociation of sexuality from spiritual life and religious practice, which developed as a male, authoritarian, ecclesial administrative system evolved within Christianity.” States: “While abuse of male children and teenagers is the scandal of the day, by all accounts the abuse of women and female adolescents by [Catholic] clergy is an even greater problem... Mandatory celibacy, misogyny, and patriarchy cemented the power of Catholic fundamentalism. They are at the root of the resulting crisis in the Church.” 39 references; 4 footnotes.

\_\_\_\_\_. (2004). Eunuchs for the kingdom of heaven: Constructing the celibate priest. *Studies in Gender and Sexuality*, 5(2, April):233-257.

From the abstract: “This paper looks at the way sexual teachings and power transactions are interconnected, so that misogyny, homophobia, and a penitential code regulating sexuality enforced through confession provide the scaffolding for a hierarchical system, run by celibate males [in the Roman Catholic Church]... The paper reviews the historical evolution of the Church’s teaching on sex and gender that have not only created the context for the recent pedophilia scandal, but, have pervaded Western thinking about these matters.” States: “For the Catholic church, mandatory clerical celibacy has traditionally enhanced institutional authority by investing a male priesthood with an aura of superior virtue and spiritual power.” Draws upon the work of Michel Foucault and A. W. Richard Sipe to support her conclusion: “Clearly, mandatory clerical celibacy and the patriarchal Church structures in which it is embedded create conditions in which abuse of power – over children, adolescents, and adults – flourishes as lonely human beings furtively reach out for available sexual and emotional companions.” 27 references.

Wallace, Catherine M. (2003). What parents can do about bullies and predators. *Family Ministry*, 17(3, Fall):43-53.

Wallace is writer-in-residence, Seabury Western Theological Seminary, Evanston, Illinois. Prompted by “[h]orrific story after horrific story about sexual abuse [of minors] by Catholic clergy...” Notes a complex problem: “Abused children very seldom tell adults about what has happened to them, and furthermore adults can be slow to recognize murky complaints about other adults they themselves trust. A hesitant, guilt-laden child plus an oblivious adult is a toxic mix indeed.” Proposes that a way to prevent chronic sexual abuse of children is for parents and family



ministry programs to name the psychological abuse that is commonplace school-yard bullying...so that 'sex education' becomes part of our ongoing effort to teach our children about how to be friends – and how to cope when friendship is betrayed.” Argues that metaphors for sexual relationships, e.g., marriage, that are based in property-rights will view sexual abuse “primarily as a violation of the person’s exclusive rights of control over his or her own body, especially its sexual parts or responses.” Calls this “a partial and inadequate account of the suffering inflicted” because minors “may not instantly recognize that illicit sexual behavior from an otherwise-trusted adult violates their own crucial psychic and bodily boundaries.” Her position is “that sexual ethics is best understood... as a subset of interpersonal ethics” which is a “basis for naming – and claiming – the blessings of mature, committed sexual relationships.” Proposes friendship as an ethical concept that can be adapted to children’s developmental stages. Practically, she extends “the principle of ‘no hitting’ to include not only physical smacks but also taunting, name-calling, and all-purpose cruelty. And so, we can teach young children to name abuse of many kinds by extending the domain...” Endorses parental responses that offer a “calm, sympathetic, responsive presence” to a child after a dismaying episode that would “also extend to include encounters with sexual predators...” Encourages parental responses that restore and strengthen the child’s “essentially healthy self-perception.” Calls for parents “to deal with our own angry, painful memories of humiliation if we hope to help our children deal with their own, similar experiences.” Suggests that family ministry programs teach parents on the topic of sexuality by framing the topic as how to talk to children about sexuality. 5 references.

Wallis, Roy. (1978). Fishing for men. *The Humanist*, 38(1, January/February):14-16.

Wallis is professor of sociology, The Queen’s University of Belfast, Belfast, Northern Ireland. Magazine-style article. Reports on the practice of “flirty fishing” utilized by the Children of God in London, England, and under the name of the Family of Love in Tenerife, Canary Islands. The practice was developed between 1973-1975 by Moses David (née David Berg) and his Children of God, a new religious movement. Women followers were taught to witness by recruiting males through sexual seduction. Wallis reports how Berg used his much younger wife, Maria, to recruit a specific individual. Presents a sympathetic and approving 7-point analysis of the practice. Lacks footnotes.

\_\_\_\_\_. (1978). Recruiting Christian manpower. *Society*, 15(4, May/June):72-74.

An uncritical, brief discussion of “‘flirty fishing,’” a practice of the Children of God (COG), which “involved the utilization of the sexual attractiveness of young female members as a means of recruiting new disciples and allies” to the international group categorized as a *new religious movement*. Wallis calls it an “extraordinary innovation in evangelism.” Describes it “through a consideration of the nature of the [COG],” including its theology, history, growth, and context. The practice was developed 1973-1975 by the group’s founder and leader, “‘Father Moses David’” (née David Berg). States: “Undoubtedly [Berg’s] own sexuality and his willingness to experiment with sexual arrangements were an important facilitator for this development...” Presents the various rationalizations of the practice. Lacks footnotes.

Walsh, Karyn. (1998, September). Understanding Child Abuse within an Institutional Context. South Brisbane, Australia: The Esther Trust, 9 pp. [Accessed 08/22/09 at the World Wide Web site of The Esther Trust: [http://www.esther.merivale.org.au/library/all\\_date.shtml](http://www.esther.merivale.org.au/library/all_date.shtml)]

Walsh is affiliated with The Esther Trust, South Brisbane, Australia. “This paper has been prepared as a discussion paper to begin to bring together different perspectives and to identify what is known and what has been useful across the experiences of incest, sexual exploitation by professionals, and physical, sexual and emotional abuse within institutions.” Responds to Australian inquiries into reports of child abuse, including clergy sexual abuse, in government and church institutions entrusted with the care of children. Drawing on the work of Ellen Luepker, Walk-In Counseling Center, Minneapolis, Minnesota, constructs a 10-point framework to understand the context of the experiences of people “who have reported abuse, including sexual abuse, from within an institution run by the church or government... It is also an attempt to highlight what is already known [in regard to child abuse, child sexual abuse, and sexual

exploitation by clergy, health professionals, counselors, and psychotherapists] and how this information can be useful in the context of institutions.” The 10 points are: 1.) Responses to disclosure of allegations by ex-residents of institutions. 2.) View of the perpetrators. 3.) Power imbalance. 4.) Diminished capacity to make decisions in one’s own best interest. 5.) Discomfort with sexual feelings. 6.) Secrecy and isolation. 7.) Mixed feelings about the experience. 8.) Possibility of developmental fixation and continuing trauma. 9.) Associates’ silence. 10.) Nobody wants to distrust institutions. 12 footnotes.

Walters, Candace (with Spring, Beth). (1992). The wounds of rape: How your church can help victims of sexual assault find healing and hope. *Christianity Today*, 36(10, September 14):30-33.

Walters has worked for 10 years “as a rape-crisis counselor and a community-education specialist on sexual violence.” Spring is a contributing editor to the magazine. States at the outset: “Christians, both individually and collectively, may contribute to the problem [of rape of women in the U.S.A.] to a greater extent than they realize. In the church, myths about rape persist, and rape itself is considered unmentionable. Religious publishers have almost ignored the subject of adult rape. Adding to the confusion is a prevalent notion that rape is a problem only for those outside the church. This neglect leaves Christians particularly vulnerable, because those who are far less knowledgeable may put themselves at greater risk. It also leaves women who have been sexually assaulted, Christian or not, without help from a key resource: the church.” Identifies 3 naïve views that churches perpetuate: *God protects us if we are living right; It’s no wonder the way women dress these days; That’s not a problem in our church.* Describes briefly: prevalence statistics, effects on victims of rape; experiences of women survivors who turned to their churches for assistance, including re-victimization, and the potential of churches to assist survivors. Cites a case in which the victim and rapist were congregants of the same church, and the church leadership “urged her not to press charges since it would embarrass both families, and besides, it was ‘her word against his.’” [See following entry for sidebar.]

\_\_\_\_\_. (1992). What churches can – and can’t – do. *Christianity Today*, 36(10, September 14):32.

Sidebar to the preceding entry. Describes briefly 11 steps that churches can take “to help parishioners deal with rape”: *Recognize that women in the church may be vulnerable because, as a whole, they are uninformed; Speak out against the sin of sexual violence from the pulpit; Include a female on the leadership team; Create a group to study resources available in your community; Set up peer support groups; Learn to recognize psychological characteristics of rape victims; Install and use security devices on church buildings; Make sure someone on staff or in the church understands the basis of crisis intervention; Know your limits; Keep confidences; Provide a healing environment for survivors of sexual assault.*

Warberg, Brent W., Abel, Gene G., & Osborn, Candice. (1996). Cognitive-behavioral treatment for professional sexual misconduct among the clergy. *Pastoral Psychology*, 45(1):49-63.

The authors are with Behavioral Medicine Institute of Atlanta, Atlanta, Georgia. “This article details the components of cognitive-behavioral treatment used for [professional sexual misconduct] PSM at the Behavioral Institute of Atlanta as it relates to members of the clergy.” Modified case vignettes illustrate clinical aspects. Topics include: identifying and disrupting the chain of events leading to PSM; offenders’ cognitive distortions that justify PSM; victim empathy; identification and treatment of paraphilias; interpersonal and emotional contributors to PSM; ensuring the safety of the minister and the congregation, which includes surveillance by the minister’s staff and church members, management changes to ensure church member safety, group therapy for PSM, and feedback to the appropriate or individual. 11 references.

Warburg, A. Yehuda. (2014). An employer’s vicarious liability for an employee’s sexual misconduct. *Tradition: A Journal of Orthodox Jewish Thought*, 47(2, Summer):41-70.

Warburg, an Orthodox Jewish rabbi, “serves as a *dayyan* [judge in a Jewish court] in Hasidic, Modern Orthodox, and Yeshiva communities in New York and New Jersey.” Begins by noting: “In recent years, some of the rabbis, teachers, administrators and health care professionals who

were employed by *yeshivot* [Jewish school providing religious instruction], synagogues, and youth organizations of the Orthodox Jewish community have been convicted of child abuse.” Analyzes how Halakha [the body of Jewish law and tradition] addresses the question of whether a “yeshiva is responsible to pay the victim of abuse” in a *beit din* [Jewish rabbinical court] case in which an employee sexually abused a student. “Though in our presentation we will be addressing sexual abuse, our conclusions are not limited to sexual abuse but encompass other forms of harassment, including assault, bullying, hazing, and sexual harassment.” The analysis assumes “that either the perpetrator has been criminally convicted by a court, or that the *beit din* will assess whether in fact he/she is an abuser.” Reviews Halakha regarding: an employer’s responsibility for bodily injury incurred by an employee; an employer’s responsibility for injury caused by his employee; mandate for a safe workplace; halakhic grounds to hold liable an employer in recognition of the employer’s vicarious liability. Following nuanced analysis, concludes generally that there is not an explicit recognition of “the notion of institutional liability should abuse transpire,” but Halakha would recognize an employer’s responsibility in instances of a yeshiva and its students because of moral responsibility to minors, and “would recognize an employer’s vicarious liability for abused based upon *minhag* or *dina de-malkhuta dina*” when permitted by secular law. 124 footnotes.

Ward, Daniel J. (2005). Sexual abuse and exploitation: Canon and civil law issues concerning religious. *Canon Law Society of America Proceedings*, 67:231-240.

Ward is a Roman Catholic priest and director, Legal Resource Center for Religious, Silver Spring, Maryland. “This paper will discuss the interpretation and application of the proposed [Essential Norms for Diocesan/Eparchial Policies Dealing with Allegations of Sexual Abuse of Minors by Priests or Deacons], developed by the Ad Hoc Committee on Sexual Abuse of the United States Conference of Catholic Bishops] to [Roman Catholic] institutes and societies.” States that in developing the proposal, it “was never submitted to the Congregation for Institutes of Consecrated Life and Societies of Apostolic Life which would have the competence to give approbation for the application of the [Norms] to clerical institutes and societies.” Begins by briefly summarizing “what both women and men institutes and societies have done regarding the prevention of sexual abuse of minors.” Describes a 4-fold response of the Conference of Major Superiors of Men, and gives a 2-paragraph description of actions of the Leadership Conference for Women Religious. Identifies 3 emerging areas of concern: 1.) Sexual exploitation of adults, which “arises out of a situation of a power differential,” and “usually occurs in situations involving formation or counseling relationships,” “involves taking advantage of an inherent power imbalance,” and “often entails exploitation of a person’s trust or emotional dependence and/or the person’s need for professional help.” 2.) Psychological abuse. 3.) Physical abuse. Topics discussed include: footnote 1 of the proposed Norms; areas of differing interpretation and application, which include footnotes 4, 9, and 12 of the document; the lack of application of Norms to women religious and brothers; issues between bishops and religious, upon which he comments: “Behind all of these issues there seems to be a view that the solution to an issue is centralization of control and decision-making,”; sexual exploitation of adults, and civil law in the U.S.A., and cautions religious superiors against “be[ing] as ready to respond legally with financial assistance and settlements in claims of sexual exploitation [of adults] as has been done in cases of sexual abuse of a minor. ...the superior needs to be careful not give indication that there [sic] the institute or society recognizes a legal cause of action.”; negotiation over a member’s future. The conclusion notes that the approach of major superiors has differed from that of bishops/eparchs: “The approach of institutes and societies has been one of pastoral concern for all those involved and the protection of children. It has not been premised on the principle that ‘one time and you are out.’” 27 footnotes.

Ward, Marianne Weed. (1994). The pros and cons of going public. *Faith Today* [published by The Evangelical Fellowship of Canada], 12(2, March/April):24-25.

A sidebar article to: Clark, Janet. (1994). The pros and cons of going public. [See this bibliography, this section.] Very briefly reports on mixed reactions to the case of Daniel Zehr, “former executive director of Mennonite Central Committee Canada, [who] recently confessed to sexually fondling a teenage girl during a two-year period 18 years ago...” 4 Mennonite units were

involved in the case, and “took the unusual – and hotly debated – step of going public.” Includes some of the reasons the participants went public: “to avoid the appearance of a coverup, to put accurate details on record, to disclaim prior knowledge of the misconduct, to tell people before they found out another way, and because Zehr and the victim agreed.”

Warwick-Sabino, Debra, & Stearns, Geoffrey B. (1996). Mediation – A way to pastoral justice. *The ITSI Sun, A Newsletter of the Interfaith Sexual Trauma Institute*, 2(2, April).

Both are mediators “experienced in cases of clergy sexual misconduct.” Warwick-Sabino is executive director, California Center for Pastoral Counseling, Sacramento, California. Stearns is an attorney, Santa Barbara, California. A very brief article that describes and advocates for professional mediation in the context of clergy sexual abuse. Context is the California legally system. Proposes professional mediation “as far superior to litigation in addressing the legitimate interests of a victim, family members, and the church.” Based on their 25+ mediation sessions as “a gender-balanced, lawyer/pastoral counselor team” working with issues of clergy misconduct. Lacks references.

Waskow, Arthur. (1998). Sex, the Spirit and the danger of abuse. *Lilith: The Independent Jewish Women's Magazine*, 23(1, Spring):16.

Waskow, a rabbi, is founder and director of The Shalom Center, Philadelphia, Pennsylvania. Discusses the danger that religious and spiritual leadership may commit sexual harassment and abuse in Jewish communities. Notes that within both the most halachically-bound and most free-spirit leaders, “some who draw on the deep energies of the Spirit and the honor due teachers of Torah... cannot distinguish those energies and honor from” what constitutes harassment and abuse. Cites Kabbalah teachings to identify ways a leader can manipulate others, including *gevurah* (power and strictness) and *chesed* (loving kindness, and in Kabbalah, overflowing, unboundaried energy): “...misuse of lovingkindness leaves behind in its victims not only confusion between Spirit and Sexuality, but confusion between love and manipulation.” Cites 2 necessary ways to prevent a spiritual leader’s misuse of spiritual power: “limit the power holder’s actions” and “empower the one who feels weak.” [See also: Waskow, Arthur. (2006). Ecstasy, frenzy, domination, and sexual abuse in Spirit’s name. Accessed 08/12/11 at the World Wide Web site of The Shalom Center: <http://www.theshalomcenter.org/node/1118>]

Weaver, Andrew J. (1992). The distressed family and wounded children. *Journal of Religion and Health*, 31(3, Fall):207-220.

Weaver, a minister in The United Methodist Church, is clinical psychologist, a licensed marriage, family, and children therapist, and director, Community Counseling Service, The Pacific Center, Los Angeles, California. “This article is written to assist clergy in the task of identifying families at risk for child abuse and neglect, as well as to offer guidelines for evaluating children who may at present be maltreated.” The introductory section presents evidence-based information regarding the maltreatment of children in the U.S.A. Maltreatment includes physical abuse, neglect, emotional maltreatment, and sexual abuse. Defines sexual abuse as “any act of sexual assault or exploitation of a minor... [which] may include a range of actions, from rape to handling of the genitals of a child to exposing a child to pornography.” Emphasizes both the lack of training of clergy in parish ministry regarding child maltreatment assessment, and surveys which report a widespread utilization of clergy by people with a personal problem who are seeking help. Very briefly notes the role of selected biblical scriptures invoked to sanction child maltreatment. The next section very briefly identifies 10 “major risk factors often associated with distressed and potentially abusive families.” States: “Clergy who recognize the risk factors of child maltreatment in the distressed family are in an excellent position to intervene before the parents become overwhelmed... Clergy and congregation giving a family support to cope with a crisis will be enough to prevent many potentially abusive situations.” The next section very briefly outlines 14 “key indicators of possible child abuse and neglect,” including child sexual abuse. Suggests a 4-part “strategy for responding to possible child maltreatment situations.” Uses the acronym CARE: 1.) Consult – prepare in advance of a crisis by seeking information on a variety of relevant topics. 2.) Advise – become advised of state law regarding legal reporting

requirements. 3.) Report – take action to communicate to authorities. 4.) Educate – educate the congregation regarding clergy’s ethical and legal responsibilities for “acting in the best interest of a child through reporting maltreatment.” Emphasizes “seek[ing] expert advice when confronted with possible child maltreatment.” Ends with the statement: “Clergy do not have a legal requirement to report child abuse and neglect in some states, but certainly we have an ethical demand to protect children wherever we live.” 51 references.

Weaver, Andrew J., Flannelly, Kevin J., Larson, David B., Stapleton, Carolyn L., & Koenig, Harold G. (2002). Mental health issues among clergy and other religious professionals: A review of research. *The Journal of Pastoral Care and Counseling*, 56(4, Winter):393-403.

Weaver is director of research, The HealthCare Chaplaincy, New York, New York. Flannelly is associate director of research, The HealthCare Chaplaincy. Larson is president, National Institute for Healthcare Research, Rockville, Maryland. Stapleton is associate minister, Chinese United Methodist Church, New York, New York. Koenig is associate professor, psychiatry and internal medicine, and director, Center for the Study of Religious/Spirituality and Health, Duke University Medical Center, Durham, North Carolina. They review the research literature “on clergy mental health outcomes” 1975-2000 using electronic academic databases. Results organized into 3 focus areas: morale and occupational stress, marital adjustment and family stress, and impairment (sexual misconduct). For impairment, very briefly summarizes 4 published studies on clergy sexual misconduct. A topic among their concluding recommendations is actions regarding clergy sexual misconduct. 77 footnotes.

Weber, Martin. (1993). Pastors beware. *Ministry* [International Journal of the Seventh-day Adventist Ministerial Association], 66(7, July):5, 28.

By an associate editor of the magazine. Magazine-style article. Takes “a frank look at the problem [of parishioners being sexually attracted to a church pastor] and how to deal with it. I’m approaching it from a man’s perspective – the way women relate to male clergy.” Reports that during “my two decades of ministry, I’ve known a number of pastors who succumbed to sexual temptation. ...the relationship began on a spiritual basis, followed by an emotional attachment. When sex finally came along, it was an unexpected intruder.” Describes a relationship with a lay woman in his ministry with whom he formed an emotional bond while attending to her spiritual needs, and “sensed that her interest was becoming romantic.” Describes how he responded to the situation, including confiding in his wife, a pastor, a church administrator, and a conference president’s wife. Describes what he learned about himself.

Weber, Shantelle, & Bowers-DuToit, Nadine. (2018). Sexual violence against children and youth: Exploring the role of congregations in addressing the protection of young girls on the Cape Flats. *HTS: Theologiese Studies / Theological Studies* [published by African Online Scientific Information Systems (AOSIS), Durbanville, Cape Town, South Africa], 74(3, August):1-8. [Accessed 02/10/21 at the journal’s World Wide Web site: <https://hts.org.za/index.php/hts/article/view/5089/12011>]

Weber and Bowers-DuToit are affiliated with the Department of Practical Theology and Missiology, Faculty of Theology, Stellenbosch University, South Africa. In the introduction, they describe South Africa as “an endemically violent society,” which includes sexual and physical violence against children and youth, including murders of minors in Western Cape Province, particularly the Cape Flats area, “with most of these related to abuse and neglect.” States: “This article has, to a large extent, been motivated by our ‘situatedness’ in the Western Cape Province of South Africa as well as our respective fields of specialisation in youth work, theology and development.” They also identify themselves “as mothers who live and worship in these community contexts.” They approach the topic of sexual violence against minors and the role of congregations as part of social society “from an intra- and interdisciplinary perspective. As a result, the article covers a range of intersecting perspectives on the topic.” Using the National Youth Act of 1996, they define *youth* “as persons in the age group of 14 to 35 years, with early youth being 14 to 24 years old and later youth or early adulthood being 25 to 34 years old.” Their emphasis is early youth. Begins by describing the prevalence of sexual violence against young girls and girl children in South Africa. As part of the context, notes the factor of gender dynamics

and power as contributing to the violence against girl children, and a 2016 study by the Children's Institute, University of Cape Town, Rondebosch, which found a female child's experience of emotional, physical, and sexual abuse has been found "to be a key determinant of whether they later became victims of violence." The next section describes an "ecosystem of violence" in Cape Flats, including socioeconomic and political factors. States: "Local congregations within such communities grapple with [issues of "lingering structural inequity of the past" which results in "poor social services," "high crime rates," and parents "who are often unemployed or seldom present"] on a daily basis. The faith of young girls within such contexts cannot be ignored." Also notes the factor of structural violence and its long-term effects on "children and youth [who] are exposed to continuous direct violence." States that "congregations ministering in such dire contexts" needs to consider how a cultural norm of violence against women in heterosexual relationships "impacts the faith formation of these young girls." The next section is "a discussion of local congregational response to trauma and sexual abuse and an exploration as to how young people's faith formation is affected by such abuse." States: "Research focused on the faith formation of young girls should include the moral and societal challenges these girls face. The daily lived realities of the girls being sexually abused would impact how they experience their faith... Young girls who are sexually abused not only experience physical, emotional and cognitive trauma but spiritual trauma as well." Identifies practical, theological, and scriptural means as part of faith formation practices. The concluding section presents 8 "recommendations as to how these local congregations can better respond in addressing the protection of female children and youth in areas such as the Cape Flats." [While sexual boundary violations in the context of congregations is not addressed, the description of the consequences sexual abuse for female children and youth, including religious and spiritual consequences, and the recommendations for how congregations can better respond, are both very relevant to the purpose of the bibliography.] 2 footnotes; 33 references.

Webster, Katherine. (1990). The case against Swami Rama of the Himalayas. *Yoga Journal*, (November/December):59-69, 92, 94.

Based on Webster's research as part of a master's degree, School of Journalism, University of California at Berkeley, Berkeley, California. Written in an investigative style of journalism. Examines complaints of sexual abuse of, and harassment against, female students and disciples as committed by Swami Rama (née Brij Kreshore Kumar from India), founder in 1971 and spiritual leader of the Himalayan International Institute of Yoga Science and Philosophy, based at the time of the article in Honesdale, Pennsylvania. Based on her interviews with complainants, former Institute members, and current Institute staff. Concludes: "The accumulated testimony of [the women's] personal experiences over the years exhibits a pattern typical of 'sex in the forbidden zone,' coupled with institutional mechanisms of defense and denial." Found that when the Institute responded to the reports from the women, "they have been discounted as liars or labeled 'emotionally disturbed.'" As a swami, Swami Rama was regarded as a renunciate who had vowed sexual abstinence and to not harm any living being. His behaviors that contradicted his spiritual role were rationalized by his followers as intentional teaching devices that were performed in their best interests. Webster notes that sex between an Eastern guru and his disciples "is not regulated by any professional association or religious hierarchy. In the United States, far from the strong cultural morality of the guru's country of origin, it is not regulated at all." Also notes that within a guru's sect, his authority is often absolute: "His actions are rarely questioned by his followers, because his every deed is thought to flow from his union with godhead. As an enlightened being, he is thought to be beyond the judgment of ordinary mortals, their laws and morality. He is held accountable only to the higher spiritual laws which he is uniquely able to comprehend." Calls a *guru* having sex with his disciples "a form of spiritual incest." Also reports briefly on a therapist of the teaching staff at the Honesdale site who was found guilty in 2 civil trials of sexualizing relationships with counselees in Minnesota, and was disciplined by the Minnesota Board of Psychology for unethical practices with another counselee that led to sexualizing that relationship.

Wells, William (pseudonym). (1986). I'd like to say: 'If I had a son, I wouldn't want him to be a priest.' *St. Anthony Messenger: A National Catholic Family Magazine*, 94(3, August):8-12.

By a Roman Catholic “priest who has published articles in many Catholic periodicals.” Magazine-style article. A critique and call for reform of the priesthood that describes 4 concerns: loss of basic rights, stress, loss of identity, and inconsistencies within the Church. In the section on loss of basic rights, he writes: “Is there a connection between mandatory celibacy and the psychosexual problems seemingly rampant among priests in this country? Some psychologists and psychiatrist entered the seminary as young adolescents and were thereby deprived of normal dating experiences and other opportunities to establish a healthy sexual identity. Arrests and convictions for child molestation by priests are now at an all-time high, costing dioceses around the country considerable embarrassment, plus millions of dollars in damages from civil litigation. At their June 1985 meeting in Collegeville, Minnesota, the American bishops created a special committee just to study sexual abuse by priests.” Lacks references.

Wenig, Scott. (1995). Traits of a sexually healthy pastor. *Leadership: A Practical Journal for Church Leaders*, 16(3, Summer):19-29.

An interview with “eight Christian leaders from a variety of perspectives” regarding the question, “What are the traits of a sexually healthy pastor?” Participants include: Larry Crabb, Archibald Hart, Jill Hudson, Knute Larson, George McKinney, Linda Riley, Harry Schaumburg, and Scotty Smith. In addition to the question of the title, participants discussed: What kind of touch with parishioners is okay? What guidelines should a pastor set on counseling someone of the opposite sex? How should a pastor talk about sex publicly? Does ministry itself present sexual hazards? What action should church leaders take in this area? How sexually healthy must a pastor be? (When do sexual issues make you unfit for ministry?).

West, Traci C. (2004). The factor of race/ethnicity in clergy sexual abuse of children. *Concilium: International Review of Theology* [published by SCM Press, London, England], 3, (June):40-50.

The article does not identify West. [In a 2004 book which co-edited, West is identified as Associate Professor of Ethics and American Studies, Drew University Theology School, Madison, New Jersey.] The premise is that for the victim-survivor of clergy sexual abuse (CSA), “his or her experience of intimidation, shame, isolation, terror, trust or the use of the scripture in [CSA] is always shaped by a combination of emotional, spiritual, as well as social dynamics.” Examines “[d]ynamics related to gender, race/ethnicity, sexuality, and class [in the U.S.A.] which infuse the interpersonal interactions” and “long-terms effects of [CSA] for the victim-survivor,” focusing “on this intertwined psychosocial impact.” Experiences concerning race/ethnicity and racism refer mainly to African American examples, and the “discussion of gender concentrates on the traumatic experiences of abuse perpetrated by males.” Part 1 addresses the “general tendency to separate the psychological impact of intimate abuse from the social,” calling the assumption of “a basic distinction between the personal and communal impact as insufficient and misleading.” Conceptualizes the problem of CSA as needing to “move beyond a solely individualistic focus on the psychiatric disorder, crime, or immoral act of the clergy abuser to recognize institutional and societal collusions with the abuser, which indicates a broader, systemic problem of moral harm.” Examples include “that maleness is one of most [sic] consistent characteristics of clergy perpetrators... Thus we might ask what kind of institutional power does maleness have in the church that may intensify or reinforce the intimidation, for example, of the person being abused?” States: “...a clergy perpetrator’s white maleness could be essential in fostering trust in his authority and thus function as part of his arsenal of socio-religious power that intimidates and provokes feelings of powerlessness for those he victimizes.” Part 2 explores “how destructive psychosocial effects can be manifested in the experience of clergy sexual abuse and why their combined impact must be addressed as morally harmful.” Examples are from published accounts in newspapers and books regarding minors who were abused by Roman Catholic priests. Traces the connection between gender issues and sexuality as they are used as “a coercive element in the perpetrator’s manipulation of friendship and trust.” Commenting on a case involving an African American female, West observes: “Her moral worth – her right to be treated with respect and to receive trustworthy pastoral care – is diminished by her (lack of) racial/gender status.” Part 3 cites examples of religious leaders’ public statements which “depict[ed] a moral hierarchy for evaluation of clergy sexual abuse” cases in which gender was used “as a way of morally devaluing

the worth of certain victim-survivors...” Observes how “[i]ssues 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.” States: “Our hegemonic understandings of gender and race/ethnicity, among other social categories that are institutionally supported and routinized, in practice help to perpetuate [CSA], intensifying the trauma of victim-survivors... A socially and institutionally sustained problem like clergy sexual abuse can be socially and institutionally defused.” 18 endnotes.

\_\_\_\_\_. (2008). Gendered legacies of Martin Luther King Jr.’s leadership. *Theology Today*, 65(1, April):41-56.

West is associate professor of ethics and African American studies, Drew University Theological School, Madison, New Jersey. From the abstract: “This essay is a critical reflection on issues of gender within the legacy of Martin Luther King Jr.’s leadership, exploring the implications for contemporary social activities church leaders. It focuses on notions of maleness found in scholarly interpretive narratives about King and descriptions of King and of other civil rights movement leaders. The significance of his maleness when assessing King’s leadership is discussed in relation to Christ metaphors and sexual conduct.” A subsection, ‘Maleness and the Sexual Conduct of Leaders,’ examines “the ways in which King’s extramarital sexual affairs mattered for his leadership.” States: “...boundaries for appropriate conduct are necessary for leaders, especially for ministers. Their power and authority are so centrally derived from the deep trust they are given without having to earn it and the spirituality, infused with vulnerability, surrounding that trust... The accountability should be communally negotiated (with local church leaders or boards of directors) and related to the minister’s use of power and respectful treatment of persons. It must also include ethical sexual conduct – with criteria devoid of all forms of white and heterosexual superiority-based discrimination.” Notes that the “exploitative aspect of sexist ‘preacher culture’ too frequently remains a taboo subject in assessments of King’s leadership either because it is blindly denied or is deemed an irrelevant, private matter. In either instance, troubling gendered legacies are produced... Lowered ethical expectations are nurtured in the community that not only accommodate duplicitous expressions of male heterosexuality by leaders, but also cast women as available for either the role of dutiful, deceived wife left at home or sexual partner who facilitates ‘anxiety reduction.’” 41 footnotes.

Wheeler, Kate. (1994). Toward a new spiritual ethic. *Yoga Journal*, (115, April):32ff. [Accessed 01/07/10 at EBSCOhost academic database.]

Wheeler is not identified. Reports and comments on a symposium in 1994 at which 22 Western Buddhist teachers, “the first generation of authorized European and North American Buddhist meditation teachers, consulted “the most trust authority they could find: His Holiness the Dalai Lama,” on “topics that traditional Asian cultures have not explored as fully,” including feminism, the impact of child abuse, the value of psychotherapy, and “dangerous teacher... whose spiritual attainments don’t include a healthy use of power, money, or sexuality.” The gathering, at the Dalai Lama’s residence in Dharamsala, northern India, “was organized by Lama Surya Das, a native of New York who is now a teacher in the Tibetan Nyingmapa tradition.” The discussion was generally based on the 5 Buddhist precepts, which include: “No sex with anyone who is committed to a relationship with another, nor anyone who is mentally or psychologically incapable of caring for himself or herself; this, since all beings are emotionally vulnerable.” She notes that “[d]ifferent interpretations of the precepts are inescapable.” Reports that the Dalai Lama called for confronting teachers who break the precepts if “there is incontrovertible evidence of wrongdoing.” Reports: “The discussion turned to teachers who have sex with many women students, claiming to enlighten them. To almost everyone’s horror, His Holiness said there were a few cases where this might be possible. He began musing about that famous yogi of medieval Bhutan, Drukpa Kunley, who used to sleep with other men’s wives and all sorts of inappropriate people. His Holiness said that Drukpa Kunley did all this only for the long-term benefits of everyone involved, benefits of which he was fully cognizant through his psychic powers. All of the emotional agony Drukpa Kunley caused purportedly turned out happily in the long run.”



White, Gayle. (1999). Pain relief: The Christian & Missionary Alliance apologizes to adults abused as missionary kids in Africa. *Christianity Today*, 43(8, July 12):12-13.

Reports on a retreat in May, 1999, that was sponsored by the Christian and Missionary Alliance (C & MA) denomination for 80 adult children and 50 of their parents and spouses. The retreat was a followup to a panel's 1998 finding that children of missionaries had been physically and sexually abused by C & MA missionaries at Mamou Alliance Academy, a C & MA boarding school in West Africa, occurring mostly in the 1950s and 1960s: "as young as six, they had been beaten, fondled, and forced to eat vomit and sit in their own waste." Quotes the president of the C & MA who delivered an apology to those at the retreat "that the denomination did not have safeguards in place to prevent the abuse, and that leaders did not take complaints more seriously when they first heard them." Also quotes 2 survivors, and 3 parents of survivors.

White, Michael D., & Terry, Karen J. (2008). Child sexual abuse in the Catholic Church: Revisiting the rotten apples explanation. *Criminal Justice and Behavior*, 35(5, May):658-678. [Topical issue]

White and Terry are associate professors, Department of Law, Police Science, and Criminal Justice Administration, John Jay College of Criminal Justice, New York, New York. Starting point for their analysis is: "The [Roman] Catholic Church response to the sexual abuse crisis and how the problem should be addressed parallels the 'rotten apple' [in the metaphor of an otherwise clean barrel] assertions often made by police chiefs in the wake of a corruption or brutality scandal." Adopts a "police deviance framework as a foundation to explore parallels between intentional use of excessive force by police and sexual abuse of minors by clergy and, more specifically, to examine the Catholic Church's rotten apple explanation for the sex abuse scandal." Explores 3 general areas: "historical origins of deviance, potential causes of the deviant behavior, and ideas for how to control misconduct and build accountability." Cites incidents in the Boston, Massachusetts, archdiocese to show that in addition to individual high-profile cases of priest offenders, "there was also a level of organizational responsibility, as some bishops were transferring known abusers between parishes..." Applies categories of *opportunity structures* and *organizational structures* and their key concepts from police deviance analyses of police brutality cases to the Catholic Church. Concepts include: authority, public perception, isolation, discretion, lack of supervision, specialization and mobility, subculture, and maintaining the status quo. Draws from the literature on controlling police brutality for lessons "for the Church as it devises a mechanism to prevent and effectively respond to sexual abuse of children by its members." Identifies internal and external mechanisms to control misconduct. Strategies include: recruitment and selection, supervision and accountability, administrative guidance, internal affairs units, early warning systems, changing the subculture, criminal law and judicial intervention, civil liability, and citizen oversight. Cites work in 2004 and 2006 by John Jay College to "demonstrate that the Catholic Church problem goes beyond a few pedophiles who purposely sought out the priesthood." Concludes: "It is important to look at child sexual abuse within the Catholic Church as an individual problem enabled by the organization." 63 references.

Whitsett, Doni, & Kent, Stephen A. (2003). [Review Articles] Cults and families. *Families in Society: The Journal of Contemporary Human Services*, 84(4):491-502. [Accessed 12/22/21 at: <https://skent.ualberta.ca/wp-content/uploads/2014/03/Cults-and-Families.pdf>]

Whitsett, a psychotherapist in private practice, is a clinical associate professor, School of Social Work, University of Southern California, Los Angeles, California. Kent is a professor, Department of Sociology, University of Alberta, Edmonton, Alberta, Canada. Presents information regarding cults for mental health professionals and clinicians so that they may better evaluate the impact on clients. "Specifically, we focus on both families within cults and families outside of cults that are impacted by the cultic involvement of one or more of their members." Draws upon published literature and Whitsett's clinical cases. Describes dynamics and practices which they term an assault on family units, including: controlling demands of leaders, breaking down of family boundaries, "intensive resocialization into the new deviant beliefs and behaviors," demonizing people's pre-cult lives, "intense punishment and shaming regimes," restrictions, demanding financial and time commitments, and undermining of the parental role in relation to children. Describing the adverse impact of cult leaders on families, cites examples of religious

and spiritual leaders who used their positions of power to practice and/or promote sexual violations of their adherents, including minors: Rev. Jim Jones and his Jonestown community; David Berg, founder of the Children of God; Bhagwan Shree Rajneesh, founder of the Rajneesh movement; David Koresh, head of the Branch Davidian compound in Waco, Texas. States: "Singular emotional attachments to the leaders alone prevent the establishment of social networks that might form the basis for members challenging leaders' centrality." A brief section addresses factors which increase the likelihood of child abuse, including sexual abuse, in a cult. Cites the "[i]deologies of patriarchalism, antinomianism, and the eroticization of children" as beliefs which may be reflected in structural conditions that facilitate child abuse. Adverse effects are discussed in relation to cognitive and psychological development, moral development, and health. Concludes with practical recommendations for clinicians. 20 endnotes; 98 references.

Wiener, Julie. (2000). Focus on issues: High-profile cases refocus attention on sexual misconduct. *Jewish Telegraphic Agency*, (December 13): Unpaginated. [Accessed 11/07/04 at ProQuest academic database.]

Reports on how the Jewish community in the U.S.A. is responding to matters of sexual misconduct in religious contexts. Begins with the news that Rabbi Sheldon Zimmerman has been suspended from the Jewish Reform movement's Central Conference of American Rabbis for sexual misconduct. Following suspension, Zimmerman resigned as president of the 4-campus Hebrew Union College-Jewish Institute of Religion. Cites recent cases involving a Reform rabbi in New Jersey, a Conservative cantor in Illinois, and a New Jersey rabbi who was working for the Orthodox Union. Notes that in the last 5 years, 3 of the 4 Jewish denominations have developed new guidelines, or modified existing ones, for addressing misconduct. Sources interviewed include: editor of *Lilith*, a feminist Jewish magazine; executive vice president of the Conservative movement's Rabbinical Assembly; president of the Orthodox rabbinical association, the Rabbinical Council of America; an assistant dean of the Jewish Theological Seminary's rabbinical school; vice president for academic affairs at the Reconstructionist Rabbinical College; a rabbi who is a law professor. Quotes female and male rabbis.

\_\_\_\_\_. (2000). O.U. pledges change as report faults charges of sexual abuse. *Jewish Telegraphic Agency*, (December 26): Unpaginated. [Accessed 08/09/03 at the World Wide Web site of Jewish Telegraphic Agency: [http://www.jta.org/page\\_print\\_story.asp?intarticleid=6707&intcategoryid=4](http://www.jta.org/page_print_story.asp?intarticleid=6707&intcategoryid=4)]

Reports that the Orthodox Union (O.U.), an umbrella organization for nearly 1,000 U.S. Orthodox synagogues, is beginning a review of its leadership and will revamp its management and governance in the wake of an O.U.-commissioned report that was highly critical of its handling complaints about the sexual abuse of teenagers. The O.U. was critiqued for failing to discipline a high-ranking staff member, Rabbi Baruch Lanner, who for years had allegedly sexually harassed and molested teenagers in its youth group, the National Conference of Synagogue Youth. The commission was created in 2000 after a series of articles appeared in *New York Jewish Week* that included reports from self-identified victims. The commission found Lanner guilty of misconduct against teenagers and adults over a 30 year period. The O.U. was to post the 54-page public version of the report on its website. Lanner resigned after the articles were published and refused to be interviewed by the commission.

\_\_\_\_\_. (2001). After long denial, Orthodox world begins to grapple with sexual abuse. *Jewish Telegraphic Agency*, (August 9): Unpaginated. [Accessed 08/09/03 at the World Wide Web site of Jewish Telegraphic Agency: [http://www.jta.org/page\\_print\\_story.asp?intarticleid=8079](http://www.jta.org/page_print_story.asp?intarticleid=8079)]

Reports on changes among Orthodox Jews in the U.S. regarding issues of sexual abuse, in general, including rabbinic sexual abuse. Changes include reversing long-standing patterns of silence and denial, encouraging victims to report crimes committed within the community to the police, training and education, and the convening of rabbinical courts to hear cases.

Wikström, Lester. (1977). Happy hookers for Jesus: Children of God's sex revolution. *New Religious Movements Update*, 1(3/4):59-63. [After volume 5, the journal was renamed as *Update: A Quarterly Journal on New Religious Movements*.]

Presents excerpts from several different sources regarding the Children of God, a new religious movement started in the U.S.A., the teachings of Moses David, its founder and leader, and the group's practice of "'flirty fishing' (sleeping with potential – usually rich – disciples for Jesus)." He quotes from: a 1997 letter by a father of a child who is a group member; letters issued by Moses David; an article in Time magazine that includes comments from Barbara Canevaro who is described as the group's "No. 2 leader and [Moses David's] designated successor..."; and commentary by Roy Wallis, described as an expert on new religious movements, regarding an article in *Der Stern* magazine. Also draws from Wikström's interviews with 2 former members of the group. The sources generally describe Moses David's divinely-inspired prophecy that female members would sexually engage potential recruits and the rationale for it. Lacks references.

Willabee, Sondra. (1993). The body as sacred space: An interview with Barbara Lewish-Lakin. *Haelan* [published by Ecumenical Theological Center, Detroit, Michigan], (Autumn).

By the editor. Lewis-Lakin, a United Methodist minister and pastoral counselor, is a consultant to Donald Ott, Michigan Area bishop of the United Methodist Church, on matters regarding clergy sexual misconduct. Included among the topics discussed: sacred space, difficulty discussing and polarity regarding clergy sexual misconduct, misconduct policy of the Michigan area, victims' loss of faith, effect on congregations, and afterpastors.

Wind, Leslie H., Sullivan, James M., & Levins, Daniel J. (2008). Survivors' perspectives on the impact of clergy sexual abuse on families of origin. *Journal of Child Sexual Abuse*, 17, (3/4):238-254. [Themed, double issue: Betrayal and Recovery: Understanding the Trauma of Clergy Sexual Abuse]

Wind is a clinical associate professor, University of Southern California, Los Angeles, California. Sullivan is a licensed social worker, Care Advocacy and Resources for Elders, Boston, Massachusetts. Levins is a graduate student in psychology, and ballet master/instructor, Elliot Field Ballet Dance Company, New York, New York. The 2nd and 3rd authors are identified as survivors of clergy-perpetrated sexual abuse (CPSA). From the abstract: "Using the Trauma Transmission and Empowerment models and the Family Adjustment and Adaptation Response model, this paper examines the impact of [CPSA] on families from male survivors' perspectives." Describes family adaptation to crisis using the theoretic models. Uses survivors' quotes from the co-authors and a study to illustrate "the profound impact of CPSA on a family system." Using a theoretic model, describes secondary traumatic stress in families, and integrates CPSA survivors' quotes to illustrate. 1 stress subtopic includes "faith-based dilemmas within a family," including impact on religious practices. Using a theoretic model, describes family reconciliation and healing in relation to CPSA. Briefly notes implications for reconciliation and healing between a family and a religious community. Survivors' quotations are generally specific to a Roman Catholic context. 26 references.

Winston, Hella. (2006/2007). So many rules, so little protection: Sex & suppression among ultra Orthodox Jews. *Lilith: The Independent Jewish Women's Magazine*, 31(4, Winter):10ff. [Accessed 11/26/08: [http://www.lilith.org/pdgs/LilithWinter2006\\_Hella1.pdf](http://www.lilith.org/pdgs/LilithWinter2006_Hella1.pdf)] [Also available 07/07/09 in GenderWatch academic database.]

Winston is an author with a Ph.D. in sociology. Very briefly reports reactions to Robert Kolker's 2006 *New York* magazine story [see this bibliography, Section IV.] regarding David Framowitz's allegations of being sexually abused beginning at 12-years-old by his ultra-Orthodox Jewish rabbi and a civil suit against the rabbi and the school and camp that employed him. States: "The few rabbis and other leaders who acknowledged the report expressed anger not about the alleged abuse and cover-up, but at those who brought the crimes to light." Notes a refutation of Kolker's suggested reasons "why confronting sexual abuse is a particular challenge for ultra-Orthodox Jews." Based on her interviews "with people intimately familiar with ultra-Orthodox life – including therapists, social workers, physicians, educators and community members themselves," she discusses "some aspects of today's stringent ultra-Orthodox approach to sexuality, intended to promote marriage, procreation and a strong family life [and which] can also (unintentionally) create conditions conducive to sexual abuse." Describes rigid gender-based rules for women and men in ultra-Orthodox communities concentrated in New York and New Jersey. Notes that "most

of these regulations deal with control of women's bodies and their mobility, but they also imply that 'immodest' women have the power to defile the entire community. In fact, ultra-Orthodox ideology places most of the burden for thwarting male sexual desire on women, who are to blame if male desire is incited." Reports how, in the sex-segregated environment, "all-male yeshivas can become breeding grounds for behavior that borders on – and sometimes crosses over into – sexual abuse..." Notes lack of formal education about sexuality which "can foster a profound sense of shame around sexuality, and about the body and its functions," a factor that inhibits sexual abuse victims from disclosing. Identifies obstacles to reporting abuse and prosecuting abusers: bringing shame and stigma to one's family; "the communal prohibition against *mesira*, betraying the community to outside authorities;" the larger community's commitment to religious freedom and a "combination of ignorance and nostalgia" which results in a lack of serious scrutiny; as non-public schools, ultra-Orthodox school administrators are not required to conduct background checks on staff; and, rabbis are exempt as mandated reporters of abuse.

Winston, Hella, & Cohler-Esses, Larry. (2008). No sex charge for Kolko; Boys' parents foiled by DA. *The New York Jewish Week*, (April 18):Unpaginated. [Accessed 02/17/12 at the World Wide Web site of *The Jewish Week*: <http://www.thejewishweek.com/print/6522>]

Winston teaches sociology at Queens College (City University of New York), Flushing, New York. Cohler-Esses is an editor at large for the publication. Reports on events in the legal proceedings against Rabbi Yehuda Kolko, a *yeshiva* teacher in Brooklyn, New York. Kolko, an Orthodox Jewish rabbi, entered into a plea bargain with the Brooklyn district attorney's office, pleading guilty to 2 counts of child endangerment, a misdemeanor, and was sentenced to 3 years of probation. He was facing felony counts of having sexually molested "two first graders in their sexual areas and forcing an adult former student to touch him during a visit to the school." The district attorney's office issued no public explanation for the plea bargain. Reports that 5 former students have filed a civil suit against Yeshiva Torah Temimah, "alleging school administrators knew about Rabbi Kolko's molestation of students over many years but sought to conceal it and intimidate students who spoke out." Cites prior sexual abuse cases involving prominent figures in the Brooklyn Orthodox community in which the district attorney's office "was accused of failing to pursue with vigor." Notes resistance to secular law enforcement efforts "in parts of Brooklyn's highly organized ultra-traditionalist Orthodox neighborhoods."

Wirenius, John F. (2012). [Article] "Command and coercion": Clerical immunity, scandal, and the sex abuse crisis in the Roman Catholic Church. *Journal of Law and Religion*, 27(2, January):423-494.

Wirenius, a lawyer, is deputy general counsel, New York City Office of Collective Bargaining, New York, New York. The Introduction begins with an account of the murder in 1170 of Roman Catholic Archbishop Thomas Becket in the cathedral at Canterbury, Kent, England, to present the conflict between Becket and England's king, Henry II, "a conflict which prefigures the crisis in the moral authority roiling the Roman Catholic Church in the present day." States that the most serious between Becket and Henry II "was Becket's insistence that the clergy, defined to include individuals who had often only minimal connection to the Church, could nonetheless claim exemption from the secular law and be subject after trial in the Church's own courts to the milder (and originally minimal) punishments applicable under canon law. Such individuals could be accused of crimes ranging from theft to rape and even murder." The article examines the ramifications of the confrontation for the contemporary international scandal in the Church related to the sexual abuse of minors by clergy. Part 1 very briefly sketches the evolution since the 4th and 5th centuries of Church authorities' understanding of the Church's relationship to the secular government, calling it a struggle for whether the state or the Church "retained ultimate authority to decide" how their respective powers would be exercised. States that Becket's position was that of "immunity of clergy to secular justice for crimes unrelated to their ecclesiastical duties or status." Notes that bishops received fiefdoms from the English king, placing them in vassal status – feudal landholders in exchange for allegiance to the donor – while concurrently owing obedience to the pope. Part 2 begins by placing the struggle between Henry II and Becket in the larger context of the king's attempt to reduce crime by improving the system of secular law and reducing the role of the Church's court system, which was regarded as structurally and procedurally flawed. Describes

Becket's theocratic resistance to the king's position regarding holding clergy accountable according to secular law. Part 3 traces the "growing divergence between secular and spiritual law" since the death of Becket, and cites the work of Thomas Aquinas in the 13th century regarding papal supremacy and John Henry Newman in the 19th century regarding ecclesiastical autonomy and authority. Part 4 describes the Church's codification of clerical immunity. Begins with the 1917 Code of Canon Law and its reaffirmation of "the traditional belief in the primacy of the Church over the secular power." Discusses the Code's treatment of "the specific context of sexual misconduct of priests" regarding the canonical crimes of solicitation of a penitent during confession, and of "an offense against the sixth commandment with minors under sixteen years of age..." Also describes 2 juridical documents which regard the canonical process regarding allegations of sexual abuse by priests: *Instructio de Modo Pocendi in Causis Sollicitationis* (1922) and *Crimen Sollicitationis* (1962). Continues by discussing the 1983 Code of Canon Law in relation to formal reports of contemporary government inquiries of the sexual abuse of minors by priests which was conducted in Ireland. Also discusses the Church's position regarding compliance with secular law mandatory reporting of child sexual abuse requirements, and the immunization of "bishops, dioceses, and their management structure against [civil and criminal] secular law." The Conclusion section briefly discusses "the dread of scandal" as part of the Church's "theological underpinnings of the concept of clerical immunity from secular jurisdiction for offenses or causes of action." His analysis is that those underpinnings, which include Aquinas' teaching "that the superiority of the spiritual to the temporal renders sacrilegious the secular judge who presumes to exercise jurisdiction over a cleric on a matter of civil law," have been eroded. Calls the "attachment to the principle of clerical immunity from secular law" as extracting a cost "far more than money spent on lawyers and damages paid," in contemporary cases of child sexual abuse within the Church. "The cost has been paid primarily in squandered moral authority as the scandal has broken out again and again in nation after nation." 246 footnotes.

Woestman, William H. (2006). Sexual abuse of a minor as an irregularity for orders. A magic bullet? *Studia Canonica: A Canadian Canon Law Review*, 40(1):31-42.

Woestman is a priest and member of Oblates of Mary Immaculates, Roman Catholic Church, and associate Episcopal vicar for canonical services, "Archdiocese of Chicago and promtor of justice, Metropolitan Tribunal, Chicago." Critiques a 2005 proposal by Ronny E. Jenkins, a Roman Catholic priest and canon lawyer, that would make "a sexual offence committed against a minor below the age of sixteen [eighteen] years (c. 1395, §2) [in Roman Catholic canon law] as an irregularity both for the reception of orders and the exercise of orders as an expeditious means of meeting" the "major crisis because of the crime of the sexual abuse of minors by a small number of clerics." The effect would be "that the offending cleric is barred permanently from all ordained ministry." Woestman's "contention [is] that such a change in the law would have disastrous consequences." Consequences would include: 1.) "...harm to some clerics with an overly delicate conscience or with a tendency toward scrupulosity." 2.) "It would give the appearance of caving in to the media and the vocal critics, who cannot be appeased by any measure taken. This would cause a deep chasm between bishops and priests." 3.) It would negatively affect the morale and "increase the anguish of many innocent, upright, chaste priests who are already suffering and would further alienate them from their bishops." 25 footnotes.

Wohlberg, Janet W., McCraith, Deane B., & Thomas, Delores R. (1997). Sexual Misconduct and the Victim/Survivor: A Look From the Inside Out. [Accessed at the World Wide Web site of Advocate.org: <http://www.advocateweb.org/tell/insideout>]

By 3 victims/survivors of sexual abuse by psychotherapists. Connected with Boston, Massachusetts-based Therapy Exploitation Link Line. Excellent manuscript presented from the point of view of victim/survivors of sexual abuse by psychotherapists, a perspective in the literature not frequently appearing. Incorporates contacts with 500+ victims/survivors internationally. Discusses profiles of victims and abusers, patterns of abuse (serial, cluster, intermittent), degree of harm, effects of abuse, and recovery. A thoughtful and insightful presentation that is descriptive and educational. Reference list.

Wojcik, Joanne. (1994). Church scandals prompt action. *Business Insurance*, 28(January 3):1ff. [Accessed 03/30/03 at LexisNexis Academic database.]

Feature article. Reports on risk management strategies instituted by Roman Catholic dioceses, sometimes at their insurers' behest.

\_\_\_\_\_. (1994). Clergy sex abuse suits: Churches taking risk management steps. *Business Insurance*, 28(34, Aug. 22):17. [Accessed 03/30/03 at LexisNexis Academic database.]

Feature article. Reports on strategies by denominations for handling allegations of sexual abuse by clergy and for preventing future incidents. Includes comments from defense experts and a plaintiffs' attorney.

Wolf, Ann. (1994). Sexual abuse issues: An annotated bibliography. (Part 1). *Theology Digest*, 41(3, Fall):203-248.

Wolf is a doctoral student, Department of Theological Studies, Saint Louis University, St. Louis, Missouri. First of 2 parts; lists 250+ newspaper and journal articles dealing with sexual exploitation within the religious community, especially as committed by clergy, and especially within the Roman Catholic Church.

\_\_\_\_\_. (1994). Sexual abuse issues: An annotated bibliography. (Part 2). *Theology Digest*, 41(4, Winter):331-344.

2nd of 2 parts; lists 90+ booklets, books, audiotapes, videotapes, educational services, treatment centers, victim-survivor services, and resources outside the U.S.A. dealing with sexual exploitation within the religious community, especially as committed by clergy, and especially within the Roman Catholic Church.

Wolfe, David A., Jaffe, Peter G., Jetté, Jennifer L., & Poisson, Samantha E. (2003). The impact of child abuse in community institutions and organizations: Advancing professional and scientific understanding. *Clinical Psychology: Science and Practice*, 10(2, Summer):179-191.

Wolfe, Jaffe, and Jetté are affiliated with the "University of Western Ontario and the Centre for Children and Families in the Justice System of the London Family Court Clinic," London, Ontario, Canada. Poisson is with the "Centre for Children and Families in the Justice System of the London Family Court Clinic." Observes that due to a lack of scientific information:

"...governments have had to rely on public enquiries to gain a better understanding of the causes and consequences of child abuse in nonfamilial settings, to reduce the likelihood of future incidents, and to address the needs of survivors of past abuse. This article is intended to spur scientific and professional involvement by examining significant factors and characteristics associated with child abuse in community institutions and organizations that contribute to harm among some victims. There is a great need to expand public and professional awareness of child abuse and neglect, and, even more so, the identification, processes, issues, and outcomes of child abuse in institutions and community settings. To this end we propose a conceptual foundation for improving scientific study of the processes and harmful effect of this form of child abuse, which reflects more specifically the nature and role of the community institutions and social structures that contribute to harm." Included in the term *community institutions* are "religious and spiritual institutions."

Their framework was the result of a consensus process consisting of a panel of 12 survivors and 12 professionals, and a virtual review panel of 17 researchers and practitioners. The 1st topic presented is a description of "the dynamics of child [i.e., under 18-years-old] abuse [i.e., sexual, physical, or emotional] in relation to the diverse roles of contemporary institutions and organizations," which includes community organizations like faith communities "that are not necessarily residential in nature but reflect more accurately the reality of child abuse in today's society." The 2nd topic presented is "a framework for understanding the impact of child in nonfamilial settings, including key dimensions of harm and factors contributing to harm." The 3rd topic is "how the framework accounts for the nature of harm associated with various community institutions and organizations (e.g., churches, schools, sports, and recreational groups)." Among

the factors contributing to harm is the significance and role of the community institution or organization, which includes religious institutions. Notes that “smaller, closely tied communities (e.g., bound by cultural, ethnic, or religious identifies) sometimes pos[e] formidable resistance to reintegrating the child or adult victim.” Also discusses the role of the perpetrator in the institutional setting, particularly religious leaders and other individuals connected to religious organizations, “such as Sunday school teachers, youth leaders, and choirmasters...” Also discusses the degree and nature of the child’s involvement with institution or organization, which can be a factor in the perpetrator’s manipulation of the child, citing as an example the authority of religious leaders. Also cites the influence of religion as a factor in maintaining an abused child’s silence. Discussing the dimensions of harm, they note the potential for “incidents of physical or sexual abuse by trusted religious leaders and other individuals affiliated with the organization [to] destroy a child’s belief that the world is a safe place.” In the case of religious leaders or clergy who are perpetrators, notes that “it is often found that the victim’s belief in or perception of God, spiritual practices, attendance at religious services, and trust in religious representatives is severely affected.” Regarding vicarious trauma, notes that “current and future family members may suffer vicarious symptoms connected to the abuse itself such as their own loss of faith, distrust of organizations, or feelings of betrayal, guilt, or anger.” The 4th topic “consider[s] implications of these findings for science and practice.” Notes: “Some of the mental health problems suffered across the lifespan may be disguised by attempts to avoid reminders of the abuse, problems such as fear or disrespect for authority, substance abuse, loss of faith, and so on, which require careful assessment and differential diagnosis.” 4 endnotes; 78 references, most of which are clinical.

Woodruff, Mike, & Kasper, Dennis. (2001). Confronted with the shameful. *Leadership: A Practical Journal for Church Leaders*, (Summer):96-101.

Woodruff is associate pastor, Christ Church Lake Forest, Lake Forest, Illinois; Kasper is an attorney who specializes in church law, Los Angeles, California. Briefly recounts an incident from a West Coast U.S.A. congregation involving a 25-year-old youth intern, unpaid, who joined the staff after he had passed reference checks with previous employers and a criminal background check. He was arrested on 5 felony counts of child molestation against an adolescent minor who was a church member. After a police investigation, he pleaded guilty to lesser offenses in a plea bargain and was sentenced to 1 year in jail. The attorney briefly critiques the response of the church leaders at various stages. Kasper recommends that before a crisis, a church should appoint a crisis response team that ideally was pre-trained. Identifies 8 actions a response team can help a church accomplish quickly: 1.) meet with legal counsel; 2.) determine if any criminal report is required; 3.) advise the accused to seek an attorney; 4.) contact the church’s insurance carrier; 5.) assign liaisons; 6.) develop a plan of communication; 7.) develop a plan for further investigation; 8.) make counseling available. Describes a communication strategy to the media and within the church. Offers nuanced advice on a church conducting an investigation. Describes the role and purpose of the crisis response team in the aftermath of the crisis. Mentions the church leaders’ post-crisis self-critique. Lacks references. [In a very brief sidebar, Kasper outlines how to create a crisis response team.]

Wortman, Julie A. (1992). Responding to clergy sexual abuse: An interview with Marie Fortune. *The Witness*, 75(12, December):15-19.

Episcopal Church context. Wide-ranging interview.

\_\_\_\_\_. (1995). Making the sanctuary safe: An interview with Nancy Myer Hopkins. *The Witness*, 78(4, April):25-27.

Hopkins is a family counselor and Episcopal Church consultant and trainer who works with congregations following clergy sexual misconduct.

\_\_\_\_\_. (1995). Prayer and renewal in the midst of misconduct: An interview with M. Thomas Shaw. *The Witness*, 78(7/8, July/August):32-34.

Shaw, bishop of the Episcopal Diocese of Massachusetts, succeeded Bishop David E. Johnson who died by suicide in January, 1995, following disclosure of his acts of clergy sexual abuse. Brief, thoughtful

discussion on a variety of topics: secrecy vs. disclosure; spirituality and discernment regarding disclosure; dynamics of offenders; power of clergy; demoralization in the church following disclosure.

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- \_\_\_\_\_. (1995). Clergy background checks. *The Witness*, 78(11, November):28-29.  
Episcopal Church context. Pro/con discussion in interview format regarding background checks required by a church insurance company for purchasers of sexual misconduct liability insurance.
- \_\_\_\_\_. (1995). The power debate: Who do clergy (and the rest of us) think they are? *The Witness*, 78(5, May):22-24.  
Episcopal Church context. Explores conceptual issues of clergy power and mutuality in ministry in relation to clergy sexual misconduct.

Wray, Marvin. (1995). Avoiding adultery. *Ministry* [International Journal of the Seventh-day Adventist Ministerial Association], 68(5, May):14-16.

By the ministerial director, Potomac Conference, Seventh-day Adventist Church, Staunton, Virginia. Magazine-style article. Responds to a July, 1992, article in the magazine by a former pastor regarding his adultery and loss of ministerial standing. [The 1992 article did not identify whether the relationship was with a person who was a congregant, counselee, or otherwise in a role relationship to the author's role as a minister.] Calls for ministerial colleagues "to address frankly some of our earthly problems" and "to become proactively involved in building hedges to protect ourselves, our families, and our church." As a 1st step, calls for self-analysis regarding a minister's sexual attraction to an individual other than one's spouse. While not explicit that the context is the role relationship of pastor/congregant or pastor/counselee, one "obvious danger signal" includes: "Do you find yourself anticipating counseling sessions, visits, or projects where you know you will be together?" Referring to another danger signal, physical touch as "a regular and anticipated part of your relationship," lists hand-holding during prayer as a specification. Identifies several national resource centers where clergy can obtain professional assistance. Based on his experiences in a professional role, calls for "[a]cknowledging an attraction [as] a vital first step in coming to terms with it." Recommends practical methods of proactive accountability, including keeping one's spouse informed of situations involving attraction, and "an accountability relationship with another man."

Wright, Katie. (2017). Remaking collective knowledge: An analysis of the complex and multiple effects of inquiries into historical institutional child abuse. *Child Abuse & Neglect: The International Journal*, 74(December):10-22.

[For a context to the article, see this bibliography, this section: Wright, Katie, Swain, Shurlee, & McPhillips, Kathleen. (2017). The Australian Royal Commission into Institutional Responses to Child Sexual Abuse. [from a theme issue] *Child Abuse & Neglect: The International Journal*, 74(December):1-9. "The article outlines the background and key features of the [Australian] Royal Commission [into Institutional Responses to Child Sexual Abuse]," and it also serves as an introduction to the succeeding articles in the theme issue.] Wright is a senior lecturer, sociology, La Trobe University, Melbourne, Victoria, Australia. From part 1, the introduction: "This article situates the Australian Royal Commission in the wider context of inquiries [into the abuse of child in institutional settings] internationally by providing an overview and critical analysis of their background, purpose, functions, and effects.... While there is considerable variation in scope, focus, and inquiry type, examination of inquiries internationally reveals common features, key issues, and important trends." Part 2 discusses the history, forms, and functions of statutory public inquiries. Functions typically include establishing facts, identifying wrongdoing, assigning blame, "learning lessons from past events to inform the future." Notes that while public inquiries are common in the United Kingdom, Ireland, Canada, and Australia, "the USA does not have a strong public inquiry tradition and has not conducted a national investigation into historical institutional child abuse. In that country, the issue has been dealt with primarily thorough investigative journalism and the courts. In the Nordic countries, where governmental commissions of inquiry form a key part of the political system, such inquiries have taken the form of research focused investigations." Her position is that public inquiries "also serve an important legitimizing function



for victims and survivors and their experiences of abuse and its impacts.” Part 3 traces the history of social recognition of “institutional child abuse,” which sexual abuse of minors within religious institutions. States: “Finally, the child sexual abuse crisis in the [Roman] Catholic Church, which itself emerged in the wake of weakening traditional authority, was arguably the decisive factor in fostering outrage within the international community and in prompting governments to respond... The establishment of inquiries typically occurs when the issue reaches a point of crisis, commonly as a result of media scandals, and often supported by the public testimony of individuals alleging severe and systemic forms of abuse.” Part 4 displays a table which lists 9 select inquiries since 2000 into historical child abuse in institutional settings by governments in: Republic of Ireland; Bergen, Norway; Sweden; Denmark; Northern Ireland; Australia; Scotland; States of Jersey; England and Wales. States: “The testimony of victims and survivors is the defining feature of institutional abuse inquiries in the current era.” Part 5 briefly considers findings and recommendations. Regarding findings, states: “Inquiries into sexual abuse across the spectrum of institutional settings have demonstrated that the problem is widespread, indeed endemic in some contexts, like the Catholic Church, and that organizations have failed to protect children and have responded with gross inadequacy when instances of child sexual abuse do occur...” Regarding recommendations, states that 2 broad categories are found: “One pertains to measures aimed at alleviating the impact of past abuse; the other relates to how abuse can be prevented in the future.” Part 6 very briefly concerns appraisals of inquiries while they are underway, noting frequent public controversies. Part 7 concerns implementation of recommendations, calling this “a key indicator of an inquiry’s effectiveness,” and citing numerous examples. States: “...there remains limited systematic evaluation of policy impact, either at the inquiry or jurisdictional level, nor nationally or internationally. This is, therefore, an important area for further research.” Part 8 addresses the evaluation of inquiries and promotes a comprehensive framework, including: “...how an inquiry can set a national agenda for child safety, bring the perspectives of marginalized and victimized groups into public discussion, and serve an educative function... Inquiries also provide opportunities for recognition of systemic wrongdoing, acknowledgment of the suffering inflicted upon children, and for public accountability for perpetrators and organizations.” Cites these as factors which can “encompass shifts in norms, values, and culture.” Part 9 is a 3-paragraph summation. 92 references.

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\_\_\_\_\_. (2018). Challenging institutional denial: Psychological discourse, therapeutic culture and public inquiries. *Journal of Australian Studies*, 42(2):177-190. [From a theme issue]

Wright is with the School of Social Inquiry, La Trobe University, Melbourne, Victoria, Australia. Examines 3 Australian government inquiries into the historical abuse of children “that preceded and, in many ways, laid the foundation for the [Australian] Royal Commission into Institutional Responses to Child Sexual Abuse [RCIRCSA]. Through an analysis of these inquiries as one kind of justice response to demands from survivors for recognition and redress, the article shows that psychological discourse and a therapeutic ethos have been central to the ways in which harm and injustice have been conceptualised.” Notes: “...the establishment of official inquiries has been a key government response to demands from individuals, survivor advocacy groups and the media that historical abuse be investigated. The activism of two major victim groups, care leavers and survivors of clergy sexual assault has been critical.” Tracing the history of Australian inquiries, states: “...it was not until the 1990s that inquiries began to focus on the testimony of victims and survivors,” which “challenged institutional denial of abuse and fundamentally changed inquiry outcomes.” Provides “background and findings of the three major inquiries that helped lay the foundation for the Royal Commission.” 1.) The Human Rights and Equal Opportunity Commission’s 1997 report, Bringing Them Home: Report of the National Inquiry into the Separation of Aboriginal and Torres Strait Islander Children from Their Families, regarding Australian Indigenous children who were separated from their families, 1910-1970, and placed in institutions or foster care settings. “Excessive physical punishment was common, and many witnesses testified to being sexually abused.” Religious denominations which were implicated include Roman Catholic, Anglican, and Uniting Church. 2.) The Australian Senate Community Affairs References Committee’s 2001 report, Lost Innocents: Righting the Record: Report on Child Migration, regarding “around 6,500 children from Britain and more than 300 children from Malta [who] were sent to Australia under approved child migrant schemes during the twentieth

century.” The “profoundly negative experiences of child migration” which resulted in placement in institutional settings, including ones operated by religious denominations, included sexual abuse. 3.) The Australian Senate Community Affairs References Committee’s report, Forgotten Australians: A Report on Australians Who Experienced Institutional or Out-of-Home Care as Children, regarding more than 500,000 children placed in government and non-government institutions, and foster homes, 1920s-1990s. The report “documented extensive experiences of emotional, physical and sexual abuse, and wide-spread experiences of neglect, humiliation and deprivation” in the non-government institutions, many of which were operated by multiple religious denominations. The next section considers the “psychologically infused therapeutic ethos” of the RCIRCSA, “the largest inquiry ever conducted in Australia, the establishment of which “followed sustained activism by individuals and groups, built on previous inquiries, and owed much to increasing media attention to the issue of clergy sexual abuse.” States: “As with systemic problems identified in the Catholic Church, it was revealed that in many settings, rather than abuse being a problem of isolated criminal behaviour, it was made possible by institutional deficiencies, and in some cases, repeated offending was enabled by the complicity of authorities.” Wright’s analysis is that as witnesses in the RCIRCSA inquiry, “[s]urvivors were supported by an empathetic trauma-informed approach that drew on contemporary understandings of psychological injury.” The concluding section states: “...I have argued [that] claims of victimisation certainly do not reflect social decline and cultural diminishment, as some critics argue, but rather processes of democratisation in which people who have traditionally not had a public voice now have new avenues to assert claims for justice... ..therapeutic culture has cultivated opportunities for advancing justice for those groups who suffered most in a cultural climate that favoured silence and repression by providing a discursive space that enables public discussion of abuse and trauma.” 75 footnotes. [For an overview of the RCIRCSA and the theme issue, see this bibliography, IIa: Wright, Katie, & Swain, Shurlee. (2018). Speaking the unspeakable, naming the unnamable: The Royal Commission into Institutional Responses to Child Sexual Abuse. *Journal of Australian Studies*, 42(2):139-152.]

Wright, Katie, Swain, Shurlee, & McPhillips, Kathleen. (2017). The Australian Royal Commission into Institutional Responses to Child Sexual Abuse. [from a theme issue] *Child Abuse & Neglect: The International Journal*, 74(December):1-9.

Wright is a faculty member, Department of Social Inquiry, La Trobe University, Melbourne, Victoria, Australia. Swain is an emeritus professor, Australian Catholic University. McPhillips is a faculty member, School of Humanities and Social Science, Faculty of Education and Arts, The University of Newcastle, Australia. “The article outlines the background and key features of the [Australian] Royal Commission [into Institutional Responses to Child Sexual Abuse],” and it also serves as an introduction to the succeeding articles in the theme issue. Established in 2013, the Royal Commission “was charged with confronting society’s unwillingness to accept the prevalence of child sexual abuse and challenging the structural arrangements that enabled it to remain hidden for so long.” It’s definition of institutions was broad, “include[ing] not only residential care but also a range of state, faith-based, non-government and non-profit organizations, such as churches, schools, hospitals and sporting clubs.” It was required “to examine how Australian institutions have responded to the sexual abuse of children,” and “charged with making recommendations for what institutions and governments should do to address and alleviate the impact of past and future child sexual abuse.” Activities to date have include: public hearings in the form of case studies on specific situations; hearings with a broad policy focus; private hearings with survivors; a program of qualitative and quantitative research; receipt of written submissions. Research themes were: causes, prevention, identification, institutional responses, government responses, treatment and support needs, institutions of interest, and ensuring a positive impact. Some research reports have been made publicly available, and others were for internal Commission use. “An innovative approach taken by the Royal Commission was to conduct a final series of review hearings in which institutions that had been subject to earlier investigation were required to provide details of their current policies and practices, and an account of organizational change adopted since their initial appearance.” “Referrals for counselling were offered [to survivors] and assistance with taking allegations to police were provided if the individual wished to do so.” “...investigation of abuse in religious

groups accounted for 34 of the 57 public hearings... The [Roman] Catholic Church and related institutions were the focus of 15 hearings..." Policy recommendations addressed: making institutions child safe; advocacy, support, and treatment; prevention; needs of specific populations; redress; criminal justice. The article provides a section on the background of the Commission, and its legacy and limitations. 56 references.

Wurtele, Sandy K. (2012). Preventing the sexual exploitation of minors in youth-serving organizations. *Children and Youth Services Review*, 34(12, December):2442-2453.

Wurtele is affiliated with the Department of Psychology, University of Colorado Colorado Springs, Colorado Springs, Colorado. Discusses child sexual abuse (CSA) in youth-serving organizations (YSOs), defined as "establishments, organizations, facilities and clubs that provide services and activities for children, and include schools, residential treatment facilities, youth groups, faith centers, and recreational or sporting clubs; all organizations with the mission of helping young people develop into healthy adults." The 1st section briefly reviews "the scant research available" on: the nature, scope, causes, and context of CSA in YSO or institutional contexts; and, characteristics of victims and offenders. Among the very few national studies on the topics, cites 2 commissioned by the United States Catholic Conference of Bishops. Describing offenders, notes: "Authority figures can include members of the clergy (including youth ministers)... In the vast majority of institutional abuse case cases, offenders obtain a trusted role or position where they have access to and power and control over vulnerable children. They then misuse their power, authority, and trust to sexually exploit their victims." The 2nd section briefly applies developmental psychologist Uri Brofenbrenner's ecological model of prevention, "which promotes intervening at the individual, relationship, community, and societal (macrosystem) levels." States: "Applying [Brofenbrenner's heuristic] to institutional CSA, preventing the sexual exploitation of youth in organizations can be done by educating multiple targets – youth, their parents, and all staff members, and targeting multiple ecological levels by challenging an organization's culture along with implementing risk-management policies and procedures, influencing legislation at state and national levels, along with creating national initiatives to ensure that youth are safe from sexual exploitation in YSOs." Describes state and national actions that could be taken. Based on situational crime perspective, the 3rd section very briefly discusses agency culture as a risk factor for CSA. Offers examples of institutional cultures that contributed to sexual boundary violations, including some analyses of the Roman Catholic Church. Calls for a culture of zero tolerance. The 4th section suggests risk management strategies to prevent the sexual violations of minors by YSO staff: screening of applicants for staff positions; child and youth protection policies; monitoring and supervision; electronic communication and social media policies; code of conduct; education of staff, parents, and minors; staff development training programs. The 5th section discusses the need for staff to be trained "on professional boundaries in general and sexual boundaries in particular." Lists examples of 3 types of sexual boundary violations: emotional/personal, communication, and physical. Addresses ways to avoid sexual boundary transgressions, including a self-assessment checklist for staff, and lists some best practices, e.g., a "routine practice of supervision and peer case review." Identifies some training topics, e.g., "how to intervene when a staff member sees a co-worker or colleague ignoring or violating children's boundaries or show signs of a deepening personal relationship with a minor." The 6th section identifies some barriers to prevention programs, including: cost, time, lack of personnel, reticence, and denial. Offers some suggestions for responding. The very brief Conclusion section states: "The sexual exploitation of minors occurring in youth-serving organizations is a serious and pervasive problem." Emphasizes that formal structures (like comprehensive policies and procedures) and informal structures (like training and supervising staff) "must be firmly embedded within a culture of prevention and protection; where all adults place the needs of minors above their own needs or the need to protect the reputation of the organization." 122 references.

Wylie-Kellermann, Jeanie. (1993). Sex in God's house: An interview with Margo Maris and Katherine Ragsdale. *The Witness*, 76(5, May):10-13.

Episcopal Church context. Maris and Ragsdale are Episcopal priests active in sexual misconduct issues. Discusses risk factors and preventive steps.

Young, John L., & Griffith, Ezra E.H. (1995). Regulating pastoral counseling practice: The problem of sexual misconduct. *Bulletin of the American Academy of Psychiatry and the Law*, 23(3, September):421-432.

By 2 clinical and academic psychiatrists on the faculty of the Yale University School of Medicine, New Haven, Connecticut. Examines both the legal system's reluctance and also its willingness to extend malpractice laws in cases of sexual misconduct in pastoral counseling, particularly in cases of individual clergy practicing beyond the supervision of the church or professional peers. The tort of breach of fiduciary duty is one applicable legal approach. 32 references.

\_\_\_\_\_. (1998). Reconsideration of sexual misconduct by clergy counselors: The case of *F.G. v. MacDonnell*. *The Journal of the American Academy of Psychiatry and the Law*, 26(2, June):289-293.

Reviews legal cases involving clergy sexual misconduct, the pattern of judicial reluctance to adjudicate based on First Amendment concerns, and the legal concept of breach of fiduciary duty as a way to assess legal complaints. In particular, examines a case decision by the New Jersey Supreme Court, *F.G. v. MacDonnell* (1997). 5 references.

\_\_\_\_\_. (1999). Developments in clergy malpractice: The case of *Sanders v. Casa View Baptist Church*. *The Journal of the American Academy of Psychiatry and the Law*, 27(1, March):143-147.

Reviews and comments favorably on a 1998 U.S.A. federal appeals court decision in a Texas civil case regarding a minister on the staff of a church, his counseling of 2 church members who had worked on the staff, and his sexualization of his relationship to them during counseling sessions. The appeals court decision distinguished between counseling as religious and secular conduct, and validated the claim of breach of fiduciary duty and marriage counseling malpractice based on the defendant's behavior as being secular in nature rather than religious, and therefore not protected under the First Amendment. 9 references.

Young, Paul. (2009). The healing. *Guideposts*, (August):74-78.

Young, the author of the best-selling novel, *The Shack*, lives in Portland, Oregon. Very brief first person account. In 1994, after his wife confronted him about his having an affair with one of her best friends, he entered into therapy: "For the time I asked another human being to enter into my life and help me heal. It was also the first time I'd told anyone what had happened to me as a boy growing up in New Guinea. My parents were missionaries to a primitive people and in those days missionary children were only allowed to be with their parents until they school age. At six I was sent to a boarding school. Sexual abuse that had already been occurring at the hands of the tribe since I was four now continued at the missionary school. I was terrorized, brutalized, dehumanized." Writes that all of the defense mechanisms that protected me as an abused child were now destroying me as an adult." States that the main character in his novel "learns about the healing power of love and forgiveness, the liberation of the soul through transparency and grace, is a journey I know well."

Zamzow, Jen. (2018). [Speaking Out section] Should churches handle sexual abuse allegations internally? *Christianity Today*, (posted February 2):Lacks pagination. [Accessed 04/03/21 at the World Wide Web site of the magazine: <https://www.christianitytoday.com/ct/2018/february-web-only/should-churches-handle-sexual-abuse-investigations-internal.html>]

Zamzow "teaches undergraduate ethics online," UCLA (University of California, Los Angeles), Los Angeles, California, and Concordia University Irvine, Irvine, California. Magazine-style article. The catalyst for Zamzow's commentary is the case of "Andy Savage, the teaching pastor at Highpoint Church, a megachurch in Memphis, Tennessee, which emerged in the media in January, 2018. Savage is alleged to have sexualized his relationship in 1998 as "a youth leader at Woodlands Parkway Baptist Church," a Southern Baptist Convention church, in The Woodlands, Texas, to "a 17-year-old high school student." [The name of Woodlands Parkway Baptist Church was later changed to that of StoneBridge Church.] Reports that Savage "received a standing

ovation from his [Memphis] congregation for his admission of a ‘sexual incident.’” States that the survivor has “described the ‘incident’ as an assault... The alleged victim claimed that Larry Cotton, an associate pastor of Woodlands at the time, urged her to stay quiet about what happened. And only after the alleged victim made the case public did Highpoint’s pastor Chris Conlee admit that the information was not new to him or to the church leadership.” Citing the examples of other cases of “sexual assault allegations” in churches and religious organizations which were handled internally by Bob Jones University, Sovereign Grace Ministries, Association of Baptists for World Evangelism, and Institute in Basic Life Principles, and which “have all come under fire in recent years for not adequately addressing sexual abuse within their communities.” Zamzow states: “When investigations of sexual abuse by church leaders are handled internally, we risk missing the truth in the first place.” Draws upon clinical research regarding favorable bias toward “members of our in-group and to those close to us” which results in greater likelihood “to excuse unfair behavior.” States: “Given that church leaders are often personally close, this calls into question their ability to be impartial when judging one of their own.” Also cites research regarding the difficulty of “being objective when we have a stake in the outcome.” States: “As we can see, bias doesn’t just affect our final decisions; it can permeate our whole judgment and decision-making process... There might be even greater danger of rationalization when it comes to judging church leaders than non-religious leaders... Precisely because working for God’s kingdom is a noble goal, it can lead us to justify any sins committed by those who have made it their career... Many terrible injustices have been rationalized in the name of ‘God’s kingdom./ Power without accountability is dangerous.” Based on lack of the Memphis church pastor’s lack of impartiality due to his friendship with Savage, Zamzow critiques the pastor’s support of Savage: “...this friendship is one of the reasons we should his ability to uncover the whole truth, to be fair, and to carry out justice for all parties.” Advocates for “hav[ing] sexual aubse allegations investigated by an independent party that does not have a vested interest in the church. If we want the church to be a safe place of healing, we can’t afford to cover up the truth. The first step, though, is finding it.” Lacks references, but provides links to sources of information.

Zollner, Hans. (2019). The child at the center: What can theology say in the face of the scandals of abuse? *Theological Studies*, 80(3):692-710.

Zollner, a Roman Catholic priest in the Jesuit order, is “professor ordinarius at [Pontifical Gregorian University, Rome, Italy,]” and “founding President of the Centre for Child Protection of the Gregorian.” States at the outset that while “some helpful theological reflections on the crimes and horror of sexual abuse of minors by clerics [in the Roman Catholic Church] have been published,” there is a need to address through theology the factors involved in the sexual abuse of minors. “The following article accordingly seeks to indicate theological grounds that appear auspicious for digging deeper and exploring further.” Cites 3 causes of the “different, cumulative levels of scandal”: the sexual abuse of a minor “committed by a person of the church”; “institutional knowledge, toleration, and cover-up”; “institutional reluctance toward and obstruction of disclosing failures.” Characterizes each by disdain for people victimized, “an insufficient perception of children and their safety, and an unwillingness to put children before personal/institutional interests... Above all, these scandals of abuse have catastrophic consequences for the child victim.” Briefly discusses 4 factors “why the child has not been a major part of the church’s theological imagination, even before these scandals broke”: 1.) various intra-ecclesial interpretations of the act of sexual abuse; 2.) focus on the priest offender rather than the child; 3.) “a culture of ‘cheap forgiveness,’ including the sacrament of reconciliation;” 4.) “an underestimation of the power and subtlety of evil.” The section on the child in Catholic theology very briefly discusses the child in scripture and attempts to develop a modern theology of the child. Proposes directions for Catholic theologians who would “pursue a theology of the child.” Concludes that a theology of the child “would lead to a spirituality of safeguarding youth, leading to the prevention of their abuse, and the creation of a culture of protection of the most vulnerable...” 87 footnotes.

Zucker, David. (2005). A betrayal of the sacred trust: Rabbis, cantors, and chaplains who violate sexual boundaries. *Journal of Religion and Abuse: Advocacy, Pastoral Care and Prevention*, 7(2):77-89.

[Reprinted “in a slightly different form” as: (2006). A betrayal of their sacred trust: Rabbis, cantors, and chaplains who violate sexual boundaries: Sources and resources. *CCAR Journal: A Reform Jewish Quarterly*, 53(4, Fall):66-79.]

By a rabbi/chaplain, Shalom Park, a senior continuum of care center, Aurora, Colorado. Based on a paper presented at the annual conference of the National Association of Jewish Chaplains, January 13, 2004. “This article introduces the subject [of Jewish rabbis, cantors, and chaplains who violate sexual boundaries in the context of their religious roles], summarizes several sources published, and then presents resources readily available where one can access further information, learn more, and develop appropriate policy.” Very brief overview of the subject, in general, and subtopics, in particular, e.g., factors contributing to “the self-imposed silence” in the Jewish community in North America. Concludes: “It is time to make this issue a higher priority for Jewish communal leadership, for the violation of sexual boundaries by clergy always is a betrayal of sacred trust.” 32 footnotes.

Zuniga, Melody, & Davis, David. (2010). [Reflections] Choosing safety over silence: What role can ministers play when sexual abuse comes to church? *The Journal of Family and Community Ministries* [published by Baylor University], 23(4, Winter/Spring):37-39.

Zuniga is a lecturer and director, Field Education, School of Social Work, Baylor University, Waco, Texas. Davis is executive director, Advocacy Center for Crime Victims and Children, Waco, Texas. “As social workers involved in providing care for the victims of sexual and other kinds of violence involving children, women and men, we believe that church leaders and faith communities can play a central role in helping survivors of sexual abuse heal and regain a sense of control and connection.” Situations of sexual abuse that are cited include those involving church leaders and families. States: “Developing a comfort level with [the topic of sexual violence] and the language to talk about sexual abuse in church is critical to limiting its prevalence. Silence is dangerous and creates space where abusers can exploit the embarrassment of their victims to ensure secrecy... Many victims, believing that the congregational setting will not allow for discussion of sexual issues without accompanying shame and embarrassment, choose to maintain their silence, which unintentionally places others at risk.” Calls upon church leaders to utilize community response systems for victims of sexual abuse, and very briefly lists concrete ways that ministers can support survivors. Lacks references.

Zylstra, Sarah Eekhoff. (2014). When abuse comes to light. *Christianity Today*, 58(2, March):45-47.

Zylstra is a journalist in the Chicago, Illinois, area. Magazine-style article. Describes the increasing number of adults who are “speaking more openly about their abuse” experienced as children of missionaries [missionary kids – MKs] in boarding schools in Africa, Asia, and Latin America, which were sponsored by Christian religious denominations and mission-sending agencies. Minors were abused physically, emotionally, sexually, and/or spiritually by adult staff in the 1950s-1970s. Noting the response of some sponsors of the schools to offer support for survivors and institute prevention efforts, states: “But the most significant changes are among the survivors. As a group, survivors are becoming more proactive, with many systematically pushing for awareness reforms, new policies, and better laws.” Based on interviews with female and male survivors, a parent of MKs who were abused, a denominational official, a representative of the Child Safety Protection Network, and a representative of Godly Response to Abuse in the Christian Environment. Describes the efforts of MK Safety Net, “a support and advocacy group,” including “the first interdenominational conference for MK abuse survivors” in 2013. Topics briefly addressed include: adverse effects on survivors; the use of religion to impose compliance and secrecy on those who were victimized; denial by parents when told by their child of the abuse; survivors’ healing processes.

## **IIb. QUANTITATIVE RESEARCH – PRIMARILY ARTICLES**

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

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

Ahmad, Zeba S., Thoburn, John, Perry, Kristen L., McBrearty, Meghan, Olson, Sadie, & Gunn, Ginger. (2015). Prevalence rates of online sexual addiction among Christian clergy. *Sexual Addiction & Compulsivity*, 22(4, October/December):344-356.

Ahmad and Perry are with Great Lakes Division, Veterans Administration Healthcare System, Tacoma, Washington. Thoburn, McBrearty, Olson, and Gunn are with Seattle Pacific University, Seattle, Washington. They report their results of their quantitative, pilot study which “sought to assess prevalence of both sexual addiction and online sexual addiction with the Protestant pastor population.” The literature review notes that “sexual addiction” is not a diagnostic category of the Diagnostic and Statistical Manual of Mental Disorders (5th Edition). (2013). Cites a single “comprehensive survey examining clergy sexual addiction” which was published in 2001. The literature review relies extensively on the work of Patrick Carnes and Mark Laaser. 26 Protestant clergy were “recruited through a regional ministry conference in the Pacific Northwest: mean age was 48 years; 77% were male; 89% were Caucasian; by religious affiliation, “3.8% endorsed Protestantism, 23.1% endorsed Methodism, 69.3% endorsed Free Methodism, and 3.8% did not respond.”; by role, 12% identified as pastor, 12% as assistant pastor, 23% as associate pastor, 35% as senior pastor, and 4% as lead pastor. 24 of the 26 “were married or cohabitating with a partner.” The self-report measures, which were completed through a World Wide Web survey an “internet use” questionnaire, the Sexual Addiction Screening Test (SAST), and the Cybersex Addiction Quiz (CAQ), which has not been tested psychometrically for reliability and validity. Describing the results, they state that the correlation between the SAST and CAQ suggest “that the amount of time spent on the internet is not related to sexual addiction or cybersex addiction.” 19% ( $n = 5$ ) met criteria for sexual addiction, and 15% ( $n = 4$ ) met criteria for cybersex addiction. Results are discussed in relation to the literature. Limits of the research design are described. 29 references; 2 appendices.

Amrom, Aria, Calkins, Cynthia, & Fargo, Jamison. (2017). Between the pew and the pulpit: Can personality measures help identify sexually abusive clergy? *Sexual Abuse: A Journal of Research and Treatment*. [Published on-line 06/22/17.]

Amrom is a research assistant, and doctoral candidate, Department of Psychology, John Jay College of Criminal Justice, The City University of New York, New York, New York. Calkins, a licensed clinical forensic psychologist, is an associate professor, Department of Psychology, John Jay College of Criminal Justice. Fargo is a professor, Department of Psychology, Utah State University, Logan, Utah. “The present study aimed to analyze the personality profiles of [Roman Catholic] clergy members who sexually abuse children, in the hopes of shedding light on the use of psychometric assessment tools in the screening process of cleric applicants... [It] aimed to ascertain whether clerics who have sexually abused children can be differentiated from nonoffending clergy members...” Their evidence-based literature review of psychological profiles of offenders who commit child sexual abuse [CSA] leads them to state: “Research suggest that individuals who sexually offend against children are psychologically heterogeneous, do not fit the conventional offender psychological profile, and are unique from those who commit sexual

offenses against adults.” Regarding the literature on clergy who commit CSA, they note that “[t]he divergent findings... highlight our incomplete understanding of the etiology and motivations behind the sexual abuse of clergy members... few significant difference in the personality profiles and psychopathology of clergy members who sexually abuse children have been found that distinguish them from nonabusing clerics.” For their study, they selected 2 psychometric assessment tools, the Minnesota Multiphasic Personality Inventory (MMPI), and the Millon Clinical Multiaxial Inventory (MCMI), “two of the most commonly used clinical assessment tools for the evaluation of psychopathology within forensic populations, and also commonly used as screening tools for employment.” Their sample consisted of Roman Catholic clergy in the databased collected as part of John Jay College’s 2011 study for the U.S. Conference of Catholic Bishops, The Cause and Context of Sexual Abuse of Minors by Catholic Priests in the United States, 1950-2010. Using a retrospective, case-controlled comparison methodology which examined archival records, the sample consisted of 4 subgroups: “(a) clergy referred to treatment for [CSA] (*Sexual Abuse*, *n* = 131); (b) clergy referred to treatment for inappropriate but typically noncriminal sexual behavior with adults (*Sexual Misconduct*, *n* = 189); (c) clergy referred to treatment for general clinical problems of a nonsexual nature, such as clinical depression or substance abuse (*Clinical*, *n* = 291); and (d) clergy undergoing routine employment evaluations having no previously identified clinical or sexual issues (*Control*, *n* = 86).” Multiple statistical analyses were performed. Among the results: “Overall, while levels of psychopathology were significantly different across clergy groups, these differences were relatively small... There were no scales on the MCMI-III or MMPI-2 that distinguished the *Sexual Abuse* sample from the *Sexual Misconduct* group... this study confirms previous research showing that clergy abusers present as relatively healthy and well-adjusted on personality and psychopathology measures.” Although statistically significant differences were found on subscales, “a clear personality and psychopathology profile of clerics who have sexually offended was not apparent.” They state that the results “suggest that the MMPI-2 and MCMI-III are ineffective in differentiating clerics who sexual abuse children from nonabusive clergy members, thus questioning the utility of the MMPI-2 and MCMI-III for use in this regard.” Regarding CSA prevention strategies, they recommend that rather than focus on individual-level factors, “...research and resources may be best focusing on institutional-, systematic, and community-level factors to protect against future victimization within the Catholic Church, other religious institutions, and youth-serving organizations more generally.” 1 endnote; 60 references.

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

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



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

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

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

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

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

The authors are with the Department of Human Development and Family Studies, University of Connecticut, Storrs, Connecticut. “This is the first study to empirically evaluate the impact of a 1-day training curriculum design to teach church volunteers and ordained leaders within one [New England] statewide congregation [*sic*] to identify and report child maltreatment... Our study is the first to empirically evaluate one such daylong training that has been adopted by many spiritual communities in the United States.” [Terms – *diocesan, priests* – and descriptors – *mandated training for active priests* – suggest the participants may have been Roman Catholic.] The training program consisted of “discussions, group work, videos, and the presentation of training curriculum material.” Based on the program’s 3 behavioral outcome goals, evaluation indicators were developed to measure whether participants developed: increased ability to identify or suspect child maltreatment (physical, emotional, and sexual abuse, and neglect) with some degree of certainty; increased tendency to report perceived child maltreatment; decreased consideration of decisional items that reduced reporting rates. The outcomes were measured using quantitative data in a pre-test, post-test, and 1-month follow-up design. Qualitative data was obtained from a focus group. 44 (24%) participants from 4 training groups participated in the research. The primary instrument for measuring participants’ responses at 3 time points was an adaptation of the

Crenshaw Abuse Reporting Survey-Form S (CARS-S) that posed 5 hypothetical vignettes of child maltreatment, including suspected sexual abuse. Among the results: 1.) regarding maltreatment certainty, the degree of certainty for child sexual abuse decreased over time; 2.) regarding reporting tendency, the training program made no significant difference for suspected sexual abuse; 3.) regarding decisional considerations, the program made no significant difference. Based on statistical analyses and qualitative research, they conclude that the nature of the evidence in the sexual abuse scenarios – behavioral and emotional indicators of maltreatment as opposed to obvious signs and direct disclosures – “required participants to independently assess the signs and symptoms of child maltreatment without the benefit of solid evidence or disclosure and without benefit of consultation.” They also conclude that program “participants became increasingly unclear about the presence of maltreatment, because they were overwhelmed by the data presented and were emotionally responsive to the training material.” They offer 3 recommendations to modify the 1-day design “to optimize the impact on clergy and volunteers.”: 1.) “...cover knowledge-based material over an extended period of time.”; 2.) “...include workshop strategies that allow for a translation of knowledge to practice...”; 3.) maintain the group dimension of the training over time, “combined with ongoing consultation with trained facilitators.” 30 references.

Bal, Sarah, De Bourdeaudhuij, Ilse., Crombez, Geert, & Van Oost, Pauletta. (2004). Differences in trauma symptoms and family functioning in intra- and extrafamilial sexually abused adolescents. *Journal of Interpersonal Violence*, 19(1, January):108-123.

All authors are with Ghent University, Ghent, Belgium. Bal is a clinical psychologist and research assistant, Department of Experimental Clinical and Health Psychology. De Bourdeaudhuij is an associate professor, health psychology. Crombez is a professor, health psychology. Van Oost is a professor, clinical psychology. They report the results of their study of 100 adolescents, 11-18 years, who reported intrafamilial sexual abuse (63%) and/or extrafamilial sexual abuse (37%). “The purpose of this study was to investigate to what extent abuse-related symptoms and family functioning are related to intra- or extrafamilial sexual abuse.” In the extrafamilial group, 97% of the offenders were an acquaintance; 1% of the reported acquaintances was a “priest” [without specification]. 2 endnotes; 38 references.

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

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

Barker, Analise, & Galliher, Renee V. (2017). A mediation model of sexual assault among Latter-Day Saints. *Journal of Aggression, Maltreatment & Trauma*, 26(3):316-333.

Barker is identified as currently a master's degree student, Springfield College, Springfield, Massachusetts. Galliher is a professor, Department of Psychology, Utah State University, Logan, Utah. States at the outset: "In this study, we examined conservative religious dogmatism and misogynist attitudes toward women as potential predictors of rape myth acceptance and experiences of sexual assault (victimization for women; perpetration for men) among college students affiliated with the Church of Jesus Christ of Latter-Day Saint (LDS). Given the prevalence of sexual assault and the damaging implications of endorsement of rape mythology, understanding socialization experiences linked to both of these variables has the potential to inform practices in sexuality education, within faith communities, and in victims' advocacy contexts." The study "reports the prevalence of sexually coercive behavior in a sample of young adults raised in the conservative LDS faith," and reports the test of "a mediation model, in which the socialization occurs through fundamentalist religious contexts predicts greater adherence to traditional gender roles and greater endorsement of benevolent sexist beliefs." Identifies elements of rape myths as including victim blame, perpetrator absolution, and minimization or rationalization of sexual violence, stating that "are apparent at both the individual and institutional levels; they are present within legal, religious, and media institutions." Among the findings cited in the literature review of religious fundamentalism: "In religiously fundamentalist families and communities, individuals are more likely to adhere to rigid ideals about patriarchy and traditional binary roles." In the context of the "patriarchal structure of the LDS church," describes gendered messages regarding the status and role of women as "examples of socialization practices that promote rape mythology with religious institutions. Participants were 208 university students (131 female; 77 male) who currently identified as a member of the LDS (176) or were either raised in the LDS or socialized with religiously conservative attitudes about sexuality (32). Measures included demographic information and psycho-social surveys (Religious Fundamentalism Scale, Attitudes Toward Women Scale, Ambivalent Sexism Inventory, Illinois Rape Myth Acceptance Scale – Short Form; Sex Experiences Survey – victimization version and perpetration version). Statistical analyses of participants' responses were performed. Results are discussed in relation to the literature. Among the results: "...sexual coercion was the most commonly reported category of unwanted sexual behavior and females were consistently more likely to report having been victimized than males were to report perpetration."; "...males reported higher scores than females on rape myth acceptance, traditional gender roles, and benevolent sexism."; "In general, strong relationships were observed among religious fundamentalists, sexist beliefs, and adherence to traditional gender roles for both males and females."; "The indirect effect of religious fundamentalism on rape myth acceptance through traditional gender role adherence was significant."; "Religious fundamentalism was significantly associated with females' reports of sexual assault victimization, such that higher levels of religious fundamentalism were associated with a lower likelihood of reported a sexual assault history."; for males, "...higher levels of religious fundamentalism predicted higher traditional gender role adherence, which in turn predicted higher endorsement of rape mythology." Observes the results "reflect a lack of education in sexual communication" which might affect the different perceptions between female and male participants regarding whether lesser aggressive forms of coercive sexual acts constitute sexual assault. States: "Our findings add to the literature by suggesting that socialization practices within conservatively religious communities might be one source of the gender role attitudes that support men's sense of sexual entitlement with women." Notes limitations. Cites the relevance of the study's findings for "educators, parents, and religious leaders working with youth" for "rethinking sexuality education." 45 references. [While the particular context of sexual boundary violations in a faith community is not addressed, the study is relevant to this bibliography's purpose.]

Baumann, Roger C., Kasper, C. James, & Alford, Jane M. (1984). The child sex abusers. *Corrective and Social Psychiatry and Journal of Behavior Technology Methods and Therapy*, 30(3):76-81.

The authors are identified as affiliated with the United States Disciplinary Barracks (USDB), Fort Leavenworth, Kansas. The background is the "dramatic increase in the number of persons

confined in the [USDB] for sexual offenses against children” over the last decade. The context is a treatment program for the offenders developed in the last 2 years by the USDB Directorate of Mental Health, which treated 65 offenders. They report “some preliminary findings and observations derived from the program.” Topics include: a 5-category classification of sexual offenses against children; differentiation between incest offenders and non-related offenders; characteristics of offenders, including personality traits. Among the characteristics is *religiousness*, which they observe as “most common in the passive offender.” A 1-paragraph description regarding offenders who are religious is provided. The final topic is treatment strategies. Concludes: “In summary, child molestation is emerging as a significant social problem. It is not a new phenomenon but rather a newly recognized phenomenon. Treatment strategies must be developed to combat this problem just as they were in the area of physical child abuse and neglect.” 14 references. [While offenses in the context of faith communities are not addressed, the article is included because of the factor of religion in relation to offenders.]

Ben-Ezra, Menachem, Palgi, Yuval, Sternberg, Dina, Berkley, Dina, Eldar, Hadar, Glidai, Yael, Moshe, Liron, & Shrira, Amit. (2010). Losing my religion: A preliminary study of changes in belief pattern after sexual assault. *Traumatology*, 16(2, June):7-13.

Ben-Ezra, Berkley, Eldar, Glidai, and Moshe are with Ariel University Center of Samaria, Ariel, Israel. Palgi and Shrira are with Tel Aviv University, Tel Aviv, Israel. Sternberg is with The Open University, Raanana, Israel. They report the results of their study of “change in religious beliefs among Jewish women who suffered from sexual assault.” They note the “deficits and lacunas” in the evidence-based literature on changes in “one’s religious belief and faith” following sexual assault, which include: samples of people who experienced a variety of traumatic experiences, samples of Christians only, and findings in most studies which “have shown that trauma has a negative effect on religion” while “some have found that trauma can strengthen religious beliefs.” The study sample consisted of 111 religious Jewish women in Israeli participated in the study (51 sexual trauma victims and a comparison group of 60 “who did not have a history of psychological trauma but were matched on age, religion, and marital status.”). In addition to demographic data, self-report measures include: subjective health, general health, depressive symptoms, post-traumatic stress disorder symptoms, nightmare severity, resilience, satisfaction with life, and religiosity (secular, traditional, observant, ultra-orthodox). The sample was “recruited from Israeli Internet forums dealing with sexual trauma,” using an inclusion criteria of: “(a) a history of sexual assault and (b) 18 to 55 years of age.” The terms *sexual trauma* and *sexual assault* are not defined. The authors state: “...these women did not seek conventional social and psychological support and preferred to seek help in Internet forums (probably due to fear of stigmatization)...” 60% for each sub-sample were interviewed in-person to verify the basic information supplied in participants’ responses to questionnaires received via e-mail. Among the primary results reported: compared to the sub-sample of women who had not been sexually assaulted, women who had been sexually assaulted were: less religious, felt more stigmatized, had higher general distress, had higher depressive symptoms, had more sleep disturbances and nightmares, had lower resilience, and had lower past, present, and future life satisfaction. Regarding changes in faith and its direction: for women in the sexually assaulted group, the change in religious faith was statistically significant; 47% of the sexually assaulted victims “became more secular,” 45% did not change, and 8% became more religious. Logistic regression analysis results “showed that being stigmatized is a risk factor of faith change” – Odds Ratio of 2.183. “Participants who felt stigmatized were more than twice as likely to change their beliefs. Being satisfied with one’s life in the past served as a protective factor from belief change” – Odds Ratio of 0.783. No other predictor was found to be statistically significant. Regarding the finding that 47% became more secular and 8% became more religious, they comment: “This heterogeneous change pattern reflects the complex relationship between trauma, faith, and belief system change that is moderated by other personal, interpersonal, and environmental factors. As seen the result of the logistic regression, being stigmatized was found to be an important factor in exacerbating the change in faith. This can be explained by the lack of acceptance and blame that is bestowed on women who suffered sexual trauma... Secular society tends to be less denouncing toward sexual trauma victims in comparison with more conservative societies that tend to cover up these issues.” 41 references.

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

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

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

Berry is director, Ebenezer Counseling Services, Knoxville, Tennessee. Everett is professor and chair of psychology, Virginia Commonwealth University, Richmond, Virginia. Reports on their research study of "professional counselors, ministers, and managers" to conduct a preliminary test of "a general model of the factors influencing a [professional] person's level of attraction and factors influencing a person's decision to act (or not act) on sexual attraction." States: "Similar to therapists, ministers develop close, trusting, intimate counseling relationships and friendships with parishioners. Unlike therapists, who have a more clear professional ethical code and usually meet clients only at a professional office, ministers, in most cases, do not have a professional ethical code beyond the biblical proscription against extramarital sexual relationships. Ministers also meet parishioners not only in their offices but also in hospitals, on retreats, or in their homes. The lack of clear professional boundaries could put ministers at a higher risk of acting on sexual attraction." The sample group consisted of Virginia residents: 112 psychologists, 64 personnel managers, and 100 clergy from a mainline Protestant denomination (116 female, 83 male, 1 unidentified). The model contains independent (exogenous) variables and dependent (endogenous) variables. Mailed questionnaires were used to survey participants. Responses were examined statistically by path analysis. 71% of the clergy "reported experiencing at least some sexual attraction to a client" that was expressed behaviorally or through discourse with attractees. [The attractees are not described as to whether the clergy were in a role relationship to them.] Of those clergy respondents, the following "intimate behaviors" were reported: genital caress (14%), oral intercourse (9%), and genital intercourse (11%). All 3 were significantly greater than that reported by the psychologists. States: "The size of the percentages for clergy are striking and call for powerful educational prevention given the potential for negative effects on parishioners as well as clergy." Regarding implications for practice, states: "Clearly, the most important implication of this research is the need for preparation, training, and prevention." 80 references.

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

Birchard is the vicar, Church of St. John's, Hyde Park, London, England (Church of England), and a psychotherapist and psychosexual therapist. Based on qualitative research for a degree in psychosexual therapy. He sought to identify the causes of clergy sexual misconduct which would provide a basis for psychotherapeutic treatment and prevention. Methodological format was 'framework,' a social policy-oriented type. Data was obtained from male and female clergy of the Church of England. 'Clergy sexual misconduct' was defined as "male to adult female behaviour." Data was obtained from guided interviews with 2 individuals, 16 participants in 3 focus groups, and 43 respondents of 100 clergy selected at random to complete a "self-administered postal questionnaire." Regarding causation, he very briefly summarizes the major themes that appeared in the interviews, focus groups, and surveys. His cumulative summary of the results from all sources included intuitive and reflective analysis as well as quantification of the responses. The 3 most frequently listed causes were: boundary ambiguity, absence of institutional attention, and individual personal and sexual problems. Statistical percentages are not included. He also lists

results regarding causation from a multiple-choice section of the postal survey. The choices are not presented. The 3 most frequently listed causes were: lack of awareness training (N=39 replies out of 43 participants; 91%), neediness (N=36; 83%), and projection (N=34; 79%). Regarding frequency, he reports on information 42 of 100 survey participants who responded to questions from a *Leadership* magazine survey [See this bibliography, this section: Editors. (1988).]. His analysis is that 10 of 42 (24%) respondents reported having done something since ordination that was sexually inappropriate with someone other than one's spouse. States that his are the only figures on the subject in the United Kingdom. Concludes: "...causation is, primarily, the effect of the juxtaposition of three things: boundary ambiguity that comes with the role; absence of awareness training that comes with the institution; problems and needs that come with the clergyman." Briefly discusses weaknesses of the research design and methods. References.

\_\_\_\_\_. (2004). 'The snake and the seraph' – sexual addiction and religious behaviour. *Counselling Psychology Quarterly*, 17(1, March):81-88.

Birchard is a minister, Church of England, and has a private psychotherapy and psychosexual psychotherapy practice, London, England. Presents his premise that "[s]exual misconduct among religious officials is usually a combination of sexual addiction and religious behaviour acting together as interconnected responses to narcissistic damage." Draws upon published works for a definition of *sexual addiction*, noting that there is a continuing debate regarding the term. Calls *sexual addiction* a syndrome of "behaviours [which] are used addictively to control painful affect, to avoid feelings of loneliness, and to ward off the dread of non-being." Draws upon Diagnostic and Statistical Manual of Mental Disorders (3rd edition revised) (DSM-III-R) to describe *narcissistic damage*. He "proposes that narcissistic damage is the core issue behind all forms of addiction." His position is that "[f]or some people, religious behaviour is a coping strategy to manage shame and handle the consequences of narcissistic damage." Based on the literature, his research, his clinical practice, and his experience of parish ministry, he turns to the implications of his premise for counseling regarding the therapeutic tasks of *recovery facilitation* and *psychotherapeutic restructuring*. In the summary and conclusion section, he states: "...sexual abuse in the church is not just about sex. When committed by a church leader against a staff member or a church member, it is an abuse of power and violates the duty of care and conditions of trust implicit in the pastoral relationship." Citing the work of Marie Fortune whose analysis "describes this, not just as a misuse of power, but also as a violation of role, an exploitation of the vulnerable, and as an act that, because of the differential of power, that precludes meaningful consent." 40 references.

Blakemore, Tamara, Herbert, James, Leslie, Arney, Fiona, & Parkinson, Samantha. (2017). The impacts of institutional child sexual abuse: A rapid review of the evidence. [From a theme issue.] *Child Abuse & Neglect: The International Journal*, 74(December):35-48.

[The research method used in the article is not a quantitative design. However, the article is included in the quantitative section because a the majority of the sources utilized are quantitative findings.] Blakemore is with the School of Humanities and Social Sciences, University of Newcastle, Callaghan, New South Wales, Australia. Herbert, Arney, and Parkinson are with the Australian Centre for Child Protection, University of South Australia, Adelaide, South Australia, Australia. The article's context is the contrast between "[s]tudies of both intra-familial and extra-familial child sexual abuse [which] have strengthened public and professional understandings of the occurrence of abuse and its outcomes for victims/survivors" and the relatively unknown impacts of the "abuse and neglect of children in institutional contexts." To address the latter, they present the results of their "rapid review method" of the literature as an "accelerated approach to evidence synthesis." From the international body of literature, they utilized 75 primarily peer-reviewed articles and governmental reports, which are cited in academic databases and/or the 2013 report of the Australian Royal Commission into Institutional Responses to Child Sexual Abuse. *Institutional child sexual abuse* refers to "child sexual abuse perpetrated in schools, foster care and out-of-homecare, residential schools and care facilities, sporting organizations, hospitals and religious institutions." *Religious institutions* includes churches and institutions, like schools and residential facilities, operated by churches. Regarding the lack of evidence regarding the scope of

the problem, notes: “The largest and most comprehensive studies of institutional child sexual abuse are those which have focused on abuse perpetrated by representatives of religious orders,” specifically those related to the Roman Catholic Church. Regarding characteristics, notes the importance of qualitative characteristics to understand the impacts for victims/survivors, including “...dynamics of depersonalisation, deprivation and disconnection, where the dependence of children upon institutions and the power differential between institutions and children has been exploited. These dynamics, akin to those observed in intra-familial abuse, may exacerbate ‘entrapment’ of victims/survivors in abusive situations, limit opportunities for disclosure and reduce the likelihood [sic] appropriate responses to those disclosures that are made.” Describing the findings, they note: “The predominant focus of identified sources was the long-term impacts of historical child sexual abuse perpetrated by representatives of religious organisations, chiefly the Catholic Church.” The reported multiple and co-morbid impacts on survivors, and vicarious impacts on their families and broader community are organized as: *psychological, social, physical, educative and economic, spiritual*, and *secondary*. Table 1 subdivides *psychological* as: PTSD; depression; anxiety; personality disorder; suicidality/self-harm; obsessive compulsive disorder; mood disorders. *Social* is subdivided as: social and relational difficulties; anger, fear, shame, and self-blame; relationship problems; parenting difficulties; sexual problems; alcohol and substance use; gambling; criminal behavior; re-victimization. The description of *spiritual* impacts is based on 25 sources, all related to abuse in religious-affiliated institutions, that describe impacts of institutional child sexual abuse on victims’/survivors’ spirituality.” States: “Concurrent themes of distrust, betrayal and deep anger towards the Church were reported across all sources referencing the impact of institutional child sexual abuse in religious settings... The vast majority of studies reported that abuse perpetrated by representatives of religious organisations was associated with negative impacts on the victims’/survivors’ belief in God, spiritual practices, and likely involvement or engagement with the church and its representatives... Further evidence of the complex nature of spiritual impacts of institutional abuse are found in reports of potential gender differences across outcomes,” citing studies in which female survivors “reported a greater decline in their ‘relationship with God,’” compared to males. The description of vicarious trauma cites findings from 12 sources of harm affecting survivors’ and perpetrators’ families, and the wider community. The discussion section states that “it should be recognised that not all of those who experience abuse go on to experience poor outcomes in the short or long term. The impacts of institutional child sexual abuse are likely to affect outcomes in later life through complex pathways of direct and indirect influence.” Observes that “institutional abuse is characterised by relationship dynamics of betrayal, secrecy, exploitation of power, and contexts in which disclosure is considered prohibited to the victim.” Regarding the implications, states: “This review has found that institutional child sexual abuse may have more similarities with the impacts and underpinning dynamics of intra-familial abuse as compared to other types of extra-familial abuse.” In the journal’s on-lined edition, an appendix contains supplementary data which consists of a topical organization of the sources reviewed, e.g., “Studies of the impacts of child sexual abuse in religious institutions” consists of 31 sources; full bibliographic information is found in the references. 135+ references. [For a context to the article, see this bibliography, this section: Wright, Katie, Swain, Shurlee, & McPhillips, Kathleen. (2017). The Australian Royal Commission into Institutional Responses to Child Sexual Abuse. [from a theme issue] *Child Abuse & Neglect: The International Journal*, 74(December):1-9. “The article outlines the background and key features of the [Australian] Royal Commission [into Institutional Responses to Child Sexual Abuse],” and it also serves as an introduction to the succeeding articles in the theme issue.]

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

Bleiberg is an assistant professor, Department of Counseling and Psychological Services, West Chester University, West Chester, Pennsylvania. Skufca is a research analyst, American Association of Retired People, Washington, D.C. States at the outset: “Boundaries [between professionals and clients] are always mutually regulated but in the case of clergy and congregants that power is typically asymmetrical with greater power invested in the clergy. Boundary violations are more probable under these circumstances.” Reports on a quantitative study that examined 4 hypotheses about “the psychology of clergy in setting boundaries.” Data from self-

report surveys “was collected from rabbis and Protestant ministers across an array of denominations and religious movements” between January, 2000, and March, 2003. Sample size of 95 included: 48 males, 47 females; 62 clergy, 35 students; 78 Jewish, 17 Gentile; 59 married, 36 divorced, widowed, or single. Does not report how many people were approached to participate or how many declined. Psychometric analyses were conducted.. Constructs a typology of 4 “boundary style groups in respect to attachment.” Speculates about findings in relation to what reduces boundary complexity. 38 references.

Bottan, Nicolas L., & Perez-Truglia, Ricardo. (2015). Losing my religion: The effects of religious scandals on religious participation and charitable giving. *Journal of Public Economics*, 129(September):106-119.

Bottan is with the “University of Illinois at Urbana-Champaign,” and Perez-Truglia is with Microsoft New England Research and Development, Cambridge, Massachusetts. “This paper studies the U.S. [Roman] Catholic clergy [sexual] abuse scandals as a form of natural experiment; we examine how a negative shock to religious participation affects religious participation, religious beliefs, and pro-social behavior,” and the effect on charitable giving. Section 1 is introductory. Section 2 is “data on Catholic clergy scandals.” 2 categories of *scandal* are identified on the basis of when the accusation of abuse was initially reported in the media, and where the abuse is reported to have occurred. 3,024 “scandal events” during 1980-2010 were identified. Briefly describes their quantitative “event-study” methodology to measure the effect of the scandals on religious participation and religious beliefs. Section 3 is their analyses of “the effects of the scandals on religious participation.” States: “The event-study graph suggests that the effect of a scandal intensifies over the first four years after the first accusation and then stabilizes.” Their data “suggest that the scandals can explain 23% of the sharp decline of 1130 [Catholic] schools that occurred during 2002-2010.” Data for the measures of *religious participation* – *attends church* and *prays* – “confirms that the scandals did not [negatively] affect only ‘nominal’ Catholics but also Catholics who actively participated in the congregation.” Data on 2 measures of *religious beliefs* – *believes in God* and *believes in after life* – “indicate that, in the long term, a scandal increases the probability of believing in God by 0.6 percentage points, and increases the probability of believing in the afterlife by 1.2 percentage points.” Section 4 is their analyses of “the effects of the scandals on charitable giving.” States: “We find that a scandal causes a persistent [long-term] decline in the local Catholic affiliation and church attendance,” and “that a scandal causes a persistent decline in charitable giving of about 1.3% in the affected zip code... Based on the coefficients obtained from the event-study graph, we estimate a long lasting effect of the scandals on itemized contributions of about \$1.77 billion per year (equivalent to 1.2% of the total itemized contributions in the country as of 2009.” States: “The effect of the scandals on religious participation and charitable giving follow somewhat similar patterns. The effects increase in magnitude during the first couple of years after the scandal, and then they remain stable at that level. The affected outcomes do not revert to pre-scandal levels, even more than ten years after the occurrence of the scandal... And when an accusation comes to light, it has similar consequences at the place where the accused priest is working at the time of the accusation and, if different, at the place where the accused priest allegedly perpetrated the abuse... We find that the indirect costs of the scandals (e.g., the drop in charitable contributions) are an order of magnitude higher than the direct costs to the Catholic Church (e.g., the legal and other abuse-related costs.” Section 5 regards the “effects on pro-social beliefs and other forms of pro-social behavior.” Measures of pro-social beliefs include questions from the social capital literature related to *trust*, *others are fair*, and *help others*. Other measures include individual political campaign contributions, the U.S. A. Census mail response rate, and the rate of voting participation. The results supported a pattern that “the decrease in religious participation due to the scandals may have translated into small or no effects on more general pro-social attitudes.” Section 6 regards interpretation of the findings. Notes cautions regarding the methodology, e.g., confounding factors, and speculates about causal relationships to explain the findings. Section 7 is a 2-paragraph conclusion. An appendix with further results in published on the World Wide Web through the journal publisher. 35 footnotes; 33 references.



Bottoms, Bette L., & Davis, Suzanne L. (1997). The creation of satanic ritual abuse. *Journal of Social and Clinical Psychology*, 16(2, Summer):112-132.

Bottoms is with the Department of Psychology, University of Illinois at Chicago, Chicago, Illinois. Davis is affiliated with the University. Begins by noting the emergence in the 1980s of “a new form of child abuse allegation,” variously termed as *satanic abuse*, *satanic ritual abuse* (SRA), and *ritual abuse*, none of which are defined. They “provide an integrative overview of many factors that together contributed to the creation of false ritual abuse allegations.” Citing large-scale survey research of professionals and agencies by Bottoms and co-authors, they state that the evidence is that SRA is rare, “the threat of satanic conspiracies was greatly exaggerated,” and “there probably never were any highly organized, intergenerational, child-abusing satanic cults.” Their overview is based on cases of adults who reported having been SRA victims. They identify 3 contributing factors: *Sociocultural*, *Individual*, and *Therapist and Therapy*. *Sociocultural* is described as possibly including: influence of media, “the growing popularity of psychology,” recognition of child abuse as a societal concern, and organized religion, “particularly fundamentalism.” *Individual* is described as possibly including: life stressors which lead to “common forms of malaise,” a history of childhood sexual abuse, gender, and religious beliefs. *Therapist and Therapy* is described as possible including: therapist-facilitated recovery of false memories, and a number of specifics related to a therapist’s beliefs, therapeutic model, training, and personal experience, among others. The concluding section identifies “serious problems with the outcome of people believing they have been victims of [SRA],” e.g., adverse effects on the self-identified victim, involvement of public policy and legal systems, the “growing void between empirical and applied contingents” in the discipline of psychology, the undermining of “the believability of actual victims of child abuse,” and a “backlash against the prosecution of legitimate child abuse claims.” They propose ways psychology can change to improve the situation, including increasing the “rigor of therapist training and continuing education,” and “more and better research on therapeutic practices and client disorders.” States: “It is our hope that the sociopolitical climate within our discipline will become supportive of aggressive empirical pursuit” of all factors which contributed “to the unfounded panic over [SRA].” 95 references from diverse sources.

Bottoms, Bette L., Goodman, Gail S., Tolou-Shams, Marina, Diviak, Kathleen R., & Shaver, Philip R. (2015). Religion-related child maltreatment: A profile of cases encountered by legal and social service agencies. *Behavioral Sciences and the Law*, 33(4, August):561-579.

Bottoms is with the Department of Psychology, University of Illinois at Chicago, Chicago, Illinois. Goodman and Shaver are with the University of California, Davis, California. Tolou-Shams is with Bradley Hasbro Children’s Research Center and the Department of Psychiatry and Human Behavior, Alpert Medical School, Brown University, Providence, Rhode Island. Diviak is with the University of Illinois at Chicago. Citing the “small research base upon which to build an understanding of the ways in which religion is intertwined with maltreatment” of children, including sexual abuse, the authors present the results of their national survey in the 1990s of a “sample of police, prosecutors, and social services agencies” regarding 3 forms of child maltreatment: “(a) sexual and other abuse perpetrated by persons having religious authority, such as ministers or priests using their position to gain access to a child; (b) medical neglect motivated by caretakers’ religious beliefs...; and (c) physical abuse perpetrated by adults because of their literal interpretations of religious writings...” Participants, who responded to a survey questionnaire, described 249 religion-related child maltreatment cases. Analyses of variance were conducted regarding the characteristics of the maltreatment, characteristics of victims and perpetrators, and credibility of allegations and legal outcomes. Among the results: “...sexual abuse was far more likely in religious authority cases (e.g., ‘fondling by priest,’ ‘inappropriate touching by parochial school teacher’) than in ridding-evil or medical neglect cases.”; “Abuse by religious authorities was most likely to occur in religious settings (32%).”; “Religious authority cases involved more victims (more boys and girls) than either neglect or ridding-evil cases. There were about the same numbers of perpetrators across case types, but fewer women and somewhat more men in the religious authority cases than the others.”; “The maltreatment lasted approximately a year in neglect cases, a year and a half in ridding-evil cases, and two years in

religious authority cases.”; “Perpetrators were nearly always people the children knew and trusted. A trusted non-parent (e.g., teacher, relative, or minister) was more likely to be the perpetrator in a religious authority case than in medical neglect or ridding-evil cases.”; “[Roman] Catholic children were most likely to be involved as victims in religious authority cases...”; A higher percentage of the religious authority perpetrators were Protestant (38%) or Fundamentalist (38%) than Catholic (23%); “Religious authority cases were about twice as likely as the other cases to be based on victims’ claims.” In the discussion section, states: “Nearly all of the cases reported to us were considered to be credible by the reporting agencies, and many involved solid corroborating evidence.” 54 references.

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

Lead author is a professor of psychology, University of Illinois at Chicago, Chicago, Illinois. Research funded by National Center on Child Abuse and Neglect, U.S. Department of Health and Human Services. As part of a larger study, examines child abuse committed by persons of religious authority, e.g., clergy, nuns, youth workers. Based on a survey of clinicians. Reports: characteristics of victims and perpetrators (pp. 96-99); effect of the abuse on the religious orientation of the victims (pp. 98-99). Regarding the psychological sequelae of abuse, clinicians reported that 63% of those abused by a religious authority figure originally sought post-abuse therapy for depression, 30% for suicidal ideation, and 24% for excessive fears and phobias. Authors conclude: “Here we document that abuse by religious authorities is psychologically damaging, and perhaps more damaging, than even the violently physical abuse of parents whose religious beliefs led them to view their children as evil incarnate.” (p. 100). Regarding investigation and case outcome, over 70% of the cases of abuse by religious authorities were never investigated. Only 1% of the religious authority cases resulted in civil suits. References.

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

Bottoms is affiliated with the Department of Psychology, University of Illinois at Chicago, Chicago, Illinois. Shaver and Goodman are affiliated with the University of California at Davis, Davis, California. Reports results of a “stratified random sample survey of clinical members of the American Psychological Association” in order “to determine the number and nature of [respondents’] cases [from 1980 to 1990] involving alleged ritualistic and religion-related child abuse, whether reported directly by children or retrospectively by adults.” The study was funded by the national Center on Child Abuse and Neglect, U.S. Department of Health and Human Services. One form of abuse was related to sexual acts. Of 2,722 valid respondents (46% return rate), 802 psychologists reported: at least one minor (under 18 years of age when seen clinically)/ritual abuse case (43%); at least one minor/religion-related abuse case (36%); at least one adult (18 years or older when seen clinically and under 18 when abuse allegedly occurred)/ritual abuse case (38%); and, at least one adult/religion-related abuse case (41%). A total of 6,821 cases were reported, of which 22% were minor/ritual abuse, 31% were minor/religion-related abuse, 18% were adult/ritual abuse cases, and 29% were adult/religion-related cases. Notes: “It is important to keep in mind that the vast majority of clinicians saw neither a [minor] nor an adult case of ritual abuse during the 1980s.” Reports geographic variations for both ritual and religion-related cases. In a detailed survey portion of the study, 297 respondents provided specific information about cases. Ritualistic abuse was defined as “cases involving nontraditional beliefs and practices; for examples, cases with features such as satanism, inverted pentagrams, or animal sacrifice...” Religion-related abuse was defined as “cases in which more traditional religious beliefs are involved; for example, withholding medical treatment for religious beliefs or beating a child to rid him or her of the devil.” The 297 respondents reported: 287 adult/ritual cases; 217 adult/religion-related cases; 457 minor/ritual cases; 274 minor/religion-related cases. Based on respondents’ descriptions of a select number of their cases, they analyzed 386 ritualistic cases and 191 religion-related cases. Reports statistical analyses of

variance on dependent variables. Allegations prototypes for each were compared. For all ritual allegations, abuse by clergy was among the least frequently reported case features. For all religion-related allegations, abuse by clergy was the most frequently reported features in both minor and adult cases: "...clergy abuse was most commonly reported in adult religion-related cases." The respondent "therapists' reports of their clients' original presenting symptoms and current DSM-III-R diagnoses" were examined, and the types of cases compared. Case characteristics described by respondents – type of abuse reported by clients; number, gender, and age of the minor victims; number and gender of perpetrators; setting of the abuse; legal response to the case – are reported, and the types of characteristics compared. The form of maltreatment most frequently reported in all religion-related cases was sexual. In adult/religion-related cases, the relationship of the perpetrator to the victim most frequently involved a person in a position of trust. In minor/religion-related cases, the relationship of the perpetrator to the victim most frequently was a parent or step-parent, closely followed by a person in a position of trust. Observes: "Children's reports of religion-related abuse were particularly likely to be neglected..." Overall, there was little legal confirmation of ritual or religion-related claims in most cases." Examines: respondents' reports of types of evidence as presented by clients, respondents' acceptance of clients' claims, and characteristics of the respondents. The discussion section focuses on ritual abuse. Notes: "More of the religion-related abuse perpetrators confessed their role in the abuse, and therapists' accounts of religion-related cases more often referred to specific investigatory evidence of the abuse." Offers possible interpretations for ritual abuse allegations. Notes the lack of professionally useful definition of ritualistic abuse. 69 references.

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

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

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

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

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

Brenneis is a psychotherapist, St. Luke Institute, Silver Spring, Maryland, and Renaissance Clinic, Arlington, Virginia. "The purpose of this [preliminary, qualitative] study was to examine the attitudes, beliefs, and experiences of forgiveness of a group of clergymen who reported conflict with their religious superiors as the direct result of those superiors requiring that they enter psychological treatment to address specific emotional or behavioral difficulties that arose in the course of their ministry work. These difficulties included alcohol or substance abuse; sexual misconduct; other compulsive behavioral disorders, such as gambling, compulsive overeating, or compulsive spending; or some psychiatric disorder, such as depression or some form of anxiety disorder." Participants were 88 male clergy who were "former residential patients at a treatment center for impaired clergy in the eastern United States" and "who had completed a course of inpatient psychiatric treatment since June 1995." Over 95% were Roman Catholic priests with a mean age of 55.3 years. All 99 "indicated that they considered themselves to have been interpersonally hurt by their superiors during their intervention and referral for treatment and who also provided complete responses to the [8 questions of the] research instrument." Regarding "participants' definitions or descriptions of *forgiveness*," the 2 most common phrases used were, in descending order, "letting go" and "moving on" or "moving on with life." Only 3 of 88 mentioned cognitive change – e.g., "choosing not to blame" or "not attributing malice" – as part of a definition, and only 1 mentioned behavioral change – "offering or asking for pardon." States: "Finally, it was clear that most of the respondents to the questionnaire, when asked to define forgiveness, defined it in terms of themselves as the offended and others as the offenders even though a significant number of them were referred to treatment for reasons that included offensive behavior toward others." Describing the experience of forgiving or not forgiving, "the experiences were described as emotional ones primarily. ...no participants addressed the social or moral aspects of their own experiences of forgiving or how this process influenced their relationship with the person being forgiven." The conclusion notes the study's limits and states that it "raised several more questions than it answered." Cites "previous studies on the personality characteristics of clergy in general and on how motivation influenced the outcome of forgiveness processes" which provide a basis for understanding the study results: clergy underreport personal struggles, especially when these struggles include feelings of anger, aggression, vulnerability, or any other motivations" contrary to "doing fine or living up to their imagined image of clergy. They are also likely to portray themselves as fine even when they do not experience this to be the case." 27 references.

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

Briggs is a faculty member, De Lissa Institute of Early Childhood Studies, University of South Australia, Magill, South Australia. Hawkins is identified as affiliated with the University. Presents results from a study in the early 1990s that "was undertaken in order to increase our understanding of the family backgrounds and formative experiences of a group of convicted [male] child molesters." Data was collected from 200 cases consisting of 84 persons from 7 prisons in 3 states in Australia, 95 men who were abused as children and "affirmed that they had not perpetuated the abuse cycle," and 21 men who admitted when interviewed "that they had, in fact, committed sexual abuse acts against children while they themselves were juveniles." Structured interviews were used, and both quantitative and qualitative data were obtained. Among the findings regarding those who were sexually abused between ages 6 to 10: "In the prisoner group, 70% of the boys were repeatedly anally raped over several years (20% of these priests and church leaders...)." In the non-offender group: "Religious figures were responsible for about one-third (36%) of the sexual abuse involving this age group." Among the findings regarding those sexually abused between ages 11 to 15: In the offender group, for those who were abused by males, "religious figures were prominent (33% were housemasters in Christian Brothers schools and 17% were Roman Catholic priests.)" In the non-offender group, for those who were abused by males, "religious figures were again prominent (29% of boys were abused by Roman Catholic

priests, 10% by Christian Brothers, 10% by church youth leaders, 10% by ministers of religion in other denominations.).” Also reports the participants’ responses regarding the impact of the sexual abuse on their lives. For those reporting negative reactions, the authors state: “The greatest confusion of all, however [compared to those who were confused by mother-son incest and father-son incest] related to abuse by men in religious orders who subjected boys to appalling acts of violence and degradation in the name of God.” For those reporting feelings of anger and frustration, they state: “Those abused by priests and Brothers were angry with the Catholic Church, which was perceived as protecting its own devious members, leaving them free to wreck children’s lives.” Regarding perpetrators, the study found: “The most brutal and sadistic offenders were religious figures, fathers, and men of high social status in pedophile rings.” 18 references.

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

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

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

Burgess is professor of psychiatric nursing, and Mahoney and Visk are undergraduate research fellows, William F. Connell School of Nursing, Boston College, Chestnut Hill, Massachusetts. Morgenbesser is with Empire State College, State University of New York, Saratoga Springs, New York. “To help nurses better understand the issues and dynamics involved, a descriptive analysis of trader, traveler, and trafficking child cyber crime cases, culled from various news sources (both print and electronic) over a 2-year period, is discussed based on crime classification.” [Included in this bibliography because among the findings was: “The largest category of occupation of Internet offenders was people in positions of authority to the child. The 100 cases with data related to occupation produced the following six categories: professional (41%), laborer (24%), teacher (22%), clergy (7%), military (3%), and student (3%).”] Law enforcement describes *traders* as Internet child sex offenders who “send and/or collect child pornography online.” *Travelers* are described as those “who chat with children online and use their skills at manipulation and coercion to meet a child in person for sexual purposes.” *Traffickers* are those who “recruit, transport, transfer, harbor, or receive children across state lines and/or international countries for sexual exploitation purposes...” Background section includes prevalence data. Method section states that the database of Internet offender cases was compiled from media stories because “[t]here are no published national incidence or prevalence studies on the topic.” A convenience sample of 285 cases reported in 2005 and 2006 was used for analysis. By gender and age, 94.8% of the offenders were male, and 53.4% were between 30- and 49-years-old. In the discussion section, very briefly presents “profile characteristics of consumers of child pornography, child sexual abuse by people in positions of authority, and the dynamics of child pornography cases.” The profile on clergy cites the 2004 John Jay College of Criminal Justice study commissioned by the U.S. Conference of Catholic Bishops. Includes a section on implications for nursing practice, including mandated reporting, referral for counseling, and treatment for offenders. Recommends nurses be educated on Internet crimes of child pornography, and “routinely assess their child, adolescent, and adult patients’ Internet use... For children, questions need to be asked about whether someone is taking photographs of them or showing them sexual images. If so, reporting to child protective services and referral to a child trauma specialist is mandated.” 26 references.

Burn, Shawn Meghan. (2007). A situational model of sexual assault prevention through bystander intervention. *Sex Roles: A Journal of Research*, 60(11/12, June):779-792.

Burn is with the Department of Psychology and Child Development, California Polytechnic State University, San Luis Obispo, California. Presents the results of a correlational study which “provides a preliminary test of a situational model of sexual assault bystander intervention based on [social psychologists John M. Latané and Bib Darley’s 1970] situational model of bystander intervention.” The model posts a 5-step process of bystander intervention: notice the event, interpret the situation as appropriate for intervention, take responsibility, decide how to assist, and act to intervene. Each step is subject to a barrier: failure to notice, failure to identify the situation as high risk, failure to take responsibility for intervention, failure to intervene to skills deficit, and failure to implement the intervention. The study “intended to determine whether the model might be useful for the study of sexual assault bystander intervention to determine whether some barriers may be larger than others, and to examine the ways in which gender may influence application of the model to prevention programming.” The context studied was “bystanders taking preventative action when there are markers of high-risk for the sexual assault of college women by men.” Participants were 278 female and 210 male undergraduate students “central coast California public university” who completed self-report questionnaires using a 7-point Likert scale. “Separate bystander intervention behavior items were created for women and men...” Results were analyzed statistically. 4 primary findings are reported: the 5-barrier situational model of bystander intervention is applicable to sexual assault bystander intervention; barriers to intervene were greater for males than females, “with the exception of the failure to intervene due to a skills deficit.”; knowing the potential victim or perpetrator influenced bystander intervention behavior; males more than females agreed “that when the potential victim made choices that increased her sexual assault risk they would be less inclined to intervene on her behalf...” The discussion section identifies potential practical applications based on the findings. Concludes: “Programs intended to promote bystander intervention in situations at-risk for sexual assault [on college campuses] may be more effective if they address the barriers identified by a situational model of sexual assault prevention bystander intervention.” 2 appendices; 65 references. [While the context of sexual boundary violations in faith communities is not addressed, the study is included in this bibliography because of its relevance to faith communities developing prevention measures to prevent violations and promoting interventions by bystanders.]

Calkins, Cynthia, Fargo, Jamison, Jeglic, Elizabeth, & Terry, Karen. (2015). Blessed be the children: A case-control study of sexual abusers in the Catholic Church. [Special issue: Child victim witnesses: Context, testimony, and legal issues.] *Behavioral Sciences & the Law*, 33(4, August):580-594.

Calkins and Jeglic are with the Department of Psychology, John Jay College of Criminal Justice, City University of New York, New York, New York. Fargo is with the Department of Psychology, Utah State University, Logan, Utah. Terry is with the Department of Criminal Justice, John Jay College of Criminal Justice. States at the outset: “A major barrier to child sexual abuse prevention efforts has been the lack of information about risk factors for abuse perpetration, specifically the interplay among individual, relationship, community, and societal-level factors that increase risk for the perpetration of sexual violence... Schools, churches, scouting organizations, and other youth-serving institutions are particularly vulnerable to the perpetration of sexual abuse because they offer situational contexts that may be favorable to opportunistic offenders, and because so many children come into contact with nurturing adults in positions of trust within these institutions.” Working with a World Health Organization social-ecological model of violence – “individual-, relationship-, community-, and societal-levels factors,” their research studied focused “on identifying individual, relational, and community-level factors in the [Roman] Catholic Church that may have relevance to other institutional settings.” Using a sample of 1,121 Catholic clergy in the U.S.A., they used a case-control design to “identify risk and protective factors for abuse corresponding to the first three (individual, relationship, and community) levels...” Societal-level variables were not available in the database. 4 subgroups were compared: “(1) a sample of clergy who received mental health treatment for sexual abuse of a minor; (2) a sample of clergy who received mental health treatment for some form of non-

criminal sexual misconduct *with adults*; (3) a sample of clergy who received mental health treatment for something other than sexual abuse or misconduct; and (4) a non-clinical sample who were not treated.” Data from treatment files was coded and analyzed statistically. Individual-level variables included: family breakup status, perception of caregiver relationships, family stress, and clergy report of childhood sexual abuse. Individual-level variables also include pre-seminary sexual history and habits. Relationship-level variables included: relating to peers, community members, adolescents, and youth. Community-level factors included behaviors related to adults, youth, adolescents, families, and living situation. Among the results reported for individual-level factors: compared to the Control subgroup, the Child Sexual Abuser subgroup was over 7x more likely to have reported being sexually abused as a child, “the most important risk factor” which emerged, noting that the longitudinal literature does not support a causal relation between child sexual abuse victimization and sexual abuse perpetration. Among the results for relationship-level factors: clergy in the Child Sexual Abuser subgroup were less likely than the Control subgroup to relate well to community members, adolescents, and youth (i.e., pre-pubescent and children). Among results reported for community-level factors: the Child Sexual Abuser subgroup was significantly more likely than both the Sexual Misconduct and Clinical clergy subgroups “to have worked with youth, counseled both youth and adolescents, and had regular interactions with families.” Offers some implications for policy and practice interventions, particularly at the community level: institutional culture, supervisors’ actions, “providing channels for employees or others [in child- and youth-serving institutions] to disclose inappropriate or questionable behavior, and educating minors “about sexual abuse, allowing them to identify inappropriate situations or behavior.” Among the study’s limitations: “...these findings do not allow for cause-and-effect based conclusions.” 33 references.

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

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

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

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

Campbell, Rebecca, Wasco, Sharon M., Ahrens, Courtney E., Sefl, Tracy, & Barnes, Holley E. (2001). Preventing the "second rape": Rape survivors' experiences with community service providers. *Journal of Interpersonal Violence*, 16(12, December):1239-1259.

Campbell, Wasco, and Ahrens are with the University of Illinois at Chicago, Chicago, Illinois. Campbell is an associate professor, Department of Psychology; Wasco is a research assistant, instructor, and doctoral candidate, Department of Psychology; Ahrens is an instructor and doctoral candidate in community and prevention research. Sefl is director of research, Feminist Majority Foundation, Washington, D. C. Barnes is a research associate, Hektoen Institute, Chicago, Illinois. "The focus of this study... was to examine how contact with a variety of community systems affects rape survivors' psychological and physical health well-being... the purpose of this study was to interview a survivor population with regard to their experiences seeking postrape community services," which included legal system, medical system, mental health system, rape crisis centers, and religious groups. The literature review considers how people who were raped "may be affected not only by the violence itself but also by help-seeking interactions postassault," noting "that the risk of secondary victimization [by community service providers] may stem from three sources," including insensitive treatment, lack of knowledge, and whether the assistance offered is helpful. The sample consisted of 102 adult rape survivors recruited from the Chicago, Illinois, and 2 close suburbs; 51% were African American, 37% White, 6% Latina, 5% Multi-racial, 1% Asian American; 66% knew the assailant; assaults were committed after the survivor was 17-years-old. Interviews were conducted using open-ended and structured questions, tape-recorded, and coded. Standardized measures of psychological and physical health outcomes, and demographics were included. Among the results: 39% reported the assault to police and attempted legal prosecution; 43% sought rape-related medical care; 39% obtained mental health services; 21% contacted a rape crisis center; 18% sought support from their religious community. "None of the victim or assault characteristics differentiated those who contacted their religious communities for assistance postassault." Of those who sought pastoral counseling from their religious communities, 100% were able to receive it, and 3% were referred to other services. 85% rated their contact with religious communities as healing, as opposed to hurtful. In the discussion section, 3 prevention approaches are recommended: "(a) increased involvement in service provision by rape crisis centers; (b) increased training for all service providers; and (c) development of multi-system coordinated care service programs." 4 endnotes; 49 references. [While none of the survivors' experiences of rape is reported as occurring within the context of a faith community, the article is included because of its relevance to the focus of the bibliography.]

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

Reports on a 1990-1991 community-based study of psychosocial needs resulting from First Nations people's experiences as children in Canadian residential schools compared to



nonresidential schools. The study was conducted by 4 bands of the Cariboo Tribal Council in British Columbia, Canada – Alkali Lake, Canim Lake, Soda Creek, and Williams Lake – with researchers from the University of Guelph, Guelph, Ontario, Canada, led by Roland Chrisjohn [Chrisjohn is a psychologist and an Oneida member of the Iroquois Confederacy]. The study was part of the bands' efforts "to deal with problems of alcohol abuse. As this issue was being dealt with effectively over a period of more than a decade, other problems, originally obscured by an alcoholic haze, came into sharp focus. Specifically, a long but unspoken tradition of abuse (physical, emotional, and sexual), originating in the treatment of students in residential school, began to be uncovered... For the four bands involved, then, part of the decision to initiate a formal study was to document the nature, extent, and impact of the abuses they had suffered, according to standards not even the non-Indian society could ignore." By Canadian law, First Nations children were forced "to liv[e] apart from parents and community during their schooling" and "an alien language, religion, culture, etc., was... imposed forcibly upon" them. [The article does not describe the history of the government-funded residential school system in Canada that was operated by religious denominations, nor the specifics of the residential school system in the Williams Lake area.] Chapter 2 reports the most important findings based on an interview sample of 187 "drawn from four Native communities surrounding the Williams Lake area..." Respondents were 63% female and 37% male, and ranged in age from 19 to 75 years. Questionnaires and in-person interviews were utilized. Regarding the extent of sexual abuse of children "from a First Nations community known to have had prolonged exposure to institutionally legitimized abusers of children," reports a lower limit of 48% and an upper limit of 70%. Reports findings regarding psychological symptomatology of the experience of childhood sexual abuse. In summarizing the findings, notes "the fact that such a serious level of abuse within the community must impact, in an number of invidious ways, on the entire climate. Again, one does not have to be a direct victim to experience the impact of sexual abuse." In final remarks, states that comprehensive therapeutic remediation "is likely to require a thorough understanding of the political and social forces that shaped the assault originally." 24 references. [This report has been published as a book: see this bibliography, Section I.: Cariboo Tribal Council. (1991). The book version does not contain the appendix of measurements, which is included in the article.]

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

The first 8 authors are affiliated with the School of Psychology, University College Dublin, Dublin, Ireland. The last author is affiliated with The Arches National Counselling Centre, Tullamore, County Offaly, Ireland. Reports results of a research study that was commissioned by the Commission to Inquire into Child Abuse (CICA), a statutory body established by the government of Ireland in 2000. In its 2009 report, popularly referred to as the Ryan Report, CICA "concluded that physical and sexual abuse and neglect within religiously-affiliated institutions [i.e., Irish regulated and inspected residential reformatories and industrial schools] was widespread." The aim of this research "was to document the rates of psychological disorders and psychological difficulties in adult survivors of institutional abuse in Ireland." Of the 247 adult survivors who participated in the study, 246 had participated in the CICA inquiry, approximately 20% of all CICA participants. All were indigenous Irish; mean age was 60-years-old; 55% were male and 45% female; ...it is clear that the sample was socio-economically and educationally disadvantaged," e.g., about 25% had completed high school; 49% had lived in institutions managed by Roman Catholic nuns, 31.2% had lived in institutions managed by religious brothers or priests, and 19.8% had lived in both types of institutions. Participants' average years living with their families before entering an institution was 5.4; average length of time living in an institution was 10 years. Participants completed self-report inventories and 29 interviewers conducted face-to-face interviews using clinical instruments. Statistical analyses of the coded data were performed. Results are reported for all forms of child maltreatment, including sexual abuse, physical abuse, physical neglect, emotional abuse, and emotional neglect. Regarding institutional sexual abuse: of the 247 participants, 116 (47%) experienced sexual abuse; the 2 most frequent forms were "Fondling and masturbation (by perpetrator or coerced to do so to perpetrator,"

21.50%, and “Oral, anal or vaginal penetrative sex,” 18.60%; 14.2% reported that the sexual abuse occurred 11-100 times, and 9.72% reported a frequency of more than 100 times; average age when the sexual abuse began was 10.73 years, and average duration was 2.83 years. Current and lifetime psychological disorder diagnoses are reported, how they are not correlated to the specific form of abuse. Regarding the severity of participants’ symptoms and problems, the discussion section very briefly cites a conceptual factor that would take into account the factors of the Catholic institutions as being “highly value by a predominantly Catholic society” and of the perpetrators’ religious roles as part of their high degree of power and authority over the survivors. 45 references. [See the preceeding entry.]

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

All authors are with the School of Psychology, University College, Dublin, Belfield, Ireland, except Shevlin who is with the School of Psychology, University of Ulster, Londonderry, Northern Ireland, and Egan who is with The Arches National Counseling Centre, Tullamore, County Offaly, Ireland. “This present paper is concerned with the adjustment of adults with different attachment styles, who suffered institutional abuse in childhood within the context of [Roman Catholic] religiously-affiliated residential reformatories and industrial schools.” Reports the results of a continuing analysis of research conducted with adult survivors. [See this bibliography, this section: Flanagan-Howard, Roisin, Carr, Alan, Shevlin, Mark, Dooley, Barbara, Fitzpatrick, Mark, Flanagan, Edel, Tierney, Kevin, White, Megan, Daly, Margaret, & Egan, Jonathan. (2009).] Participants were 247 survivors recruited through the Commission to Inquire into Child Abuse, “a statutory body established by the Irish Government in 2000.” Of the 247 in childhood: 99% reported experiencing physical abuse, 41% reported assault leading to medical attention, and 51% reported experiencing sexual abuse. 81.78% “at some point in their life had met the diagnostic criteria for a DSM IV anxiety, mood, alcohol, or substance use, or personality disorder.” 7 clinical instruments were administered in 2005 to measure current psychopathology and current psychosocial adjustment. Among the results was the classification of participants into adult attachment categories: 109 (44%) *fearful*; 31 (13%) *preoccupied*; 66 (27%) *dismissive*; 41 (17%) *secure*. Comparisons between the 4 subgroups were made on the basis of demographic and historical characteristics, including “whether institutions were managed by nuns, brothers, or priests.” Those with the most negative summary profile were in the *fearful* subgroup. “...those with fearful or preoccupied adult attachment styles, in the present study, were the most vulnerable, showing rates of psychopathology that were 2 to 3 times higher than in the normal population, suggesting that these attachment styles are significant risk factors.” Observes: “The proportions of cases which fell into the 4 attachment style categories were not vastly dissimilar to those found in studies of trauma survivors and mental health service patients, where commonly more cases fall into the fearful category than any other.” 44 references. [See the following entry.]

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

Cartor is with the department of psychology, Bellarmine University, Louisville, Kentucky. Cimboric is with Marywood University, Scranton, Pennsylvania. Tallon is with City University of New York, New York, New York. Presents results of their analysis of unpublished data from the John Jay College of Criminal Justice Study in 2004 for the U.S. Conference of Catholic Bishops, The Nature and Scope of the Problem of Sexual Abuse of Minors by Catholic Priests and Deacons in the United States, 1950-2002. Continues the authors’ interest in ephebophile offenders, i.e., those Roman Catholic priest offenders who were sexually attracted to pubescent or post-pubescent minors who were primarily male. The study “examine[d] factors within this sample that differentiated between pedophile and ephebophile offenders based on the offender’s personal history, offending behavior, and consequences to the offender.” Since the data in the original study were not collected for the purpose of this study, the authors’ “ask for the reader’s indulgence

and understanding, recognizing that the results and methodology will and do fall short of an ideal solution.” They constructed groups of pedophile and ephebophile priests based on victim’s age and number of offender allegations. Victims <10-years-old were considered pre-pubescent, and victims 13-17 were considered post-pubescent; those 11-12 were excluded so that the 2 groups were most representative. Priest offenders with <2 offenders were excluded to eliminate those “‘experimenting.’” Of the original study’s 4,392 offending clerics, a sample of 1,479 (34%) was used. Of that sample, 96 (6%) were classified as pedophiles, and 474 (32%) as ephebophiles. Statistical analysis found significant differences between the groups on the following variables: ephebophiles tended to be younger in age at 1st offense, had a longer duration of abuse across their offending history, were more likely to have a history of substance abuse, and were more likely to be under the influence of alcohol or drugs at the time of abuse. Reports on significant differences regarding the offenders’ types of sexual behavior as reported by victims. Significant group differences were found regarding: where the offenders initially met victims, when and where offenders initially met victims, when and where the alleged abuse occurred, offenders’ behaviors used to elicit cooperation from victims, use of threats, abuse of a victim’s sibling, and legal consequences to the offender. The discussion section states: “While we were able to find factors that distinguished between these two groups, we also found that the majority of offenders did not fit neatly into these two distinct classifications callings into question the widely accepted notion that repeat offenders prefer victims in a very narrow age band.” States: “While this finding doesn’t detract from the utility of the current conceptualization that many offenders target children based on a specific preference, it does suggest that there may be another group of offenders who are more indiscriminate in victim choice and represent a more heterogeneous, but still a distinct offender category.” Notes the possibility that “ephebophile victims are likely to have a more psychologically complicated response to the abuse given their level of ‘participation.’” 18 references.

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

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

Cashmore, Judy, Taylor, Alan, & Parkinson, Patrick. (2017). The characteristics of reports to the police of child sexual abuse and the likelihood of cases proceeding to prosecution after delays in reporting. *Child Abuse & Neglect: The International Journal*, 74(December):49-61.

[For a context to the article, see this bibliography, this section: Wright, Katie, Swain, Shurlee, & McPhillips, Kathleen. (2017). The Australian Royal Commission into Institutional Responses to Child Sexual Abuse. [from a theme issue] *Child Abuse & Neglect: The International Journal*, 74(December):1-9. “The article outlines the background and key features of the [Australian] Royal Commission [into Institutional Responses to Child Sexual Abuse],” and it also serves as an introduction to the succeeding articles in the theme issue.] The authors are identified as with Sydney Law School, The University of Sydney, Sydney, New South Wales, Australia. The article presents their quantitative study of the delay between the time of commission of sexual abuse of a child and the reporting of the abuse to police authorities in the Australian states of New South

Wales (1994-2014) and South Australia (1992-2012). Part 1 is a literature review of delays in disclosing and reporting child sexual abuse. Part 2 describes their study's methodology. They examined reports made in both child- and adulthood. The focus was 3 categories of offense: *sexual assault*, *indecent assault*, and *acts of indecency*. Their database consisted of 100,000+ incidents in New South Wales, and 21,000+ incidents in South Australia. "Historic child sexual abuse is defined as abuse that occurred when the complainant was a child (under 18 years) but was not reported until adulthood." Statistical analyses were performed to determine the findings. Among the results reported in part 3 are characteristics of the relationship between the victim and the offender. Of the incidents reported in childhood, 3.1% in New South Wales and 2.2% in South Australia characterized the offender as a "Person in authority," examples of which include "a teacher, clergy, carer or youth leader." However, of incidents reported in adulthood, 19.3% in New South Wales and 17.2% in South Australia characterized the offender as a "Person in authority." By characteristics of victim-offender relationships, the longest delays in reporting "were for incidents involving 'persons in positions of authority,'" with 47.1% of New South Wales *sexual assault* incidents reported >20 years later. Of South Australian incidents, 73% of *sexual assault* incidents and 72% of *indecent assault* incidents were reported 10 years or later. Male complainants delayed longer to report alleged perpetrators in positions of authority, and significantly longer than female complainants. Among the statistical analyses reported, the most likely relationship of the alleged offender to the complainant to reach a court proceeding "were child and adult reports of indecent assault involving suspects in positions of authority (49.% for adult reports and 36.3% for child reports [in New South Wales]." Part 4, the discussion section, states: "...the longest delays, of 25 years, were for pre-adolescent males reporting incidents involving clergy and teachers." Discussion topics include differences between the 2 states, and findings in relation to the published literature. Study limitations are noted. Concludes: "The findings do suggest, however, that historical matters where the report has been delayed into adulthood should not be presumed to have fatal evidentiary challenges at the investigatory stage and in laying charges." 30+ references.

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

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

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

Chaves is with the Department of Sociology, Duke University, Durham, North Carolina; Garland is with the School of Social Work, Baylor University, Waco, Texas. States at the outset: "Given increased concern with clergy-parishioner sexual encounters and the importance of understanding the empirical reality behind newly discovered social problems, it is striking that we know essentially nothing about the prevalence of those encounters." Reports results from the "first

national prevalence estimate” based on a public data set, the 2008 General Social Survey, a “survey of a nationally representative sample of [3,151] noninstitutionalized English- or Spanish-speaking adults [who answered self-report questions about sexual advances by clergy]... [and who] may be treated as a representative cross-section of the 2008 [U.S.A.] population.” Among the results: 1.) “Overall, 1.1 percent of respondents reported being the target of a sexual advance by a clergyperson or religious leader in a congregation they were attending.” 2.) For all women, “2.1 percent reported this experience.” 3.) “Of 50 respondents who reported the experience, 10% were male. 4.) For women who attend religious services at least 1x/month, the prevalence rate is 3.1%. 5.) While noting the limited statistical power available to examine subgroups, due to small sample sizes, they found “no statistically significant differences in prevalence rates by region, religious tradition, current marital status, or current age among “women who regularly attended religious services at the time of the survey.” 6.) Of regularly attending women, those with less than a bachelor’s degree had a prevalence rate 3x higher than those with at least a bachelor’s degree. 7.) Of 699 regularly attending white women, 10 reported being advanced sexually, while 18 of 180 regularly attending black women reported a sexual advance, a statistically significant difference. 8.) The race coefficient was significant when controlling for education, and the education coefficient was not significant when controlling for race. 9.) For all respondents, 3.7% of whites and 8.5% of African Americans reported knowing of “close friends or family members who experienced a sexual advance by a clergyperson or leader in their own congregation.” In the very brief conclusion section, the authors “hesitate to speculate” about differences based on the race of respondents, and call for further research. 2 footnotes; 28 references.

Cheit, Ross E., Shavit, Yael, & Reiss-Davis, Zachary. (2010). Magazine coverage of child sexual abuse, 1992-2004. *Journal of Child Sexual Abuse*, 19(1):99-117.

Cheit is associate professor, political science and public policy, Brown University, Providence, Rhode Island. Shavit is a senior research assistant, New England Public Policy Center, Federal Reserve Bank of Boston, Boston, Massachusetts. Reiss-Davis is a senior research associate, Forrester Research. States at the outset: “Child sexual abuse (CSA) is a serious societal problem that is often considered taboo and is subject to public misperceptions. Such misperceptions are especially troubling given the influence that public opinion can have on related public policy and how society addresses this problem. As such, it is critical that researchers seek to understand the manner in which information about CSA is conveyed to the public. One key impact on public perceptions of CSA is the manner in which this topic is portrayed in the media.” Reports the result of their longitudinal study “to ascertain how CSA was covered in print newsmagazines during the period between 1992 and 2004.” 2 types of literature were examined: *crime reporting* (the manner in which crimes are portrayed in news media) and *frame analysis* (addresses complex ways a topic can be reported). 4 weekly U.S.A. newsmagazines were searched using a 5 terms consisting of a word or phrase, identified articles were coded for relevancy, and 172 articles selected. They were coded for: subject (19 subject categories were created), newsworthiness factors (6 factors were used); slant of the quotes in the article. Among the findings regarding the article subject: “The [Roman] Catholic Church cover-up subject accounted for the most articles ( $n = 45$ ) solely due to coverage in 2002 and 2003.” The next most frequent subject was Celebrities ( $n = 24$ ). Other article subject frequencies included: Catholic Church ( $n = 9$ ); Cult ( $n = 2$ ); Religion, not Catholic ( $n = 1$ ). Among the findings regarding the sources of quotations: academics (7.6%); clinical psychologists (4.0%); advocacy groups (4.7%); 10.8% (church leader,) which was “(consistent with the prevalence of Catholic Church cover-up articles.)”; victims (16.0%); accused (11.0%); friends or relatives of the victims (9.2%); friends or relatives of the accused (11.5%); prosecutors (4.5%); defense attorneys (4.1%). Among the findings regarding the slant of quotes: the average was “a slightly pro-victim slant.”; there was no correlation of significance between year of publication and article slant; Catholic Church cover-up stories had “a strong pro-victim slant.” The discussion section addresses a large number of the specific elements of the study in relation to the published literature and theories. Observes: “Press coverage of the Catholic Church cover-up took on a scope and intensity that was unparalleled in the reporting of other CSA trends... The data in this study indicate that CSA coverage goes through lulls in certain years and that the frequency of CSA coverage may shift in a cyclical manner.” Study limitations include: the limited number of newsmagazines, 1 of which had “a strong entertainment

focus.”; the decreasing importance of print media as a source of news; methodology. Among the conclusions: “Our findings regarding the importance of the presence of newsworthiness factors in determining coverage of specific CSA issues affirm the theory that more sensational CSA occurrences are overrepresented relative to more common cases of incest... The relative infrequency of stories that take on issues of psychology or more systemic issues demonstrates the propensity of the media to represent the criminal aspects of CSA. This leads to an absence of stories that address other important issues, such as the impact of CSA on children, the manner in which people involved may seek help, or larger societal trends... Moreover, the findings of this study indicate that CSA coverage contains minimal use of experts.” 20 references.

Chen, Laura, P., Murad, Hassan, Paras, Molly L, Colbenson, Kristina M., Sattler, Amelia L., Goranson, Erin N., Elamin, Mohamed B., Seime, Richard J., Shinozaki, Gen, Prokop, Larry J., & Zirakzadeh, Ali. (2010). Sexual abuse and lifetime diagnosis of psychiatric disorders: Systematic review and meta-analysis. *Mayo Clinic Proceedings*, 85(7, July):618-629.

The following are with the Mayo Clinic, Rochester, Minnesota: Chen, Paras, Colbenson, Sattler, and Goranson are with the Mayo Medical School; Hassan and Elamin are with the Knowledge and Encounter Research Unit; Murad is with the Division of Preventive, Occupational and Aerospace Medicine; Seime is with the Department of Psychiatry and Psychology; Prokop is with the Mayo Clinic Libraries; Zirakzadeh is with the Division of General Internal Medicine. Shinozaki formerly was with the Department of Psychiatry and Psychology, Mayo Clinic, and is now with the Veterans Administration Medical Center, Sioux Falls, South Dakota. To address limitations of previous studies regarding the association between sexual abuse and psychiatric symptoms, “we conducted a comprehensive systematic review and meta-analysis to evaluate the available evidence for an association between sexual abuse and psychiatric disorders commonly encountered in general medical practice, including anxiety disorders, bipolar disorder, depression, eating disorders, obsessive-compulsive disorder, PTSD, schizophrenia, sleep disorders, somatoform disorders, and suicide attempts. The objective of the current study was to systematically assess and summarize the best available evidence of the association between a history of sexual abuse and a lifetime diagnosis of psychiatric disorders.” Cochrane Collaboration methods were used to construct the protocol for searching 9 academic databases for epidemiological studies literature, 1980-2008, for all age groups, any language, and any population. Longitudinal observational studies (case-control and cohort) were selected. Systematic review yielded 37 studies with 3,162,318 participants. Among results produced by the statistical analysis, a significant statistical association was found between a history of sexual abuse and the lifetime diagnoses of: anxiety disorders, depression, eating disorders, sleep disorders, and suicide attempts; no statistically significant association was found for schizophrenia or somatoform disorders; no significant subgroup-effect interactions were found for factors of “sex of the abused or the age of the victim at the time of abuse.” Notes: “No well-validated theory currently exists to explain the association between a history of sexual abuse and psychiatric outcomes.” Very briefly identifies emergent hypotheses regarding the association. Very briefly discusses clinical treatment implications of the results. 102 references. [While the context of violations in faith communities is not addressed, the article is included in this bibliography for its relevance to the topic, and for the significance of the research methodology – meta-analysis.]

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

Authors are not identified by title; Chibnall is with the Department of Psychiatry, Saint Louis University School of Medicine, St. Louis, Missouri. Reports a national survey designed to measure “the prevalence and consequences of sexual trauma among Catholic nuns” in the U.S., including child sexual abuse, sexual exploitation, and sexual harassment. Sample size of 1,164 represented 46.6% of the original survey distribution. Results include: 216 (18.6%) of respondents had experienced child sexual abuse; 146 (12.5%) had experienced sexual exploitation during religious life, with the highest single prevalence associated to Catholic priests acting as spiritual directors; 108 (9.3%) had experienced sexual harassment during religious life. Other sexual abuse, e.g., rape, was reported by 155 (13.3%) respondents. Lifetime prevalence of sexual

trauma was reported by 465 (39.9%) of respondents; prevalence during religious life was reported by 341 (29.3%). Study results also include sequelae, i.e., thoughts, feelings, and behaviors related to the specific forms of sexual trauma. Length discussion. Extensive list of clinical and research references. A significant study for its large sample size, national basis, and questions asked. [See this bibliography, this section: Duckro, Paul N. et al. (1998).]

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

Cimbalic, Wise, and Safer are affiliated with the Department of Psychology, The Catholic University of America, Washington, D.C. Rossetti is affiliated with Saint Luke Institute, Suitland, Maryland. Presents results of the authors' continuing work "to establish a screening process that will identify potential abusers of children among [Roman] Catholic clergy and, further, differentiate among specific types of priest molesters." Draws from their 11-item Millon Clinical Multiaxial Inventory-II (MCMI-II) scale and their 16-item Minnesota Multiphasic Personality Inventory (MMPI-2) scale. The 16-item scale was unable to discriminate between priest ephebophiles and priest pedophiles. They combined the 2 scales in an attempt to "discriminate between same sex ephebophiles (molesters of adolescents, and priests with nonsexual disorders, better than either set of items alone." Cites 1 published report and unidentified sources to establish "that the vast majority of priests who molest children are same-sex ephebophiles..." Reviews a number of psychological studies of priests who sexually violated minors. Participants in this archival study were "165 adult male Catholic priests in treatment at the Saint Luke Institute... for psychiatric disorders." One group,  $N=87$ , "consisted of same-sex priest ephebophiles" and the other group,  $N=78$ , "consisted of priests who were diagnosed with Axis I psychiatric disorders of a nonsexual nature. Priests diagnosed with any type of sexual disorder were not included in the comparison group." The instruments were administered as part of an admission protocol. Results for the combined scale indicate that it "classified 63.2% of the priest ephebophiles correctly and 75.6% of the priests with nonsexual psychiatric disorders correctly." The combined scale was found to be statistically significant more accurate than the individual scales. Because of the inability to identify a "significant portion" of the priest ephebophiles, they note "the limitations of relying primarily on existing or specially constructed scales of objective personality tests or any combination of these scales to identify child molesters." Concludes that at present, "the best approach to detecting child molesters appears to be a multidimensional approach." This would include "not only objective tests, but also projective instruments, clinical interviews by clinicians trained to detect sexual pathology, and a thorough psychosexual history." 24 references.

Clarke, Martin, Brown, Susan, & Völlm, Birgit. (2017). Circles of Support and Accountability for sex offenders: A systematic review of outcomes. *Sexual Abuse* (formerly *Sexual Abuse: A Journal of Research and Treatment*), 29(5, August):446-478.

Clarke and Völlm are with Nottinghamshire Healthcare NHS Foundation Trust, Institute of Mental Health, University of Nottingham Innovation Park, Nottingham, England. Brown and Völlm are with the University of Nottingham, Nottingham, England. Reports the results of their systematic review of 15 published and unpublished studies and reports of "the effectiveness of a social intervention – known as a Circle of Support and Accountability (CoSA, or 'Circle') – that aims to reduce the likelihood of reoffending among high-risk sex offenders who have been released from prison by providing support from a small number of community volunteers." States in the introduction that "effectiveness of interventions for sex offenders in reducing recidivism is mixed," and despite various treatment programs, "sexual reoffending remains a possibility, and with potentially very serious consequences." Because "isolation and loneliness are potential risk factors in sexual offending... communities that fail to reintegrate offenders may, counterintuitively, also fail to quell important risk factors. Circles are an important development of such reintegration." Very briefly identifies the beginning of Circles in 1994 in which members of a Mennonite congregation agreed to form a group for an offender, which would function to provide support and monitor behavior. The concept internationally. [No uniform model,

standards, protocols, or manualized intervention are identified or described.] Participants in the Circles reviewed were adults (18 years+). Recidivism outcomes included: “reconviction for any offense and any sexual offense, reoffending, arrest, recall, and breach of license.” Other outcomes included: “psychosocial adaptation, housing, relationships, and employment.” Inclusion criteria for the design of empirical studies included: randomized controlled trials (RCT), matched control studies, cross-sectional studies, prospective studies, retrospective studies, risk norm studies, case series, and cohort studies.” The sample was based on studies from: United Kingdom (9), Canada (3), U.S.A. (2), The Netherlands (1). The studies examined approximately 446 Circles. States that overall, there was some evidence that offenders who participated in a Circle had lower rates of general recidivism than offenders who did not participate, but the statistically significant differences between them were small. Regarding psychosocial outcomes, they report that “few quantitative data were available.” Regarding a cost-benefit analysis of Circles, notes that the studies vary according to the type of calculation used. The discussion section notes a number of methodological issues as a limitation of their study: the designs of the studies reviewed were limited, e.g., only 1 RCT, and case controls were not always well matched; studies did not always report whether the offender had completed participation in a Circle; the sample size was small, which led to the inability to detect statistically significant differences; the follow-up period was short, which did not capture rates of recidivism over longer periods of time; sources of data varied; the dosage of the intervention, was not consistently reported, e.g., the offender’s length of time in a Circle, frequency of Circle meetings, whether the offender was in a Circle for an individual or a group, and the duration of the meetings. Program limitations identified include misinterpretations of the data, e.g., an offender not participating in a Circle may be found to have a lower recidivism rate due to lack of monitoring, not lack of committing violations, compared to a Circle participant who, due to closer monitoring, is detected more frequently. Also notes variations in the structure and operation of Circles, e.g., whether the volunteers who were recruited came faith groups or the larger community. Calls for more rigorous research, including larger scale, longer term, and attention to subgroups of offenders based on age, gender, and mental disorder. 55+ references. [While the context of sexual boundary violations in faith communities is not addressed, the article is included because of the roots of the intervention in a specific faith community, Mennonite, and of the intervention’s appeal to faith communities following a leader or member’s violation.]

Committee on Sexual Exploitation, Episcopal Church. (1997). Report to the 72nd General Convention, from the Committee on Sexual Exploitation (1994-1997), pp. 388-394. [Accessed 04/25/18 on the World Wide Web site of the Archives of the Episcopal Church: [https://www.episcopalarchives.org/e-archives/gc\\_reports/reports/1997/bb\\_1997-R031.pdf](https://www.episcopalarchives.org/e-archives/gc_reports/reports/1997/bb_1997-R031.pdf)]

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

Connolly, Deborah A., Chong, Kristin, Coburn, Patricia I., & Lutgens, Danyael. (2015). Factors associated with delays of days to decades to criminal prosecutions of child sexual abuse. *Behavioral Sciences and the Law*, 33 (4, August):546-560.

Connolly is with the Department of Psychology, Simon Fraser University, Burnaby, British Columbia, Canada. Chong and Coburn are with Simon Fraser University. Lutgens is with McGill University, Montreal, Quebec, Canada. Notes at the outset “that there is little research in psychology on [historic child sexual abuse (HCSA), i.e., cases alleged to have occurred years or decades ago] prosecutions despite the myriad psychological issues present in these cases. “...we present results from an archival study of delayed and timely criminal prosecutions of CSA [child sexual abuse] in Canada and offer preliminary conclusions on factors associated with delayed prosecutions. Factors that may explain delayed prosecutions of CSA fall into two classes:



systemic and intrinsic. Systemic factors are legal barriers that made it virtually impossible to prosecute to conviction most CSA complaints, whether timely or delayed... Intrinsic factors are characteristics inherent to the offense.” Briefly sketches changes in 20th century criminal legal doctrine and in attitudes regarding HCSA cases. Their analyzed “timely and delayed criminal prosecutions of CSA” as published in a Canadian legal database. Variables related to alleged offense included: intrusiveness, frequency, relationship between the accused and complainant, duration of the alleged offense, and age difference between the accused and complainant. Among the categories of relationship between the accused and complainant was “a person with access to the child through a community connection (e.g., educator, spiritual leader, sports coach)...” Variables related to the complainant and accused included: gender, and age when the alleged offense began, ended, and at prosecution. Prosecution variables included: prosecution date, delay in years from when the alleged offense ended and verdict. The data set used 4,200+ cases from 1986 to 2012. The average delay to prosecution in HCSA cases was 13.62 years. Multiple statistical analyses were used to compare HCSA and timely CSA cases. Among the results reported: There was a “higher percentage of allegations of assaults by a community member in HCSA cases” than CSA cases. Overall, there were more female complaints than male, but “the percentage of male complainants increased from CSA to HCSA cases. Compared with CSA cases, in HCSA cases the alleged abuse occurred over a longer period of time, the complainant was slightly younger when the alleged abuse began, and approximately 1 year older when it ended.” “...longer duration was associated with more intrusive abuse, a closer relationship between the accused and the complainant, and a younger complainant when the alleged offense began.” “...delay to prosecution was longest (longer than all other relationships) if the accused had a community connection to the child... Adolescent boys delayed longer when the accused had a community connection than when the accused was connected to the children through the children’s family.” “...for male complainants who were children when the alleged abuse began by a community member, the average delay to prosecution was 25.88 years!” [exclamation point in original] Since the data are correlational and no causal, the discussion section offers potential reasons for the results. 2 footnotes; 31 references. [While sexual abuse violations in the specific context of a faith community were not reported, the results regarding survivors who were violated by a perpetrator in a community-sanctioned role, including that of a “spiritual leader,” is relevant to this bibliography.]

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

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

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

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

Crisp-Han, Holly, Gabbard, Glen O., & Martinez, Melissa. (2011). Professional boundary violations and mentalizing in the clergy. *Journal of Pastoral Care and Counseling*, 65(3/4, Fall/Winter):1-11.

Crisp-Han and Martinez are clinical assistant professors, and Gabbard is clinical professor, Department of Psychiatry, Baylor College of Medicine, Houston, Texas. "...we review 70 cases of Episcopal [Church in the U.S.A.] clergy who came for psychiatric evaluation with the mental health team of [Gabbard] over the past twenty years. Our examination of these cases illustrates the diverse reasons for evaluation, the common psychiatric problems leading to referral, the variations on professional boundary violations that are involved, and the role played by problems with mentalizing." Based on multidisciplinary case records and "[e]xtensive collateral information" from the referral source. Notes at the outset that occupational stressors on clergy can contribute to burnout, resulting in a loss of calling, which can lead to professional boundary violations, the most egregious of which is sexualizing professional role relationships with parishioners. States: "Those who transgress professional boundaries do so for complex and diverse reasons." Warns against "dismiss[ing] the problem as simply one of 'bad' character and ignor[ing] the complexity of the interplay among pre-existing personality characteristics, the presence of psychiatric disorders, the disinhibiting influence of alcohol or drugs, systemic problems in the congregation or the church hierarchy, overwork adult developmental crises, stressors involving spouse/partner, and incomplete preventive education about power differentials, professional boundaries, and idealization." Notes the gender imbalance in churches: "ministers are predominantly male and church volunteers largely female." with coworkers or parishioners." Observes that in many of the 70 cases – 57 males (81.4%), 13 females (18.6%); 59 priests (84.3%); 11 bishops (15.7%); 64 Caucasian (91.4%); 6 Black or Hispanic (8.5%). Among the reasons for referral of the 70 persons was "allegations of inappropriate sexual relationships." Among the findings, based on the American Psychiatric Association's Diagnostic and Statistical Manual of Mental Disorders (4th edition): substance abuse (17.1% of the 70 cases); Axis I diagnosis (82.9%), 55.7% of which were mood disorders; Axis II personality disorder (42.9%), the most common of which was narcissistic personality disorder (10%); boundary violations, including sexual and nonsexual boundary violations (44.3%); mentalization problem (72.9%). Nonsexual boundary violations included "inappropriate physical or emotional relationships with parishioners or coworkers involving intimate emails, phone calls, hugging, and kissing, as well as violations of confidentiality." Describes "*mentalizing*" as a concept originating with attachment theory and defined as "the capacity to place one's mind in the mind of another and imagine their perspective," and the capacity to recognize "that one's own and others' behavior is motivated by internal states, such as feelings and long-held assumptions." States: "Though the data in this paper focuses on Episcopal clergy, the issues addressed apply universally across denominations." Ends with recommendations regarding "educating, preventing, and responding to problems" of the types reported in the cases. States: "Scapegoating of the priest as 'bad pastor' can be problematic,

but colluding by [diocesan staff] doing nothing is equally harmful. Similarly, scapegoating of the victim of the boundary violation by disbelieving, discrediting, or blaming the victim, is also a common maladaptive response.” 19 references.

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

Davidson is a professor of sociology, Purdue University, West Lafayette, Indiana. Hoge is a professor of sociology, The Catholic University of America, Washington, D.C. Presents a summary of results of a 2003 national study of 1,110 self-identified Roman Catholics in the U.S.A. on 4 topics, one of which was “interpretations of the sexual-abuse scandal [in the Church] and how that problem has affected the attachment of Catholics to the church. In a rating of 12 problems facing the Church, the 2 highest rated were: “That some priests have sexually abused young people” (85%), and “That some bishops have not done enough to stop priests from sexually abusing young people” (77%). Of the respondents, 91% reported they had heard of the “abuse scandal,” and of those, 78% “said they were ‘ashamed and embarrassed for my church.’ Seventy-two percent said ‘The failure of bishops to stop the abuse is a bigger problem than the abuse itself.’ Two-thirds believe that ‘the cases that have been reported to date are only the tip of the iceberg.’ Clearly, laypeople feel ashamed, hold clergy accountable, and fear that the problem is deeper than it appears.” Analyzing generational demographics, they found: “...older Catholics are the most offended, but seem to think the worst is over. Younger Catholics are not as sure.” Regarding “the bishops’ handling of the scandal, fully 62 percent said the bishops ‘are covering up the facts.’ Only 20 percent said the bishops ‘are being open and honest.’” Respondents’ self-reports indicate that “[a]bout eight of ten Catholics report that the scandal has had no effect on their frequency of attendance at Mass, involvement in parish programs and activities, or financial contributions. ...generational differences on the effects of the scandal turned out to be small.” Lacks references.

Denney, Andrew S., Kerley, Kent R., & Gross, Nickolas G. (2018). Child sexual abuse in Protestant Christian congregations: A descriptive analysis of offense and offender characteristics. *Religions*, 9(1): 1-13. [Accessed 12/20/21 at: <https://www.mdpi.com/2077-1444/9/1/27>]

Denney is with the Department of Criminology and Criminal Justice, University of West Florida, Pensacola, Florida. Kerley and Gross are with the Department of Criminology and Criminal Justice, University of Texas at Arlington, Arlington, Texas. Reports a study to establish a foundation for research on the demographic and contextual aspects of child sexual abuse committed in the context of Protestant Christian congregations in the U.S.A. The introduction is an overview of research on the sexual abuse by clergy. Cites sources regarding: offenders who are Roman Catholic and Protestant; offenses which include acts of abuse of children and of adults; and sexual harassment of adults; offenses constituting criminal acts and acts not adjudicated in the criminal justice system; clinical studies and anecdotal reports. Defines *clergy sexual misconduct* as conduct by “clergy that have engaged in legal, sexual relations, adultery, or some other related sexual action with a congregant that is deemed unethical or improper within these environments.” [Differentiation between variables is not consistent.] The data source started with 969 “digital news articles from local news outlets” regarding cases of 326 individuals arrested “for child sexual abuse that occurred at or through activities provided by Protestant Christian churches from 1999 to 2014.” Using a framework of grounded theory, “principles of analytic induction” were used to establish themes. Results for the alleged 454 offenses are organized into *contact offenses* (offender’s direct physical contact with the victim’s body), *non-contact offenses* (while sexual in nature, lacks direct physical contact, e.g., stalking and possession of child pornography), and *property offenses* (“e.g., possession of criminal tools, and burglary” or theft of a victim’s clothing). 5 child pornography cases were excluded. Of the offenses, 363 (80%) were *contact*. Of victims per case, the range was 1 known victim (61.7%) to 20 known victims. 258 cases (79.1%) “involved the offender being charged with both contact and non-contact sex offenses when arrested.” 24 (7.4%) were charged with *non-contact* offenses only. 5 offenses (1.1%) were for a *property* crime. In 71% of the cases, an offense location was identified: on church grounds (398.9%), offender’s home (31.2%), off church grounds (12.9%), off church grounds church-

sponsored activity (10.6%), and victim's home (6.4%). Regarding offender characteristics in cases for which information was provided: 98.8% were male; 73.1% were White and 18.8% were Black; age range was 18-88 years with a mean age of 40.4 years. By church role, 80.1% of offenders were employed, and 19.9% were volunteers. Of 12 roles, the 5 most frequent were: pastor (34.9%), youth minister (31.4%), youth volunteer (8.3%), associate pastor (5.4%), and music minister (4.8%). The conclusions section discusses the findings in relation to the literature. [Again, consistent differentiation between variables, e.g., victims who are minors versus victims who are adults, is missing.] Cites the primary implication of the study as providing information by which "major Protestant Christian organizations" can construct policies "to assist in prevention, intervention, and response efforts." 68 references.

Dills, Angela K., & Hernández-Julián, Rey. (2012). Negative publicity and Catholic schools. *Economic Inquiry*, 50(1, January):143-152.

Dills and Hernández-Julián are assistant professors, Department of Economics, Metropolitan State College of Denver, Denver, Colorado. Reports their quantitative analysis of potential explanations for the decrease between 1990 and 2007 in the U.S.A. in the number of Roman Catholic schools, "K-12," (14%), and in the number of enrolled students (7%). Part 2 is an overview of enrollment. Part 3 describes changing demographics in Catholic dioceses. Part 4 describes their measure of negative publicity related to the "sexual abuse scandals." Variables were based on data from BishopAccountability.org and Lexis-Nexis. States: "The sexual abuse scandals may have affected Catholic schooling through several mechanisms: reduced tithing from existing members, reduced membership in the Church, increased expenses from settlements to victims, litigation expenses, and reduced tuition revenues as parents remove their children from Catholic schools. Sexual abuse settlements drained resources, limiting the amount of money available to schools... In addition, the notoriety may have affected school financing by reducing charitable donations, church membership, and the parents' willingness to pay for Catholic education." Part 5 describes the methodology and results. Part 6 is a conclusion. Based on the findings, they state that negative publicity from the "sexual abuse crisis" is responsible for "5% of the decline in Catholic schools in the United States." Dioceses with more negative publicity had greater declines in the number of schools and enrollment. 14 footnotes; 23 references.

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

Disch is with the Department of Sociology, University of Massachusetts, Boston, Massachusetts. Avery is in private practice, Brookline, Massachusetts. They are co-directors of Boston Associates to Stop Treatment Abuse. A study that compares the impact on 149 survivors of sexual abuse by medical and mental health professionals and clergy, including pastoral counselors. Quantitative and qualitative methods were used to collect data in the 1990s from 131 women and 18 men survivors. Only 7 respondents were non-white. Of the 149 survivors, 38 (28 women and 10 men) had been in a sexualized relationship with a clergy member. The only statistically significant demographic characteristic was that survivors of clergy were 26.3% male compared to 9.5% of medical survivors and 6.7% of mental health survivors. All 3 groups reported substantial nonsexual childhood difficulties in similar proportions, e.g., the rate of physical abuse was over 70% for all 3 groups. This reinforces previous findings in the published literature that abusing professionals choose vulnerable victims. "The median length of the sexual phase, which typically began within the first three months and was sometimes initiated by a sexual assault in the first meeting, was six months for medical survivors, 11.5 months for clergy survivors, and 22 months for mental health survivors." Results are also reported for: intrusion and avoidance measures; impact of a traumatic event on the survivor's sense of self and view of the world, including loss, overwhelming negative emotions, isolation, fear, shame (90% of the respondents reported shame, guilt, and humiliation), self-blame, and diminished ability to trust. While all 3 groups of survivors

experienced significant difficulties from their abuse, medical survivors' experiences were more profound. Clergy survivors reported issues related to spirituality and their relationship with God. Discussion section includes implications of the findings for practitioners who work with survivors of sexual abuse by professionals. [Excellent set of references. This is an important and original study that clearly documents the impact of the abuse experience on survivors.]

Dressing, Harald, Dölling, Dieter, Hermann, Dieter, Horten, Barbara, Kruse, Andreas, Schmitt, Eric, Bannenberg, Brita, Whittaker, Konrad, & Salize, Hans-Joachim. (2017). Sexual abuse of minors within the Catholic Church and other institutions. *Neuropsychiatry (Neuropsychiatrie)*, 31(2, June):45-55.

Dressing and Salize are with the Central Institute of Mental Health, Heidelberg University, Mannheim, Germany. Dölling, Hermann, and Horten are with the Institute of Gerontology, Heidelberg University. Kruse and Schmitt are with the Institute of Gerontology, Heidelberg University, Heidelberg. Bannenberg is with University Giessen, Giessen, Germany. Whittaker is with University Freiburg, Freiburg, Germany. Citing a background of sexual violence against children as a global health problem, the Introduction states: "After the disclosure of former students of the [Roman] Catholic Canisius College in Germany in the year 2010, the sexual abuse of minors within the context of the Catholic Church came into focus of scientific interest in Germany. In July 2014 a team of researchers was chosen through a competitive process to conduct a study on sexual abuse of minors within the Catholic Church of Germany. This literature review is part of the research project. The purpose of this paper is to consider what enables sexual abuse of minors within the [Roman] Catholic Church." The Methods section reports that a literature search for "primary studies that empirically examined the sexual abuse of minors in an institutional context" was conducted, and that of 5,079 returns, they utilized findings from 40 studies concerning the Catholic Church (9 countries) and 13 studies concerning other institutions (6 countries). Demographics of gender, age, and prevalence are reported for offenders in both groups. Gender and age of victims are reported for victims in both groups. On average, 78.6% of the victims of Catholic offenders were male; 45.1% of the victims of offenders in other institutions were male. "On average, victims in the non-Catholic institutions were younger than victims within the context of the Catholic Church." Psychological traits of offenders as evaluated by psychiatric-psychological problems are reported for offenders in the Catholic Church group; no comparable data was available for offenders in other institutions. Among the overall results: 29.6% presented signs of emotional and/or sexual immaturity; 21.6% were affected by a personality disorder; 17.7% showed signs of pedophilia; 13.1% exhibited signs of alcohol abuse; 9.8% were behaviorally deviant youths. For the Catholic group, findings are reported for characteristics of the sexual offenses and incidence (number of victims per offender was 2.7; number of offenses per victim was 1x for 24.9% and multiple for 68.0% of the victims). Reports the presence of consequences of abuse for victims in the Catholic context using the categories of *psychological* (64.2%), *behavioral* (23.2%), and *physical* (12.6%). Reports presence of consequences in subcategories for each. *Behavioral* included: social withdrawal, isolation, and taciturnity (29.5%); suicidal tendencies including attempted and completed suicide (17.0%); decline of performance in school and occupation (8.0%); self-injury (3.9%); other (41.6%). Reports very briefly on the studies' assumptions of individual and institutional causes of sexual abuse in the Catholic context. In the Discussion section, states: "We have to conclude that the reasons for sexual abuse of minors within the Catholic Church as well as in other institutions are complex and embedded in an intricate matrix of institutional structures, traditions, and cultural values. ...it is not possible to conclusively evaluate whether the particular structures of the Catholic Church facilitate or help to cover up sexual abuse." Very briefly discusses various hypotheses regarding causal factors. Notes that a limitation of this study is its low generalizability. Concludes: "...this compilation of data gives insight in the complexity of the problem." 72 references.

Dreßing [Dressing\*], Harald, Dölling, Dieter, Hermann, Dieter, Kruse, Andreas, Schmitt, Eric, Bannenberg, Britta, Hoell, Andreas, Voss, Elke, & Salize, Hans Joachim. (2019). Sexual abuse at the hands of Catholic clergy: A retrospective cohort study of its extent and health consequences for affected

minors (the MHG Study). *Deutsches Ärzteblatt International*, 116(22, May):389-396. [Accessed 01/23/21 at the World Wide Web site of PubMed: <https://www.ncbi.nlm.nih.gov/pmc/articles/PMC6676731/>]

[\*The journal is published in Germany; the English language of the publication uses the German orthography of ß to represent the lowercase English letters of ss; hence, in the original, the lead author's name appears as Dreßing.] Dreßing [Dressing], Hoell, Voss, Elke, and Salize are with the Central Institute of Mental Health, Medical Faculty Mannheim, Heidelberg University, Mannheim, Germany. Kruse and Schmitt are with the Institute of Gerontology, Heidelberg University, Heidelberg, Germany. Dölling and Hermann are with the Institute of Criminology, Heidelberg, Heidelberg, Germany. Bannenberg is with the University of Gießen, Gießen, Germany. Translated into English. "The aim of this study is to work out how the insights from the MHG Study can be translated into clinical practice." [The Study was conducted 2014-2018 by researchers from the universities of Mannheim, Heidelberg, and Gießen, hence the name MHG.] The Study, commissioned by the German Bishops' Conference (Deutsche Bischofskonferenz [DBK]) of the Roman Catholic Church, gathered data from 27 dioceses. The article presents results of a retrospective epidemiological study which analyzed data found in personnel records of all active or retired Catholic diocesan priests, full-time deacons, and priests affiliated with a religious order who functioned under the authority of the DBK from 1946 to 2014. Results are presented for clergy against whom allegations were documented, minors who could be linked to the accused priests, types of abusive acts, and health and social consequences of the acts. Among the results for accused clergy: of 38,156 clergy who records were screened, 1,670 (4.4%) were accused; of the accused, 1,429 were diocesan priests; of those for whom age at the time of the alleged 1st offense was available, the mean age was 42.6, with a range of 20-82 y.o.; the number of accused clergy peaked in the 1960s to the 1980s; for 472 (28.3%) of the accused clergy, evidence was found of "sexual abuse of at least two minors aged 13 years or younger of abuse occurrences over a period of more than six months" and a criminal complaint was filed in 38.3% of the cases, 67.1% of which were discontinued, "largely because of limitation. Only in one of the cases with final judgment made by a court, [sic] the person charge was acquitted." Among the results for minors who were affected: of 3,677 persons, 1,899 (51.6%) were 13 y.o. or younger, 948 (25.8%) were 14 y.o. or older, and 830 (22.6%) were of unknown age; the mean "of victims of abuse among all accused persons was 2.5"; 2,309 (62.8%) of the minors were male, 1,284 (34.9%) female, and 84 (2.3%) unknown; the mean duration of the abuse was 1.3 years. Regarding the 31 types of abusive acts identified, the 3 most frequent were: "Inappropriate touching of affected persons outside of clothing," "Touching of primary genital area of affected persons under clothing," and "Touching of affected persons under clothing." Regarding the 26 types of health problems identified as experienced by minors, the results include: for 23.7% of affected persons with information about health consequences, "the clustering of items indicates a symptom pattern in line with posttraumatic stress disorder." The 3 most frequent health problems were: "Fear," "Depression," and "Distrust." For 890 (24.3%) affected persons, "information about problems in social functioning was available. The documented problems included relationship problems (53.1%), sex-life problems (43.0%), career problems (34.2%), [and] problems related to social participation (32.5%)." Regarding the severity of the consequences in cases in which a determination of severity (Mild, Moderate, Severe) could be made: in 67.5% of the cases, "the consequences of the offence were assessed as severe." The discussion section states that the number of clergy accused and the number of minors affected "should be regarded as lower estimates of the actual sexual abuse that has happened. ...it can be assumed, based on the insights from research into unreported abuse cases, that a lower number of potentially wrong accusations is more than offset by a significantly higher number of undiscovered cases." Includes an overview of select findings regarding prevalence of Catholic offenders and number and gender of affected persons from published studies from Australia, Germany, Ireland, Netherlands, and U.S.A. States: "The similar prevalences highlight the fact that sexual abuse by Catholic clergy is a global phenomenon which needs to be addressed by the regional [sic] healthcare systems." Clinical practice implications for physicians are noted. States: "Physicians are advised to always see themselves in the diagnosis, intervention, and prevention of cases of sexual abuse as a partner in an interdisciplinary team and to involve the justice system, government agencies, and counseling services, too." Methodological limitations are noted. 26 references. [The article contains a link to a supplementary page which describes the study's methodology.]

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

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

Duncan, Muriel. (1984). [Ministry] Church moves on harassment reports. *The United Church Observer* [published by The United Church of Canada], 47(11, May):35-36.

Duncan is managing editor of the magazine. Reports on responses by The United Church of Canada (UCC) to sexual harassment of women within the UCC. Cites a recent survey by the UCC Division of Ministry Personnel and Education (DMPE) in which women in ministry were asked if they had been the victim of sexual harassment as defined by the Canadian Human Rights Commission: "unwelcome verbal or physical behavior related to sexuality." Of 238 respondents, 35% reported having been sexually harassed. By UCC role, of the women who had been harassed: 40% were ordained, 35% were supply/staff associate, and 25% were diaconal. Cites findings by a college professor in Saskatoon, Saskatchewan, Canada, "who surveyed women in the professional ministry in the three prairie Conferences." 22 of the 56 respondents "had experienced overt physical harassment (three were rapes or attempted rapes). Another 11 reported verbal harassment. Their reports indicated half of the harassment comes from male clergy, and half from parishioners or clients." Cites the co-deputy secretary of DMPE as stating that the UCC "has no consistent response to this kind of behavior." Notes the DMPE has developed and is circulating a set of guidelines for dealing with sexual harassment, "with a view to putting a church-wide policy in place." [The DMPE survey is significant as among the earliest of its kind.]

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

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

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

\_\_\_\_\_. (2014). Masculine norms, disclosure, and childhood adversities predict long-term mental distress among men with histories of child sexual abuse. *Child Abuse & Neglect: The International Journal*, 38(2, February):243-251.

Easton is with Graduate School of Social Work, Boston College, Chestnut Hill, Massachusetts. States at the outset: “Despite advances in our knowledge of the prevalence and effects of CSA [child sexual abuse] for boys/men, male survivors remain an under-researched and stigmatized population; most research on long-term outcomes of CSA has been conducted with female samples. To better “understand the processes involved in psychopathology for survivors” and improve the “ability to strengthen and target prevention and intervention services,” Easton conducted a study “to identify risk and protection factors related to long-term mental distress for male survivors using a large, non-clinical sample of men with self-reported histories of CSA.” Based on the literature, he hypothesized 4 potential indicators which would be positively related to mental distress in adult men with histories of CSA: duration, penetration, use of force, and incest. He also hypothesized that positively related to mental distress would be 2 factors: the co-occurring childhood adversity of elapsed time from CSA onset to disclosure and mental distress; conformity to masculine norms. He used a cross-sectional survey design with purpose sampling from 3 national organizations serving men with histories of CSA: Survivors Network of Those Abused by Priests (SNAP), MaleSurvivor, and 1in6.org. SNAP “is the nation’s oldest and largest support and advocacy organization for adults who were sexually abused by religious authority figures (e.g., priests, ministers, rabbis, nuns),” and has approximately 9,000 members, of which 2/3 are CSA survivors. Participants who responded to a World Wide Web-based survey in 2010 were male, 18-years-old or older, and had experienced CSA. 487 participants ranged in age from 19 to 84. 90.9% were Caucasian; average household income was \$60,000-\$69,999; 81% were members of a survivor organization; 97% had told someone of their CSA. 62% were abused by a member of the clergy. The survey consisted of 317 items taken from a variety of measures. Responses were analyzed statistically. Among the results reported: 1.) “...use of force was related to an increase in the number of mental health symptoms.” 2.) “...the number of childhood adversities (other than CSA) was positively related to the number of mental distress symptoms...” 3.) “...the [increased] length of time until first disclosure was positively related to symptoms of mental distress.” 4.) “...how others react to the survivors’ revelation or account of CSA also impacts the survivors’ long-term mental health.” 5.) “Conforming to masculine norms was positively related to symptoms of mental distress in this study.” 6.) “Household income was negatively related to mental distress and may reflect a disparity in access to recovery resources.” Discusses results in relation to the literature. Among study limitations is the cross-sectional design which results in correlational analyses rather than causal relationships. 50+ references.

Easton, Scott D., Coohey, Carol, Rhodes, Alison M., & Moorthy, M. V. (2013). Posttraumatic growth among men with histories of child sexual abuse. *Child Maltreatment*, 18(4, November):211-220.

Easton is with the Graduate School of Social Work, Boston College, Chestnut Hill, Massachusetts. Coohey is with the School of Social Work, University of Iowa, Iowa City, Iowa; Rhodes is with Research Services, Information Technology Services, Boston College. Moorthy is with the Division of Preventive Medicine, Brigham and Women’s Hospital, Harvard Medical School, Boston, Massachusetts. “In this study, we examined factors related to posttraumatic growth



among a large, nonclinical sample of men with histories of CSA [childhood sexual abuse]. The majority of these men were sexually abused by a member of the clergy. Specifically, we tested whether men's understanding of the sexual abuse experience and their perceptions of how other people responded to their disclosure [during adulthood] of sexual abuse were related to growth." States: "Although any form of CSA may be traumatic, clergy abuse may be particularly harmful because it may shut off a potential source of strength and support in the recovery process." Participants completed an online survey. Demographics included: participants were recruited from 3 national survivor organizations, including Survivors Network of those Abused by Priests (SNAP); 487 males; 90.9% Caucasian; mean income of \$60,000-\$69,000; 58.1% completed a bachelor's degree; mean age at which they were initially abused sexually was 10.3 years; 61.7% were abused a member of the clergy; 45.7% were abused > 10 times; 55% reported the abuse included penetration. Measures included the Posttraumatic Growth Inventory. Statistical analyses included multivariate regression. Among the results reported: except for the variable of sexual abuse by a clergy member, none of the other variables – e.g., *income, racial minority, perceived disclosure support, time since abuse*, etc. – were correlated with growth. *Masculine norms* were negatively related to posttraumatic growth. The *level of understanding of the sexual abuse and experiencing a turning point* were positively related to growth. States: "Our results showed that men's understanding of the abuse – namely, those who placed responsibility for the sexual abuse on the perpetrator understood how the sexual abuse was related to his emotions and behaviors – was related to higher levels of growth." Notes the differences between their findings and the literature, limitations of the design, and recommendations for clinical practice. 66 references.

Easton, Scott D., Leone-Sheehan, Danielle M., & O'Leary, Patrick J. (2016). "I will never know the person I could have become": Perceived changes in self-identity among adult survivors of clergy-perpetrated sexual abuse. *Journal of Interpersonal Violence*. [Published online May 25, DOI: 10.1177/0886260516650966, pp. 1-24.]

Easton is an assistant professor, School of Social Work, Boston College, Chestnut Hill, Massachusetts. Leone-Sheehan is a doctoral candidate, William F. Connell School of Nursing, Boston College, and a faculty member, Department of Nursing, St. Anselm College, Manchester, New Hampshire. O'Leary is a professor, School of Human Services and Social Work, Griffith University, Meadowbrook, Queensland, Australia. They present the results of their qualitative analysis with a non-clinical sample of adult male survivors of *clergy-perpetrated sexual abuse* (CPSA). Their literature search reports that "little is known about the long-term effects of CPSA on survivors' broader sense of themselves (i.e., self-identity) in adulthood... Few empirical studies have explicitly examined self-identity changes among adult survivors of CPSA." They describe the "[s]exual abuse perpetrated by clergy members against children and adolescents is a tragic betrayal of trust, which can cause great harm to the victims... The nature and context of the abuse – sexual violence committed by respected officials within powerful religious institutions – creates barriers to understanding its full impact." *Self-identity* is noted as a complex concept "used interchangeably with terms such as self-concept, selfhood, personal identity, or sense of self." They state: "...the purpose of this study was to identify and understand perceived negative effects of CPSA on self-identity in a large, non-clinical sample of adult men." The study was a secondary analysis of data collected through an online survey in 2010 from 487 men in a "purposive sampling from three U.S. organizations from child sexual abuse," including Survivors Network of those Abused by Priests (SNAP). They analyzed responses to "a single, open-ended item from the original survey" by respondents who "indicated that their abuser was a member of the clergy (e.g., priest, nun)... The final sample consisted of 205 men with histories of CPSA." Demographics of the sample include: age range from 27-78 years; 90.6% were Caucasian; mean level of annual household income was \$60,000-69,000; 31.0% had a bachelor's degree and 29.6% had a graduate degree; the abuser was male (98.5%); the abuse lasted more than 6 months (67.8%). Data analysis resulted in 6 major domains with 14 themes. "Nearly half the participants (48.1%) reported effects that were classified into multiple domains." The domains, the percentage of the sample reporting responses within each, and domain themes are as follows: A. Total self (23.9%). 1. Underdeveloped self-identity. 2. Disconnected sense of self. B. Psychological self (47.8%). 1. Mental health problems. 2. Self-harming behaviors. 3. Low self-esteem. C. Relational

self (34.2%). 1. General passivity. 2. Relationship problems with men and authorities. 3. Intimate relationship problems. 4. Social isolation/stigma. D. Gendered self (24.9%). 1. Sexual orientation concerns. 2. Compromised masculine identity. E. Aspirational self (17.1%). 1. Lack of success (work/school). 2. Loss of future hopes/dreams. F. Spiritual self (6.3%). The discussion section compares their findings to the published literature. Policy and clinical practice implications, limitations, and suggested further research are addressed. 35 references.

Easton, Scott D., Renner, Lynette M., & O'Leary, Patrick. (2013). Suicide attempts among men with histories of child sexual abuse: Examining abuse severity, mental health, and masculine norms. *Child Abuse & Neglect*, 37(6, June):380-387.

Easton is with the Graduate School of Social Work, Boston College, Chestnut Hill, Massachusetts. Renner is with the School of Social Work, University of Iowa, Iowa City, Iowa. O'Leary is with the School of Human Services and Social Work, Griffith University, Meadowbrook, Queensland, Australia. States at the outset that "little is known about which factors are associated with suicide attempts among adult survivors of CSA [child sexual abuse] generally," and that "men with histories of CSA are a vulnerable, under-researched group." The study's purpose "was to explore risk factors for suicide attempts within this population including characteristics of CSA, child physical abuse (CPA), gender norms, and mental health." Study participants were recruited in a "purposive sampling from three national organizations devoted to raising awareness of CSA among men," 1 of which was Survivors Network of those Abused by Priests (SNAP) – "the nation's oldest and largest support and advocacy organization for adults who were sexually abused by religious authority figures (e.g., priests, ministers, rabbis, nuns)." Of the 487 men with a history of CSA in the sample, 61.5% had been "abused by a clergy member," and 11.4% by a biological family member; 59.3% of the participants were members of SNAP. Among the quantified results, 5 of the 9 variables tested related to an increased risk of a suicide attempt in the past year: 2 variables "related to characteristics of child abuse were positively related to suicide attempts: the use of force by the abuser during the sexual abuse and the frequency of the sexual abuse."; 2 variables related to "current mental health," depressive symptoms and suicidal ideation; high conformity to masculine norms. 53 references.

Easton, Scott D., Saltzman, Leia Y., & Willis, Danny G. (2014). "Would you tell under circumstances like that?": Barriers to disclosure of child sexual abuse for men. *Psychology of Men and Masculinity*, 15(4, October):460-469.

Easton and Saltzman are with the Graduate School of Social Work, and Willis is with the William F. Connell School of Nursing, Boston College, Chestnut Hill, Massachusetts. States at the outset that "the sexual abuse of boys is gaining recognition as a public health problem." Citing literature regarding the presence of "considerable stigma attached to being a male survivor of childhood sexual abuse (CSA)" and regarding CSA's "detrimental effects on the physical, mental, and social health of male survivors," states: "These negative consequences are often compounded by the [survivors'] decision to delay or forego disclosure. In order to improve interventions and facilitate help-seeking for this vulnerable, marginalized population, it is important to understand disclosure obstacles for sexually abused boys/men. Given that little empirical research has been conducted on this topic, the purpose of the current study was to qualitatively examine the range of barriers to disclosure of CSA among a large, nonclinical sample of male survivors." Reports the results of their secondary analysis of a cross-sectional survey with purposive sampling from people affiliated with 3 national organizations dedicated to helping survivors of CSA, including Survivors Network of those Abused by Priests (SNAP). 460 male participants completed an Internet-based, self-report survey of 137 items in 2010. Among the demographic data regarding the participants: median age at time of sexual abuse was 10.3; by gender, 94.6% of the abusers were male; 61.7% were abused by a "Clergy member." The data were analyzed using qualitative conventional content analysis. They identified "three domains (sociopolitical, interpersonal, and personal)," which consisted of 10 categories of barriers to disclosure. In describing the sources of the barriers, they state: "The barriers to disclosure... reflect a complex, multilevel interaction between the person and the environment." They note that while distinct, the domains overlap. The descriptions of each domain include quotes from the participants. In the discussion section, they

comment: "...it appears that the decision-making process surrounding disclosure often involves weighing the potential risks and benefits associated with telling others about the sexual abuse... Our results also indicated that most participants reported multiple barriers to disclosure that were derived from different sources. The multiple barriers represent formidable obstacles to disclosure and form a complex web of deterrents." They identify clinical and policy interventions to address behaviors "at different levels," e.g. "societal attitudes toward masculinity and victimhood act as powerful deterrents to disclosure and help-seeking for male survivors. To reduce stigma and misinformation and raise public awareness about the sexual abuse of boys, educational media campaigns could be developed and modeled after existing public health initiatives..." Among the study's limits are demographic limits. They conclude that "this is the largest qualitative data set to have been analyzed with an explicit focus on discerning adult male survivors' perceptions of barriers to disclosure of CSA." 49 references.

Editors. (1988). How common is pastoral indiscretion? Results of a *Leadership* survey. *Leadership: A Practical Journal for Church Leaders*, 9(1, Winter):12-13.

The editors of *Leadership* commissioned Christianity Today, Inc. to conduct a survey of nearly 1,000 pastors on sexual indiscretion [*sic*] and received a 30% response. To the question, "Have you ever had sexual intercourse with someone other than your spouse since you've been in local church ministry?", 12% said yes. To the question, "Have you ever had other forms of sexual contact with someone other than your spouse, i.e., passionate kissing, fondling/mutual masturbation, since you've been in local church ministry?", 18% said yes. Of pastors reporting intercourse or other forms of sexual contact, the other person was identified as: counselee, 17%; ministerial staff member, 5%; other church staff member, 8%; church member in a teaching/leadership role, 9%; someone else in the congregation, 30%; someone outside the congregation, 31%.

Eisen, Ethan, & Berman, Yehoshua. (2018). Situational factors related to childhood sexual abuse in the Orthodox Jewish community among adult and juvenile offenders. *Journal of Child Sexual Abuse*, 27(5, July):537-553.

Eisen is a researcher, School of Social Work, Bar Ilan University, Ramat Gan, Israel, and director of research, Lamdeni, Bet Shemesh, Israel. "Lamdeni is a non-profit organization that is focused on education about and prevention of child abuse and other social issues in the Jewish community." Berman is founder and director, Lamdeni. They present the results of their study of *situational crime theory* factors associated with childhood sexual abuse (CSA) in Orthodox Jewish communities (OJCs) in the U.S.A. and Israel, "including instances of both adult-against-minor and minor-against-minor perpetration." The introduction notes that empirical research on CSA since 2006 "has paid increased attention" to factors in *situational crime theory* in contrast to prior research's primary focus on crime theory regarding individual-level traits of perpetrators or vulnerabilities of potential victims. The literature review section notes that of the empirical studies they examined for situational factors related to CSA, none "examined cases of CSA in the OJC, which has its own unique cultural routines, protective factors, and risk factors" and that none of the studies "address cases of minor-against-minor CSA, which represent a substantial proportion of all cases of CSA." Participants in their study were "therapists who provide psychotherapeutic services to victims of CSA in the OJCs in both the United States and Israel." 18 therapists completed 80 surveys regarding "details about their clients' CSA." Among the results reported are: "demographic and other characteristics of the victims, and perpetrators, and circumstances of the abuse."; "distribution of the victims' age at the time of first abuse per year during each age range." Median age of victims was 6-8 years; by gender of victims, 72.5% were female, 27.5% male. By gender of perpetrator, 7.3% were female, 92.7% male. By OJC affiliation, the majority were Ashkenazi. The majority of offenses occurred in the victim's home. By relationship of 89 perpetrators to their victim, 34 were siblings, 18 were friends/schoolmates, 12 were parents, and 3 were teachers. The age of the victim was significantly associated statistically with frequency of abuse: the younger the victim at the time of initial abuse, the higher the frequency of abuse. There was a surge of 1st-time perpetrators between 12-17 years of age; "among juvenile offenders, older age is associated with abuse of a female." The discussion

section examines the results in light of the literature on situational factors and CSA. States: "Additional research is necessary to determine why the victim's home seems particularly vulnerable in the OJC, or, alternatively, why other settings may provide relatively limited opportunity for abuse to take place." "...it is necessary to consider how situational prevention may be applied to home and community settings where access and opportunity are different than in organizational settings." While noting the unique contribution to the literature of this study, they call for pilot prevention programs to be developed and tested for use in OJCs, suggesting that the programs could address cultural aspects of OJCs "that may contribute to reduced likelihood of reporting." Limitations of the study are noted. Concludes: "...we hope that increased knowledge and understanding will bring increased prevention of CSA and allow more children to grow up without this experience of abuse in their childhood." 40 references.

Elias, Brenda, Mignone, Javier, Hall, Madelyn, Hong, Say P., Hart, Lyna, & Sareen, Jitender. (2012). Trauma and suicide behaviour histories among a Canadian indigenous population: An empirical exploration of the potential role of Canada's residential school system. *Social Science & Medicine*, 74(10, May):1560-1569.

All authors except Hart are with the University of Manitoba, Winnipeg, Manitoba, Canada. Elias, Hall, and Hong are with the Department of Community Health Services. Mignone is with the Department of Family Social Services. Sareen is with the Department of Psychiatry. Hart is with the Southeast Resource Development Council Corp., Canada. "The objective of this study was to investigate whether a direct or indirect exposure to Canada's residential school system was associated with trauma and suicide behaviour histories in a Canadian, indigenous adult population, comprised of residential school survivors, their offspring, and individuals potentially exposed to effects of this mass trauma... To our knowledge, this study is the first to use a representative indigenous population sample (Manitoba First Nation adults living On-Reserve) to empirically explore trauma pathways of suicide ideation and attempt history, with an emphasis on understanding the hypothesized link between a lifetime of abuse and a history of suicidality and a direct or indirect exposure to the residential school system." The introductory section is a literature review regarding the Canadian "federal colonial Indian Residential School System [which] set in motion this cycle of trauma. As early as 1892, indigenous children were removed from their families and communities and sent to schools operated by the Roman Catholic Church, Church of England, United Church, or Presbyterian Church, and later by the Government of Canada." A multi-stage, stratified, cross-sectional, random sampling approach was used to recruit study participants in reserve communities within 7 tribal areas in Manitoba Province, Canada. Responses from 2,953 participants who were interviewed in 2002-2003 were utilized and analyzed statistically, including logistic regression. Participants were organized into 3 cohorts: those who living On-Reserve; those who were residential school attendees; those who did not attend a residential school. The discussion section states: "Overall, our research suggests that while some residential school attendees have survived well, others have a complex trauma history that includes abuse and suicide behaviours. For non-attendees, exposure to parents or grandparents who attended a residential school and/or having a lifetime of abuse were two critical pathways to understand suicide behavior histories. In short, our research suggests that direct and indirect effects due to historical trauma were operating at the individual, family and community level." Limitations of the design include self-reports and the cross-sectional data point. Concludes: "This research adds to the public record, but more research will be required to document this legacy and the healing that will take place." 66 references.

Elliott, Diana M. (1994). The impact of Christian faith on the prevalence and sequelae of sexual abuse. *Journal of Interpersonal Violence*, 9(1, March):95-108.

Elliott is director, training and research, Child Abuse Crisis Center, Harbor-UCLA Medical Center, Torrance, California. Presents the results of a study that "provides the first available data on the interactive effects of [childhood] sexual abuse and religion on adult symptomatology, with a specific focus on conservative Christian faith. ...it represents an investigation of the prevalence and long-term impact of childhood sexual abuse as they specifically relate to a higher functioning sample of women." States: "The study is intended to provide clinicians working with abuse

survivors data on the impact of religious faith on the prevalence rate of sexual abuse, to examine whether the impact of sexual abuse on adult religious practices is mediated by religion in the family of origin, and to examine whether symptoms in adult survivors are exacerbated or attenuated by their religious upbringing.” From a stratified sample of 5,387 professional women in the U.S.A., 2,964 (55%) completed questionnaires were received. The questionnaire sought information regarding demographics, history of childhood sexual abuse, religious orientation of the respondent and the respondent’s family of origin, clinical trauma symptoms, and family dynamics. “sexual abuse” was defined as occurring before the age of 16. Statistical analysis of responses included cross-tabulation, log-linear analysis, and multivariate analysis. In the Discussion section, states: “The results... suggest that the impact of childhood sexual abuse on adult religious practice is a complex one... The results of the present study suggest that religious orientation of the family of origin does not significantly impact the prevalence of sexual abuse. However, for conservative Christians, the prevalence of sexual abuse is differentially mediated by the integration of religious beliefs into family life.” Among the findings reported: “Among subjects raised by conservative Christian parents, women who were sexually abused within their nuclear family were more likely to be religious nonpractitioners as adults than were women abused outside their immediate family. However, for women raised by parents of other religious orientations or by agnostic/atheistic parents, a history of sexual abuse increased the likelihood that subjects would be involved in religious practices, particularly when the abuse occurred within the nuclear family.” Reports findings regarding “the interactive effect of religious faith on symptomatology of adult survivors in four of the [trauma] subscales,” which included: “Conservative Christian women who were abused outside their nuclear family reported the least amount of psychological distress of any group of abuse survivors... However, abuse that was perpetrated within the immediate family appears to be particularly traumatic for conservative Christian women, with the intensity of their symptoms surpassing the symptomatology of incest survivors of other religious orientations and incest survivors who were religiously nonpracticing... The current data suggest that, in such cases, increased levels of anxiety, dissociation, sexual abuse trauma, and sexual problems can be anticipated.” Reports limitations. 23 references. [While the study does not indicate whether the sexual abuse occurred in the context of a religious community, the entry is included in this bibliography because of its relevance to questions of prevalence and of the impact on survivors.]

Eshuys, Donna, & Smallbone, Stephen. (2006). Religious affiliations among adult sexual offenders. *Sexual Abuse: A Journal of Research and Treatment*, 18(3, July):279-288.

The authors are affiliated with the School of Criminology and Criminal Justice, Griffith University, Queensland, Australia. “The present study aimed to examine associations between religiosity and offending behavior in a general (i.e., non-clerical) sample of sexual offenders, none of whom had offended in a church or other institutional religious setting.” Notes the lack of research in the literature regarding the relationship between religion and sexual offending: “It is therefore unclear whether clergy sexual abuse results from unique situational factors, or whether there may be an individual-level relationship between religiosity and sexual offending.” Participants were: 111 adult males serving prison sentences in Australia for sexual offenses and had been accepted into a specialized treatment program for sexual offenders; mean age at time of the last sexual offense was 32.7 years; 38.7% had a prior official history of sexual offenses; 64% had prior convictions for nonsexual offenses; 24% did not identify with a religious group; those who identified with a religious group were Anglican (27%), Catholic (28%), Uniting Church (10%), evangelist (3%), and other (3%). Retrospective self-report methodology used include official records for measures of prior criminality and treatment profiles for 2000-2004. The authors constructed a multi-dimensional measure of religion to create 4 religiosity subgroups: Atheists (low affiliation as child and adult,  $n=45$ ); Stayers (high affiliation as child and adult,  $n=23$ ); Dropouts (high affiliation as child not in adulthood,  $n=27$ ); Converts (low affiliation as child and high in adulthood,  $n=16$ ). Statistical results include: Stayers had more victims and younger victims than the other subgroups; Dropouts and Stayers had the highest percentages of prior sexual offenses, and Converts the lowest. “The findings provide... evidence that religiosity in sexual offenders is positively related to the number of their sexual offense victims and the number of their sexual offense convictions.” Observes: “Stayers who reported regular church

attendance, belief in supernatural sanctions (e.g. 'God will punish sinners') and religious salience in their daily life, were found to have more victims, younger victims and more sexual offence convictions than all other groups." In the discussion section, notes the possibility "that situational dynamics within the church community may lead to a rise in opportunities for [Stayers'] unsupervised access to vulnerable victims." Notes "the data do not allow for an examination of just how religiosity commitment is associated with an increased number of victims as well as a younger age of victims." Concludes that "the current findings raise more questions than answers." 36 references.

Evinger, James S. (2001). Investigation and disposition of formal ecclesiastical cases of pastoral misconduct involving sexual abuse: A quantitative study. *Journal of Religion and Abuse: Advocacy, Pastoral Care and Prevention*, 2(4):5-30.

A research study of case investigations and trial dispositions of formal cases of pastoral misconduct involving sexual abuse in 1 U.S.A. denomination, Presbyterian Church (U.S.A.), in an 8-state region, 1992-97. Among the findings: 17 formal cases were reported; 0 involved incidents pre-1970, 6 involved incidents in the 1970s, 6 in the 1980s, and 12 in 1990-1997. Of 31 victims identified, 31 were female, 31 were laypersons, 30 were of majority age and had capacity, and 1 was a minor. Of 16 perpetrators identified, 16 were male and 16 were clergy. Of the perpetrators, 12 had 1 identified victim, 1 had 2 victims, 2 had 3 victims, and 1 had 11 victims. In 11 of the 17 cases, the victim made the accusation herself; in 8, another person submitted an accusation; in 1, the perpetrator made a self-accusation. Among the role relationships between perpetrator and victim, 26 of the 31 victims (83.8%) were in the role of congregant to the perpetrators' role of pastor, and 9 (29.9%) victims were in the role of counselee to the perpetrators' role as pastor. In all 17 cases, not a single accusation was determined to be false. Of the 8 cases that were presented at a total of 7 trials: in 6 cases, the accused was found guilty; there were no findings of not guilty; in 2 cases, the accused was permitted to plead *nolo contendere*, or no contest. In 11 of the 17 cases, cost to the judicatory was less than \$5,000, and 15 of the 17 cost less than \$10,000. Only 1 of the 17 cases involved media coverage. Only 2 involved parallel adjudication in secular courts.

Falkenbach, Diana M., Foehse, Antonia, Jeglic, Elizabeth, Calkins, Cynthia, & Raymaekers, Linsey. (2019). Sexual abuse within employment settings: A comparison of work-related, intra- and extra-familial molesters. *Sexual Abuse*, 31(5):524-542.

Falkenbach, Jeglic, and Calkins are with the Department of psychology, John Jay College of Criminal Justice, New York, New York. Foehse and Raymaekers are with the Faculty of Psychology and Neuroscience, Maastricht University, The Netherlands. Presents the results of their archival, descriptive study of people who had been incarcerated in the New Jersey state criminal justice system for having sexual abused minors. Citing the research literature which has typically compared offenders of child sexual abuse (CSA) with whose relationship to the victim is categorized as either intra-familial or extra-familial, notes that "the recent Catholic Church crisis illustrates that CSA perpetrated by nonbiologically related abusers, specifically males working with children, is an ongoing issue." Adds: "As a result of the high number of clergy CSA cases, a large body of research exclusively focuses on cleric sexual abuse characteristics and prevention strategies." States that the catalyst for this study is that "research on nonclergy CSA-W [child sexual abusers who work with children] offenders is scarce." "...the present study examines a variety of professions and voluntary activities in which sexual abuse occurs, including school settings, ecclesiastic settings, professional child caretaking services, athletic facilities, child-centric work places, and non-child-centric work places." Compares common variable categories of CSA-W offenders to CSA-I (intra-familial) offenders and CSA-E (extra-familial offenders). The definition of "work with children" included paid and volunteer capacities. 6 employment settings were identified: school, ecclesiastic, caretaking services, athletic facilities, child-centric setting, and non-child-centric setting. The work positions within the ecclesiastic setting were clergy, youth group leader, and bus driver. Archival sources included "police reports, psychiatric evaluations, criminal history records, sentencing information, prison records and therapeutic intake and termination reports. Among the results based on statistical analyses: the school setting (29%) accounted for the highest percentage of the 6 employment settings and the ecclesiastical

setting (15%) was 4th; teacher (21.81%) was the most frequent of the specific CSA-W positions and clergy (7.27%) was 3rd; the ecclesiastic setting was the most frequent in which persons working in CSA-W positions had been convicted of a sexual offense prior to the index offense; "...offenders who committed CSA within their ecclesiastic-related profession tended to have the lowest number of victims..." Also reports comparisons between the CSA-I, CSA-E, and CSA-W offenders, without data for the 6 employment settings, for the variables of: financial/employment/lifestyle stability; risk/dangerous level; abuse opportunity; victim selection. The discussion section notes that, based on the variables, the data show that CSA-W offenders are more heterogeneous than CSA-I and CSA-E offenders. States that since "about half of the ecclesiastic sample was formed of volunteers or bus drivers instead of priests, further exemplifies that attributions of trust and authority, which are most often associated with professions such as teachers and clergy," are not the only factor "necessary for work-related CSA to occur." Among the study limitations is the small sample size. Implications for future research are listed briefly. 37 references.

Falkenhain, Marc A., Duckro, Paul N., Hughes, Honore M., Rossetti, Stephen J., & Gfeller, Jeffrey D. (1999). Cluster analysis of child sexual offenders: A validation with Roman Catholic priests and brothers. *Sexual Addiction & Compulsivity: The Journal of Treatment and Prevention*, 6(4):317-336.

Falkenhain, Hughes, and Gfeller are affiliated with Saint Louis University, St. Louis, Missouri. Duckro is with Saint Louis Behavioral Medicine Institute, St. Louis, Missouri. Rossetti is with Saint Luke Institute, Suitland, Maryland. Based on the 1st author's doctoral dissertation. Presents results of a study in which methods of "previous cluster analytic [personality] studies of child sexual offenders were replicated with a more restricted population of Roman Catholic religious professionals..." Study participants "were 97 Roman Catholic priests and religious brothers evaluated for allegations of child sexual abuse at a residential treatment center for Roman Catholic religious professionals in the United States from 1989 to 1996." Ages ranged from 31-to-75. Participants had a diagnosis of either pedophilia or ephebophilia and completed the Minnesota Multiphasic Personality Inventory (MMPI-2), the NEO Personality Inventory, Revised, the Millon Clinical Multiaxial Inventory, Second Edition, and a psychosocial history questionnaire including demographic and offense-related information. The findings showed a low representation (5.2%) of those in the cluster termed *significantly psychiatrically disturbed*, a result consistent with the psychological screening practices for those seeking "entrance into the seminary system or religious life." Most participants fell into 3 subgroups, *sexually and emotionally underdeveloped*, *defended characterological*, and *undefended characterological*. The primary treatment implication of the findings regards the heterogeneity of child sexual abusers, "both in the general population and among [Roman Catholic] religious professionals..." Calls for the necessity of integrative and multidimensional treatment approaches. Limitations of the study and future research directions are noted. 24 references.

Finkelhor, David, Hotaling, Gerald A., Lewis, I. A., & Smith, Christine. (1989). Sexual abuse and its relationship to later sexual satisfaction, marital status, religion, and attitudes. *Journal of Interpersonal Violence*, 4(4, December):379-399.

Finkelhor is professor and co-director, Family Research Laboratory, University of New Hampshire, Durham, New Hampshire. Hotaling is associate professor, Department of Criminal Justice, University of Lowell, Lowell, Massachusetts, and research associate professor, Family Research Laboratory, University of New Hampshire. Lewis is director, *Los Angeles Times* Poll, Los Angeles, California. Smith is a research scientist, Abt Associates, Inc., Cambridge, Massachusetts. Reports results from "[t]he first national random sample survey in the United States to inquire about histories of [childhood] sexual abuse [CSA]." Telephone interviews were conducted with a sample of 1,485 women and 1,145 men aged 18 or older. Among the findings: 27% of the women and 16% of the men reported a history of CSA; median age at time of abuse was 9.6 years for girls and 9.9 years for boys; 29% of girls were and 11% of boys were abused by family members; 41% of the girls and 43% of the boys told another person about the experience within 1 year of occurrence. 3 survey questions asked about respondents' current personal circumstances that "could be taken as indicators of functioning and adjustment that might be

related to a history of abuse. These were marital status, sexual satisfaction... and degree of involvement in the practice of religion ('Would you say you are a strongly religious person, or only moderately religious, or don't you really practice a religion?'). Among the findings comparing persons who had experienced CSA to persons who had not: "Victims who had experienced abuse involving attempted or actual intercourse reported more marital disruption in adulthood, a lower level of satisfaction with their current heterosexual relationships, and a greater tendency not to practice any religion." To control for a variety of background factors that might explain the difference, discriminant function analyses were performed: "...in four of the six analyses, sexual abuse that involved intercourse continued to be a significant predictor of outcome when the other variables were controlled as possible predictors as well. Abuse is predictive of marital disruption in both men and women, sexual dissatisfaction in women, and nonreligiosity in men." Also reports findings regarding the difference between victims and non-victims regarding "attitudes about the problem of abuse itself." In the discussion section, states: "The findings from this national survey confirm in a general way more specific findings from other epidemiological studies." Discusses results in relation to "[t]he available theorizing about the effects of sexual abuse." Regarding the effect of CSA on religion, notes multiple hypotheses in the literature." States: "This study provides additional evidence about the breadth of outcomes for which [childhood sexual] abuse is a risk factor. It shows that a history of victimization, in addition to other factors, appears to affect marital and sexual relationships, religiosity, and the attitudes victims hold about sexual abuse." Cautions: "...a history of sexual abuse is only a risk factor for developing an impairment and that the development of such a problem for any individual is far from inevitable." Concludes: "Obviously, with a problem of this magnitude and potential impact, more epidemiological work is needed to describe the consequences of this problem on the functioning and well-being of individuals as well as on the society as a whole." 3 endnotes; 29 references. [While there is nothing specific to sexual abuse in the context of a faith community, the article is included in this bibliography because it is an early contribution to the literature on the effect of childhood sexual abuse on religion, and because of the significant contributions of the lead author to the literature.]

Firestone, Philip, Moulden, Heather M., & Wexler, Audrey F. (2009). Clerics who commit sexual offenses: Offender, offense, and victim characteristics. *Journal of Child Sexual Abuse*, 18(4, July)/August):442-454.

Firestone is professor, School of Psychology, University of Ottawa, Ottawa, Ontario, Canada. Moulden is a clinical forensic psychologist, Forensic Service, St. Joseph's Healthcare Hamilton, and assistant professor, Department of Psychiatry and Behavioural Neurosciences, McMaster University, Hamilton, Ontario, Canada. Wexler is a registered clinical psychologist, B. C. Children's Hospital, Vancouver, British Columbia, Canada. Presents results of an exploratory study "examining the crimes of [Canadian] clerics who sexually offend." "...information from Royal Canadian Mounted Police (RCMP) crime reports was used to compile descriptive information regarding the offender (e.g., marital status, age), offense (e.g., location of offense, sexual acts in offense, extent of victim physical injury), and victim characteristics (e.g., age, gender, residence)." In contrast to "the majority of empirical studies [that] have tended to focus on psychopathology and sexual deviance of sexually offending clerics in treatment," this "study focused on the characteristics of the crime rather than the offender and includes all offenders rather than only those participating in treatment." Sample was 33 adult males whose relationship to the victim was identified by the RCMP crime report as *clergy*. Time period was 1995-2002. Of the 33 clerics, 39% had multiple victims (2 or more) resulting in 101 offender/victim pairs. Range of the number of victims was 1 to 20. Mean age of cleric offenders was 44+ years. Regarding marital status: never married (24); married or in a common law relationship (4); divorced (1); unknown (4). Of the 33, sexual orientation was coded for 31: homosexual (20); bisexual (6); heterosexual (5). Regarding "the offender's method of establishing contact with the victim," the 3 most frequent forms of contact were: used authority (90.9%); befriended the victim (45.5%); offered job, money, gift (24.2%). The victims were mostly male (67%) with a mean age of 11+ years. Regarding residence at the time of offense: living with both parents (40%); attending residential schools/group homes (23%); living with single parent (20%); living in a correctional facility (13%). Regarding location of offense, the 5 most frequent were: clergy's residence (63.6%); religious facility (42.4%); offender's workplace (36.4%); school (24.2%). Regarding the sexual acts attempted and/or completed, the 4 most frequent were: fondling (81.8%); masturbation (51.5%); fellatio (36.4%); anal intercourse (33.3%). Results are also reported for a statistical



comparison of 31 clerics who offended “against single versus multiple victims.” No significant differences were found regarding victim gender, marital status, or strategy to make contact. “[these] clergy generally offended against more males than females (68% and 32%, respectively).” Offenders with multiple victims were more likely to offend at their residence. A strong association was found “for offenders with multiple victims and masturbation of the victim.” A strong association was found “between offenders with only one victim and victims living with both parents.” In the discussion section, notes that victim residence and offense location “were identified as variables to examine when classifying more predatory types of offenders,” and thus “identifies situations that represent a greater risk to potential victims.” 12 references.

Fitchett, George, & Johnson, Marilyn. (2001). Intimate sexual contact in the CPE supervisor-student relationship. *Journal of Supervision and Training in Ministry*, 21:90-112. [From a topical issue: Sexuality in the Student-Teacher Relationship]

Fitchett is a Clinical Pastoral Education (CPE) supervisor, Association for Clinical Pastoral Education (ACPE), and associate professor and director of research, Department of Religion, Health and Human Values, Rush-Presbyterian-St. Luke’s Medical Center, Chicago, Illinois. Johnson is a clinical psychologist in private practice, Oak Park, Illinois, and has held academic appointments. Reports the results of a survey that was conducted “to determine the extent of intimate sexual contact between Association for Clinical Pastoral Education (ACPE) supervisors and their students, to describe the effects of such conduct on the student and supervisor, and to identify any factors that may be associated with supervisors’ or students’ engaging in intimate sexual contact within this relationship.” In addition, they “sought to determine the extent of supervisors’ comments about sexuality and their impact upon students.” Surveys were sent to 866 CPE supervisors and 830 CPE clinical members in May, 1993, and 62% (1,049) returned surveys, 58% (503) from supervisors and 66% (546) from clinical members. Female supervisors (70%) were more likely than males (54%) to return surveys. Female and male clinical members had approximately equal return rates (67% and 64%). Supervisors certified between 1965-1979 were more likely to return surveys (73%) than those certified between 1980-1993 (38%). Average of supervisors was 55, and of clinical members 49. “Among both the clinical members and supervisors, the vast majority of the respondents were Caucasian (96% and 97% respectively).” Includes demographics on marital status, sexual orientation, and status as supervisors. Similar methodological and demographic information for former CPE student respondents is not provided. Regarding students’ reports of sexual contact with their CPE supervisor: 30 (28 women and 2 men, “3% of all former student respondents, reported intimate sexual contact, defined as petting (reported in 90% of the cases), genital stimulation (60%), or sexual intercourse (37%) with their direct individual or group CPE supervisor. Ten percent of all female and .3% of all male respondents reported intimate sexual contact with their supervisor.” Of the 30, 18 (60%) reported that the intimate sexual contact occurred after their training, 5 (17%) reported it occurred after training, and 7 (23%) reported that it occurred both during and after training. Of those who reported contact with a direct supervisor, nearly 3/4 indicated more than 1 encounter. “In 80% of the cases, respondents reported the contact was with a person certified as a CPE supervisor, 7% with an acting or associate supervisor, and 13% with a supervisor-in-training. All of the reported sexual contacts were with male supervisors.” Regarding students’ feelings over time about the contact: the proportion “who felt uncomfortable 96% or confused (60%) initially decreased retrospectively to 33% and 10% respectively. The proportion who initially felt guilty (50%) or delighted (47%) also declined substantially to 17% and 3% respectively, while the proportion who reported feeling angry about the contact increased from 27% to 60%.” Students also indicated their views of the ethics of the contact: “In retrospect, only one student was unsure if it was ethical or unethical, only 10% felt it was not unethical, while 86% now believe the contact constituted serious (83%) or moderate (3%) professional misconduct.” Reports on various ways that students processed the experience, and notes that: “None of the students reporting initiating a written complaint to ACPE.” Of supervisors, “51 men and give women, 11% of all supervisor respondents, reported intimate sexual contact, defined as petting (reported in 70% of these cases), genital stimulation (50%), or sexual intercourse (54%), with their direct individual or group CPE students. Thirteen percent of all male supervisors and 5% of all female supervisors reported intimate sexual contact with one of their students.” Includes when the contact occurred, how long the relationship lasted, and the level of CPE that the student was in. “The sexual contact was

between a female student and a male supervisor in 87% of the cases.” In retrospect, the proportion of supervisors who regarded the contact as not constituting professional misconduct had “dropped almost by half to 27%” and those “who believe it constituted moderate or serious professional misconduct has doubled to 65%.” Very briefly reports how supervisors processed the experience and their experiences regarding complaints. Very briefly reports on contextual factors for the sexual contact. Reports on students’ experience with sexual comments from supervisors. In the discussion section, notes methodological limits and cautions that despite the high response rate, “the results cannot be used to determine the prevalence or incidence of supervisor-student sexual contact.” Compares the survey results to similar research about other professional groups and other clergy studies. Identifies 4 implications for ACPE: clarify what is appropriate and inappropriate sexually; address the matter of utilization of complaint procedures; attend to “the unexpressed and unresolved feelings some of these sexual contacts have engendered among our members.”; consider “the harmful effects that sexual comments can have on students.” Concludes: “...the results of the study suggest to us that, in most cases, the passion of the student-supervisor relationship is best not expressed in intimate sexual contact.” Footnotes. This survey is notable for its large size, high response rate, and depth of topics examined. [For reflections on this article, see this bibliography: Brown-Daniels, DeLois. (2001); Davis, Patricia H. (2001); Lawrence, Raymond J. (2001); Schmidt, Arthur. (2001).]

Fitzpatrick, Mark, Carr, Alan, Dooley, Barbara, Flanagan-Howard, Roisin, Flanagan, Edel, Tierney, Kevin, White, Megan, Daly, Margaret, Shevlin, Mark, & Egan, Jonathan. (2010). Profiles of adult survivors of severe sexual, physical and emotional institutional abuse in Ireland. *Child Abuse Review*, 19(6, November/December):387-404.

Authors Fitzpatrick through Daly are affiliated with the School of Psychology, University College, Dublin, Dublin, Ireland. Shevlin is affiliated with the School of Psychology, University of Ulster, Londonderry, Northern Ireland. Egan is affiliated with The Arches (National Counselling Centre, HSE), Tullamore County, Ireland. Reports the results of a research study that was commissioned by the Commission to Inquire into Child Abuse (CICA), which was commissioned by the government of Ireland in response to “allegations of child abuse perpetrated within religiously affiliated residential institutions in Ireland.” The research follows the release of CICA’s report in 2009, Report of the Commission to Inquire into Child Abuse (also known as the Ryan Report) and finding “that physical and sexual abuse and neglect within these institutions were widespread.” The study sought “to throw light on the adjustment of adults who suffered institutional abuse in childhood in Irish religiously affiliated residential reformatories and industrial schools. These institutions were originally established by religious nuns, brothers and priests [of the Roman Catholic Church] for children whose families could not financially support them or provide them with a morally appropriate upbringing. They had the aims of reforming deviant children and providing them with skills to support themselves through manual labour.” The study created 3 subgroups “of survivors who identified severe sexual, physical or emotional abuse as the worst form of child abuse to which they had been subjected in institutions,” and sought “to profile these subgroups in terms of their histories of maltreatment in childhood and functioning in adulthood on indices of psychological adjustment.” Participants were 274 adult survivors recruited through the CICA. Exclusion factors included “known to be in poor health or to have a significant disability” and homelessness. 8 clinical instruments were used to assess the history of child abuse and current psychological functioning. While “[a]ll participants had experienced multiple forms of abuse and neglect,” their responses to the question, “What was the worst thing that happened to you in the institution?”, were used to determine whether their most traumatic experience was either *severe sexual abuse*, *severe physical abuse*, or *severe emotional abuse*. The basis for *severe sexual abuse* was the use of the words *sexual abuse* or *rape*, “or if they reported genital, anal or oral sex, masturbation or other coercive, contact sexual activities involving either staff or older pupils.” 60 participants were classified as reporting *severe sexual abuse*, 102 as reporting *severe physical abuse*, and 85 as reporting *severe emotional abuse*. Statistical analyses were used to analyze the data and compare the 3 subgroups on results for 5 demographic and 12 clinical variables. Among the demographic findings regarding those in the *severe sexual abuse* subgroup compared to the other subgroups: their gender ratio of male (81.7%) to female (18.3%) was

significantly higher; the ratio of the demographic of “religious brothers or religious brothers and priests” as the institution’s management (51.7%) was significantly higher. Regarding the clinical findings for those in the *severe sexual abuse* subgroup: their mean score on the physical abuse scale was no different from the subgroup classified as experiencing *severe physical abuse*, meaning that they “had suffered high levels of physical abuse.”; they had the highest rates of post-traumatic stress disorder, alcohol and substance abuse, antisocial personality disorder, total symptoms, total life problems, and interpersonal anxiety. The relationship between worst abusive experience and overall level of abuse was confounded, “and so the outcomes in adulthood may have been due to either factor or a combination of both.” Identifies the study’s limitations, which include a non-representative sample, absence of control groups, reliance on self-report data, and the retrospective childhood data. States that the study is the largest of its kind “and the only such study conducted within an Irish context... The most important finding of the study was the higher rates of PTSD, alcohol and substance use disorders, and antisocial personality disorder among those for whom severe sexual abuse was their worst abusive experience, compared with those for whom severe physical or emotional abuse was their worst experiences.” Identifies implications for research, clinical practice, and policy. 50 references.

Flanagan-Howard, Roisin, Carr, Alan, Shevlin, Mark, Dooley, Barbara, Fitzpatrick, Mark, Flanagan, Edel, Tierney, Kevin, White, Megan, Daly, Margaret, & Egan, Jonathan. (2009). Development and initial validation of the Institutional Child Abuse Processes and Coping Inventory among a sample of Irish adult survivors of institutional abuse. *Child Abuse & Neglect*, 33(9, September):586-597.

All authors are with the School of Psychology, University College, Dublin, Belfeld, Dublin, Ireland, except Shevlin who is with the School of Psychology, University of Ulster, Magee campus, Londonderry, England, and Egan who is with The Arches National Counseling Centre, Tullamore, County Offaly, Ireland. “The present paper is specifically concerned with institutional abuse which occurred within the context of religiously affiliated residential institutions. Institutional abuse may involve physical, sexual or emotional maltreatment; it entails an abuse of power and a breach of trust; and typically, institutional abuse is an ongoing process rather than an isolated incident...” Reports on research “commissioned by CICA (the Commission to Inquire into Child Abuse), a statutory body established by the Irish Government in 2000 to investigate and report on institutional abuse.” “The overall objective of the research described in this paper was to develop a set of multi-item [factor] scales to assess psychological processes and coping strategies associated [sic] the experience of child abuse within the context of religiously affiliated institutions.” Participants in the study were: 247 adult survivors recruited through CICA who had reported institutional abuse; males (54.7%), females (45.3%); mean age of 60 years. Based on the “worst form” of institutional abuse experience, 3 groups were identified: sexual abuse, *N* = 60; physical abuse, *N* = 102; emotional abuse, *N* = 85. Participants were interviewed regarding processes and coping strategies used in childhood while living in institutions and as adults. Results supported the reliability, discriminate validity, and construct validity of the factor scales, the Institutional Child Abuse Processes and Coping Inventory. The scales assessed traumatization, re-enactment, spiritual disengagement, positive coping, coping by complying, and avoidant coping. Limitations of the study are described. Practice implications include the use of the scale in research and clinical practice. 22 references.

Fletcher-Marsh, Wendy. (1997). Like water on a rock: Ordained women and the transformation of Canadian Anglicanism. *Canadian Society of Church History Historical Papers*, 1997:49-77.

Fletcher-Marsh is not identified. Describes her study of women who were ordained as priests, 1976-1996, in the Anglican Church of Canada (ACC). The ACC began ordaining women in 1976. She used the historian’s method of prosopography, which she calls “collective biography,” to survey 291 women priests. Using responses to a questionnaire, she created a statistical database and a set of “narrative findings,” which were individuals’ descriptions of their experiences, e.g., anecdotes and commentary. States: “While prosopography does show patterns and trends, it also highlights places of glaring disjuncture both within and outside of the trends.” She also included a group of 103 men and 30 ACC parishes “who have experienced the ministry of women.” Describing the statistical profile of the women priests, she reports on categories regarding

employment, e.g., 47% “are working in paid full-time parish ministry,” 61% “stated that they have experienced no gender barriers in their career,” and “just over 1%” held “places of institutional authority beyond their own parishes.” In the context of employment categories states: “Related to the issue of gender barriers and professional placement is the contentious question of sexual harassment. Intentionally, this study did not define sexual harassment. If simply asked women if they had experienced it in the context of their ordained ministry. Room was provided for people to elaborate on their response if they chose.” While 53% responded “that they had not experienced sexual harassment,” the elaborations included “stories of experiences which by others’ criteria would have fallen within the realm of harassment.” Cites as an example the account of women, “who was clear that she had not experienced sexual harassment [due to gender],” in which she “was physically assaulted by a priest in her deanery after her ordination to the diaconate.” Also cites the account of a woman who was sexually assaulted by a parishioner in her home, telling her “‘It’s time you learned that your kind are not welcome here,’” but who was adamant “that she has not experienced sexual harassment in her ministry.” Of the 47% who responded that they had experienced sexual harassment, “31% stated that their primary experience of harassment was from male clergy peers, 11% from laity, and 5% from seminary professors... The stories which were predominant told of encounters with male clergy.” Her analysis of the responses concludes: “Correlative factors such as education, age and ordination dates in conjunction with narrative text indicate that the issue is not as much whether women have experienced sexual harassment but rather one of consciousness. Different contexts, experiences and generations form individual and generational consciousness. The particular consciousness of the individual seems to be the most significant factor in determining whether or not a woman says she has experienced sexual harassment. Events themselves become secondary in the naming process.” 21 endnotes.

Fogler, Jason M., Shipherd, Jillian C., Clarke, Stephanie, Jensen, Jennifer, & Rowe, Erin. (2008). The impact of clergy-perpetrated sexual abuse: The role of gender, development, and posttraumatic stress. *Journal of Child Sexual Abuse*, 17, (3/4):329-358. [Themed, double issue: Betrayal and Recovery: Understanding the Trauma of Clergy Sexual Abuse]

Fogler is clinical associate, Brookline Community Mental Health Center, Brookline, Massachusetts. Shipherd is staff psychologist, Women’s Health Sciences Division, National Center for Posttraumatic Stress Disorder, Boston, Massachusetts, and assistant professor, Department of Psychiatry, Boston University School of Medicine, Boston, Massachusetts. Clark is a doctoral student, Developmental Psychopathology and Clinical Science, University of Minnesota-Twin Cities, Minneapolis, Minnesota. Jensen is project manager, Women’s Health Sciences Division, National Center for Posttraumatic Stress Disorder. Rowe is project manager, Institute on Urban Health Research, Northeastern University, Boston, Massachusetts. States: “When considered with other forms of sexual abuse, CPSA (clergy-perpetrated sexual abuse) is part of a widespread problem of nearly epidemic proportions.” Observes that “the psychological sequelae and treatment of sexual abuse has been examined to a much greater degree in other survivor populations” than child survivors of CPSA. The authors’ “goal is to synthesize what is currently known about the effects of other types of sexual abuse while also considering those effects that might be unique to CPSA.” Identifies “gender and development as potentially important client-specific factors in CPSA outcomes. ...quantitative and anecdotal evidence suggest that the two modal populations of CPSA survivors are latency-age and pre-to-early adolescent boys and adult women. ...the common ground for these survivor populations is the psychologically damaging and pathogenic effects of the perpetrating clergyman’s abuse of role and power.” Briefly observes: posttraumatic stress disorder (PTSD) and trauma; relevance of PTSD to CPSA; developmental domains of physical maturation, cognitive maturation, and psychosocial developmental stages as moderating factors in CPSA; gender as a moderating factor; implications for treatment; special considerations for the treatment of CPSA survivors. Concludes with a call for further research. 115+ references.

Fones, Calvin S.L., Levine, Stephen B., Althof, Stanley E., & Risen, Candace B. (1999). The sexual struggles of 23 clergymen: A follow-up study. *Journal of Sex and Marital Therapy*, 25(3, July/September):183-195.

Fones is with National University of Singapore, Singapore; the other authors are with the Center for Marital and Sexual Health, Inc., Beachwood, Ohio. [This is a follow-up study to the original study. See this bibliography, this section: Levine, Stephen B., Risen, Candace B., & Althof, Stanley E. (1994).] Of 23 male clergy referred for evaluation and treatment for sexual offenses between 1992 and 1997, 19 consented to participate in follow-up evaluations to answer whether the original treatment had a lasting impact, and whether the evaluation methods need to be changed. Of the 6 in the original 23 who were diagnosed as sexually compulsive, none met criteria for excessive sexual expression at follow-up and none had re-offended. The majority of the 19 had returned to vocational functioning. References.

Frame, Marsha Wiggins. (1996). The influence of gender and gender-pairings on clergy's identification of sexually ambiguous behavior as sexual harassment. *Pastoral Psychology*, 44(5, May):295-304.

By an assistant professor, counseling and psychology and counselor education, University of Colorado at Denver, Denver, Colorado, and a United Methodist minister. Reports an empirical study of 371 United Methodist clergy from Florida that examined their perception of sexual harassment, and variables of gender, age, and gender-pairing among staff. Findings include: females were more likely to perceive sexual harassment in a hypothetical scenario between a senior pastor and an associate pastor; males were significantly more tolerant of sexual harassment; younger clergy were less accepting of sexual harassment; no significant interaction effects between gender and age were found. References.

Francis, Perry C., & Baldo, Tracy D. (1998). Narcissistic measures of Lutheran clergy who self-reported committing sexual misconduct. *Pastoral Psychology*, 47(2, November):81-96.

Presents the results of Francis' 1997 doctoral study which used quantitative methodology: see this bibliography, Section IX.

Francis, Perry C., & Stacks, James. (2003). The association between spiritual well-being and clergy sexual misconduct. *Journal of Religion and Abuse: Advocacy, Pastoral Care and Prevention*, 5(1):79-100.

Francis is assistant professor of counseling, and Stacks is interim assistant professor of counseling, Texas A&M University-Commerce, Commerce, Texas. They define 'clergy sexual misconduct' as "any activity in which a clergyperson, single or married, engaged in sexual behavior (sexual intercourse, kissing, touching or hugging with sexual intent, use of sexually explicit language) with a parishioner, client, or employee of the church..." Reports on a part of Francis' doctoral study [see this bibliography, Section IX: Francis, Perry Clark. (1997).]. The study "sought to provide an understanding concerning the area of the spiritual well-being of the pastor who commits sexual misconduct. ...the purpose of this part of the study was to investigate the level of spiritual well-being between those pastors who have committed sexual misconduct, including sexual intercourse, those pastors who have committed sexual misconduct, excluding sexual intercourse, and those pastors who have not committed sexual misconduct." Self-report surveys were sent to 1,000 of 27,596 clergy in 3 Lutheran denominations: Evangelical Lutheran Church in America (ELCA), Lutheran Church – Missouri Synod (LCMS), and Wisconsin Evangelical Lutheran Church (WELS). Of the 420 surveys returned, 411 were usable. Demographically, the study participants were: male, 398 (96.8%), and female, 13 (3.2%); married, 361 (87.8%), single, 24 (5.8%), and separated, divorced, or divorced and remarried, 26 (6.3%); ELCA, 270 (65.7%), LCMS, 117 (28.5%), and WELS, 24 (5.8%). Regarding sexual misconduct: 368 (89.5%) participants reported no sexual misconduct; 16 (3.9%) reported sexual misconduct without intercourse; 27 (6.6%) reported sexual misconduct with intercourse. Of those who identified themselves as having committed sexual misconduct: 43 (100%) were male; 30 (69.9%) were 51-years-old or older; 37 (86%) were ELCA, 5 (11.6%) were LCMS, and 1 (2.3%) was WELS. Persons against whom the clergy committed sexual misconduct were identified as: member of the church, 14 (32.6%), non-member of the church, 20 (46.5%), and person in multiple roles, 6 (14%).

Regarding spiritual well-being and sexual misconduct: “The results did not show that the clergy who self-reported having committed sexual misconduct, including intercourse, have a lower level of spiritual well-being than clergy who self-reported committing sexual misconduct excluding intercourse.” Regarding participants’ spiritual well-being scores: “There was a [statistically] higher frequency of participants in the group who reported sexual misconduct with intercourse who scored below the median on the spiritual well-being scale, and significantly fewer who scored above the median, relative to the frequencies of participants scoring above and below the median in the group reporting no sexual misconduct.” Notes as a limitation of the study that the results “do not tell us if sexual misconduct erodes the spiritual well-being of the clergyperson or if having a low sense of spiritual well-being leaves one open to sexual misconduct. The results do not tell us which came first... Taken by itself, one’s level of spiritual well-being is not a clear indicator of a person’s propensity to commit sexual misconduct.” Regarding offenders: “The analysis of the data reveals that those clergy who have self-reported committing sexual misconduct are more likely to have served more than three churches in their current careers.” Based on the study, 3 recommendations are made regarding clergy and self-care, denominations and screening of applicants, and congregations and interactions with pastoral leadership and denominational leaders. 48 references.

Gall, Terry Lynn. (2006). Spirituality and coping with life stress among adult survivors of childhood sexual abuse. *Child Abuse & Neglect: The International Journal*, 30(7, July):829-844.

Gall is affiliated with Saint Paul University, Ottawa, Ontario, Canada. Reports results of a research study that “explored the use of spiritual coping in response to current negative life stress by adults survivors of CSA [childhood sexual abuse].” In the literature review section, notes the lack of studies that “have addressed the issue of spirituality in relation to the life functioning and well-being of adult survivors of CSA.” Participants “consisted of 101 self-identified adult survivors” of CSA, >17% of whom were men, >85% of whom were Caucasian, most of were Christian (>44% Roman Catholic, >23% Protestant). The convenience sample was “drawn from the city of Ottawa, Canada and surrounding area” over a 5-month period, 2003-2004. Most completed a questionnaire; a few were interviewed by telephone. Most “reported that they did not attend religious service at all or attended infrequently (62.4%). ...while spirituality was considered as very important for 72.3% of survivors.” The term *sexual abuse* was self-defined by the participants. While >60% reported the perpetrator as a close family member, >44% reported having been abused by a perpetrator in more than 1 category, which included close family member, non-family member (e.g., teacher), and stranger. >77% “rated the abuse as having had a severe or very severe impact on their life as a child...” Quantitative analyses were performed, including Pearson correlation coefficients and hierarchical regression analyses. Findings included “evidence of both negative and positive forms of spiritual coping in relation to survivors’ experiences of current distress.” States: “Findings also suggested that the timing or onset of abuse in terms of the child’s development may be key to its impact on an adult’s use of spiritual support. That is, children who were abused at a younger age may have experienced a disruption in their development of a strong and secure sense of a benevolent God and so as adults are less likely to turn to God and others for spiritual support.” Also reports differences between survivors who had experience “a greater sense of resolution of their CSA.” Concludes that “spiritual coping can be a complex process for adult survivors of CSA.” States: “Overall, the results... suggest that there may be two general forms of spiritual coping: helpful and harmful. Helpful forms of spiritual coping include spiritual and congregational support, collaborative coping and benevolent religious reframing while harmful forms of spiritual coping refer to spiritual discontent.” Identifies therapeutic, clinical implications. 57 references. [While the article is not directly about sexual boundary violations in faith communities, it is included in this bibliography because it addresses the topic of spirituality and survivors of child sexual abuse.]

Gall, Terry Lynn, Basque, Viola, Damasceno-Scott, Marizete, & Vardy, Gerard. (2007). Spirituality and the current adjustment of adult survivors of childhood sexual abuse. *Journal for the Scientific Study of Religion*, 46(1, March):101-117.

Gall is an associate professor, pastoral studies, Faculty of Human Sciences, Saint Paul University, Ottawa, Ontario, Canada. The other authors are "M.A. graduates in Pastoral Counseling from Saint Paul University... This study is from their M.A. research seminar project." "This exploratory study investigated the role of spirituality, in particular the relationship with God or a higher power, in the current adjustment of a Canadian sample of adult male and female survivors of CSA [child sexual abuse]." The literature review notes that while studies "have documented the negative of impact of abuse, in particular, childhood sexual abuse, (CSA) on adult physical, psychological, social, and behavioral adjustment," much less is known about factors, including spirituality, which "protect the [CSA] survivors from later psychosocial difficulties." States: "Given the vast literature on spirituality, coping, and health, it is surprising that very few studies have investigated the role of spirituality in relation to the significant life event of CSA... In the area of sexual abuse specifically there are very few empirical studies on spirituality in general, and none that look at a possible explanatory model." Their use of the term *higher power* was to broaden the concept of a relationship with God "to allow for a more personal definition of spirituality that is not necessarily derived from a religious tradition." The term adjustment was "defined in terms of resolution of the past abuse, personal growth from the abuse, and current levels of emotional distress (e.g., depressed mood)." The sample consisted of: 101 self-identified adults survivors of CSA (82.2% women, 17.8% men; mean age 43.2 years; 85.1% European Canadian, 2% black, 3% Arabic, 6.9% native Canadian; 47% Catholic, 23.8% Protestant, 4% Christian, 1% Muslim, 10.9% no religious affiliation, 12.9% other tradition; 60.4% reported having been physically abused as well as sexually abused. Measures used included: abuse variables, spiritual variables, person factors, and current adjustment. Among the results reported: lack of gender differences regarding current adjustment, person factors, or relationship with God; religious affiliation was not statistically significant. Among the correlations reported: "The more spirituality was considered as important to survivors' lives, the less depressive mood and more personal growth and resolution they experienced. Although religious service attendance was positively correlated with survivors' experience of greater resolution of the abuse, the sense of importance of religion was not correlated with the current adjustment of CSA survivors." Regarding current adjustment: "...the more severe the type of abuse (sexual and physical), the more adult survivors currently experience anxious, angry, and depressive moods... Those individuals who experienced a greater impact of the abuse on their life as a child, [sic] report more personal growth as a result of the abuse." Regarding a spiritual relationship: "...survivors who experience a greater sense of relationship with a benevolent God report less anxious, angry, and depressive moods and greater personal growth and resolution of the abuse. In addition, a sense of a provident God who has control in the relationship is related to less depressive mood and more personal growth." Regarding resolution: "...higher levels of hope and self-acceptance are predictive of a greater sense of resolution of the abuse for these survivors." Based on regression statistics, they propose a preliminary mediation model of adjustment: "A benevolent relationship with God or a higher power predicted a survivor's greater sense of hope and self-acceptance, which in turn predicated a lower level of current depressive mood." They speculate on possible reasons for the relationships between the factors and the outcomes. Study limitations include its convenience sample and cross-sectional design. 70 references. [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.]

Gallagher, Bernard. (2000). The extent and nature of known cases of institutional child sexual abuse. *The British Journal of Social Work*, 30(6, December):795-817.

Gallagher is with the Centre for Applied Childhood Studies, School of Human and Health Sciences, University of Huddersfield, Queensgate, West Yorkshire, England. Presents findings from a case review study of *institutional abuse* cases in 1988-1992 that were referred to social service departments or the police in 8 local authority areas in England and Wales that demographically matched profiles for both countries. Defines *institutional abuse* as: sexual abuse of a minor under 18-years-old "by an adult who works with him or her," whether as a paid employee or volunteer; in either the voluntary or private sector; in either a residential or non-residential setting; whether in a direct or ancillary role with the minor. In the literature review section, notes the absence of research on the topic, in general. The implication is that "policy and practice may not be as well as informed as they should be, leading to questions about the efficacy

of the measures which have been implemented.” His definition includes independent boarding schools, “residential special schools,” nursery schools, churches, foster care, clubs for children, “childminders’ homes,” and voluntary organizations. Of approximately 20,000 files search, 65 substantiated cases were found (1.6 average per local authority per year). “The substantiated institutional abuse cases accounted for 1 per cent of all child protection referrals to social services 3 per cent of CSA referrals. The equivalent figures for the police were 1 and 2 per cent respectively.” Emphasizes that *referred* cases is likely to be much smaller than the true incidence due to underreporting. Among the results: 52% of the substantiated cases occurred in community-based settings, 34% in foster homes, and 14% in residential settings; of the community-based settings in which abused occurred, 9% were committed in a “religious building”; of the occupations of abusers in community-based settings, 9% were “clerics,” which were “namely, Catholic, Jewish and Sikh”; of sectors in which the community-based cases occurred, “public” was 42%, “private” was 24%, “voluntary” was 18%, “religious” was 9%, and “voluntary (church0based)” was 6%; while most cases (54%) involved a single victim, the “three largest cases occurred in a voluntary family-centre (30 victims), a primary school (22 victims), and a church-based youth club (11 victims).” Of the age of the victims at the time of referral, 55% were 12-17 years, 34% were 6-11, and 9% were below 5. Of the abusers, 92% acted alone; 96% were male; at the time of referral, 35% of the abusers were 40-49 years, 22% were 50-59, and 20% were 30-39. Of the community-based victims, 15% had experienced previous maltreatment, and of those, 33% had experienced sexual abuse, 14% had experienced sexual and physical abuse, and 5% had experienced sexual and emotional abuse. Of abusers in community-based settings, 53% used *entrapment*, or *grooming*, “the process by which perpetrators draw children into abuse situations and make it difficult for them to disclose.” Among his conclusions is that child protection efforts have been narrow: “Many of the developments in this area have been ‘scandal-driven’ rather than being based upon any proactive assessment of children’s needs.” States that it is incumbent upon [social service departments] to take a broad perspective regarding institutional abuse, and not to become preoccupied with particular settings, such as residential care or foster homes.” 42 references.

Ganje-Fling, Marilyn A., & McCarthy, Patricia. (1996). Impact of childhood sexual abuse on client spiritual development: Counseling and implications. *Journal of Counseling and Development*, 74(3, January/February):253-258.

Ganje-Gling “is a psychologist with the Neighborhood Involvement Program, Minneapolis, Minnesota.” McCarthy Is professor of educational psychology, University of Minnesota, Minneapolis, Minnesota. Based on their clinical experiences of counseling “sexually traumatized clients,” which raises “two questions: (a) How does childhood sexual abuse affect spiritual development? and (b) How should counselors address spiritual issues within the counseling process?” Begins by discussing definitions of spirituality. Notes 4 functional themes “inherent in Western view of religion,” identified by Everett L. Worthington, “that seem equally relevant to spirituality.” Describes them as: “relating to a powerful or determinant force”; “hope and reassurance, especially in the face of uncertainty or distress”; “satisfaction of important personal needs”; “connections to others.” Summarizes them as: “...the functions of spirituality are to provide meaning, hope, esteem, and belonging.” Discusses the impact of sexual abuse on clients’ spirituality. States: “A major impact of childhood sexual abuse is that development seems to be arrested at the age at which the abuse occurred.” Identifies some “obstacles that hinder spiritual development” as mistrust, despair, anger, conflicts about responsibility and forgiveness, and religious conflicts,” associating the last with those “raised in strict fundamentalist backgrounds.” Observes: “The confounding of abuse with religion may be more prevalent than was previously though given the growing number of alleged abuse cases by clergy members.” Discusses topics regarding the therapist’s role in address clients’ spiritual issues: “(a) labeling spiritual issues as they arise in therapy. (b) helping clients identify their spiritual experiences, and (c) assessing a client’s spiritual functioning and making appropriate interventions.” Discusses 3 factors to consider in assessing a client’s spiritual development. Offers “several techniques that can assist in spiritual assessment and intervention.” Concludes by identifying “potential pitfalls involved in addressing the spiritual issues of sexually traumatized clients.”: premature spiritual interventions; countertransference; failure to refer; lack of preparation; lack of supervision. 21 references.



[While the context is not that of sexual boundary violations in faith communities, the article is included in this bibliography because of the relevance of the themes.]

Geary, Brendan, Ciarrocchi, Joseph W., & Scheers, N.J. (2004). Spirituality and religious variables as predictors of well-being in sex offenders. *Research in the Social Scientific Study of Religion*, 15:167-187.

Geary, a Marist brother in the Roman Catholic Church “was recently a therapist at the National Institute for the Study, Prevention, and Treatment of Sexual Trauma (Baltimore, Maryland) where he worked with victims and perpetrators of sexual abuse.” Ciarrocchi is professor and chairperson, graduate programs in pastoral counseling, Loyola College of Arts and Sciences, Loyola University Maryland, Baltimore, Maryland, and is a former Roman Catholic priest. Scheers is director, Office of Planning and Evaluation, and a senior statistician, U.S. Consumer Product Safety Commission. In the literature review section, states: “There are currently no empirically published articles examining the unique contribution of spirituality to well-being in [persons who are sex offenders].” Reports the results of their study which was conducted “to measure the relationship between spirituality and attendance at religious services, to positive affect (PA), negative affect (NA), and satisfaction with life (SWL) in sex offenders in outpatient treatment programs, over and above selected demographic variables and personality as measured by the NEO Five-Factor Inventory (NEO-FFI).” Hierarchical multiple regression analyses were utilized. Data is reported for a convenience sample of 195 males who were “mostly Christian and Caucasian,” in an outpatient treatment program, between 18- and 75-years -old, and from “a cross-section of only one area of the United States.” The outpatient treatment programs did not include a spiritual component. The men’s therapists were asked to report the diagnoses for each patient, based on the 1994 *Diagnostic and Statistical Manual of Mental Disorders* (4th edition) (DSM-IV), however, the therapists were inconsistent regarding their utilization of DSM-IV categories. “The information on diagnosis and sexual offense/behavior lacked the specificity necessary to make useful group comparisons.” The study did not measure the effects of antiandrogenic and/or other psychotropic medications on well-being. Among the results: “Spirituality predicted to the positive components of well-being, and attendance at religious services predicted independently to cognitive but not emotional components of well-being. Spirituality was a more powerful predictor than attendance at religious services.” 48 references.

Gerard, S. M., Jobes, David, Cimboic, Peter, Ritzler, Barry A., & Montana, Steve. (2003). A Rorschach study of interpersonal disturbance in priest child molesters. *Sexual Addiction & Compulsivity: The Journal of Treatment and Prevention*, 10(1, March):53-66.

The first 2 authors are affiliated with Catholic University of America, Washington, D.C.; Ritzler is with Long Island University, Brooklyn, New York; Montana is with St. Luke Institute, Silver Spring, Maryland. “...this study investigated an area of sexual abuse whose prevalence and importance remains considerably underestimated: ephebophilia... [which] involves the sexual abuse of a pubescent or adolescent child...” The study “compared 76 [Roman Catholic] priest same-sex ephebophiles with a comparison group of 74 priests in treatment for a nonsexual psychiatric disorder using archival Rorschach protocols that were administered during a one week inpatient intake evaluation.” Measures of interpersonal functioning included the Human Representational Response and the Mutuality of Autonomy Scale. The measure of sexual disturbance was the Rorschach sexual scores. Statistical results are reported. While the ephebophile group gave more pathological responses on the measures than the comparison group, “an equivalent number of good or neutral responses was given by both groups on the two interpersonal measures.” The study found “that important, clinically meaningful differences among priests in treatment for same-sex ephebophilia and priests in treatment for some other form of psychiatric disorder can be detected through the Rorschach Inkblot method. These differences can be found in the areas of emotional relatedness, the quality of object relationships, and sexual disturbance.” Notes “that the source and etiology of the Rorschach differences are unknown. Calls attention to “the heterogeneity of the priest ephebophiles.” 31 references.

Gilligan, Philip. (2012). Clerical abuse and laicization: Rhetoric and reality in the Catholic Church in England and Wales. *Child Abuse Review*, 21(6, November/December):427-439.

Gilligan is with the Division of Social Work, University of Bradford, Bradford, West Yorkshire, England. Noting that “it has become commonplace for observers to welcome apparent improvements made by the [Roman Catholic] Church in England and Wales regarding responses to child protection issues” related to sexual abuse by clerics, he gathered data “to examine whether such claims are matched by real outcomes.” He focuses on recommendations in A Programme for Action: Final Report of the Independent Review on Child Protection in the Catholic Church in England and Wales (2001), popularly referred to as the Nolan Report. [See this bibliography, Section I.] The recommendations regard “actions to be taken by the Church with regard to the ongoing canonical status of priests and others following their conviction for criminal offences against children.” Recommendations 77 and 78 refer “to what should ‘as a general rule’ and ‘normally’ happen when clergy are convicted of an offence against children.” Reviews the literature regarding the implications of the outcomes on survivors. States: “The ongoing status within any institution of perpetrators who have been convicted of serious criminal offences against children is likely to be a significant matter for their victims and others, as is the honesty and trustworthiness of what that institution has said regarding how it will deal with those who hold a privileged status within it.” Examines the work of the Catholic Safeguarding Advisory Service (CSAS) which is responsible for updating the manual adopted by the Catholic Bishops’ Conference of England and Wales and the Conference of Religious “to cover safeguarding procedures for both children and vulnerable adults.” Notes changes from the Nolan Report’s language to the CSAS’s language, specifically that the recommendation for laicization under Canon 290 has been re-defined from “dismissal from the clerical state” to “Removal from active ministry,” a process which does not involve laicization. Based on media reports of cases involving convicted priests, the only source of cases available to the public, he found that between November, 2001, and September, 2010, 64% of priests convicted and sentenced to prison for 12 months or more, the Nolan Report threshold, had not been laicized as would have been expected if the Nolan recommendations were implemented. Concludes: “There is a clear mismatch between the rhetoric of public statements and the outcomes in real cases.” Notes that the Nolan recommendations are based on the Paramountcy Principle, “that children’s welfare is the paramount consideration,” which is “well established in family law in England and Wales.” 57 references.

Goetz, David L. (1992). Is the pastor’s family safe at home? *Leadership: A Practical Journal for Church Leaders*, 13(4, Fall):38-44.

Based on a 1992 (? – date is unspecified) survey of 300+ pastors (of 748 contacted, half responded; precise numbers were not reported). To the question, “While married, have you ever had sexual intercourse with someone beside your spouse?”, 9% replied yes. 19% reported having an affair or “inappropriate sexual contact with someone other than your spouse.” The survey did not indicate whether these incidents involved an individual from the respondent’s congregation.

Golding, Jacqueline M., Siegel, Judith M., Sorenson, Susan B., Burnam, M. Audrey, & Stein, Judith A. (1989). Social support sources following sexual assault. *Journal of Community Psychology*, 17(1, January):92-107.

Golding, Siegel, Sorenson, and Stein are with the University of California, Los Angeles, Los Angeles, California. Golding is with the Department of Psychiatry and Biobehavioral Sciences. Siegel, Sorenson, and Stein are with the School of Public Health. Burnam is with The RAND Corporation, Santa Monica, California. “The primary purpose of the present study was to identify from who people sought social support following sexual assaults and to assess whether they perceived those sources to be helpful... A secondary purpose of the present study was to identify predictors of seeking support from particular sources.” In the literature review of support sources by role (anyone, friends and relatives, police, mental health professionals and rape crisis centers, and physicians), the authors state: “Clergy and fathers tended to receive relatively low helpfulness ratings.” Among the demographics of study participants: 437 adults (18-years-old and older) from 2 Los Angeles mental health catchment areas; female (290), male (147); non-Hispanic White (280), Hispanic (117); child victim of assault (112); adult victim of assault (212); repeated assault victim (92); assaulted by a stranger; experienced emotional consequences (343). Respondents completed a

series of measures consisting of open- and closed-ended questions. Statistical analyses of responses are reported. Among the results regarding use of potential sources: only 3.9% of the 437 respondents talked to clergy; those more likely to talk to clergy were comparatively female, Hispanic, better educated, younger, assaulted as a child, assaulted repeatedly, not assaulted by a stranger, and had experienced emotional consequences. Regarding the helpfulness of potential support sources, respondents rated at least 1 person to whom they spoke as helpful (73.8%). Among the support services roles rated most often as helpful were: rape crisis centers (94.2%), legal professionals (82.7%), mental health professionals (70.1%), friends and relatives (66.6%), clergy (63.1%), physicians (55.6%), and police (38.2%). “The most consistent predictors of support seeking were female gender, assault by a stranger, and emotional consequences of assault.” The discussion section ranks the helpfulness ratings of clergy as “at an intermediate level.” 38 references. [While not directly related to sexual boundary violations in a faith community context, the article is included because is relevant to the focus of this bibliography.]

Gray, Mark M., & Perl, Paul M. (2006, April). Catholic Reactions to the News of Sexual Abuse Cases Involving Catholic Clergy. Center for Applied Research in the Apostolate, Working Paper No. 08. Washington, D.C.: Center for Applied Research in the Apostolate, Georgetown University, 41 pp.

Gray is a research associate, Center for Applied Research in the Apostolate (CARA), Georgetown University, Washington, D.C. Perl is not identified. Prompted by the question of “[h]ow the nation’s lay [Roman] Catholics were affected [since 2002] by revelations of clergy sexual abuse and by revelations about Church leaders’ handling of the problem...” The paper is “a review of evidence from survey research conducted by [CARA]. It primarily summarizes results from ten national telephone polls of adult self-identified Catholics conducted since January 2001.” Pages 7-16 report findings on affiliation, mass attendance, and financial giving. Results include: proportion of U.S. adults self-identifying as Catholic remained constant since 2000; there was little change in Mass attendance during 2000-2005; giving to diocesan financial appeals declined from 38 to 28-29% in 2004 and 2005; among those who said they stopped giving in the 2003 poll, 55% attributed this to their reaction to sexual abuse cases. Pages 17-26 report results on satisfaction with Church leadership: lowest opinion occurred in May, 2002; satisfaction with Church leadership in the abstract is only slightly below the high point of January, 2001; those attending Mass on a weekly basis have the highest levels of satisfaction of Church leaders; nearly 2/3 express at least some confidence that their bishop or cardinal is addressing the problem of sexual abuse; about 60% express at least some confidence that bishops as a whole are addressing sexual abuse, and 3/4 believe the issue of sexual abuse has hurt Church leaders’ credibility to speak out on social or political issues. Pages 27-36 report results regarding respondents’ knowledge and ratings of Church leaders’ response to the problem of abuse, which include: since 2004, the percentage of those who said they had heard of Church policies for handling allegations has been falling to 40%; 1/3 said they had heard of steps taken by their diocese to prevent abuse. Page 37 presents 3 brief, general conclusions. 8 references.

Grossoehme, Daniel H. (1999). Child abuse reporting: Clergy perceptions. *Child Abuse & Neglect*, 22(7):743-747.

By a chaplain, Children’s Memorial Hospital Center of Akron, Akron, Ohio. “This study explored clergy awareness of some of the issues involved with reporting child abuse.” Surveys were mailed to the primary clergyperson of congregations on the hospital’s pastoral care department mailing list; all congregations were within the same county as the hospital. Of 435 surveys sent, 143 (33%) were completed and returned. The 5 largest faith groups by number of respondents were: United Methodist (29), Roman Catholic (17), Episcopal (13), Lutheran (11), and Baptist (10). Among the results: 1.) 71% of respondents reported receiving education on the topic, and 1 denomination accounted for one-fourth of those reporting no education; 2.) over half said their education came from personal initiative, and for 22%, training was required by their denomination/faith group; 3.) the 4 largest backgrounds of persons who educated clergy were social workers (22%), children’s service bureaus (19%), clergy (14%), and medical professional (12%); 4.) 22% “indicated that they believe evidence is necessary before reporting abuse;” 5.) 48% “had suspected that a child in their congregation had been abused or neglected;” 6.) 41% had

reported a suspicion; of 38 respondents who identified the source of reluctance to report abuse, the most prevalent were “lack of trust in Children’s Services Bureaus” and “lack of ‘certainty’ about a situation.” Regarding the context in which clergy received information, 49% responded that they would report information about child abuse received “with the Seal of Confession.” The results found “no correlation between having received abuse education and knowing that one is required to report suspicions of abuse rather than evidence.” Cites Ohio law as an example of ambiguity that “perpetuates the lack of clarity about whether or not clergy truly are mandatory reporters, and hinders efforts to facilitate their ownership of that role.” Concludes that the results suggest the need for increased education of clergy about child abuse and neglect. 6 references.

Grossman, Linda S., Wasyliw, Orest E., Benn, Andrea F., & Gyoerkoe, Kevin L. (2002). Can sex offenders who minimize on the MMPI conceal psychopathology on the Rorschach? *Journal of Personality Assessment*, 78(3):484-501.

Grossman and Gyoerkoe are with the Department of Psychiatry, College of Medicine, University of Illinois, Chicago, Illinois. Wasyliw is with the Department of Psychiatry and Department of Psychology and Social Sciences, Rush University, Chicago, Illinois. Benn is from Northfield, Illinois. Reports results of a study “designed to explore whether participants expected to be experiencing emotional distress or psychopathology can conceal such problems on the Rorschach [Psychodiagnostic Test].” The Minnesota Multiphasic Personality Inventory (MMPI) and the Minnesota Multiphasic Personality Inventory-2 validity scales were used “to divide participants according to whether or not they showed evidence of minimizing psychiatric symptoms.” The sample consisted of 74 males “undergoing forensic psychological evaluations because of allegations of sexual misconduct.” Half were clergy “referred by various diocese and religious orders” and “half were noncleric individuals who were self-referred or referred by attorneys or state regulatory boards.” Of the 74, 80% were accused of sexual misconduct with minors age 18 or younger, and 20% with adults age 19 or older. “Of the 37 clerics, 25 admitted to the allegations against them, whereas 12 denied them.” Participants were cautioned that assessment results could be used against them: “In view of these circumstances, all participants were expected to have genuine environmental and internal motivations to appear normal.” Because the clerics in the sample were older and more highly educated than nonclerics, the analyses “examined the potential relationship of cleric status to key Rorschach scores.” No significant differences were found on 10 of the 13 Rorschach scores examined. Analyses “showed that individuals expected to experience psychological problems but who are minimizing those problems on MMPI validity scales still show indications of distress and psychopathology on the Rorschach... This suggests that the Rorschach may be a more effective or sensitive means of detecting psychopathology in the presence of response bias than self-report instruments such as the MMPI.” Recommends the combined use of the MMPI and Rorschach in forensic evaluations. 46 references.

Guerzoni, Michael Andre, & Graham, Hannah. (2015). Catholic Church responses to clergy-child sexual abuse and mandatory reporting exemptions in Victoria, Australia: A discursive critique. *International Journal for Crime, Justice and Social Democracy*, 4(4):58-75.

Guerzoni is a doctoral candidate, School of Social Sciences, University of Tasmania, Hobart, Tasmania, Australia. Graham is a research fellow in criminology, Scottish Centre for Crime and Justice Research, University of Stirling, Stirling, Scotland. “The scope of this article is... a focus on the Roman Catholic Church in the jurisdiction of Victoria, Australia. The research presented here comprises a discursive examination of the perspectives of prominent Catholic Church representatives and institutional responses to clergy-child sexual abuse in the recent Victorian inquiry into the Handling of Child Abuse by Religious and Other Organisations (referred to here as the ‘Victorian Inquiry’...).” Very briefly gives “an overview of the topical contributions of scholarship” into “clergy-child sexual abuse” (CCSA). “This article responds to the call for further investigation into institutional structures which serve as enablers of CCSA within the Catholic Church.” Their research question is stated: “In the context of the Catholic Church in Victoria, have the ritual of the confessional, clergy exemption from mandatory reporting of known cases of [CCSA], and the Melbourne Response [which is the Melbourne Archdiocese’s “compensation scheme for victims of clerical abuse”] acted as enablers of institutional inaction

and secrecy about this crime?" Notes the limited empirical and theoretical criminological scholarship regarding "Church cultures and responses to clergy-child abuse." The Victorian Inquiry (2012-2014) "was chosen as the most recent example of a completed inquiry of this kind available in Australia at the time... The Catholic Church was selected because, relative to other Christian denominations, 'the majority of evidence' within the Inquiry concerned [CCSA] within the Catholic Church, providing sufficient scope for a focused investigation of the denomination." Purposive sampling was used to select 28 documents of 1,394 pp. regarding the Victorian Inquiry. Critical discourse analysis was used to examine the documents and code 22 categories. 5 of the categories are from the work of Gresham Sykes and David Matza on techniques of neutralization: denial of responsibility; denial of injury; denial of the victim(s); condemnation of the condemners; appeal to higher loyalties. 3 of the categories are from the work of Stanley Cohen on techniques of control and denial: denial of the past (a rewrite of history); literal denial; implicatory denial (denial of moral or psychological implications). In describing the Church's submissions to the Victorian Inquiry, they use the term "'Janus-faced'" to capture "a convoluted and contradictory attitude towards legislative compliance." Calls the external face, "looking towards the world," as the Church promising to fulfill its obligations defined by Australian society and to take decisive action, promptly and effectively, with those who are guilty of abuse. Calls the internal face, "gazing within," as "imbued by a deep hesitation to prioritise secular law before Canon Law." Cites examples of both positions, while utilizing the coding categories. Comments: "With the Victorian Church submissions 'denial of responsibility' appears as a leitmotif throughout discussions of the absence of welfare and criminal mandatory reporting requirements in Victoria." Regarding the Church's "appeal to higher loyalties in claiming that legislators should not revoke the confessional privilege under the *Evidence Act (2008)* (Vic) or otherwise interfere with the 'sanctity of the confessional' through the creation of an offence for withholding information of crimes," they comment that "[t]he appeal... is distinctive in the denunciation of any laws of the state as the primary allegiance of the clergy is to the Vatican and Canonical obligations." Concludes: "Our analysis, and that of others, suggests that the Church is willing to comply with authorities conditionally, while prioritizing its own interests and hegemony." The final section their critique of the Melbourne Response "investigation and compensation scheme, demonstrating its encapsulation of our 'Janus-faced' thesis, centring [sic] on its failure to report, as well as instances of implicit discouragement of victims to self-report allegations of child sexual abuse to Victoria Police." Comments: "The Melbourne Response, operating in the vacuum of legislative requirements to compel Church actors to report situations of clergy-child sexual abuse, provides an avenue through which secrecy can proliferate within the Catholic Church. Significant questions remain about the extent of the scheme's independence and its consistency of compliance and collaboration with authorities." Concludes: "The findings of this study examine the ways in which the confessional, and priest exemption from mandatory reporting, can contribute to the institutional silences and inaction within the Catholic Church in Victoria... The Church shifts between a position of compliance and endorsement of the law, to a denial of responsibility to report to authorities and an appeal to higher loyalties when challenged on its stance towards confidentiality and collaboration with authorities. This seemingly sits in tension with its legitimacy and moral authority in claiming the centrality of victim interests." Identifies legislative reform as a remedy, that clergy should be mandated to report criminal activity and "child abuse and child wellbeing concerns." Suggests that Catholic "priests could choose to withhold absolution and require any person making confessions of child abuse to relay that information to authorities, to receive absolution and forgiveness. In this way, Canon and civil law requirements may be harmonised without extensive interference in sacred ritual... In light of the findings presented here, there is a need for meaningful and in-depth joint consultations between parliamentary, criminal justice, welfare, victim advocates, and Church representatives on matters of *criminal* and *welfare* mandatory reporting and child sexual abuse to seek avenues for reform." 62 references.

Hall, Terese A. (1995). Spiritual effects of childhood sexual abuse in adult Christian women. *Journal of Psychology and Theology* [published by Rosemead School of Psychology, Biola University, LaMirada, CA], 23(2, Summer):129-134.

Hall is a therapist with Counseling Care Associates, and program director, Christian Women's Counseling Center, Tulsa, Oklahoma. States at the outset: "While a growing body of literature addresses the psychological effects of sexual abuse, almost no research has been done concerning its spiritual effects..." Briefly reports the results of a quantitative study, the purpose of which "was to explore the spiritual effects of sexual abuse in greater depth." The sample consisted of: women from Midwestern U.S.A. urban areas; those in outpatient treatment who had been sexually abused as children ( $n=33$ ); those who were in outpatient treatment and had not been sexually abused ( $n=20$ ); a nonclinical, nonabuse control group ( $n = 22$ ). Subjects were self-reported as Christian, and were recruited from Christian counseling agencies and churches. Subjects completed the Religious Status Inventory – a 160-item questionnaire with a 5-point Likert format; no information was available regarding its reliability or validity. Reports results of statistical analyses and comparisons between the 3 groups. "The results... show significantly lower religious functioning in Christian women who were sexually abused as children as compared to those women who were not abused." Based on differences on 2 subscales, she concludes: "...it would appear that early sexual experiences of sexual abuse have a highly significant relationship with later ability to trust in God's love and provision, as well as with the ability to put painful experiences into a meaningful framework for one's life." States: "...in summary, the results of this study show a significant relationship between childhood sexual abuse and several important dimensions of sexual functioning... In particular, it appears that abuse survivors do not feel love and accepted by God and by others to the same degree as nonabused subjects, and that they experience substantially greater difficulty in trusting God's plan and provision for them, as well as in finding meaning and purpose in their lives." 21 references. [While there is no direct connection reported between the subjects' experience of being sexually abused and perpetration in a faith community context, the article is included in the bibliography because the topic, while relevant, is not often addressed in the literature.]

Harder, Jeanette, & Haynie, Kristina. (2012). Child protection practices in Mennonite Church USA congregations. *Journal of Social Service Research*, 38(2):248-259.

Harder is an associate professor, Grace Abbott School of Social Work, University of Nebraska at Omaha, Omaha, Nebraska. Haynie is a master's degree candidate, Grace Abbott School of Social Work. In the context of faith communities and the sexual abuse of minors, they note at the outset: "There are numerous articles in the literature that exhort churches to take a more active role in child protection. However, these articles do not examine how many churches have enacted child protection policies and procedures." They report the results of their quantitative study, the primary purpose of which "was to determine the prevalence of child protection policies and practices in Mennonite Church USA congregation," including the differences between congregations with policies and those without. An online survey of mostly closed-ended and some open-ended questions was sent in June, 2010, to all Mennonite Church USA congregations with valid email addresses; 269 of 855 (32%) congregations responded; results are reported for 180 churches: 96 (53%) with a policy; 84 (47%) without a policy. Among the results reported: 1.) "Large churches (more than 100 adults) were more likely to have child protection policies compared with smaller churches." 2.) "The [type of] setting in which the church was located did not have a significant relationship with whether the church had a written child protection policy. Whereas less than half (44%) of churches in rural areas reported having a child protection policy, more than half (64%) of churches in towns with populations under 20,000 reported the same. About half of churches in larger communities reported having a child protection policy." 3.) "...44% ( $n = 95$ ) had a written plan for reporting suspected child abuse and 22% ( $n = 48$ ) had a written plan for integrating someone with a history of sexual offense while still keeping children safe." 4.) "...churches with child protection policies reported more child protection practices than did churches without written child protection policies." In response to what respondents wanted "that would help their church protect children" "Most respondents wanted sample child protection policies (55%), parenting resources (54%), and denominational guidelines (47%). Churches without child protection policies wanted sample policies, information on child protection, and Mennonite denomination guidelines. In the discussion section, they call for collaborations between church and community professionals regarding prevention and responding "to those who are hurting." 19 references.

Harper, Craig A., Perkins, Colin, & Johnson, Debbie. (2020). Psychological factors influencing religious congregation members' reporting of alleged sexual abuse. *Journal of Sexual Aggression* [published by the National Organisation for the Treatment of Offenders], 26(1, March):129-144.

Harper is with the Department of Psychology, Nottingham Trent University, Nottingham, England. Perkins is with the Diocese of Chichester, Church of England, Hove, England. Johnson is with the Diocese of Lincoln, Church of England, Lincoln, England. The context is the sexual abuse of minors which occurs within religious institutions. Presents the results of their study which was conducted to identify "some of the potential predictors of abuse allegation reporting intentions and credibility assessments within the Church of England." The framework for predictors was drawn from 3 sources: ingroup social identity, a category of social identity theory; moral foundations theory; and, social dominance orientation, a trait of social dominance theory. Study participants consisted of: congregation members of the Church of England who were recruited through local parishes (N = 434; 63% female) and "non-religious controls" recruited from an on-line crowdsourcing platform (N = 457; 51% female). [The time period of the study is not reported.] Self-report responses were obtained to 60 items based on instruments related to the 3 sources. 3 vignettes were created: "a historical act of alleged sexual abuse against a male child" was used, varying by whether the alleged perpetrator was a Church of England priest, a Church of England warden ("a volunteer who assists a priest within a church parish"), or a football coach. Participants were asked to rate 3 outcomes when informed of the allegation: how likely they were to report the alleged offense to police, and how likely it was that the alleged victim and perpetrator were credible. Multiple, nuanced statistical analyses of the responses were performed. Findings reported for: differences between the 2 sub-samples; ingroup identification; effects of moral foundation; effects of social domination orientation. Among the statistically significant findings reported for religious participants: ingroup identification predicted the reporting of the church warden; "...there was a significant association between higher ingroup identification and lower judgments of an allegation's credibility when the perpetrator was a priest."; higher levels of the authority component of moral foundations theory, e.g., deferment to agreed social hierarchies and respect for social leaders, predicted "decreased intentions to report an allegation among religious..."; the facet of anti-egalitarianism of the social dominance trait "predicted a lower self-reported propensity to report the given allegation of sexual abuse." The discussion section states: "These findings combine to suggest that the centrality of Christian identity predicts more doubt over centrally-perpetrated abuse (i.e. by a priest), and lower reporting intentions... The most consistent finding in our dataset was that religious participants – across the board – were more sceptical [sic] of abuse allegations than non-religious participants." Study and limitations and suggestions for future research are noted. 26 references; the appendix consists of the 3 vignettes.

Haywood, Thomas W., Kravitz, Howard M., Grossman, Linda S., Wasyliv, Orest E., & Hardy, Daniel W. (1996). Psychological aspects of sexual functioning among cleric and noncleric alleged sex offenders. *Child Abuse & Neglect*, 20(6, June):527-536.

A study by mental health professionals who compared self-reported sexual functioning among 30 Roman Catholic clergy who were alleged to have molested children, 39 non-cleric alleged child molesters, and 38 normal control subjects. All subjects completed a forensic psychiatric evaluation, including the Derogatis Sexual Functioning Inventory. Conclusion speculates as to the bases for the differences in results between the 3 groups. Concludes that normative data from non-offending celibate clergy are needed. References.

Haywood, Thomas W., Kravitz, Howard M., Wasyliv, Orest E., Goldberg, Jack, & Cavanaugh, James L., Jr. (1996). Cycle of abuse and psychopathology in cleric and noncleric molesters of children and adolescents. *Child Abuse & Neglect*, 20(12, December):1233-43.

All but Goldberg are with the Section on Psychiatry and Law, Rush-Presbyterian-St. Luke's Medical Center, Chicago, Illinois. Goldberg is with the School of Public Health, University of Illinois at Chicago. Reports a study to determine the effect of exposure to sexual abuse in childhood on current psychopathology in cleric and non-cleric molesters of children and adolescents. Sample included 45 non-cleric admitted child molesters, 40 non-cleric normal

control subjects, 24 cleric admitted child molesters, and 48 cleric normal control subjects. Data for all admitted child molesters was gathered through forensic psychological evaluations at the Isaac Ray Center Sexual Behaviors Clinic. The cleric offenders were Roman Catholic priests or brothers. Results demonstrated that sexual abuse exposure in childhood was related to becoming a perpetrator of child molestation for both cleric and non-cleric offenders. Results suggests that non-cleric sexually abusive behavior might be more influenced by psychiatric disorders and by anti-social personality traits, whereas cleric sexual offenses may be more related to psychosexual adjustment and developmental issues. References.

Helm, Jr., Herbert W., Cook, Jonathan R., & Berez, John M. (2005). The implications for conjunctive and disjunctive forgiveness for sexual abuse. *Pastoral Psychology*, 54(1, September):23-34.

Helm is with the Department of Behavioral Sciences, Andrews University, Berrien Springs, Michigan. Cook and Berez are not identified. They report the results of their survey "to examine how varying forgiveness styles are related to the issue of sexual abuse." The brief literature review notes that "[f]orgiveness, traditionally a topic of theological discussion, has usually been viewed as equivalent to reconciliation," and has not been well-studied by other academic disciplines. They report: "However, there has been a recent paradigm shift among psychologists who are now interested in the potential psychological benefits resulting from the forgiveness process." For the survey, they use 2 constructs of forgiveness by Berez, *conjunctive* and *disjunctive*: "Conjunctive forgiveness includes reconciliation between two parties... He defines disjunctive forgiveness as the process in which a victim decides to forgive his transgressor and how compassion, but chooses to remain emotionally and physically distant from the offender." They surveyed 114 students "attending Andrews University, a Seventh-day Adventists sponsored school." Participants were: 88 females (77.2%), 26 males (22.8%); 23 had experienced sexual abuse (20.2%), 91 had not (79.8%); of those who had been sexually abused, 20 were female (87%) and 3 were male (13%). A section of the survey "was only completed by those reporting sexual abuse and consisted of questions dealing with types of sexual abuse, forgiveness, and circumstances, thoughts, and emotions concerning the abuse and the abuser." Among the results reported: for 65.2%, the abuse began between the age of 5 through 9; the majority took place in the home; a single abuser was reported by 60.9% of participants; most frequently the abusers were male (87%) and uncles and cousins; 45% reported the abuse to at least 1 parent. "Of those who did report the sexual abuse the most common result was that it remained a family or personal secret... None of the victims indicated that any of the sexual abusers had been prosecuted." The questions regarding forgiveness were structured as either what is like for the participant, or what the participant perceived it would be like, to complete a "forgiveness process," a definition of which is not provided. Other results include: "While believing that forgiveness is largely a personal process, the majority felt that the power to do this would be mostly from a higher power." "...only one person reports having completely forgiven the abuser and being totally reconciled regarding the abuse with the abuser," i.e., conjunctive forgiveness. The conclusion section states: "...the data is suggestive of a disjunctive model of forgiveness. The majority of sexually abused subjects (13 out of 23) prefer to keep 'some distance' to 'as much distance as possible' from the abuser, regardless of the extent to which the abuser has been forgiven... The above data suggests that even though there may be more than two types of forgiveness, the role of reconciliation may be unrealistic in cases of sexual abuse." Closes by identifying study limitations. 46 references. [While the context of sexual boundary violations in faith communities is not addressed, the topic of the research is relevant for the purpose of the bibliography due to many congregations' interest in achieving reconciliation.]

Herzbrun, Michael B. (2005). Thou shalt not covet: Sexual misconduct in the rabbinate. *Journal of Religion and Abuse: Advocacy, Pastoral Care and Prevention*, 7(1):5-34.

By a psychological counselor, St. John Fisher College, Pittsford, New York, and rabbi, Temple Emanu-El, Irondequoit, New York. His first purpose "is to present various theoretical explanations for [clergy] sexual misconduct from the vantage point of personality theory and to suggest interventions that are both consistent with these theories, that could be adopted by clergy of all religious denominations, and that could be made before offenses occur." The 5 theoretical



explanations briefly described are: social learning theory; cognitive learning theory; biological variable theories that focus on genetic, neurological, and/or biochemical variables; psychoanalytic theory, especially its concept of countertransference and its patient/therapist boundary limits; “third-force psychology with its roots in existentialism, humanism, and the religious experience...” Notes briefly the potential implications for adaptation by the Jewish community. Describes his on-line, website-posted, 10-item survey study of Jewish and Roman Catholic ordaining institutions that sought to determine which “presented material about clergy sexual misconduct to their students” and how they did it. Among the results: 5 of 6 rabbinic schools and 10 of 12 Catholic schools required psychological screening of candidates; 5 of 6 rabbinic schools presented material on sexual abuse as part of a credit-bearing course, and 3 of 5 made the course a requirement, while 9 of 12 Catholic schools presented the material in a credit-bearing course that is required by all 9; no rabbinic school assessed the effectiveness of the material, and 9 of 12 Catholic schools reported an extensive assessment procedure; 5 of 6 rabbinic schools and 10 of 12 Catholic schools reported having a sexual harassment policy. The final section very briefly discusses strengths and weaknesses of the 5 major personality theories. Notes policy implications for addressing clergy misconduct by rabbinic and congregational associations, and ordaining institutions in the Jewish community, and makes suggestions for each. Calls for greater involvement of Jewish laity in efforts by professional associations and educational institutions on the matter of rabbinic misconduct. 119 references.

Holt, Karen, & Massey, Christina. (2012). Sexual preference or opportunity: An examination of situational factors by gender of victims of clergy abuse. *Sexual Abuse: A Journal of Research and Treatment*, 25(6):606-621.

The authors are with John Jay College of Criminal Justice, The Graduate Center, The City University of New York, New York, New York. States that “[p]ublic discourse regarding the [sexual] abuse [of minors] in the [Roman] Catholic Church [has] focused on themes of homosexuality, pedophilia, and targeted sexual abuse... The overwhelming number of male victims (over 80%), led to assumptions about sexual preference.” The assumption about sexual preference “presents a need to examine whether the abuse stemmed from sexual preference or other factors, such as higher levels of opportunity to offend against male youths. Reports the results of their study “to explore situational factors of the abuse by victim gender to provide empirical data that elucidate the circumstances of abuse for both sexes.” In a brief literature review, notes that some of the clinical literature supports the fluidity of sexuality and sexual preferences, and observes that sexual preference does not necessarily dictate sexual behavior, which “can be understood as a result of opportunities presented in social settings.” Briefly reviews theories of sexual offending regarding dispositional and situational factors. Cites the group of John Jay College of Criminal Justice studies of sexual abuse of minors in the Catholic Church that support the “notion of a situational framework for the majority of clergy abuse.” The study analyzed patterns “to see if circumstances for male youth victims are the same or different from circumstances for female youth victims.” The sample consisted of records of 9,540 records of incidents against minors (81.3% male victims, 18.7% female victims) by 3,918 clergy that were collected for The Nature and Scope of the Problem of Sexual Abuse of Minors by Catholic Priests and Deacons in the United States, 1950-2002: A Research Study Conducted by the John Jay College of Criminal Justice (2004), which was commissioned by the United States Conference of Catholic Bishops. Because the dataset lacked information on the sexual preference of clergy offenders, “situational variables of the abuse were used as a proxy measure of sexual preference based on the assumption that if males were targeted, there would be significant differences in terms of the situations of the abuse. The situational variables describe the location and timing of the alleged abuse, the accused cleric’s social involvement with the alleged victim’s family, how the alleged victim met the accused cleric, the accused cleric’s main role at the time of the alleged abuse, and alcohol and drug use at the time of the alleged abuse.” Reports results of the statistical analyses: “The clear lack of situational differences between [male and female victims] supports a situational framework of victim selection by offenders in the Catholic Church. The authors found no evidence to suggest that males were sought out or targeted. It appears that the high numbers of male victims may have been a result of opportunity that was facilitated by the unique structure of the Catholic Church. Priests were trusted and revered men of God, who were

charged with responsibilities that gave them access to you and settings in which to abuse them. What is unique is that the capable guardians, who represent a key element in preventing offenses, were the parents and families who viewed these men as the personification of God on Earth. Opportunity and the implicit trusts of capable guardians allowed priests to abuse their roles and offend against the youth whom they were given to protect and guide.” Calls for future research that “employ[s] an interactional model,” which studies the interaction of 2 elements, dispositional characteristics of offenders and situational elements. Also calls for “qualitative accounts of the abuse from both the perspective of the victim and offender.” 40 references.

Hungerman, Daniel M. (2013). Substitution and stigma: Evidence on religious markets from the Catholic sex abuse scandal. *American Economic Journal: Economic Policy*, 5(3, August):227-253.

Hungerman is with the University of Notre Dame, Notre Dame, Indiana, and the National Bureau of Economic Research, Cambridge, Massachusetts. He identifies as “a large shock” the “[Roman] Catholic sex abuse scandal” which followed the articles published in 2002 by *The Boston Globe* newspaper, Boston, Massachusetts, “detailing the sexual abuse of minors by clergy in the Catholic Church.” Based on “a body of research in economics that considers substitution between charitable activities,” i.e., donations being switched from a charitable organization to another following a shock, he “explores the possibility of substitution between religious groups...” Section 1 describes the “Catholic Church sex abuse scandal in the United States in the 2002 and the years after.” As a measure of the intensity of the shock, he uses the “number of allegations of abuse made in a particular [U.S.A.] state and year” for the period 1988-2006. [Without a reference, he states that “the scandal did not lead to other sex abuse scandals in other organizations; it was a ‘denomination-specific’ shock.” Section 2 “discusses the potential effects of the scandal.” Section 3 “presents the empirical evidence” regarding impact on Catholic membership and other denominations. States that the results “suggest that Catholics leaving in response to the scandal substituted into other traditions (at least in the short run) and that there was not a significant stigma effect that lowered participation in non-Catholic traditions.” [In this section, he relies on data from multiple sources, some of which are self-report responses to national surveys, e.g., results displayed in Figure 4, reasons given by respondents for leaving the Catholic Church, are from a survey conducted in 2008. The “clergy sexual abuse scandal” was the 9th most frequent reason out of 18. Table 5 displays responses of “458 individuals who report gradually drifting away from Catholicism.”] The data shows “significant heterogeneity in the destinations of those leaving Catholicism” due to the scandal. Based on data from the Southern Baptist Convention, he states that there is “a sudden and striking gain in membership and finances for Southern Baptist conventions [sic] where the scandal hit especially hard.” He states that 4 sets of “data all consistently suggest that Baptists gained significantly from the scandal.” In section 4, a 3-paragraph conclusion, he states: “The results suggest that religious organizations do compete for members, or more specifically that a negative shock which causes one organization to lose members leads to a gain in membership for other organizations.” He also notes the result of Southern Baptists benefitting contrasts what would be expected based on published literature. [His assertions are based on associations between the quantitative data; the evidence does not support a conclusion of a cause/effect relationship.] 38 footnotes; 80+ references.

Irons, Richard, & Laaser, Mark. (1994). The abduction of fidelity: Sexual exploitation by clergy – Experience with inpatient assessment. *Sexual Addiction & Compulsivity: The Journal of Treatment and Prevention*, 1(2):119-129.

Irons is a physician with Talbott-Marsh Recovery Campus, Atlanta, Georgia; Laaser is a private consultant, Chanhassen, Minnesota. Presents early results of their work with 25 clergy from 1991-1993 who were sent by church authorities for evaluation and treatment of sexual misconduct: 18 were referred to Abbot Northwestern Hospital, Minneapolis, Minnesota, and 7 to Christian Care Center, Medfield Hospital, Largo, Florida. The report is a retrospective review. Assessment of physical, mental, and spiritual health problems involved a 5-day, multidisciplinary inpatient process, including: a psychiatrist, psychologist, internal medicine specialist, addiction medicine specialist, pastoral consultant, and case manager. All 25 were male; 13 were Episcopalian; 7 were Roman Catholic; age range was 31-66 years, and mean and median age was 49. Of presenting

primary complaints, the greatest number of clergy, 13, had heterosexual contact with a member of the parish; 21 had identified victims; number of victims ranged from 1 to 5, with an average of 2; none used physical force or threat in commission. Using Diagnostic and Statistical Manual of Mental Disorders (3rd edition revised) criteria, 21 had at least 1 Axis I diagnosis assessed; 21 had personality features strong enough to be listed as personality traits or disorders, with 11 diagnosed as narcissistic. In the Abbot Northwestern subgroup, 55% (10) met diagnostic criteria for alcohol abuse or alcoholism. At conclusion, 88% (22) were determined to be professionally impaired. Of 27 treatment recommendations made, 13 were for inpatient sexual disorder treatment. Discussion section includes: generalizations about the family background and professional training of the participants; how personality traits clustered and interacted, resulting in the victimization; possibilities for, and challenges in, treatment and rehabilitation. References.

Kane, Michael N. (2013). Catholic priests' knowledge of pastoral codes of conduct in the United States. *Ethics & Behavior*, 23(3, May):199-213.

Kane is with the School of Social Work, Florida Atlantic University, Boca Raton, Florida. Reports the results of his exploratory "study [which] investigated the knowledge and perceptions of functioning [Roman Catholic] diocesan priests toward codes of pastoral conduct. This study also considered how respondents' perceived the process for dealing with violations of their code of pastoral conduct." Begins by stating that as of 2011, there were a reported 27,284 diocesan priests who were subject to their particular diocese's code of pastoral conduct or ministerial behavior. The requirement for a diocesan code for priests is part of Article 6 of the U.S. Conference of Catholic Bishops' Charter for the Protection of Children and Young People, adopted in 2002. Kane "investigated priests' knowledge of the codes of pastoral conduct in four areas... "(a) the environments suitable for pastoral service, (b) the demands and breaching of confidentiality (duty to warn and protect clients who make threats to harm self or others) and Catholic canon law regarding the inviolability of sacramental confession, (c) dual relationships (friends with parishioners, pastoral service to church employees), and (d) the reporting of misconduct." A random national survey of diocesan priests produced 168 useable self-report surveys. Of the respondents: 88.9% were European American; age range was 31 to 78 and average was 59.53 years-old; years of serving as priests ranged from 2 to 54 with a mean of 29.27. The survey of 28 items used a 3-point Likert-type scale for responses. Data was analyzed statistically. Regarding training, 88.1% reported attending a workshop; 78% "believed that they had received extensive training in their code of pastoral conduct at the time of its implementation." Among the findings regarding the primary area of *confidentiality*: 52.4% believed "that information received in counseling or advising must be confidentially maintained."; 65.5% "understood that they had an obligation to breach confidentiality (outside of sacramental confession) in the event a parishioner indicated she or he was going to harm herself or himself," or, in the case of harming another person, 81.0%. Among the findings regarding the primary area of *dual relationships with parishioners and colleagues*: 53.% "believed that codes of pastoral conduct offered guidance on maintaining friendships with parishioners."; 78.0% "included parishioners in their circle friends [sic]."; 57.7% "felt there was not a risk of blurring professional boundaries by providing pastoral counsel to a parish employee." Among the findings regarding the primary area of *reporting of misconduct*: 59.9% "would notify the chancery if they became aware that another priest was sexually involved with one of his parishioners" and 64.3% would do if the priest was abusing alcohol. A linear model of analysis was performed "[t]o determine whether perceptions of sufficient training had any effect on responses." Among the findings: "Those who perceived they had received extensive training (84.7%) were more likely to agree that codes of pastoral ministry offered important guidance for their ministerial work compared to those who believed they had not received extensive training (40.6%)." There was a correlation between those who perceived their training as extensive (93.1%) and "who believed they understood the implications of pastoral misconduct compared to those who believed they had not received extensive training in their codes of pastoral conduct (65.6%)." Methodological limitations include: self-selection bias in the sample, limited sample size, and limited response rate to the original distribution of the survey. The discussion section states: "It is important to note that knowledge of the obligation [to report an accusation of misconduct by a priest against a minor] doesn't necessarily indicate a willingness

to comply with this demand of the pastoral code.” The article concludes: “In particular, further education may be needed on confidentiality outside of sacramental confession.” 56 endnotes.

Keddy, Philip J., Erdberg, Philip, & Sammon, Sean D. (1990). The psychological assessment of Catholic clergy and religious referred for residential treatment. *Pastoral Psychology*, 38(3, Spring):147-159.

Authors are identified only by geography: in order of authorship, Oakland, California, Corte Madera, California, and Watertown, Massachusetts. Presents results from a study intended “to describe the psychological test characteristics of a group of [Roman] Catholic priests, brothers, and nuns who were being evaluated at a residential treatment center” for clergy and religious from 1985-1987. The center was in the San Francisco Bay, California, area. Standardized psychological tests and 2 clinical interviews were administered prior to admission. The typical stay was 6-to-12 months. Program components included a variety of primary and auxiliary therapies, liturgy, and lectures that addressed spiritual and psychological integration. Study participants were 29 men and 13 women from 29-to-64-years-old. Referral was initiated for 52% by a superior; nearly 15% were self-referrals. Major reasons for referrals were: interpersonal problems, depression, sexual concerns, and vocational indecision. Sexual acting out was one of the circumstances that lead to referral. Diagnoses from 1980 Diagnostic and Statistical Manual of Mental Disorders (3rd edition) were assigned by a psychiatrist in consultation with the assessment team. Diagnostic results include: “Occupational problems represented the most frequent DSM-III Axis I diagnosis, with affective disorders and anxiety disorders also well represented. Mixed personality disorder was the most common Axis II diagnosis.” Test results include: of 27 men, “12 (44%) were considered by the assessment team to have a significant sexual problem. In eight cases (or approximately 30% of these men), the problem was distress or confusion about sexual orientation... There were other sexual problems in 14.8% of these men.” Types of sexual problems are not described. Concludes: “The types of problems that emerged from our data also correspond to the descriptions that [Kennedy, E.C., Heckler, V.J., Kobler, F.J., & Walker, R.E. (1977). Clinical assessment of a profession: Roman Catholic clergymen. *Journal of Clinical Psychology*, 33(1):120-128.] gave of underdevelop and maldeveloped priests [in a large-scale, national sample of the personalities of Catholic priests].” Their therapeutic treatment recommendation is for intensive, long-term psychotherapy due to longstanding personality problems among those assessed. Calls for thorough evaluations at the seminary or novitiate level, and recommends “that psychotherapy be considered as part of the formation of some religious professionals.” References.

Kennedy, Eugene C., Heckler, Victor J., Kobler, Frank J., & Walker, Ronald E. (1977). Clinical assessment of a profession: Roman Catholic clergymen. *Journal of Clinical Psychology*, 33(1, January):120-128.

The authors are affiliated with Loyola University of Chicago, Chicago, Illinois. “This research was commissioned, as part of a larger study of American priests, by the National Conference of Catholic Bishops...” Reports results of a study based on a national U.S.A. sample regarding “the total personality of the men who are priests in America.” 12 Ph.D. clinical psychologists recorded semi-structured field interviews with 218 priests who completed a battery of psychological tests, and compiled evaluations of each person. “Topics of major focus were...: family life and relationships, psychosexual development, development of vocation, self-concept, interpersonal relations, priesthood, celibacy, and the future.” Based on reports and evaluations, 4 categories emerged “that were ordered along a continuum of development...: maldeveloped, underdeveloped, developing, and developed. Maldeveloped priests were seen as men who have life-long major psychological difficulties, typically related to their early familial problems, which have interfered in a serious way with their adjustment and occupational effectiveness. In many cases, a diagnostic label was warranted. Underdeveloped priests were described as emotionally immature... They were conceptualized as dealing with adolescent conflicts at a much alter age than appropriate.” The maldeveloped group, 8% of the total priests in the study, were also described as: “Generally, these priests are characterized by covert or underlying intense hostile feelings, extremely negative self-feelings, and disorganizing and disruptive sexual conflicts.” The underdeveloped group, 57% of the total priests, were also described as: “Their identity is more

clearly to the role of the priesthood than to themselves as persons. Their vocational choice is prompted more by the factors of status and security than by interests and abilities.” The developing group was 29% of the total, and the developed group was 6%. Of 28 variables used in discriminant analysis (statistical), “the psychosexual maturity scale of LSCBC [Loyola Sentence Completion Blank for Clergymen] was the best discriminant among the groups.” Discriminant analysis also indicated a significant association between the clinical and quantitative strategies of classification. 28 references.

Kennedy, James E., Davis, Robert C., & Taylor, Bruce G. (1998). Changes in spirituality and well-being among victims of sexual assault. *Journal for the Scientific Study of Religion*, 37(2, June):322-328.

Kennedy is data manager, Colorado Prevention Center, Denver, Colorado. Davis and Taylor are senior research associates, Victim Services, New York, New York. They briefly report the results of their descriptive study that “was motivated by the possibility that the nature of the traumatic event may be an important factor in whether and how the event affects people’s faith... Because illness and accidents are often considered to be ‘acts of God’ and crime events are generally considered to be ‘acts of man,’ we wondered to what event crime events would influence people’s spirituality. To our knowledge, there have been no studies of changes in spirituality for victims of traumatic crimes. The present study was intended to provide information on two questions: (a) to what extent do victims of sexual assault report a changed role for spirituality in their lives after the assault, and (b) to what extent is this tendency related to change in subjective well-being or recovery. Intrinsic religiosity was also measured.” Participants were a convenience sample of 70 women who had been victims of a sexual assault by other than their domestic partner in cases filed with the New York, New York, police department, cases being prosecuted by the Kings County, New York, district attorney, or in cases involving a victims service providers in New York City. By a religious affiliation demographic: 36% were Baptist, 20% Catholic, 6% Jewish, 6% Pentecostal, 9% Protestant, 12% other, and 12% none. By an ethnic/racial demographic: “...the sample in this study was made up of predominantly African Americans and other minorities.” Statistical results are reported for participants’ self-report responses to a questionnaire. Among the results: 60% of participants reported “an increased role for spirituality in their lives 9 to 24 months after a sexual assault,” and 20% reported a decrease; 47% reported an increase in well-being, and 44% reported a decrease. Causal relationships between changes in spirituality and well-being were not part of the design. Notes that the “study suffers from the methodological limitations that are pervasive in the investigation of unpredictable, rare, real-life traumatic events.” 3 endnotes; 30 references. [While this article does not address sexual abuse by clergy, it is included in this bibliography because it addresses the topic of spirituality and the survivor of sexual abuse, which is not common in the literature.]

Knefel, Matthias, Garvert, Donn W., Cloitre, Marylene, & Lueger-Schuster, Brigitte. (2015). Update to an evaluation of ICD-11 PTSD and complex PTSD criteria in a sample of adult survivors of childhood institutional abuse by Knefel & Lueger-Schuster (2013): A latent profile analysis. *European Journal of Psychotraumatology*, 6(January):1-6.

Knefel and Lueger-Schuster are with the Faculty of Psychology, University of Vienna, Vienna, Austria. Garvert and Cloitre are with the National Center for PTSD, Veterans Affairs Palo Alto Health Care System, Palo Alto, California. Cloitre is also with the Department of Psychiatry and Child and Adolescent Psychiatry, Langone Medical Center, New York University, New York, New York. The quantitative study extends the analysis of a 2013 study. See this bibliography, this section: Knefel, Matthias, & Lueger-Schuster, Brigitte. (2013). An evaluation of ICD-11 PTSD and complex PTSD criteria in a sample of adult survivors of childhood institutional abuse. *European Journal of Psychotraumatology*, 4(December):1-11. They report the results of their latent profiles analyses (LPAs) of the clinical findings to test whether distinctive groups of individuals emerged according to the proposed revisions of the World Health Organization’s International Classification of Diseases (ICD) for its 11th edition, specifically “a new diagnosis termed complex posttraumatic stress disorder (CPTSD) in addition to and distinct from posttraumatic stress disorder (PTSD). The [ICD] working group defines CPTSD as an extensive reaction typically arising from severe and prolonged stressors such as repeated child sexual

abuse... In addition to the PTSD symptoms, CPTSD is comprised of disturbances in the domains of affect, self-concept, and relational functioning.” The results confirmed distinctions between survivors of childhood maltreatment, including child sexual abuse experienced within residential institutions operated by the Roman Catholic Church in Austria. 4 distinct groups emerged: those who met PTSD criteria; those who met CPTSD criteria; those with low symptoms across all domains, and those who the authors labeled Disturbances in Self-Organization (DSO). Those in the DSO group “reported elevated symptoms of affect, self-concept, and interpersonal problems as well as having disturbing dreams and being jumpy or easily startled.” The authors “ruled out that they represented variations of PTSD or CPTSD, suggesting an as yet uncharacterized group of individuals who may be suffering from posttraumatic consequences that represent a mix of other disorders.” They also report a gender effect: “Females had significantly higher odds of being in the CPTSD class...” 14 references.

Knefel, Matthias, & Lueger-Schuster, Brigitte. (2013). An evaluation of ICD-11 PTSD and complex PTSD criteria in a sample of adult survivors of childhood institutional abuse. *European Journal of Psychotraumatology*, 4(December):1-11.

Knefel and Lueger-Schuster are with the Faculty of Psychology, University of Vienna, Vienna, Austria. Reports the results of their study which compared the prevalence of posttraumatic stress disorders (PTSD) according to the existing clinical criteria of the World Health Organization’s International Classification of Diseases, 10th Revision (ICD-10), and proposed criteria for the 11th Revision (ICD-11). “This proposal adopts a new diagnosis, termed ‘complex posttraumatic stress disorder’ (CPTSD), that emphasizes clinical utility, in other words, consistency between diagnoses and clinicians’ mental health taxonomies.” Notes that CPTSD was proposed as a clinical diagnosis in 1992 by Judith Herman. [Herman’s proposal was based on her treatment of, and research with, people who had experienced prolonged and repeated events of trauma, including sexual abuse, which resulted in psychopathological symptoms which exceeded those who were assigned a standard PTSD diagnosis.] The study “compare[d] the duration of exposure to traumatic events between the groups of participants who were classified as having ICD-11 PTSD with those who were classified as having CPTSD.” Participants in the study were adults who had participated in federal commissions established by the government of Austria to offer redress to people who were abused as children in institutions operated by the Roman Catholic Church of Austria and to people who were abused in the federal foster care system from the 1960s to the 1990s. [See this bibliography, this section: Lueger-Schuster, Brigitte, Kantor, Viktoria, Weindl, Dina, Knefel, Matthias, Moy, Yvonne, Butollo, Asisa, Jagsch, Reinhold, & Glück, Tobias. (2014). Institutional abuse of children in the Austrian Catholic Church: Types of abuse and impact on adult survivors’ current mental health. *Child Abuse & Neglect*, 38(1, January):52-64.] “We analyzed documents from the victims’ redress process in order to qualify the nature and quantity of abuse experienced during their childhood... The history of child abuse was intensively documented in these records.” Documents included “reports from clinical psychologists and psychotherapists.” Of the 229 participants: 177 men (77.3%), 52 women (22.7%); average age of 55.8 years; experience physical abuse (67.7%), emotional abuse (82.5%), or sexual abuse (69.9%); “There were no gender-related differences in the pattern of experience traumatic events...” [The demographic description does not differentiate between those in Catholic and those in federal child institutions.] Statistical analyses were performed. Among the findings: “...those who were diagnosed with CPTSD were exposed for significantly longer to traumatizing situations in institutional or foster care settings.”; “All three CPTSD symptom clusters were reported significantly more often by women.” In addition, they performed a confirmatory factor analysis which supported the construct validity of CPTSD. Findings are discussed in relation to the published literature. In the conclusion section, they state: “The question whether CPTSD represents a distinct or a sibling disorder is not yet clear; nevertheless, the present results suggest that both approaches are promising.” 60 references. [See the continuation of this study, this bibliography, this section: Knefel, Matthias, Garvert, Donn W., Cloitre, Marylene, & Lueger-Schuster, Brigitte. (2015). Update to an evaluation of ICD-11 PTSD and complex PTSD criteria in a sample of adult survivors of childhood institutional abuse by Knefel & Lueger-Schuster (2013): A latent profile analysis. *European Journal of Psychotraumatology*, 6(January):1-6.]

Krejci, Mark J., Thompson, Kevin M., Simonich, Heather, Crosby, Ross D., Donaldson, Mary Ann, Wonderlich, Stephen A., & Mitchell, James E. (2004). Sexual trauma, spirituality, and psychopathology. *Journal of Child Sexual Abuse: The Journal of Treatment and Prevention*, 13(2):85-103.

Krejci is with the Department of Psychology, Concordia College, Moorhead, Minnesota.

Thompson is with the Department of Sociology, North Dakota State University, Fargo, North Dakota. Simonich is with the Neuropsychiatric Research Institute, Fargo, North Dakota. Crosby is with the Neuropsychiatric Research Institute and the Department of Neuroscience, University of North Dakota School of Medicine and Health Sciences, Grand Forks, North Dakota. Donaldson is with MeritCare Hospital, Fargo, North Dakota. Wonderlich and Mitchell are with the Neuropsychiatric Research Institute and the Department of Neuroscience. They state at the outset: "...few researchers have speculated whether spirituality or religiosity can protect sexual victims against the development of psychopathology." Based on their literature review, they state: "While religion and spirituality are acknowledged as potentially adaptive coping mechanisms in cases of mental illness, they can also be used in a detrimental manner." They report the results of their quantitative, cross-sectional research study which was conducted to answer 3 questions: "(a) Does being sexually abused contribute to the probability of lower spirituality?, (b) Is spirituality negatively associated with psychopathology outcomes?, and (c) Does the association between sexual trauma status and psychopathology outcome differ on the basis of spirituality level?" The sample consisted of 2 groups of adult women: the control group ( $n = 25$ ) consisted of women who had not experienced childhood sexual abuse (CSA) or rape in adulthood, and the "sexual trauma group" ( $n = 71$ ), which consisted of 3 subgroups – "women who had experienced CSA ( $n = 25$ ), women who had experienced rape in adulthood ( $n = 21$ ), and women who had experienced CSA and rape in adulthood ( $n = 25$ ). Mean age of participants was 38.2 years; over 90% were Caucasian, which was representative of the geographic region; 86.5% had some posthigh school education. The control group had statistically significant higher incomes than the sexual trauma group. Mean age at the time incidents of CSA occurred was 7.9 years. Mean age at the time incidents of rape occurred was 21.5 years. Measures used included: JAREL Spiritual Well-being Scale, Eating Disorders Examination, Structured Clinical Interview for DSM-IV Axis I Disorders – Patient Edition, and Modified PTSD Symptom Scale – Self-Report. Responses were collected through interviews and questionnaires. "It is important to note that all of the psychopathology measures were completed in terms of the behaviors and symptoms that the subjects had experienced within the last 2 to 4 weeks. Utilizing measures of current psychopathology, rather than lifetime psychopathology, increases the chances that we are looking at spirituality as a true moderator of the link between sexual trauma and psychopathology." Hierarchical multiple regression "was used to analyze the effects of trauma and spirituality on continuous measures of psychopathology." Among the results reported: no statistically significant difference were found between the control and sexual trauma group on the JAREL Spiritual Well-Being Scale; the sexual trauma group reported statistically significant greater current mood disorders and anxiety disorders, "but the groups did not differ significantly on current substances use disorder or eating disorder." The regression analysis found that sexual trauma status was most strongly associated with PTSD, "accounting for 28% of the criterion variance in this outcome." They discuss the findings in relation to the literature. They conclude: "...the present study is consistent with existing literature that indicates that sexual trauma increases the risk of various forms of psychopathology and also that spiritual well-being is associated with mental health." 47 references. [While the context of sexual boundary violations in faith communities is not addressed, the article is included because of its relevance to the bibliography's topics.]

Krejcir, Richard J. (2007). Statistics on pastors. [Accessed 04/19/15 at the World Wide Web site of Into Thy Word: <http://www.intothyword.org/apps/articles/?articleid=36562>]

Krejcir is affiliated with the Francis A. Schaeffer Institute of Church Leadership Development (FASICLD). Reports on research on pastoral trends conducted 1989-2006 that was begun by the Fuller Institute and continued since 1998 by FASICLD. ["Fuller Institute" is not identified. Presumably, it is the Fuller Institute for Church Growth and Evangelism, Pasadena, California, where Krejcir previously worked.] Among the results of surveys from 1,050 participants in 2 pastors' conference in California in 2005 and 2006 surveys: "Three hundred fifteen (315 or 30%)

said they had either been in an ongoing affair or a one-time sexual encounter with a parishioner.” Without citing the complete source information, including dates, presents “research that we distilled from Barna, Focus on the Family, and Fuller Seminary,” which include: “Almost forty percent polled said they have had an extra-marital affair since beginning their ministry.”

Langevin, Ron, Curnoe S., & Bain, Jerald. (2000). A study of clerics who commit sexual offenses: Are they different from other sex offenders? *Child Abuse & Neglect*, 24(4, April):535-545.

Langevin and Curnoe are with the Department of Psychiatry, University of Toronto, Toronto, Canada; Langevin is with the Forensic Program; Bain is with the Division of Endocrinology and Metabolism, Department of Medicine. A clinical study of 24 male clerics charged with, or accused of, sexual offenses who were examined as part of adjudication and/or disciplinary proceedings. Of the clerics: 17 (70.8%) had sexually assaulted male children, 4 (16.6%) female children, 2 (8.3%) adult females, and 1 (4.2%) adult males; 2 (8.3%) assaulted their own children. All clerics were Christian; 17 (70.8%) were Roman Catholic, 3 (12.5%) Anglican, and 4 (16.7%) Protestant. Nearly 60% had 1 or 2 victims; 1/3 had victims 12 years or younger; 5 (21.7%) used force with their victims; 9 (37.5%) were referred by church sources. The mean numbers of years between commission and charges filed was 10.63. Approximately 1/3 self-reported alcohol abuse. An extensive battery of standardized tests was administered. When matched for the demographics of age, education, and marital status, cleric-sex offenders were similar to non-cleric offenders regarding variables that are significant in the commission of sexual offenses. Observes: “The churches were lax in recognizing the extent of the problem in their priests and ministers and they should require a full assessment when any allegations of sexual abuse are raised, including phallometric testing.” Concludes that in general cleric offenders are similar to non-cleric sex offenders, and should be assessed using similar standardized tests. Clinical references.

Langeland, Willemien, Hoogendoorn, Adriaan W., Mager, Daniel, Smit, Jan, H., & Draijer, Nel. (2015). Childhood sexual abuse by representatives of the Roman Catholic Church: A prevalence estimate among the Dutch population. *Child Abuse & Neglect*, 46(August):67-77.

All authors except Mager are with Department of Psychiatry and EMGO Institute, Vrije University Medical Center, Amsterdam, The Netherlands. Mager is with TNS NIPO, Amsterdam, The Netherlands. The authors report their study, the aim of which “was to estimate the prevalence of CSA [child sexual abuse] in the Dutch RCC [Roman Catholic Church] among adults age 40 and beyond. These adults [in the study] were children during the 1950s, 1960s and 1970s, a period in which the RCC played a prominent role in the daily lives of many (roughly 40%) Dutch families, in particular in the South of The Netherlands.” The study defined CSA “as any sexual contact by adult representatives of the RC Archdiocese – priests, religious, pastoral workers employed by the church, lay persons and volunteers working for the church – with a child or youth under the age of 18, entrusted to the responsibility of those representatives, which the child did not want or which the child felt unable to refuse as a result of physical dominance, abuse of position of authority, emotional pressure, compulsion or force. Because abuse by adult caregivers is uniquely different from that by peers, sexual abuse by peers is not included in this definition.” The authors performed a secondary statistical analysis of data obtained from the Commission of Inquiry, which was created by the RCC in The Netherlands to conduct “an independent investigation into the prevalence of sexual abuse of minors in the RCC between 1945 and 2010.” The authors’ 2011 sample consists of 2,380 adult “online panelists,” who were divided into subgroups, half of which were of Roman Catholics and half of non-Roman Catholics. Each of those was divided into those who had been institutionalized as a child in a Roman Catholic institution (“boarding schools, private schools, seminaries, children’s homes”) and those who had not. Each of those was divided into who had been sexually abused and who had not. Among the results: 35.3% of respondents reported a RC upbringing; 6.1% reported having lived in an RC institution before age 18, with RC respondents institutionalized at more than twice the rate on non-RC respondents. Regarding CSA in general by non-family members: 14.0% of “respondents reported having been subjected against their will to sexual advances from an adult who was not a member of their family before they were 18...”; reports by women of CSA were 17.2% compared to men’s 10.6%; 16.8% of those with an



RC upbringing reported CSA compared to 12.5% for those with an a non-RC upbringing; 26.4% of those institutionalized reported CSA compared to 13.2% for those who were not; those who were institutionalized reported a rate of CSA nearly twice as high as the national average (14%). Regarding CSA by perpetrators working in the Dutch RCC: 1.7% of respondents “reported having experienced unwanted sexual contact abuse before age 18 by an employee of the RCC... starting in or after 1945.”; the reporting rate for men was 2.7% compared to 0.7% for women; 12.5% of those with an RC upbringing and had been institutionalized reported CSA compared to 1.9% of respondents who were raised RC but were not institutionalized; “Sexual abuse by a representative of the RCC was reported six time more often by subjects reporting having been institutionalized (7.8%) than not having been institutionalized (1.3%).” The discussion section states: “Our findings suggest that CSA within the RCC is a relatively small (in terms of prevalence and epidemiology), but significant problem (in terms of number of victims and societal impact) making up a relatively small proportion (1.7% of 14.0% = 12%) of all reports of non-familial CSA.” The study’s methodological strengths and limits are noted. The conclusion section states: “...sexual abuse of minors by representatives of the RCC was a structural problem, in particular among individuals reporting have [sic] lived in RC institutions during a period that the Church was highly influential in the Netherlands.” 60 references; 1 appendix.

Lawson, Ronald, Drebing, Charles, Berg, Gary, Vincellette, Aime, & Penk, Walter. (1998). The long term impact of child abuse on religious behavior and spirituality of men. *Child Abuse & Neglect*, 22(5, May):369-380.

Lawson, Drebing, and Penk are with Bedford Veterans Administration Medical Center, Bedford, Massachusetts. Berg is with St. Cloud Veterans Administration Medical Center, St. Cloud, Minnesota. Vincellette is with Gordon College, Wenham, Massachusetts. Prompted by the “[r]elatively few studies [that] have examined the long-term effects [of child sexual, physical, and emotional abuse] on the victim’s spirituality and religious behavior, and that that have are limited in scope.” Participants were: 527 male U.S.A. military veterans admitted to a substance abuse treatment program, Bedford Veterans Administration Medical Center; > 60% Roman Catholic, > 26% Protestant, > 1% “other nonprotestant Christian subgroups,” 1% non-Christian, and > 9% “no specific religious affiliation.” Self-report psychometric items measured 3 categories: religious behavior, spiritual injury, and stability of religious behavior and belief. Among the results were: 43.7% of the sample reported being abused as a child; of those, 7.8% reported having been sexual abused, and 5.3% reported having been both physically and sexually abused. Among the findings: more severe forms of abuse – sexual and physical abuse, or sexual abuse alone – were “generally associated with the poorer outcome... [and] the highest report of symptoms;” “...male victims of abuse are not more alienated from the church and/or religious practice than nonvictims;” “Overall, the current findings suggest that the impact of childhood abuse, at least in male victims, is more complex than initially hypothesized.” Concludes: “The results suggest it may be appropriate to shift from a simple model of alienation as the primary outcome, to a model of heightened ambivalence.” 23 references.

Levenson, Jill S., Willis, Gwenda M., & Prescott, David S. (2014). Adverse childhood experiences in the lives of male sex offenders: Implications for trauma-informed care. *Sexual Abuse: A Journal of Research and Treatment*, 27(3):258-283.

Levenson, a licensed clinical social worker, is an associate professor, Department of Psychology and Social Sciences, Lynn University, Boca Raton, Florida. Willis is with School of Psychology, Faculty of Science, The University of Auckland, New Zealand. Prescott is Clinical Services Development Director, Becket Family of Services, Falmouth, Maine. The context for their research study is identified in the literature review section: Recent research evidence “suggests that early traumatic experiences [such as child maltreatment and family dysfunction] are common in the lives of sexual offenders. A clear understanding of the scope and impact of early adversity is important in the development of treatment interventions and social policy.” Also cites findings from the Adverse Childhood Experiences (ACE) study which “produced staggering evidence of the pervasive and enduring nature of early [childhood] trauma... ACE

research has clearly and consistently demonstrated the negative impact of early trauma on behavioral, medical, and social well-being in adulthood... In summary, early childhood maltreatment and family dysfunction are common in the general population. Adverse experiences are associated with poorer health, mental health, and behavioral outcomes, and cumulative trauma dramatically increases the odds of medical and psychosocial problems as well as addictions.” Their study was conducted “to explore the prevalence of ACEs in a large sample of male-sexual offenders and to compare findings with rates of the same experiences for males in the general population... The study also sought to explore differences in ACE scores between different types of sexual offenders and to examine ACE scores in relation to recidivism risk.” Participants in the study were 679 adult male sex offenders “in civil commitment (28%) and outpatient (72%) sex offender treatment programs across the United States” who completed self-report surveys which were analyzed statistically. Among the findings: two-thirds “reported that their index offense involved sexual contact with a minor.”; of 10 ACE items, 45.7% of the sample reported 4 or more; 38% reported experiencing child sexual abuse; for each ACE item, “the sex offenders reported higher prevalence rates than the general male population” at statistically significant levels; “...correlations between ACE items were all positive and significant, suggesting that child maltreatment occurred in household environment in which a variety of dysfunctions were often present.”; higher ACE scores were associated statistically with higher scores for risk of recidivism. The discussion section compares the findings to the evidence-based literature. They comment: “Our findings show a link between ACE scores and risk factors for recidivism, suggesting that the role of early adversity in the development of sexual aggression is a relevant consideration in treatment.” Regarding implications for clinical treatment of sex offenders, they recommend the integration of trauma-informed care into current treatment models. The conclusion section states: “Because deficits in intimacy and self-regulation have been correlated with sex offender recidivism, interpersonal patterns are important treatment targets. A trauma-informed therapy setting can model safe and healthy intimacy while mitigating the loneliness and alienation often felt by sex offenders.” 60+ references. [While the context of sexual boundary violations in faith communities is not addressed, the article is included in this bibliography because of its contribution to the literature on offenders, which is relevant given the continuing interest of many in those communities regarding the rehabilitation of people who offend against minors.]

Levine, Stephen B., Risen, Candace B., & Althof, Stanley E. (1994). Professionals who sexually offend: Evaluation procedures and preliminary findings. *Journal of Sex and Marital Therapy*, 20(4, Winter):288-302.

By the co-directors, Center for Marital and Sexual Health, Inc., Beachwood, Ohio, including a psychiatrist and a social worker. All hold faculty appointments at Case Western Reserve University School of Medicine, Cleveland, Ohio. Presents methods and results of the Program for Professionals which evaluates and treats professionals accused of sexual misconduct in the context of work-related roles of trust and power. Reports its psychiatric evaluations of 31 professionals (29 men, 2 women; mean 48.3 years of age) accused of sexually inappropriate behaviors within the context of their work. Among the 8 professions represented were 14 clergy, 13 of whom were Roman Catholic priests and 1 of whom was a Protestant minister. Useful discussion of unique clinical issues and factors involved in evaluating and treating professionals who violate fiduciary trust, e.g., influences that make evaluation difficult and a discussion of paraphilia. ‘Results’ and ‘Discussion’ sections are brief, but include numbers of victims, psychiatric diagnoses, 1994 Diagnostic and Statistical Manual of Mental Disorders (4th edition) of the sample, and outcomes. References. [See the follow-up study, this bibliography, this section: Fones, Calvin S.L., Levine, Stephen B., Althof, Stanley E., & Risen, Candace B. (1999).]

Liautaud, Marian V. (2008). Sexual misconduct at church. *Your Church*, 5(August 18). [Accessed 09/04/09 at World Wide Web site of ChristianityToday.com: <http://www.christianitytoday.com/yc/2008/julyaug/7.25.html>]

Liautaud is editor of Your Church Resources. Magazine-style article. Reports the results of a 2007 survey of “active Christian women” in the U.S.A. “designed to capture the range and extent to which women encounter unwelcome, gender-based behaviors by their male counterparts.” Respondents reported that in a “ministry setting,” 3% had personally experienced sexual assault, and 2% had experienced suggestions that their employment is contingent upon dates or sexual favors.” Percentage of respondents reporting other behaviors experienced in a ministry setting: gender discrimination (25%), demeaning comments (19%), suggestive jokes (18%), glances with sexual overtones (16%), touching or sexual contact (15%), and hostile environment (14%). Provides a description of *sexual harassment* as prohibited by Title VIII of the U.S. Civil Rights Act of 1965 and as defined by U.S. Equal Employment Opportunity Commission regulations. Of the respondents who reported “being sexually harassed by their male colleagues or bosses, secular or religious,” 53% “do not plan to report these instances. The main reason: They don’t want to stir up controversy.” Of respondents “who experienced sexual mistreatment in a church or ministry setting,” 48% report they are less likely to trust men, and 43% are like less likely to trust leaders. Encourages churches to establish “sexual harassment prevention and response policies.”

Liss, Janet B. (1997). Sexual harassment and discrimination in the rabbinate. *CCAR Journal: A Reform Jewish Quarterly*, 44(Summer):53-61.

Liss is rabbi, North Country Reform Temple Ner Tamid, Glen Cove, New York. Reports the findings of a survey on sexual harassment and discrimination that was distributed to all ordained women rabbis in the Central Conference of American Rabbis (CCAR). She was the co-author with Debra Hachen. Originally, 170+ surveys were sent in 1993, and 90 distributed in 1994; 103 were returned completed; age of respondents was 28 through 56. Part I contained 6 open-ended questions on discrimination. Part II had 7 questions on harassment. Of the 103 respondents, 56 women reported having experienced sexual harassment that included: unwanted touching (30); pressure for sexual favors (2); sexually suggestive looks or gestures (16); sexual teasing, jokes, remarks, or questions (40); letters, phone calls, or materials of a sexual nature (15); other kinds of sexual harassment (5). Regarding consequences of the sexual harassment, respondents reported: took a new job (3); personal spirituality was affected (14); denied promotion and reference (1). Results are also reported for: a description of the worst incident of sexual harassment that was experienced; the severity of the worst incident; actions taken by the respondent; response taken when harassment was reported. Liss presented the data in 1994 to the student body and faculty at Hebrew Union College (HUC)-Jewish Institute of Religion, New York, New York, which led to the development of a sexual harassment policy there. Reports that “because many of our female colleagues who have been harassed by senior rabbis or the HUC faculty will not come forward for fear of reprisals and efforts to block their future placements,” she and Hachen approached the ethics committee of Union of American Hebrew Congregations. This led to a resolution that was approved by the CCAR which requires the Committee to publish names of people whom it reprimands. Calls for male colleagues to help “address the problems that plague women rabbis” and for the CCAR to “take a public stand that we will not tolerate abusive behavior by our colleagues.” Also reports findings on sexual discrimination of women rabbis, e.g., lack of salary parity and lack of advancement.

Loftus, John Allan, & Camargo, Robert J. (1993). Treating the clergy. *Annals of Sex Research*, 6(4):287-303. [Originally presented as a paper at the 3rd Sex Offenders and Their Victims Conference, Toronto, Canada, February 25-26, 1993, Toronto, Ontario, Canada.]

Loftus is professor of psychology, St. Jerome’s College, The University of Waterloo, Waterloo, Ontario, Canada, and formerly was the executive director, Southdown Treatment Centre, Aurora, Ontario, Canada. Camargo is research coordinator, Southdown Treatment Centre. Based on their 25 years at Southdown (The Emanuel Convalescent Foundation), a 40-bed facility that was funded in the 1960s to treat chemically-addicted Roman Catholic priests and has evolved to also treat women religious and non-Roman Catholic clergy through a wide-range of mental health services. It is lay owned and operated, and has an independent board. They comment on “clergy and religious who are sex offenders” and also on “modes of therapeutic intervention that we have found helpful with this specific population.” Noting that there is insufficient research data

available, presents preliminary data from a retrospective study of 1,322 male clergy sexual offenders who were treated at Southdown over a 25-year period. "...this initial survey focused exclusively on age-inappropriate sexual misconduct... [that was defined as] those who had been involved with anyone under age 19, and a more specific 'pedophilic' group involved with age 13 or less (the DSM-III designation)." The sample consisted of recent (1987-1991) residents (N=119) and previous residents (N=1,203). Data was drawn from WAIS and MMPI data, clinicians' notes, and treatment protocols, but consistent data was not available for every subject. Missing data included demographics, neurologic tests, and penile plethysmography data. Over 61% of the subjects "reported no explicit sexual (genital activity with another) behavior" and 111 (8.4%) "reported some explicit genital activity with an 'underage' person. There were 36 (2.7%) who reported "contact with children age 13 or under..." Some demographic data is presented on the victims of subjects' sexual abuse. Demographic data on the 111 abusers includes frequency of child sexual misconduct. Presents some comparisons of the offenders' psychological data with that of non-offenders in the survey. Describes their subjective interpretation of the effectiveness of Southdown's treatment modalities in very qualified language since there is a lack of longitudinal reliability. Notes a less than "scientific or reliable" information on the recidivism rate of the 111 post-treatment: of 43 for whom they had data, "there seems to be about a 10% recidivism rate that we can document." Lacks references.

Lothstein, Leslie M. (2001). Treatment of non-incarcerated sexually compulsive/addictive offenders in an integrated, multimodal, and psychodynamic group therapy model. *International Journal of Group Psychotherapy*, 51(4):553-570.

Lothstein is director of psychology, The Institute of Living/Hartford Hospital's Mental Health Network, Hartford, Connecticut. Presents preliminary results of the author's clinical work with 109 sex offenders treated in private practice outpatient therapy over a 10-year period. Results include an initial follow-up on rates of recidivism. The model of care involved "a multimodal and integrated approach to treatment involving a biopsychological approach including medication, traditional psychotherapy, and specialized sex offender therapies within the framework of a broad-based psychodynamic group therapy model of care." Treatment included group and individual therapy. Of the 109 participants: all were sexually compulsive, addictive offenders (SCAO); all had been initially assigned a Diagnostic and Statistical Manual of Mental Disorders Axis I psychiatric diagnosis; 62 (57%) had been arrested, and 12 of those had been incarcerated; 47 "entered treatment voluntarily because of distress related to paraphilic behavior and fear that they could be arrested."; 37 were child molesters, all had been arrested, 8 had served jail time, and all were on probation. Of the 109, 36 were clergy, most of whom were Roman Catholic. Participants were treated in 3 therapy groups, one of which "consisted almost exclusively of male clergy (mostly Catholic) who had been involved in a number of boundary violations, paraphilias, and sexual offenses... Several of the clergy had been arrested for molestation of minors (teenage males) but none served time in jail. Another clergyman was arrested during a prostitute sting operation. Many of the Catholic priests had some form of civil litigation pending against them and/or the Diocese. None were on probation." Clergy were also present in the other 2 treatment groups, one of which consisted "primarily of men who had been involved in incest or sex with minors" and one which consisted of men and 1 woman "who had been involved in a variety of compulsive and addictive paraphilic and nonparaphilic behaviors..." Reports preliminary outcome data regarding recidivism: of the 109 in treatment, 22 (21%) were unavailable for follow-up; of 34 in the treatment group that was mostly clergy, 3 (9%) were unavailable for follow-up; of the 87 of all participants who were available for follow-up, "there was a total relapse rate of 21%."; of the treatment group for mostly clergy, 4 (13%) of the 31 available for follow-up were found to have relapsed. Concludes that the recidivism rates for this treatment program were low, and discusses possible reasons, including exclusion criteria and model of care. In reference to treating various types of offenders based on the offense, states: "The most difficult group of SCAO individuals to treat are those who have sexually addictive or compulsive disorders in the context of an underlying depression and alcohol or substance abuse." Concludes: "This preliminary report supports the idea that an integrated approach to the treatment of sex offenders may have a significant impact on relapse and recidivism of sex offenders. The group therapy model, using a

psychodynamic focus, appears to have been successful.” Provides a vignette of the group therapy method employed in the study. 43 clinically-oriented references; lacks footnotes.

Lueger-Schuster, Brigitte, Kantor, Viktoria, Weindl, Dina, Knefel, Matthias, Moy, Yvonne, Butollo, Asisa, Jagsch, Reinhold, & Glück, Tobias. (2014). Institutional abuse of children in the Austrian Catholic Church: Types of abuse and impact on adult survivors’ current mental health. *Child Abuse & Neglect*, 38(1, January):52-64.

The authors are with the Faculty of Psychology, University of Vienna, Vienna, Austria. States at the outset that while “there is substantial research on the abuse crisis in the [Roman] Catholic Church from legal, sociological, theological, and policy perspectives, to date the psychological impact of child maltreatment committed in clerical organizations and institutions has scarcely been investigated.” Their definition of *institutional abuse* [IA] is broader than those focused on residential settings; they apply the factor of “an inappropriate use of power and authority, including the potential to harm a child’s well-being and development,” to settings including “community institutions and other established institutions that are not necessarily residential in the first place,” e.g., a parochial school context. “...in this study we sought to explore a wider scope of IA that included emotional, physical, and sexual abuse. We investigated two main questions from a psychotraumatological perspective: What were the experiences of the survivors, and how did those experiences influence survivors in their adult adjustment?” The context is the Independent Victims’ Protection Commission that was established April, 2010, by the Austrian Catholic bishops in response to claims “by survivors of child maltreatment within their institutions.” The Commission invited adult victims of childhood sexual, physical, and emotion abuse – 3 subtypes of violence based on World Health Organization categories – that was “committed by representatives of the Catholic Church (e.g. priests) [in Austria]... to disclose their experiences to psychologists and psychotherapists with specific training in psychotraumatology in what is called a *clearing process*. Based on the data from the clearing process the commission decided whether financial support and/or psychotherapeutic support were to be paid by the Austrian Catholic Church.” Of 1,000+ survivors who disclosed their experiences to the Commission, most “received financial compensation and/or psychological treatment.” Of 795 survivors who participated in the clearing process, 448 participating consented to analysis by the research team of their anonymized data that was submitted to the Commission; of the 448, 185 consented to further participation and submitted self-report questionnaires; of the 185, 48 consented to semi-structured interviews with the research team. Data for analysis included prevalence and influence of risk factors for a child’s future adverse mental health status that existed prior to the experience of IA, and the current mental health status of the adult survivor “using standardized self-report questionnaires that focused on posttraumatic distress and psychological impairment.” The standardized psychometric instruments included a measure for post-traumatic stress disorder (PTSD), and a measure for psychopathological symptoms on 9 dimensions. Demographics of participants include: > 75% male; age range of 25-to-80 years; more persons who completed high school and university or college than the Austrian general population. Years in which offenses were reported to have occurred ranged from 1938 to 1999; the peak started in the 1950s, and began to decline in the 1970s. The mean duration of survivors’ contact with perpetrators was 4.8 years. “Participants reported that 81.7% of the offenses occurred in contexts such as boarding schools, orphanages, monasteries or convents, 14.4% occurred in other clerical settings such as parishes or churches, and 3.9% reported other or both types of contexts.” 87.3% of the survivors experienced at least 2 forms of abuse. Of the total sample, 308 survivors (68.8%) reported experiencing sexual abuse. Sexually-motivated offenses were divided into 5 clusters. Of all participants, 84.9% “reported clinically significant psychopathological symptoms...” Survivors who were assigned “a diagnosis of PTSD reported significantly more experiences of anal/vaginal penetration and other forms of touching within the sexual violence clusters, and significantly more experiences isolation [sic] with the emotional violence clusters.” Cites the published literature to observe: “IA includes a sense of powerlessness and a betrayal dynamic, which are both factors that negatively affects the development of psychopathology and damage coping abilities.” Regarding pre-abuse factors and living conditions that were reported (neglect, physical violence, poverty in the family, emotional distance in the family, substance

abuse within the family, serious illness of a parent, separation from siblings, negative experiences in foster homes), “the individual factors reported were generally of low prevalence, and not specifically predictive for later PTSD symptoms after the abuse.” A higher number of family risk factors “was associated with a diagnosis of PTSD.” Regarding the offenders: “...perpetrators were distributed throughout the hierarchy of clerical functions’ however, most offenders were monastics or clergies who had an easy access to the children. They acted as their teachers, educators, or leaders of youth groups organized by the church.” The results are contrasted with reports from “other studies regarding the consequences of child abuse in noninstitutional settings.” 60+ references.

Lueger-Schuster, Brigitte. Weindl, Dina, Kantor, Viktoria, Knefel, Matthias, Glück, Tobias, Moy, Yvonne, Butollo, Asisa, & Jagsch, Reinhold. (2014). Resilience and mental health in adult survivors of child abuse associated with the institution of the Austrian Catholic Church. *Journal of Traumatic Stress*, 27(5, October):568-575.

All authors are with the Faculty of Psychology, University of Vienna, Vienna, Austria. States at the outset: “Most studies on the effects of child abuse have focused on the negative consequences of child sexual abuse, child physical abuse, child emotional abuse and neglect, without including the specific dynamic of institutional abuse.” *Institutional abuse* is described as child abuse which “is committed by adults working in institutions serving children in the community” and involves a “misuse of the inherent power of those in authority,” an authority which “can often cover nearly all aspects of a survivor’s life. For an individual, institutional abuse is rather a process than a single event, creating the experience of broken trust and feelings of betrayal.” Notes that in Austria, survivors of child abuse within the Roman Catholic Church had their experiences acknowledged in the 1990s, but “it was not until 2010 that an Independent Victim Protection Commission Advocacy (an executive order) was assigned.” They report the results of their quantitative, cross-sectional study of survivors who had disclosed their experiences to the Commission, and which the Commission had investigated and substantiated. “The aim of this study was to detect factors of resilience, coping, disclosure, and social support that correlated with current mental health in survivors of childhood institutional abuse in Austrian Catholic institutions.” They “conceptualize[d] resilience as a complex multidimensional construct that integrates genetic, epigenetic, developmental, psychosocial, cognitive, and neurochemical factors.” Their focus was “on known psychosocial factors relevant for treatment, such as higher levels of social support, coping styles, and positive emotions.” The sample consisted of 185 survivors: 141 (76.2%) male and 44 (23.8% female); average age was 56+ years; mean duration of contact of each perpetrator was 4.8 years. “The survivors suffered from various interpersonal childhood traumas, mostly a combination of physical, sexual, and emotional abuse.” The sample was divided into 3 groups: Group 1 – survivors without clinically relevant symptoms, Group 2 – survivors with low symptoms, and Group 3 – survivors with high symptoms. Clinical measures regarding mental health and psychosocial factors were used. Statistical analyses included logistic regression analysis. Regarding sample characteristics (e.g., number of types of abuse – sexual, physical, emotional; age when abuse was initially experienced), the finding was that they did not vary significantly between the 3 groups. Regarding coping styles, the finding was that they did vary significantly between the 3 groups: emotion-oriented coping was highest for Group 3, and significantly lower for Group 1 and Group 2; task-oriented coping was highest for Group 1 and lowest for Group 3; 2 dimensions of disclosure – reluctant to talk, and emotional reactions during disclosure – were highest for Group 3 and lowest for Group 1. However, there were no differences for: distraction as a coping style, urge to talk, and perceived social support. In the discussion section, they state: “The results of this investigation showed that the impact of institutional abuse was severe and the level of psychopathological distress was high. Furthermore, known protective factors such as education and social support did not have an impact on current mental health in our sample. Fewer emotional reactions during the disclosure, task-oriented coping styles, and optimism seemed associated with better current mental health. A large proportion of our sample showed a high amount of clinically relevant symptoms regarding PTSD and other psychopathological symptoms.” Results are compared to the literature. Regarding clinical implications, they “hypothesize a focus on fostering factors within the survivors such as

enhancing task-oriented coping styles and optimism, as these factors are associated with better mental health even in this highly traumatized sample.” 57 references.

Luepker, Ellen T. (1999). Effects of practitioners’ sexual misconduct: A follow-up study. *The Journal of the American Academy of Psychiatry and the Law*, 27(1):51-63.

Luepker is affiliated with the School of Social Work, University of Minnesota, Minneapolis, Minnesota. A portion of this work was presented at the 1st Australian and New Zealand Conference on Sexual Exploitation by Health Professionals, Psychotherapists and Clergy, University of Sydney, Sydney Australia, April 12-14, 1996. A portion was presented as the 13th annual Ruth Hutton Fred Lecture, Department of Psychiatry, Baylor College of Medicine, Houston, Texas, June 4, 1997. Presents results of her research study that “describes a large, well-defined clinic-based population of consecutive clients presenting with complaints related to practitioner (clergy and/or health care professional) sexual misconduct. Factors explored include: demographic, clinical, historical, perpetrator, legal, treatment, and outcome characteristics.” Subjects had been evaluated and/or treated by Luepker in Minnesota between 1980 and 1994 “for emotional problems related to sexual contact by healthcare or clergy practitioners.” Of 87 eligible subjects who were approached, 55 (63%) completed a 180-item self-report questionnaire. All respondents were female and white. Respondents’ demographic data includes mean age, marital status, education, and income. Regarding the offending practitioners, 95% were males, 49% were health care professionals, “and the remainder were clergy counselors.” Regarding the characteristics of sexual contact, 93% reported multiple types of sexual contact, 75% reported genital penetration, and 55% reported vaginal intercourse. Duration of the contact “ranged from one day to 84 months with a range of frequency from daily to monthly.” Regarding occurrence in relation to the counseling, 49% “reported the sexual contact occurred both during the course of and after professional services had ended” and 29% “reported sexual contact during services only...” Most (71%) reported that sexual contact occurred in both professional and personal settings, and 24% reported the contact in professional settings only. The offender’s use of therapeutic deception – “(e.g., the practitioner said that sexual contact would be ‘therapeutic’ or, in the case of clergy, that it was ‘God’s will.’)” – was reported by 56% of the respondents. Emotional coercion was reported by 53%, physical force by 20%, and mind-altering chemicals by 18%. Effects of the misconduct “were evaluated by comparing recollections of problems experienced before the sexual misconduct versus those reported following the misconduct.” Based on Diagnostic and Statistical Manual of Mental Disorders (3rd edition revised) criteria for posttraumatic stress disorder, Luepker found that 95% of respondents reported symptoms sufficient to meet disorder criteria. Incidence of major depressive disorder more than doubled following the misconduct, as did the prevalence of suicidal ideation and planning, and also subjects’ concerns about use of alcohol and/or nonprescription drugs. Results are also reported for effect on spirituality, earning ability, marriage or relationship with partner, children, peer relationships, and religion, among others. Regarding experience with legal, administrative, and other complaint options, 75% (21) of respondents in clergy cases (28) made a complaint to a denominational administrative leader. Regarding outcomes of complaints to regulatory boards, institutions, or professional organizations, those “least likely to be satisfied” were those who complained to religious leaders. Discussion includes the study’s strengths and limits, and implications for practice and policy. Concludes: “Religious organizations have historically had the same trouble implementing preventive and intervention policies and procedures as health care professions and organizations. Because of the separation of church and state, however, churchgoers who are exploited as adults typically lack the formal legal complaint options that are available to victims of health care professionals and are consequently dependent upon the ability of individual religious institutions to respond appropriately. Religious organizations have a particular need to develop and implement preventive strategies and helpful responses for complainants.” 32 references.

Luzombe, Luzolo O., & Dean, Karole E. (2009). Moderating and intensifying factors influencing forgiveness by priests and lay people. *Pastoral Psychology*, 57(5/6, January):263-274.

Both authors are affiliated with Mount St. Mary's College, Los Angeles, California. In the context of "one of the most serious crises [in the Roman Catholic Church in the U.S.A.]" following "the public disclosure of sexual abuse of children by [Roman Catholic] clergy in 2002," the authors describe their study that "explores lay Catholics and priests' likelihood of forgiving an abusive priest and the [C]hurch as an institution." Participants were Roman Catholic priests ( $N=47$ ) and Roman Catholic graduate students and adult learners ( $N=51$ ). The priests were recruited nationally, and the lay Catholics from "a small Catholic college." Demographically, the participants were: 53 males (54.1%) and 45 females (45.9%); of the lay Catholics, 45 were female (88.2%) and 6 were male (11.8%); 46.9% were Caucasian; median age was 46.05 years. Psychometric data was collected by a survey that included 8 unvalidated scenarios and a measure of strength of religious faith. The survey definition of *forgive* is not provided. Moderating factors that were anticipated to increase the likelihood to forgive were: low frequency of the harmful action, offender's apology, reconciliation between the offender and the victim, and an offender's change of life. Intensifying factors that were anticipated to decrease the likelihood to forgive were: multiple acts of abuse, no apology, no reconciliation, and no life change. Among the statistical results regarding forgiving an abusive priest and the Church as an institution: priest participants were more likely to forgive than lay Catholic participants; more spiritual participants were more likely to forgive than less spiritual participants; participants were more likely to forgive under moderating conditions than intensifying ones, with the exception "that the [C]hurch was not more likely to be forgiven when an abusive priest indicated he was sorry than when the priest was remorseless." Discussion section speculates on the bases for the results. 40 references.

Maher, Michael J., Sever, Linda M., & Pichler, Shaun. (2006). The priest sex scandal and its effects on trust and respect: How Catholic college students think about Catholic leadership. *Journal of Religion and Abuse: Pastoral Care and Prevention*, 8(3):35-62.

Maher is a lay chaplain and adjunct faculty, School of Education, Loyola University Chicago, Chicago, Illinois. Sever is an alumna of the School of Education. Pichler is a doctoral student, School of Labor and Industrial Relations, Michigan State University, East Lansing, Michigan. Reports findings from a study regarding "a loss of trust in the [Roman] Catholic hierarchy" following media reports in 2002 regarding "a betrayal in trust by priests who sexually abuse minors, [and] a betraying of trust by Catholic bishops in their handling of these problems." The study investigated "what effect this crisis had on young adult Catholics' trust in and respect for the Catholic leadership." Begins with a literature review. Participants were "undergraduates living in residence halls at Loyola University Chicago, a Jesuit Catholic University" in 2003 who were between 18-23-years-old. Of the potential pool of 1,088 residents, 764 surveys were returned (70.2% response rate). The survey was a 20-item instrument with a 5-point Likert-type scale. Items were based on "the main issues that the literature indicates are important within the debate on the priest sex scandal..." Factor analysis found that the issues had a less powerful relationship "than other issues [for students] around authority and sexuality. In short, the statistical data did not support the idea that the 2002 scandal significantly impacted the opinions of the Catholic respondents on their trust and respect for clergy..." In 2004, 3 focus groups were conducted to examine the results: "In summary, focus group participants were not unanimous in their opinions on if the scandal had an effect on responses to the trust and respect item." The authors conclude: "For undergraduate Catholic students who participated in the survey study, the question of trust and respect of Catholic leadership seemed to be tied to a broader way of thinking that pits Catholic Church authority against a sort of 'wisdom of the world.'" 60+ references.

Majak, Linda C. (1991). Sexual harassment in the church. *Society (Transaction)*, 28(4, May/June):14-21.

By an associate professor of sociology, University of Dayton, Dayton Ohio. Works from a definition of sexual harassment and coercion in the church as not only individual misbehavior, but also a reflection of traditional gender socialization and employer/employee mistreatment. Reports results of a United Methodist Church General Conference-ordered national survey conducted by its Research Office to determine extent of sexual harassment in any aspect of the Church's life. Responses from 1,578 respondents were received in February, 1990. Operational definitions were patterned after United States Merit Systems Protection Board practices. Clergy, laity, students,



and employees were sampled. 609 (39%) of respondents reported an incident of unwanted sexual attention. Clergywomen were the group with highest proportion reporting at least one incident, 50.7%. Unsolicited closeness or touching accounted for largest class of behaviors reported by clergy, 32%. Physical settings for harassment were compared between women's and men's experiences. Coping strategies were examined; women, 26.7%, were more likely than men, 6.4%, to initiate a formal investigation. Also presents detailed information about women employees and students. Offers interpretations of results, and discusses policy and practice implications.

Mancini, Christina, & Shields, Ryan T. (2014). Notes on a (sex crime) scandal: The impact of media coverage of sexual abuse in the Catholic Church on public opinion. *Journal of Criminal Justice*, 42(2, March/April):221-232.

Mancini is with the L. Douglas Wilder School of Government and Public Affairs, Virginia Commonwealth University, Richmond, Virginia. Shields is with the Department of Mental Health, Bloomberg School of Public Health, Johns Hopkins University, Baltimore, Maryland. Presents the results of their research study intended to "examin[e] how media coverage of the sexual abuse scandal [in the Roman Catholic Church] affected public perception about the Catholic Church – particularly its ability to respond to future allegations of sex crime." Begins by stating that "noticeably missing from the criminological literature [on the effect of news media coverage on those exposed to the media] has been a systematic examination of public opinion about the Catholic Church sexual abuse scandal [involving child sexual abuse perpetrated by clergy and the cover-up of those crimes by officials in the Church hierarchy] or how views of priests as sex offenders differ from perceptions of non-clergy offenders. Further, there is virtually no empirical investigation of the impact of media exposure about the scandal on public perceptions." As a context for their study, they summarize empirical research on "the prevalence and extent of sexual abuse allegations [in the Catholic Church] and the characteristics of clergy-offenders and their offenses." Very briefly describes research that "examine[s] the media depiction of this scandal." They follow by "outlin[ing] theoretical perspectives to understand how media coverage of the sexual abuse scandal might impact public evaluation of the Church." They draw on the literature of *media consumption* "for theorizing how media [which include *media cultivation* and *boomerang effect* frameworks] might affect public perceptions." The study sample consisted of 1,045 respondents to a national poll conducted in 2010. The outcome variable was "public confidence in the Church to sufficiently respond to sex crime allegations in the future." Independent variables were based on demographics. Religiosity, based on 4 factors, was included as a mediator for Catholics in the sample. Logistical regression analyses were conducted. Among the findings: "Broadly following news coverage exerts a significant impact on views about the Church for Catholic Americans..., but has no effect on non-Catholics' assessment of the Church... Furthermore, the direction of this significant impact for Catholics is positive..." Regarding the perception of media reports as fair or biased: "...the perception of biased coverage is associated with an increased likelihood of feeling confident about the Church's efforts to prevent sex crime among the public." Findings also indicated "that religiosity serves to reduce the effect of media exposure. ...among the very religious and active Catholics media consumption might be less influential in shaping views as this population is more strongly bonded to the Church." Socio-demographic variables also were found to explain the responses. No causal relationships could be established between perceptions and media theories. 80+ references.

McAllister, Robert J. (1965). The emotional health of the clergy. *Journal of Religion and Health*, 4(4, July):333-336.

McAllister is a psychiatrist who has treated Roman Catholic priests hospitalized at The Seton Institute (formerly Mount Hope Retreat), Baltimore, Maryland, the major U.S.A. mental health treatment center for priests and religious in the mid-20th century. Reports very briefly on a research project he conducted with Fr. Albert VanderVelt, a Roman Catholic priest in the Franciscan order and a psychiatrist, "at the Seton Psychiatric Institute in Baltimore, in which we studied 100 hospitalized Catholic priests." Dates of the study are not provided. Among the findings: 1.) 77% "had had emotional problems in seminary of sufficient severity to have warranted psychiatric intervention," but none had been sent to a psychiatrist at the time. 2.) 10%

“had been hospitalized because of problems in the sexual sphere. Their difficulties took the form of either homosexual or heterosexual acting out, for the most part.” 3.) “Nine of the ten had had psychosexual maladjustment before ordination, which indicated that their trouble had preceded their celibacy, perhaps had had some influence in their choice of the celibate life. We concluded that the sexual problems encountered for the most part represented a psychosexual fixation prior to ordination rather than a regressive phenomenon following it.” 4.) 15% “were diagnosed as sociopaths.” 5.) 32% “had had to be hospitalized because of problems with alcoholism.” Concludes with comments, based on his clinical experience, on “the general subject of mental health in the clergy” and “two great burdens that are perhaps peculiar to [the priest’s] state in life: the burden of himself, and the burden of his vocation.” Regarding the 1st, he cites observing priests who denied their humanity due to an inner drive to achieve a perfect state, which was accompanied by an inability to tolerate one’s own human weaknesses and baser humanity, and which led to a repression of emotions. Regarding the 2<sup>nd</sup>, he cites the vocation, which leads to “an overworked sense of identity with his clerical role. He cannot be anything but a clergyman at any time, whether he is on vacation or at work or in the privacy of his room... Therefore, he loses regard for himself as an individual, he assumes another identity that is not fundamental to him, but is only secondary, the result of his state in life.” [This article may be based on a presentation at the 6th annual meeting, “Patterns of Healthy and Unhealthy Religious Behavior,” of the Academy of Religion and Mental Health, March 16, 1965, Washington, D.C.]

McAllister, Robert J., & VanderVeldt, Albert. (1961). Factors in mental illness among hospitalized clergy. *The Journal of Nervous and Mental Disease*, 132(1, January):80-88.

McAllister is not identified. [He was a psychiatrist at The Seton Institute, formerly Mount Hope Retreat, in Baltimore, Maryland, the major mental treatment center for Roman Catholic priests in mid-20th century U.S.A.] VanderVeldt is identified with the Department of Psychiatry, Catholic University of America, Washington, D. C. [He was a Catholic priest in the Franciscan order and also had been a psychiatrist at The Seton Institute.] They present a case history review of 100 Roman Catholic priests “consecutively discharged from the acute male service of a private psychiatric hospital conducted under Catholic auspices [The Seton Institute],” from 1952 to 1959. “The plan of this project was to isolate as many factors as possible from the case histories of the clergy patients and study the relationships of these factors to the mental illness of this selected group.” 57 variables were identified for analysis. Records for a comparison group of non-priests from the same hospital were reviewed. Another comparison group of non-hospitalized seminarians was constructed; data was based on responses to a questionnaire. Regarding major psychiatric symptoms, they assigned to 10% of the clergy and 2% of the laity the non-diagnostic category of “Sex—patients whose sexual behavior obviously deviated from chosen goals and created problems for them.” Of 40 clergy who reported experiencing “serious emotional problems in seminary,” 9 responded to the category of “Sex” as a problem, and 8 of those (89%) reported it as a serious problem. Commenting on the positive responses to all categories of serious emotional problems, they state: “The high incidence of positive responses suggests a greater need for more careful screening of candidates for the clergy... and for more careful attention to the emotional growth of seminarians on the part of seminary faculties.” Regarding reasons for hospitalization: 34% of the clergy “felt that they were forced to come [to the hospital] by their superiors.” This is identified as part of a broader concern about “the poor therapeutic motivation of clergy.” Contrasting the group of priests to the group of laity, they comment: “The clergy have more negative attitudes about their hospitalization; they require longer periods of confinement; they show less improvement at the time of discharge; and they are less able to return to their previous duties.” Of 99 priests at discharge, 46% were assigned a personality disorder, suggesting the presence of life-long periods of maladjustment.” 15 are identified as sociopaths. 25 references.

McAllister, Robert J., & Vander Veldt [sic], Albert J. (1965). Psychiatric illness in hospitalized Catholic religious. *The American Journal of Psychiatry*, 121(9, March):881-884.

Neither author is identified. [See preceding entry for identifications.] Originally presented at the 120th annual meeting of the American Psychiatric Association, Los Angeles, California, May 4-8, 1965. “Case histories of 200 [Roman] Catholic religious, 100 priests and 100 nuns, consecutively

discharged from a private psychiatric hospital, have been studied in relation to more than 50 variables. The case histories of 100 laymen and 100 laywomen, consecutively discharged from the same hospital, have been used for comparison.” The hospital is The Seton Psychiatric Institute, Baltimore, Maryland. The period under review spanned decades, but is not clearly stated. Among the “more important findings” reported: “There were two and one-half times as many religious patients as lay patients hospitalized for misuse of alcohol or drugs or ‘sexual acting out.’” [The term *sexual acting out* is not defined.] Commenting on the age of onset of symptoms, they state: “This suggests two corollaries. Psychiatric evaluation of candidates for the religious life might eliminate some who will later prove misfits. Of equal and even greater importance, such evaluation could provide the opportunity for early treatment of psychological problems and thus enable the candidate to attain a more productive and satisfying ministry.” Commenting on the attitude regarding hospitalization, notes that the religious subgroup of patients’ “most common attitude was that they had been forced to come to the hospital, frequently as a type of punishment. Unfortunately, the hospitalization of many of them had been arranged by their superiors without the benefit of psychiatric or other medical consultation.” They report that “[c]lergy patients were particularly high in incidence of sociopathic personality.” They conclude: “A healthier attitude toward psychiatry on the part of religious superiors could do much to alleviate the guilt and scorn required by those who need such care.” 9 endnotes.

McDevitt, Patrick J. (2113). Sexual and intimacy health of Roman Catholic priests. *Journal of Prevention & Intervention in the Community*, 40(3):208-218.

McDevitt is president, All Hallows College, Dublin, Ireland. Begins with a review of literature related to sexual intimacy health, including the consequences of its lack, and its application to Roman Catholic priests. Presents his research study designed “to better understand the range of sexual experiences of Roman Catholic priests before and after entering the priesthood.” States: “Given the absolute expectations of celibacy, such information has seldom been reported. However, it is important for priests themselves to know to normalize and appropriately integrate their sexual experiences.” Participants in the study were priests from a larger study “who were in ministry and considered in good standing in the Church,” and were affiliated with a diocese (8) or a religious congregation (2) in the U.S.A. Of 900 priests who received a survey, 484 (55%) returned it, and 146 (16.2%) responded to an optional, open-ended, qualitative question: “Please share one or more sexual experiences in your lifetime.” The responses were coded into 7 categories, 1 of which was “Adult sexual experiences before ordination to the priesthood.” States: “...15% of the priests reported sexual experiences occurring within their adulthood,” but there were no follow-up questions seeking details or context. In the discussion section, McDevitt states: “The data suggest that priests are either reluctant to self-report, lack sexual experiences, are sexually underdeveloped, and/or are sexually dissatisfied with their intimate lives.” Briefly discusses strategies for: 1.) individual interventions with priests, which is a “pastoral approach to counseling”; 2.) institutional interventions by the Church that respond to the overall comments by the respondents regarding “the Church needing to respond with care and compassion and promote a greater sense of trust around sexual issues.”; 3.) prevention in seminary training programs so they are “more intentional in developing environments that encourage future priests to find healthy arenas for exploring their sexuality, disclosing painful life experiences, integrating the brokenness, and learning to lead more intimate, empathic, and healthier lives.” Also calls for ongoing formation programs for priests “to be intentional in establishing safe environments for priests to talk about their sexual experiences both before and after ordination to the priesthood.” Notes limitations of the study. Concludes: “The Catholic Church has been embroiled in public scandals and crises concerning sexual misconduct of one kind or another for the last 25 years. Although there is a need for systemic institutional change, it is imperative to reach out and help individual priests who are dedicated servants of God live healthier intimate lives.” 21 references.

McDuff, Elaine. (2008). Organizational context and the sexual harassment of clergy. *Sociology of Religion*, 69(3):297-36.

McDuff is with the Department of Anthropology, Geography and Sociology, Truman State University, Kirksville, Missouri. “This study focuses on the sexual harassment experiences of a

subset of religious professionals, mainline Protestant clergy [in the United Church of Christ and Christian Church (Disciples of Christ)]... [It] investigates the factors that contribute to the chances of [their] experiencing sexual harassment, and the impact on clergy and work outcomes.” Very briefly reviews correlates, theories, models, and studies of sexual harassment and identifies factors applicable to clergy and congregations. Using a unified theory approach, 5 groups of variables were tested. Independent variables were: 1.) *individual characteristics*, including age, marital status, previous ministry position, tenure, education level, and theological orientation; 2.) *organizational context*, including: congregation theological orientation, church size, presence of congregational grievance committee, and high high-budget churches; and, 3.) *modern organizational control*, including: autonomy, collegiality (professional collegiality, congregational, and hierarchy support), professional career (job security, promotional opportunities), and codes of professional ethics (distributive justice, formalization). Dependent variables were: 1.) *sexual harassment*, which also acted as an independent variable in relation to work outcomes; and, 2.) *work outcome*, including: job satisfaction, intent to stay, and job stress. A mail survey was conducted with pastors in the United Church of Christ and the Christian Church (Disciples of Christ): “Both organizations follow congregation-based employment policies and fit an open labor market model, making it reasonable to compare clergy work experiences to those of employees in other work organizations.” Sample size of 2,415 included 683 female pastors and 1,732 male pastors. Ordinary least square regression was used for statistical analysis. Results are reported separately for female and male clergy. Among the results: 1.) “female clergy as a group experience higher levels of sexual harassment” (females Mean = 1.87 and Standard Deviation = 0.92, and males Mean = 1.52 and Standard Deviation = 0.61). 2.) “...on the individual level, [a woman] being older, being married, and being employed in a congregation with a more liberal organizational culture that encourages female leadership and has non-traditional gender expectations will help to reduce the likelihood of harassment for female clergy.” 3.) “Less harassment also occurs in more liberal congregations, net of other structural factors.” 4.) “As anticipated, autonomy or freedom from supervision, has a strong and significantly negative effect on perceptions of harassment, as do organizational support and job security, variables which reflect a broadly positive and supportive work atmosphere.” 5.) “...under the right organizational conditions, harassment will be reduced, and clergy will remain highly satisfied even when harassment is experienced. In other words, their higher levels of autonomy and support will give them both the motivation and the mechanisms they need for dealing effectively with harassment.” In the discussion/conclusion section, states: 1.) that the findings are relevant both for the sociology of work and the sociology of religion; and, 2.) “As a policy response, churches need to look beyond establishing specific sexual harassment policies and penalties and find ways of addressing such broad issues of organizational structure as the ongoing disadvantaged status of women in the church, and the increasingly stressful work conditions experienced by men and women in parish ministry, if they want to reduce the harassment of clergy and improve work outcomes and performance. An appendix describes the variables. 53 references.

McGlone, Gerard J. (2003). Prevalence and incidence of Roman Catholic clerical sex offenders. *Sexual Addiction & Compulsivity: The Journal of Treatment and Prevention*, 10(2/3, April):111-121.

McGlone is a clinical and research fellow, Department of Psychiatry and Behavioral Sciences, School of Medicine, Johns Hopkins University, Baltimore, Maryland, and Jesuit priest in the Roman Catholic Church. Stated intent: “This analysis will attempt to evaluate, add to, and summarize the base of existing data about the Roman Catholic clerical sex offender.” Begins with a brief clarification of terms. He relies on the Diagnostic and Statistical Manual of Mental Disorders (4th edition revised) to define ‘pedophile,’ and sketches but does not define ‘ephebophile,’ preferring a “broader definition... [as] an attempt to gain a wider grasp, understanding or description of the heterogeneity of this group of clerical sex offenders.” Briefly discusses the methodological problems and limitations in obtaining reliable data, noting the lack of “reliable and consistent numbers on the rates and percentages of sexual abuse generally.” Draws from 6 published sources that report prevalence of sexual abuse and sexual activity among Catholic clergy. The percentages for pedophiles range from .2% to 2.7%, and the percentages for ephebophiles range from 1.1% to 8.4%. Very briefly mentions discrepancies in the reports

regarding the percentage of offenders who are pedophiles and those who are ephebophiles. Next, he reviews data from 2 sources regarding sexual orientation and sexual activity among priests, and notes the highly significant differences in the data. Concludes with a call for fair and balanced investigation: "It is hoped that this paper provides the scientific community a glimpse of the huge task ahead of us. As a society, we need to be better at collecting essential data that will allow us to provide not only the most effective protection possible but also the best treatment that might be available." 50 references.

McGraw, Danielle M., Ebadi, Marjan, Dalenberg, Constance, Wu, Vanessa, Naish, Brandi, & Nunez, Lisa. (2019). Consequences of abuse by religious authorities: A review. *Traumatology*. Published online: 10.1037/trm0000183.

All authors are with the School of Professional Psychology, Alliant International University, San Diego, California. They present the results of their systematic review of the scientific literature regarding *sexual abuse by religious authorities* (SARA) which was conducted "to assess the state of current knowledge and to provide a foundation for future research." Identifies 4 reasons why SARA "may have different and/or more severe outcomes than would other types of sexual abuse": 1) greater cognitive dissonance and reappraisal due to "incompatibility of the concepts of 'priest' and 'sexual predator.'" 2) distrust and disbelief, both public and private, may complicate both symptoms and resolution. 3) SARA challenges underlying religious beliefs. 4) Trust of religious authorities allows an unusual breadth of access, "deepening and adding complexity to the relationship of SARA victim and perpetrator." 28 quantitative and qualitative empirical articles and a larger database of 164 articles were selected for inclusion and reviewed by raters who determined themes. "A minimum of five relevant articles were chosen as the cutoff for identification of a theme." "For two themes, PTSD and religiosity, a sufficient number of studies existed with empirical measures of the construct to perform a meta-analysis on the results." 9 themes are described, "with emphasis on the basic findings and methodological limitations of the studies on which they are based." "Theme 1: Dominance of [Roman] Catholic Perpetrators and Victims in the Clergy Abuse Literature." "Theme 2: The Predominance of Male Victims in SARA Research." "Theme 3: PTSD as a Prototypical Disorder After Abuse." "Theme 4: Disbelief by Family and Secrecy by Church Plays a Role in Chronicity of Abuse and Late Disclosure." "Theme 5: Victims Often Have Feelings of Betrayal and Mistrust." "Theme 6: Victims Often Feel Shame, Depression, and Helplessness." "Theme 7: Loss of Faith and Strengthening of Faith After Adversity." "Theme 8: Severe Symptoms Are Often Alleged." "Theme 9: False Memories and False Reports Are at Times Asserted." 5 conclusions are drawn. Concludes: "We hope that this overview may provide theoretical considerations, methodological suggestions and research directions that will spur the next wave of defensible psychological science in this area." 100+ references.

McLaughlin, Barbara R. (1994). Devastated spirituality: The impact of clergy sexual abuse on the survivor's relationship with God and the church. *Sexual Addiction & Compulsivity: The Journal of Treatment and Prevention*, 1(2):145-158.

By a hospice chaplain and director of hospital ministry, Roman Catholic Church's Archdiocese of Miami, Miami, Florida. Presents results of her study "to document negative effects of clergy sexual abuse on the victim's spirituality, relationship with God, and his/her participation in church or synagogue." Participants were recruited from a convenience sample of those who attended the 1992 conference in Chicago, Illinois, of Victims of Clergy Abuse Linkup (VOCAL). Of 250 conference attendees, 43 (17%) returned useable questionnaires: 8 were Protestant, 0 were Jewish, and 35 Roman Catholic; of the 35 Roman Catholics, 26 were survivors and 9 were parents, siblings, or friends of survivors. All Protestant survivors were abused as adults. Of 26 Catholic survivors, 17 reported abuse as children, 4 as adults, and 5 as both children and adults. Of the Protestant victims, all had 1 perpetrator. Of the Catholic victims, 79% were abused by 1 perpetrator, 13% by 2, and 8% by more than 2. Protestant survivors reported durations ranging from less than 1 year-to-14 years. Of Catholic survivors, 67% reported durations of 2-to-18 years with a mean of 5.5 years. All Protestant survivors were women. Catholic survivors were 48% male and 52% female, a distribution that possibly reflected the higher percentage of women

attending the conference. Age of participants ranged from 20-to-79 years, with 58% ranging from 40-to-49. Her questionnaire included an original Measure of Spirituality Test. [Validity and reliability measures of the test are not reported.] Results include a positive correlation between the experience of clergy sexual abuse and loss of relationship to church and God, with the greatest impact on attitude toward God. Other topics included what helped post-abuse in terms of finding peace, how the abuse experienced separated the individual from the church community, and what brought the individual closer to God as the abuse experience was addressed. Discussion section emphasizes that individual survivors of clergy sexual abuse will have unique responses due to multiple factors. Calls for church and religious leaders to do direct outreach to survivors in order to foster healing. Notes the limits of the study, including the small sample size of Protestants. Calls for a separate study of adult women who were victims. 27 references.

McMinn, Mark R., & Meek, Katheryn Rhoads. (1996). Ethics among Christian counselors: A survey of beliefs and behaviors. *Journal of Psychology and Theology* [published by Rosemead School of Psychology, Biola University, LaMirada, CA], 24(1):26-37.

McMinn is a professor of psychology, and Meek is a doctoral student in psychology, Wheaton College, Wheaton, Illinois. Reports results of a national self-report survey of Christian counselors regarding behaviors and beliefs in relation to issues of professional ethics, including sexual behaviors. The survey instrument drew from the groundbreaking work of Kenneth Pope who surveyed psychologists on the subject of sexual intimacy in therapy. The results of the study suggest that the respondents generally had a high awareness of professional ethical standards and report a high compliance with those standards, including those relating to sexual behaviors. The results also suggest that unlicensed, untrained, or peer counselors, a group that has grown rapidly since the 1980s, who are frequently in settings that defy traditional counselor/client roles may be at greater risk "to taking more liberties in multiple-role relationships." Calls for a code of ethics for Christian mental health counselors, and calls upon those who train paraprofessionals to address the ethical implications of counselors' actions. [For a related study, see this bibliography, this section: Case, Paul W., McMinn, Mark R. and Meek, Kathryn Rhoads (1997).]

Meek, Katheryn Rhoads, McMinn, Mark R., Burnett, Todd, Mazzarella, Chris, & Voytenko, Vitaliy. (2004). Sexual ethics training in seminary: Preparing students to manage feelings of sexual attraction. *Pastoral Psychology*, 53(1, September):63-79.

Meek is the research coordinator, Center for Church Psychology Collaboration, Wheaton College, Wheaton, Illinois. Secondary authors are affiliated with Wheaton College. Starting point is that the Christian church and its training institutions are responsible for regulating and screening of clergy, and so they "need to promote, require, and provide initial and ongoing education as well as effective regulation in order to protect the public and maintain the integrity of the institution." Argues that sexual boundary violations prevention should begin in seminary. Reports on their survey that was conducted in order to understand how "seminary alumni perceive the quality of their training in the areas of understanding and maintaining sexual health as well as managing feelings of sexual attraction in professional contexts..." Survey was sent in 2002 to 1,366 alumni from 5 U.S.A. evangelical seminaries who received the Master of Divinity degree; 585 provided responses (43%). Of the respondents: 90% were male; 92% were currently married; ages ranged from 25 to 75 years, with an average of 39; 93% graduated between 1957-2000; nearly half were currently senior pastors, 14% were associate pastors, 6% were engaged in youth or college ministry, and 11% were in non-church related position. Of 478 respondents who reported ethnicity, 86% were of European descent. Regarding seminary training, respondents reported a low incidence of seminary courses in human sexuality (Mean = 0.3) "as well as a low incidence of attending workshops and seminars about sexuality following seminary (Mean + 0.7)." Regarding incidence of sexual exploitation of parishioners, 1% of the respondents reported "acknowledging engaging in sexual intimacies with a parishioner" and "39.3% denied every experiencing [being sexually attracted to a parishioner] in their ministry." Also reports results regarding coping responses related to sexual attraction to parishioners, and whether the responses were healthy or unhealthy. Notes that respondents' perception of the "adequacy of training does not appear to affect the likelihood of engaging in healthy coping responses when faced with sexual feelings.

Discusses the seminary as a training environment, including factors of faculty, curriculum, and atmosphere. Briefly discusses implications for educators. 28 references. [For further analysis of this study, see this bibliography, this section: McMinn, Mark R., Lish, R. Allen, Trice, Pamela D., Root, Alicia M., Gilbert, Nicole, & Yap, Arlene. (2005).]

Menassa, Bret M., Holden, Janice Miner, & Bevly, Cynthia M. (2015). Sex addiction and propensity for boundary violation: Exploring correlation and change over time. *Sexual Addiction & Compulsivity: The Journal of Treatment and Prevention*, 22(4, October/December):290-313.

Menassa is with Mayhill Behavioral Health Hospital, University of North Texas, Denton, Texas. Holden is a professor, Counseling and Higher Education, University of North Texas. Bevly is affiliated with the University of North Texas. The literature review states: "...specialists in the field [of *sex addiction*] have hypothesized that instances of sexual boundary violation (SBV) in professional relationships are often manifestations of the impairment of sex addiction, a disorder as appropriate for treatment and rehabilitation as alcoholism or substance dependence, and that by treating the underlying disorder, clinicians can reduce incidences of subsequent boundary violation." Rely on the work of Patrick Carnes to describe *sex addiction*, and use the term *compulsive sexual behavior* (CSB) as its equivalent. [They do not mention that *sex addiction* is not a diagnostic category recognized by the Diagnostic and Statistical Manual of Mental Disorders.] They cite 2 authors who "have suggested that sex addiction could play a role in the sexual abuse of parishioners by members of the clergy." They report the results of their quantitative, exploratory study to "(a) measure any self-reported changes, both between-group and within group, in CSB symptoms and SBV [sexual boundary violation] risk factors over time, and (b) ascertain how any correlation between CSB symptoms and SBV risk might similarly change over time." Their sample consisted of 35 persons who were treated at residential center "in the south-central United States" which "has specialized in the treatment of various addictive disorders" and has had "a national reputation for treating not only sexual compulsivity but also impaired professionals." All were "satisfactorily discharged from residential sex addiction treatment between 1 and 5 years prior..." 2 groups were compared: boundary violators (BV) "composed of professionals either who were referred to treatment because of an accusation of SBV or who self-reported such accusations or violations during treatment intake," and non-boundary violators (NBV). All were male, 89% were White, 26 were physicians; 1 clergy was in the NBV group, and 0 in the BV group. Participants completed a World Wide Web-based self-report questionnaire which included 2 "established instruments," the Sexual Symptom Assessment Scale and the Boundary Violation Index, which was "[d]esigned to assess for the thoughts, feelings, and behaviors associated with increased risk of physician sexual misconduct..." Statistical analyses were performed. Among the statistically significant results reported: statistically reductions in CSB symptoms among 29 participants providing complete responses; reductions in CSB symptom severity which were long-lasting, "a result that we suspect was likely impacted by the fact that 97.1% of study participants reported having participated in some form of continuing care or recovery support."; self-reported SBV risk decreased. There was no significant correlation between CSB symptom severity and SBV risk pre-treatment, and there was moderate but not statistically significantly correlation post-treatment. They also report "an association between the two phenomena" of CSB symptomatology and greater SBV risk. Limitations of the investigational study are described, and state in the conclusion that "considering the cumulative effect of the limitations reported... ...this study is only an initial step that likely reflects a 'best-case scenario.'" 40 references.

Mercado, Cynthia Calkins. (2008). Persistent sexual abusers in the Catholic Church. *Criminal Justice and Behavior*, 35(5, May):629-642. [Topical issue]

Mercado is an assistant professor, Department of Psychology, John Jay College of Criminal Justice, New York, New York. Taylor is with The Graduate Center, City University of New York, New York, New York. Terry is with John Jay College of Criminal Justice. Analyzes data from the John Jay College study commissioned by the United States Conference of Catholic Bishops on the nature and scope of child sexual abuse by Roman Catholic priests and religious in the U.S. between 1950-2002. Based on "a sample of 3,674 clerics for whom full cleric and victim data is

available.” “The aim of this article is to enhance understanding of distinct clergy offending patterns through a comparison of groups of low-rate and high-rate clergy offenders.” Compares clerics with 1 victim (n = 1,915), 2-3 victims (n = 1,082), 4-9 victims (n = 540), and 10 or more victims (n = 137). Comparison variables include characteristics of abusers, characteristics of incidents, nature of abusive acts, and diocesan and criminal justice interventions. Reports statistical analyses. Study limits discussed include the non-empirical basis for the cleric offender groups. Concludes that the findings reveal considerable variability with regard to clergy offenders, their victims, and offense characteristics which suggest typological distinctions for which differential management strategies may be appropriate. 30 references.

Minto, Kiara, Hornsey, Matthew J., Gillespie, Nicole, Healy, Karen, & Jetten, Jolanda. (2016). A social identity approach to understanding responses to child sexual abuse allegations. *PLoS ONE*, 11(4):1-15. e0153205. [Published online: doi: 10.1371/journal.pone.0153205]

All authors are with The University of Queensland, Brisbane, Australia. Minto, Hornsey, and Jetten are with the School of Psychology. Gillespie is with the UQ School of Business. Healy is with the School of Nursing, Midwifery and Social Work. “In this paper, we focus on the influence of professional and institutional loyalties on responses to allegations of child sexual abuse. We extend prior research by experimentally testing a formal theoretical framework: namely, a social identity [theory] perspective on responding to deviance.” They report on their 2 studies regarding “the role that group allegiance has on how group members respond to allegations of child abuse.” Reviewing the literature, they state that social identity theory research suggests that “ingroup deviants threaten the positive self-concept that people draw from their group membership, and rejection of that deviant is a way of maintaining or restoring the ingroup’s pride and reputation.” Their studies “sought to ascertain the social identity factors that contribute to the failure of institutions to appropriately respond to allegations of child sexual abuse.” Study 1 participants were 601 U.S.A. residents (53% female), aged 18 to 84, who self-reported as Catholic (26.5%), non-Catholic Christian (53.2%), or non-Christian (20.3%). Participants with a religious affiliation also self-reported a strength of identification with their affiliation. Participants read a hypothetical scenario-based on a paraphrase of the text of a new article which described “an allegation of child sexual abuse against a [Roman] Catholic Church Priest.” Participants responded by completing a measure regarding the credibility of the alleged offender and the alleged victim, and a measure regarding skepticism of the allegation. Results of the statistical analyses of the responses are reported. The participants as a group “were more inclined to believe the accuser rather than the accused, but not overwhelmingly so,” and as a group were more inclined to rate offender credibility and skepticism of the allegation as below the group’s mid-point, “whereas ratings of victim credibility were modestly above the mid-point.” Regarding religious group identification: “...Catholics and non-Catholic Christian both rated the Priest as more credible than non-Christians,” with no statistically-significant difference between them; Catholics rated the alleged victim as significantly less credible than non-Christians. “In sum, Catholics were more protective of the priest – and less supportive of the accuser – than non-Christians. Catholic participants were also significantly more skeptical of the allegation than were non-Catholic Christians, who in turn were significantly more skeptical than non-Christians.” High-identifying Catholics “viewed the Priest as significantly more credible than non-Catholic Christians when they were high identifiers. “Among high identifiers, non-Catholic Christians rated the alleged victim as significantly more credible than Catholics.” “At high levels of identification, Catholics were significantly more skeptical of the allegation than non-Catholic Christians... At low levels of identification, however, this effect disappeared... Similarly, Catholic participants expressed more skepticism about the allegation the more strongly they identified with their religion.” Study 2 participants were 404 U.S.A. residents (56.4% male), median age of 34.86 years, who self-reported as Catholic (n = 120), non-Catholic Christian (n = 141), or non-Christian (n = 143). Participants with a religious affiliation also self-reported a strength of identification with their affiliation. The prior hypothetical scenario-based on a paraphrase of the text of a new article was revised to describe an allegation of child sexual abuse against a Catholic priest in which “the circumstantial case for the guilt of the accused was relatively high.” Like Study 1, participants responded by completing a measure regarding the credibility of the alleged offender and the alleged victim, and a measure regarding skepticism of the allegation. Results of the statistical analyses of the responses are



reported. As a group, participants “rated the alleged offender as significantly more guilty...” By religious affiliation, “Catholics’ mean ratings of the offender’s guilt were significantly lower than non-Christians’ ratings of the offender’s guilt.” Catholics rated both the alleged offender as more credible and the alleged victim as less credible compared to ratings of the other 2 sub-groups. “Catholics were significantly more skeptical of the allegation than non-Catholic Christians who in turn were significantly more skeptical than non-Christians...” “At high levels of identification, Catholics rated the alleged offender as more credible than did non-Catholic Christians...” “At high levels of identification, non-Catholic Christians were more likely to believe the priest was guilty than were Catholics...” They state: “In sum, the results replicated the those of Study 1... The tendency for (highly identified) Catholics to be relatively protective of the accused remained strong regardless of the scale of the circumstantial case against him.” The discussion section states:

“The results... provide a possible explanation for the failure of senior group members to respond appropriately to allegations of child sexual abuse in the institutional context. Because allegations of child sexual abuse are typically referred to those with the power to deal with the accused appropriately, the recipients of allegations are also likely to be high identifying members of the same institution as the accused. Our data confirm that such highly ingroup members are the *least* [italics in original] willing to believe that the accusations are based on fact. This helps to provide psychological explanations for qualitative and anecdotal accounts of senior group members failing to adequately follow up allegations of child sexual abuse within their institutions... The non-verifiable nature of the deviance leaves room for the motivated perceiver to defend the group through denial: one can imagine the accuser to be unreliable; the accused to be an innocent victim of a malicious claim.”

They conclude: “Our findings underscore the importance of external governance mechanisms to facilitate the timely, independent review of allegations of misconduct in religious organizations. This provides a mechanism for allegations to be investigated by an independent body, and hence by individuals that are not highly identified with the organization.” 27 references.

Monroe, Laura M., Kinney, Linda M., Weist, Mark D., Dafeamekpor, Denise Spriggs, Dantzler, Joyce, & Reynolds, Matthew W. (2005). The experience of sexual assault: Findings from a statewide victim needs assessment. *Journal of Interpersonal Violence*, 20(7, July):767-776.

Monroe is former project manager, Sexual Assault Needs Assessment Project, State of Maryland. Kinney is research supervisor, Center for School Mental Health Assessment, School of Medicine, University of Maryland, Baltimore, Maryland. Weist is a professor, Department of Psychiatry, School of Medicine, University of Maryland, Baltimore, Maryland. Dafeamekpor is a high school English teacher, Baltimore City Public School System, Baltimore, Maryland. Dantzler is deputy director, Center for Health Promotion, Education, and Tobacco Use Prevention, Department of Health Mental Hygiene, State of Maryland, Baltimore, Maryland. Reynolds is senior director, risk management and safety services, MetaWorks, Inc. The article reports the results, primarily quantitative, to conduct the Sexual Assault Needs Assessment Project through “a collaborative relationship with the University of Maryland School of Medicine and the Maryland Coalition Against Sexual Assault (MCASA), which consists of 19 centers throughout Maryland “provid[ing] specific services to victims of sexual assault such as counseling, emergency hotlines, accompaniment to medical and court appointments, and specialized support services.” The goals of the project were to assess the needs of people who had been sexually assaulted in Maryland, and “to provide an overall evaluation of the current network of services for sexual assault victims.” Quantitative and qualitative interviews were conducted with 125 people who were older than 18-years-of-age, and were currently received services from an MCASA center. The respondents were: 95.2% women; mean age of 36; White (76%), African American (12.18%), Hispanic (2.4%), American Indian and/or Alaskan Native (1.6%), and other (7.2%). Among the results: the person committing the assault was a relative (42%), current spouse, ex-spouse, or boyfriend (16.8%), acquaintance (12.8%), and stranger (8.8%). Regarding time between assault and disclosure: 55.6% waited years to disclose, ranging from 30 minutes to 45 years. “The majority (78.8%) of victims assaulted by a family member waited years, with a mean of 15.49. Conversely, 35.7% of victims assaulted by an acquaintance or stranger told someone within hours,

with a mean of 8.9.” Regarding filing charges: “The majority of respondents (69.4%) indicated that they would not be filing charges against the person who assaulted them.” 46.2% of those not filing noted dissatisfaction with the police interview. 32% reporting have a medical examination, “with the majority of those (61.1%) having been attacked by an acquaintance or stranger.” Regarding services from a MCASA center: 69.4% came after a year or more after being assaulted; 92.5% of those attacked by a relative waited more than a year; the most frequent reason for seeking care was psychological symptoms, e.g., anxiety or depression (66.4%). The discussion section states that large percentage of victims of family members and significant others who do not seek timely assistance “underscores the need for efforts to address the fundamental issue of victim avoidance of medical and legal assistance related to fears of repercussions from family members of significant others.” Regarding recommendations: “One of the most prominent recommendations was to expand and improve mental health services.” Study limitations are noted. 22 references. [While the context of sexual boundary violations in faith communities is not addressed, this study’s findings suggest parallels to the experiences of victims in the context of a faith community, e.g., the closer the relationship, the more likely delayed reporting occurs.]

Montana, Stephen, Thompson, Gary, Ellsworth, Peter, Lagan, Hugh, Helmus, Leslie, & Rhoades, Colin J. (2012). Predicting relapse for Catholic clergy sex offenders: The use of the Static-99. *Sexual Abuse: A Journal of Research and Treatment*, 20(10):1-16. [Published online May 15. DOI: 10.1177/107906321244570]

Montana, Thompson, Ellsworth, and Lagan are affiliated with Saint Luke Institute, Silver Spring, Maryland. Helmus is affiliated with Carleton University, Ottawa, Ontario, Canada. Rhoades is affiliated with Pastoral Counseling Services of Maryland, Pasadena, Maryland. Describes the Static-99 as “an instrument that has been used effectively to predict relapse among sex offenders. ...[it] is the most common actuarial instrument to predict recidivism among adult sex offenders.” It “uses static (unchangeable) factors that correlate with sexual reconviction in adult males. ...and [it] provides a baseline level of risk for sexual offender recidivism.” States that while the empirical literature on sex offenders who are Roman Catholic clergy “is less extensive” than that on sex offenders in the general population, research over the past 2 decades has found differences between sex offenders who are Catholic clergy and offenders in the general population. Based on the differences, “it seems important to know whether the Static-99 can be used effectively with this subgroup.” Reports results of a quantitative study “designed to understand whether the Static-99 is useful as a predictor of recidivism among Catholic clergy.” Defines *clergy* as priests and religious brothers. Participants were 337 males “who participated in a residential treatment program at St. Luke Institute between 1985 and 2005.” Describe the treatment as having always “included a combination of cognitive-behavioral, psychoeducational, and psychodynamic approaches.” Participants were 5-25 years posttreatment (mean of 16.05 years; standard deviation of 5.12). All “had received a diagnosis of either Pedophilia (sexual involvement with prepubescent children) or Paraphilia – Not Otherwise Specified (sexual involvement with adolescents),” based on Diagnostic and Statistical Manual of Mental Disorders (4th edition) criteria, and assessed “following an extensive assessment program that included multiple interviews, collateral data and psychological testing.” The sample was divided into “Nonrelapser and Relapser categories... Relapse was defined broadly and included any self-report or report from others about any posttreatment behavior [that include]: (a) sexual contact with minors (sexual contact was defined as any touch on a sexual area of the body. Minors were defined as anyone below the age of 18 years); (b) use of child pornography’ and (c) behavior that when interrupted seemed about to lead to sexual contact... Of the 21 relapsers, 12 fell into the first category, 2 into the second, and 8 into the third (with one relapser falling into both second and third categories).” Based on cumulative meta-analysis, the relative predictive accuracy of the Static-99 for the clergy offenders was found to be “statistically significant.” Pearson’s chi-square significance test was used to examine the association of individual Static-99 items with relapse: “Results suggest that the original recidivism norms for Static-99 are not applicable to clergy offenders.” The normative data was based on prison samples from Canada. Results did indicate “there may be a subgroup of priest/brother child molesters identified by the Static-99 who are at very low risk for relapse.” Of the subgroup of clergy identified in the medium-high range or

above for reoffending, the clergy relapse rate of 16% is described as relatively low. Given the Church's "limited resources for monitoring" clergy offenders, discusses implications for officials, and suggest "targeting their resource allocation toward clergy who have medium-high range or higher scores." Notes that more research is needed to identify other static factors and dynamic factors, e.g., sexual self-regulation and problem solving, that "may contribute to recidivism risk" with clergy offenders. Concludes: "Minimally, however, the current research provides preliminary support for using the Static-99 with clergy sex offenders, particularly for relative risk decisions..." 40+ references; 1 endnote.

Moore, Thomas Verner. (1936). Insanity in priests and religious: Part 1. The rate of insanity of priests and religious. *The Ecclesiastical Review: A Monthly Publication for the Clergy*, 95(5, November):485-498.

Moore is a Roman Catholic priest and a psychiatrist. Reports the results of his attempt "to find out how many insane [Roman Catholic] priests, nuns and brothers there are in the United States."

Based on responses from letters in sent to U.S.A. state hospitals, and Catholic and non-Catholic "private sanatoria and asylums" regarding admissions in 1935. He received information from Catholic hospitals (100%), state institutions (96.53%), city hospitals (100%), county sanatoria (91.04%), and private institutions (76.9%). For all priests, he found an admission rate of 121.65 per 100,000. For all nuns, he found an admission rate of 124.40 per 100,000. For all brothers, he found an admission rate of 679.65 per 100,000. By diagnoses, no categories were used that were specific to sexual boundary violations. Reports that of 1st admissions in 1933 to hospitals for mental disease, based on psychosis and sex, there was a total of 1,477 cases of cerebral syphilis (male, 1,056; female, 421), which was 1.6% of the total diagnoses, and 1.9% of the total diagnoses for males. Of those cases, 1,105 were admitted to state hospitals. Of secular and religious priests, dementia praecox was the "most common type of insanity." Next most common was "alcoholic, 20.74% as compared with 7.3% for males of the general population." Lacks references.

\_\_\_\_\_. (1936). Insanity in priests and religious: Part II. The detection of prepsychotics who apply for admission to the priesthood or religious communities. *The Ecclesiastical Review: A Monthly Publication for Clergy*, 95(6, December):601-613.

Reports on his "study of the psychotic and prepsychotic character" [see preceding entry] in which "we have found certain types of insanity have a tendency to be associated with a definite prepsychotic character. It looks as if there are definite factors in our mental and physical constitution which, when weakened, render us subject to corresponding forms of emotional instability." Suggests questions "as the basis of a character investigation" of applicants. Notes "that those who have to pass on the qualifications of candidates for the priesthood and religious communities have had, in general, no psychiatric training." Topics include: family history, personal history, character, and emotional traits. Questions related, or potentially-related, to sexual boundaries include: whether the applicant has a relative who has been "notoriously immoral," and whether the applicant has "ever suffered from venereal disease?" Suggests compiling the questions into a booklet format to be used in the application process. Lacks references.

Moulden, Heather M., Firestone, Philip, & Wexler, Audrey F. (2007). Child care providers who commit sexual offences: A description of offender, offense, and victim characteristics. *International Journal of Offender Therapy and Comparative Criminology*, 51(4, August):384-406.

Moulden and Firestone are with the School of Psychology, University of Ottawa, Ottawa, Ontario, Canada. Wexler is with British Columbia Children's Hospital, Vancouver, British Columbia, Canada. Reports the results of an "investigation [that] is part of an ongoing research project evaluating [Canadian] sexual offenders in positions of trust/authority." The literature review section describes empirical studies on: the nature of sexual abuse in child care settings, female sexual abusers and the context of child care, and juvenile ("all nonadult individuals, both children and adolescents") sexual abusers and the context of child care. Their purpose "was to compile descriptive profiles for child care providers who sexually offend." Source of their data was "the Royal Canadian Mounted Police (RCMP) Archival Violent Crime Linkage Analysis System (ViCLAS) files," specifically characteristics of offenders, offenses, and victims. (Canadian

provincial crime “databases are linked to a centralized RCMP file, which is regularly updated with new crime reports.”) They studied ViCLAS cases of non-familial care providers, “perpetrators whose relationship with the victim was one of trust (e.g., clergy, teachers).” Each crime report contains more than 200 variables regarding offender and victim characteristics...” Used “crime reports for child care providers who were considered high-probability offenders, under investigation, charged, and/or prosecuted for a sexual offence... It is important to note that for the purpose of the RCMP crime database, the identity of an offender does not have to be established by charge or conviction. If, as a result of the investigation, the investigator(s) is satisfied that the identity of the offender is known, then the person can and should be listed as the offender.” The sample included adults (163 male & 14 female) and juveniles (100 male & 28 female) whose acts were “against a child or adolescent who had been in their care between 1995 and 2002.” Offenders “included not only the defined child care provider but also those individuals who provided proxy care by virtue of being in the setting (e.g., partner or child of the primary care provider).” Regarding the adult care providers: “In most cases the provision of child care was not the offender’s primary occupation... Most offences committed by adult males were described as sexually motivated (99%)... Adult males offenders were most likely to offend against female victims (76%)... .85% of the victims were under the age of 10 years, and 33% of the victims were under the age of 5 years.” Of the occupations reported for 98 adult male offenders, 2 (2%) are identified as “Clergy.” For both adult and juvenile offenders, the very high majority of their contact with their victims was using their authority and befriending the victims. 96% of offenses committed by adults occurred “in either the care provider’s or the victim’s residence.” 70% of offenses committed by male juveniles occurred at the victim’s residence.” The discussion states: “Those who sexually offend while in a position of trust present unique considerations for two reasons. The first is that this group is difficult to detect, given their often unsupervised access to victims and the trust that is bestowed upon them. These two factors likely discourage victims from reporting the offence. Second, because victims trust these offenders, they may experience even more and longer lasting effects of the sexual abuse, given the betrayal inherent in the offence.” Notes limitations of the study. The brief conclusion ends with specific recommendations for prevention: “improved background and reference checks, increased supervision, more stringent limitations regarding access to children by nonstaff members, and use of licensed/formal child care facilities.” 44 references.

Murphy-Geiss, Gail. (2007). Hospitable or hostile environment: Sexual harassment in the United Methodist Church. *Review of Religious Research*, 48(3, March):260-272.

Murphy-Geiss is with the department of sociology, Colorado College, Colorado Springs, Colorado. “This paper highlights the findings of [the 2005 update of a United Methodist Church-wide study of sexual harassment in the Church], especially noting any measurable changes since [the original study was completed in] 1990.” For the update, a written survey instrument was sent to 6,372 persons in the Church; 1,800 (23%) returned usable surveys. Types of harassment reported in 2005 include: looks/leers [*sic*]; touching/closeness; attempt to fondle/kiss; comments/teasing/jokes; mail/calls; pressure for dates. Regarding experience of sexual harassment in the Church: of clergy respondents in 2005, 81.6% reported harassment, an increase of +60.9% over 1990; of lay respondents, 49.6% reported an experience, up +149.2%; of students, 62.9% reported an experience, up +30.5%; of employees, 50.9% reported an experience, up +36.5%. Regarding the gender of respondents reporting sexual harassment: 61.3% of women reported harassment, up +48.1%; 66.3% of men reported harassment, up +80.7%. Regarding perpetrators: 96.2% of the women respondents and 54% of the men reported the harasser was male; 3.8 of the women and 46% of the men reported the harasser was female. Regarding the religious role of the perpetrator: 31.9% of lay respondents and 30.1% of clergy respondents identified the harasser as clergy; 68.1% of lay respondents and 69.9% of clergy respondents identified the harasser as female. Also reports findings regarding the setting of the harassments in terms of the perpetrator as a supervisor, co-worker, subordinate, or client. Reports role of harasser – faculty/supervisor or student – in incidents of harassment of seminary students. Discussion and conclusion section attributes the increase in reporting to increased education and awareness since the original survey, the increase in the use of e-mail as a means of harassment, the possibility of rejection-based harassment by heterosexual males “in an attempt to maintain traditional gender

structures and particularly male power” and other possibilities. Summarizes the findings: rates of harassment against women in the Church remain fairly stable while reports of harassment against men have increased; the majority of perpetrators continue to be men; perpetrators are now more commonly laity. Concludes by suggesting directions for future research. 30+ references. [For the 2005 report, see this bibliography, Section I: The General Commission on the Status and Role of Women. (2005).]

Musser, Peter, Cimbolic, Peter, & Rossetti, Stephen. (1995). Ephebophilia and the MCMI-II. *Sexual Addiction & Compulsivity: The Journal of Treatment and Prevention*, 2(3):214-222.

Musser conducted this study for a master’s degree program, The Catholic University of America, Washington, D.C. Cimbolic is a professor of psychology and director, University Counseling Center, The Catholic University of America. Rossetti is executive vice president and chief operating officer, Saint Luke Institute, Suitland, Maryland. Reports on the results of a study “to determine empirically if any combination of existing [Millon Clinical Multiaxial Inventory II (MCMI-II)] scales can discriminate [Roman Catholic] priest ephebophiles from non-sex offender priest patient samples.” Reviews the use of the MCMI-II, a personality test, in studies for the assessment of sexual offenders, and notes ephebophiles were not examined separately. Also notes “the investigation of [Roman] Catholic clergy who molest children remains extremely limited.” Participants were “200 adult male Catholic priests in treatment at the Saint Luke Institute... a psychiatric hospital dedicated to the care of Catholic priests and brothers.” The criterion group consisted of 101 “same-sex priest ephebophiles (molesters of postpubescent male minors).” The comparison group consisted of 99 “priests with psychiatric illnesses of a nonsexual nature.” The MCMI-II was administered as part of an admission protocol. Multivariate analyses of variance were conducted to “determine if any of the scales or combinations of scales could distinguish the two groups...” Results indicated the MCMI-II did not yield statistically significant discrimination between the 2 groups: “In short, the MCMI-II does not appear to be an instrument that can distinguish priest sexual abusers from priests with other psychiatric disorders.” Notes: “This finding supports the clinical experience at the Saint Luke Institute.” Also notes the results are specific only to Catholic priest ephebophiles. Discussion section calls for further research to develop instruments for “screening priests for a predilection to sexually abuse minors...” Suggests using an MMCI-II item pool. 13 references.

Niemi, Laura, & Young, Liane. (2016). When and why we see victims as responsible: The impact of ideology on attitudes toward victims. *Personality and Social Psychology Bulletin*, 42(9, September):1227-1242.

Niemi is with the Department of Psychology, Harvard University, Cambridge, Massachusetts. Young is with Boston College, Chestnut Hill, Massachusetts. They report the results of 4-related studies which addressed the question, “‘Why do victims sometimes receive sympathy and sometimes receive blame?’” The literature notes that “trends in cognitive and social psychology have mirrored a cultural level expansion of empathy and sensitivity to harm and suffering” experienced by victims, and also notes the recent presence of academic reports of a perceived “rise in illegitimate claims of suffering and a new culture of victimhood stemming from expansion of the concept of harm (i.e., ‘concept creep’). The claims that victims are being coddled or overindulged suggest pushback against the cultural-level expansion of empathy that has characterized the greater part of the last century.” The studies test 4 hypotheses to determine factors which influence attitudes toward victims: 1.) Tested 2 types of moral values to determine whether *binding values* – endorsement of ingroup loyalty, authority, and purity values – are linked with victim stigmatization (i.e., judgments of victims as contaminated and tainted), while *individualizing values* – endorsement of caring and fairness values – are linked with sensitivity to victim injury and suffering. “Higher endorsement of binding values predicted victim stigmatization, regardless of crime type, politics, and religiosity. Gender factored into attitudes related to sexual crime victimization...” Political conservatism, “although correlated with binding values,” did not drive victim stigmatization. 2.) Introduced vignettes of specific cases of rape and robbery to test whether people high in binding values “not only consider victims more contaminated, but also assign greater responsibility to victims.” Among the results: “...intercorrelations were again

observed among individualizing and binding values, demographics factors (politics, gender, religiosity), and rating of victims... ...increased endorsement of binding values predicted higher ratings of victims as contaminated across crime types. Increased endorsement of individualizing values predicted higher ratings of victims as injured in the case of nonsexual crimes... ...victim responsibility and victim difference-making judgments were positively predicted by binding values and negatively predicted by individualizing values; and, perpetrator difference-making judgments were negatively predicted by binding values and positively predicted by individualizing values... By and large, these results indicate that moral values were the best predictors of responsibility and difference-making to victims, and these key effects were not accounted for by politics, gender, and religiosity.” 3.) Introduced a measure of “explicit blame of victims by collecting percentages of blame ascribed to victims and perpetrators.” “...the results indicated that binding values are not only linked with stigmatizing attitudes toward minimally described victims, and increased judgments of victims as responsible difference-makers, and decreased judgments of perpetrators as responsible difference-makers in vignettes, but binding values are also linked with increased cognitive focus on victims (more information-seeking) and decreased focus on perpetrators (fewer perpetrator-directed counterfactual statements)... The findings indicate that binding values are linked not only to stigmatizing attitudes toward minimally described victims, but also to increased perception of victims as responsible difference-makers in more elaborated vignettes... As predicted, the more participants endorsed binding values, the more they blamed victims, and the less they blamed perpetrators... Individualizing values, by contrast, predicted increased perceptions of force, and more focus on perpetrators in information-seeking. These effects were not explained by demographic factors.” 4.) “...assessed victim ratings in relation to predictor variables (binding values, individualizing values, demographics) collected [in Studies 1 to 3]” and controlling for “Belief in a Just World” and “Right Wing Authoritarianism” beliefs. Among the results: “...binding values... remained the most robust predictor of stigmatization of victims as contaminated. Increased endorsement of individualizing values... predicted higher ratings of victims as contaminated. Increased endorsement of individualizing values... predicted higher ratings of victims as of sexual crimes as injured... Moral values are the most robust predictors of stigmatization versus sensitivity to victims, even when measured years apart.” The General Discussion section states: “Taking the results of the four studies together, we conclude that although intervening on representations of causal responsibility via the focus of language alters people’s attributions of responsibility and blame to victims and perpetrators, individual-level ideological commitments – moral values – explain most of the variance in attitudes toward victims... Across the four studies, individualizing values predicted sensitivity to victim suffering... and perceptions of perpetrators’ actions as making a difference to the outcomes... ...the more that people endorsed binding values, the more likely they were to shift responsibility and blame from perpetrators onto victims and endorse stigmatizing attitudes toward victims.” Overall, they “found that binding values are uniquely powerful predictors of ‘inverted’ moral judgment – whereby victims are seen as relatively more blameworthy and perpetrators are afforded leniency... Therefore, binding values may predict insensitivity to victim suffering and therefore victim derogation.” States: “These findings suggest that subtle alterations in the language used to describe moral transgressions have the potential to modulate moral judgment via causal representations... ...our findings suggest that a more effective strategy for addressing victim blaming would involve increase focus on the perpetrator.” Concludes: “Put plainly, the results suggest that knowing a person’s stances on disloyalty, disobedience, and impurity may afford a prediction of the person’s perception of victims as responsible and blameworthy.” 5 endnotes; 58 references.

Nurse, Anne M. (2017). Knowledge and behavioral impact of adult participation in child sexual abuse prevention: Evaluation of the Protecting God’s Children program. *Journal of Child Sexual Abuse*, 26(5, July):608-624.

Nurse is with the Department of Sociology and Anthropology, The College of Wooster, Wooster, Ohio. States in the introduction: “Given the strong potential for adult training to reduce CSA [child sexual abuse], it is crucial that we evaluate its efficacy across a wide range of programs... This article presents findings from an evaluation of a popular adult training program called Protecting God’s Children (PGC) used in [Roman] Catholic institutions [in the U.S.A.] including

schools, sports leagues, churches, and social service agencies.” PGC, a 3-hour program with a curriculum and facilitator, is required for “adults applying to work or volunteer in these settings.” Its immediate goal “is to increase knowledge about CSA, its warning signs, and to provide participants with strategies to use if they suspect abuse. The long-term goal is to reduce CSA, particularly in Catholic institutions.” The literature review notes the limitations of available studies on the impact of CSA training “because they do not include a control group or any long-term follow-up.” Observes: “In sum, findings about the behavioral impact of adult prevention programs are mixed.” Participants (N = 538) in the study were from 22 classes offered by the Diocese of Cleveland, Cleveland, Ohio. [The time period is not described.] A control group (N = 53) was composed primarily of parents attending orientation for Catholic Sunday school. Reports the demographics for each group at the pre-test (conducted in-class) and the 6-month follow-up (conducted on-line). A knowledge measure of 13 true/false items about both victims and offenders was created. Participants responded to each item using a 5-point scale of certainty. Notes that the follow-up response rate for the PGC experimental group was 28%; the control group’s response rate was 72%. Statistical analyses were performed. Among the findings: the PGC experimental group improved its knowledge score by 9.5%, going from 85% to 93%; women’s scores improved less than men, “largely explained by the fact that women arrived at sessions with much higher levels of knowledge about CSA.” The control group’s knowledge score remained stable. PGC participants “appear to learn more about offender characteristics and behaviors than they do about other areas of the curriculum.” Behavioral change was measured using self-report questions. “There was one behavioral measure with a notable difference between the control and experimental groups. It involved the likelihood of talking to one’s own children about CSA.” 70% of the PGC group reported talking to their children in the 6 months post-program; the figure was 38% for the control group. The PGC figure was 50% higher than the pre-test; the control group remained the same. Almost 2/3 of the PGC group reported talking about what they learned with others. Concludes that the program “is effective in increasing knowledge about CSA and that participants retain their new knowledge over six months.” Makes recommendations to improve PGC. Notes the study limitations regarding generalizability. 1 endnote; 25 references. The appendix provides the items on the knowledge measure.

O’Connor, Mike. (2015). Our Father who art in prison: Conviction and rehabilitation for Australian Catholic clergy who are child sexual offenders. *Journal of Law and Medicine*, 23(2, December):471-487.

O’Connor, a physician, is professor of “obstetrics and gynaecology,” School of Medicine, University of Western Sydney, Campbelltown, New South Wales, Australia. “...this article argues that the [Roman] Catholic Church [in Australia] should take responsibility for the rehabilitation of priests on parole and explore ‘Situational Crime Prevention’ strategies which could enable retention and rehabilitation of offender priests.” Citing his source as Broken Rites, a World Wide Web site in Australia, he analyzes the custodial sentences of 143 Australian Catholic priests and religious clergy “convicted of child and adult sexual abuse” since 1993. The 143 consisted of 66 diocesan priests, 72 religious brothers, and 5 seminarians; 113 received custodial sentences; 111 “targeted male victims only, 12 clergy abused a mixture of male and female victims and 15 clergy abused females only.” Notes: “Current legislation enables Australian society to impose ongoing long-term sanctions on all convicted sex offenders, especially those assessed as being at high risk of re-offending.” Among the topics discussed very briefly: training for the priesthood; discipline of priests; mandatory reporting of child sexual abuse; convictions of Catholic clergy for child sexual abuse; characteristics of offenders; celibacy; risk categories and re-offending; sentencing in New South Wales; success rates of treatment for sex offenders to prevent recidivism; treatment of priest offenders; Situational Crime Prevention; Catholic-based clergy offender rehabilitation. Concludes by calling for the Church to take “an enlightened, charitable and evidence-based approach to the rehabilitation of offender priests.” 140 footnotes.

O’Leary, Patrick. (2009). Men who were sexually abused in childhood: Coping strategies and comparisons in psychological functioning. *Child Abuse & Neglect*, 33(7, July):471-479.

O’Leary is with the Department of Social and Policy Sciences, University of Bath, Bath, England, and the School of Social Work and Social Policy, University of South Australia, Magill, Australia.

Reports results of a national study in Australia of men who were sexual abused as minors. In the introduction section, states: "Identification of negative and positive coping styles have been neglected areas in research on adult male survivors of child sexual abuse... [Studying male coping styles] is critical for determining evidence based intervention strategies and conversely discourage strategies associated with negative outcomes." His primary sample consisted of 147 male respondents who completed self-report questionnaires. In a profile of the 147, reports that "36% of [all their] perpetrators were nonfamilial adults who were in some position of trust either from institutional setting or social network of the family," and that 5.8% of all perpetrators were a priest or member of the clergy. 52 endnotes.

O'Leary, Patrick J., & Barber, James. (2008). Gender differences in silencing following childhood sexual abuse. *Journal of Child Sexual Abuse*, 17(2):133-143.

O'Leary is an associate professor, School of Social Work and Social Policy, University of South Australia, Adelaide, South Australia, Australia, and senior lecturer, Department of Social and Policy Sciences, University of Bath, Bath, England. Barber is professor and deputy vice-chancellor (academic), Royal Melbourne Institute of Technology (RMIT) University, Melbourne, Victoria, Australia. They begin by reviewing the evidence-based literature regarding differences between girls and boys who were sexual abused in childhood as to disclosure of the abuse near to the time of its occurrence, and discussion of their experiences later in life. They use the term "silencing" to refer to the phenomenon of a child survivor's "reluctance or fear to disclose" the abuse to another, and "at its worst, [make] no acknowledgment of the victimization to oneself." Describing the literature as not extensive, they conducted a quantitative study which "examined gender differences in disclosure rates and time taken to discuss the experience. This distinction between disclosure and discussion is important because disclosure is likely to be a necessary but insufficient precondition for healing." 296 respondents were recruited through Australian human service agencies, community organizations, and sexual assault services. 151 females were recruited from Victoria, and 145 males were recruited from all mainland capital cities. The perpetration was committed solely by males in 94.7% of the female cases, and in 84.4% of the male cases. Mean age for the 1st incident was 7.85 years for females and 8.14 years for males. The majority of the respondents were 30-39 years old. Interviewers completed questionnaires based on responses. Among the results reported: 26.2% of males and 63.6% of females reported that they told someone at or around the time the abuse occurred. Regarding length of time before the abuse was discussed, 4 timeframes were used: less than 1 year – 9.7% of males and 14.5% of females; less than 10 years – 17.2% of males and 36.2% of females; less than 20 years – 28.3% of males and 23.9% of females; more than 20 years – 44.9% of males and 25.4% of females. The discussion states that the study supported their hypotheses "that males were more likely to feel silence following childhood sexual abuse than are females," and "that males would take significantly longer to discuss experiences of sexual abuse." Notes that there has recently been "considerable attention concerning complaints of sexual abuse arising from incidences decades earlier; this has been especially evident in institutions such as faith communities and residential facilities for vulnerable children." They briefly address implications, e.g., "community education strategies and counselling services that may better account for the substantial delay in disclosure" and a need to better understand "the inner processes of male victims of child sexual abuse in relation to disclosure and silencing." 36 references.

Palusci, Vincent J., Vandervort, Frank E., & Lewis, Jessica M. (2016). Does changing mandated reporting laws improve child maltreatment reporting in large U.S. counties? *Children and Youth Services Review*, 66(July):170-179.

Palusci and Lewis are with the School of Medicine, New York University, New York, New York. Palusci is a professor, Department of Pediatrics. Lewis is a student. Vandervort is a clinical professor of law, University of Michigan Law School, Ann Arbor, Michigan. The literature review notes that "because of highly publicized reports of adults in positions of authority sexually exploiting youth under their care, there have been calls for mandated reporting by additional categories of professionals such as the clergy or athletic coaches... There has been a presumption that such changes in reporting policies or statutes will result in better identification and response to



CM [child maltreatment], such as for child sexual abuse by clergy, but the effects of these changes have not been systematically evaluated... it is unclear whether changing state mandated reporter laws will result in more total reports, more confirmed reports, or more reports of specific types of CM when differences in child, family and other community factors are taken into account.” Very briefly reviews mandated reporting in the U.S.A.; regarding clergy, summarizes the status of states’ laws: “Thus, if mandated at all, clergymen may be ‘always’ mandated to report suspected CM, or they may be ‘sometimes’ mandated to report with a duty which is much narrower in scope than that imposed on other professional groups.” Also cites factors at the community level – e.g., population size, housing availability, unemployment, education, crime, religiosity – which “have been linked with CM reports to varying degrees.” They present the results of their study intended “(1) to assess the relationships between report rates and state universal clergy reporting laws in 2010, (2) to compare the changes in total confirmed, and CM type report rates with changes in reporting laws from 2000 to 2010, and (3) to examine whether there is any relationship with reporting rates and the nature of the mandated reporting law change.” Data was based on states mandating universal and clergy reporting and for which county-level information in the National Child Abuse and Neglect Data System (NCANDS) for 2000 and 2010 was available. Statistical analyses were performed. NCANDS categorizes CM reports from states based on federal guidelines for evidence “of physical abuse, sexual abuse, psychological maltreatment, neglect and medical neglect.” The final dataset came from 169 counties in 15 states. Among the results: “For clergy reporting laws, total and confirmed report rates for counties in states with no clergy reporting laws were not significantly different in bivariate comparisons from those in counties with required reporting at least some of the time, but there were higher rates of confirmed sexual abuse, medical neglect and psychological maltreatment. Reduced regression models for 2010 showed that universal reporting laws contributed significantly to increased total and confirmed reporting rates even after controlling for child and community factors... Overall, child and community factors varied in direction and were often greatly overshadowed in magnitude by an effect of universal or clergy reporting laws on report rates... Clergy reporting requirements in 2010 significantly contributed to changes in confirmed report rates during 2000 to 2010 as well as to increases in rates for sexual abuse, medical neglect, and psychological maltreatment.” In the discussion section, they state: “The imposition of a new clergy reporting requirement actually made significant contributions to physical and sexual abuse confirmation, although these effects were sometimes less than changing child, family and community factors. This suggests that the main impact of changing clergy reporting statutes may only extend to when a report is made and not to the agency policies and procedures concerning case investigation and confirmation.” Among the limits of the study: “This research is preliminary and hypothesis-generating as cross-sectional ecological comparisons cannot be used to infer causation.” Among their conclusions: “States with universal reporting laws and/or clergy reporting requirements continued to have significantly increased total and confirmed report rates even after controlling for child and community factors.” Notes policy implications of their findings: “...this study suggests that additional reports may be made but more maltreated children will not necessarily be found. This may place increased burdens on already overburdened child welfare systems with unintended consequences.” 58 references.

Parkinson, Patrick, Oates, Kim, & Jayakody, Amanda. (2010). Breaking the long silence: Reports of child sexual abuse in the Anglican Church of Australia. *Ecclesiology: The Journal for Ministry, Mission and Unity*, 6(2, April):183-200. [The paper is available in PDF, accessed 05/14/11: [http://papers.ssrn.com/sol3/papers.cfm?abstract\\_id=1666566#%23](http://papers.ssrn.com/sol3/papers.cfm?abstract_id=1666566#%23)]

Parkinson is a professor, Faculty of Law, Oates is an emeritus professor of pediatrics, Department of Pediatrics & Child Health, and Jayakody is a research assistant, University of Sydney, Sydney, New South Wales, Australia. “In this article, we examine the pattern of reporting child sexual abuse to diocesan authorities in the Anglican Church of Australia. We explore who complains about sexual abuse, the distribution of complaints across Australia, how long after the alleged abuse that complaints are made, whether there are patterns to the level of reporting child sexual abuse, and how the Anglican Church responded to the complaints. The aim of the study was to survey all concluded cases of reported child sexual abuse in the Anglican Church of Australia by

clergy or in the context of parish life since 1990... The study was commissioned by the Professional Standards Commission of the General Synod of the Anglican Church of Australia....” 23 dioceses were invited to participate; 17 participated, 3 declined, 3 were excluded “because they had no cases falling within the study criteria.” Archival data was obtained from diocesan personnel files. “Overall, the study covers the vast majority of the known cases that were within scope in the 17 dioceses that participated in the study.” Univariate analyses were used to identify potential patterns; multivariate analyses using logistic regression were conducted to examine significant associations. 191 cases of reported child sexual abuse were analyzed. 135 persons were accused, 133 male and 2 female. “The majority of the accused had only one complaint made against them (80%).” 27 had more than 1 person make a complaint against them, accounting for 43% of all cases. Nearly 2/3 of the repeat offenders were either clergy or clergy candidates. 180 complainants were identified; 9 had more than 1 complaint, accounting for 20 cases. 135 complainants who alleged sexual abuse were male, “and a large majority of those were between the ages of 10 to 15 at the time of the alleged first abuse. 50.6% of complainants were under 14 at the time of the alleged first abuse, but only 11% were under 10.” 3/4 of complainants “reported more than one alleged offence by the accused person. The length of these abusive relationships varied; ranging from 2 incidents to a long-term relationship of over 5 years.” Half the cases “occurred in the context of youth groups or youth organisations... [which] account for 71% of cases that did not involve either clergy or candidates for clergy.” Briefly describes methods used by offenders, including grooming behaviors, befriending parents, and acting as a mentor. 79% of complaints were made by the person who was abused; 3/4 of complaints were made after 2000, with a peak in 2003. “There were generally long delays in reporting these incidents of childhood sexual abuse. The length of time ranged from 0 to 63 years, with an average of 23.7 years... Males had a significantly longer average time delay of 25 years compared to 18 years amongst females... Reported offences went as far back as the 1940s.” Very briefly describes Church leaders’ responses upon discovery. Regarding age of the complainant at time of making the complaint, nearly 50% of the females were under 30-years-old compared to less than 23% of males. Nearly 60% of the males disclosed in their 30s and 40s. Nearly 20% of the females disclosed within a month after the events; over 90% of the males waited over 2 years. “From the available information, 46% of complainants chose to first disclose the offence to a church worker, followed by a family member or friend (33%), the police (9%), and a state authority (8%).” 49% of the male complainants were found to have no support from family, compared to 25.6% of females. “Most diocesan records had at least a written complaint of the sexual abuse and just over half had a file note of the complaint.” 8% of the cases were reportedly not investigated; 42% were investigated by police; only 4 were recorded as investigated by child protection or another statutory department; church authorities investigation 3/4 of the complaints. Half the cases “were treated as substantiated by the church” and 1/3 as inconclusive; it was more likely than complaints by females would be substantiated compared to males. Of 44 cases known to have gone to court, 53% resulted in a conviction. Counseling was offered to complainants in 52% of the cases, and compensation or other reparation by the Church in 36% of the cases. The discussion section reviews reasons why children sexual abuse victims delay reporting, considers the role of the media in reporting trends, and very briefly reflects on the Church’s assessment of the complaints and actions taken. Concludes that “the phenomenon of long-delayed reporting is likely to continue.” Briefly calls for church programs “to consider and formalise their pastoral responses when complaints are made of child sexual abuse by clergy or in the context of church programs.” Concludes: “This study demonstrates clearly that all churches, and not only the Catholic Church, need to be alert to the problem of child sexual abuse. Much depends on whether churches can acknowledge the problem and how they can respond to it.” 32 footnotes. [See also the preceding entry in the bibliography.]

\_\_\_\_\_. (2012). Child sexual abuse in the Anglican Church of Australia. *Journal of Child Sexual Abuse*, 21(5, September/October):553-570.

Parkinson and Jayakody are with the Faculty of Law, and Oates is with the Faculty of Medicine, University of Sydney, Sydney, Australia. Noting that “[t]here is very little research on [child sexual abuse] in churches other than the [Roman] Catholic Church,” they report on their “nationwide, retrospective study of complaints of [child sexual abuse] recorded by professional

standard units [of the Anglican Church of Australia] across the nation.” The professional standards unit is part of each of the Church’s 23 dioceses and “is responsible for recording and dealing with complaints against church employees and volunteers.” Archival records for 1990-2008 from all dioceses were reviewed, although not all cases were available to them. A *child* was defined as a person <18-years-old; *sexual abuse* was defined as “sexual assault, sexual exploitation, or sexual grooming.” An initial statistical analysis was performed “to describe the frequency and potential patterns of characteristics of accused persons, complainants, and circumstances of the offense.” A second analysis “examine[d] associations between complainant and accused persons’ characteristics and offense circumstances...” Narrative data were also analyzed. 191 allegations against 135 individuals were reported by 180 complainants. Half the cases were substantiated by an authoritative decision-maker; 34% were inconclusive; of 44 cases that went to secular courts, 53% resulted in a conviction; in 3 cases, the allegation was found to be erroneous. Of the 135 accused persons: 98% were male; most were in their 20s and 30s; 58% were clergy; most non-clergy were youth workers; among clergy, the average was 12.7 years between ordination and the 1st incident about which a complaint of abuse was made; 27 (20%) had more than 1 complaint against them; there was an average of 3.1 victims per repeat offender; 17 (63%) of the repeat accused were either clergy or candidates for clergy; narrative data gave evidence “of a small number of cases of collaboration between offenders.” Of the 180 complainants: ¾ (135) were male; 67% were 10-15 years at the time of the alleged initial abuse; 11% were <10-years-old; males had a statistically significant longer average delay of reporting the abuse than females. Of the circumstances of abuse: youth groups accounted for 50% of all cases; non-clergy were more significantly more likely than clergy to be accused of abusing males 10-13; narrative data gave evidence in a number of cases, “boys from dysfunctional families were targeted for abuse, with ministers or youth leaders taking on the role of surrogate fathers.” On the location of abuse: the accused person’s home and church premises were the most common locations of abuse identified by complainants; non-clergy used a wider range of locations for abusive behaviors. The discussion section: compares findings to published literature; notes limitations of the study; applies David Finkelhor’s Four Preconditions Model to identify opportunity as possibly a central issue in the cases examined; comments on risk factors and opportunity as identified in the cases; briefly suggests how the data can shape education of church communities; briefly discusses child protection strategies. 32 references. [See also the preceding entry in the bibliography.]

Parsons, John P., & Wincze, John P. (1995). A survey of client-therapist sexual involvement in Rhode Island as reported by subsequent treating therapists. *Professional Psychology: Research and Practice*, 26(2, April):171-175.

Parsons is assistant professor, clinical psychology, Brown University Medical School. Wincze is chief of psychology, Providence Veterans Affairs Medical Center, and a professor, departments of psychiatry and psychology, Brown University. Reports results of a survey of 381 licensed mental health professionals – psychologists, psychiatrists, social workers, marriage and family therapists, mental health counselors – in Rhode Island who were asked if they had treated or evaluated clients who had been sexually involved with a previous therapist between 1989 and 1991. Methodology followed a 1989 survey in Wisconsin. [See this bibliography, this section: Kuchan, Anthony (1989).] Of the respondents, 26% reported treating or evaluating at least one client. The total number of perpetrators was 161; by gender, 85% were men; by frequency of professional affiliation, in descending order: psychiatrists, 42, psychologists, 37, clergy, 27 (17%), social workers, 16. Of the 27 clergy, all were male. The total number of victims was 165; by age, 154 were 18 years and older; by gender, 144 (87%) were female. Findings show “that many more sexual misconduct violations and other types of ethical violations occur than are reported to licensing boards or professional society ethics committees.” Data “suggest that fewer than 3% of sexual misconduct cases [for the time period under study] were reported to authorities.” [See also this bibliography, this section: Wincze, et al. (1996).]

Perillo, Anthony D., Mercado, Cynthia Calkins, & Terry, Karen J. (2008). Repeat offending, victim gender, and extent of victim relationship in Catholic Church sexual abusers: Implications for risk assessment. *Criminal Justice and Behavior*, 35(5, May):583-599. [Topical issue]

Authors are affiliated with John Jay College of Criminal Justice, New York, New York; Mercado is an assistant professor in the Department of Psychology; Terry is associate professor, Department of Law, Police Science, and Criminal Justice Administration. Perillo is also identified with City University of New York Graduate Center, New York, New York. Analyzes data from the John Jay College study commissioned by the United States Conference of Catholic Bishops on the nature and scope of child sexual abuse by Roman Catholic priests and religious in the U.S. between 1950-2002. "The present study aims to investigate the potential predictors of Catholic Church sexual abuse across three factors: repeat offending, victim, gender, and the extent of relationship with victims." Provides a literature review of research on recidivism of sex abusers, and a very brief review regarding victim gender in relation to sexual abuse. Design was based on a 2006 study of risk assessment of pedophiles in the general sex offender population. In different combinations, variables considered included: "age of victims, numbers of victims, victim gender, cleric age at first abuse, history of substance abuse, behavioral problems, history of victimization (sexual or otherwise), use of threats against victims, and spiritual manipulation of victims. Sample size was 4,170 priests. Reports results of statistical analyses. Predictive factors were identified through logistic regression "that can differentiate subgroups of sexually abusive priests." Notes the unique circumstances of this study's sample compared to community sex offenders requires a different approach to risk assessment than commonly used in forensic settings. Differences "prevented a thorough or accurate examination of recidivism as measured in community samples of sex abusers. A comparison between those with single and multiple victims was a more appropriate measurement for risk assessment with this particular subgroup of sex abusers." Notes predictive similarities and critical inherent differences. Regarding the study's limitations, notes the non-empirical categories regarding priest/victim relationships, and possible data inconsistencies between diocesan sources. Calls for further research: "...as research on the static risk factors of cleric sexual abuse develops, it is important to address potential dynamic and clinical factors that may be relevant to sex abusers in the Catholic Church." 38 references.

Piquero, Alex R., Piquero, Nicole Leeper, Terry, Karen J., Youstin, Tasha, & Nobles, Matt. (2008). Uncollaring the criminal: Understanding criminal careers of criminal clerics. *Criminal Justice and Behavior*, 35(5, May):583-599. [Topical issue]

The first 4 authors are identified with John Jay College of Criminal Justice, New York, New York, and City University of New York Graduate Center, New York, New York; Alex R. Piquero is professor, Department of Anthropology; Terry is associate professor, Department of Law, Police Science, and Criminal Justice Administration. Nobles is identified with University of Florida. Analyzes data from the John Jay College study commissioned by the United States Conference of Catholic Bishops on the nature and scope of child sexual abuse by Roman Catholic priests and religious in the U.S. between 1950-2002. Uses criminological theory and research and the general careers literature to treat offenses by priests as white-collar crime because religious leaders "have gained their positions of trust through their occupational role, [and so] this violation of trust can be construed as a type of professional or occupational crime." Reports "the first descriptive account of the criminal careers of sexual abusing [Roman Catholic] clerics [in the U.S.]." Of the full sample of offending clerics (N=4,244), 959 (22.6%) "accumulated a total of 2,066 police investigations in the study period..." Chronic offenders, i.e., those with 5 or more offenses, "represent 1.76% of the full sample, or 7.82% of all offenders, but were responsible for 36.3% of all police investigations." Dimensions examined include: "participation/frequency, onset age, recidivism, and career duration – all of which have been studied in great detail using other samples of street offenders and which would provide a nice complement and base of comparison to these extant findings." Reports results of statistical analyses of the dimensions, and identifies significant variables. Concludes: "In total, these findings simultaneously provide confirmatory and contradictor findings with respect to extant career criminal findings... Therefore, this sample of offenders appears to be both similar to and different from both common street offenders and white-collar offenders." Calls for further research. 41 references.

Plante, Thomas G., & Aldridge, Arianna. (2005). Psychological patterns among Roman Catholic clergy accused of sexual misconduct. *Pastoral Psychology*, 54(1, September):73-80.

Plante is with the psychology department, Santa Clara University, Santa Clara, California; Aldridge is with the Department of Psychiatry and Behavioral Sciences, Stanford University School of Medicine, Palo Alto, California. Notes that “very few published empirical studies have actually examined the psychology and personality profiles” of Roman Catholic clergy who commit sexual abuse. Reports results of their research designed “to investigate the psychological profile of a group of 21 Catholic clergy experiencing credible accusations of sexual misconduct. The accusations include sexual misbehavior with both adults and children...” Of the 21 participants, 15 were ordained priests, 4 were religious brothers, and 2 were in formation prior to final vows. One (4.8%) clergy was accused of sexually abusing a prepubescent child, 10 (48%) were accused of abusing teenage boys, 5 (24%) were accused of sexually abusing adult men, 4 (19%) were accused of sexual misconduct with adult women, and 1 (4.8%) was accused of inappropriate sexual behavior in public. Procedures included the MMPI-2, a psychological self-report measure, and a clinical interview. Results “suggest that these Catholic clergy... tended to have MMPI-2 profiles that reflected being defensive, repressive, mistrustful, isolative, irritable, and minimize hostility... Material collected from the clinical interview and demographic information suggested that these men often experienced tumultuous family and personal backgrounds... [including] a history of affective or other psychiatric disturbances among themselves or family members, as well a history of either sexual or physical abuse.” Notes limitations of the study. States: “It is unclear from our study how sexual orientation, impulse control problems, psychopathology, victim access, and other factors converge to contribute to a high frequency of teenage boys being victimized.” Calls for further research. 12 references.

Plante, Thomas G., Manuel, Gerdenio, & Bryant, Curtis. (1996). Personality and cognitive functioning among hospitalized sexual offending Roman Catholic priests. *Pastoral Psychology*, 45(2, November):129-139.

Authors are based, respectively at Santa Clara University and Stanford University School of Medicine, Santa Clara University, and Saint Luke Institute. An archival study to investigate the role of personality and cognitive variables among 80 hospitalized sex offending Roman Catholic priests compared to 80 non-offending hospitalized priests. Used MMPI-2, WAIS R, and Halstead-Reitan measurements. Overcontrolled hostility was the only variable that reliably differentiated offenders from the control group. “This personality style includes avoiding conflict, being unassertive, and lacking autonomy... These personality features create conditions for the possibility of an insecure sense of self, a potential for acting out, and the tendency to externally reference through blaming.” References.

Ponton, Lynn, & Goldstein, Dana. (2004). Sexual abuse of boys by clergy. *Adolescent Psychiatry*, 28:209-229.

For a description, see this bibliography, Section I: Ponton, Lynn, & Goldstein, Dana. (2004).

Pop, Jennifer, L., Sutton, Geoffrey W., & Jones, E. Grant. (2009). Restoring pastors following a moral failure: The effects of self-interest and group influence. *Pastoral Psychology*, 57(5/6, January):275-284.

The authors are affiliated with Evangel University, Springfield, Missouri. Reports results of a study intended “to extend the emerging restoration literature by examining two potential sources of influence on the moral issues involved in the restoration of errant clergy. Specifically, we examined the role of self-interest and group influence [as variables] on the moral decision to restore a pastor who had been involved in an adulterous affair with a congregant.” [Framing the pastor’s behavior as an abuse of role status and power in relation to that of the congregant’s is not addressed.] Draws upon the work of Dan Batson on moral hypocrisy, self-interest, moral motivation, and moral decision-making. *Self-interest* variable was constructed as a decision in a case scenario in which study participants would risk “personal reputation by referring a close friend or family member to the pastor [who had committed infidelity] for pastoral counseling.” *Group influence* variable was measured by study participants discussing “a set of prepared

questions regarding the case scenario” for 3 minutes and responding with a restoration rating. At the high end of a 10-point scale, *restoration* was defined as “full restoration to the same public ministry” as held before discovery. Participants “were 60 undergraduate introductory psychology and sociology men ( $n = 17$ ) and women ( $n = 43$ ) from a conservative Christian Midwestern university who earned extra credit.” Among the findings: “results suggest that group influence in the form of a brief, directed group discussion is an influential factor on the moral response pattern of traditional, conservative, college educated students;” “favorability toward restoration was highest when group discussion was combined with self-interest and lowest when there was self-interest but no group discussion;” “self-interest is secondary to the effects of group influence;” there was a “moderate correlation between gender and the dependent measures.” 31 references.

Priest, Robert J. (2003). Etiology of adult missionary kid (AMK) life-struggles. *Missiology: An International Review*, 31(2, April):171-192.

Priest is an associate professor, anthropology and mission, and director, Ph.D. program in intercultural studies, Trinity Evangelical Divinity School, Deerfield, Illinois. Reports on his research survey “to measure the extent to which AMK [adult missionary kid, i.e., an adult who as a child lived with parents serving as missionaries in a cross-cultural setting] struggles [as an adult] are associated with (1) MK [missionary kid] childhood traumas and/or (2) a lack of relevant cultural competence as MKs enter their parents’ home country.” He examined 2 models that offer “divergent explanations of the etiology of AMK life problems and point to divergent solutions,” a psychological model that leads to therapeutic interventions, and an anthropological model that focuses “on helping MKs acquire relevant cultural competencies as a basis for satisfying relationships.” 150 adult children of missionaries from Wycliffe Bible Translators were randomly selected and requested to complete a self-report questionnaire; 101 were returned (62 females; 39 males). A portion of the survey instrument included a 15-item “MK Childhood Trauma Scale” that used a 4-point Likert scale. Among the results: “Nine percent recall sexual contact with someone less than 4 years older, but against their will (12.9% of females, 2.6% of males), while 14.6% recall having sexual contact with someone 4 or more years older than them before the age of 18 (19.3% of the females, 7.7% of the males). Altogether, 19% checked one or both of the sexual abuse questions, with 10.3% of males and 24.2% of females checking one or both. Responses showed that 42.6% had lived in a boarding school situation.” The questions did not seek to “identify the nature of the sexual event” or “to identify context and perpetrator.” Comments: “These initial results suggest the need for more and better research in this area.” 6 endnotes; 25 references.

Pritt, Ann F. (1998). Spiritual correlates of reported sexual abuse among Mormon women. *Journal for the Scientific Study of Religion*, 37:273-285.

Pritt is a clinician in private practice, Kaysville, Utah. States in the introduction: “Although much has been accomplished in theory, law, and clinical practice, possible spiritual effects of sexual have been given little attention,” adding: “Informal observation and clinical experience suggest that the spiritual dimension is highly relevant.” Reports of the results of her study “to examine possible relationships between sexual abuse, explanatory style, and aspects of spirituality.” Based on her literature review, she hypothesized that women who were sexually abused as children would: have higher pessimism and lower optimism scores, report less *spiritual well-being* than women who were not sexually abused as children, and describe “God as more punitive, harsh, and distant and as less kind, warm, and close” than women who were not sexually abused as children. Her sample consisted of “185 Mormon women in Northern Utah who were clients of 33 different professional or pastoral counselors.” 115 self-reported having been sexually abused as children, and 70 did not report it. Defines “Mormon” as “women who were baptized members of the Church of Jesus Christ of Latter-Day [sic] Saints (LDS).” Participants were recruited in 1995 through “practitioners working with women who had been sexually abused.” Only clients “considered able to complete the questions without undue distress were asked to participate.” Participants completed anonymous, self-report questionnaires that consisted of 4 scales. Reports the results of statistical analyses of the responses. Regarding abuse characteristics, reports that >30% of the abusers were “Nonfamily,” but does not further identify the context or relationship.

On the optimism/pessimism measure, “the sexually abused group scored as significantly more pessimistic than the nonabused group on all scales. The sexually abused women believed negative events were because of something about them (internal), would last a longer time (stable), and would affect more areas of their life (global).” On *spiritual well-being*, “[t]he sexually abused women expressed less well-being as measured by each of the scales used. ...[they] had amore negative relationship with God, self, and life in general.” Regarding a concept of God, “the sexually abused women in this study do view God as more impersonal.” States: “Results suggest that sexual abuse may indeed: (a) affect victims’ core assumptions about the self, others, and the world; (b) create alienation from self and from God; and (c) interfere with victims’ ability to find personal meaning in life.” Very briefly notes the implications for therapists who counsel survivors of sexual abuse, and the study’s limitations. Concludes: “Sexual abuse appears to affect the whole person – physically, emotionally, cognitively, socially, and spiritually. Spiritual matters must no longer be ignored if total healing is to be achieved.” 56 references. [While the study is not about sexual abuse in the context of a faith community, it is included in this bibliography because it is a topic not often addressed in the literature.]

Raine, Susan, & Kent, Stephen A. (2019). The grooming of children for sexual abuse in religious settings: Unique characteristics and select case studies. *Aggression and Violent Behavior: A Review Journal*, 48(September/October):180-189. [Accessed 12/20/21 at: <https://skent.ualberta.ca/wp-content/uploads/2020/05/Religious-Grooming-of-Children-article-AVB.pdf>]

Raine is with the Department of Sociology, Grant MacEwan University, Edmonton, Alberta, Canada. Kent is with the Department of Sociology, University of Alberta, Edmonton, Alberta, Canada. “The goal of this article is to examine the grooming of children [by offenders] for sexual abuse in religious settings – a context that is scarcely addressed in the literature... [and] ...to expand upon current understandings of grooming techniques, we integrate extant findings on grooming with some of the specific features of religious environments.” Part 1 is an introduction. Part 2 is a review of the term *grooming* as used in the literature on child sexual abuse and exploitation. In particular, identifies 3 types: 1.) Self-grooming, i.e., “the way in which the child sexual offender denies the behavior as abusive or rationalizes and excuses it.” 2.) Grooming the victim’s significant others and broader environment, e.g., by occupying a social role of trust and/or befriending the person’s family and/or caregiver. 3.) Grooming the child, which “involves both psychological and physical dimensions.” Notes: “When grooming and abuse take place in institutional contexts, then offenders have exploited their social roles and the trust therein.” Part 3 identifies 4 factors unique to grooming in the context of a religious setting: 1.) Use of religious beliefs and “meaning-making systems,” which are part of religion as “a foundation for human interaction and association,” to legitimize the abuse. 2.) The combination of unequal power and authority in a hierarchal system plus patriarchy and opportunity in a religious setting “coalesce to foster conditions that some individuals exploit to groom and sexually abuse children.” 3.) Compliance in authoritarian religions: “Religious obedience to patriarchy is a compelling feature and almost all religions are patriarchal to a lesser or greater extent, but authoritarian religions are especially so.” 4.) Use of familial language: “During the grooming process, the convergence of religious and perceived familial authority may be especially formidable: the abuser as both religious figure and ‘family member’ may command obedience and respect and foster love *and* a certainty that this person could do no wrong.” [italics in original] Part 4 presents case studies to illustrate grooming behaviors in the specific contexts of: the Roman Catholic Church, which they categorize as a worldwide religion; “Conservative Protestantism,” citing the Association of Baptists for World Evangelism, “a Protestant movement that offers missionary opportunities for Baptist leaders and congregants.”; the Seventh-day Adventist Church, which they categorize as a religious sect; the Children of God, which they categorize as a cult/new religious movement. Part 5 is a conclusion. 21 footnotes; 93 references.

Rassenhofer, Miriam, Zimmer, Andreas, Spröber, Nina, & Fegert, Jörg M. (2015). Child sexual abuse in the Roman Catholic Church in Germany: Comparison of victim-impact data collected through Church-sponsored and government-sponsored programs. *Child Abuse & Neglect*, 40(February):60-67.

The authors, except, Zimmer, are with the Department of Child and Adolescent Psychiatry/Psychotherapy, University of Ulm, Ulm, Germany. Zimmer is with the Roman Catholic Church's Diocese of Trier, Trier, Germany. "...disclosure in early 2010 of severe and extensive sexual abuse of children that had taken place in institutions in Germany, including boarding schools run by the Roman Catholic Church," prompted "parallel, independent, and complementary programs for the collection of information on child sexual abuse" in by the German government and the Church. Through the government-created position of Independent Commissioner for the Review of Child Sexual Abuse, "whose task was to review cases of sexual abuse in both institutions and families," and through the German Conference of Catholic Bishops, each entity established means by which those who had been victimized could report their experiences. "The focuses were different, but both programs solicited directed input from victims, both reached many people, both were supported by advisory boards and research teams, and both provided feedback to victims by publishing interim results online or through the media," an approach to complaint management the authors term a *critical incident reporting system* [CIRS]. "This article describes similarities and differences" between 2 separate datasets derived from each entity's outreach effort. Data is reported from a merged dataset "created of all victims who reported sexual abuse in the context of the Roman Catholic Church," which consisted of 927 respondents: 571 Church and 356 government; male (65%) and female (35%); survivors of past abuse (97.3%) and of current abuse (2.7%). Regarding the settings in which abuse occurred, the data are reported as: Catholic boarding school (15.0%), Catholic children's home (18.2%), Congregational setting (66.8%). Regarding whether the abuser was a priest: yes (65.9%), no (34.1%). Regarding gender of the abuser: male (92.3%), female (7.7%). Regarding frequency of abuse: 1-time (11.4%), repeated (88.6%). Regarding consequences of the abuse: "Overall slightly under half of the victims (45%) reported that they had experienced psychological problems as a consequence of the abuse." Figure 2 displays percentages of different types of psychosocial problems as reported in each of the unmerged datasets. Regarding claims for compensation, states: "Overall, only a minority of victims (22%) raised the issue of compensation, either material or immaterial, such as acknowledgment of their suffering. The rate was higher in the government data set (37.7%) than in the church data set (13.0%)..." Regarding the time of the rate of abuse in Germany, it peaked in the 1960s and declined since." The discussion section describes apparent differences between the datasets: "The data gathered by the government program reported more male victims, more repeated acts, more cases that had taken place in children's homes, more hands-on acts of abuse, more psychosocial problems per victim, and more claims for compensation, whereas the data gathered by the church program reported more priests as offenders and more assaults that had taken place during the course of congregational activities." Observes: "Considering the combined findings of more repeated acts, more hands-on acts of abuse and more psychosocial problems per victim in the government data set, there seems to be a pattern that rather severe cases were more likely to be reported to the government-initiated CIRS." Cites limits of the study. Concludes: "The main new finding here is the difference in expectations expressed by victims who responded to the CIRS set up by the affected institution versus that set up by an independent entity. This difference shows the importance of a complaint management system offering multiple and complementary communication channels to victims to increase its function and acceptability." 18 references, which include non-English publications regarding sexual abuse of minors in Roman Catholic contexts in Belgium, Ireland, and The Netherlands.

Reinert, Duane F., & Smith, Caroline E. (1997). Childhood sexual abuse and female spiritual development. *Counseling and Values*, 41(3, April):235-245.

Reinert is director, counseling services, Conception Seminary College, Conception, Missouri. Smith is a therapist, Diocesan Counseling Center for Clergy and Religious, Buffalo, New York. Reports the results of their study of spiritual maturity in religiously involved adult lay women who experienced sexual abuse in childhood. The definition of *sexual abuse* was "any form of unwanted sexual experience (touching, penetration, or other sexual acts) before age 18." The sample consisted of 266 women in the eastern U.S.A. Respondents returned a mail survey of 3 instruments, each of which was a self-report measure: a measure of spiritual maturity based on a developmental framework by Vicky Genia; a Taoist-based questionnaire which measured "the



degree to which a person accepts the flow of life or seeks to control it,” with higher control scores being associated with psychopathology; a childhood maltreatment questionnaire. Regarding demographics: 84% had college degrees; 53% had a master’s degree or above; 92% reported that God was “important” or “very important to them; 77% were Roman Catholic, 16% Protestant, and 7% other.; 96% were white; 59% were employed full-time and 24% part-time. 31% reported experiencing childhood sexual abuse. Among the results: “The sexually abused women in this study who had an accepting and receptive stance exhibited higher spiritual experience scores than those who attempted to control or grapple with life circumstances.”; older age was associated with the spiritual support subscale; higher education levels were associated with spiritual openness; physical abuse had a negative impact on the overall spiritual experience; emotional abuse had a positive relationship to spiritual experience, particularly spiritual openness. They speculate on reasons for the findings. Closes with a paragraph regarding implications for counselors. States: “To facilitate spiritual development, survivors need trustworthy, safe, and compassionate contexts in which to anchor their life experience and to manage such feelings as shame, guilt, isolation, or helplessness.” 49 references. [While the context is not that of sexual boundary violations in faith communities, the article is included in this bibliography because of the relevance of its themes.]

Reinert, Katie G., Campbell, Jacquelyn C., Bandeen-Roche, Karen, Lee, Jerry W., & Szanton, Sarah. (2016). The role of religious involvement in the relationship between early trauma and health outcomes among adult survivors. *Journal of Child & Adolescent Trauma*, 9(3, September):231-241.

Reiner, Campbell, and Szanton are with the Johns Hopkins School of Nursing, Johns Hopkins University, Baltimore, Maryland. Bandeen-Roche is with the Johns Hopkins Bloomberg School of Public Health, Baltimore, Maryland. Lee is with the School of Public Health, Loma Linda University, Loma Linda, California. From the abstract: “The purpose of this study was to determine the role of religious involvement and related indicators – religious coping, intrinsic religiosity, forgiveness and gratitude – in reducing the negative impact of early traumatic stress on the mental and physical health of adult survivors.” The background section cites evidence-based literature to set the context for the study: 1.) While early traumatic stress (ETS) or adverse childhood experiences (ACEs) is a predictor of adverse physical and mental health outcomes in adulthood, evidence supports coping strategies, including religious involvement, as a potential protective factor that facilitate resilience. 2.) “However, many of the studies that have examined the role of religious involvement have conceptual and design flaws.” 3.) “This study addresses these flaws while examining the influence of religious involvement on the relationship of ETS with adult mental and physical health...” Utilizing an ecological model of resilience, the study conceptualized ETS as having a direct association on mental and physical health, and religious indicators (RI) as having “a positive association with health as a moderating effect on the ETS-health relationship.” Methodology included: cross-sectional analysis of data from 2 epidemiologic studies; self-report instrument; ETS measures; health measures; RI measures; statistical analyses. Compared to existing studies, the strengths of the sample are identified as: large size ( $N=10,283$ ); gender inclusive – male (32%) and female (68%) participants; racial diversity of participants; geographically inclusive – participants resided across North America; participants with and without a history of ETS including all types of child abuse; participants with broader range of socioeconomic status; participants from a single religious denomination (Seventh-day Adventist). Among the results reported: prevalence of ETS, defined as “those experiencing any physical, emotional, sexual, neglect, or witnessed before age 18” (67%); “higher ETS scores were associated with a [statistically] significant reduction in mental health” and a reduction in physical health; the adverse effect on mental health was moderated by RI indicators of positive religious coping, intrinsic religiosity, forgiveness, and gratitude. Describes nuances of the results, e.g., negative religious coping had a negative impact on mental health for those with a history of ETS, but the effect was not statistically significant. The discussion section compares the results to the evidence-based literature and offers possible reasons for the outcomes. Among the limitations noted: “...the sample is of Adventists, thus generalizability of the findings to the general population is another serious limitation...” Concludes that RI factors “can be effective coping mechanisms to improve mental health outcomes for survivors of ETS” as part of holistic care’s prevention and intervention strategies. 49 references. [While the context is not that of

sexual boundary violations in faith communities, the article is included in this bibliography because of the relevance of its themes.]

Rheingold, Alyssa A., Zajac, Kristyn, Chapman, Jason E., Patton, Meghan, de Arellano, Michael, Saunders, Benjamin, & Kilpatrick, Dean. (2015). Child sexual abuse prevention training for childcare professionals: An independent multi-site randomized controlled trial of Stewards of Children. *Prevention Science: The Official Journal of the Society for Prevention Research*, 16(3, April):374-385.

Rheingold, Patton, de Arellano, Saunders, and Kilpatrick are with National Crime Victims Research and Treatment Center, Department of Psychiatry and Behavioral Sciences, Medical University of South Carolina, Charleston, South Carolina. Zajac and Chapman are with Family Services Research Center, Department of Psychiatry and Behavioral Sciences, Medical University of South Carolina, Charleston, South Carolina. Reports results of a research study of a child sexual abuse [CSA] prevention program that is consistent with “[t]he theoretical underpinnings of the current line of research [which] are based on the premise that adults are ultimately responsible for protecting children from CSA by limiting offender access. Thus, the intervention studied here targets offender access to children and external inhibitions impacting the offender, as these targets can be proactively addressed by adults in the lives of children and do not require identification and cooperation of adults at high risk for perpetration. The hypothesis is that if adults can identify situations that present risk for CSA and signs that CSA is occurring and have the skills to intervene, than [sic] CSA incidence could be significantly decreased, as this would limit offender access to children.” Noting that the majority of risk reduction programs focus on parents, cites the value of targeting childcare professionals – “e.g., teachers, daycare workers, clergy” – as “a complementary and perhaps more wide-reaching prevention strategy.” The research design was “an independent multi-site [randomized] controlled study with the primary goal of evaluating the impact of [Stewards of Children] on childcare professionals primary and secondary prevention efforts, including knowledge, attitudes, and behavior related to CSA prevention.” Stewards is a program of Darkness to Light (DTL), “a national non-profit organization focused on educational CSA prevention programs aimed at adults.” A secondary goal of the research was “to determine whether the delivery format of Stewards (i.e., web or in-person) impacts its effectiveness.” They describe this research as “one of the few rigorously designed studies examining a CSA prevention program.” Participants in the study came from youth-serving organizations, including churches, in 3 U.S.A. states. The sample of 267 completed all time points in the study. Statistical methods were used to analyze participants’ responses. Among the results reported: “...Stewards improved knowledge, CSA attitudes, and preventive behaviors among childcare professionals... Results showed that participants retained knowledge relevant to CSA prevention immediately following exposure to the materials and at 3-month follow-up... Findings indicate that the Stewards program increased childcare professionals’ attempts to limit opportunities for CSA to occur... Participants who received Stewards endorsed more frequent preventive behaviors.” Only minimal difference were found between the in-person workshop format and the web-based format, “suggesting that these modes of training were equally effective.” Limitations of the study are described. 32 references.

Ross, Amélie, Dion, Jacinthe, Cantinotti, Michael, Collin-Vézina, Delphine, & Paquette, Linda. (2015). Impact of residential schooling and of child abuse on substance use problem in Indigenous Peoples. *Addictive Behaviors: An International Journal*, 51(December):184-192.

Ross and Dion are with the Department of Health Sciences, Université du Québec à Chicoutimi, Saguenay, Quebec, Canada, and CRIPCAS (Interdisciplinary Research Center on Intimate Relationship Problems and Sexual Abuse), Quebec. Cantinotti is with the Department of Psychology, Université du Québec à Trois-Rivières, Trois-Rivières, Quebec. Collin-Vézina is with CRIPCAS, Quebec, and the School of Social Work, McGill University, Montreal, Quebec. Paquette is with the Department of Health Sciences, Université du Québec à Chicoutimi, Saguenay, Quebec. The context is the residential school system in 19th and 20th century Canada which was “a result of a partnership between the government and churches to evangelize and assimilate Indigenous peoples.” The term, Indigenous, “refers to First Nations, Métis, and Inuit peoples.” Through implementation of the recent Indian Residential Schools Settlement

Agreement, nearly 38,000 requests for compensation “for serious physical or sexual abuse experienced [by Indigenous minors] in residential schools.” Federal law forced Indigenous children “to attend these institutions, which included industrial schools, homes for students, hostels, billets, residential schools, residential schools with a majority of day students, or a combination of any of these school systems.” States in the introduction: “...this study aims to evaluate the link between residential school attendance, child abuse, and the development of alcohol and drug use problems in adulthood... The aim of this study is to document the impact of residential school attendance on risk behaviors such as alcohol and drug use, by considering the possible influence of other traumas such as sexual and physical abuse.” The 358 participants in the study – 194 women (54.2%) and 164 men (45.8%) – were living in 2 semi-urban centers and 2 First Nations reserves in Quebec Province. Among the operators of residential schools in the province were the Anglican and the Roman Catholic churches. Information was gathered through individual interviews; measures included sociodemographic questionnaires and clinical instruments for alcohol abuse, drug abuse, and trauma related to sexual abuse and physical abuse before the age of 18. Responses were analyzed statistically. Among the results reported: 155 participants (43.5%) had an alcohol problem, and 96 (27.2%) had a drug use problem; 117 (34.1%) reported being physically abused before 18-y.o., 121 (35.2%) reported having been sexually abused; 44.1% of those who had been sexually abused had an alcohol problem, and 47.3% had a drug abuse problem. Among the clinical implications of the results are: the potential value of a “holistic approach for treating substance use problems, allowing the treatment of the perceived causes of addiction, such as historical traumas and child sexual abuse.”; taking into account “the consequences of historical traumas such as residential schooling.”; establishing “culturally sensitive treatments that respond to the needs of the community...” 88 references.

Rossetti, Stephen J. (1992). Broken symbols: Child sexual abuse and the priesthood. *Today's Parish*, 24(5, September): 9-13.

Rossetti is a Roman Catholic priest, Diocese of Syracuse, and a licensed clinical psychologist. First in a 2-part series. Magazine-style article. Reports on a research project he conducted that was funded by Twenty-Third Publications, publisher of *Today's Parish*: “the research was aimed at exploring the effects of clergy-child sexual abuse and the attitudes of active Catholics in a parish.” Respondents were 1,013 people in the U.S. (86%) and Canada (14%) who completed a survey. Participants were obtained on the basis of the publisher’s mailing list. Responses were divided into 3 groups: those whose diocese had been affected by a case(s) of a priest sexually abusing children; those whose parish had a priest who had been accused; those whose diocese had not been affected and whose parish had not had a priest accused. Among the findings: 545 (55%) respondents said their diocese but not their parish had been affected; 98 (10%) said their own priest had been accused. Respondents were asked “what emotion they felt when they heard about clergy being involved in child sexual abuse.” Emotions named were: anger (32%), sadness (22%), disappointment (17%), compassion (8%), shame (4%), and miscellaneous (17%). Asked the intensity of the emotion, 86% said it was strong or very strong. Other findings reported included a decline in confidence in the priesthood based on the respondent’s grouping: “Those who have experienced priests being accused of child molestation are less likely to expect priests to be than others and they are less likely to look to priests for moral leadership.” Similarly, respondents’ support for priestly vocations “declined considerably for those who had been subjected to priests as child molesters.” Regarding overall satisfaction with priests, “there was a sharp decline in approval by respondents who had experienced an allegation of clergy-child molestation.” Reports his general conclusions: 1.) “The closer the incident, the greater the harm to done.” 2.) “The entire community has been wounded... not just the victims and their families...” Also reports on the results of another 314 respondents who were priests from the U.S. and Canada. 7 footnotes. [For the second part of the series, see the following entry, this bibliography, this section.]

\_\_\_\_\_. (1995). The impact of child sexual abuse on attitudes toward God and the Catholic church. *Child Abuse & Neglect*, 19(12, December):1469-1481.

By the executive director of the Saint Luke Institute, Suitland, Maryland, identified as a psychiatric hospital that specializes in treating Roman Catholic clergy. Reports a research study of the effects of child sexual abuse by Roman Catholic priests and other perpetrators on victims' trust in the Church, priesthood, and relationship to God. Questionnaire survey produced 1,810 usable responses from adult Catholics in the U.S. and Canada. Results support the need for spiritual as well as psychological healing. Helpful literature review; references.

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\_\_\_\_\_. (1997). The effects of priest-perpetration of child sexual abuse on the trust of Catholics in priesthood, church, and God. *Journal of Psychology and Christianity*, 16(3, Fall):197-209.

Reports the results of a 1992 commissioned survey on the effects of child sexual abuse as committed by Roman Catholic priests on the Catholic Church. A 32-item self-report measure was used. Beginning with a publisher's mailing list of mostly Roman Catholics in North America, 1,810 responses were received (response rate of 25+%). Of the respondents: 2/3 were female; the majority were single; modal age range was 50-59 years; over half were either women religious, priests, deacons, or brothers. Detailed statistical analysis is included in this article. Results overall show that respondents' relationship and trust in the priesthood and church showed a significant decline as their experience of priest-perpetration increased. The results suggest 3 areas for intervention: 1.) parishioners have a need for more complete information than is typically provided after allegations of sexual misconduct surface; 2.) parishioners have a need for the church to demonstrate a swift, credible, and concerned response to allegations of clergy sexual misconduct; 3.) parishioners have a need for healing, e.g., open, facilitated meetings that allow for expression of strong emotions directed toward leadership. References.

Rossetti, Stephen, Anthony, Patricia, Cimbolich, Peter, & Wright, Thomas L. (1996). Development and preliminary validation of the MMPI-2 scale for same-sex priest child molesters. *Sexual Addiction & Compulsivity: The Journal of Treatment and Prevention*, 3(4):341-356.

Rossetti is president and chief executive officer, Saint Luke Institute, Suitland, Maryland. Anthony is a doctoral student, Cimbolich is professor of psychology and director, University Counseling Center, and Wright is associate professor of clinical psychology, The Catholic University of America, Washington, D.C. Reports the results of a study conducted "to investigate the ability of the MMPI-2 [Minnesota Multiphasic Personality Inventory, revised] to empirically discriminate [Roman Catholic] priests with same-sex ephebophiles from priests with psychiatric disorders of a nonsexual nature and the MMPI-2 normative sample." Participants were drawn from 200 Catholic priests in evaluation for psychiatric disorders at the Saint Luke Institute, an "inpatient facility for the evaluation and treatment of Catholic clergy... The clergy were referred to the hospital for assessment by their religious superiors due to allegations of sexual misconduct or other psychological problems." Empiric, item-level analysis of the MMPI-2, along with other statistical procedures, resulted in a set of 16 items that "was able to discriminate same-sex priest ephebophiles from priest psychiatric controls and the MMPI-2 normal sample of adult men with a high degree of statistical significance." Results also found that "the MMPI-2 was not able to differentiate pedophiles in a significant subset of MMPI-2 items. ...the scale is a better measure for identifying priest child molesters in general than subtypes of these offenders." Notes that their findings reinforce the existing MMPI literature concerning sex offenders, and "demonstrated once again the heterogeneity and complexity of the population of men who sexually offend against minors." Recommends that the use of the 16-item scale should be used clinically "only in conjunction with a number of other sophisticated measures." 29 references.

Rosik, Christopher H., & Kilbourne-Young, Karen L. (1999). Dissociative disorders in adult missionary kids: Report on five cases. *Journal of Psychology and Theology* [published by Rosemead School of Psychology, Biola University, LaMirada, CA], 27(2, Summer), 163-170. [Theme issue: Psychology and Missions]

Rosik is a licensed psychologist and clinical director, Link Care Counseling Center, Fresno, California. Kilbourne-Young is a licensed psychotherapist whose specialization includes psychotherapy with missionaries and issues of adult *missionary kids*. From the abstract: "Growing up in a cross-cultural missions context exposes children to some unique psychological

stressors. The present article explores the manner through which these stressors may increase vulnerability to the development of a dissociative adjustment in missionary kids (MKs) exposed to significant trauma. 5 cases of dissociative disorder among adult MKs were investigated for the reported prevalence of abusive and unique missions-related stress. The case analyses indicated that dissociative disorders can be found within the adult MK population. Furthermore, exposure to some unique mission stressors appeared to be associated with the occurrence of a dissociative disorder in this sample, although determination of the nature and degree of this relationship awaits controlled research.” Based on a retrospective archival analysis of clinical records of 5 women referred 1990-1996 to the Link Care Counseling Center who were “serving as overseas missionaries at the time of their referral.” All had been diagnosed with clinically with a dissociative disorder. 4 of the 5 reported experiencing acts meeting a definition of childhood sexual abuse in the mission field: “sexual contact (ranging from fondling to intercourse) before the age of 18 under either of the following conditions: (1) the contact was with someone 5 or more years older than the subject or (b) the contact was with someone less than 5 years older, but occurred against the will of the subject.” In 2 of the 4 cases, the sexual abuse was chronic, “one from a parent and a sibling and the other from a nonrelative. Another reported a 6-month period of sexual assault by a nonrelative. The fourth case involved isolated incidents of sexual abuse in adolescence by a physician and in early adulthood by a pastor.” 4 reported acts meeting a definition of physical abuse; 5 reported acts meeting a definition of emotional/verbal abuse; 4 reported acts meeting a definition of neglect. 41 references.

Rudolfsson, Lisa, & Tidefors, Inga. (2009). “Shepherd my sheep”: Clerical readiness to meet psychological and existential needs from victims of sexual abuse. *Pastoral Psychology*, 58(1, March):79-92.

Rudolfsson and Tidefors are affiliated with the University of Gothenburg, Gothenburg, Sweden. “The purpose of this study was to investigate the reported readiness among ministers of the Church of Sweden to disclose ongoing sexual abuse and to meet psychological and religious existential needs from victims of sexual abuse within or in connection to the congregation.” Brief literature review on sexual abuse and the Christian context, including themes like suffering and forgiveness. A 20-item questionnaire was mailed to 150 randomly selected female and male clergy from all 13 dioceses in Sweden; 95 responses (63%) from 58 men and 36 women were utilized. Psychometric analyses conducted. Women estimated the prevalence of sexual abuse as higher than men; 77% reported “they had previously either disclosed ongoing sexual abuse or cared for sexually abused individuals, as ministers.” “...results showed a tendency towards reported readiness to disclose sexual abuse [as] being lower than the readiness to care for sexually abused individuals... The respondents estimated their ability to care for victims psychologically as higher than their readiness to disclose sexual abuse... The respondents estimated their readiness to care for victims theologically as higher than their readiness to care for victims psychologically. ...older respondents reported a higher readiness to care for victims psychologically. No significant different was found between the respondents’ age in their answers about caring for victims theologically.” Readiness to report and care correlated significantly to education in behavioral science/pastoral care. “The reported levels of knowledge about sexual abuse received outside clerical education had the larger effect on the reported readiness to disclose ongoing sexual abuse, within or in connection to the congregation... Clerical education received quite low scores in its estimated ability to procure knowledge about ways of caring for sexually abused individuals.” A significant correlation was found between clergy wanting more knowledge about how to disclose sexual abuse and agreeing with the statement that it was important for ministers to engage in the topic of sexual abuse. Openness to engage in topic of sexual was higher among younger respondents. In the discussion section, states that since a majority of respondents were ordained in the 1970s-1889s, “research on the phenomena of sexual abuse [was] relatively new and was therefore not a natural part of the education at that time.” In the 2-paragraph concluding remarks, calls for further discussion of the bishops’ assembly position concerning professional secrecy in the Church and the obligation of clergy to report sexual abuse to authorities, and for encouragement of cooperation between professionals “built on the competence and expertise of the collaborating professional” for the benefit potential victims. 33 references.

Rudolfsson, Lisa, Tidefors, Inga, & Strömwall, Leif A. (2012). Sexual abuse and the Christian congregation: The role of gender in pastoral care for victims. *Pastoral Psychology*, 61(3, June):375-388.

The authors are affiliated with the Department of Psychology, University of Gothenburg, Gothenburg, Sweden. Reports the results of a quantitative study “to investigate the role that various aspects of gender play in the care for victims of sexual abuse within three Christian congregations, namely the Swedish Catholic Church, the Church of Sweden, and the Swedish Pentecostal Church.” 421 clerics (140 female; 281 male) from the 3 denominations completed self-report questionnaires, which were analyzed statistically. Respondents represented approximately 10% of clerics of each denomination in Sweden. “sexual abuse” was defined according to the Swedish Criminal Code of 2005. The questionnaire contained 4 vignettes of sexual abuse that varied on the basis of the gender of the perpetrator and the victim. Among the findings: 72.9% of clerics “had met victims of sexual abuse in their role as a minister/priest/pastor... This indicates that meeting victims of sexual abuse is part of being a pastoral care-giving cleric. In general, the participants reported an awareness that sexual abuse occurs and is to be taken seriously. Further, there existed openness towards the necessity to refer confidants to other professionals.” 63.4% of respondents “answered that they would urge the confidant described in the vignette to file a police report,” and 21.1% would not; differences in denominational responses were not statistically significant. The most probable action of 43.8% of clerics would be to refer the confidant “to someone outside the Church,” while 17.9% would “initiate pastoral sessions alone,” and 30.9% would “employ a combination of both pastoral care and outside referrals.” Differences in denominational responses were not statistically significant. Female clerics “tended to see sexual abuse as more common in general as well as situations of caring for victims as more likely to occur, regardless of specific abuse situation, than male clerics did.” When the vignette described a situation of a male victim, clerics reported it as less likely to occur than for a situation of female victim. “Likewise, participants rated their preparedness to offer pastoral care, as well as their knowledge about other organizations to contact for further help, as lower in situations describing a male victim than in situations describing a female victim.” States: “This present study has confirmed that issues of gender are present within the care for victims of sexual abuse and further, that they might affect the care given also within Christian congregations. However, within this context further complications might be present, and the congregations need to actively promote an open discussion about the topic of sexual abuse and how to care for victims, not the least since meeting victims of sexual abuse, for a majority of clergy, seems to be part of being a pastoral care-giving cleric. We suggest that this discussion should be expanded to include how this care might be affected by the gender of the confidants, the perpetrators, and the clerics.” 45 references. [While the study was not about sexual boundary violations in a religious community, the issue of gender is relevant for that topic of clergy respond to self-disclosure by those who were sexually abused.]

Ruzicka, Mary F. (1997). Predictor variables of clergy pedophiles. *Psychological Reports*, 81(2, October):589-590.

Ruzicka is with College of Education and Human Services, Seton Hall University, South Orange, New Jersey. Briefly reports on a small pilot study “done to develop a profile of familial traits, past sexual experience as a victim, and other traits of experiences the [clinical] literature identifies as perhaps leading a male cleric toward sexual abuse of children.” Subjects were 10 convicted clergy pedophiles incarcerated at a diagnostic and treatment center for sex abusers in a northeastern U.S.A. metropolitan area. Of the clergy: 5 were Roman Catholic priests; 2 were Roman Catholic religious brothers; 3 were of Protestant affiliation. Data was based on self-reports obtained in files of staff psychologists at the prison center. Results included: 8 of 10 reported a prior psychiatric history; all denied being abused by clergy as boys; all had multiple victims who ranged from 6-to-18-years-old; duration of abuse was 5 weeks to 5 years. Reports that further research is underway to identify trauma in early life and personality variables of the 10. Intent is to develop psychometrically-sound predictive procedures for screening in seminaries. References.

Ryan, Gregory P., Baerwald, Jeffrey P., & McGlone, Gerard. (2008). Cognitive mediational deficits and the role of coping styles in pedophile and ephebophile Roman Catholic clergy. *Journal of Clinical Psychology*, 64(1, January):1-16.

Ryan is with Montgomery College, Germantown, Maryland. Baerwald is with Santa Clara University, Santa Clara, California. McGlone is with St. Joseph's University, Philadelphia, Pennsylvania. Reports results of a clinical study that "analyzed levels of cognitive distortions in [Roman Catholic] clerical sex offenders (pedophiles and ephebophiles) compared to [Roman Catholic clerical] nonoffenders. Participants were 235 Catholic priests and brothers: nonoffenders  $n = 80$  and offenders  $n = 155$  with pedophiles  $n = 78$  and ephebophiles  $n = 77$ . All were male; 92% were Caucasian; ratio of those in a religious community to those in a diocese was 1:3 across all groups; mean age was controls (54.5 years), pedophiles (57.1), and ephebophiles (53). Sex offenders were all patients who had participated in a recognized treatment program for sexual offenders, had self-reported committing offenses against a minor, and whose sexual-offending status had been validated by religious and/or legal proceedings. Psychological data compiled was based on Rorschach Inkblot test protocols using the 2003 Exner Comprehensive System. Results for 7 statistical analyses are reported. Among the results: "We found interactions between coping style and offending status across most of the cognitive variables indicating impairment in the mild to pathological ranges;" compared to nonoffenders, offenders had "significantly lower conventional thinking styles;" significantly higher distorted thinking was found in those with an Extratensive coping style compared to those Introversive, Ambivalent, and Avoidant styles. Concludes: "The overall trend was that the pedophile group showed poorer mediational abilities, falling in the mild to pathologically impaired range of functioning, as compared to the ephebophile group." Briefly notes study limitations. 49 references.

Saltzman, Leila Y., Easton, Scott D., & Salas-Wright, Christopher P. (2015). A validation study of the Posttraumatic Growth Inventory among survivors of clergy-perpetrated child sexual abuse. *Journal of the Society for Social Work and Research*, 6(3, Fall):305-315.

Saltzman is a doctoral student, School of Social Work, Boston College, Chestnut Hill, Massachusetts. Easton is an assistant professor, Department of Mental Health, School of Social Work, Boston College. Salas-Wright is an assistant professor, School of Social Work, and a faculty affiliate, Lozano Long Institute of Latin American Studies, The University of Texas at Austin, Austin, Texas. They report on the results of their study to assess the Posttraumatic Growth Inventory (PTGI) with a sample of adult males who reported being sexually abused as minors by clergy. Reviews literature regarding the PTGI as "the most widely used measure of posttraumatic growth" in survivors of traumatic events or experiences. Posttraumatic growth was originally conceptualized as having 3 broad dimensions: "(a) changes relating to the self; (b) changes in perceptions of relationships with others; and (c) altered world view or 'philosophy of life.'" While the PTGI has been validated with some particular populations, e.g., military personnel, breast cancer survivors, female survivors of childhood sexual abuse, etc., it had not been validated with survivors of "clergy-perpetrated child sexual abuse (CPCSA)." The study was a secondary analysis of data from a purposive sample of males with a history of sexual abuse who were recruited through 3 "national organizations that provide services to men with histories of child sexual abuse." The sample size of this study was 273 participants. The PTGI consists of 21 items coded on a Likert scale and measures 5 interrelated subscales assessing positive transformation following trauma. Factor analyses were conducted for 4 models of the PTGI. Results indicate all 4 models were within at least an acceptable range. "The findings support the notion of five distinct PTGI subscales that relate to the overall construct of posttraumatic growth." They describe their research as "the first empirical support for the use of the PTGI with adult male survivors of CPCSA." Study limitations are noted, e.g., it did not include female survivors of CPCSA. 30 references.

Sansone, Randy A., Kelley, Amy R., & Forbis, Jeremy S. (2013). Abuse in childhood and religious/spiritual status in adulthood among internal medicine outpatients. *Journal of Religion and Health*, 52(4, December):1085-1092.

Sansone is with the Departments of Psychiatry and Internal Medicine, Boonshoft School of Medicine, Wright State University, Dayton, Ohio. Kelley is a student, Boonshoft School of Medicine. Forbis is with the Department of Sociology, Dayton, Ohio. The clinical literature review section of the introduction concludes: "To summarize this literature, while a number of authors espouse the potential value of integrating religiosity/spirituality into the mental-health treatment of victims of childhood abuse, and several empirical studies describe the benefits of religiosity/spirituality in terms of various mental-health outcome measures, studies examining the legacy of childhood trauma in terms of religious/spiritual status in adulthood evidence mixed findings, but generally find negative associations." States: "In this study, we examined the relationships between sexual and/or physical abuse in childhood and current religious/spiritual stance in a consecutive sample of internal medicine outpatients in a resident-provider clinic." Participants were recruited from non-emergency outpatients. Of the 317 who completed a self-report survey in August and September, 2010: 72.8% were women, 27.1% men; ages ranged from 18 to 92 years; 87.3% were white/Caucasian, 6.6% were African-American, 2.5% were Asian, 2.2% Hispanic, and 0.6% were Native American; 95.25% had at least a high school education, and 30.0% had a 4-year college degree or higher. The survey consisted of 3 sections: demographics; a yes/no response to a question regarding having been either physically and/or sexually abused as a child; self-perceived religiosity, self-perceived spirituality, and the Functional Assessment of Chronic Illness Therapy – Spiritual Well-Being Scale (FACIT-Sp-12), with 2 of the items modified to fit the clinical sample. The primary care sample and use of the FACIT-Sp-12 measure were factors unique to this study, i.e., not previously reported in the clinical literature. The responses of those reported either childhood physical and/or sexual abuse were compared to those who did not endorse having been abused. Among the results of their statistical analyses: 1.) "...there were no statistically significant between-group differences in religious or spiritual identity." 2.) "...among respondents who denied abuse, the mean scores for each item of religious/spiritual well-being were equivalent to or higher than scores of abused participants." 3.) "Results indicated a significant and negative association between history of abuse and current religious/spiritual well-being." Scores on 7 of the 12 FACIT-Sp-12 items, as well as the overall composite score, indicated that "those with histories of sexual and/or physical abuse demonstrated lower scores on religious/spiritual well-being in adulthood." The need for further research, potential clinical contributions, and study limitations are briefly discussed. The discussion section concludes: "While more questions remain, findings reinforce the impression that individuals with histories of childhood abuse experience some restrictions in their experience of religiosity/spirituality in adulthood." 51 references. [References include studies in which sexual abuse was committed in the context of a faith community.] [While the study did not seek to identify the identity of the abuser or the context in which the abuse was committed, and thus the context of sexual abuse in a faith community is not addressed, the article is included in this bibliography because of its relevance to the topic.]

Saradjian, Adam, & Nobus, Dany. (2013). Cognitive distortions of religious professionals who sexually abuse children. *Journal of Interpersonal Violence*, 18(8, August):905-923.

Saradjian is a clinical psychologist in training, University of Sheffield, Sheffield, England. Nobus is a senior lecturer in psychology and psychoanalytic studies, Brunel University, London, England. Reports on a study that was conducted with 3 aims: "first, to identify the cognitive content of the distortion's [sic] religious child molesters hold that facilitate their sexual abuse of children... Second, our study aims to identify the role of cognitive processes in forming the cognitive distortions. Our study also aims to identify the role of the religious beliefs themselves within the cognitive distortions of religious child molesters." Study participants were 14 males "who have chosen a Christian religious career" and "had attended a residential treatment center for male child abusers in the United Kingdom that is of cognitive behavioral orientation." Of the 14: 13 completed a 4-week assessment and at least 6 months of treatment, and 1 only attended assessment; 11 were Roman Catholic priests, 1 was a Protestant vicar, and 2 were missionaries; their ages ranged from 34- to 74-years-old; 10 offended against boys only, 2 against girls, and 2 against boys and girls; victims ranged from 4- to 17-years-old; 1 abuser's victims were the daughters from his marriage. Data from the participants' assessment and therapy work folders was analyzed using the qualitative research method of grounded theory, a method appropriate for a



topic on which there is a lack of research. “Ten categories of cognitions were found to be used by religious professionals to facilitate the initiation of sexual offenses and to maintain the offending behavior once it had been established.” The category is reported, defined, and examples given based on participants’ direct quotations. The 10 are divided into a sequence of preoffense, perioffense, and postoffense. Based on the results, they hypothesize about perioffense cognitions in relation to offenders’ planning, fantasy rehearsal, targeting of victims, grooming of victims, and manipulation victims. Postoffense cognitions are analyzed in terms of offenders reduction of guilt, reduction of responsibility, assigning attribution to external forces, compartmentalization, and reinforcement of preoffense cognitions. Distorted beliefs relating to the clergy religious role and relationship to God clustered in the preoffense and postoffense stages. Makes comparisons to studies of cognitive distortions in nonclergy offenders. Findings include: “Contrary to what may be expected with clergy offenders, the findings of the study revealed that their religious beliefs play an instrumental role in facilitating their offending, rather than inhibiting pro-offending behaviors.” Compares findings with those of published studies. Conclusion: “Our model thus indicates that religious professionals are like other sexual offenders in that they too hold many similar cognitive distortions throughout the cycle of offending, sexualizing children and minimizing and denying the harm caused by sexual activity between an adult and a child. In addition to these, religious offenders also use many religion-related cognitive distortions to facilitate their sexual offending. ...the findings of this study illustrate that the position of power, trust, and high esteem the participants’ [*sic*] held provided an important dynamic facilitating their offending behavior.” Discusses limits of the study. Calls it “vital that the problem of clergy malfeasance is not seen solely as one of the Catholic Church.” References.

Seat, Jeff T., Trent, James T., & Kim, Jwa K. (1993). The prevalence and contributing factors of sexual misconduct among Southern Baptist pastors in six Southern states. *The Journal of Pastoral Care*, 47(4, Winter):363-370.

By a therapist and 2 college professors of psychology, Tennessee. In a questionnaire survey of 1,000 Southern Baptist senior pastors, 277 usable returns were received. Results include: “Engagement in sexual behavior which was judged by the individual pastors to be inappropriate for a minister was indicated by 14.1% of the respondents.”

Shaffer, Ruth E., & Cozolino, Louis J. (1992). Adults who report childhood ritualistic abuse. *Journal of Psychology and Theology* [published by Rosemead School of Psychology, Biola University, LaMirada, CA], 20(3, Fall):188-193. [Theme issue: Satanic Ritual Abuse: The Current State of Knowledge]

Shaffer is a postdoctoral fellow in child psychiatry, division of psychology, Harbor-UCLA Medical Center, Torrance, California. Cozolino is an associate professor, psychology, Pepperdine University, Culver City, California. Briefly reports on a study of 20 adult outpatients in Southern California who had reported ritualistic abuse. No methodology is reported. Subjects consisted of: 19 females, 1 male; ages 28-53 years; 45% were born and raised outside of California. General findings include: “The vast majority... reported severe and sadistic forms of sexual abuse by multiple perpetrators.”; “...75% reported abuse beginning at or before the age of 5 and continuing into adolescence.”; “...pre-awareness symptoms of severe depression, anxiety, or dissociation led the majority of subjects to seek psychotherapy.”; “The uncovering of memories was reported as the primary focus of therapy.” In 3 paragraphs, describes ritualistic abuse sequelae. A substantial portion of the brief article is a composite clinical vignette. 25 references.

Shakespeare-Finch, Jane, & de Dassel, Therese (2009). The impact of child sexual abuse on victims/survivors: Exploring posttraumatic outcomes as a function of childhood sexual abuse. *Journal of Child Sexual Abuse*, 18(6, November/December):623-640.

Shakespeare-Finch “is an academic in the School of Psychology and Counselling,” Queensland University of Technology, Brisbane, Queensland, Australia. de Dassel “works with the Royal Brisbane and Women’s Hospital in Brisbane, Australia.” Their literature review discusses the focus of the trauma literature “on the negatives consequences of experiences such as sexual abuse... Alongside this view of the ‘sickness’ associated with trauma, the pervasive view in research has been that positive outcomes from trauma equate with *resilience* [*italics in original*], or

a preexisting capacity to cope with stress and catastrophe, and resist the negative effects of a traumatic experience... More recently, researchers have begun to identify that a positive outcome is more than merely an absence of psychopathology, and positive trauma changes have been investigated and developed as a research construct.” They describe a model of *posttraumatic growth* (PTG), created by Richard Tedeschi and Lawrence Calhoun, which “highlights[s] the emphasis on positive changes being attained by some people as a result of the struggle that is enduring in surviving a traumatic event.” The PTG model “comprises 21 items assessing 5 dimensions of growth: (a) personal strength, (b) relationships with others, (c) appreciation of life, (d) new possibilities, and (e) changes in religious or spiritual growth.” Notes that psychometric research of the model found that different areas of PTG are affected by variables and have different relationships with positive and negative posttraumatic symptoms. They discuss these mixed findings in the context of literature on survivors of child sexual abuse (CSA). They report the results of their cross-sectional, self-report, quantitative and qualitative study which “was designed to address gaps in the field by exploring the construct of PTG and distress symptoms within the specific trauma type of CSA.” They state: “This appears to only be the second study to specifically explore PTG in survivors of CSA.” The sample consisted of 40 women who “described their experiences using the terms *rape*, *sexual assault*, *sexual abuse*, or *incest*,” and were 19 years or less at the time of the trauma. Age range at time of completion of questionnaires was 17 to 60; mean time since the defined trauma occurred was 13.64 years.” Statistical analyses were performed, including correlational analyses. Among the results reported: a negative correlation between avoidance and positive changes in relationships with others; PTG domains of new possibilities, appreciation of life, and spiritual change were positively related to the traumatic symptom domains of hyperarousal and intrusion, and “participants who were children at the time of the trauma evinced similar amounts of PTG as those who were adolescents at the time of trauma.” 95% of the sample “reported scores in excess of the clinical cutoff for [posttraumatic stress disorder]...” In addition, 29 participants (73%) provided qualitative responses which were analyzed by thematic analysis. Themes which emerged included: positive – feeling of growth, recognition of the presence of support, realization that there was no need for self-blame; negative – feeling that there was no one with whom to talk or it was too hard to talk about, lack of support, coping through avoidance and dissociation, erosion of trust. “The strongest themes to emerge from the data were the feeling that the abuse was taboo and that the feeling that one had grown in some way as a result of the experience.” Quotes by participants are included. They state: “These results indicate that women coping with the effects of CSA, like persons struggling with the consequences of a range of major life crises, can experience PTG.” Design limitations are noted. Among the clinical implications: “This research, which highlights the dual presence of competence and distress, will be useful for clinicians in terms of empowering clients and providing focus on the growth aspects of clients who are presenting with these difficulties.” 33 references. [While the context of sexual boundary violations in faith communities is not addressed, the study has relevance for survivors in that context.]

Shea, Diane J. (2008). Effects of sexual abuse by Catholic priests on adults victimized as children. *Sexual Addiction & Compulsivity: The Journal of Treatment and Prevention*, 15(3, July):250-268.

Shea is affiliated with Holy Family University, Newtown, Pennsylvania. Reports results of her study designed “around two primary questions: (a) What are some of the psychological and spiritual impacts on the persons who experienced sexual abuse when the perpetrator is a [Roman] Catholic priest? And (b) Is there a difference in symptoms between persons who were abused by a Catholic priest and those who were abused by someone other than a priest?” Participants were males over 18-years-old who experienced sexual abuse as a child, and responded to invitations through regional chapters of Survivor Network of those Abused by Priests (SNAP) and therapists listed on the World Wide Web site of Male Survivor. The sample of 49 included 29 males abused by a priest, including 4 “who were abused by a Religious Brother,” and 20 abused by someone other than a priest. Self-administered instruments included a demographic questionnaire, Learned Helplessness Scale, Beck Depression Inventory-II, Posttraumatic Stress Disorder Checklist-Specific, and Santa Clara Strength Of Religious Faith Scale. Demographic results include: “Those abused by a priest were older at the age of first abuse. Of the participants abused by a priest, none were under the age of 6 years when the abuse first occurred, compared to 40% of

those abused by someone other than a priest who were under the age of six... Of the participants abused by a priest, 69% were between the ages of 10 and 13, compared to 35% abused by someone other than a priest in that same age group... The age that participants disclosed their abuse ranged from 5 to 64 years.” Disclosure patterns differed between the subgroups: of those not abused by a priest, “50% had disclosed the abuse by the age of 29, whereas for those abused by a priest, 50% did not report the abuse until after 40 years of age.” All abused by a non-priest had disclosed by age 49; over 25% of those abused by a priest disclosed after the age of 49. Demographic information is reported for education, marital status, age at first incident, duration of abuse, and mean age at disclosure. Regarding the impact of the abuse on participants: 86.2% of those “abused by a priest reported that their abuse had either ‘quite a bit’ or ‘extreme’ effect compared to 60% of those who were abused by a [non-priest]... Those abused by a priest reported that their abuse had a significantly greater impact on their perception of and belief in the church.” Regarding psychological impact, results included: there was no statistically significant difference between the learned helplessness, depression, strength of religious faith, and posttraumatic scores. Regarding the overall scores, states that “the findings of this study suggest that the research literature about the impact of childhood sexual abuse appears to be generalizable to the population of persons who were abused by priests,” and notes the confounding effect of the older age of priests’ victims compared to victims of non-priests. In discussing the results states: “This present research supports the argument that because there often long-term psychological effects of sexual abuse, and the abuse may go unreported for decades, maintaining a statute of limitations is inadvertently helping the abuser. Based on the findings of this research, it is suggested that the statute of limitations should be abolished in every state where it is still in effect.” Describes limits of the study, noting the small sample size. Calls for “psychologists to advocate for social change in a way that will enable victims to have a better voice.” 63 references.

Sheldon, Jane P., & Parent, Sandra L. (2002). Clergy’s attitudes and attributions of blame toward female rape victims. *Violence Against Women*, 8(2, February):233-256.

Sheldon is assistant professor of psychology, University of Michigan–Dearborn, Dearborn, Michigan. Parent is a graduate student, marriage and family therapy, Wayne State University, Detroit, Michigan. Prompted by published research that victims of rape identify clergy as among the least likely to be told by victims and the least likely to be helpful, and “that clergy’s attitudes are likely to be at least partially responsible.” The authors conducted a study “to investigate clergy’s views of rape and rape victims to better understand why victims may not feel comfortable seeking clergy for social support and guidance. ...a main purpose... was to investigate clergy’s responses to gain insight into the decision making behind their assessments of forced sexual encounters.” The design utilized quantitative and qualitative measures and was based on research regarding the association of religious fundamentalism with negative attitudes toward rape victims and with sexism. Out of a convenience sample of 214 clergy from the suburbs of a large metropolitan area, 112 (52%) completed and returned the survey. Of the respondents: 93% were male; 63% were between 40 and 59-years-old; 86% were married; 90% were Caucasian; 77% had a college degree; the majority (n=110) were from 21 Christian denominations; 75% “reported counseling experience with victims of sexual assault.” Reports quantitative results based on intercorrelations and correlations: the more sexist the participants’ views, “the more unfavorable were their attitudes toward rape victims;” the more fundamentalist the participants’ religious views, “the stronger were their sexist attitudes and the more unfavorable were their attitudes toward rape victims.” The qualitative portion used 3 scenarios of rapes – *marital rape*, *date rape*, and *acquaintance rape* – that each described a sexual encounter that met the Michigan legal definition of sexual assault. Reports analysis of participants’ responses to the qualitative section based on *inductive content analysis* methodology. Responses are grouped into *categories* and *higher-order themes* for each scenario. Regarding *acquaintance rape*: “the more unfavorable clergy’s attitudes toward rape victims were and the more sexist and religiously fundamentalist their attitudes were, the more they blamed the victim.” Regarding *date rape*: the more participants’ attitude was unfavorable toward rape victims, “the more they blamed the victim.” Regarding *marital rape*, no correlation was found. In the discussion section, reports that their “findings strongly support the hypothesis that the more sexist and religiously fundamentalist clergy’s attitudes were, the more negative were their attitudes toward rape victims and the more

they would blame the woman for her assault.” Notes the concern at the implication for victimized women in fundamentalist churches who are “discouraged from seeking help outside the church” and thus are at greater risk “of receiving inadequate support, and therefore of suffering from prolonged adverse effects of victimization, such as depression and anxiety.” Regarding the rape scenarios, they found that “[m]any clergy were inconsistent in their reasoning.” Discusses possible explanations, e.g., perceptions of gender-role violation, victim carelessness, and victim’s level of resistance. Correlates results of the categories and higher-order themes with myths about the nature of rape. States that the findings support the need for clergy to be educated about sexual assault. Describes the study’s methodological limits. 70+ references. [While not directly related to sexual abuse in faith communities, the article is relevant to the topic.]

Schneider, Jennifer P., Irons, Richard R., & Corley, M. Deborah. (1999). Disclosure of extramarital sexual activities by sexually exploitative professionals and other persons with addictive or compulsive sexual disorders. *Journal of Sex Education and Therapy*, 74(24):277-287. [Themed issue: Prevention and Treatment of Boundary Violations by Professionals: Selected Papers From the Fourth International Conference on Sexual Misconduct by Psychotherapists, Other Health Care Providers, and Clergy] [Accessed 08/02/08: [http://www.jenniferschneider.com/articles/disclosure\\_by\\_professionals\\_1999.html](http://www.jenniferschneider.com/articles/disclosure_by_professionals_1999.html)]

Schneider is a physician specializing in internal medicine and addiction medicine, Arizona Community Physicians, Tucson, Arizona. Irons is director, addiction program, Menninger Clinic, Topeka, Kansas. Corley is an addictionist and marriage and family therapist, and clinical director, Sante Center for Healing, Argyle, Texas. Describes a qualitative study conducted to address “the consequences of choice of timing, extent, and manner of disclosure of the extramarital sexual behavior to the partner” by an exploitative professional when a compulsive or addictive behavior is a contributing cause. Based on self-report survey instruments completed by 100+ addicts and 90+ partners in the U.S.A. and Canada. In the addict group, among the respondents were licensed helping professionals (24.4%) and other regulated professionals (21%), including clergy. Reports results regarding: partners’ threats to leave before disclosure; threats to leave after disclosure and outcomes; adverse consequences of disclosure, including disclosures made during inpatient treatment; adverse consequences of public disclosure, including effects on the spouse of a clergyman in one case; adverse effects of partial and sequential disclosure; positive outcomes of disclosure. Concludes: “Sexually exploitative professionals face particular issues related to the fiduciary nature of their professional relationships and their high status in the community. Consequences of their behavior often involve the humiliation of public exposure, loss of community status, loss of career, and at times loss of freedom. The spouse is expected to publicly support the perpetrator and to keep the family together while the perpetrator is receiving treatment or even is incarcerated. Spouses of sexually exploitative professionals need recognition by treatment professionals that they too need a great deal of support and healing.” 34 references.

Smith, Carly Parnitzke, & Freyd, Jennifer J. (2013). Dangerous safe havens: Institutional betrayal exacerbates sexual trauma. *Journal of Traumatic Stress*, 26(1, February):119-124.

Smith, a doctoral student, and Freyd, professor of psychology, are with the Department of Psychology, University of Oregon, Eugene, Oregon. The introduction section states that clinical research on people’s experiences of trauma “has largely focused on emotional, physical, and sexual abuse committed by one individual against another individual (e.g., incest within a parent-child relationship, domestic violence between romantic partners, sexual harassment or assault between an authority figure and subordinate).” Notes that the context for some of the 1:1 types of abuse is institutional, citing sexual assaults of female students on college campuses, “military sexual assault,” and “clergy sexual abuse.” Identifies characteristics of such institutions as including eliciting people’s trust and dependency, and of expectations of the environment being safe. Cites research in specific institutional contexts which “suggests that interpersonal abuse experienced in these settings may be more harmful than can be explained by the traumatic events themselves.” Reports the results of their research study which created a self-report measure “to assess the occurrence of violations of members’ trust surrounding incidents of sexual assault.” The study “tested the hypothesis that institutional betrayal interacts with experiences of sexual assault, leading to increased posttraumatic symptomatology as compared to experiencing sexual

assault without institutional betrayal.” Participants in the on-line survey 233 females who were college students at a public university in the Northwest U.S.A. Measures included: Sexual Experiences Scale (SES), 12-item scale, the responses to which can be categorized as coercive or non-coercive; Institutional Betrayal Questionnaire (IBQ), 10 items “designed to quantify the number of ways in which an individual might experience institutional betrayal”; Trauma Symptom Checklist (TSC), 40-item scale. Multiple linear regression was used to analyze the responses statistically. Among the results of those reporting unwanted sexual experiences: 70% experience some form of coercion, and 46% “reported experiencing at least one form of institutional betrayal.” States: “This offers support of institutional betrayal as an independent construct rather than an indicator of the subjective severity of a traumatic sexual experience. Institutional betrayal was positively correlated with institutional closeness...” “... participants’ total SES and IBQ scores were used as continuous measure of unwanted sexual experiences and institutional betrayal, respectively.” Statistically significant interactions between sexual assault and institutional betrayal were observed for four ISC subscales: Sexual Abuse Trauma Index, Anxiety, Sexual Dysfunction, and Dissociation: “Women who had experienced institutional betrayal had more severe posttraumatic symptoms in these four areas following a sexual assault.” The discussion section states: “It appears that added betrayal surrounding sexual assault exacerbates what is already a traumatic experience for most women. ...the betrayal necessarily occurred apart from the sexual assault itself – either in vents leading up to the sexual assault or in those following it.” Limitations to the study are briefly noted. 39 references.

Smith, Margaret Leland, Rengifo, Andres F., & Vollman, Brenda K. (2008). Trajectories of abuse and disclosure: Child sexual abuse by Catholic priests. *Criminal Justice and Behavior*, 35(5, May):570-582. [Topical issue]

Smith is with Office for Criminal Justice Ethics, John Jay College, New York, New York. Rengifo is with University of Missouri at St. Louis, St. Louis, Missouri. Vollman is with John Jay College of Criminal Justice and the Graduate Center, City University of New York, New York, New York. Analyzes data from the John Jay College study commissioned by the United States Conference of Catholic Bishops on the nature and scope of child sexual abuse by Roman Catholic priests and religious in the U.S.A. between 1950-2002. Reports statistical data analyses regarding distribution of incidents of sexual abuse of minors, *event structure*, and the timing and flow of reports of the abuse events to Church officials (*reporting structure*). Notes this approach differs from a conventional one based on an individual offender or victim history and psychology. Incidence data generated “an overall prevalence statistic for various of the Catholic Church as well as incidence counts by year for events and the reporting of events.” Prevalence was derived from the number of accused priests (4,392) expressed as a percentage of those in active ministry in the period: 3-6% of all diocesan priests in active ministry were accused. The rate was consistent across geographic regions and was not affected by diocese size. The prevalence rate for ordained members of religious institutes was 1-3%. Concludes: “These prevalence statistics show that, with the exception of six dioceses that had no known incidents, the abuse of children by Catholic priests was an institution-wide phenomenon.” Contrary to the literature, results showed that “gender did not appear to have an effect on reporting. Both male and female victims in all ages are equally well represented in the pattern of delayed reporting.” Very briefly discusses the data in relation to individual-level theories of priest abusers, including pedophilia, ephebophilia, and homosexuality, and notes the lack of supporting evidence. Concludes: “The understanding of child sexual abuse behavior precedes its detection and prevention.” 19 references.

Southard, Samuel. (1985). A response. *The Journal of Pastoral Care*, 39(4, December):306-312. Southard is a professor of pastoral theology, Fuller Theological Seminary, Pasadena, California. 2 of 2 commentaries on an article – see this bibliography, this section: Knapp, Samuel, & VandeCreek, Leon. (1985). Privileged communication for pastoral counseling: Fact or fancy? *The Journal of Pastoral Care*, 39(4, December):293-300. Critiques Knapp and VandeCreek’s lack of justifying a clergy-communicant privilege on a theological basis related to “the authority of the church and [which] should take precedence over any other intent, such as stress on professional training and the American Association of Pastoral Counselors.” Knapp and VandeCreek’s

recommendations, Southard argues, “would obscure the theological core of the seal of the confessional and blend the purposes of pastoral counseling into a general context of professional societies, none of which place the confession of sins as central in their practice,” as well as “ignore the place of the church as central authority for pastoral counsel throughout history...” Very briefly sketches the New Testament as the authority for the pastoral role, including the church’s sanction of the individual for the role and “the quality of the personal life” of the individual. Very briefly discusses the criteria of pastoral competence, drawing upon the New Testament. Differentiates between the counseling functions of pastors which are religious-oriented, and the counseling functions of clergy who are practicing counselors which are mental health-oriented, noting that issues of privilege are more relevant to the latter. The closing section very briefly traces the history of confessing sins from the period of the early church through the Middle Ages, Reformation, and into 19th century Methodism. Noting variations in public versus private confession of sins, states: “Although private confessions were well established by 1215 when Roman Catholicism required each of the faithful to make confessions at least once a year to the parish priest, the seal of confession was often violated. Monks often criticized parish priests for sexual solicitation of women during the confession, especially if the confessions were of a sexual nature. To remedy this, Jean Gerson recommended that the confessions of women should always be made in the presence of others.” [Southard does not identify Gerson, or cite a reference. Jean de Charlier de Gerson (1363-1429) of France was a Roman Catholic theologian who as a reformer was prominent at the Council of Constance, 1414-1418.] 6 footnotes.

Sparks, James A., Ray, Robert O., & Houts, Donald C. (1992). Sexual misconduct in ministry: What clergy at risk are doing about it. *Congregations: The Alban Journal*, 18(6, November/December):3-8. [Reprinted in: Hopkins, Nancy Myer. (Ed.) (1993). *Clergy Sexual Misconduct: A Systems Perspective*. Special Papers and Research Reports series, No. OD99. Bethesda, MD: The Alban Institute, Inc., unpaginated.]

By a professor of Health and Human Issues, University of Wisconsin-Madison, Madison, Wisconsin, a professor of Continuing and Vocational Education, University of Wisconsin-Madison, and the director of Pastoral Care and Counseling, Illinois Area of the United Methodist Church, respectively. Presents results of a survey from nearly 400 respondents who participated in a clergy continuing education program on prevention of sexual misconduct at University of Wisconsin-Madison. At least 20% (4 women and 55 men) of respondents felt they were vulnerable or at risk to commit sexual misconduct based on what they learned in the program. Provides other self-reported at-risk data based on age and size of congregation. Reports changes in ministerial practice by respondents, e.g., counseling with office door open, limiting degree of self-disclosure, limiting number of sessions before referring, and limiting physical touch. The survey found far fewer changes in regard to personal life. Concludes with 6 observations and reflections, including: educational approaches to the topic can be effective; pastoral counseling involves risky situations because of confusions about transference and countertransference; clergy need congregational and denominational support to maintain professional and personal balance. Lacks references for citations; presentation of statistical information lacks consistency and quality.

Spröber, Nina., Schneider, Thekla, Rassenhofer, Miriam, Seitz, Alexander, Liebhardt, Hubert, König, Lilith, & Fegert, Jörg M. (2014). Child sexual abuse in religiously affiliated and secular institutions: A retrospective descriptive analysis of data provided by victims in a government-sponsored reappraisal program in Germany. *BMC Public Health*, 14(March 27):1-12. [Made available as an open access article. Accessed 07/29/15: <http://link.springer.com/article/10.1186%2F1471-2458-14-282#page-1>]

Spröber, Schneider, Rassenhofer, Liebhardt, and Fegert are with the Department of Child and Adolescent Psychiatry/Psychotherapy, University Hospital Ulm, Ulm, Germany. Seitz is with Soon Systems GmbH, Ulm Germany. König is with the Department of Special Education, University of Education Ludwigsburg, Ludwigsburg, Germany. Describes the background to the study: “In 2010, the disclosure of several cases of sexual abuse in institutions in Germany, particularly in schools operated by the Roman Catholic Church, ignited a national political debate and led to political outrage over the extent of abuse committed by professional educators... [In response,] the government established two political entities to examine the problem.” The 1st

“was a Round Table committee, titled ‘Child Sexual Abuse in Relationships of Dependence, and Imbalance of Power in Private and Public Institutions and Families,’” the task of which was “to develop recommendations and strategies concerning support for victims, prevention of future abuse, education of professionals, and judicial questions.” The 2nd “was an appointee with the title of ‘Independent Commissioner for the Reappraisal of Child Sexual Abuse,’ whose tasks were to gather information about past cases of child sexual abuse in both institutions and families and to develop a set of recommendations for Parliament at the Round Table regarding the provision of services for victims.” Using data gathered 2010-2011 through an anonymous reporting system established by the Round Table and Independent Commissioner, the study team sought “to compare the impact on [child and youth] victims of sexual abuse in church-run versus secular institutions...” States that the study “represents the largest sample of victims of child sexual abuse in institutions ever studies in Germany.” 3 types of institutions were compared: “Roman Catholic, Protestant, and non-religiously affiliated, which collectively represent the majority of residential care institutions in Germany.” Notes that “most residential care in Germany was traditionally provided by either the Roman Catholic or the Protestant church, and public awareness of the problem of child sexual abuse began following the revelations of students at a school run by the Jesuits.” Study methods included use of open-ended conversations between anonymous callers who were victims (N = 4,208) and hot-line staff, coding of conversations through a data collection template, exploratory statistical analyses, and qualitative analysis. Among the results: of the 4,208, 1,050 reported that the abuse had taken place within an institution – Roman Catholic (N = 404), Protestant (N = 130), non-religious (N = 516). The Catholic and Protestant institutions included both schools and residential care centers; the non-religious settings “compris[ed] places such as state residential care facilities.” The majority of the abuse was reported as occurring between 1950 and 1980. Regarding demographic characteristics: “There was no [statistically] significant age difference between victims in the Roman Catholic and the Protestant groups ( $p = .0536$ ), but victims in each of these groups were older than those in the secular group ( $p < 0.001$  for both). There were significantly more males in the Roman Catholic group than in either the Protestant or the secular group ( $p < 0.001$  for both) or the secular group ( $p = 0.043$ ).” Regarding characteristics of the abuse: “Overall, between 30% and 50% of victims described toughing incidents (genitals or other parts of the body), while actual penetration/intercourse was reported by 49.0%, 57.4%, and 55.1% in the Roman Catholic, Protestant, and secular groups, respectively... Most victims (around 90%) have been abused more than once, in some cases repeatedly and over a long period of time. The majority of offenders had been male: 85.9%, 86.7%, and 82.6% for the Roman Catholic, Protestant, and secular groups, respectively.” Comparing victims’ experience of a single offender and multiple offenders, the Roman Catholic and secular context numbers of offenders in each category were similar, while the Protestant context, the rate reporting multiple efforts was significantly lower statistically. “In all groups, the percentage of victims reporting repeated assaults by multiple offenders was similar and the percentages reporting repeated assaults, were far higher than those reporting just a single act.” Regarding the self-report “rates of current mental health disorders and problems in psychosocial functioning”: “The majority of victims in all groups (73.6% to 80.2%) reported at least one psychiatric problem... The most common diagnoses reported were depressive episodes, post-traumatic stress syndrome, and anxiety or obsessive-compulsive disorder.” The validity of the self-reports was not verified. Regarding strategies used by offenders, those that were common to all 3 groups included: 1.) gaining trust by building a close relationship and “then leading up to the abuse step by step.” 2.) “Creating situations where they were alone with the victim, such as private lessons or confession. 3.) “Disguising sexual abuse as something educational; e.g., claiming that they were teaching the child about sexuality.” Notes other strategies that were specific to the religiously-affiliated institution. The authors note the cultural context of the abuse: “Victims who had been abused in the 1950s and 1960s were more likely to describe feelings of shame and ignorance about sexuality, whereas those who had been abused in the 1970s were sometimes the target of ‘reform-minded’ pedagogues who viewed sexual abuse not as a problematic or traumatic experience for children but as being helpful for their sexual development.” In the discussion section, the authors state: “Based on the testimonials of victims of child sexual abuse in our sample it appears that factors common to all institutions such as group cohesion, hierarchical power structures, and dependence, and credibility bias in favor of authority figures are conducive to the occurrence of repeated sexual

abuse over long periods of time, regardless of religious affiliation... Offenders in the religiously affiliated settings additionally exploited situations of trust (e.g., confession), and the use of religious threats to frighten children into submission... Older victims in our sample described dependency, helplessness, and subjection to cruel punishment and those in institutions with religious affiliations described the additional element of sexual abuse sometimes being disguised as religious ritual, or of the offender threatening the child with religious consequences such as hellfire if he or she resisted.” Notes the limits of the study, including the use of non-standardized data collection and lack of validation of the self-report data. Very briefly addresses prevention and intervention strategies. Concludes: “Based on the information provided by respondents, the nature of institutional structures and overall perception of the rights of children rather appeared to be a factor in the prevalence and nature of child sexual abuse than the religious affiliation of institutions.” 52 references.

Söchting, Ingrid, Corrado, Raymond, Cohen, Irwin M., Ley, Robert G., & Brasfield, Charles. (2007). Traumatic pasts in Canadian Aboriginal people: Further support for a complex trauma conceptualization? *BC Medical Journal*, 49(6, July/August):320-326.

Söchting is chief psychologist, Department of Psychiatry, Richmond Hospital, British Columbia, Canada. Corrado is professor, Department of Criminology, Simon Fraser University, British Columbia. Cohen is professor, Department of Criminology and Criminal Justice, University College of the Fraser Valley, British Columbia. Ley is associate professor, Department of Psychology, Simon Fraser University. Brasfield is a psychiatrist, North Shore Stress and Anxiety Clinic. Reports results of a retrospective study conducted for the Aboriginal Healing Foundation that reviewed 127 mental health and health case files of Aboriginal people who as children had attended compulsory residential schools in British Columbia, and had sued the federal government of Canada and churches that operated the government-financed schools for harm experienced in the schools. Notes “there has been little research exploring the possible long-term suffering caused by mental health problems or subsequent abuse experiences” of Aboriginal children who suffered psychological, physical, or sexual abuse in the residential schools. “All files contained a comprehensive clinical psychological or psychiatric assessment that include a detailed psychosocial history and a diagnostic formulation based on DSM-IV [Diagnostic and Statistical Manual of Mental Disorders] (4th edition) nomenclature.” Of the 127: 70% were male; mean age at time of assessment was 48.5 years with a range of 17 to 81 years; mean age at which the individuals left the residential school system was 14.6; 24 Aboriginal bands from British Columbia were represented. Regarding reported incidence of physical, sexual, or emotional abuse, the findings include: “Perpetrators of abuse were most often dormitory staff (27.9%), followed by other student residents (15.4%), school staff (14.7%), teachers (5.9%), principals (2.9%), priests (3.7%), and nuns (2.9%).” Long-term consequences reported include: revictimization, self-destructive behaviors, extreme forms of dysfunctional relationships, mental health diagnoses (“The most commonly diagnosed disorder was posttraumatic stress disorder, followed by substance abuse, major depression, dysthymia, anxiety disorders, and personality disorders including borderline personality disorder.”), and somatic complaints. Discusses the clinical relevance of applying Judith Herman’s clinical concept of *complex posttraumatic stress disorder* to the experience of Aboriginal students. Suggests using the diagnosis “may have positive implications for treatment recommendations and identifications of gaps in health care resources for Aboriginal people.” Concludes that “a case may also be made for seeing the residential school syndrome as a culture-specific subtype of complex PTSD.” Calls for further research. 34 references.

Spraitz, Jason D., & Bowen, Kendra, N. (2014). Denial of responsibility and failure to act: Examining persistent sexual abuse in the Archdiocese of Milwaukee. *Sexual Assault Report* [published by Civic Research Institute, Inc., Kingston, NJ], 18(2, November/December):17-18 & 26-28.

Spraitz is assistant professor, Criminal Justice Program, University of Wisconsin-Eau Claire, Eau Claire, Wisconsin. Bowen is assistant professor, Department of Criminal Justice, Texas Christian University, Fort Worth, Texas. “The denial of responsibility [by Roman Catholic priests who committed child sexual abuse] coupled with the way the Church covertly dealt with claims of



abuse and the impact that coupling had on the Archdiocese of Milwaukee is the focus of this manuscript.” Reports the results of their qualitative analysis of Archdiocesan files on 42 priest offenders in a “30-year period between the 1950s and 1980s.” The files were made public in 2013 in an agreement between “the archdiocese victim-survivors, and their attorneys.” Using the 1957 theory of Gresham M. Sykes and David Matza by which “criminals and delinquents justify persistently illegal behavior through the use of five techniques of neutralization,” 4,228 pages of documentation in the files were coded for occurrences of neutralization “made by the accused priests and by archbishops, other diocesan personnel, and counselors.” 18 of the 42 files “contained direct correspondence from the accused priests that had evidence of neutralizations and justifications; these 18 files included 106 uses of neutralization.” 35 files “showed evidence that various diocesan officials justified, neutralized, or excused the sexually abusive behavior of the alleged perpetrators,” and “contained 255 instances or techniques of neutralization usage.” The most consistent technique used was *denial of responsibility*. Examples cited include substance abuse and mental health problems. They conclude “that the denial of responsibility was systemic in the Milwaukee Archdiocese,” and cite examples of the Archdiocese’s “practice of transferring abusive priests between parishes and assigning them to psychotherapy instead of alerting civil and legal authorities.” They conclude that the Archdiocese’s lack of holding the offending priests accountable “affirmed [the priests’] lack of personal accountability for their crimes,” which “led to a half century, at least, of unchecked sexual abuse and an untold number of victims.” They perceive this pattern as replicating that throughout the Church in the U.S.A. Ends with a call for further research. 17 references.

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\_\_\_\_\_. (2015). Techniques of neutralization and persistent sexual abuse by clergy: A content analysis of priest personnel files from the Archdiocese of Milwaukee. *Journal of Interpersonal Violence*, 31(15):2515-2538.

Spraitz is assistant professor, Criminal Justice Program, University of Wisconsin-Eau Claire, Eau Claire, Wisconsin. Bowen is assistant professor, Department of Criminal Justice, Texas Christian University, Fort Worth, Texas. They report the results of their case study of Roman Catholic priests in the Archdiocese of Milwaukee, based in Milwaukee, Wisconsin, “who were accused of sexual abuse” and whose personnel files were made public by Archbishop Jerome Listekci, July 1, 2013. Of 42 available files, they “conducted a [qualitative] content analysis of all direct correspondence and statements by [18 of] the accused.” The purpose was “to examine the [criminological] techniques of neutralization used by the accused priests.” Gives a very brief “history of sexual abuse of minors” in the Archdiocese, including the hierarchy’s response. Without specific attribution, they state the Archdiocesan leaders “readily admit the historic pattern of discipline meted out by the diocese was similar to prevailing paradigms of the time,” which included sending priests who offended for psychological counseling, not publicly disclosing a priest’s confirmation of allegations of sexual abuse, reassigning offending priests to a new parish without disclosing their past behaviors, and settling out-of-court with victims. The history also very briefly describes Project Benjamin, introduced in 1989, as the Archdiocese’s response to instances of sexual abuse; it was replaced in 1994 by a succeeding program, which ended in 2002 following action by the United States Conference of Catholic Bishops. Presents a very brief literature review of studies of dispositional, rather than situational, factors in samples of priest offenders. Describes the criminological theory of neutralization techniques used to rationalize, justify, or excuse rule-breaking behavior and minimize self-guilt. Documents examined include “letters, journal entries, interview answers, or written statements from priests who had allegedly committed acts of sexual abuse.” Findings for the 18 priests include: 106 instances of neutralization techniques; most frequent techniques were condemnation of condemners ( $n=42$ ) and denial of responsibility ( $n=33$ ); 13 combination patterns in no discernible pattern were used. Includes quotes from priests’ statements. In the discussion section, they state: “We argue that the interaction of these two techniques (denial of responsibility and denial of injury) coupled with the systemic lack of accountability that pervaded the Archdiocese of Milwaukee lead to continued instances of sexual abuse by priests.” Notes limitations of the exploratory and retrospective research. 43 references.

\_\_\_\_\_. (2018). Examination of a nascent taxonomy of priest sexual grooming. *Sexual Abuse* [published by Association for the Treatment of Sexual Abusers]. Published online, 10/31/18: DOI:10.177/1079063218809095. Pp. 1-22.

Spraitz is associate professor, criminal justice, University of Wisconsin-Eau Claire, Eau Claire, Wisconsin. Bowen is assistant professor, criminal justice, Texas Christian University, Fort Worth, Texas. They report the results of their replication study based on Spraitz's prior work, a retrospective content analysis, to create a taxonomy of behaviors used by Roman Catholic priests who were credibly found to have sexually abused minors. [The methodology of the replication study are not described in detail.] The initial work, an exploratory study "of accused priests from the Roman Catholic Diocese of Joliet in Illinois," was based on analysis of Diocesan "files of credibly accused priests" consisting "of documentation and correspondence between priests, diocesan personnel, attorneys, psychologists victims, and various other individuals." 8 grooming techniques were identified. In the current study, unsealed files of 18 monks from a Benedictine monastery of the Roman Catholic Church – Saint John's Abbey, Collegeville, Minnesota – were examined. The files, which were unsealed "as part of a settlement with a victim-survivor of sexual abuse," contain "documentation detailing personnel history of the accused monks, allegations of abuse, and responses to allegations from monks, high-level abbey, personnel, diocesan personnel, lawyers, doctors, victims, and various community members." Notes that while "the Church considers the accusations of sexual abuse credible... no formal criteria exist for determining whether an allegation is credible." The goal of the current study was to learn whether the proposed taxonomy of priests' grooming behavior was limited to the initial diocese "or whether it can be applied more generally to other abusive clerics." Using published research in the clinical literature, they identify sequential stages of grooming behaviors as: selecting a victim, gaining access to the targeted victim, emotionally recruiting or manipulating the targeted victim to develop trust, and increasing physical contact to desensitize the targeted victim. Of the 8 behaviors identified in the initial study, 7 were typical of offenders who sexually abuse children, and 1 was "specific to clergy offenders": using "respect and reverence" for the role of the priest" for the purpose of "Tak[ing] advantage of the respect bestowed upon clergy to avoid detection or suspicion while advancing abusive and illegal behavior." The current study found that of the 18 monks, 17 "who exhibited grooming behaviors used a range of 1 to 7 techniques, with an average of 3.61 different types of behaviors..." In descending order of frequency were the following grooming behaviors: 1. "Abuse of respect and reverence." 2. "Guise of mentorship and friendship." 3. "Alcohol, cigarettes, and drugs." 4. (tie). "Trips and overnight stays." and "Physical contact." 6. "Relationship with parents." 7. "Giving gifts." 8. "Playing favorites." Each of the 8 is discussed briefly; includes quotes from the files examined. States in the discussion section: "The overall findings of this study suggest that the abusive clergy from this sample are no different than other child sex abusers with regard to grooming." Regarding "Abuse of respect and reverence," they cite the work of Marianne Benkert and Thomas P. Doyle regarding the survivor's experience of "religious duress" when sexually abused by a priest. [See this bibliography, section IIa.: Benkert, Marianne, & Doyle, Thomas P. (2009). Clericalism, religious duress and its psychological impact on victims of clergy sexual abuse. *Pastoral Psychology*, 58(3, June.):223-238.] [Spraitz' and Bowen's description of a priest's use of the technique is priest-oriented in that it emphasizes the intentionality of the offending priests in exercising "the innate power they have over their victims through their status as *in persona Christi* and whether they rely on that, either overtly or covertly, in gaining compliance from victims." They state: "If the accused were unaware, then their behavior cannot be considered grooming."] While affirming the initial study's taxonomy, the current study makes slight revisions. Limitations of the study are reported. 52 references.

Spraitz, Jason D., Bowen, Kendra N., & Arthurs, Shavonne. (2017). Neutralisation and sexual abuse: A study of monks from one Benedictine abbey. *Journal of Sexual Aggression: An International, Interdisciplinary Forum for Research, Theory and Practice*, 23(2, July):195-206.

Spraitz is with the Criminal Justice Program, University of Wisconsin – Eau Claire, Eau Claire, Wisconsin. Bowen is with the Department of Criminal Justice, Texas Christian University, Fort Worth, Texas. Arthurs is with the Department of Criminology, Indiana University of Pennsylvania, Indiana, Pennsylvania. They report the results of their case study of unsealed, internal files "for five Order of Saint Benedict monks from St. John's Abbey in the [Roman Catholic] Diocese of Saint Cloud [in Minnesota] made publicly available in 2014. The 5 files contain 560 pages of personnel documents and internal correspondence from the accused monks,

high ranking diocesan personnel, attorneys and counsellors.” The focus was “the way those within the diocese justified, neutralised, or shifted blame for these [sexual] crimes [against minors].” The 1st section of the literature review is identified as a 3-paragraph history of sexual abuse of minors within the Catholic Church. The 2nd section regards a history of allegations of sexual abuse by monks from the Abbey, dating to the late 1970s, and responses by the Abbey. A 3-paragraph section describes the scope of sexual abuse by Catholic clergy based on several published studies. A 3-paragraph section regards *neutralization*, i.e., “ways to justify criminal behaviour or deflect responsibility and self-blame for engaging in these behaviours.” Their study was “a retrospective content analysis of the unsealed internal files,” which constituted a convenience sample. Neutralization techniques were operationalized as: “condemnation of the condemner, appeal to higher loyalties, denial of responsibility, denial of victim, or denial of injury...” Among their findings: “...the personnel documents of monks from St. John’s Abbey contained relatively few instances of neutralisation and deflection of self-blame by accused clerics or higher-level diocesan officials. However, findings strongly indicate that diocesan leaders were interested in preserving a favourable public image...” They cite examples and provide quotes from documents from the 1960s-1990s. They found: 7 occurrences of condemnation of condemners, 5 statements conveying denial of responsibility, 4 examples of denial of injury, and 1 instance of denial of victim. Examples and quotes are provided to illustrate. In the discussion section, they compare their results to the published literature, noting their finding of a relatively small use of techniques of neutralization contrasts with their prior analyses of personnel files regarding clergy sexual abuse of minors in other dioceses. They conclude: “Although the use of neutralisation techniques was not prevalent, evidence from the Abbey files suggests that diocesan leaders actively concealed accusations of sexual abuse.” Limitations of the study are noted. 39 references.

Spraitz, Jason D., Bowen, Kendra N., & Strange, Louisa. (2018). Proposing a behavioral taxonomy of priest sexual grooming. *International Journal for Crime, Justice and Social Democracy*, 7(1): 30-43.

Spraitz is associate professor, Criminal Justice Program, University of Wisconsin-Eau Claire, Eau Claire, Wisconsin. Bowen is affiliated with Texas Christian University, Fort Worth, Texas. Strange is affiliated with University of Wisconsin-Eau Claire. “...the purpose of this research is to better understand the grooming behaviors of sexually abusive [Roman Catholic] priests in order to determine if patterns exist.” Reports their “retrospective content analysis of 16 priest personnel files from the Roman Catholic Dioceses [sic] of Joliet in Illinois... of priests credibly accused of sexual abuse.” A literature review “discusses what is known about sexual grooming, including techniques used by clergy.” Notes the lack of a standardized definition of *grooming*. Quotes publications which describe *grooming* as: “‘prepar[ing] a child, significant adults and the environment for the abuse of this child,’” a “‘process [which] serves to strengthen the offender’s abusive pattern, as it may be used as a means of justifying or denying their actions,’” and “a long-term process that requires planning and deviant intentions of the offender.” States: “Understanding and being able to identify sexual grooming is vital to creating prevention measures that reduce opportunities for child sexual abuse.” Regarding clergy offenders, states that “prior research has produced only general and broad knowledge... The present study seeks to expand the current scope of clergy grooming literature.” Regarding methodology: 2,995 pages of documentation in the 16 priests’ files were reviewed and analyzed by an “inductive approach” to identify and categorize specific “empirically observable and measurable characteristics” of grooming behaviors. The 8 “grooming techniques” which were identified are described and offered as “a potentially new taxonomy of priest sexual grooming behaviors.” A table, which presents the behaviors and the specific purpose of each, terms the 8 as: (1) Provide alcohol, cigarettes, and other drugs. (2) Provide gifts. (3) Overnight outings and trips. (4) Physical play. (5) Guise of friendship. (6) Playing favorites. (7) Establish relationship with family. (8) Abuse and misuse of respect. Limitations include that of a “single-case study.” 33 references.

Spraitz, Jason D., Bowen, Kendra N., & Bowers, Jr. James H. (2014). Neutralization and a history of “keeping the lid” on it: How Church leaders handled and explained sexual abuse in one diocese. *Journal*

of *Interpersonal Violence*. [Published online December 23, DOI: 10.1080/0735648X.2014.995204, pp. 1-18.]

Spraitz is assistant professor, Criminal Justice Program, University of Wisconsin – Eau Claire, Eau Claire, Wisconsin. Bowen is assistance professor, Department of Criminal Justice, Texas Christian University, Fort Worth, Texas. Bowers is assistant professor, Department of Criminal Justice, Saginaw Valley State University, University Center, Michigan. States at the outset that the criminological literature on the subject of clergy sexual abuse “is scant, especially as it relates to the historical response from specific [Roman Catholic] dioceses.” Reports their qualitative research study of “a retrospective examination of statements made by upper-level diocesan personnel (also referred to as non-clergy) , which we contend helped neutralize and justify the sexually abusive behaviors of a small number of priests. In addition, we review more overt statements made by high-ranking officials that support the contention that those in power were complicit in hiding the abuse from the public.” Their source was personnel files for 42 priests in the Archdiocese of Milwaukee, Milwaukee, Wisconsin, which were unsealed and made public in 2013. They use the neutralization theory of Gresham Sykes and David Matza, “created to explain delinquent and criminal behavior,” which posits 5 techniques used by a perpetrator to justify illegal behavior: denial of responsibility (e.g., influence of alcohol or emotional duress), denial of injury to the person harmed, denial of the victim (e.g., attributing responsibility for the event to actions by the victim), condemnation of the condemners, and appeal to higher loyalties. Content analysis of 4,228 pages in the files was performed. [I am reluctant to report the findings. While the purpose of the study refers to “upper-level diocesan personnel,” there are numerous citations of statements made by priests using 1 or more of the 5 techniques. Some statements are quotations by the priests, and some are by diocesan personnel who quote the priest perpetrators. Thus, it is unclear on what precisely the quantification of the techniques of neutralization is based.] The next to last section is a 2-paragraph discussion followed by a 3-paragraph section of policy recommendations, largely reiterating the work of researchers from John Jay College of Criminal Justice, City University of New York, New York, New York. 30 references.

Stevens, Jessica M., Arzoumanian, Melanie A., Greenbaum, Brittany, Schwab, B. Morgan, & Dalenberg, Constance J. (2018). Relationship of abuse by religious authorities to depression, religiosity, and child physical abuse history in a college sample. *Psychological Trauma: Theory, Research, Practice, and Policy*, 11(3):292-299.

All are with the Trauma Research Institute, Alliant International University, San Diego, California. Opens with a review of empirical literature, quantitative and qualitative, regarding sexual abuse of minors by a religious authority (SARA). Identifies 3 themes: 1.) “...the effect of the abuse on the victim’s relationship to religion.” 2.) “...loss and grief, typically attributed to a sense of betrayal.” 3.) “...children who were alienated and in conflict with their guardians might turn to the priests as a source of guidance.” They utilized an unidentified clinical, psychometric database which archived “demographic information on several groups of undergraduates, including trauma history data and scores on measures in use or in development by faculty at a large Midwestern university.” Data was used from 351 participants who were: 231 female, 122 male; 17 to 35 years old, median of 21.75; 29.6% reported a history of sexual abuse. Of about 105 reporting having been abused, 19 identified “a religious figure” as the abuser. States that “the clergy sexual abuse” subgroup was 63% male. Age at the time of the initial incident a median of 9.30. The measure of religiosity was self-rated. Statistical analyses were conducted regarding 4 groups: those who were not abused; those who were abused by a parent or stepparent; those abused by an “other adult”; those abused by a religious authority. Among results reported: SARA survivors and survivors of abuse “by other adults were less religious than those abused by parents or those in the nonabused participant group.” Survivors of parental abuse and SARA survivors were similar on measures for depression and anxiety, which were higher than survivors of “other adults” and those who had not been abused. The discussion section states: “...the comparability of the parent and religious authorities’ data is significant, raising the question of sources of depression unique to abuse by religious perpetrators, including, but not limited to enhanced shame, moral confusion, betrayal, and loss of the ability to utilize religion as a coping mechanism.” Also states: “The findings that levels of depression and anxiety [in SARA

survivors] are similar to that reported by victims of parental sexual abuse speaks to the complexity of this type of sexual misconduct, and raises the possibility that treatment would be equally complex.” 53 references.

Sullivan, Joe, & Beech, Anthony. (2004). A comparative study of demographic data relating to intra- and extra-familial child sexual abusers and professional perpetrators. *Journal of Sexual Aggression*, 10(1, March):39-50.

Sullivan is with Lucy Faithfull Foundation, United Kingdom, and the department of psychology, University of Birmingham, England. Beech is with the department of psychology, The University of Birmingham. In the introduction, states that “policy and legislative responses to concerns about professionals using their work environments to sexually abuse the children with whom they work” have been “attempts to improve child-care practice and attempts to control abusers.” They offer a third approach: “...to learn from the perpetrators themselves how they facilitated abuse within their work with children. This paper will explore the demographic information available on a group of professional perpetrators and compare this with a population of child sexual abusers containing both intra- and extra-familial perpetrators to the other abusers.” Also “outline[s] aspects of the professional perpetrators’ disclosures regarding their manipulation of victims, the work environment and their patterns of sexual arousal and offending.” Study participants were 305 residents who attended the Wolvercote Clinic of the Lucy Faithfull Foundation, “a specialist assessment and treatment centre for adult men accused of sexually abusing children,” between August, 1995, and August, 2002. Of the 305, 1 group consisted of 41 *professional perpetrators* described as 27 *religious*, 10 *teachers*, and 4 *child care*. Of the 27 *religious*, 15 were Roman Catholic priests from dioceses, 6 were Roman Catholic priests from orders, 2 were Roman Catholic brothers, 2 were ministers, and 2 were missionaries. Of the 23 Catholic priests and brothers, “14 also worked in teaching roles and three had primary care responsibilities with groups of children, either in residential homes or boarding schools. The religious brothers also worked in boarding schools.” Comparisons between the 41 *professional perpetrators* and other Wolvercote residents included: progress from assessment to treatment; treatment outcomes; participants’ ages (*religious* had the oldest mean age of the *professional perpetrators*); intelligence; marital status; ethnicity; own abuse experiences; convictions for sexual offenses (15 of the 41 *professional perpetrators* were never convicted, 13 of whom were Catholic priests or religious); gender of victims; admitted sexual interest; awareness of sexual arousal to children and onset of offending; multiple perpetrators and victims; age of victims; number of admitted victims and estimated numbers of victims per participant by professional group; grooming behaviors; reputation for sexual inappropriateness; use of pornography and the Internet to contact children for potential sexual contact. Compares the results to previously published studies. Calls for further research. Notes that data “seems to suggest that there are aspects of grooming behaviour by professional perpetrators which might contain levels of sophistication or intimacy that are different to those used by other child sex offenders.” 21 references.

Sullivan, Joe, Beech, Anthony R., Craig, Leam A., & Gannon, Theresa A. (2011). Comparing intra-familial and extra-familial child sexual abusers with professionals who have sexually abused children with whom they work. *International Journal of Offender Therapy and Comparative Criminology*, 55(1):56-74.

Sullivan, Beech, and Craig are with the University of Birmingham, Birmingham, England. Gannon is with the University of Kent, Kent, England. “This study compared professionals who sexually abused the children with whom they worked to extra- and intra-familial offenders on personal experiences, criminal histories, offending patterns, and on selected psychological measures tapping aspects of dynamic risk problems.” At the outset notes, that little research has been undertaken about perpetrators of child sexual abuse (CSA) in the context of “institutional abuse,” i.e., they were employed in a setting in which they provided services to minors. States: “Professionals who sexually abuse the children with whom they work are extra-familial abusers; however, their work environments often place them *in loco parentis*.” Describes a psychometric measure, the Initial Deviance Assessment (IDA), which is used by the United Kingdom Prison Services, which is used “to psychologically assess potential employees to ascertain whether they

exhibit behaviours, attitudes, or beliefs that might identify them as a risk to children.” Describes 4 domains of the IDA: *sexual interests, distorted attitudes, socio-affecting functioning, and self-management*. The study used data on adult men who had been residents of the Lucy Faithfull Foundation’s Wolvercote Clinic, “a specialist assessment and treatment center for adult men accused of sexually abusing children.” It operated 1995-2002 in Epsom, Surrey, England. The sample consisted of 3 groups: professionals (exclusively sexually abused children with whom they worked); intra-familial offenders (sexually abused their biological children or step children); extra-familial offenders (sexually abused children exclusively outside the family). The original professional perpetrator group consisted of 41 men: 27 were from “religious orders (23 priests, 2 ministers, and 2 missionaries), 10 were teachers, and 4 worked in child care (2 residential workers, 1 social worker, and 1 nursery worker).” However, 10 were excluded due to high IQ; the final demographics of the 31 in the group are not reported. The 3 groups were matched for age and IQ. 14 scales and subscales were used to examine the men in relation to the 4 domains of the IDA. Comparison were made using statistical analyses. Among the results reported: 1.) “There were no significant differences between the groups on abuse experiences.” 2.) “As for reported level of psychiatric problems, post hoc analysis revealed no significant difference between the professionals and the extra-familial or intra-familial group.” 3.) “...professionals were significantly less likely to have previous sexual convictions than extra-familial offenders.” 3.) “As for offending patterns, the [statistically] significant difference between the three groups, in terms of victim gender, was due to the fact that both members of the professional group and the extra-familial group were significantly more likely to sexually abuse male, or both male and female, children than the intra-familial group.” 4.) “...professionals were more likely to have offended against post-pubescent children than were the extra-familial group.” Of the 31 in the professional sample: 48% had been sexually abused as a child; 61% had been physically abused as a child; 23% had a psychiatric history; 16% had a prior sexual conviction; 71% had pre-pubescent victims; 61% admitted to 20+ victims. Results for the 3 groups in relation to the 4 domains are reported. States: “The fact that the professionals had a [statistically] significantly higher level of victim-blaming attitudes seems to suggest that they were clearer about the abusive nature of their behaviour and were less likely to delude themselves that their behaviour was encouraged or desired by the victim.” Limitations include small sample size and sample composition. Among the conclusions: 1.) “...this research might suggest that existing psychometric measures are not every effective, or at best limited, with professionals.” 2.) There is “a significant difference with regard to professionals and their degree of emotional congruence to children, determining that they over-identify with children... As such, it will be important to establish whether it is possible to differentiate between the emotional congruence characteristics of professionals and the child-centered perspectives of individuals who are not sexually interested in children... As the degree to which the professionals [who are at risk of commit CSA] can be identified by psychometric measures is limited, it will be important that agencies providing services for children focus on the development and maintenance of policies and procedures that limit the scope of individuals to spend time alone with children both inside and outside the work environment.” 2 endnotes; 50+ references.

Sullivan, Patricia M., Brookhouser, Patrick E., Scanlan, John M., Knutson, John F., & Schulte, Laura E. (1991). Patterns of physical and sexual abuse of communicatively handicapped children. *The Annals of Otology, Rhinology, and Laryngology*, 100(3, March):188-194.

All but Knutson are with National Research Hospital, Boys Town, Omaha, Nebraska. Knutson is with the Department of Psychology, The University of Iowa, Iowa City, Iowa. Abstract: “Evidence suggests that handicapped children are at increased risk for abuse and neglect. Communicatively impaired youngsters are particularly vulnerable because of their limited ability to report the maltreatment. Of 482 abused handicapped children evaluation [at the Center for Abused Handicapped Children] at Boys Town National Research Hospital [over a 4-year period], 212 had hearing impairment, 87 speech language disorders, 39 learning disorders, 43 behavioral-emotional disturbances, 74 mental retardation, 5 visual impairment, 3 cleft lip or palate, and 19 other disorders. The perpetrator was either a relative or a ‘trusted other’ in 97.2% of sexual abuse cases. Handicapped males were much more likely to be victims of sexual abuse than nonhandicapped males in the general population. Children being educated in residential schools

were more likely to be sexually abused than mainstreamed youngsters. These children may be at risk for abuse for a wide variety of potential perpetrators, including teachers, dormitory counselors, van drivers, clergy, classroom aides, older students, peer siblings, scout leaders, abused peers, baby-sitters, and custodians.” Perpetrators of sexual abuse were male (88.5%) and female (11.5%). Regarding those who were victimized: “Only 17.4% of the sexually abused youngsters were victimized on a single occasion... The location within the residential schools in which sexual abuse and sexual and physical abuse was most likely to occur was the dormitory at school.” 43 references.

Sutton, Geoffrey W., McLeland, Kelly C., Weeks, Katherine L., Cogswell, Patricia E., & Miphouvieng, Renee N. (2007). Does gender matter? An exploration of gender, spousal support, spirituality, and dispositional forgiveness to pastoral restoration. *Pastoral Psychology*, 55(5, May):645-663.

Sutton is associate professor, psychology, Evangel University, Springfield, Missouri. The co-authors are graduate students, clinical psychology, Evangel University. “...we present two studies that explore gender, spirituality, forgiveness, and restoration following various types of pastor transgressions.” “Conceptually, we agree with those who view forgiveness as an interpersonal process that is distinct from reconciliation... In contrast, we view reconciliation as an interpersonal experiences that involves the development of trust stimulated by prosocial behaviors... In this article, we refer to *pastoral restoration* in the sense of a return to a ministry position with a faith community following a transgression that offended those in a community who have both the power to remove and restore the pastor... In this article, we refer to [a] willingness, or tendency to forgive, as *dispositional forgiveness*...” “In Study 1, [using a hypothetical scenario] we manipulated youth-pastor gender (man, woman) and spousal support (remained married, divorced) following a sexual relationship between the pastor and a congregant. All relationships were heterosexual.” [The relationship is termed *an affair*.] Participants were: 67 adults (men, 23; women, 44); mean age 18.84 years; 91% were undergraduates in their first 2 years of college; congregants in a Protestant denomination that includes women as pastors. Among the results, which were based on quantitative analyses: a gender effect was found regarding restoration attitudes, “but this was an interaction effect and not a simple effect.”; no effect was found for spousal support; a significant relationship was found between spirituality and dispositional forgiveness, and between dispositional forgiveness and pastoral restoration; no support was found for a relationship between spirituality and restoration.” Study 2, based on a similar group of participants, examined various regarding restoration attitudes in relation to 10 hypothetical scenarios [which are not reported]. Among the 10 are: “Adultery 1 year,” “Adultery 2nd offense,” and “Romantic affair.” [None of the terms are defined.] Concludes: “We do not speculate that these findings [for both studies] would generalize to other age groups or to populations who do not share the conservative values of our sample.” Not all references are cited; 50+ references.

Sutton, Geoffrey W., & Thomas, Eloise K. (2005). Can derailed pastors be restored? Effects of offense and age on restoration. *Pastoral Psychology*, 53(6, July):583-599.

Sutton is an associate professor of psychology, and Thomas is a graduate student, clinical psychology, Evangel University, Springfield, Missouri. Describes 3 studies designed “to explore factors related to [the attitudes of conservative Protestant pastors regarding] restoration for [pastors] who have committed [a sexual] offense with a [religious] community that resulted in a loss of [ministerial] position and [spousal] relationship.” The studies used hypothetical narratives to elicit participants’ responses to situations involving an *affair* or *romance* [terms are not defined]. The 1st study was a pilot with 10 undergraduate college students, 9 of whom were male. The 2nd “used a between-subjects factorial design to examine the effects of pastor offense (romance, affair) and offender’s age (young, 28; middle age, 42).” Respondents were 53 male “pastors in supervisory positions and other experienced pastors affiliated with the Assemblies of God” who participated in a “web-based study.” Results show “a difference in mean restoration to public ministry ratings between the two age groups for the affair condition.” The 3rd study repeated the same design and factors of pastor’s offense and age, “but participants completed paper versions of the measures while attending a clergy retreat.” Respondents were 18 pastors, 15

males and 3 females. Results: “Participants believed a successful restoration to public ministry more likely for the younger pastor than the middle-aged pastor.” Based on the 2nd and 3rd studies, concludes: “For experienced pastors, the age of the offending pastor was a factor moderating their beliefs about restoration to public ministry. ...[they] were reliably more lenient in their beliefs about restoring a younger pastor who committed adultery than a middle-aged pastor with the same offense.” Notes other factors that may affect beliefs about restoration which were not part of these studies: “rehabilitation time, other types of offense, type of apology, prior offense history, participation of the spouse, self-interest, and personality variables that may affect restoration beliefs.” 34 references.

Tallon, Jennifer A., & Terry, Karen J. (2008). Analyzing paraphilic activity, specialization, and generalization in priests who sexually abused minors. *Criminal Justice and Behavior*, 35(5, May):615-628. [Topical issue]

Tallon is with the Department of Psychology, and Terry is associate professor, Department of Law, Police Science, and Criminal Justice Administration, John Jay College of Criminal Justice, New York, New York. Analyzes data from the John Jay College study commissioned by the United States Conference of Catholic Bishops on the nature and scope of child sexual abuse by Roman Catholic priests and religious in the U.S.A. between 1950-2002. Presents findings regarding “the level of specialization in victim choice and [a comparison of] the priests who specialized in victim type to those who were more versatile.” Notes lack of research data about versatility within sexual offending. Identifies “versatility [as] observed simply in victim choice. This allows for an analysis of the differences between child sexual abusers who are diverse in their sexually deviant behavior and those who specialize in a particular type of child sexual abuse.” Comparison factors included: number of children abused, duration of abuse, grooming behaviors, age at first offense, type of abusive act, likelihood of conviction or reprimand, and location of abuse. Examined a sample of 1,548 priests who had more than 1 allegation against them. Differentiated between generalists (n=855) and specialists (n=693) based on age of victims at the time the abuse began. The generalists displayed versatility in that there was “no pattern of offending against a particular age group and/or gender.” Generalists included “priests who may have offended solely against one gender but showed no age preference” and did not meet the researchers’ definition of pedophiles or ephebophiles. The specialist group was divided into subgroups: those with a pedophilic interest (n=96), an ephebophilic interest (n=474), male victims of the same age (n=86), and female victims of the same age (n=37). Reports findings based on statistical analyses. Emphasizes that priests with sexual abuse allegations should be treated as a heterogeneous group with “much variation among types of priest abusers [which requires different types of preventive policies] to create safe environments in the Catholic Church.” Discusses the possibilities of the role of situational factors rather than an identifiable pathology or paraphilic desires, combined with generally deviant interests to explain characteristics of the generalists’ offenses. Concludes: “...prevention efforts should primarily focus on reducing the situational opportunity for abuse rather than screening out potential offenders based on diagnosable disorders (e.g., pedophilia).” 27 references.

Terry, Karen J. (2008). Understanding the sexual abuse crisis in the Catholic Church: Challenges with prevention policies. *Victims & Offenders*, 3(1):31-44. [Theme issue: Sex Offenders: Assessment, Treatment, and Research]

Terry is affiliated with John Jay College of Criminal Justice, New York, New York. “This article provides a summary of some of the key data from the nature and scope study that is pertinent to the creation of sound policies for safe environments.” Basis is a study commissioned by the U.S. Conference of Catholic Bishops on the “nature and scope of the child sexual abuse crisis” in the U.S. Roman Catholic Church, and on “the causes and context of the abuse.” The study was conducted by John Jay College of Criminal Justice researchers. Based on the data, she reports results that “indicate that clergy sexual abusers are similar in many ways to the nonclergy population of abusers. They commit a variety of offenses (often in the home of the abuser or the victim), they have a late onset of deviant behavior, similar grooming techniques, and few specialize in a particular victim type. However, they differ in regard to victim gender and length



of time they wait to disclose the abuse.” Among other findings: there are “no significant differences in reporting [by victims of Catholic clergy] based upon gender, age at the time of abuse, or relationship to the abuser.”; in contrast to victimization studies of sexual abuse, “priests abused significantly more boys (81%) than girls (19%).”; “The more victims the offenders had, victims tended to be both younger and male.”; “The longer the duration of the abusive relationship, the greater the likelihood that priests would commit more intrusive sexual acts.”; “Like nonclergy offenders, the majority of priests with allegations of sexual abuse had low levels of recidivism.” Also reports: time distribution of events of child sexual abuse by priests, 1950-2002; time distribution of child victims’ reporting of sexual abuse by priests, 1950-2002; age and gender of children sexually abused by priests at the time the abuse began; age of onset of priests’ sexually deviant behavior, including subgroups for those with exclusively prepubescent victims, exclusively adolescent male victims, 10 or more victims, and 20 or more victims; most common types of abusive acts. The discussion section identifies situational factors that have prevention policy implications: “[private] location of abuse, late onset of deviant behavior, low incidence of chronic sexual offending, low incidence of paraphilic behavior, and the targeting of victims to whom the priests had access...” Cites a study suggesting that application of situational crime prevention techniques may reduce risk. 46 references.

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\_\_\_\_\_. (2008). Stained glass: The nature and scope of child sexual abuse in the Catholic Church. *Criminal Justice and Behavior*, 35(5, May):549-569. [Topical issue]

Terry is associate professor, Department of Law, Police Science, and Criminal Justice Administration, John Jay College of Criminal Justice, New York, New York. Describes: 1.) methods of researchers from John Jay College in their primary study, The Nature and Scope of Sexual Abuse of Minors by Catholic Priests and Deacons in the United States, 1950-2002 (2004), and the primary results; and, 2.) the results of their supplementary data analysis, published in 2006, which was conducted to address key issues in more detail. The primary study, commissioned by the United States Conference of Catholic Bishops, compiled information and data pertaining to offenders, abusers, victims, and the financial impact to dioceses and religious communities. A population-based survey approach was used, the first national population-based study “on the characteristics or patterns of behavior of sexual abuse in any single population.” Surveys regarding clerics and victims were sent to 195 dioceses and eparchies, with 97% participating, and 140 religious institutes, with 64% participating. Results reported include: allegations of sexual abuse were made against 4,392 priests between 1950-2002, approximately 4% of all priests; number of victims making allegations was 10,677; another 3,000+ persons believed to have been abused did not make a formal allegation; by 2004, the Church had paid \$572+ million for victim compensation, treatment for victims and priests, and attorney costs (notes the current figure is \$1+ billion). The abuse rate ranged from 3-6% across regions of the U.S., and also across dioceses based on size (small, medium, large). Of those alleged: 69% were diocesan priests and 22% religious priests; 42% were associate pastors and 25% pastors; 40% were between age 30 and 39 when abuse occurred; 55.7% had 1 formal allegation, 26.9% had 2 or 3, 13.9% had 4 to 9, and 3.5% had 10 or more (the 3.5% were responsible for abusing 2,960 victims, 26% of those making allegations). More than 20 types of sexually abusive acts were alleged. Most common site for abuse to occur was the priest’s residence (41%), church (15%), victim’s home (12%), vacation house (10%), school (10%), and car (10%). Reports: comparisons of subgroups of abusers; grooming behaviors, including threats; duration of abusive behavior, including the year the abuse began. Regarding the Church’s response to abuse reports, notes the difficulty in evaluation due to length of time between incidents and reporting. States: “Because of the statute of limitations, few cases went through the criminal justice system. ...3% of all priests against whom allegations were made were convicted and about 2% perceived prison sentences.” Nearly 40% of alleged priests received treatment; reports types of treatment received. Regarding victims: over 40% of all victims were boys age 11-14; 81% of all victims were male and 19% female; priests with fewer allegations had a higher percentage of female victims; the more victims of an offender, victims were more likely to be younger and male. The number of cases peaked in the 1970s with approximately 10% of the priests ordained from 1970-1975 alleged as abusers. Of all cases known by 2003, 1/3 were reports in 2002, and 44% reported 2000-2002; 1/3 were known by 1993. As to the study’s significance, notes the database, the most extensive on a population of

child sex abuse, provides information on child abuse reporting trends. Limitations of the study include self-report information from dioceses, and potential lack of uniformity in information provided. 21 references.

Terry, Karen J., & Freilich, Joshua D. (2012). Understanding child sexual abuse by Catholic priests from a situational perspective. *Journal of Child Sexual Abuse*, 21(4, July/August):437-455.

Both are with the Criminal Justice Department, John Jay College of Criminal Justice, City University of New York, New York, New York. Based on prior studies by John Jay College researchers of child sexual abuse (CSA) by Roman Catholic priests, the “article provides information about the situations in which” the abuse occurred, including “*how* these crimes were successfully committed and how this information can then be used to craft intervention policies to prevent these offenses in the future.” Notes that most research on deviant behavior focuses on the offender’s motivation and individual risk factors, a *dispositional* framework, while the lesser utilized framework of *situational crime prevention* (SCP) “examine[s] the opportunity structure that facilitates crime commission...” Using the prior studies’ data, they “concentrate on the temporal change in patterns of victimization” regarding “the disproportionate abuse of males over females.” Table 3 presents the odds ratios of the likelihood of abuse by location and gender for the CSA victims of Catholic clergy. While there was no significant statistical difference between locations “when access to boys and girls was equal (e.g., in the home of the victim),” they found that “boys were significantly more likely to [have been] abused in social situations (e.g., at [church] outings, on [church] retreats, on vacation [with a priest]) or in the church setting (e.g., in the parish residence),” and girls were likely to have been abused than boys in a church school setting. The gender ratio of victims changed from 1950-2002, which they attribute to situational explanations, e.g., a higher percentage of the girls who were abused were abused in the 1950s and 1960s, a time “when priests spent a considerable amount of time in the homes of parishioners.” They state that the rise in the “proportion of female victims from 1990 forward is consistent with the participation of girls in altar service and youth group and community groups.” They also identify the use of drugs or alcohol by priests as correlating with the abuse of male victims. They conclude that “the data on CSA by priests indicate that opportunity plays a vital role in the abuse of children.” In the discussion section, they identify 5 SCP techniques to reduce offenses by priests: 1.) “*Increase the effort* [required to commit CSA] by making it more difficult for priests to commit acts of abuse.” 2.) “*Increase the risks* by making it more likely that those who commit acts of abuse will be identified and, once recognized, have more to lose.” 3.) “*Reduce the rewards* by providing alternative outlets for close bonds with others.” 4.) “*Reduce provocations* by inhibiting the factors that may lead priests to abuse.” 5.) “*Remove excuses* through education about what types of behavior are and are not appropriate with minors.” 35 references.

Terry, Karen J., Mercado, Cynthia Calkins, & Perillo, Anthony D. (2008). Priests who abuse and were abused: Understanding victimization in the Catholic Church. *Victims & Offenders: An International Journal of Evidence-based Research, Policy, and Practice*, 3(4, November):412-422.

Terry and Mercado are with John Jay College of Criminal Justice, New York, New York. Perillo is with the Graduate Center, City University of New York, New York, New York. States at the outset: “Though there is a great deal of research on the causes of child sexual abuse, including the role of victimization, there is little research to date that focuses on sexual offending in special populations (e.g., clergy).” They draw upon the data from 2 John Jay College studies of the sexual abuse of minors by Roman Catholic priests in the U.S.A. as the basis for their “analysis of priests who had allegations of abuse who were themselves abused. It does not seek to explain whether childhood victimization is a cause of sexual abuse in adult clergy offenders, but rather it compares those who were and were not victimized on a number of factors... ..this study aimed to examine correlates of victimization in a large sample of clergy accused of sexual abuse.” The literature review section discusses retrospective studies of a “relationship between previous victimization and current sexual offending,” which they call “a highly complex one.” They compared a sample of Catholic clerics “having a documented history of sexual abuse to a sample of clerics not having an identified history of abuse.” The archival study relied on personnel files from dioceses; examination of the files to complete survey forms was performed by the participating dioceses.

Surveys for 3,738 priests who were alleged to have committed acts between 1950 and 2002 were used. "Findings revealed that of the 3,455 Catholic priests in this sample, 171 (.05%) had documentation in diocesan files of sexual victimization in childhood." Among the findings reported: "Of the priests accused of sexual abuse, those who themselves had experienced childhood sexual abuse engaged in abusive behavior for longer durations, committed abuse earlier into their ordained careers, had more male victims (and fewer female victims), and victimized slightly older adolescents than did abusive priests with no history of sexual victimization. In regards to specific patterns of abuse, victimized priests engaged in higher rates of touching, masturbating, and noncontact forms of abuse than did nonvictimized priests." In the discussion section, they state: "Results of most [statistical] significance are largely related to abuse timelines and gender of the victim." Findings are compared to the literature. Methodological limits are noted. Concludes with a call for prospective research designs "with representative groups of seminarians with and without documented histories of abuse. 23 references.

Thoburn, John W., & Balswick, Jack O. (1994). An evaluation of infidelity among male Protestant clergy. *Pastoral Psychology*, 42(4, March):285-294.

Thoburn is with the Sonora Center for Individual and Family Development, Lynwood, Washington. Balswick is with Fuller Theological Seminary, Pasadena, California. Based on Thoburn's doctoral dissertation, examines 3 risk factors for male Protestant clergy in relation to sexual misconduct. The 1st, personality adjustment issues, includes: personality factors, personal attitudes, feelings, behaviors, and family of origin. The 2nd, marital adjustment issues, includes: lack of intimacy with spouse and dissatisfaction with marital sex life. The 3rd includes 3 phases: attraction, arousal, and conduct. Quantitative study based on a sample of 500 male Protestant ministers in the U.S.A.

\_\_\_\_\_. (1998). Demographic data on extra-marital sexual behavior in the ministry. *Pastoral Psychology*, 46(6, July):447-457.

Thoburn is director of clinical training, Departments of Graduate Psychology and Marriage and Family Therapy, Seattle Pacific University, Seattle, Washington. Balswick is professor of research for marital and family therapy, Graduate School of Psychology, Fuller Theological Seminary, Pasadena, California. Reports results of a 1991 national survey study of 186 male, Protestant clergy regarding factors that might predict extra-marital sexual behavior. The sample group was obtained from a seminary's Doctor of Ministry program. 23 denominations were represented. Begins with a helpful summary of studies reporting demographic data for professionals in healthcare and mental health roles who self-reported sexual contact with patients, and of studies of clergy. Results include: 29 (15.5%) of respondents reported sexual infidelity outside of their marriage, with 11 (5.9%) respondents reporting engaging in sexual intercourse; intimate sexual contact other than intercourse was reported by 18 (9.6%) of respondents, and was more likely to occur with a church member than persons in any other roles, including church staff, counselee, friend, stranger, prostitute, or other. Of those reporting sexual intercourse, the highest incidence was with counselees. Also includes attempts to consider the role of emotional investment in extra-marital affairs. Concludes: "Some pastors, in their need to be needed, sexualize intimacy, and therefore require as well as an emotional component to a relationship, a physical component that is inherently selfish. Other pastors simply need to assert their power and only need the sexual experience to feel virile and, therefore, successful." References.

Thoburn, John W., & Whitman, D. Mitchell. (2004). Clergy affairs: Emotional investment, longevity of relationship and affair partners. *Pastoral Psychology*, 52(6, July):491-506.

Thoburn is associate professor of clinical psychology, Seattle Pacific University, Seattle, Washington. Whitman is in private practice, Discovery Counseling Associates. Reports on a study conducted in order "to generate further descriptive data regarding the sexual attitudes and behaviors of male Protestant clergy." Used archival data from self-report survey questionnaires that were sent to a random sample of 500 male pastors in the U.S. whose names were obtained from a seminary's Doctor of Ministry program; no date is provided. "The current study more fully explores the impact of emotional relatedness on extramarital sexual behavior among ministers and

the length of those relationships. The study also examines the impact of marital dissatisfaction on extramarital bonding and makes preliminary observations regarding infidelity and the nature of the professional role of the minister.” Of 500 surveys sent, 186 (37%) were returned. Analysis was conducted with parametric and non-parametric statistical techniques. In defining the term ‘infidelity,’ they differentiate between ‘adultery’ and ‘fornication’ based on the presence or absence of an emotional bond. Their definition of emotional infidelity includes “emotional intimacy, sexual chemistry, and some degree of secrecy.” Participants rated: their extra-marital relationships on the basis of ‘intimate sexual contact’ and ‘sexual intercourse’; “the amount of emotional investment in and duration of extra-marital relationships...”; “...their level of marital satisfaction with marital sex.” The results are presented through 5 tables that use statistical displays, but are not described in detail in the text. Among results reported: “Twenty percent of intimate sexual contact by clergy occur in church related affairs [‘church-related’ is defined as church member, church staff, or counselee], while only 1.5% of the sample had non-church related sexual contact, i.e., friends, strangers or prostitutes. The incidence for sexual intercourse with the church and non-church related affair partners was similar at 4% and 3% respectively. Nearly 2 out of three affairs were likely to be characterized as both emotional and physical.” Also reports: “The correlation between marital dissatisfaction and infidelity was strongly supported ( $<.001$ ), and the relationship between dissatisfaction with the marital sexual relationship and infidelity, while not quite as strong, was significantly supported as well ( $<.005$ ).” 27 references; not all literature citations in the text are included in the references, and not all references are accurate.

Thomas, Eloise K., White, Kelley, & Sutton, Geoffrey W. (2008). Clergy apologies following abuse: What makes a difference? Exploring forgiveness, apology, responsibility-taking, gender, and restoration. *Journal of Psychology and Christianity*, 27(1, Spring):16-29.

Thomas is with Ozarks Technical Community College, Springfield, Missouri. White and Sutton are with Evangel University, Springfield, Missouri. Presents the results of 2 studies conducted to investigate the effects of variables in hypothetical situations involving a religious leader who committed sexual boundary violations and the subjects’ as hypothetical congregants being willing to forgive and/or return the leader to ministry. Study 1 focused on the effect of the presence/absence of apology, gender of the offending pastor, and gender of the subject on measures of forgiveness and restoration to ministry. Subjects consisted of 38 women and 47 men “from a large Sunday school class at a midwestern evangelical, pentecostal church and two graduate [counseling] classes at a seminary in the same city and affiliated with the same denomination.” Mean age of subjects was 18.84 years. Narratives used to elicit responses to quantitative measures “included a brief description of the scenario in which the pastor confessed to having an affair for the previous three months.” Statistical analyses were performed to derive the results. Study 2 used “narratives containing different types of apologies, including admission of guilt, excuse-making, and responsibility-taking.” Subjects consisted of 58 men, 60 women, and 1 unreported from “Sunday school classes in a midwestern evangelical, pentecostal church.” Mean age of subjects was 18.78 years. Narratives used to elicit responses to quantitative measures “contained a scenario of a pastor who had committed adultery standing before the congregation and apologizing.” Statistical analyses were performed to derive the results. Discussion section compares the studies’ results to those of several other studies, and cites the possibilities that the current results might be due to the large number of clergy and clergy families in both samples: “The city in which the participating churches are located is the international headquarters for the denomination, and a large number of ordained denominational leaders and their families attend these churches.” Offers clinical applications for congregations in which “people [were] wounded by clergy sexual offenses...” 61 references.

Thompson, Helen, & Cairns, David. (2001). How Uniting Church ministers view sexual misconduct by clergy. *Uniting Church Studies*, 7(1, March):14-26.

Prompted by the apparent lack of “any published Australian research into the prevalence of clergy sexual misconduct.” Reports the results of a 1997 study intended “to start to fill the gap in our knowledge and understanding about clergy sexual misconduct with adults, by gathering information about the beliefs, attitudes and behaviours of a group of Australian ministers.”

Participants were ordained ministers of the New South Wales Synod of the Uniting Church in Australia. Of 387 potential respondents, 235 (62.2%) completed usable survey instruments. Of the participants, 79.1% were male and 20.9% female; 32.8% were under 45-years-old; 82.6% were married; 60% were ordained since 1980; 79.1% served a parish; 43.8% had postgraduate education. SPSS, social science statistical software, was used to analyze data. Some responses used a 7-point Likert rating scale. Regarding results regarding prevalence of sexual misconduct: 141 (60%) reported “they had not engaged in any sexually inappropriate behaviour [not defined] since they had been in ministry. Eight-eight (37.4%) said they had done something inappropriate such as a hug or touch but only rarely.” 17 male clergy (9.1%) and 7 female clergy (14.3%) “reported having sexual intercourse with someone other than their spouse.” Of the 24, 17 “had intercourse with someone outside the congregation” and 7 had intercourse with either a staff member, church member, or congregant. Reports results for factors leading to the misconduct, including marital dissatisfaction, physical and emotional attraction, and stress. Also reports consequences of the relationships. “In summary... 37.4% said they had actually done something that was sexually inappropriate and 10.2% reported having sexual intercourse with someone other than their spouse. ...almost 40% had counseled someone who claimed that another minister’s behaviour towards them had been sexually inappropriate.” Regarding attitude of clergy towards sexual misconduct: nearly 80% of the ministers “believe it is never appropriate to act on feelings of sexual attraction to someone in the congregation or workplace.” Reports that fewer males than females responded “that it depended on circumstances...” Regarding reasons given by ministers for refraining from acting on sexual attraction: reports significant differences between males and females for 3 items – males had higher ratings on *personal values*, *committed relationship*, and *Christian beliefs*. Also reports a significant difference on those 3 reasons between clergy who had engaged in sexual intercourse with someone other than a spouse and clergy who did not report such behavior. Regarding how clergy regarded training about sexual misconduct: 80% responded that their ministerial training dealt with issues of sexual misconduct “not at all to moderately.” Those who were more positive about their training were females and those ordained in later years. Reports results for items related to supervision, guidelines, and policies. Discussion section is organized topically and includes a literature review. Concludes: “In many respects the results of this study have been shown to be similar to American results for clergy and to the results of surveys of other professionals.” Notes the surprising finding regarding a higher incidence of women than male clergy who reported engaging in sexual intercourse with someone other than a spouse. Supports ethics policies, codes of behavior, complaint procedures, training, supervision for ministers, and further research. 44 footnotes.

Turner, Daniel, Rettenberger, Martin, Lohmann, Lena, Eher, Reinhard, & Briken, Peer. (2014). Pedophilic sexual interests and psychopathopathy in child sexual abusers working with children. *Child Abuse & Neglect*, 38(2, February):326-335.

All authors except Eher are with the Institute for Sex Research and Forensic Psychiatry, University Medical Center Hamburg-Eppendorf, Hamburg, Germany. Eher is with the Federal Evaluation Center for Violent and Sexual Offenders, Austrian Prison System, Vienna, Austria. He is also with the Department of Forensic Psychotherapy, Ulm University Hospital, Ulm, Germany, and the Violence Research and Prevention Center, Vienna, Austria. Noting the scarcity of clinical research on “child sexual abuse within an institutional setting,” i.e., “abuse occurring in an institution or organization entrusted with the supervision and care of children,” they state that “[n]evertheless, a variety of stable and dynamic characteristics have been identified that differentiate CSA-W [child sexual abusers who work, either paid or volunteer, with children] from abusers who either extra-familial (CSA-E) or intra-familial (CSA-E). “It is above all the hierarchical relationship between a CSA-W and his victim(s), which is established and secured by the institution in which the offender and the victim are engaged, that distinguishes CSA-W from other CSA [child sexual abusers].” They report the results of their study which “aim[ed] to evaluation to what extent CSA-W differ from CSA-I and CSA-E with respect to static risk factors, indicators of pedophilic sexual interests, and indicators of psychopathy.” Their sample were 223 convicted sex offenders who had been evaluated by the Federal Evaluation Centre for Violent and Sexual Offenders of Austria. Of the 223, 66 (29.6%) were CSA-E, 119 (53.4%) were CSA-I, and 38 (17.0%) were CSA-W. Of the CSA-W, 7 (18.4%) were “Priests or other employees of the

church.” Forensic-sexological reports were examined retrospectively. Assessment and evaluation measures included the Static-99 (risk recidivism), psychiatric diagnoses (psychopathy), and various indicators of pedophilic sexual interests. Statistical analyses were performed. Among the results reported: regarding offender characteristics, CSA-W had more education than the other 2 groups; regarding assessment of recidivism risk, CSA-W and CSA-E had higher scores than CSA-I; regarding evaluation of antisociality and psychopathy, “CSA-W tended to have spent the least amount of [prior] time in prison, although they did not differ significantly from CSA-I.”; regarding psychopathy and antisocial personality disorder, CSA-W had the least amount of diagnoses of the 3 groups; regarding evaluation of pedophilic interests, CSA-W had “the most victims during the index offense as well as with regard to all previous sexual offenses,” and had the most male victims; regarding self-reported pedophilic sexual interest and clinical pedophilic diagnosis, CSA-W were more frequently diagnosed than either of the other groups with a pedophilia orientation toward male children, and “also had the highest occurrence of an exclusively pedophilic sexual orientation.” Discussion section compares results to the evidence-based literature. Identifies clinical implications and suggests directions for future research based on the “criminogenic needs and protective factors” specific to CSA-W. 59 references.

Turner, Daniel, Rettenberger, Martin, Yoon, Dahlnym, Klein, Verena, Eher, Reinhard, & Briken, Peer. (2016). Risk assessment in child sexual abusers working with children. *Sexual Abuse: A Journal of Research and Treatment*, 28(6):370-376.

All authors except Eher are with the Institute for Sex Research and Forensic Psychiatry, University Medical Center Hamburg-Eppendorf, Hamburg, Germany. Rettenberger is also with Johannes Gutenberg-University, Mainz, Germany, and the Federal Evaluation Center for Violent and Sexual Offenders, Vienna, Austria. Eher is with the Federal Evaluation Center for Violent and Sexual Offenders, and also with the University of Ulm, Ulm, Germany. In the context of convicted child sexual abusers who work with children (CSA-W), they present the results of their study of 4 risk assessment instruments and 1 instrument assessing protective factors regarding recidivism. They examined the predictive accuracy of the 5 instruments for any sexual and violent recidivism in a group of CSA-W offenders compared to extra-familial child sexual abusers (CSA-E) and intra-familial child sexual abusers (CSA-I). They begin with a literature review which notes the incidence of “institutional child sexual abuse,” which refers to community-based institutions which serve children, e.g., schools, voluntary clubs, and churches, as well as residential care facilities, and cite studies of cases which establish that the phenomenon is international. They state: “...it seems to be of particular importance for policymakers and clinicians to evaluate the personal characteristics of CSA-W and to take these specific characteristics into consideration when evaluating and validating assessment and screening methods that can be used to identify men at risk for sexual offending as early as possible.” Describing characteristics of CSA-W offenders, they cite works, including their own, which find “that CSA-W often present indicators for pedophilic sexual interests, but only seldom present general antisocial behaviors.” The literature also reports variations in recidivism rates between the 3 groups of child sexual abusers. They note that there are no studies assessing the predictive performance of risk assessment instruments in CSA-W. Participants in the sample were 229 convicted and incarcerated male sexual offenders who had reported to the Federal Evaluation Centre for Violent and Sexual Offenders, a department of the Austrian Ministry of Justice. The subgroups consisted of: CSA-I ( $n = 126$ ; 55.0%); CSA-E ( $n = 66$ ; 28.8%); CSA-W (37; 16.2%). CSA-W consisted of offenders who had been “employed at an institution or an organization that is involved with the care of children, irrespective of whether this position was carried out as a paid profession or on a voluntary basis. ...all CSA-W established contact with their victims through the specific youth-serving institutions...” Of the 37 CSA-W, 19 had paid positions, 15 had voluntary positions, and 3 had both positions. 7 of the CSA-W were employed “as priests or related positions within the church.” The risk assessment instruments include, Static-99, Sexual Offender Risk Appraisal Guide (SORAG), Sexual Violence Risk-20 (SVR-20), and Psychopathy Checklist-Revised (PCL-R). The protective factor instrument was the Structured Assessment of PROtective Factors (SAPROF). “...recidivism was defined as any official reconviction after release from prison,” which included *sexual recidivism*, *violent recidivism*, and *any recidivism*. A series of statistical analysis were performed. Among the results: Of 229 child sexual abusers,

25.3% ( $n = 58$ ) were convicted for a new offense, 10.9% ( $n = 25$ ) for a sexual offense, and 15.7% ( $n = 36$ ) for a violent offense. All violent offenses committed by a CSA-W were contact sexual offenses. CSA-W and CSA-E subgroups were more frequently convicted for a sexual offense compared with CSA-I. Regarding predictive validity of recidivism by CSA-W, the Static-99 rated the highest, but it was not significantly statistically better than the SORAG. Regarding the SAPROF, it “could not predict desistance from any violent, or sexual recidivism in the CSA-W subgroup. Concluding sections include study limitations, and calls for future research. 1 endnote; 75+ references.

Ukeritis, Miriam D., & Dodgson, Christine. (2007). Clergy who violate boundaries. *Seminary Journal*, 13(3, Winter):7-19.

Ukeritis, a member of the Sisters of St. Joseph of Carondelet in the Roman Catholic Church, is a clinical psychologist and director of research, Southdown Institute, Aurora, Ontario, Canada. Dodgson is a research associate, Southdown Institute. Presents findings of “a comprehensive review of case files of Canadian priests and male religious who sought treatment between 1985 and 2002 at a residential facility dedicated to treatment of religious and clergy with addictive, emotional, and related mental health issues...” The goal of obtaining consistent data “was complicated by the fact that, over the nearly 20-year span represented in this sample, different styles marked clinical practice and organizational leadership.” A database of 266 cases was compiled. Identified as *Child Abusers* were those who were *pedophiles*, i.e., abused children age 13 and younger, and *ephebophiles*, i.e., those who abused minors 14-to-18 years of age. Identified as *Violators of Celibate Chastity* were “those men who, in the course of their ministerial activities, had engaged in sexual activity with someone 19 years of age or older.” This group included “a majority of men who engaged in sexual misconduct in the context of their ministerial position (boundary violations) as well [as] some few who otherwise violated their commitment to celibate chastity.” Part 1 compares *Child Abusers*, *Violators of Celibate Chastity*, and *Clinical Controls*. For a sample of 133 diocesan priests and 133 male religious who engaged in specific types of sexual abuse/misconduct, reports: vocation; age at beginning of treatment; sexual orientation; Axis I and Axis II diagnoses, and Axis II traits; psychometrics, including intelligence and personality measures, for 217 men who were residents during 1990-2003; history of parental alcoholism; ministry transitions history; repeat offenders. Part 2 compares *Abusers of Children Only*, *Abusers of Children and Adults*, and *Violators of Celibate Chastity*. Reports: demographics of the sample; victim information; Axis I diagnoses; psychometrics. Part 3 compares *Pedophiles* and *Ephebophiles*. Reports: age; length of stay; affiliation; conviction; sexual orientation; sex of victim; Axis II personality traits; history of abuse. In the discussion section, states: “Results of this retrospective survey of clergy and religious who have sought treatment in response to allegations or convictions of child molestation confirm the speculation that clergy abusers differ from what others have described [in clinical literature] as characteristic of child abusers.” Regarding differences between *Pedophiles* and *Ephebophiles*, states: “Pedophiles [in the study] are more likely to be heterosexual and equally abuse boys and girls. Ephebophiles are more likely to be homosexual and prefer male victims. Alcohol was frequently used by ephebophiles.” Regarding *Sexual Violators of Celibate Chastity*: notes that this group receives less media attention than child abusers, and that this group of 96 outnumbered the *Child Abusers* group of 74. States: “This study is a beginning of an effort to identify characteristics that mark those who engage in sexual violations of celibate chastity and assess potential for effective treatment and rehabilitation. Concludes by calling for those that treat professionals who engage in sexual abuse and/or misconduct to use “systematic means of studying the characteristics of those who abuse.” References; 3 endnotes.

Vaaler, Margaret L. (2008). Seeking help from the clergy for relationship violence. *Journal of Spirituality in Mental Health*, 10(2):79-100.

Vaaler is a faculty member, Department of Sociology, The University of Texas at Austin, Austin, Texas. Based on her literature review regarding women in the U.S.A. who “report being physically or sexually abused by a husband or boyfriend,” states: “Until recently, whether or not victims seek help from the clergy has been overlooked by researchers. Given the lack of research

on relationship violence and assistance from the clergy, the aim of this research is to understand the correlates of victims seeking assistance from clergy... The goal of this research is to find out who seeks help from the clergy and under what circumstances the clergy are sought out by victims.” Her literature review reports both positive and negative responses of clergy when laity seek help from the clergy “in the aftermath of relationship violence.” Her research focused on 8 quantifiable hypotheses. Her data source is the Physical Violence in American Families survey (1985), “which investigates the dynamics and consequences of spousal abuse.” 2,712 female respondents were interviewed in a national random sample. “The purpose of the data collection was to ascertain how conflict resolution operates within the respondents’ families.” Of the 2,712 respondents, only 6.3% had sought help from clergy. Reports findings and her statistical analyses for her hypotheses. 48 references. [Included in this bibliography because some of the negative responses of clergy to victims of interpersonal sexualized violence correlate to the dynamics of how victims of clergy sexual abuse are treated in some faith communities.]

Valentine, LaNae, & Feinauer, Leslie L. (1993). Resilience factors associated with female survivors of childhood sexual abuse. *The American Journal of Family Therapy*, 21(3, Fall):216-224.

Valentine is affiliated with Department of Behavioral Medicine, Utah Valley Regional Medical Center, Provo, Utah. Feinauer is a professor, Brigham Young University, Provo, Utah. “The purpose of this study was to explore what kind of experiences survivors of childhood sexual abuse perceive as helpful in assisting them to overcome the early experience of that abuse.” 57 women in Utah completed a mail questionnaire and instruments; 22 completed an “in-depth interview designed to elicit from them the factors they perceived as important in assisting them to survive their experience of child sexual abuse.” Regarding the sample: mean age was 39; all were Caucasian; 22 had completed high school, 18 had completed some college, 1 was a college graduate, 1 had a masters degree; the “predominate religion was LDS (Latter-day Saint); the mean rating of the importance of religion or spirituality in their lives was 4.64 on a scale from 1 – not important – to 5 very important; mean age at 1st abuse was 8; 11 reported that intercourse occurred during the abuse; regarding the survivor’s relationship to the offender, 11 offenders were family members and 5 were a friend of the family. Interviews were audiotaped, transcribed, and a software-based content and theme analysis was conducted. “Prevalent resiliency themes extracted from the interview data included: the ability to find emotional support outside the family; self-regard or the ability to think well of oneself; religion or spirituality; external attributions for blame and cognitive style; and an inner directed locus of control which seemed to emanate from internal values rather than from expectations and directions of others.” Themes are briefly discussed. Regarding religion or spirituality: “The women stated that their religion or church was important in providing a supportive network of people with which to interact, that it was important in assisting them to make meaning of the experience in a manner that served to free them of blame and guilt for the abuse. It also assisted them in making sense of the experience in a manner that gave them the faith to hold onto life and find meaning and purpose in their lives... Active participation in a church group was often a ‘critical turning point’ in their lives as well as influential in their perceptions of themselves as worthy and valuable individuals.” 17 references. [While sexual boundary violations in faith communities are not addressed, the article is included in this bibliography because of the relevance of its themes.]

Vandervort, Frank E., & Palusci, Vincent J. (2014). Effects of clergy reporting laws on child maltreatment report rates. *APSAC Advisor* [published by American Professional Society on the Abuse of Children], 26, 1:16-26. [Accessed 08/22/16 at the World Wide Web site of University of Michigan Law School Scholarship Repository:

<http://repository.law.umich.edu/cgi/viewcontent.cgi?article=2571&context=articles>]

Vandervort is a clinical professor, School of Law, University of Michigan, Ann Arbor, Michigan. Palusci is professor of pediatrics, School of Medicine, New York University, New York, New York. States at the outset that “[r]ecent controversies,” including the sexual abuse of minors in the Roman Catholic Church in the U.S.A. and subsequent cover-ups by hierarchy, and the criminal case of Jerry Sandusky at Penn State University, State College, Pennsylvania, “have resulted in the consideration of changes in mandated U.S. [child abuse and maltreatment] reporting laws that



include increasing requirements for clergy and extension to additional professions. Many professionals and policymakers have expected that these changes will result in better identification and response to CM [child maltreatment], but the effects of such changes on reporting rates have not yet been systematically evaluated.” They report the results of their quantitative study, the objectives of which “were (1) to evaluate the relationship of total and confirmed child maltreatment report rates with state reporting laws requiring clergy to report suspected abuse and neglect, (2) to determine whether child and community characteristics modify these effects, and (3) to assess whether these relationships, if any, hold with confirmed reports of specific child maltreatment types.” Begins by very briefly reviewing the “more nuanced legal requirements” for clergy in states’ laws which require, to at least some degree, clergy to report CM, which includes physical abuse, sexual abuse, neglect, and psychological maltreatment. Reviews factors relating to CM reporting, which include *child characteristics*, *family characteristics*, and *community level factors*, which includes *social capital*, which includes religion. Their CM dataset was derived from the National Child Abuse and Neglect Data System for 2000, based on files from the National Data Archive on Child Abuse and Neglect (2002). Data used were from select counties in 18 states: 7 states which did not mandate clergy to report CM, 6 which mandated clergy sometimes, and 5 which did mandate clergy. Data on religious congregations was based on the Association of Religion Data Archives (2002). Various statistical analyses were utilized for comparisons. Among the results: “In models controlling for all the child, family, and community factors identified, states with mandated reporting laws requiring clergy to report at least sometimes did not have significantly different total report rates. Although there were numerical differences in the strengths of association significant variables in most of the full models remained so in the corresponding reducing models... The reporting laws had no significant effect... ...total CM report rates did not change significantly based on mandated clergy reporting requirements in the 11 states where clergy were required to report at least some of the time.” In states with mandated reporting for clergy, they found 10%+ fewer confirmed reports of CM, but no clear explanation for the finding. The discussion states: “What is clear is that this study does not support the hypothesis that mandating reports by the clergy will necessarily increase total or unconfirmed CM reports. To explain differences between total report rates and unconfirmed reports, there are likely other system factors beyond reporting laws that affect case confirmations... This study confirms that several community and child factors more strongly predict confirmed report rates than do reporting laws.” Study limitations are identified. [The data on CM reports does not identify whether the report was made by a clergy member.] 52 references.

Vernon, McCay, & Rich, Steve. (1997). Pedophilia and deafness. *American Annals of the Deaf*, 142(4, October):300-311.

Vernon is professor emeritus, Western Maryland College, Westminster, Maryland, a psychological consultant to Springfield Hospital Center, Sykesville, Maryland, and is in private practice. Rich is a doctoral student, California School of Professional Psychology. Notes that “[i]n the field of deafness,” there is an “increase, both in the prosecution of deaf persons who are pedophiles and in reporting and sentencing those sexual molesters who prey on deaf children.” States: “...there has been no published study specifically addressing the topic of deaf individuals with pedophilia or deaf victims of pedophilia.” They “provide data and analysis of a group of deaf persons with pedophilia and will discuss the psychological and educational implications.” Presents a table of 26 recent media reports of incidents in which minors who were deaf were victims of pedophilia and of deaf persons charged as pedophiles. Among the 26 individuals identified as sexual abusers are: a 34-year-old deaf Sunday School teacher who “molests young deaf girls in his home” (1992); a Roman Catholic priest in Maryland “charged with molestation of deaf children” (1996). Source for both cases is *Silent News*. 67 references.

Walker, Donald F., Reid, Henri Webb, O'Neill, Tiffany, & Brown, Lindsay. (2009). Changes in personal religion/spirituality during and after childhood abuse: A review and synthesis. *Psychological Trauma: Theory, Research, Practice, and Policy* [published by the American Psychological Association Division 56 (Trauma Psychology)], 1(2), 130–145.

The authors are affiliated with the Center for Spirituality and Psychotherapy, Richmond Graduate University, Atlanta, Georgia. Reports the results of their review of “34 empirical journal articles” conducted to answer 2 questions: “First, we sought to understand the role of religion/spirituality during and in the initial aftermath of child [physical and/or sexual] abuse. Simply put, does an individual’s religiousness/spirituality (broadly defined) increase or decrease following childhood abuse? Second, we ask whether religiousness/spirituality moderates the relationship between childhood abuse and the development of additional psychological disorders such as depression and posttraumatic stress disorder among adult survivors of childhood abuse.” The 34 studies, “retrospective accounts of adult survivors,” totaled 19,090 participants. Sexual abuse only was the focus of 12 studies; physical abuse only was the focus of 1 study; multiple forms of abuse was the focus of 12 studies. A table summarizing the studies identifies the participants, what was used to measure religiousness or spirituality, and any change in religiousness/spirituality. They found that “more studies suggested decreases in religiousness/spirituality as a result of trauma ( $n = 14$ ) than increases in religiousness/spirituality ( $n = 8$ ), though some studies suggested that the participants experience a combination of both increase and decrease in different aspects of their personal religious and spiritual life simultaneously ( $n = 12$ ).” In 1 study, the participants were 9 men who were sexually abused by Roman Catholic clergy. In 1 study, the participants were 115 women who were abused as baptized members of the Church of Jesus Christ of Latter-day Saints. [Their description of 1 study – see this bibliography, this section: McLaughlin, Barbara R. (1994). Devastated spirituality: The impact of clergy sexual abuse on the survivor’s relationship with God and the church. *Sexual Addiction & Compulsivity: The Journal of Treatment and Prevention*, 1(2):145-158. – misrepresents the number of survivors of child sexual abuse as committed by clergy. Their description of another study – see this bibliography, Section IIc: 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. – misrepresents the number of survivors child sexual abuse by Roman Catholic priests.] The concluding sections discuss implications for clinical treatment and needs for further research. 69 references.

Wasyliw, Orest E., Benn, Andrea F., Grossman, Linda S., & Haywood, Thomas W. (1998). Detection of minimization of psychopathology on the Rorschach in cleric and noncleric alleged sex offenders. *Assessment*, 5(4, December):389-397.

Wasyliw is with the Department of Psychiatry and Department of Psychology and Social Sciences, Rush University, Chicago, Illinois; Benn is identified as of Northfield, Illinois; Grossman is with the Department of Psychiatry, University of Illinois at Chicago, Chicago, Illinois; Haywood is with the Isaac Ray Center, Inc., Rush Presbyterian St. Luke’s Medical Center, Chicago, Illinois. Reports on a study undertaken “to determine whether or not minimization of psychopathology can be determined from the analysis of Rorschach test scores. In forensic psychological evaluations, the assessment of response bias is of paramount importance because the psychologist’s conclusions may influence importance legal and professional decisions regarding the client. Thus the client may have a particular interest in appearing either psychologically disordered or free from psychological disturbance. ...research has consistently shown that alleged sex offenders are generally reluctant to admit to any problems that could potentially label them as disordered or deviant... The current study examined both cleric and noncleric alleged sex offenders undergoing forensic psychological evaluations... Since cleric alleged sex offenders, like their noncleric counterparts, tend to minimize psychopathology and show significant differences in clinical and psychometric characteristics, it is important to know whether or not clerics show any specialized patterns of minimization on the Rorschach.” Discusses the assessment of response-bias in psychometric testing. Participants consisted of: 60 males, 33 of whom were clergy who were “referred by various diocese and religious orders.” ; 22 of the clerics admitted to the allegations against them while 11 denied; 12 of 60 subjects “faced allegations of sexual misbehavior with adults (i.e., over 18 years old” and included “clerics who had taken vows of celibacy ( $n = 6$ ).” Of 48 subjects who “faced allegations of sexual behaviors with children under 18 years old”, cleric and noncleric subjects “did not differ in regard to the victims’ age or sex.” Clergy subjects were significantly older and more highly educated than noncleric subjects, but “did not differ in regard to the victims’ age or sex.” The sample “comprises a predominantly white, middle class group.” Results include: the only significant differences

between clerics and nonclerics regarding the sensitivity of the Rorschach to minimization and denial was “that clerics had significantly lower Lambda scores than nonclerics, and significantly more Blends. Also, clerics showed significantly more minimization on the MMPI than the nonclerics.” The results also “indicated that higher education and denial of allegations, and not age or cleric status, were significant predictors of MMPI minimization.” Concludes that the “study supports criticisms of the generalizability of simulation studies to actual forensic populations. ...we found no support for the Rorschach variables we examined as potential indicators of positive impression management.” Numerous clinical references.

Wincze, John P., Richards, Jeff, Parsons, John, & Bailey, Susan. (1996). A comparative survey of therapist sexual misconduct between an American state and an Australian state. *Professional Psychology: Research and Practice*, 27(3, June):289-294.

By 2 licensed psychologists in Rhode Island and 2 in the state of Western Australia, Australia. In a survey of therapists – licensed psychologists, psychiatrists, social workers, marriage and family therapists, and mental health counselors – who had been in clinical practice in Rhode Island, 1989-91, 331 surveys were returned (49% rate). Of therapists who had treated or evaluated patients who had been sexually involved with a previous therapist and who had reported it to the surveyed therapist, clergy perpetrators accounted for 17% of the cases. By gender, 27 clergy perpetrators were male and none were female. In a similar survey in Wisconsin completed earlier, clergy accounted for 11% of the perpetrators. [See this bibliography, this section: Kuchan, Anthony (1989); Parsons, & Wincze (1995).]

Wolfe, David A., Francis, Karen J., & Straatman, Anna-Lee. (2006). Child abuse in religiously-affiliated institutions: Long-term impact on men’s mental health. *Child Abuse & Neglect*, 30(2, February):205-212.

Reports results of the clinical assessment of men “who were severely abused as children by their male caregivers in a religiously-affiliated institution.” The assessment was conducted as part of a civil court case settlement to compensate victims. The authors “sought to determine the extent to which these men suffered from PTSD, mood, and substance use disorders, as well as associated adjustment problems. Participants were 76 men laying claims against the assets of a religiously affiliated institution in relation to acts of physical and sexual abuse perpetrated against them by their surrogate caregivers.” The abuse occurred between the early 1960s and late 1980s, and was investigated in the 1990s. More than 2/3 experienced “severe and chronic physical and/or sexual abuse,” including at least 1 act of: “oral sex, anal sex, digital penetration, beatings, major blows with a fist or object, being hit with an object, and thrown against stationary objects.” Participants were: 23-to-54-years-old; 31.6% were never married and 35.5% were married at the time of the assessment; 51.3% had not completed high school; 73.3% were “unemployed or employed in semi- or un-skilled positions.” The assessment included review of records, semi-structured interviews, psychological testing, and a structured clinical interview. “Data analysis involved descriptive statistics of means and standard deviations.” Among the results reported, 59.2% of participants “presented with a current Axis I disorder, while 88.2% had had an Axis I disorder at some point. The most common disorders were PTSD, Alcohol Disorder, and Major Depressive Disorder.” Over half had been arrested for property- or substance-related crimes, and 39.4% had been arrested for violent offenses. Over 2/3 reported a history of sexual problems in personal relationships. “Almost all men in the study expressed a sense of betrayal and loss of trust, which extended beyond the interpersonal realm to include a loss of faith and a devaluing of the Church. They described a global loss of trust that generalized to other institutions sanctioned by society, such as schools and workplaces.” Discussion section addresses “abuse by persons in authority at community-sanctioned institutions and organizations” and the similarities to, and differences from, intrafamilial abuse. 13 references.

Yuvarajan, Elil, & Stanford, Matthew S. (2016). Clergy perceptions of sexual assault victimization. *Violence Against Women*, 22(5, April):588-608.

Yuvarajan is a licensed clinical psychologist in private practice, Psychology Resources, League City, Texas. Stanford is chief executive officer, Hope and Healing Center & Institute, Houston, Texas. States: “Although people often turn to counselors, friends, and family for support

following a sexual assault, studies have found that few respondents disclose sexual assault and rape to clergy, with rates between 1% and 4%,” according to 2 studies. “This finding seems incongruous because many victims of sexual assault struggle with spiritual issues. Why do victims of sexual assault and rape fail to seek help from clergy?” To address the question, the authors “attempted to replicate and extend the research conducted” in 2002 regarding clergy’s attitudes toward females who were victimized by rape, and clergy’s attribution of blame toward those females. To the 2002 design, the current study added a validated and reliable measure, semi-structured interviews, and qualitative written responses. The mixed methodology design gathered data from a World Wide Web-based survey of clergy and a subset of those clergy who completed interviews. Participants were recruited from “regional and statewide Christian organizations as well as individual Christian churches throughout the southern United States.” Participants were told the research goal “was to examine clergy views about sexual assault victimizations to help develop training on the topic.” Those interviewed were recruited from central Texas area churches. Describes the 4 self-report instruments used in the Web survey. The sample consisted of 96 clergy: 75 male, 11 female; White (88%), Black or African American (8%); married (93%) and had children (88%); suburban church (60%), urban (25%), and rural (15%); Baptist (51%), Methodist (22%). Among the findings reported: “The results showed that the more sexist the clergy, regardless of whether they endorsed benevolent or hostile sexist beliefs, the more negative the attitudes toward rape victims and the more fundamental the religious beliefs. Results also showed that higher sexism ratings were related to lower empathy toward rape victims, and the more negative the attitudes toward rape victims, the lower the empathy toward rape victims.” 4 main themes emerged in the semi-structured interviews: “the ‘taboo’ nature of sexual assault and sexual intercourse in general,” “‘benevolent sexism’ as a part of clergy and church culture,” “power hierarchy between clergy and congregants,” and the need for training for clergy “on dealing with sexual assault survivors” and referral options. In the discussion section, the authors state that data “suggests that judgments that clergy make about sexual assaults [re blame and perceived control] varies more according to victim characteristics and actions rather than perpetrator factors.” Their findings also suggest “that clergy’s religious beliefs may not be the reason for victim blame, but instead, it is their level of hostile sexism.” They state that while “the levels of sexism were not higher in clergy than in the general population, the intersection of sexism with clergy roles as church leaders negatively affected clergy perception of victims.” They suggest didactic training as a possible practical remedy “[t]o address the issue of hostile sexism and its role in negative perceptions of rape victims.” They suggest a variety ways to address “the taboo nature of the topic of sexuality in the church.” Study limitations are noted. 44 references. [While not directly about sexual boundary violations in faith communities, the study’s profile of clergy attitudes is relevant.]

## **IIc. QUALITATIVE RESEARCH – PRIMARILY ARTICLES**

Ahrens, Courtney E. (2006). Being silenced: The impact of negative social reactions on the disclosure of rape. *American Journal of Community Psychology*, 38(3/4, December):263-274.

Ahrens is an Assistant Professor, Department of Psychology, California State University, Long Beach, Long Beach, California. Reports results of a qualitative study of exploratory design “to obtain an in-depth understanding of how the negative reactions rape survivors received led to their decision to stop speaking about the assault.” The literature review describes the consequences for some survivors who disclose their experience to their *informal support network*, e.g., family and friends, and *formal support providers*, e.g., law enforcement and health care professionals: “Negative reactions such as being blamed, being denied help, or being told to stop talking about the assault may effectively quash rape survivors’ voices, rendering them silent and powerless.” Participants were selected from a larger study “on the impact of community services on rape survivors’ well-being.” In 1997-1998, adaptive sampling was used to recruit survivors of rape in Chicago, Illinois, with “intensive efforts in zip codes with high concentrations of traditionally overlooked populations (e.g., women of color, lower socioeconomic neighborhoods). Inclusion criteria included: women at least 18-years-old who had been raped when they were 16 or older, and had disclosed the assault within 3 days and then ceased disclosing for 9 months or more. Of the 8 women in the sample: 5 were African American, 3 were White; 0 were currently married; 5

had children; 4 were raped by someone known to them; average age at time of assault was 23.88; 4 assaults involved a weapon. Semi-structured interviews were transcribed and coded; narrative analysis was used to identify survivors' themes. Interviews covered 20 main content areas, including: the assault; initial disclosure; disclosure to *informal support providers* and to *formal support providers*, which included religious community; and, reasons for non-disclosure. Interactions with 5 key community systems – legal, medical, mental health, rape crisis centers, and religious – were probed. The results section includes vignettes in the words of survivors. Those accounts include that of a woman, who after being blamed by her friends for the assault, “turned to her priest and told him about the assault in confession. But he blamed her for the assault and told her that God was punishing her.” Another woman, after an assault at gun point, “contacted her church’s prayer line who told her she must have wanted it to happen: ‘Well, they told me that... that situation could not have occurred unless I’d attracted it by thinking about it... they said, probably, it must be in your subconscious.’” 4 general negative reactions experienced by survivors emerged: “1) being blamed; 2) receiving insensitive reactions; 3) experiencing ineffective disclosures; and 4) receiving inappropriate support.” Regarding insensitive reactions: “Legal, medical, mental health, and religious system personnel were all described as reacting insensitively by at least half of the survivors who turned to them.” States that 7 survivors reported inappropriate support, “mainly from friends, family, and religious personnel.” Following “[t]hese negative reactions [which] then affected survivors’ decisions to cease disclosing the assault... these survivors’ narratives revealed five common reasons for ceasing to disclose: 1) lack of options; 2) fears of negative reactions or consequences; 3) ineffectiveness of support; 4) self-blame or embarrassment; and 5) didn’t qualify for support.” Primary routes to survivors being silenced were: 1.) “...negative reactions that made them question whether future disclosures would be effective.”; 2.) negative reactions reinforced survivors’ self-doubts as to whether their experience qualified as rape; 3.) negative reactions reinforced survivors’ feelings of self-blame.” The discussion section states: “In the current study, survivors described police, medical staff, counselors, and pastors who laughed at their account of the assault, were cold and unsympathetic, and overtly blamed them for the assault. For three of the survivors..., being silenced was a direct result of the accumulation of blaming, insensitive, and ineffective reactions from community system personnel which led them to question the effectiveness of disclosure.” Concludes: “...educational and training efforts should be used in conjunction with efforts to help shift the organizational orientation of formal community systems.” 50+ references. [While the context of sexual boundary violations in faith communities is not addressed, the article is included in this bibliography for its relevance as to how those communities respond to survivors of sexual assault.]

Ahrens, Courtney E., Campbell, Rebecca, Ternier-Thames, N. Karen, Wasco, Sharon M., & Sefl, Tracy. (2007). Deciding whom to tell: Expectations and outcomes of rape survivors’ first disclosures. *Psychology of Women Quarterly*, 31(1, March):38-49.

Ahrens is an assistant professor, Department of Psychology, California State University at Long Beach, Long Beach, California. Campbell is an associate professor of psychology, Michigan State University, East Lansing, Michigan. Ternier-Thames is with the Department of Psychology, The Chicago School of Professional Psychology, Chicago, Illinois. Wasco is with the Department of Psychology, University of Massachusetts Lowell, Lowell, Massachusetts. Sefl is with the Department of Sociology, University of Illinois at Chicago, Chicago, Illinois. Reports the results of their study “that examines the both decision-making process that precedes disclosure [by survivors of sexual assault] and the outcomes that follow disclosure...” Reviews 2 distinct foci in the research literature – “literature on rape survivors’ reasons for disclosing and the impact of social reactions on rape survivors’ recovery.” Using adaptive sampling, 102 participants were recruited from community dwellers in the Chicago area who were rape survivors. Among the demographics of the participants: mean 34+ years of age; 51% African American, 37% White, 6% Latina, multiracial 5%, and 1% Asian American; 70% were not currently married; 53% had children. Quantitative interview methods were used to examine survivors’ initial disclosure experiences, and qualitative content analysis was used to examine survivors’ qualitative narratives about their initial disclosure. This identified 4 components: 1.) the type of supporter to whom the survivor 1st disclosed; 2.) reasons for disclosing; 3.) how the person reacted to the disclosure; 4.) how the reaction affected the survivor. Loglinear analysis was used to determine whether the 4

components of disclosure were related in systematic ways. Among the qualitative results regarding the identity of the 1st person told: 74.6% were informal support providers (38.2% friend, 22.5% family, 5.9% partner, 3.9% coworker, 3.9% neighbor); 2.9% were strangers; 14.7% were formal support providers (5.9% police, 4.9% doctor, 2.9% therapist, 1.0% clergy); 7.8% no one. Of the 94 survivors who had disclosed to at least 1 person, 8 reasons for disclosing, in 2 categories, included: 63.8% help seeking (38.3 emotional support, 12.8% catharsis, 7.4% tangible aid, 5.3% catch rapist); 36.2% initiated by others (12.8% explain behavior, 8.5% discussion about rape, 7.4% asked what's wrong, 7.4% person at scene). Regarding reactions to the disclosure, 10 primary reactions in 2 categories included: 61.3% positive reactions (29% supportive, 19.4% empathetic, 5.4% mobilized support, 5.4% gave tangible aid, 2.2% sought revenge); 38.7% negative reactions (12.9% unsupportive, 10.8% blamed, 7.5% doubted, 5.4% cold/detached, 2.2% refused to help). [A negative example cited from a faith community context involved a church group: "After her disclosure, there was a long silence: 'They were shocked... It's like nobody had anything to say, just about, you know what I said in the group.'" Regarding impact on survivors, 9 main reactions in 3 categories included: 46.8% healing (11.7% comforted, 9.6% supported, 9.6% unburdened, 7.4% felt better, 6.4% validated); 20.2% no identifiable impact; 33.0% hurtful (25.5% hurt, 5.3% angry, 4.3% responsible). Regarding the relationship between the 4 components, 2 statistically significant relationships were: 1.) identify of support provider by reason for disclosure by social reaction; 2.) type of social reaction by impact on survivor. The discussion section compares and contrasts the results to the existing literature, discusses limitations of the study, and identifies practical implications. Includes quotes from survivors. 1 endnote; 41 references. [While not directly related to sexual abuse in faith communities, the article is included in the bibliography because of its significance for issues related to intervention.]

Alaggia, Ramona, Collin-Vézina, Delphine, & Lateef, Rusan. (2019). Facilitators and barriers to child sexual abuse (CSA) disclosures: A research update (2000-2016). *Trauma, Violence & Abuse*, 20(2):260-283.

Alaggia "is an associate professor in social work and the Factor-Inwentash Chair in Children's Mental Health at the University of Toronto," Toronto, Ontario, Canada. Collin-Vézina "is an associate professor for School of Social Work, McGill University and director for Centre for Research on Children and Families," Montreal, Quebec, Canada. Lateef "is a social worker employed in the criminal justice system with adult male offenders in Ontario, Canada." Based on the literature, the introductory section states: "Identifying and understanding factors that promote or inhibit CSA [child sexual abuse] disclosures have the potential to facilitate earlier disclosures, assist survivors to receive services without delay, and potentially prevent further sexual victimization." Because "research continues to show high rates of delayed disclosures" by survivors, there is an "incongruence between the low number of official reports of CSA to authorities and the high rates reported in prevalence studies." The consequences of delayed disclosure are summarized: "The longer disclosures are delayed, the longer individuals potentially live with serious negative effects and mental health problems such as depression, anxiety, trauma disorders, and addictions, without receiving necessary treatment. This also increases the likelihood of more victims falling prey to undetected offenders. Learning more about CSA disclosure factors and processes to help advance our knowledge base may help professionals to facilitate earlier disclosures." They present their literature review of CSA disclosures reported in 33 peer-reviewed articles from 2000-2016. Among the 33 are at least 2 in which the sample includes survivors of "clergy-related abuse." The review was conducted using thematic analysis methodology. A first-level analysis identified 3 key characteristics or trends: consistency between the studies, an increase in qualitative studies, and mostly convenience-based sampling, which limits generalizability of the findings. An in-depth, second-level analysis identified 5 distinct themes: 1.) "Disclosure is viewed as an ongoing process as opposed to a discrete event – iterative and interactive in nature." 2.) "Contemporary disclosure models reflect a social-ecological, person-in-environment perspective to understand the complex interplay of individual, familial, contextual, and cultural factors involved in CSA disclosure." 3.) "Age and gender are strong predictors for delaying disclosure or withholding disclosure with trends showing fewer disclosures by younger children and boys." 4.) "There is a lack of a cohesive life-course perspective." 5.) "Significantly more information is available on barriers than on facilitators of

CSA disclosure.” Table 1, pp. 262-275, summarizes the studies, which are displayed in reverse chronological order, as to purpose, design, sample, findings, and summary. Reports a summary of 6 barriers to, and 7 facilitators of, disclosure. The discussion section states: “...we conclude that barriers and facilitators to CSA disclosures are nuanced and clearly embedded within intrapersonal, interpersonal, environmental, contextual, and cultural domains – often interlocked in complex ways.” 10 implications for research and practice are identified. The conclusion states: “...the focus should not be simply on strengthening and shoring up intrapersonal resources of victims to disclose but rather to change environmental conditions to create a more supportive and safer context for CSA and victims and survivors to disclose.” 54 references.

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.

Alvear is a lecturer in 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. The article is an adaptation of: 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. [For a description, see this bibliography, Section I: Alvear, Rocío Figueroa, & Tombs, David. (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.]

Anders, Anne Iris Miriam. (2019). Silencing and oblivion of psychological trauma, its unconscious aspects, and their impact on the inflation of Vajrayāna. An analysis of cross-group dynamics and recent developments in Buddhist groups based on qualitative data. *Religions*, 10(11, November):1-22. [Accessed 08/02/21 at the journal’s World Wide Web site: <https://doi.org/10.3390/rel10110622>]

Anders is with the Institute of Social and Cultural Anthropology, Ludwig-Maximilians-University Munich, Munich, Germany. Based on research funded by the German Federal Ministry of Education and Research. Begins by stating: “Recently severe damage to health has been reported in Vajrayāna groups, due to economic, physical and psychological abuse,” including sexual boundary violations. [Vajrayāna is a form of Buddhism, the techniques of which differ from the Theravada and Mahayana forms. Its origins are traced from India; its contemporary influence in the West is primarily related to its development in Tibet.] Summarizes the causation of what led to the victimization and its consequences: “An unreflective decontextualizing of concepts and interventions in the name of Buddhist religion has turned them into dangerous balancing points, threatening people’s mental and physical health.” Describes the expansion of Tibetan Buddhism as sacrificing “quality of care... at the expense of the quantity of centers” motivated by “a covert attitude of personal enrichment and self-centeredness on the part of authorities and their entourages.” Based on qualitative interviews with witnesses, presents the analysis that there has been “a strategy of masking human exploitation and traumatization by using spiritual guides and every available means to achieve concealment.” Quotes from research participants’ interviews to illustrate. Among the reports of commissions of sexual abuse are descriptions of the actions of Sogyal Lakar (Sogyal Rinpoche), founder of Rigpa International, an international network of Buddhist centers and groups. Part 2, pp. 3-21, begins by describing the deviation from, and distortion of, the Vajrayāna as “an individual path of training based on its core of compassion and *bodhicitta* [enlightenment or awakening], which are cultivated throughout several sequential levels from the very beginning of individual training.” Topics regarding distortion of Vajrayāna precepts and the negative consequences for students include: role of the spiritual teacher and unequal balance of power in the teacher-student relationship; “the method of *guru yoga*”; close physical proximity to the guru as a sign of “*good karma*.” As a factor contributing to the power imbalances, identifies “the uncritical and unreflective adoption of social hierarchies” from the feudal heritage which is part of the “strict hierarchical organization in international Tibetan Buddhist organizations.” Also identifies the factor of “a covert attitude of exploitation” toward

women in which “the feminine was not only devalued, but considered an exploitable mass to be controlled.” Emphasizes the decontextualization of Vajrayāna’s terms and concepts, e.g., “‘crazy wisdom’” and “‘karma purification,’” which resulted in the “loss of conveyed meaning,” stigmatized people who were victimized, silenced and isolated those with complaints, and rationalized the guru’s abusive behavior, thus reinforcing the guru’s status. Concludes that gurus’ “patterns of humiliation and manipulation, intimidation, coercion as well as seduction were mixed with sexual issues.” Describes adverse consequences for victims, including economic, social, mental health, and spiritual. Part 3 is a 1-paragraph summary and a call for further analysis of “the impact of the conscious and unconscious dynamics at work and the silencing of trauma [which] will come about by counteracting the maintenance of power imbalances, and making self-responsible decisions.” 42 references. [Numerous works – poster presentation, lecture, article, book chapter – by Anders on this topic are available on the World Wide Web site of her University, accessed 01/08/22: <https://www.en.transtibmed.ethnologie.uni-muenchen.de/publications/index.html>]

Ayodele, Johnson Oluwole. (2019). Clergymen and victims’ reporting of sexual abuse in Lagos, Nigeria: A qualitative study. *Gender and Behaviour* [published by the Ife Centre for Psychological Studies/Services, Nigeria], 17(2):13126-13145.

Ayodele is with the Department of Sociology (Criminology & Victimology), Faculty of Social Sciences, Lagos State University, Lagos, Nigeria. Describes the results of a qualitative study in 2015 “to explore how celibacy encourages deviant sexual behaviour [male clergy] and creates predators that do not only sexually abuse female congregants but also frustrate their reporting practices in selected churches in Lagos.” Concludes the literature review by stating: “The gap which this paper hopes to bridge in knowledge is the assertion that the institutional power of the church in Lagos seeks to silence the victims of sexual abuse leading to underreporting of sexual abuse amongst female victims of clergy.” Theoretical framework is based on “feminist methodological and analytical frameworks” which takes into account “the inequality that characterizes power relations... [between] some women vis-à-vis men in society.” The study area was Lagos State, population 9+ million, which is 1 of 6 states in the southwest zone of Nigeria. Methodologically, the descriptive study used: purposive sampling; closed-ended, semi-structured, and open-ended interviews; in-depth interviews and focus group discussions; qualitative data was coded for themes. The sample consisted of: female and male, and married and unmarried congregants; 6 participants in in-depth interviews “who were primarily offended.”; 3 key informants “who were secondarily offended,” including “one husband of an offended young adult, [and] two mothers of two offended adolescent female congregants.”; 8 participants in focus groups who were “community people, intimate friends of the offended female congregants and one congregational staff working under the offenders.” “...efforts to interview offending priests were not successful...” The findings are reported in relation to 5 themes: 1.) “...factors that combine to pressurise clergymen to exhibit deviant sexual behaviour in the course of their calling.” 2.) “...how celibacy causes deviant sexual behaviour amongst the clergy to make female congregants vulnerable to sexual exploitation by some priests in Lagos, Nigeria.” 3.) “...the reporting practices of female survivors of sexual abuse by the clergy.” 4.) “...the effects of sexual violence against female congregants by priests for the wellbeing of the survivors.” 5.) “...measures that can be taken to reduce the menace of clergy sexual violence against female congregants in Lagos, Nigeria.” Each theme is supported by citations from the literature and study participants’ quotations. Literature citations are from both Roman Catholic and non-Roman Catholic contexts. [It is not clear whether the use of the term “priest” refers specifically to a religious denomination, or is a generic term.] The discussion section is 3 paragraphs. The 2-paragraph conclusion section states: “The present study proposes that priestly celibacy contributes significantly to the use of the clergy position of power and proximity to congregants to sexualize their naturally innocuous relationship to make sexual violence by clergy remarkably prevalent in Lagos, Nigeria. Its findings also support earlier ones on the presence of distinctive and calculable effects of sexual abuse by priests on the spirituality, religiosity, and the life chances of survivors.” 54 references.



Beckett, Katherine. (1996). Culture and the politics of signification: The case of child sexual abuse. *Social Problems* [published by The Society for the Study of Social Problems], 43(1, February):57-76.

Beckett is a visiting assistant professor, Department of Sociology, University of Michigan, Ann Arbor, Michigan. In the context of ways in which social problems are framed, including the factor of "social actors [who] often struggle to imbue discussions of these issues with different meanings and associations," considers the problem of child sexual abuse CSA and "the role of ideological struggle in generating social controversy." Presents an analysis of "media discourse" to trace "the presence and absence of struggles over the signification" of CSA. Begins by describing "the development of child abuse as a social problem and media topic [in the U.S.A. in the 20th century]," and its contemporary status with "sharp controversy over the causes of abuse, the definition of abuse, and, more recently, over the meaning and nature of abuse claims and the means by which they are generated." Continues by "us[ing] frame analysis techniques to identify and measure the media careers of the various 'frames' that give meaning to this issue." Describes a frame as consisting of discursive elements organized into a package of "linguistic and symbolic resources that make sense of and give meaning to one or more aspects of social issues such as [CSA]," and thus is "primarily concerned with the cultural images and associations different issue packages create and connote." Reports the results of articles focusing on CSA, 1970-1994, published in "a wide range of specialized publications," with sources including "grass-roots" advocacy organizations. 7 issue packages are identified: Positive Pedophilia; Collective Denial (i.e., that society denies the existence of CSA); Male Prerogative (which is "explicitly feminist version of Collective Denial"); Survivors Speak (which is a sub-package of Collective Denial); False Accusations; Official Misconduct; False Memories. Traces the "media careers" of the 7 CSA packages and sub-packages, noting the rises and decreases in the number of displays of each. Offers 3 factors to explain the shifts: "political mobilization of sponsor groups"; "media practices," especially "journalists' prioritization of drama and novelty"; resonance of issue packages with existing, "larger cultural themes." Regarding offender characteristics reported in the articles, notes that the Identity/Occupation of "religious figure" increased from appearing in 2% of the articles, 1980-1984, to 26% in 1991-1994. States: "The results of this analysis indicate that the once-dominant image of child sexual abuse as a denied and under-reported social problem has been superseded by alternative issue frames that depict claims of abuse as highly dubious," reflecting the reality of "vigorous contestation." 31 references.

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

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

contributed to their sexual misconduct; and 3) subjects revealed chronic and pervasive feelings of shame which they believed contributed to their sexual misconduct.” Discussion includes the methodological limits of the study and recommends topics for future research. 36 references are mostly from clinical and academic literature.

Black, Helen K. (2013). Gender, religion, and the experience of suffering: A case study. *Journal of Religion and Health*, 52(4, December):1108-1119.

Black is with Arcadia University, Glenside, Pennsylvania. Presents a case study from a qualitative study “of community-dwelling persons aged 80 and above” and their narratives of their experience of suffering and its definition, meaning, and purpose. The individual in the case was a woman, 83-years-old, and a widow, and a life-long Roman Catholic. She was born with a physical disability that had affected her throughout her life. She was born, raised, and had lived in the greater metropolitan area of Philadelphia, Pennsylvania. Begins with a literature review on gender and religious identity related to her demographics, including gender as “conceptualized within a morally ordered cosmology and religiously defined view of the life course.” Also briefly identifies the role, status, and power of the Catholic priest within that context. Discuss the social construction of the body within North American culture “that links self-worth with good health and a ‘whole body.’” Data collection involved ethnographic interview methods, including open-ended questions, audiotaping, transcription, and analysis for both broad themes and sub-themes. Describes the study’s ethnographic interview methodology as eliciting “a narrative identity [that] emerged through a respondent’s life story and story of suffering.” The experience of suffering that she identified occurred when she was 13 and helping at her parish church. She reported that while she was at the rectory assisting, the priest touched her breast in an unwanted and intrusive sexual way; she used the term “abuse” to describe his actions. She also reported he committed the same and other sexualized actions with other females. When she refused to attend mass the following Sunday and her mother inquired as to why, the respondent stated that she told her mother of the priest’s actions towards her, but the mother refused to believe a priest would commit those actions, and told her not to tell anyone. The respondent stated that the priest was eventually reported to Church authorities by the parents of a girl whom he was accused of molesting, and was transferred to another parish. After reports surfaced nationally in the 2000s of priests sexually abusing minors and of Church hierarchy’s cover-ups, she stated she wrote to the Archdiocese of Philadelphia to add her case to the record of the priest. She stated that the response was that no complaint had ever been filed against him: “And that really angered me because I know the girl that turned him in.” The analysis of her narrative concludes that she “linked her experience of abuse with being crippled,” suggesting that “in both experiences, she felt wronged, shamed, and imperfect... The setting of disability and abuse was her body, and both suffering events separated her body into parts – disability highlighted her displaced hip and abuse focused on her sexual parts. She was also threatened with loss of control over her body.” 1 footnote; 40 references.

Bode, Andrew, & Goldman, Juliette D. G. (2012). The impact of sexual abuse on the education of boys in residential care between 1950 and 1975. *Pastoral Care in Education: An International Journal of Personal Social and Emotional Development*, 30(4, December):331-344.

Bode and Goldman are affiliated with the Faculty of Education, Griffith University – Goldcoast Campus, Southport, Queensland, Australia. “This paper explores the educational development, educational achievements and educational opportunities of a sample of 10 men who, as children in Queensland residential care from 1950 to 1975 were sexual abused.” They seek to address a gap in the literature on child sexual abuse (CSA) regarding the impact of CSA on educational experiences. “In this study, the criminal violence of sexual abuse perpetrated on children is to be distinguished in its focus and its relational consequences, from other forms of trauma that may impede learning abilities into adulthood.” The context is the system of “[g]overnmental and religious residential care in Australia, historically delivered through orphanages, children’s homes or detention centres rather than foster care...” Children placed in such institutions included those of Aboriginal or Torres Strait Island descent – described in a federal report as “the ‘stolen generations,’” and children shipped to Australia from countries in the British Empire – termed the “lost innocents” in another federal report. In Queensland, there were more religious-operated

residential care facilities than government operated. A 1999 Queensland State Commission of Inquiry, popularly referred to as the Forde Commission, found “that a range of unsafe, improper and illegal regulatory breaches of commission – including sexual, physical, emotional and systems abuse – and of omission – including deprivation of food, clothing and education – had taken place in 150 facilities of Queensland residential care...” Using a purposive sampling research method, 10 males, 46-to-66 years-old, who had experienced CSA in Queensland residential care and who attended “a Queensland sexual abuse recovery centre” volunteered for qualitative interviews, which were conducted in-person and audiotaped. Results “are presented in the form of short, topically arranged, condensed narratives,” which include direct quotations. States: “Several respondents spoke of being in an almost continuous state of fear and lack of trust in adults, which interfered with their concentration and ability to learn, and stifled their ability to act or respond adequately to new situations.” To illustrate, a 57-year-old male is quoted: “‘Father S... a priest, was a sadist, a deviant and a pervert who sexually abused me when I was 12...’” A 46-year-old male is quoted: “‘I never trusted anyone after I was sexually abused... I told a nun and when nothing happened I just kept in the back of my mind.’” Regarding teachers in the religious schools, “including some nuns,” the survivors reported that many were untrained as teachers, underpaid as workers, and some were barely literate. “...there was no training or accreditation schemes for so-called carers until the 1970s...” Further, a significant proportion of residential care live-in and visiting staff members/clergy seem [sic] manifestly unsuitable for the task of caring for you children and adolescents, to the point of criminal liability.” 9 of the 10 respondents identified “the [CSA] they all suffered [as] one of the main factors denying them educational achievement...” 9 of the 10 reported “direct and significantly negative impacts on their educational achievement.” All “became most animated in discussing the intergenerational impacts of [CSA] on education... ..three of the 10 respondents were so scarred by their residential care experiences, primarily of [CSA], that they never had children.” 37 references.

Boeri, Miriam Williams. (2002). Women after the utopia: The gendered lives of former cult members. *Journal of Contemporary Ethnography*, 31(3, June):323-360.

Boeri “is a doctoral candidate at Georgia State University,” Atlanta, Georgia. Reports the results of her exploratory, qualitative study of women who formerly belonged to “a cult known as the Children of God and later called The Family,” which she refers to as “Children of God/The Family” (CoGTF). States in the introduction that there is little research on “the everyday lives and concerns of former members, and rarely has gender been placed at the center of analyses.” Describes the study as “seek[ing] to illuminate, from the perspective of female former members, what cult life was like, their postcult adjustment, and how their lives were affected by gendered structures both in the cult and outside the cult.” In the literature review section, she defines “cult” and conceptualizes them “as total institutions instead of religious groups.” States that “[f]ew studies have focused on how the sexual environment of cults has influenced the everyday lives of females while in the group...” Presents a history of CoGTF beginning with its founder, “David Berg (a.k.a. Moses David in the late 1960s)” in the U.S.A. The intent is to describe “organizational structure and sociological makeup” of the cult and its communal homes which were established internationally, reaching a reported high of 30,000 members. States that Berg’s “followers believed him to be endowed with supernatural God-given qualities.” Outlines Berg’s directives regarding sexual relationships between members, between members and leadership, and between women members and men who were being recruited to join. States that the CoGTF’s “patriarchal structure promoted by traditional Judeo-Christian doctrine was enforced...” The sexual exploitation of women became excessive when the economy of prostitution was adopted by the group.” States: “The rules governing the members’ daily lives, as well as intimate relationships, are control mechanisms employed to strengthen the bonds to the group.” Identifies herself as “a former member of the cult,” she used the qualitative methods of *participant observer*, *analytical ethnography*, and *grounded theory*. Semi-structured, taped interviews were conducted with 15 former female CoGTF members at a reunion in the U.S.A. in 1998. Inclusion criteria included having been a member for at least 2 years. Notes the limited demographic range for race and ethnicity: all participants were white North American women. Ages were 19 to 50; length of time in CoGTF was 2-20 years; length of time after leaving CoGTF was 7-20 years; 14 of the 15 had children; average number of children per mother was 4.5; household income was “primarily in the

lower end of the economic range for North American households.” Based on family studies literature, participants’ responses were organized around the themes of *identities*, *roles*, *interactions*, and *contexts*. Quotes from participants illustrate the data. Regarding *identity*, “the meaning that one gives to the roles one plays in society”: 3 “salient issues” were found in the women’s post-cult lives: alienation, depression, and spiritual confusion. Reports that more than half “had been in therapy for themselves or their children after leaving the group.” States that the depression “appears to be linked to the gendered roles and gendered contextual identities of these women.” Reports that a majority “expressed confusion in their current understandings of spiritual identity after leaving the religious-based cult.” Regarding *roles*: “The category of ‘mother’ emerged as the most salient to these women after leaving the confines of the cult, but the role of ‘wife’ was the most emotionally disturbing.” 12 of the 15 had left the cult with a husband or partner; 6 of those 12 eventually separated or divorced. In the cult, the role of wife was subservient to the husband and leaders, which included submitting to the practice of group marriage. “Once outside the group, the women had to learn a different meaning for the role of wife.” Regarding *interactions*: The “intense and extreme social interactions” within the cult made the women’s “transition to a new society and new self” difficult which “left little resources on which to build friendship.” The other category of *interactions* was “living with the relational effects of ‘sexual abuse.’” States: “Perhaps the most damaging effects of cult involvement for this sample... were the sexual exploitation they felt they had endured as women ‘forced to have sex with any male’ and the child molestation that some claimed their children suffered due to the extremely open sexual environment... The sexual abuse narratives were described in specific detail.” A participant is quoted as saying, “‘There had been incidences of pedophilia from the beginning because in the cult we were taught that acts of pedophilia were okay...’” Regarding *social contexts*: the categories of “lack of education and work history,” “health concerns,” and “cult survivor status” emerged. The discussion section compares the study’s findings to the published literature. States: “The patriarchal environment combined with the totalitarian leadership in the cult resulted in incidences of moderate to severe abuses of women and children.” 14 endnotes; 77 references.

Bohmer, Carol. (1994). Victims who fight back: Claiming in cases of professional sexual exploitation. *The Justice System Journal*, 16(3):73-92.

Bohmer is an associate professor, Graduate School of Public and International Affairs, University of Pittsburgh, Pittsburgh, Pennsylvania. “This article will document the transformation process through which an individual recognizes that she has been victimized and does something about it. It will attempt to identify stages in this process as well as some of the triggers for these stages... I will show why and how different people select different schemas to characterize the scripts for action in the process of transforming an event into a legally actionable injury.” While identifying as the most frequent context for *professional sexual exploitation* as “therapeutic relationships,” cites “other types of professional relationships where trust is central: clergy, lawyers, and other physicians,” noting that “the vast majority of cases concern a male professional and a female victim.” Identifies the options which a survivor may exercise as ranging from criminal claim to civil lawsuit to administrative complaints filed with a licensing board or professional organization. Based on “in-depth interviews conducted with more than a dozen victims [including 2 adult survivors of clergy sexual abuse] who have taken some kind of action in response to their sexual exploitation.” Also draws upon a wide-range of published literature. Discusses the term *victim* and “behavioral implications in determining how someone responds,” i.e. whether the person victimized “chooses the script of passive acceptance or one for a claimant.” Describes a 3-stage transformation process, attributed to a 1981 law journal article, as one of *naming*, *blaming*, and *claiming*. The *naming* stage begins when the person injured “can begin to see herself as a person with a grievance who entitled to redress,” which is a basis for “the choice of an activist script for action.” States: “As long as the events are defined as an affair or a relationship, the victim will not select a script for action that enables her to fight back.” In the *blaming* stage, the survivor “focuses on someone else [other than herself] who is seen as responsible for causing the injury.” Discusses the factor of the survivor’s trust of the professional as factor in the complexity of this stage. Also notes: “Victims of professional sexual exploitation may also undergo an about-face in their view of the institution with which the professional is affiliated. For example, it is very

difficult for a victim to come to believe that the church to which she has strong emotional ties can have interests other than her protection... Many of the victims of clergy sexual exploitation feel obliged to leave the church where the exploitation took place." The *claiming* stage is "that of framing the dispute in such a way as to initiate a claim." Discusses factors in initiating a claim in relation to their potential outcomes, some of which are positive for the survivor, and some of which are negative. States: "Central to the victim's fighting back, through any of the methods available to her, is that it moves the victim from one whose primary identification is as *victim* to one whose identification is as *plaintiff*, or even more empowering, *social change agent*, *claimant*, or *crusader*." The conclusion section describes "[s]everal factors [which] appear to contribute to the small number of cases [of professional sexual exploitation] carried through to a conclusion." Very briefly describes how understanding the transformation process can serve the public policy goal of "preventing the harm caused by professionals who sexually exploit their clients," and be a "basis for legal and administrative reform." 6 footnotes; 53 references.

Bowker, Lee H. (1982). Battered women and the clergy: An evaluation. *The Journal of Pastoral Care*, 36(4, December):226-234.

Bowker is dean Graduate School and Research, Indiana University of Pennsylvania, Indiana, Pennsylvania. Begins the literature review by stating: "There has never been a detailed study of what happens when battered women contact members of the clergy for help." Based on publications "about of the work of the clergy with battered women," she draws the tentative conclusion "that there are considerable deficiencies in the quality of clerical service delivery to batter wives." Reports the results of her "in-depth study of the experiences and characteristics of 146 martial violence victims in which the violence had ceased for at least a year prior to interviews..." Participants who were recruited from the greater Milwaukee, Wisconsin, area are described as: mean age of 38; 12 were racial or cultural minorities; slightly more than half "attended church weekly"; about half "had left their husbands" at the time of the interview. The exploratory results regarding the women's contact with clergy are based on responses from 59 of the 146 who "consulted the clergy in connection with a wife-beating incident." 132 separate series of contacts were initiated by the women: "35 percent to priests, 4 percent to rabbis, and the remainder to Protestant clergy." Participants rated 11 helping behaviors of the clergy in the 132 contacts. 7% of the behaviors were rated "Not helpful in any way." Most frequently used were "Focused talking" (26%), "Commanding or directing about problem-solving" (22%), and "Material and or other direct service" (11%). "The typical contact with a member of the clergy resulted in 11 sessions or instances of help extending over four months." In 50 incidents in which the abuser became aware of clergy involvement, "nine of the women suffered additional violence 'to each them a lesson' as their reward for seeking the help of the clergy. Nearly half of the batterers were more positive, and either agreed to participate in counseling with their wives or apologized and promised to end the violence. Unfortunately for these women, few among their husbands kept their promise to cease assaulting them." In the evaluation section, she reports: 2% of clergy interventions were rated as *very successful*, 53% as *fairly successful*, 22% as *neither successful nor unsuccessful*, 22% as *fairly unsuccessful*, and 2% as *very unsuccessful*. Notes that clergy "tended to be more successful with middle class than working class or poverty level women, and with those families in which there was no premarital violence. There were a number of indications that the successfulness of the clergy was inversely proportional to the severity of the violence." Ministers' and pastors' services were rated "as much more successful than services received from priests. Sixty-two percent of all Protestant interventions were rated as very or fairly successful, as compared with 36 percent of all Catholic interventions." "...ministers and pastors were twice as likely as priests to command or direct the battered wives who sought out their help." Notes: "Direct physical aid was almost universally successful, and commanding or directing was successful in more than three-quarters of the incidents. Nondirective verbal help was far less effective, being rated as successful in just over a third of the incidents." Explores in detail the differences between the reactions of Protestant and Catholic husbands to clergy interventions. Discussing the quality of clergy responses, reports that in the initial battering incident, "the wives were more likely to contact the clergy than any other formal help-source except the police. The relative usage of the clergy declined at each subsequent incident studied... ...clergy were tied with the police as the least successful of the formal help-sources in the in the first battering

incident, but they gradually improved... Women's groups, lawyers and district attorneys continued to be rated as more effective than clergy." Among recommendations to improve clergy responses: knowing that "direct physical aid and directive counseling are much more useful to battered wives than is nondirective counseling..."; rather than focusing on spousal abuse, address "all forms of family violence into a single initiative" which offers a continuum of services ranging from congregational awareness and education to group counseling and self-help groups to individual pastoral care. "The symbolic impact of creating a fund to pay the emergency shelter expenses of the victims of family violence could be considerable even if few women applied for help." Includes participants' quotes from qualitative interviews. 20 footnotes. [While the context of sexual boundary violations in faith communities is not addressed, the article is included because of its relevance to the topic of how clergy respond to gender-based boundary violations.]

Brave Heart, Maria Yellow Horse. (2000). *Wakiksuyapi: Carrying the historical trauma of the Lakota. Tulane Studies in Social Welfare*, 21/22:245-266.

Brave Heart is director, The Takini Network, and assistant professor, Graduate School of Social Work, University of Denver, Denver, Colorado. Describing her work as that formerly of "a clinical social worker and more recently as a clinical researcher," she presents data from her quantitative and qualitative studies of the experience of Lakota (Teton Sioux) of *historical trauma* – "cumulative wounding across generations." The data contribute to the development of her theory of Lakota *historical trauma response*, which she describes as analogous to *survivor syndrome* and *survivor's child complex* among Jewish survivors of the Holocaust and their progeny. Identifies the 1890 massacre of the Lakota at Wounded Knee, near the Black Hills in South Dakota, and "the forced removal of children to federal and mission boarding schools" beginning in 1879 as factors "associated with massive group trauma across generations." Very briefly describes features and manifestations of Lakota *historical trauma response*. Very briefly reports findings from her 1992 quantitative study of the effectiveness of a culturally-congruent psychoeducational intervention for grief resolution with 45 Lakota human service providers, which was step in the development of the theory. Reports at greater length on her orientational qualitative research with a small sample of high functioning ("resilient, coping") Lakota over a 2-year period. Methodologies included triangulation for data collection from multiple sources, and constant comparison analysis of coded data. Among the superordinate themes and categories that emerged was *trauma testimony*, which consisted of 4 events: Wounded Knee Massacre, boarding school trauma, day school, trauma, and being a descendant of boarding school survivor parents. Participants' testimonies regarding the nature of their boarding school trauma included experiences of having been sexually abused in an unidentified church-operated school, which occurred in the context of "physical abuse..., neglect, abandonment, and deprivation." A participant who was a child of boarding school survivor parents reports being sexually abused by the father, calling it a heritage from experiences at a Roman Catholic school. The study also identifies ways the participants were able to transcend their maladaptive trauma responses, which included drawing upon traditional Lakota identity and values. 42 references.

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

Bruns is assistant professor, Division of Public Behavioral Health and Justice Policy, Department of Psychiatry, University of Washington, Seattle, Washington. Lewis is counselor, Kinney is research supervisor, Rosner is research assistant, and Weist is professor and director, Center for School Mental Health Assistance, Department of Psychiatry, University of Maryland School of Medicine, Baltimore, Maryland. Dantzler is deputy director, Center for Health Promotion, Education, and Tobacco Use Prevention, Maryland Department of Health and Mental Hygiene, Baltimore, Maryland. Reports results of their qualitative study undertaken "to better understand the needs of clergy in responding to victims of sexual assault and abuse." It was part of a larger study in 1 mid-Atlantic state. Their literature review found clergy as among one of the less formal potential candidates to receive initial disclosure from, and to offer support for, people who have experienced sexual assault or abuse. "As part of one state's broad-based effort to improve the

response of public and community systems to the needs of victims of sexual abuse and assault, we conducted a qualitative research study of clergy members' experiences and needs with respect to responding to victims of sexual abuse and assault." Their literature review also found "the perception that many clergy are not well-trained or adequately supported to serve as responders..." and that "there appears to be little research into methods for supporting or training clergy to serve this population within their typical roles in the community." Also found that "research on the *effectiveness* of training protocols or interventions for clergy is also absent from the literature." Participants were 11 clergy from Maryland. By denomination: Presbyterian (3), African Methodist Episcopal (2), Catholic (1), Muslim (1), Episcopal (1), Baptist (1), Universal Life Church (1), non-denominational Christian (1). By role: primarily pastors of congregations (6), primarily non-traditional settings (4), both (1). By location: urban (6), suburban and smaller cities (5). By gender and race/ethnicity: African American females (3), African American males (3), white males (3), white females (3). 3 focus group sessions were conducted, recorded by audiotape, and "[d]ata were analyzed based on an iterative process..." Focus group questions for clergy participants "were created based on survey responses from victims about their interaction with community providers." Primary topics included: "(1) encounters with victims, including number and types of interactions; (2) training received and feelings of preparedness; and (3) resources available and accessed." The results section reports participants' statements for 4 thematic categories. Regarding *encounters with victims of sexual abuse or assault*, participants reported a "low incidence of direct contact," and between them, a total of 8 "victims of sexual abuse for issues explicitly related to their abuse." Lack of certainty about how to respond was cited as "a major obstacle in intervening with victims." Overall, participants "agreed that there is a tendency for church leaders to avoid responding proactively and directly when there is evidence of sexual abuse." Lists participants' reasons for the tendency. Regarding *adequacy of training and preparation*, there was a consensus of participants "that they were not prepared to respond to incidents of sexual abuse and assault, with a primary reason being lack of training. However, [those] working in better resourced and suburban settings reported more comfort in making referrals than urban participants." 4 topical areas for formal training were identified. Regarding *accessing community resources for victims*, participants were "generally unfamiliar with social service agencies, support organizations, and other resources for victims... Clergy also reported feeling alone and isolated in handling troublesome cases, as there was no structure for consultation or supervision by church system administrators." Distrust of police and the child welfare system were reported as issues by "[c]lergy serving black parishioners in urban settings..." Regarding *barriers to clergy serving as effective responders*, among the systemic obstacles identified was negative "victim perceptions of clergy and the church." The discussion section very briefly addresses limitations, and states the study "should be framed as a preliminary study, possibly the basis for future studies that can obtain a more denominationally and geographically representative sample." Discusses the implications of the study, which focus on training and education. The very brief conclusion notes, in light of the results, the relevance of a prior study's recommendations regarding the need for community responders, in general, to be more involved by service providing agencies in responding to sexual abuse and assault victims through professional training and programs that coordinate multiple systems. 32 references. [While not directly related to clergy sexual abuse, the article is included in the bibliography because of its significance for issues directly related to clergy sexual abuse prevention and intervention.]

Chowdhury, Rahmanara, Winder, Belinda, Blagden, Nicholas, & Mulla, Farooq. (2021). [Research Article] "I thought in order to get to God I had to win their approval": A qualitative analysis of the experiences of Muslim victims abused by religious authority figures. *Journal of Sexual Aggression: An International, Interdisciplinary Forum for Research, Theory and Practice* [published in association with the National Organisation for the Treatment of Abuse]. Published on the World Wide Web (06/22/21):1-22. [Accessed 07/08/21 at the journal's Web site: <https://www.tandfonline.com/doi/pdf/10.1080/13552600.2021.1943023?needAccess=true>]

Chowdhury, Winder, and Blagden are with the Crime and Misconduct Research Unit, Department of Psychology, School of Social Sciences, Nottingham Trent University, Nottingham, England. Mulla is with Darul Arqam Education and Training Limited, Leicester, England. In the

introduction, which includes a literature review, states that “there is currently no published research examining abuse [including sexual abuse] by Muslim authority figures...” Notes that the power differential between religious authorities and minors “not only explains how opportunities for abuse are increased for those with religious authority, but highlight [sic] barriers to the reporting of sexual abuse by the victim, whether child or adult.” States: “This paper presents the accounts of six Muslim individuals who responded to a request for victims of abuse within a Muslim religious seminary context, by an Imam or Muslim religious teacher.” Of the 6 adult participants: 5 were based in the United Kingdom, 1 in Pakistan; 4 were male, 2 were female; 5 had been sexually abused by Imams or teachers within religious institutes, 1 had been physically, psychologically, and spiritually abused. Recruiting was conducted through convenience and snowball sampling methods. Data were collected through semi-structured interviews, transcribed, and analyzed for themes using Interpretative Phenomenological Analysis, a double hermeneutic method which uses participants’ explanation of their experience and researchers’ reinterpretation “interwoven with connections to existing literature...” The results section reports 2 superordinate themes: *toxicity of silence* and *barriers to the acknowledgement of abuse*. *Toxicity of silence* is characterized by participants’ reluctance to share their experience of abuse with others, a reality which compounded the adverse impact of the abuse. Its 3 subordinate themes include: 1.) The dual role of the abuser as perpetrator and religious authority which contributed to delayed recognition that the behavior was abusive and wrongful. 2.) The abuse distanced the individuals from their faith, their family, and the religious community. 3.) Learned helplessness prevented taking action, a reaction “exacerbated by rejection from close family members when they learnt about the abuse.” *Barriers to the acknowledgement of abuse* is characterized by factors which created barriers to disclosure and reporting. Its 3 subordinate themes include: 1.) The offender’s use of the Qu’ran and religious texts to rationalize the abuse, the effect of which sustained the perpetration, maintained control, and shifted blame to the victim. 2.) Relational impediments, which refers to others’ disregard of the abuse. “A sense of remoteness and imposed loneliness was evident in all narratives. The isolation, the abuse created within the context of family was profound.” 3.) Barriers, including rejection, extended by the Muslim community. 26 extracts, or quotes, of participants illustrate the subordinate themes. The 5-paragraph discussion section includes citations from the literature. The study’s limitations are noted. 4 recommendations regarding prevention and support of victims are listed. 94 references.

Collin-Vézina, Delphine, De La Sablonnière-Griffin, Mireille, Palmer, Andrea M., & Milne, Lisa. (2015). A preliminary mapping of individual, relational and social factors that impede disclosure of child sexual abuse. *Child Abuse & Neglect: The International Journal*, 43(May):123-134.

The authors are with the School of Social Work, Centre for Research on Children and Families, McGill University, Montreal, Québec, Canada. States at the outset: “...the development of effective strategies to deal with child sexual abuse (CSA) is hampered by the fact that many victims are undetected and their needs unrecognized. ...the aim of the current research is to advance this field of inquiry by mapping the factors that prevent CSA victims from coming forward with a disclosure, in order to develop powerful practice and policy initiatives that facilitate the telling of CSA.” The literature review section includes factors that impede disclosure gathered in forensic interviews with children, interviews with children and adolescents, and retrospective studies with adult survivors. 1 study cited involved male survivors abused by Roman Catholic priests. They observe: “The field is still awaiting a model that integrates findings into a cohesive portrait to conceptualize barriers to disclosure.” To address that gap, they draw upon an ecological system framework proposed by Ramona Alaggia, which considers individual characteristics, family dynamics neighborhood and community factors, and cultural and societal attitudes. “A purposive sample of adults was recruited through community-based sexual assault or adult counselling/mental health services in” Greater Montreal, Ottawa, and Greater Toronto, Canada, 2011-2012. A definition of CSA was determined by research participants who self-identified as having experienced CSA. 67 participants are described as: 51 females (76%) and 16 males (24%); age 19-69, with a median of 44.9; 67.2% were from Greater Montreal. Long-interview, semi-structured interviews digitally recorded, transcribed, and coded. Data analysis used a grounded theory method. 70 codes were categorized into 11 subthemes and organized as 3 broad categories. The broad categories were: Barriers from Within (with



subthemes of: Internalized Victim-Blaming, Mechanisms to Protect Oneself, Immature Development at the Time of Abuse); Barriers in relation to Others (with subthemes of: Power Dynamics, Violence and Dysfunction in the Family, Awareness of the Impact of Telling, Fragile Social Network); Barriers in Relation to the Social World (Labeling, Taboo of Sexuality, Lack of Services Available, Culture or Time Period). Among the results reported: 50.7% of the participants “did not disclose their CSA experiences before the age of 19.”; “No noticeable differences in perceived barriers to disclosure were noted between subgroups of participants (e.g. Those who made disclosures as children compared with those who made their first disclosures as adults, as those who disclosed in childhood also faced barriers before telling.)” “Most cases involved a male perpetrator ( $n = 60$ ; 90%).” Quotes from participants are included in the display of 11 subthemes which are organized into 3 broad categories. The discussion section states: “Altogether, these results point to the relevance of using a broad ecological framework when understanding the factors that inhibit CSA disclosure... The burden is on the larger community to create a climate of safety and transparency, where the abuse of children is simply not tolerated, and where their support is paramount.” Limitations are noted; future directions for research are identified; professional practice and social policies are recommended. 60 references. [While the context of sexual boundary violations in faith communities is not addressed, the ecological model described in the article is very relevant to the focus of this bibliography.] 60 references.

Collins, Christi M., O'Neill-Arana, Margarita, Fontes, Lisa Aronson, & Ossege, Jennifer M. (2014). Catholicism and childhood sexual abuse: Women's coping and psychotherapy. *Journal of Child Sexual Abuse*, 23(5):519-537.

Collins is a clinician and consultant, Wediko Children's Services, Boston, Massachusetts. O'Neill-Arana is director of clinical training, clinical psychology doctoral program, Union Institute & University, Brattleboro, Vermont. Fontes is a lecturer, University Without Walls, University of Massachusetts, Amherst, Massachusetts. Ossege is a faculty member, Union Institute & University, Cincinnati, Ohio, and clinical director, Viewpoint Psychological Services, Kentucky. The article is based on Collins' doctoral dissertation. In the literature review regarding the effects of childhood sexual abuse [CSA] on women survivors, notes that “information specific to women survivors raised within the [Roman] Catholic tradition is scant.” Reports the results of a qualitative study applying phenomenology and “narrative theory to make meaning of trauma and recovery for” the respondents who were 8 women, “were raised as Catholics, abused sexually as children, and had experienced a minimum of two years of psychotherapy...” Data sources included field notes from semi-structured interviews, and transcriptions of the digitally recorded interviews. Narrative analysis identified themes; 3 central themes emerged: “God is watching, Catholic patriarchy, and the Catholic identity.” Examples from the transcripts are presented to support the themes. Positive and negative aspects of the Catholic affiliation emerged. They comment that the “women's lived experiences of healing from CSA within the broad context of Catholicism” included a wide range of themes. Briefly discusses implications for psychotherapists who treat Catholic women survivors of CSA. 58 references. [While the study does not identify the context of the abuse or demographics, e.g., whether the offender was affiliated with the Church or whether the abuse occurred in a setting related to the Church, it is included in this bibliographic because it addresses a topic not frequently found in the literature.]

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

Colton is with the Regional Center for Child and Adolescent Mental Health, Institute for Neuroscience, Faculty of Medicine, Norwegian University of Science and Technology, Trondheim, Norway, and the Department of Child and Adolescent Mental Health, St Olav's University Hospital, Trondheim, Norway, and Swansea University, Swansea, Wales. Roberts and Vandstone are with the Centre for Criminal Justice and Criminology, Swansea University. States: “The prevention of child sexual abuse and the provision of effective treatment for perpetrators is fundamentally dependent on furthering our understanding of the abusers and their strategies.” Reports results of quantitative and qualitative interviews conducted with 8 males serving sentences at a prison in the United Kingdom “for [sexually] abusing a total of 35 children while in

a position of trust.” 5 were employed in education, and 3 worked in voluntary organizations. Uses a case study approach based on self-reports. Focuses on the manipulative strategies used with victims “and those who might protect them.” 2 of the 8 were in pastoral roles associated with teaching, which “provided opportunities for the offenders to access and abuse children in their care.” Following a participant’s first hand account, states: “Clearly the pastoral role creates access to one of the most useful characteristics for abusers, namely the emotional vulnerability of some pupils.” In describing offenders’ patterns of concealing the abuse, states that “the closeness of the relationship they build with their victim and those near to the victim, combined with their reputation is often sufficient.” Follows by quoting an offender who used a residential boarding school’s expectation that teachers were “expected to take a pastoral interest in pupils” as part of the concealment strategy.” Observes: “While none of the men in our sample reported using force against their victims, abuse of power was at the heart of the abuse.” Concludes: “It appears that an interplay between role (and the expectations and power associated with roles), environment (which appears to be easily manipulated to the abuser’s advantage), and the vulnerability of the individuals most closely associated with the victim serves to facilitate access, enable the maintenance of abuse, and militate against disclosure.” 52 references.

Conway, Brian. (2014). Religious institutions and sexual scandals: A comparative study of Catholicism in Ireland, South Africa, and the United States. *International Journal of Comparative Sociology*, 55(4, August):318-341.

Conway is with the Department of Sociology, Maynooth University, National University of Ireland Maynooth, Maynooth, County Kildare, Ireland. Presents his “comparative-historical study examin[ing] two religious organizational responses to a shared stigmatizing scandal, arising from the sexual abuse of children by [Roman Catholic Church] personnel, differ across diverse locales – Ireland, South Africa, and the United States.” He assess cross-national variation in national episcopal conferences’ “sexual scandal-related discourse and organization” using qualitative and quantitative analysis of the contents of pastoral letters, public statements, reflections, and protocol/charter/guidelines/policies in 1988-2013. From various literature sources, constructs his own “conceptual framework for understanding this variation in relation to the micro-, meso-, and macro-levels.” Tests 3 propositions – *strategic self-preservation* (discursive level), and *lay religious activism* and *church-media relations* (institutional-organizational level) – and presents his findings, which, based on his content analysis, include partial-to-moderate support for his propositions, but also variations across the 3 locales. 7 endnotes; 65 references.

Cunningham, Peggy, Drumwright, Minette E., & Foster, Kenneth William. (2019). Networks of complicity: Social networks and sex harassment. *Equality, Diversity and Inclusion: An International Journal*, 40(4, December):392-409.

Cunningham and Foster are with the Rowe School of Business, Dalhousie University, Halifax, Nova Scotia, Canada. Drumwright is with the University of Texas at Austin, Austin, Texas. Presents their results of their qualitative study, the purpose of which is stated in the abstract: “...to explore the question of why sex harassment persists in organizations for prolonged periods – often as open secret.” Describes *sex harassment* as “a prevalent and persistent organizational phenomenon,” citing secular contexts that of “the [Roman] Catholic priesthood.” Defines *sex harassment* as “harassment based on sex – behavior that derogates, demeans, or humiliates an individual based on that individual’s sex. It encompasses harassment driven by both sexual desire and gender-based norms.” States: “It is typically embedded in a larger context of disrespect... As such, sex harassment may not only involve a dyadic relationship between a perpetrator and a victim, but it may also involve interactions among multiple individuals.” The Background section describes their selection of *social network theory* as the conceptual framework for examining how social relations influence “members of an organization who may – through action or action – be complicit, complacent or ignorant about sex harassment.” States: “Social networks reflect and create power and status... Social network theory holds promise as a theory to address the question of why sex harassment persists in many organizations.” In-depth interviews with open-ended questions were conducted with individuals who “had worked in organizations where sex harassment had persisted.” Characteristics of the 28 informants included: 18 women and 10

men; 16 U.S.A.-based and 12 Canada-based; 25 had 1st-hand knowledge, 9 had 2nd-hand knowledge, and 3 had general knowledge. Of 37 cases reported: informants were 20 victims and 17 bystanders; perpetrators were 34 male and 3 female.. Case contexts were “business, government, higher education, health, journalism, the military and nonprofits.” Interview were recorded and transcribed; the identified themes are reported, accompanied by quotes from informants. The introduction to the Findings states: “The overarching finding was that perpetrators were embedded in networks of complicity (social networks) that were central to explaining the persistence of sex harassment in organizations.” Describes 2 types of complicit network members: *active participants* (proactively protected the perpetrator, e.g., by making excuses or shielding from criticism); *passive enablers* (enabled sex harassment to continue, e.g., by ignoring the behavior or making light of it), which includes *bystanders*. Describes 4 themes in the interviews: 1.) Networks of complicity are enabling mechanisms. 2.) Perpetrators are network builders and power brokers. (“How are these networks of complicity built and maintained?”) 3.) Perpetrators are myth builders and information manipulators. Network members perpetuate the myths and misinformation. (“What are the characteristics of the perpetrators?” “How were they so successful in building networks and wielding power?”) 4.) Networks of complicity metastasize. (“What are the effects of networks of complicity?”) States: “In summary, the data robustly documented that networks of complicity formed to protect, insulate and enable perpetrators to persist in sex harassment.” The Discussion section considers the themes in relation to published literature and makes practical, remedial suggestions, e.g., providing a network of support to a victim helps overcome a perpetrator’s pattern of isolating the person, and providing bystander intervention training. Identifies study limitations and directions for future research. 1 note; 69 references; the appendix contains the interview protocol. [While the context for the study is not faith communities, the study’s topic and findings are very relevant to the purpose of this bibliography.]

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

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

offenders, is the experience of a culture and system that failed to support remediation of early adversities through the imposition of beliefs and ideology. It is tentatively proposed that this prevailing ideology may have compounded psychosexual and psychosocial foreclosure during the participants' clerical training, and thus fostered the predisposed vulnerability to offend." Limitations included the small sample size. 20 references.

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

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

\_\_\_\_\_. (2014). Masculinity, sexuality, theology and child sexual abuse by personnel in Christian institutions. *Communities, Children and Families Australia*, 8(2):63-80.

"This work explores current discursive constructions of masculinity and sexuality and their implications for addressing CSA [child sexual abuse] by PICIs [personnel in Christian institutions]... This work locates the issue of CSA by PICIs in constructs of ethical sexuality and masculinity." Based on qualitative research with participants from the Australian states of New

South Wales, Queensland, and Australian Capital Territory in which the “participants [sic] understanding of CSA by PICIs was that perpetrators were exclusively male.” The analysis is based on Michel Foucault’s “genealogy of sexuality, as well as constructions of gendered performance and its importance in identity formation... It is not intended to argue that CSA by PICIs is only an issue of deviant sexuality, but rather, that constructions of sexuality and gendered performativity inform responses of relevant authorities when CSA is reported.” Research data derived from semi-structured interviews with some PICIs in a sample of 15 “who held a leadership role within their Christian institution and who were identified through a snowball sampling technique.” The term *Christian institution* “includes denominational child protection committees, denominational schools and denominational welfare organisations.” Interview transcripts were analyzed for thematic content. Reports the participants’ responses by the theological framework of their denomination, which is described as *traditional* (those “with a strong hierarchy and mostly conservative theology”), *non-traditional* (“the majority of protestant [sic] denominations”), and *Pentecostal*. “...questions specifically asked participants to reflect on their understanding of leadership in the Christian context, identify factors that they saw as significant to the management of CSA by PICIs, and explore their understanding of forgiveness and its role in addressing CSA by PICIs.” Themes of participants are presented as: “the construction of morality and surveillance, both internal and external to the Christian subject”; sexuality “seen as a ‘normal’ part of human life” as described by a “heteronormative and traditional marriage based monogamous constructions of non-deviant sexuality.”; expressions of masculinity and male sexuality; human sexuality, celibacy, and the Roman Catholic Church. The brief discussion states: “What becomes evident from the perspectives of research participants..., is that theologically informed discourses of sexuality and gendered performance play a significant role in their understanding of the perpetration of CSA by PICIs.” Notes: “The positions taken by participants in this study limit the ethical performance of masculine sexuality, and by implication feminine sexuality, to narrow performative constructs... Within a traditional Christian analysis of gendered performance and relationship, the leadership of men and their authority over women and children is affirmed as the correct gendered performance... ...the ways in which deviant subjects form, maintain and survey their gendered and sexual performances are important in understanding the perpetration of CSA by PICIs and also, genuine responses to offending.” Concludes that there is “room for re-examining of theologies of sexuality that enable more just responses to, and consequences of, individual Christian agents.” 75+ references.

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\_\_\_\_\_. (2015). Bad apples, bad barrel: Exploring institutional responses to child sexual abuse by Catholic clergy in Australia. *International Journal for Crime, Justice and Social Democracy*, 4(2):94-110.

“...this paper explores the construction of strategies of cover-up as institutional abuse in as much as they rely on the exercise of institutional power to privilege the institution; are informed by institutional culture and formal and informal policy; and result in further harm to the victims of abuse. Core to this exploration is the way in which institutional responsibility for CSA [child sexual abuse] is resisted by the [Roman] Catholic Church [in Australia].” Briefly outlines the international phenomenon of *institutional abuse*, which can include child abuse, “elder abuse, abuse, the abuse of people with disabilities and the abuse of prisoners and others within” *total institutions* as defined by Erving Goffman. Presents Anna Salter’s definition of “as ‘...the sexual abuse of children by people who work with them in an institutional setting, in which one or more staff members engage in or arrange the sexual abuse of children in their care.’” Notes that “[o]ne area explored in international inquiries is the role of institutional culture and the occurrence of cover-up of CSA by clergy Catholic officials... Evidence from international research and inquiries indicates that these actions of cover-up have relied on functions of institutional power, culture and policy, causing direct emotional, psychological and spiritual trauma to survivors of abuse... Central to the issue of institutional abuse and cover-up is the exercise of institutional power to silence victims and protect perpetrators. Critics of Catholic institution’s responses that resulted in cover-up identify motivators such as the protection of the reputation of the Church, fear of costly litigation, and the privileging of clerics in systems which value them over lay victims... Cultures which value the elitism of clerics have been identified as contributing to the facilitation of CSA and the mismanagement of complaints when they are made. The issue of clericalism has

been identified as crucial in understanding both the perpetration of CSA by clergy and institutional responses... Strategies of denial and cover-up emerged from institutional cultures which valued secrecy, clerical elitism and the protection of the 'good name' of the Catholic Church and its clerics." Very briefly outlines state inquiries in Australia into CSA. The next section describes her study of presentations made to the "Victorian Parliamentary *Inquiry into the Handling of Child Abuse by Religious and other Organisations* (the Victorian Inquiry)." Uses "qualitative methods within a critical victimology perspective," which draws "on a range of disciplines including social psychology and symbolic interactionism." Uses evidence presented to the Victorian Inquiry hearings in 2013 from Australian Catholics, including representatives of the Christian Brothers religious order, the former executive officer of the Church's *Towards Healing* policy response to CSA in Catholic institutions outside the Melbourne Archdiocese, and Cardinal George Pell, "acknowledged as Australia's most senior and high profile Catholic cleric." Sates: "The Christian Brothers order was identified by the Victorian Inquiry as one of the worst of the Catholic orders, both for the number of [CSA] offences committed by members of the order and for the mismanagement of complaints when they were made." The responses in the hearings lead Death to state: "...cover-up becomes a function of institutional power that relies on the capacity to silence victims and maintain the elite position of clergy. This is the function of institutional power that has caused additional harm to survivors and as such should be considered a further incident of institutional abuse." In the brief concluding section, Death states: "...clergy abuse is not a case of 'bad apples' but a function of systems of power – bad barrels – which enable the abuse to occur and then enable re-victimisation through responses made to complaints. This re-victimisation is no less institutional abuse than the original sexual abuse... The central message of this [article] is that the Catholic Church has resisted responsibility for CSA, that power and privilege have been used to facilitate cover-up of abuse, and that this has relied on institutional power, thus causing direct harm to victims of CSA and, accordingly, should be understood and discussed as institutional abuse." 97 references.

Dehan, Nicole, & Levi, Zipi. (2009). Spiritual abuse: An additional dimension of abuse experienced by abused Haredi (ultraorthodox) Jewish wives. *Violence Against Women*, 15(11, November):1294-1310.

Dehan is a lecturer, School of Social Work, Ariel University Center of Samaria, Ariel, Israel. Levi is the abuse coordinator, Northern Welfare Department, Jerusalem Municipality, Jerusalem, Israel, and "teaches in the Paul Baerwald School of Social Work and Social Welfare at the Hebrew University of Jerusalem." In the context of "wife abuse," states at the outset: "Based on an interpretive participatory research study in a therapeutic Haredi (Jewish ultraorthodox) group [in Israel] of eight abused women, this article argues that the concept of *spiritual abuse* is required, in addition to physical, psychological, sexual, and economic abuse, to adequately reflect the experience of abused religious Jewish women." Very briefly describes: Haredi subgroups in Israel; awareness of wife abuse in Israeli society; lack of empirical knowledge of wife abuse in Haredi society; methodology of interpretivist participatory action research; application of the method with a Jerusalem Welfare Department-sponsored group of 8 Haredi women in 2006; emergence of spiritual abuse as a theme in the women's experiences, and its use as part of the therapeutic intervention. Identifies 3 "levels of intensity of spiritual abuse: (a) belittling the women's spiritual worth, beliefs, or deeds; (b) preventing the woman from performing spiritual acts; and (c) causing the woman to transgress spiritual obligations or prohibitions." Gives an example of each. Names sensitization to *spiritual abuse* as "an important part of cultural competency" for responders and clinicians. Offers a nominal operational definition as "damaging the woman's spiritual life, spiritual self, or spiritual well-being, by means of purposely and repetitively criticizing, limiting, or forcing her to compromise or go against her spiritual conscience, resulting in a lowered spiritual self-image, guilt feelings, and/or disruption of transcendental connectedness." Discussion includes topics for further research and clinical application of the concept. 3 endnotes; 79 references. [While the article does not directly address the topic of sexual boundary violations in a faith community context, the findings are relevant for understanding the spiritual effects of those violations.]

Denney, Andrew S., Kerley, Kent R., & Gross, Nickolas G. (2018). Child sexual abuse in Protestant Christian congregations: A descriptive analysis of offense and offender characteristics. *Religions*, 9(1), 27; <https://doi.org/10.3390/rel9010027> [From a theme issue: Religion and Crime: Theory, Research, and Practice]

Denney is with the Department of Criminology and Criminal Justice, University of West Florida, Pensacola, Florida. Kerley and Gross are with the Department of Criminology and Criminal Justice, University of Texas at Arlington, Arlington, Texas. “The purpose of this study was to uncover common offense, offender, and victim characteristics of child sexual abuse that occurs at or through activities provided by Protestant Christian churches [in the U.S.A.].” Observes in the introduction the paucity of “systematic research on child sexual abuse [CSA] within US Protestant congregations,” noting that there are approximately 314,000 such congregations. They began by compiling a database of digital news articles which were posted at 3 World Wide Web sites, each maintained by 1 person. For their analysis, they used: 326 cases of CSA in 41 states from 1999 to 2014 which resulted in an arrest, with 454 offenses alleged. Using an analytic induction method “via a grounded theory approach,” they conducted a content analysis of the articles. Detailed results are reported for a number of demographics. *Contact* offenses, which “involved some direct physical sexual contact between the offender and the victim(s),” constituted 80% ( $n = 363$ ) of the 454 total alleged offenses. The number of victims per case ranged from 1 to 20; 61.7% of the cases involved 1 known contact victim. *Non-contact* offenses, which included “stalking, sexual harassment, and possession of child pornography,” constituted 18.9% ( $n = 89$ ) of the total alleged offenses. Regarding offense location, which was reported in 70.9% of the cases, the 5 most frequent were: at the church (38.9%), offender’s home (31.2%), off-site of the church (12.9%), church-sponsored activity, off-site (10.6%), and victim’s home (6.4%). Regarding identified offender characteristics by gender: 98.8% ( $n = 328$ ) were male. By race/ethnicity: White (73.1%); 18.8% (Black); and, Hispanic, Asian, and Native American (<10%). Of 56 alleged offenders whose ages were reported: the range was 18-88 years, with a mean of 40.4. For the 4 female offenders, the mean age was 23.5. Regarding the role of the identified offender: for males, the 3 most frequent of 12 identified roles were: pastor (34.9%); youth minister (31.4%); and, youth volunteer (8.3%). “Combined, those who occupy roles that require the direct supervision and /or interaction with youth (generally under 18 years of age), comprised 38.8% of the total offender sample.” The conclusion and discussion section compares and contrasts the results to the published literature, notes the study’s limitations, and points to future research topics. [A number of the literature references which are cited for comparison and contrast are reported for studies in which the people who were victimized were adults, not minors.] 68 references.

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

Durà-Vilà is Honorary Lecturer, Department of Mental Health Sciences, University College, London, England. Littlewood is professor of anthropology and psychiatry, Departments of Anthropology and Mental Health Sciences, University College. Leavey is director, Bamford Centre for Mental Health and Wellbeing, Psychology Research Institute, University of Ulster, Magee campus, Londonderry, Northern Ireland, and University College. “The present article explores the experiences of five [Roman] Catholic [Church] contemplative nuns sexually abused by priests, using ethnographic methodology. ...we propose a detailed model of the nun’s experience of sexual abuse, describing and illustrating how the nuns coped with the pain of their experiences through the use of spiritual concepts, narratives, and imagery leading to transformation and resolution. These processes are discussed from the perspective of the literature on the interaction of trauma and spirituality.” Study participants were 5 contemplative, cloistered nuns from a Catholic order who resided in several monasteries in Spain. Ethnographic field and semi-structured interviews audio-recorded, transcribed, and the content analyzed thematically. Themes extracted from the data represent key findings. States: “The nuns described various types of sexual trauma, involving violence, exploitation, coercion, and mental and physical stress... In all cases the perpetrators were priests the nuns had hitherto known and trusted.” In a particular case, “the priest had colluded with the Mother Superior who, it was alleged, also took a role in

coercing nuns into having sexual encounters with him.” Reports that all 5 nuns “described an intense negative emotional response following the abuse.” Presents an 8-stage flow diagram of the stages that the nuns went through to achieve recovery: 1.) shock and distress; 2.) self-doubt; 3.) anger and mistrust; 4.) withdrawal and meditation; 5.) secrecy or disclosure; 6.) community acceptance; 7.) spiritual integration; 8.) posttraumatic growth. Brief descriptions of stages include quotations from participants’ interviews. Identifies the participants’ psychological and physical symptoms of the trauma, and their social (e.g., fear of discovery and fear of not being believed) and spiritual concerns (e.g., doubting their own innocence and misunderstanding of the abuse). In the Discussion section, states: “A common theme that emerged strongly throughout the interviews was the fact that the nuns rejected and fought the abuse with all their might. This was a key aspect of the nuns’ perception of triumphing over the test that the abuse posed. The nuns showed a remarkable level of determination and strength in resisting the abuse and defending the truth once they disclosed it. This is particularly remarkable when we take into account their weak position at many levels.” Notes that “not being believed by their Mother Superior after revealing the abuse was one of the most painful and distressing aspects of the nuns’ experiences.” Draws upon Jennifer Freyd’s theory of betrayal trauma as a framework to understand the nuns’ reactions to the abuse. Constructs a model of spiritual transformation following sexual trauma by which the nuns perceived the abuse “not as meaningless but having a purpose.” Notes that formal psychiatric diagnosis was not part of the interviews, and that participants’ risk and resilience factors were not considered. In the Conclusion section, states: “Although in the cases presented here, the nuns’ religious beliefs seemed to have had a positive impact in their well-being, it would be naïve to think that this is always the case. Religious beliefs can be a source of meaning and resilience but also have the potential to be damaging. Clinicians need to be alert to maladaptive cognitions and coping reactions in traumatised religious patients.” 61 endnotes.

Easton, Scott D., Leone-Sheehan, Danielle M., & O’Leary, Patrick J. (2015). A lifespan approach to understanding the effects of clergy sexual abuse on self-identity for male survivors. *The Gerontologist*, 55(Supplement 2, November):520.

Easton is with the Graduate School of Social Work, Boston College, Chestnut Hill, Massachusetts. Leone-Sheehan is with the William F. Connell School of Nursing, Boston College. O’Leary is with the School of Human Services and Social Work, Griffith University, Meadowbrook, Queensland, Australia. Abstract of a paper presented at Session 1350, The Gerontological Society of America’s 68<sup>th</sup> Annual Scientific Meeting, “Aging as a Lifelong Process.” “Background / purpose: Being sexual abused by a member of the clergy can dramatically undermine the health trajectory of a survivor across the lifespan. Using life course perspective and theories of identity development, this study addressed the following research question: What are the perceived negative effects of clergy sexual abuse on the self-identity of adult survivors? Methods: This secondary analysis was based on qualitative data collected during the 2010 Health and Well-being Survey, an anonymous, online survey of male survivors of sexual abuse... Participants provided narrative, open-ended responses describing how the sexual abuse impacted their self-identity... Conventional content analysis was used to analyze the data over a one year period. Results: Clergy sexual abuse negatively impacted five major aspects of the participants’ self-identity; psychological self, gendered self, social self, spiritual self, and total or overall self. All domains (except spirituality) contained subthemes. For example, the psychological self included mental health, self-harming behaviors, and low self-esteem. Nearly half of participants (48.9%) reported that more than one domain was undermined. Conclusion and Implications: Clergy sexual abuse threatens different components of survivor identities and can have a stunting or disintegrating effect on overall identity. Clinicians working with older survivors should assess and treat multiple effects of clergy sexual abuse (e.g., impaired spirituality, compromised masculine identity, disconnection to others).”

Evinger, James S. (1999). Investigating and prosecuting clergy sexual abuse: A research case study. *Journal of Religion and Abuse: Advocacy, Pastoral Care and Prevention*, 1(1):67-89.



Presents a research case study of an ecclesiastical investigation and prosecution of 2 cases of clergy sexual abuse in the Presbyterian Church (U.S.A.). Documents and analyzes factors critical to the methods and outcomes that have been assessed as effective and possessing integrity.

Farrell, Derek. (2009). Sexual abuse perpetrated by Roman Catholic priests and religious. *Mental Health, Religion & Culture*, 12(1, January):39-53.

Reports results of a phenomenological study. The main focus “was to examine the impact that [children’s experiences of being sexually abused] have had, and may continue to have, upon survivors of sexual abuse perpetrated by Roman Catholic priests or religious. The purpose of the research was to demonstrate that [these] survivors... experience unique trauma characteristics that are different from those experienced by survivors of sexual abuse of other perpetrators.” Interpretative phenomenological analysis (IPA) was used “to explore in detail how participants are making sense of their personal and social world... IPA combines an empathic hermeneutic and a questioning hermeneutic...” Participants were 12 adults living in the United Kingdom with an average age of approximately 44-years-old, and 10 had been treated with a form of psychological therapy. At the time of the semi-structured research interview, all 12 “had sufficient symptoms to substantiate a clinical diagnosis of [Post-Traumatic Stress Disorder (PTSD)] as per DSM-IV-TR [Diagnostic and Statistical Manual of Mental Disorders (4th edition, Text Revision).] with the duration of these symptoms an average of 26 years and 5 months.” Reports 6 trauma themes that emerged from the interviews that are specific to survivors of sexual abuse by Roman Catholic clergy or religious, and are not covered by the DSM-IV-TR definition of PTSD: theological conflict, idiosyncratic silencing strategies, spiritual identity, existentialism, political anger, and re-traumatization by the Church. Quotes statements of participants. Also reports 5 existential and 6 spiritual aspects of survivors’ trauma experiences. Among the conclusions is a call for more extensive research “into more holistic psychodiagnostics that adequately account for survivor’s experiences, particularly survivors of sexual abuse by clergy.” States: “When perpetrators use God through the use of either explicit or implicit silencing strategies, this has a powerful traumatic effect upon the survivor.” 50+ references.

Farrell, Derek, Dworkin, Mark, Kennan, Paul, & Spierings, Joany. (2010). Using EMDR with survivors of sexual abuse perpetrated by Roman Catholic priests. *Journal of EMDR Practice and Research*, 4(3):124-133.

Farrell is affiliated with the College of Medical and Dental Sciences, University of Birmingham, Birmingham, England. Dworkin is in East Meadow, New York. Keenan is affiliated with Edge Hill University, Lancashire, England. Spierings is in Nijmegen, Netherlands. Begins with Farrell’s phenomenological research regarding adverse symptoms that are unique to survivors “of sexual abuse perpetrated by clergy or religious” who are Roman Catholic. His 2-part involved: 1.) “in-depth qualitative interviews of 12 clergy abuse survivors throughout the United Kingdom.”; 2.) an ongoing study that “involves the utilization of EMDR [eye movement desensitization and reprocessing] with a small cohort sample ( $N = 5$ ) of clergy abuse survivors.” States: “...distinct characteristics that are closely associated to the priestly role that have significance to survivor’s traumatic experience includ[e] that of community trust, charisma, patriarchal privilege, and power.” An additional characteristic unique to a Roman Catholic priest “is that a priest is ostensibly designated ‘God’s representative on earth.’” Calling the post-traumatic stress disorder diagnostic criteria of Diagnostic and Statistical Manual of Mental Disorders (4th edition Text Revision) as inadequate, proposes a new diagnostic, conceptual framework to “account for symptoms and experiences by survivors who trauma experiences contained political and/or religious attributions.” Identifies trauma themes specific to survivors of sexual abuse by Roman Catholic clergy or religious leaders: theological conflict, idiosyncratic silencing strategies, spiritual identity, existentialism, political anger, and re-traumatization by the Church. By on the use of EMDR with 5 clients, “make[s] recommendations about the application of EMDR with these clients.” Includes material from a clinical case report. 51 references.

Fater, Kerry, & Mullaney, Jo Ann. (2000). The lived experience of adult male survivors who allege childhood sexual abuse by clergy. *Issues in Mental Health Nursing*, 21(3, April/May):281-295.

Fater is with the Department of Institutional Nursing, University of Massachusetts – Dartmouth, North Dartmouth, Massachusetts. Mullaney is with the Department of Nursing, McAuley Hall, Salve Regina University, Newport, Rhode Island. They report their qualitative research study of the lived experience of adult male survivors of childhood sexual abuse by clergy. 7 men who were recruited through a New England branch of an international survivor network participated in semi-structured interviews. Subjects ranged from 28-to-48-years-old; age at time of abuse ranged from 9-19 years. Their perpetrators were a Roman Catholic priest who abused 4 of the study participants, a Roman Catholic priest who abuse 2 in the study, and an Episcopalian priest who abused 1. Interviews were audiotaped, transcribed, and analyzed using phenomenological methodology. 10 clusters of themes emerged: 1.) attracted by the priest's charisma, survivors engaged in behaviors to please and emulate him; 2.) recalling the trauma of the abuse, survivors vividly described visual, auditory, tactile, and olfactory memories characterized by a pervasive powerlessness; 3.) survivors perceived themselves as different or vulnerable, and remember themselves as quiet young men who craved the attention of the priest; 4.) tormented by fear, guilt, shame, perceived loss of spirituality, and the perpetrator's implied threats and manipulations, survivors "covered up" and maintained a conspiracy of silence while church leadership denied the problem; 5.) as developing awareness continues and defenses decrease, the horror of the abuse overpowers survivors whose emotions had been decentered and blunted to avoid the emotional pain; 6.) overwhelmed with depression, survivors were plagued by thoughts of suicide; 7.) the abuse invades all areas of survivors' lives, resulting in self-sabotage, negative self-perceptions, altered relationships, and estrangement from support systems; 8.) survivors felt that clergy victimization caused loss of spirituality, mistrust of the church, and a rage expressed as rejection of self and others; 9.) accepting their feelings empowered the survivors and hopefulness enhanced the capacity for emotional growth; 10.) while emotional confusion still "clouds" survivors' present and future directions, the healing process leads them to express their caring towards others. Authors briefly describe the abuse was experienced as trauma and the resultant bifurcated rage was both outwardly- and self-directed. Authors acknowledge that the small sample size, including that 4 of the 7 subjects were from 1 perpetrator, is a weakness. References.

Flynn, Kathryn A. (2008). In their own voices: Women who were sexually abused by members of the clergy. *Journal of Child Sexual Abuse*, 17, (3/4):216-237. [Themed, double issue: Betrayal and Recovery: Understanding the Trauma of Clergy Sexual Abuse]

Flynn is an associate professor, Program Evaluation, Defense Language Institute, Presidio of Monterey, Monterey, California. "This article gives voice to the experience of women abused [sexually] by clergy." Based on the study described in her book. [See this bibliography, Section I: Flynn, Kathryn A. (2003).] States in the introduction: The scope of the problem of clergy-perpetrated sexual abuse (CPSA) "for women has remained minimally assessed... Additionally, the problem of CPSA of women has too often been normatively misunderstood and believed to be one of sexual ethics rather than professional misconduct. This formulation of the problem often places blame on the entrenched notions of the woman's deviant or seductive character rather than on the aberrant behavior of the offending clergyman." Endorses Marie Fortune's conceptualization on "identifying abuse as a grave violation of a clergyman's professional boundaries. ...like rape, CPSA is not an issue of sexuality but rather one of a power imbalance that negates any possibility of 'consensual' mutuality." Notes that "sexism found in the hierarchical structure of many institutional churches and resident broader cultural norms" can contribute to defining the CPSA relationship "as 'affairs' and not as occasions of interpersonal violence arising from a disparate power dynamic..." Presents a brief overview of trauma, drawing upon Judith Herman's work. Describes "how trauma was manifested in a sample of women who experienced CPSA as either children or adults." Very briefly describes the demographics of participants in the qualitative study. Findings are presented in relation to post-traumatic stress disorders (PTSD) symptoms and Herman's trauma dialectic concept. Also presents findings of complex PTSD symptoms. In addition, describes 5 clergy-specific factors related to the participants' symptoms, and "relational protective factors that mitigated the negative impact of the trauma exposure for some women." Concludes: "This study offers evidence that those women who survive CPSA experience noteworthy symptoms of psychosocial distress that can lead to

long-term and possibly permanent impairment in functioning.” Calls for churches to expand an abuse paradigm to include women. 26 references.

Frame, Marsha Wiggins, & Shehan, Constance L. (2004). Care for the caregiver: Clues for the pastoral care of clergywomen. *Pastoral Psychology*, 52(5, May):369-380.

Frame is associate professor, counseling psychology and counselor education, University of Colorado at Denver, Denver, Colorado. Shehan is professor, sociology, University of Florida, Gainesville, Florida. Reports on the results of a qualitative “study of 190 United Methodist [Church] clergywomen who were asked to respond to questions regarding affect of gender on their work, special challenges they faced, unique stressors they experienced, and ways in which they coped with the demands of their pastoral responsibilities.” Of the respondents: 93% were White, 4% were African American, and 3% were Asian American; average age was 44.7 years; 63.9% were married for an average of 16.1 years; 75% of their husbands were professionals or managers; 33% had dependent children under 19 living at home; on average, they had more than 11 years of service to the UMC; 84% were pastors in local churches with an average membership of 500; nearly all held positions requiring a Master of Divinity degree. Among the negative ways gender influenced performance of pastoral duties, one respondent wrote: “[The challenge is] the ‘good ol’ boy’ behavior that borders on sexual harassment from male colleagues. [There is] a lack of understanding and support from older male colleagues and a lack of role models and mentors from women in our conference.” 30 references.

Garland, Diana R., & Argueta, Christen. (2010). How clergy sexual misconduct happens: A qualitative study of first-hand accounts. *Social Work & Christianity: An International Journal*, 37(1, Spring):1-27.

Garland is dean and professor, Baylor University School of Social Work, Waco, Texas. Argueta is a research associate at the School. Reports on a qualitative study based on the question, “What are the social systemic conditions that allow [clergy sexual misconduct] CSM to occur?” Telephone interviews were conducted with 46 people “who were directly offended [sexually by clergy], all from different congregations,” 15 people “who were secondarily offended,” and 2 offenders. Of the 46 offended, 4 were male, and all 4 of their offenders were male; of 42 women offended, 40 of their offenders were male. Offended’s religious affiliation at time of offense was, in descending order of numbers: “Catholic Baptist, Methodist, Lutheran, Seventh Day Adventist, Disciples of Christ, Mormon, Apostolic, Calvary Chapel, Christian Science, Church of Christ, Episcopal, Friends, Mennonite, evangelical non-denominational, and Reformed Judaism.” 5 respondents “were African-American.” An unstructured interview protocol was used, and the interviewer typed a transcript during the interview. Analysis resulted “in five common themes concerning the contents and situations in which CSM takes place.” The 5 were: 1.) “Lack of Personal or Community Response to Situations that ‘Normally’ Call for Action.” States: “In retrospect, the interviewees and those close to them realized that there were signs of the pending or already occurring misconduct that they ignored. They had no cognitive categories for understanding a religious leader acting sexually toward them or a loved one...” 2.) “Culture of Niceness.” States: “By ‘nice,’ we mean overlooking or ignoring the behavior of others that we know to be socially inappropriate rather than naming the behavior and risking embarrassing, angering, or hurting them.” 3.) “Lack of accountability.” States: “These religious leaders [who offended] evidently had no one to whom they accounted for the use of their professional time.” 4.) “Overlapping and Multiple Roles.” States: “Most of the offended (57%) report that in addition to being a religious leader and often a counselor or spiritual director as well, the offender was a friend, confidante, or family-like figure.” 5.) “Trust in the Sanctuary.” States: “Interviewees recalled that one of the ways the offender gained closeness that led to sexual activity was by using knowledge gained from their confessions as a way to breach what would have been their ability to protect themselves.” Describes study limitations. Very briefly identifies implications for social work practice. Offers prevention and intervention strategies: community education, developing prevention policies and codes of ethics, advocacy for legislation, and developing intervention strategies. Integrates quotes by participants. 49 references.

Ganzevoort, R. Ruard. (2002). Common themes and structures in male victims' stories of religion and sexual abuse. *Mental Health, Religion, & Culture*, 5(3, November):313-325.

Ganzevoort is with Kampen Theological University, Kampen, The Netherlands. Citing published literature, he states at the outset that until recently, "male victims of sexual abuse received little attention," that "meanings attributed to sexual abuse and coping processes following abuse in male victims have hardly been investigated so far," and that "the connections between religion and (male) sexual abuse are often invisible." Reports on his study which "focused on the narrative construction of reality as performed by male victims of sexual abuse... This paper thus focuses on the meanings adult male victims of childhood sexual abuse attribute to religion and sexual abuse... In our research, sexual abuse is defined as the situation in which a child is brought to perform and/or undergo sexual activities in words, gestures and/or acts by someone with relative power or relational preponderance, when the child does not wish to do so, or is not capable of deciding, or has no control over the situation." 12 Dutch men, "self-identifying as victims of childhood sexual abuse," were interviewed and completed a questionnaire. Participants received the content analysis of the interviews "to solicit corrections and further interpretations." Statistical analysis was conducted. "This paper focuses on the narrative themes found in the interviews and their correlations with variables of time, evaluation, religion and sexual abuse." The basic narrative themes were identified as: *distance/proximity*, *power/powerlessness*, and *guilt/innocence*. The content of the *distance/proximity* themes included *intimacy* and *connectedness*. States: "Like sexual abuse, religion can be described in terms of distance and proximity." The content of *power/powerlessness* themes included *power* "understood as the control over resources the other values," which, in the context of sexual abuse, included perpetrators' use of threats and physical force, and manipulation and intimidation. The content of *guilt/innocence* included the "categories of right and wrong, obligation and accountability, and forgiveness." Participants' stories with this theme "most frequently combined with power/powerlessness." Other themes less frequently appearing were "acceptance and rejection," "confusion and truth," and "identity and void." Statistical analysis revealed an "almost equal distribution of storylines and life periods... The most striking result of this analysis is the lack of significant correlations... Even though participants use the same categories in constructing their stories, their content and meaning seem to be highly divergent." Potential explanations are offered, including "a lack of 'canonical stories.'" While the term is not defined, the contrast is made with females who were sexually abused "having their voices heard and gaining credibility to their stories" in the last 15 years. States: "One of the first stories [of male victims' becoming canonical is that of male minors abused by [Roman Catholic] priests." Statistical analysis of the explanations led to the conclusion that the absence of canonical stories was more likely the explanation for the lack of significant correlations. Based on cluster analysis, describes 3 methods of participants' construction of their stories of sexual abuse and religion: *contrasting* (stories of sexual abuse and religion are told in different storylines for the same life period), *sequencing* (a way of creating narrative space), and *reinterpretation* (e.g., reframing religious imagery from an earlier life period "in order to facilitate new meanings in recovery"). The discussion section identifies 2 contributions of the study outcomes to theory of religion and sexual abuse: "...it suggests that culturally available (canonical) stories are important to enhance narrativization of traumatic experiences, thereby reducing problematic consequences," and it "demonstrates the creative possibilities of individuals construing their religious life stories." Concludes that the modes of participants' reinterpretation will challenge "basic themes and structures in many religious traditions, at least within Christianity," including "central notions like guilt and forgiveness, power and transcendence, autonomy and surrender." 19 references. [While not directly about sexual boundary violations in faith communities, the work is relevant to the topic.]

Geary, Brendan, Ciarrocchi, Joseph W., & Scheers, N.J. (2006). Sex offenders, spirituality, and recovery. *Counselling and Spirituality*, 25(1):47-71.

Geary is a Marist Brother, Roman Catholic Church, and teaches at Ushaw College, Durham, England, where he is the Director of Human Formation. Ciarrocchi is professor and chairperson, graduate programs in pastoral counseling, Loyola College of Arts and Sciences, Loyola University Maryland, Baltimore, Maryland, and is a former Roman Catholic priest. Scheers is director,

Office of Planning and Evaluation, and a senior statistician, U.S. Consumer Product Safety Commission. Begins by reporting their literature review of “quantitative data from the United States, Canada, and England regarding the issue of religion and sex offenders.” They present their “qualitative analysis of data from a study conducted in the United States regarding ways in which religion an/or spirituality may be helpful to sex offenders as part of the recovery process.” Notes that there is “sparse data [in the academic and clinical literature] about the religious dimension of the lives of sex offenders, before and after treatment, or the place of spiritual themes in treatment.” Among sources that report cautions in their review are those that cite the cognitive distortions of religion by sex offenders who are active in churches. Notes that distortions can result in the rationalization of deviant behavior and resistance to therapeutic treatment, and that “churches can inadvertently support these distortions and thereby collude with the offender.” Cites specific examples of religious-based distortions. The qualitative analysis is an exploratory study that used a grounded theory approach to explore which aspects of *religion* and of *spirituality* were helpful in the lives of 195 male sex offenders in outpatient treatment in community-based psychotherapy programs who were surveyed between June, 2002, and January, 2003. Of 129 for whom data was available about the nature of their offenses, 100 had committed “Child related” offenses, and 9 had committed “Sexual aggression/rape.” Because participants did not make distinctions between *religion* and *spirituality* in their responses, the results for each were analyzed together. 51 themes emerged and were organized into 15 major categories. Provides examples of participants’ responses. 2 categories – *religion* and *spirituality* as a support to recovery and as supporting moral and behavior change – accounted for 25% of the total sample of responses. In the discussion section, relates specific results to the clinical literature. States: “The data from the present research suggests that religion and spirituality can support recovery and well-being, but they can also be part of the denial and deceit which can be at the heart of offending behavior and thinking.” 51 references.

Gerdes, Karen E., Beck, Martha N., Cowan-Hancock, Sylvia, & Wilkinson-Sparks, Tracey. (1996). Adult survivors of childhood sexual abuse: The case of Mormon women. *Affilia: Journal of Women and Social Work*, 11(1, Spring):39-60.

Gerdes is assistant professor, School of Social Work, Arizona State University, Tempe, Arizona. Beck is faculty associate, American Graduate School of International Management, Phoenix, Arizona. Cowan-Hancock is visiting professor, School of Social Work, Brigham Young University, Provo, Utah. Wilkinson-Sparks is a recent graduate, Graduate School of Social Work, Brigham Young University, Provo, Utah. “This article reports on a [qualitative] study of the experiences of 71 Mormon [formally, The Church of Jesus Christ of Latter-day Saints] women [who were sexually abused in childhood]. It describes the church’s reactions to revelations of abuse, the reception the women received in their churches, and the healing paths the women chose... In addressing the question of how Mormon women perceived the connection between the effects of abuse and their religious culture, we hope to shed light on how social workers can effectively assist victims of sexual abuse who are members of a patriarchal religion.” The study focused on “Mormon women who had been sexually abused in a geographic area (Utah’s Wasatch Front) where members of this church constitute a clear majority (67%) of the population.” Subjects were obtained through therapist’s referrals (purposive sampling), a nonprobability snowball sampling, and public flyers. The average age at which the subjects’ abuse began was 5.3-years-old, with a range of 2-17 years. Grounded theory guided the ethnographic methodology. Analysis was based on audiotape transcriptions. 4 themes and patterns emerged in the analysis. The first was interactions with church leaders, all of whom were male: 12 women had positive interactions with church leaders, 49 had negative interactions, and 10 chose not to communicate with leaders about their abuse. Identifies 3 key factors as to the leaders’ responses that were experience as positive, and 4 that were related to negative experiences. Of those who spoke to church leaders, 5 were disciplined by being disfellowshipped or excommunicated for behaviors related to their abuse. Notes: “Of the 80 Mormon perpetrators, only 3 were disciplined in any way... Some of the perpetrators remained priesthood holders in good standing after they were *legally* convicted of molesting children.” The second theme was the admonition to forgive: “Fifty women expressed frustration or guilt for being admonished by the highest church authorities or local leaders to ‘forgive’ their perpetrators.” The third theme was the women’s relationship with

God, and includes their differentiation between “the church’s leadership structures from its doctrinal or spiritual content...” The final theme was the women’s relationship to the church culture “and its problematic or mixed effect on healing... The women indicated that the cumulative effect of the code of silence and the Mormon cultural prohibition against the expression of anger and unpleasantness created a division between the ‘public identity’ and the ‘private self’ of survivors of abuse.” Observes that the subjects who used a “personal empowerment model of social integration” had “a more effective route to psychological healing” than those who relied on the church its “benevolent protectorate model...” Concludes with recommendations for social workers who seek to assist women who are members of patriarchal religions regarding sexual abuse. Includes a very brief overview of church teachings, structure, and practices. 30 footnotes.

Gerdes, Karen E., Beck, Martha N., & Miller, Heidi. (2002). Betrayal of a sacred trust: ‘Sanctuary trauma’ in sexual abuse survivors. *Social Work Today*, 2(7, April 1):6-11.

Gerdes is associate professor, Arizona State University School of Social Work, Phoenix, Arizona. Beck is a sociologist and author. Miller “is a counselor for the juvenile justice system” in Maricopa County, Arizona. Written so that social workers may “be aware that, while organized religion can be a powerful support system for survivors of sexual abuse, it may also be a negative and traumatic experience for some.” The purpose “is to examine what is referred to as *sanctuary trauma*... and to identify the social dynamics surrounding sexual abuse survivors in religious communities...” Social workers can play a role in preventing and, when necessary, ameliorating the effects...” Describes *sanctuary trauma* as occurring “when a victim of a ‘psychologically traumatic experience’ seeks safety in what is believed to be a ‘supportive and protective’ environment, only to encounter circumstances that emphasize guilt, encourage repression, and prevent catharsis... At best, the victim feels disappointed and disillusioned. At worst, he or she experiences a secondary trauma that, in some cases, is worse than the original victimization.” Notes: “Because they have invested their religion with so much importance, power, and moral authority, survivors who turn to spiritual leaders for healing open themselves to either powerful assistance or severe retraumatization.” Draws from clinical literature related to post-traumatic stress disorder. Reports results of their study based on qualitative interviews with members of the Church of Jesus Christ of Latter-day Saints (LDS): “We set out to determine whether sanctuary trauma did, in fact, occur in this context, why and how it happened, and what the effects on the survivors were.” Non-random sampling techniques were used in northern Utah to interview 71 women who were sexual abuse victims: 10 had not revealed their abuse history to church leaders; of 61 who did disclose, “12 had positive interactions with leaders, while 49 described negative experiences.” Findings in the positive scenarios included 2 conditions in all 12 respondents’ experiences: the leaders were at least minimally educated about long-term negative effects of sexual abuse, and “the leader was not concerned about damaging the perpetrator’s reputation or the reputation of the church organization.” Findings in cases involving *sanctuary trauma* noted several patterns: church leaders generally were uneducated about sexual abuse, and “the likelihood of a negligent or punitive response toward the survivor seemed closely linked to the role the perpetrator played in the religious community. The higher the status of the perpetrator, the more likely the victims were to be retraumatized when they sought help.” Negative reactions, such as supportive but ineffective responses, or active attacks on the survivor’s credibility, motivation, and sanity, were divided into 3 categories: benign ignorance, social embarrassment, and defensive antagonism. Examples of each category are presented from published literature, including non-LDS cases, rather than the authors’ study. Cites unpublished data from a previous study to illustrate defensive antagonism reactions. Concludes: “The patterns and logic of the social dynamics at work in the religious communities studied show that understanding the power structure and legitimacy base of a given religion would allow social workers to comprehend and perhaps anticipate situations in which sanctuary trauma of sexual abuse victims is likely to occur.” Also calls for attention to the role of theology “in shaping leaders’ responses to survivors of sexual abuse.” 30 references.

Gilgun, Jane F., & Anderson, Gwendolyn. (2016). Mothers' experiences with pastoral care in cases of child sexual abuse. *Journal of Religion and Health*, 55(2, April):680-694.

Gilgun is with the School of Social Work, University of Minnesota, Twin Cities, St. Paul, Minnesota. Anderson is with the Department of Social Work, University of Minnesota, Duluth, Minnesota. "The purpose of this article is to share mothers' own words about their experiences with seeking help from pastors and pastoral counselors when they learned, or had reasons to believe, that their husbands had sexually abused children in their families." States at the outset: "...there is little research on how religion helps, or does not help, in times of family stress." A very brief literature review section addresses: prevalence rate of child sexual abuse (CSA) in the U.S.A., types of CSA, adverse effects, and barriers to disclosure by a non-offending parent and the child who was abused. Notes the absence of research "regarding families who seek assistance for the sexual abuse of their children from pastors and pastoral counselors." Presents their secondary data analysis of 4 case studies from research conducted 1988-2013. Participants were recruited from social service agencies in a metropolitan U.S.A. areas. Using audiotaped interviews which were transcribed, "the first author attempted to understand the social contexts in which the women lived... ..accounts of interactions with representatives of religious institutions were not specifically prompted." 3 women were spouses or partners of the men who committed intrafamilial CSA; 1 woman's spouse sexually abused his grandchild. Cases are presented in a narrative form, including quotes from participants. "Of the four cases presented here, two women received immediate support from pastors who not only expressed compassion, but who were also knowledgeable about sex-abuse-specific services. The pastors made immediate and appropriate referrals. A third woman received equivocal responses that were not helpful, but over time the pastors and pastoral counselors began to learn about child sexual abuse and became helpful. A fourth woman received harmful and blaming responses from pastoral counselors that kept her and her children in a fearful and sometimes terrorizing isolation." Recommends that clergy and pastoral counselors become educated on topics including: mandated reporting laws, local resources for assisting children and families dealing with CSA, and the role that religion can be used to minimize or excuse sexually abusive situations. Notes the study's limitations. Calls for further research. 67 references; Gilgun is the sole or lead author of 32 entries. [While the topic of sexual abuse committed in the context of a religious congregation is not addressed, the findings closely parallel themes and topics of direct relevance to the purpose of this bibliography.]

Glaister, Judy A., & Abel, Elizabeth. (2001). Experiences of women healing from childhood sexual abuse. *Archives of Psychiatric Nursing*, 15(4, August):188-194.

Glaister is with the Psychiatric Mental Health Nurse Practitioner Track, School of Nursing, University of Texas Medical Branch, Galveston, Texas. Abel is with the Division of Family Health Nursing, School of Nursing, The University of Texas at Austin, Austin, Texas. Notes in the literature review: "In hundreds of journal articles exploring the problem of childhood sexual abuse, only eight studies focused on the perspective of survivors and of these eight, only four gave voice to the survivors." They report their qualitative study, using interpretive interactionism, which "describes the healing process from the perspective of 14 women who believe they have achieved some measure of success in healing from their childhood sexual abuse." Their sample consisted of: residents of a "large southwestern metropolitan area"; 11 Caucasian, 1 African American, 1 Hispanic, 1 Native American; "All had participated in some form of organized religious activity during their lives."; 9 had careers in health care, and 6 of the 9 "worked directly with other survivors of childhood trauma."; mean age at onset of the abuse was 5.8 years; all were abused by family members, and 4 were also abused by close family members or persons known to them; 10 also reported physical and emotional abuse. 4 findings are reported: the character of healing, the relationship of context with healing, what facilitated healing, and what impeded healing. 1.) The character of healing was a process that, "while difficult and painful," it led to "positive changes, a sense of well-being, and acceptance of themselves and of their life events... Healing brought about changes" and "a sense of well-being and acceptance" which "was evidenced by feeling joy and acknowledging positive and negative aspects of themselves." 2.) The environments in which the sexual abuse occurred are called *toxic*, and included "harmful or destructive ideas, emotions, situations, or happenings that influence the individuals who contact

those environments.” 3.) Facilitating factors of healing included “information, relationships, experiential activities, inner strength and beliefs, commitment, skills, and coming to term.” Among supportive roles cited were ministers. “Support was also found in relationships with God, church, religion, angels, and nature.” 4.) The 2 main impediments of “their healing were relational: (1) therapists and other individuals or (2) themselves.” The final section, clinical recommendations, includes a public policy recommendation addressing social and contextual factors that contributed to the abuse: “Solutions to the problems caused by abuse can be accomplished through a collaborative effort by therapist, health care workers, community leaders, police, judges, legislatures, clergy, teachers, parents, and survivors working together.” 24 references. [While this article does not address sexual abuse in the context of faith communities, it is included in this bibliography because it addresses, however briefly, the topic of spirituality or religion and the survivor of sexual abuse, which is not common in the literature.]

Goldman, Juliette D. G., & Bode, Andrew. (2012). Female survivors’ perceptions of lifelong impact on their education of child abuse suffered in orphanages. *International Journal of Lifelong Education*, 31(2, March/April):203-221.

Goldman and Bode are with the Faculty of Education, Griffith University, Gold Coast, Queensland, Australia. “This paper explores the perceptions of the education experiences of a sample of 10 females, who were sexually abuse as child residents in Queensland [Australian] orphanages from the 1940s to 1970.” The focus was “on their educational achievement, educational development and educational opportunities.” [While the specific orphanages are not identified, the text states: “Orphanage staff members who helped the girls, and also those who abused, victimised or otherwise hindered them, included teaching nuns, paid employees, volunteers and members of religious orders... Those individuals who perpetrated the child sexual abuse, and other forms of neglect, deprivation, social isolation, emotional and physical abuse, and forced labour, included orphanage superintendents and managers, priests, nuns, and, to a lesser extent, orphanage workers and school teachers.”] The introductory section is a literature review. They define *child sexual abuse* (CSA) “as any contact or non-contact sexual experience perpetrated on a child under the age of consent, which, in Australia, is 16 years.” Provides a historical overview of orphanages in Australia, 1940-1970, including abuses that children suffered in 150 Queensland institutional settings. In addition to CSA, physical and emotional abuses were also inflicted. Purposive sampling was used to recruit participants from a Queensland Sexual Abuse Recovery Centre, all of whom were survivors of CSA while residing in a Queensland orphanage. Interviews were audio-taped. The qualitative data results “are presented in the form of condensed and short narratives,” which are organized as 7 questions. Quotes from participants are included. In relation to the impact of the non-educational environment on the participants’ education, the authors report: “The issue of hunger was identified in all the female children’s orphanage experiences regardless of which church ran the institution.” The discussion section compares the results to the published literature. They state: “It appears from the research data gathered, that in 9 out of the 10 cases, the female orphan participants perceived a more negative influence on their education from the sexual abuse they suffered, than from the general circumstances of orphanage life... Further, the female respondents’ perceptions of intergenerational impacts of [CSA] on the education of their children are direct and unambiguous.” Their hope is that the results “may be used to strengthen departmental standards of educational development, opportunity and achievement, and also of departmental implementation, oversight and accountability, for the benefit of children in care, and for adult survivors.” 47 references.

Grossmann, Frances K., Sorsoli, Lynn, & Kia-Keating, Maryam. (2006). A gale force wind: Meaning making by male survivors of childhood sexual abuse. *American Journal of Orthopsychiatry*, 76(4, October):434-443.

Grossman is with the Department of Psychology, Boston University, Newton, Massachusetts. Sorsoli is with the Center for Research on Gender and Sexuality, San Francisco State University, San Francisco, California. Kia-Keating is with the Department of Psychology, University of California, San Diego, San Diego, California. Begins with a literature review regarding people



who are survivors of “serious childhood sexual abuse (CSA) among males” regarding “how some individuals are able to recover from severe adversity,” including the concept of resiliency. States: “One crucial dimension of survivors’ recovery is finding a way to ‘make sense’ of what happened to them in the past, and to make some kind of meaning of the place the abuse has in their current lives.” Notes that the literature lacks a consistent definition for the “act of meaning making” and that, “Overall, very little data exist on how men make meaning of [CSA],” particularly “abused men of color.” Presents the results of their qualitative study of the ways male survivors “made meaning of their histories of abuse.” Inclusion criteria included “being perpetrated by a member of the immediate or extended family or someone in a position of responsibility or power over the participants.” The criterion for resiliency was “functioning well in at least one area of their lives.” Participants included: 16 men (10 Caucasian, 2 African American, 3 Latino, 1 Native American; age range was 24 to 61 years; 9 identified as heterosexual, 7 as gay or bisexual. Regarding the perpetrator: 8 reported being sexually abused by an immediate family member, 4 by an extended family member, 7 by people outside the family, which included 1 by a “male church camp director.” In-depth, semi-structured interviews were conducted, transcribed verbatim, coded, and categorized thematically. The results “revealed three main types of meaning making: (1) meaning making in actions; (2) meaning making through thought and reason, and (3) meaning making by developing or calling on a sense of spirituality.” 51% of responses involved “the cognitive categories,” 30% “involved helping others,” 6% involved spirituality, and 4% creativity. Each type is described, including illustrations from participants. The discussion section reports that all participants used more than 1 type of meaning making. Regarding ethnicity and the types used, reports that “men of color in this sample spoke distinctly less about trying to understand their perpetrators psychologically than did the Caucasian men,” which may reflect the difference in who “had had therapy that focused on their traumatic experiences.” Results are compared with the literature. Methodological limits of the study are discussed in 1-paragraph. Future research directions are proposed. 69 endnotes. [While the sexual abuse in the context of a faith community was not addressed, the article is included in this bibliography because of its contribution to the small literature on its specific focus.]

Gubi, Peter Madsen, & Jacobs, Rachel. (2009). Exploring the impact on counselors of working with spiritually abused clients. *Mental Health, Religion & Culture*, 12(March, 2):191-204.

Gubi is with the Faculty of Health and Social Care, University of Central Lancashire, Preston, England. Jacobs is with Valley Counselling Service, New Life Church, Danesford Community Centre, Congleton, England. Reports results of a very small scale (5 participants) study conducted to examine “the impact on the counselor of working with clients who have experienced spiritual abuse.” *Spiritual abuse* is defined as “the mistreatment of a person who is in need of help, support or greater empowerment,” and is described as having 2 main facets: “a leader who has unhealthy power over individuals or even a whole group,” and a group’s accepted doctrine “that directly or indirectly controls and oppresses its members through peer pressure.” Among the forms of *spiritual abuse* is *sexual abuse*, which is not defined. Participants responded to an ad in the journal of the British Association for Counselling and Psychotherapy; were British females, had 5-25 years of counseling practice, ranged in age from 30s to 60s, and were Christians; 2 reported having been spiritually abused in a church setting, including incidents of sexual abuse, (1 was abused by a priest while working as an assistant), and both had “breakdowns following the abuse.” Semi-structured interviews were conducted and emergent theme analysis performed. Reports: “Three of the interviewees shared clients’ stories which included childhood sexual abuse by church leaders. These leaders justified their actions by using the Bible and their personal reputation to undermine their victim’s reputation, personal power and autonomy. Another spoke of working with a client who had been raped by her minister.” Participants reported reactions to clients’ stories of spiritual abuse that the authors describe as congruent with *secondary traumatic stress disorder* and *vicarious trauma*. 24 references.

Guerzoni, Michael Andre. (2018). A situational crime prevention analysis of Anglican clergy’s child protective practices. *Child Abuse & Neglect: The International Journal*, 77(March):85-98.

Guerzoni is with the School of Social Sciences, University of Tasmania, Sandy Bay, Tasmania, Australia. States at the outset: “Increasingly it is the role of environmental and cultural factors that are being considered as the underlying enablers and causative variables of clergy-child sexual abuse, and child sexual abuse more broadly, as opposed to the traditional understanding of paraphilic orientation or deviant sexual interests.” In a qualitative study, he used a Situational Crime Prevention (SCP) framework to explore “how Anglican clergy respond to the concern of child sexual abuse and protecting children in their ministry, through examining the reported practices utilised by clergy to prevent abuse events and inappropriate interactions with children on an every-day basis.” Reviews “key literature” regarding clergy attitudes towards child protection and SCP, and clergy attitudes and responses to abuse. The literature cited from Australia describes attitudinal and behavioral resistance by clergy regarding required changes to clerical practice. Describes SCP as a “criminological crime prevention paradigm which orientates around the observation of the causal link between the occurrence of crime, individual motivation, and certain environments and the opportunities these present... ..crime may be minimised and prevented through the alteration of environmental and situational variables (precipitating factors), tailoring prevention recommendations to specifically target particular crimes and environments.” Using both purposive and convenience sampling methods, he interviewed 34 clergy (29 men; 5 women) in 2016 in the Anglican Diocese of Tasmania who represented 23% of the Anglican clergy in Tasmania and were from nearly 50% of the parishes. 47% were a rector or priest in charge; the rest were associate priest, honorary priest, or enabler (non-stipendiary locally ordained parishioner to serve in priestly role). Audio recordings were transcribed, coded, and organized into categories of *cognition* and *conduct/practice*. Those responses are reported with an SCP framework based on 4 SCP techniques: “(1) increase risk; (2) increase effort; (3) control prompts/precipitators; and (4) reduce permissibility/remove excuses.” Part 3 reports the results, describes the techniques, and includes Guerzoni’s commentary. Among the results reported: regarding *increased effort*, 29% reported screening and accrediting church workers before being allowed to work with children; regarding *increased risk*, 58% reported using surveillance measures, including formal (closed-circuit television) and informal (observation by personnel); regarding control prompts/precipitators, the broad categories of techniques reported were clergy establishing emotional and physical boundaries with children; regarding *reduce permissibility/remove excuses*, only 1 “participant indicated executing measures to ‘personalise’ victims through advocating for children within the church,” which could be implementing through preaching, teaching “the value that the Bible places on children,” and other ways to “shap[e] values and attitudes.” In the discussion section, comments that an “overarching theme” in the clergy responses “pertained to minimising and preventing accusations of impropriety. The techniques were employed as a means of *decreasing risk* [italics in original] of allegations of malpractice and inappropriate behaviour, rather than the intended use of the technique to serve as a means of deterrence on a macro or structural level... The core criticism that could be lodged here, in light of the sample’s concern upon the perception of their conduct, is that clergy are currently, as some have done previously, focusing on their own security and the preservation of the clerical class at the expense of children.” 70 references.

Hall, Todd W. (1997). The personal functioning of pastors: A review of empirical research with implications for the care of pastors. *Journal of Psychology and Theology* [published by Rosemead School of Psychology, Biola University, LaMirada, CA], 25(2):240-253.

Hall is Chief, Community Mental Health Service, Raymond W. Bliss Army Community Hospital, Huachuca, Arizona. In the introduction, states: “In recent years, the personal functioning of pastors has been of increasing concerns for at least two reasons. The first reason is the increasing recognition of the extremely high demands of the pastorate... The second reason for examining the personal functioning of pastors is the increasing awareness of the impact of pastors’ personal dysfunction on their ministries.” The article reports the results of his review of empirical research on “the personal functioning of pastors.” Journal articles and dissertations from 1974 through 1995 were examined. Organizes the literature into 6 categories: “emotional well-being, stress and coping, marital/divorce adjustment, family adjustment, burnout, and impairment.” Reviews and summarizes the research in each category; discusses “implications for the care of

pastors,” and makes suggestions for future research. Regarding *impairment*: defines it as “usually focus[ing] on emotional and personality deficits of the helping professional which diminish effective professional functioning.” Notes the lack of “empirical studies of psychopathology among clergy,” including the incidence and type, which would “determine the extent of the problem as well as how to remediate it.” Devotes a full page to the impairment of *sexual misconduct*, noting that “surveys clearly demonstrate that sexual misconduct is a significant problem among pastors.” Behaviors reported in the surveys included a pastor’s sexual contact with a person within the congregation. Regarding “the question of what factors predict which pastors are potentially susceptible to sexual misconduct,” Hall reports that there “has been much theoretical speculation regarding different types of ‘vulnerable pastors,’ and what factors predict sexual misconduct, but relatively little empirical study.” In the summary of *impairment*, Hall states: “Sexual misconduct clearly leads to some level of impairment. Unfortunately, the research indicates that it is a substantial problem among pastors.” Regarding the state of the research on personal functioning of pastors, he states: “...overall there is very little methodologically sophisticated research in this area,” and that many of the studies are descriptive, thus lacking “sophisticated theoretical bases regarding pastors’ personal functioning.” 58 references.

Hamo, Gil, & Idisis, Yael. (2017). Pedophiles in the ultra-Orthodox Haredi sector in Israel: Thought processes regarding their actions. *Journal of Child Sexual Abuse*, 26(4, May/June):407-427.

Hamo is with the Tsur Unit, Supervision of Sex Offender in the Community, Israel Prison Service, Ramla, Israel. Idisis is with the Criminology Department, Bar Ilan University, Ramat Gan, Israel. In a very brief literature review at the beginning, the article notes that “very little is known about non-rabbinic Ultra-Orthodox [Jewish] sex offenders.” Very briefly and generally describes the Ultra-Orthodox Haredi, who consist of Sephardi and Ashkenazi sects. Descriptors include: remaining distinct from modern society; maintaining strict control over members, including relationships between men and women, “particularly as it relates to sexuality,” which results in “talk about sex and sexuality [being] silenced.”; the importance of religious laws regarding purity and regarding property related to sexuality. “The goal of this study was to examine cognitive errors of sex offenders in the [Ashkenazi] Haredi community in Israel that allow them to put aside their religious and societal obligations and commit sexual crimes, identifying cognitive errors relevant before the offense, during commission of the offense, and afterwards.” Participants in the qualitative study were 10 men, 21-55 years of age, who had sexually abused a minor and had been diagnosed clinically “with pedophilia according to the International Classification of Diseases – Tenth Revision.” The convenience sample was recruited through “Shalom Banayich, an nongovernmental organization in central Israel that specializes in the assessment and treatment of Haredi sex offenders.” Participants completed semi-structured interviews, which were audiotaped and transcribed, and a written questionnaire. Among the demographic data reported: victim’s age (ranging from 4 to 21 years); victim’s gender (4 offenders abused males only, 2 abused females only, and 4 abused both males and females); site of the offense (which include synagogues and yeshivas); offense duration (ranging from once to 15 years); whether a police report was filed. Categorical content analysis resulted in 5 topics: “(a) sex and sexuality in Jewish Law, (b) silencing in the Haredi community, (c) contradiction or lack of contradiction between the Haredi way of life and commission of the sex crime, (d) thoughts and feelings after commission of the offense, and (e) beliefs that reduce guilt.” Each is illustrated by quotes from participants’ statements. The material related to each topic revealed “how cognitive errors facilitated the offenders in pushing aside their religious commitments in order to commit their crimes and, in some cases, to continue to perpetrate.” Findings are very briefly discussed in relation to the literature regarding “the expected negative relationship between religiosity and criminal behaviors.” The article presents a model of the participants’ cognitive errors which traces a path of denial and a path of guilt-reducing strategies. The model is discussed in relation to a variety of literatures. Limitations including the small sample size, that it relied on convenience sampling, and that the sample was highly heterogeneous. States that the findings can contribute clinically to therapists who work with Haredi offenders, and to preventive interventions. 35 references.

Harsey, Sarah, & Freyd, Jennifer J. (2020). Deny, attack, and reverse victim and offender (DARVO): What is the influence on perceived perpetrator and victim credibility? *Journal of Aggression, Maltreatment & Trauma*, 29(8):897-916. [Accessed 02/05/20: <https://www.tandfonline.com/doi/full/10.1080/10926771.2020.1774695>]

Harsey is a doctoral student in social psychology, Department of Psychology, University of California, Santa Cruz, Santa Cruz, California. Freyd is with the Department of Psychology, University of Oregon, Oregon. Reports the results of their study regarding Freyd's construct of "DARVO [Deny, Attack, Reverse Victim and Offender roles] [which] describes how perpetrators of interpersonal violence deflect blame and responsibility when confronted for their abusive behavior. When used, a perpetrator denies or minimizes the harms of any wrongdoing, attacks the victim's credibility, and reverses victim and offender roles such that the perpetrator assumes a victimized position and declares the victim to be the true perpetrator." The literature review section describes studies of perpetrator tactics, including the finding that the impact of a perpetrator "playing the victim... effectively decreases the amount of blame ascribed [by observers] to the perpetrator." The goal of their study, which was administered as an online survey, was to "assess the extent to which a perpetrator's use of DARVO influences observers' attributions of victim and perpetrator credibility, responsibility, and abusiveness." Participants in Experiment 1 were 316 undergraduate students enrolled at a university in the Northwestern United States. Fictional vignettes were used to describe "an incident of interpersonal violence between dating partners, recounted as a first-person narrative from either the victim or perpetrator's perspective." The vignettes also varied as to the gender of perpetrator and victim, and whether the perpetrator used DARVO or "took responsibility for the abuse and expressed remorse." Participants answered 6 questions using a 4-point Likert scale regarding perceived qualities of the victim and perpetrator. Responses were analyzed statistically. Among results reported: those "who read perpetrator accounts characterized by DARVO rated victims as more responsible for the abuse" and those who read the perpetrator's account using DARVO "perceived the perpetrator as less responsible for the abuse." A significant statistical effect was found for participant gender: compared to men, women rated victims as more believable and less responsible. Experiment 2 involved 360 students who read fictional vignettes of 1st-person descriptions of a sexual assault from the perspective of a female victim and a male perpetrator. The statements were accompanied by a description of DARVO and how it is applied. Participants were randomly assigned to respond to vignettes which included the DARVO description or vignettes which did not include it. Among results reported was a significant statistical difference between women and men participants: women, generally, found the victim to be more believable and less responsible; men rated the perpetrator as more believable and less abusive. There was no statistically significant difference in the perceptions of perpetrator responsibility. Regarding the DARVO description: "...DARVO-educated individuals rated the perpetrator as less believable and more abusive." The results are discussed in relation to the published literature. Notes: "DARVO's effect on perceptions of victim believability has clear implications in the legal system. In the absence of physical evidence, a victim's perceived credibility is considered by investigators to be one of the most important factors in legal proceeding of sexual assault cases..." States that this study "provides proof-of-concept evidence that DARVO can be effective when used by a perpetrator and that some of its effects can be mitigated by a brief DARVO education." Limitations are described. Concludes: "By identifying and calling out DARVO when it occurs, we may be able to effectively interrupt perpetrators' attempts to discredit and silence their victims." 37 references. [While sexual boundary violations in a faith community are not addressed, the study addresses a recurrent phenomenon experienced by survivors of offenders in faith community contexts.]

Herman, Judith Lewis. (2005). Justice from the victim's perspective. *Violence Against Women*, 11(5, May):571-602.

Herman is a clinical professor of psychiatry, Harvard Medical School, Harvard University, Cambridge, Massachusetts, and director of training, Victims of Violence Program, Cambridge Hospital, Cambridge, Massachusetts. "The current study, based on the testimony of victims of sexual and domestic violence, was undertaken to explore the question of what justice might look like if victims were the protagonists, rather than peripheral actors, in the dialectic of criminal

law... The respondents were asked open-ended questions about their experiences of victimization, their efforts to seek redress, and their views of what would be required to set things right.” In-depth interviews were conducted “with a convenience sample of 22 informants, recruited through attorneys, victim witness advocates, or by word of mouth.” Most interviews were tape-recorded and transcribed. The sample of 22 consisted of: 18 women, 4 men; age range of 22 to 60 years; 2 were African American, 1 was Asian American, 2 part Native American, and 17 White; most had college degrees and 10 had advanced degrees or professional education; 11 were sexually abused in childhood and 5 were sexually assaulted as adolescents or adults; in 11 cases, a criminal complaint was filed, with 4 resulting in a conviction and 3 in a prison sentence for the offender; in 10 cases, a civil complaint was filed, 5 for restraining orders in domestic violence cases, and 5 for civil damages; 10 informants made informal attempts to reach a resolution with offenders. The opening section is an essay-like discussion of the failure of the models and procedures of criminal and civil law to provide remedies which meet the needs of survivors of sexual and domestic violence. Identifies this category of offenses as “particularly complicated because the offense are committed mostly by people who are well known to the victims. The offenders are husbands and lovers, father, uncles, brothers, friends and neighbors, teachers, and priests. They are often admired and respected members of their communities. Sometimes they are beloved, even by their victims.” She describes these offenses as crimes of dominance which are “designed to isolate the victim and to degrade her in the eyes of others. The crime is intended to defile the victim, so that she will be publicly stigmatized and scorned should the crime be disclosed.” States that “[t]he wishes and needs of victims are often diametrically opposed to the requirements of legal proceedings,” and identifies examples, including societal attitudes toward victims, e.g., religious teachings exhorting the obligation to forgive the offender. A section describes survivors’ encounter with the justice system, criminal and civil. States that many who were marginalized in the criminal justice system experienced it “it as a humiliation only too reminiscent of the original crime.” Notes: “Informants who sought redress through a civil complaint had more control over the conduct of their legal cases. Nevertheless, they also frequently complained of feeling powerless and marginalized in the face of the complex rules and procedures of the legal system, which they often perceived as a cynical game.” Many “also expressed doubts about the integrity of the legal system that went beyond the concern of undue influence of money and status. To some informants, the system seemed intrinsically designed to reward bullies.” The next sections describe what the respondents were seeking: “...their most important object was to gain validation from the community. This required an acknowledgment of the basic facts of the crime and an acknowledgement of harm... The validation of so-called bystanders was of equal or greater importance... Beyond acknowledgement, what survivors sought most frequently was vindication. They wanted their communities to take a clear and unequivocal stand in condemnation of the offense.” Respondents were “roughly evenly divided on the question of apology.” States: “The majority of this group of informants believed that the perpetrators’ enablers and accomplices ought to share some degree of responsibility for his crimes,” and quotes 1 respondent who “explained why he held the [Roman] Catholic Church hierarchy morally accountable for the criminal behavior of the priest who molested him and numerous other child victims...” The next section is an extended and nuanced description of what respondents “thought should be done to hold their perpetrators accountable and to envision what they would consider a just disposition in an ideal world.” Topics include their perspectives on punishing, receiving compensation, imposing suffering, reconciling or forgiving, being freed of anger and indignation, and exposing the offender as a way “to deprive the perpetrator of undeserved honor and status” and to restore their standing in their families and communities, achieving safety for themselves and other potential victims. The final section, a summary, includes her commentary on the responses. States: “Because these crimes, by design, shame and stigmatize the victim, a restorative justice model, which relies on traditional community standards, will inevitably fail, for the same reason that the conventional justice system fails. Community standards are the standards of patriarchy... The so-called community cannot be counted on to do justice to victims because public attitudes toward these crimes are conflicted and ambivalent at best. The informants in the current study are eloquent on this point; they were as likely to be shamed and humiliated on this point; they were as likely to be shamed and humiliated in their own families, schools, or churches as in the police station or the courtroom.” 6 endnotes; 45 references.

Höing, Mechtild, Bogaerts, Stefan, & Vogelvang, Bas. (2013). Circles of Support and Accountability: How and why they work for sex offenders. *Journal of Forensic Psychology Practice*, 13(4, July/September):267-295.

Höing is with the School of Social Studies, Avans University of Applied Sciences, Breda, The Netherlands. Bogaerts is with the School of Social and Behavioral Science, Tilburg University, The Netherlands. Vogelvang is with the Centre for Public Safety and Criminal Justice, Avans University of Applied Sciences, 's-Hertogenbosch, The Netherlands. Presents their qualitative study of the model of Circles of Support and Accountability (COSA), and their revision of a theoretical model. COSA is described as “provid[ing] a medium-to-high risk sex offender who is reentering society after detention with a group of volunteers from the local community.” The introduction cites the need “of a research-based intervention model that helps circle providers understand the effective circles characteristics and processes and informs their choices to safeguard model integrity.” The literature review notes that “COSA originated in Canada as a faith-based initiative, rooted in the restorative justice tradition,” and that “[o]ver time, the religious ethical principles have been replaced by a more rationalized discourse about safe sex offender rehabilitation...” They used a grounded theory method to gather data through interviews with 38 COSA participants in 21 circles in the United Kingdom (10) and The Netherlands (11). Those who were offenders, termed “core members,” were males, aged 20 to 60. Among the key results was the identification of 4 key factors: *group development* characteristics, *effects* regarding core member progress, *effective factors* influencing core member progress, and *causal relationships*. *Group development* is described as consisting of 4 developmental stages – assessment, building, equilibrium, and transfer; a possible 5th, dysfunction, is considered. *Effective factors* are categorized as structural and inclusive characteristics. Based on their findings, they describe their theoretical model which adapts and extends the original United Kingdom COSA intervention model. Among the limitations of the research is the small-scale sample size. 52 references. [While the context of sexual boundary violations in faith communities is not addressed, the article is included because of the appeal of this model to faith communities following a leader or member’s violation.]

Hyatt, Erica Goldblatt. (2019). Falsely accused clergy in therapy: A case study. *Social Work & Christianity* [published by the North American Association of Christians in Social Work], 46(4, Winter):87-103.

Hyatt is assistant director, Doctor of Social Work Program, and assistant teaching professor, School of Social Work, Rutgers, The State University of New Jersey, New Brunswick, New Jersey. Using a narrative case format “to identify a [clinical] problem and provide a retrospective exploration of successful therapy,” describes “the presentation, symptoms, and [psychotherapeutic] treatment of a pastor residing and working in a conservative Christian community. The pastor presented [himself to her] for therapy stating that he had symptoms of post-traumatic stress disorder (PTSD) due to the aftermath of the accusation, police investigation and subsequent, separate church leadership investigation, and its impact on his increasingly strained relationship with his wife.” At the time he presented for therapy, he had been accused of sexual abuse by a teenager, a police investigation which cleared him was due to be released, the teenager had recanted, and his church administration was conducting its own investigation. Hyatt’s literature search found that the literature “on clinical intervention with pastors falsely accused of [child sexual abuse] is sparse.” The literature review draws on a “unique study” of individuals who are not pastors and self-reported “that they were falsely accused of abuse in occupations of trust...” Hyatt defines “a false allegation of sexual abuse [as] one that is untrue, not proven, deliberately asserted, and with the intention to deceive.” The clinical intervention consisted of 6 sessions “rooted in a cognitive and trauma-informed orientation in addition to an application of spiritually-relevant concepts...” States the result of this “biopsychosocial-spiritual approach” was that “the pastor reported an improved state of mental health.” Includes limitations and a 1-paragraph conclusion. 31 references.

Isely, Paul J., Isely, Peter, Freiburger, Jim, & McMackin, Robert. (2008). In their own voices: A qualitative study of men abused as children by Catholic clergy. *Journal of Child Sexual Abuse*, 17, (3/4):201-215. [Themed, double issue: Betrayal and Recovery: Understanding the Trauma of Clergy Sexual Abuse]

Paul J. Isely is in Washington, D.C. Peter Isely is Midwest Director, The Survivors Network of those Abused by Priests, Chicago, Illinois. Freiburger is a psychologist in private practice, Milwaukee, Wisconsin. McMackin is a psychologist, Massachusetts Department of Public Health, Boston, Massachusetts, and Lemuel Shattuck Hospital, Jamaica Plain, Massachusetts. "This paper provides a unique window into the experience of men who were abused [sexually] by [Roman] Catholic clergy." Reports the 1996 doctoral thesis of Paul J. Isely, a qualitative study "of the long-term impact [of] sexual abuse perpetrated on boys by male Catholic clergy." [See this bibliography, Section IX.] Very briefly describes the sample of 9 participants, selection process, demographics of the participants, several factors related to the abusers, and types of abusive behaviors, among others. Reports findings in relation to categories: predisposing factors related to abuse, e.g., family regard for priests, vulnerability to a male father figure, and sexual naïveté; impact of the abuse in childhood and adolescence; long-term impact of clergy abuse. Includes quotes from study participants. Identifies implications for treatment of the victim during adolescence and adulthood. The discussion section focuses on clinical treatment. In concluding, notes: "It has been the experience of the authors of this paper that peer support is a critical aspect of any healing." 18 references.

Jacobs, Janet. (1984). The economy of love in religious commitment: The deconversion of women from nontraditional religious movements. *Journal for the Scientific Study of Religion*, 23(2):155-171.

Jacobs is a doctoral candidate in sociology, University of Colorado, Boulder, Colorado. Reports a qualitative research study of 17 women who converted to and then deconverted from nontraditional religious movements, e.g., charismatic Christianity and Eastern mysticism. Her "analysis suggests that in religious commitment an economy of love is operationalized in which the commodities of exchange are affection, approval, and intimacy. As such, the male religious hierarchy plays a significant role in the lives of female converts through control over the emotional rewards of religious commitment. Such control often leads to sexual exploitation, abuse, and discrimination..." Reports the rationalization of some groups that defines sexual intimacy with the male leader as a means to spiritual enlightenment. An important contribution of this study is its findings among non-Western, nontraditional religious movements in the West. Brief case studies; references.

\_\_\_\_\_. (1989). The effects of ritual healing on female victims of abuse: A study of empowerment and transformation. *Sociological Analysis*, 50, (3):266-279.

"In order to explore more fully the phenomenon of spiritual healing as it is manifested in the rise of women's spirituality, the goal of this research is to study the therapeutic value of healing rituals for women who have been victims of male violence. More specifically, the focus of the investigation is on the process of empowerment as it is experienced through the ritual context." Because research suggests that women who were physically and sexually abused retain feelings of helplessness and powerlessness, "[h]ealing rituals which are centered around images and values associated with female strength thus offer a means to study the nature of empowerment and its effect on transforming socially constructed definitions of self." Participants in the qualitative study were 25 women, 22-to-38 years old, "each of whom had been a victim of abuse and thus sought healing through affiliation with a women's spirituality group." Group members were "primarily derived from students and instructors at the University of Colorado at Boulder [Boulder, Colorado], the majority of whom had developed a feminist perspective on victimization..." The group met for a year "for the purpose of participating in women-centered rituals, six of which were devoted to healing victims of abuse." Methods of data collection included participant observation, written questionnaires using closed- and open-ended questions, and intensive interviews with 6 participants. Among the findings was the effects of ritual healing on victims of abuse: reduction of fear (40% of participants), reduction of anger (60%), reduction of emotional pain (60%), receptivity to forgiveness (8%), increased sense of power (73%), and

improved mental health (76%). Reports on and discusses the healing rite as catharsis which includes elements of shared emotional distress, emotional distancing, and the discharge of emotion. Also note's social bonding in the ritual and its provision of "the social structure through which the release of emotion is expressed, supported, and validated." Particularly attends to issues related to women's anger. Comments: "In effect, the ritual offers a means to experience the trauma in a safe environment that provides the distancing necessary for the reenactment of rage and sorrow by the victim." Reports at length on the transformative function of ritual healing. Reports on the effects of empowerment over time, but does not correlate this to the number of rituals attended by participants. In the discussion section, endorses the value of cathartic ritual "in contrast to more traditional therapeutic approaches which provide little in the way of emotional discharge." Regarding participants' use of goddess symbolization in the rituals, states: "The conclusion that can be drawn from this research is that gendered symbols affect spiritual consciousness through a reconstruction of personal power." Concludes: "...the women's spirituality group appears to be an effective arena in which to address issues relevant to female victimization." 34 references. [While none of the participants are reported to be victims of clergy sexual abuse, the article is included in the bibliography because the literature on healing rituals for survivors of sexual violation is sparse.]

Julich, Shirley. (2006). Views of justice among survivors of historical child sexual abuse: Implications for restorative justice in New Zealand. *Theoretical Criminology*, 10(1, February):125-138.

Julich is with Auckland University of Technology, Auckland, New Zealand. Reports findings of her qualitative study of adult survivors of child sexual abuse (CSA) regarding their experiences. States: "...the results provide insights into the problems of seeking justice for adult survivors of [CSA]." In her literature review section, states that "there is little information on operational programmes [of restorative justice (RJ)] addressing gendered violence by adult offenders." Notes commonly shared features between domestic violence and child sexual assault, including "power-based, relational, typically repetitive and frequently reflective of entrenched societal attitudes and beliefs." Her methodology includes participant observation in groups of adult survivors of CSA and unstructured interviews. "For my purposes here, a child is defined as a person, male or female, under the legal age of consent, which in New Zealand is 16 years of age." The sample consisted of: 18 women, 3 men; all had been sexually abused by a family member, close family friend, or neighbor; all offenders except 1 woman were men; ages ranged from 26-to-52. Interviews were conducted 1995-1997. Among the main themes expressed by survivors: "A common theme running through all the interviews was the need of participating survivors to tell their story in a safe forum."; "Most survivors raised the concepts of accountability and validation in relation to their understanding of justice."; "...survivors indicated that addressing the underlying causes of offending, that is, the motivations for offending, would contribute to providing them with a sense of justice." States:

"To summarize, the participating survivors suggested that for them to experience a sense of justice, they needed to have their story heard by witnesses in a forum based on equality. They wanted an acknowledgment of the difference between right and wrong. They emphasized their need for the offender to take responsibility for his or her actions and to demonstrate accountability. Transforming relationships to an extent that they could co-exist with offenders and bystanders in their shared community was a high priority for many survivors. Survivors of child sexual abuse needed to have their experience of victimization validated not only by offenders but also by bystanders. Finally, they needed offenders, bystanders and outsiders to understand the complexity of child sexual abuse and the impacts it has had on their lives."

The succeeding section describes participants' responses to her description of RJ as an alternative model to the criminal justice system, which included "moving away from the traditional criminal justice model to another forum," and concerns for weaknesses in the RJ model, e.g., "the ability of offenders to manipulate bystanders," and lack of grounds to trust community representatives in an RJ model. Concludes: "[RJ] programmes addressing historical [CSA] need to accommodate the recovery process and the difficulties related to reporting close family members or friends." 5 endnotes; 25 references. [While sexual boundary violations in the context of a faith community are not addressed, the article is included in this bibliography because of the relevance of the topic]



of what constitutes justice from the perspective of a survivor of sexual abuse, and its consideration of an RJ model.]

Kane, Donna, Cheston, Sharon E., & Greer, Joanne. (1993). Perceptions of God by survivors of childhood sexual abuse: An exploratory study in an underresearched area. *Journal of Psychology and Theology* [published by Rosemead School of Psychology, Biola University, LaMirada, CA], 21(3, Fall):228-237.

Kane is a pastoral counselor, Bethesda, Maryland. Cheston is associate chair, pastoral counseling department, Loyola College, Columbia, Maryland. Greer is director of research, Loyola College. "It appears quite plausible that a person's religion and the subsequent internalized view of God would be affected by childhood incestuous experiences. This study was designed to explore empirically this possible relationship. The formal hypothesis upon which this research was based is that adult women survivors of childhood incest, perpetrated by a father-figure, have a more negative view of God compared to adult women who were not sexually molested by anyone during childhood." 20 references. [While this article does not address sexual abuse by clergy, it is included in this bibliography because it addresses the topic of spirituality and the survivor of sexual abuse, which is not common in the literature.]

Kane, Michael N. (2008). Investigating attitudes of Catholic priests toward the media and the US Conference of Catholic Bishops response to the sexual abuse scandals of 2002. *Mental Health, Religion & Culture*, 11(6, September):579-595.

Reports results of an exploratory qualitative study conducted "to provide a fuller understanding of how [Roman Catholic] priests perceived the reporting of the events [regarding revelations of the sexual abuse of minors by priests, and the hierarchy's response upon discovery] of 2002 by the media and the response of the United States Conference of Catholic Bishops (USCCB) to the crisis and the media." Used a snowball sampling strategy, a non-probability method used "when participation of members of a population is difficult to enlist." A total of 22 participants took part in the study, 4 (22%) whose principal responsibility was administrative, and 18 (78%) for whom 90% of their assignments had been in parishes. Structured questions were asked, and transcriptions made; responses were read to respondents to ensure accuracy. Findings are reported for 3 headings: (I) the reporting of the events of 2002 by the media, (II) the response of the USCCB to the crisis and the media, and (III) the necessity of collaboration between bishops and priests." Regarding (I): "Overall, respondents believed the media had focused in two broad areas in their coverage of the revelations of the sexual molestation of minors by clergy in 2002: (a) the bishops had covered up the abuse of minors and (b) priests were portrayed as pedophiles by the media." Regarding (II): "... (a) the response of the USCCB was inadequate and poorly conceived; shaped primarily to satisfy public pressure; (b) in the response, there is unequal treatment and a double-standard between accusations brought against bishops and accusations brought against priests; and (c) the bishops abandoned their clergy without regard to canonical rights and law." Regarding (III), no general themes were reported. Notes the "serious limitation of sample size." 34 references.

Kappler, Stephan, Talitman, Eran, Cavaliere, Carol, DeLonghi, Greta, Sy, Michael, Simpson, Marc, & Roncadin, Susan. (2020). Underdeveloped affective maturity and unintegrated psychosexual identity as contributors to clergy abuse and boundary violations: Clinical observations from residential treatment of Roman Catholic clergy at the Southdown Institute. *Spirituality in Clinical Practice* [published by the American Psychological Association], 7(4, December):302-309.

The authors with Southdown Institute, Holland Landing, Ontario, Canada. Southdown "specializes in the provision of preventative and restorative mental health services for clergy and vowed religious," most of whom are Roman Catholic. "Restorative services focus on the provision of residential treatment of individuals who are referred for a variety of reasons, including problems with depression and anxiety, emotional burnout, interpersonal conflicts, posttraumatic stress, addictions, and boundary violations." States at the outset: "Because some of the publicly available knowledge about psychological contributors to abuse and boundary violations at the hands of Catholic clergy and religious is based on inaccurate assumptions and information, this article, which is based on archival assessment and treatment data as well as

clinical observations, aims to contribute evidence-based, clinical data... ...the focus of this article is on the population of Catholic priests, both diocesan and religious.” Notes: “Among those who do present with a boundary violation, a grown number present with boundary violations involving an adult.” Of 605 priests treated over the prior 16 years, 54% presented with sexual involvement with an adult in the context of ministry; nearly 2/3 of those priests “identified their sexual orientation at heterosexual.” Very briefly identifies 4 psychological contributors to the commission of sexual boundary violations by people treated at Southdown: underdeveloped affective maturity; unintegrated psychosexual identity; spiritual rigidity; boundary violation as “a process of interactions rather than a single, isolated event.” Makes clinical observations and cites published literature. Noting that “state-of-the-art, evidence-based, data-driven research with the population of Roman Catholic priests is still scarce,” their qualitative data makes a contribution, and “indicates the importance of engaging in quantitative research, using standardized psychological assessment instruments.” Concludes by listing 9 factors “as common to the majority of boundary violating priests.” Recognizing that human formation efforts during seminary is important, states that “it seems essential that more emphasis needs to be placed on the area of ongoing human formation for priests after ordination.” 34 references.

Keenan, Marie. (2012). Researching the lives of Irish Roman Catholic clergy who have sexually abuse minors: Collaborative inquiry. *Qualitative Social Work*, 11(3, May):282-298.

Keenan is affiliated with the School of Applied Social Science, University College Dublin, Dublin, Ireland. The article concentrates “on the ethical and philosophical considerations underpinning” her research into “the lives of [Roman Catholic] clerical men who had sexually abused minors.” She met then “in a community based treatment programme for sexual offenders in Ireland,” where she was working as a co-therapist in the therapy groups. Her qualitative study was designed “to understand the subjective experience of clerical men who had become abuse perpetrators and to add to the empirical literature on sexual offending.” States that these “men’s perspectives formed a crucial, but largely unheard part of the story of sexual abuse within the Catholic Church.” She used a collaborative approach to the study’s design and methodology. Describes how she addressed the ethical issues of her dual relationship (practitioner-researcher), and “the social and moral status of men who had committed sexual offences... In essence, one asks if men who have perpetrated sexual abuse against children have the right to have their voices heard as other men.” Rather than use a positivist paradigm, she used a narrative and interpretive and constructionist grounded theory approach, which involved a reflexive process: “...the aim is the transferability of knowledge rather than generalizability.” Discusses her steps to ensure informed consent, noting “the power differential involved in the therapeutic relationship.” States: “...the participants in my study were not regarded as research subjects but as collaborators in a research project.” Notes changes in the therapist/client relationship during the research, and how she addressed concerns regarding confidentiality. Discusses her “research as a moral and political activity that cannot be taken as devoid of context,” e.g., “how vulnerable and stigmatized groups are viewed in the wider social discourse,” and how to “ensure that the research does not contribute to the continuation of any misrepresentations.” 4 endnotes; 50 references.

Kerlin, Ann Marie, & Sosin, Lisa S. (2017). Recovery from childhood sexual abuse: A spiritually integrated qualitative exploration of 10 women’s journeys. *Journal of Spirituality in Mental Health*, 19(3, July/September):189-209.

Kerlin is with the Department of Biblical Counseling, Luther Rice College & Seminary, a private, Southern Baptist college in Lithonia, Georgia. Sosin is with the Department of Counselor Education and Family Studies, Lynchburg University, a private, evangelical Christian college in Lynchburg, Virginia. “The purpose of this study was to determine if there were any unique processes or techniques that facilitated the process of recovery [by women from substance abuse and/or eating disorders, and who had experienced child sexual abuse], while participants were in a [residential] setting where they were immersed in Christian spirituality on a daily basis.” The recovery framework is described as “incorporate[ing] traditional Protestant Christianity.” They present the results of their exploratory, qualitative study of 10 women who “spent from 6 months to 1 year in residence at their treatment program” and completed it. Participants were: 21-56

years of age; 1 Hispanic and 9 Caucasian; 3 were married, 1 was single, and 6 were divorced; recruited through purposive sampling. Semi-structured interviews were conducted, audio recorded, transcribed, and given to the participants with the opportunity to make edits. Interpretative phenomenological analysis, which “enjoin[s] hermeneutics, idiography, and phenomenology,” was used to analyze the transcripts. Among the results: 4 superordinate themes emerged – Relationships with others; Relationship with self; Changes in spirituality; Forgiveness. Subordinate themes. Those themes and the accompanying subordinate themes are described and discussed in relation to the literature. They state: “A multitude of symptoms were reported in biological, psychological, social and spiritual realms prior to treatment with some remission of symptoms, attributed to the treatment, reported by all.” Implications for therapists and clinicians are discussed briefly. Design limitations and suggestions for future research are described. The conclusion section states: “Based on the findings, assessment, diagnosis, and treatment planning should be done from a bio-psycho-social-spiritual view of the person who presents with co-occurring disorders and a CSA history. Treatment protocols that address relationships, self-image, and forgiveness may be helpful when working with this population and the myriad of potential problems that are correlated with a history of CSA.” 60 references. [While the context of sexual boundary violations in faith communities is not discussed, the article has relevance for the purpose of this bibliography.]

Kleiven, Tormod. (2010). Sexual misconduct in the church: What is it about? *Pastoral Psychology*, 67(3, June):277-289.

Kleiven is affiliated with VID Specialized University, Oslo, Norway. “Using analyses of denomination-level church policies, this current work discusses how European, North American, and Australian churches understand and define the terms *sexual misconduct* and *sexual abuse*. Policies are strategies and procedures about how to handle these kind of accusations. They are also informed by the interpretive lens employed to define sexual misconduct and abuse which determines how responsibility is assigned to the abuse and the abused. My goal is to outline how these interpretations connect with and influence church practice.” The methodology section states he examined policies from the U.S.A. (9), North America (2), Europe (6), and Australia (2), and that they are from “Catholic, Orthodox, Lutheran, Reformed, and Pentecostal churches as well as from the World Council of Churches.” [The World Council of Churches document is not a policy; it is a statement. Documents also cited which are not policies of a denomination include a congregation’s policy, a diocese’s policy, a Canadian report, and a Baptist denomination’s recommended policy statement for a local congregation.] Dates range from 1992 to 2015. The analysis was based on “a source-critical analysis approach that focuses on values, attitudes, and perspectives as well as descriptions of key terms,” “phronetic social science,” and “a power theoretical framework... ..[which] defines the power dynamic between a trusted member of a church congregation or a church official and a child, young adult, or vulnerable adult as an asymmetrical relationship and views any sexualization of that relationship as a violation of the vulnerable person’s boundaries of intimacy.” Drawing upon the work Michel Foucault regarding power, the approach “focuses on relational interactions at both the personal and the institutional levels.” The analysis resulted in 5 categories of descriptions of *sexual abuse* and *sexual misconduct*: “(1) acts, (2) subjective experiences, (3) breaking ethical or cultural standards, (4) sexuality, and (5) misuse of power.” Description of the categories includes commentary regarding the strengths and weaknesses. Category 5, “sexual misconduct as a misuse of power,” “was explicitly used in half of the policies examined. This conceptualization “underlines the relational, systemic, and contextual dimension of power by connecting the exercise of power to interactions based on interdependence within a fellowship. This is the basis for elaborating on the boundaries of power both on an individual and a cultural level.” The succeeding section, discussion, “primarily focuses on sexuality versus power as a theoretical framework for interpreting the term *sexual misconduct*.” Concludes: “It is essential to utilize the misuse of power as the preferred interpretive lens when analyzing denomination-level policies regarding social misconduct and abuse in churches. The power approach determines to whom the church listens.” 24 references.

Kline, Paul, M., McMackin, Robert, & Lezotte, Edna. (2008). The impact of the clergy abuse scandal on parish communities. *Journal of Child Sexual Abuse*, 17, (3/4):290-300. [Themed, double issue: Betrayal and Recovery: Understanding the Trauma of Clergy Sexual Abuse]

Kline is associate professor, Graduate School of Social Work, Boston college, Chestnut Hill, Massachusetts. McMackin is a psychologist, Massachusetts Department of Public Health, Boston, Massachusetts, and Lemuel Shattuck Hospital, Jamaica Plain, Massachusetts. Lezotte is a social worker, Office of Pastoral Support and Outreach, Roman Catholic Archdiocese of Boston, Boston, Massachusetts. At the outset, states that “[t]he Archdiocese of Boston has been at the center of the clergy sexual abuse crisis in the Roman Catholic Church” and “[t]he criminal misconduct of the perpetrator-priests combined with the betrayal of the laity by church leaders posed a threat to the spiritual and psychosocial well-being of faith communities in Boston. This was additionally complicated by the financial settlement with more than 500 victims, which strained [Archdiocesan] financial resources... This articles offers a discussion of the impact caused by this catastrophic crisis for practicing Catholic adults who are not primary victims of clergy sexual abuse.” Reports results of “three focus groups [that] were held in [Boston archdiocese] parishes that had been directly impacted by sexual abuse.” Participants consisted of 18 women and 6 men. 5 questions were utilized: “(a) What disturbs you the most about the revelations regarding the clergy abuse scandal? (b) How have your reactions to the disclosures of abuse changed over time? (c) Have the disclosures of abuse altered your relationship with God? (d) Have the disclosures of abuse altered your relationship with the church? (e) Does your parish need anything for healing or reconciliation? (f) How do you think the church should reach out to those who have been alienated from the church due to the scandal?” 4 major themes emerged: deep hurt in response to perceived betrayal by Church leaders; reawakening of pain connected to past injuries by the Church; differentiation between relationship with God, which was relatively stronger, and relationship with the Church, which was relatively weaker; and, concerns for the spiritual well-being of children and families. Concludes: “Church leaders must respond to the laity’s knowledge that cardinals and bishops failed to honor their promise to love and care for the faithful if they hope to fully address the impact of clergy sexual abuse.” 12 references.

Knapik, Gregory P., Martsolf, Donna S., & Draucker, Claire B. (2008). Being delivered: Spirituality for survivors of sexual violence. *Issues in Mental Health Nursing*, 29(4):335-350.

Knapik is with the College of Nursing, University of Akron, Akron, Ohio. Marsolf and Draucker are with the College of Nursing, Kent State University, Kent, Ohio. Their literature review on the effect of sexual violence, including clergy sexual abuse, on the survivor’s spirituality reveals inconsistent findings: “...little is known about the processes by which survivors of sexual violence respond spirituality to the violence they have experience.” They report the results of their “grounded theory study in which a theoretical framework was developed to describe how women and men use spirituality to respond to experiences of sexual violence.” Data was drawn from an ongoing study of women’s and men’s responses to sexual violence in which adaptive sampling were used to recruit participants “from rare or hidden populations in community-based research.” Audiotaped, transcribed interviews with 64 female and 57 male survivors were collected between 2004 and 2006. From that sample, the interview questions were refined and used with a sample of 50 (27 female, 23 male) “who provided robust data regarding the use of spirituality in response to sexual violence...” 46% of the sample were African-American; 36% were Caucasian. 52% had an income less than \$10,000; 24% had an income between \$10,000 and \$30,000. The core category, which in grounded theory is “what accounts for the variation in the data and best links the categories together to reveal the basic psychosocial process,” was labeled ““Being Delivered,”” which “reflects the participants’ descriptions of being rescued, saved, or set free from the effects of sexual violence by a spiritual being or power.” Their theoretical framework begins with the survivor’s *spiritual connection* to a divine being or power. The connection is characterized by *communion, passion, perpetuity, and presence*. The *connection* leads to a *spiritual journey* of 3 types: *being sustained, being awakened, and being tested*. The journey culminates in *spiritual transformation*, consisting of *transcendence and transformative meaning*, the later involving elements of *inspiration and redemptive revival*. The discussion section compares their results to previously published studies, notes limitations, calls for further research, and notes implications

for clinical practice. 40 references. [While the study does not indicate whether the sexual abuse occurred in the context of a religious community, the entry is included in this bibliography because of its relevance to questions of the impact on survivors.]

Knapik, Gregory P., Martsolf, Donna S., Draucker, Claire B., & Strickland, Karen D. (2010). Attributes of spirituality described by survivors of sexual violence. *The Qualitative Report*, 15(3, May):644-657.

Knapik is assistant professor, College of Nursing, University of Akron, Akron, Ohio. Martsolf and Draucker are professors, College of Nursing, Kent State University, Kent, Ohio. Strickland is nurse manager, the Psychosocial Residential Rehabilitation Treatment Program and the Substance Abuse Residential Rehabilitation Treatment Program, Department of Veteran's Affairs, Cleveland, Ohio. Report the results of their qualitative study "to determine what attributes of spirituality [as defined in a journal article for which Martsolf was the lead author] are discussed most frequently and which aspects of each attribute are most salient for female and male survivors of sexual violence." Their definition of *sexual violence* is from the United States Department of Health and Human Services' Centers for Disease Control and Prevention. Their literature review notes that while spirituality "appears to be an important aspect of recovery for some survivors," little is known about attributes that are beneficial. The framework of spirituality that they used identifies 5 attributes: *meaning*, *value*, *transcendence*, *connecting*, and *becoming*. The results are based on a sample of 50 survivors (27 women; 23 men), 46% of whom were African American, and 70% of whom reported a Christian religious affiliation. Data regarding the type of sexual violence experienced or the context in which it occurred is not reported. Minimally-structured interviews were conducted from December, 2004, to April, 2006. The interviews were audio-taped, transcribed, coded, and analyzed using a qualitative software program. The most frequently coded text units were to *connecting* (215), *transcendence* (70), *value* (39) *becoming* (20), and *meaning* (19). Describes 3 aspects of *connecting* as most important to survivors of sexual violence: "(a) getting together with others in settings that were seen to be spiritual in nature, (b) connecting to others in very deep and spiritual ways, and (c) connecting with God (or the Lord Jesus, or higher power)." They note: "Participants in this study did not indicate that spirituality had negative effects on their recovery." Very briefly discusses clinical implications for healthcare practitioners. Notes that the "relatively homogeneous nature of the sample" is a limitation insofar as "specific ethnic, cultural, and religious factors are likely to affect which attributes are most meaningful and how the attributes are expressed." 32 endnotes. [While there is nothing specific regarding sexual boundary violations in faith communities, the article is included in the bibliography because of its relevance to the topic of recovery from *sexual violence*.]

Konrad, Anna, Amelung, Till, & Beier, Klaus M. (2018). Misuse of child sexual abuse images: Treatment course of a self-identified pedophilic pastor. *Journal of Sex and Marital Therapy*, 44(3, April):281-294.

The authors are with the Institute of Sexology and Sexual Medicine, Charité Center for Health and Human Sciences (Universitätsmedizin), Berlin, Germany. The introduction notes that "a pedophilic preference disorder, that is, the existence of a sexual responsiveness to a prepubescent body age, is considered an important risk factor for recidivism in sexual offenders against children." The literature review considers "[r]isk-reducing approaches for the prevention of child sexual abuse [CSA]..." Notes that there is a lack of studies as to "whether the findings on [dynamic] risk factors among men who have committed [CSA] can be transferred to users of child sexual abuse images (CSAI)." This includes "a lack of adequate, specific treatment programs for users of CSAI or knowledge on the efficacy of interventions for this target group." Defines the use of CSAI "as dissexuality – socially dysfunctional sexual behavior that violates the integrity and individuality of another person – because the production of these images is based on the sexual assault of children and the continued use of these abusive images is an offense against the sexual self-determination of the children." The article presents a case study which "demonstrates the course of therapy for a user of CSAI in a single setting." The therapy was conducted through a prevention project in Germany which "addresses individuals who are not currently under legal supervision for a sexual offense against a child or have not been legally prosecuted... The primary goal of the treatment is to reduce the risk to sexually offend against children and/or to use CSAI by coping with problems arising from the sexual attraction to children." The person treated

was “a 47-year-old married pastor... [whose] pedophilia was increasingly affecting his daily routine.” He described himself as “using the Internet ‘excessively’ and with ‘very addictive potential’ to search for images of girls for a decade, especially when he had a lot of stress at work or felt unappreciated on a professional level.” The article describes: the “multistage, multimethodological diagnosis” process; conceptualization of misuse of CSAI “as an emotional self-regulation deficit, which includes the use of poor coping strategies such as sexualized coping” and a treatment plan; phases of the course of treatment over 23 months; post-treatment outcome. As an example of “his first (dysfunctional) impulse according to a functional and problem-oriented approach,” the study cites his report of “a situation in which a work-related decision was questioned during a meeting of the church council, which immediately activated his inferiority pattern and led to the sexual impulse to search for CSAI...” Regarding his post-treatment status, states that he has been abstinent from use of CSAI for 3 years. The discussion section identifies implications of the treatment for similar clinical populations. Concludes that, overall, this “case underscores the usefulness of needs-oriented approaches.” 59 references; 1 footnote. [It is not explicit in the article that a sexual boundary in the context of a faith community was violated. Nevertheless, the article is relevant to the purpose of this bibliography in several ways, e.g., the comprehensive nature of the pastor’s clinical assessment and the treatment program, and particularly regarding the pastor’s self-description of his misuse of CSAI as “sexual addiction.” The authors comment that treatment based on that concept “would have neglected the origin of the addictive behavior. We would assume that a permanent change could only be achieved when considering the pedophilic preference and acknowledging the concomitant fantasies and urges as soon as possible.”]

Kravel-Tovi, Michal. (2020/5781). “They must join us, there is no other way”: Haredi activism, the battle against sexual violence, and the reworking of rabbinic accountability. *Nashim: A Journal of Jewish Women’s Studies & Gender Issues* [jointly published by the Hadassah-Brandeis Institute, Brandeis University, and the Schechter Institute of Jewish Studies, Jerusalem, Israel], 37(Fall):66-86.

Kravel-Tovi is “an associate professor of socio-cultural anthropology,” Tel Aviv University, Tel Aviv, Israel. Describes a grass-roots movement within the Jewish “ultra-Orthodox (Haredi) society in Israel” which had led to “a remarkable change in how it acknowledges, speaks about and relates to sexual violence, both communally and institutionally” and doing so “on a scale previously unimagined.” Describes the article as using a feminist ethnography to document the advocacy “for a fundamental change in the attitudes” within particular Haredi communities with “[t]he emphasis [which] is often placed on sexual violence inflicted on children and minors” and which also extends “to all types of sexual violence.” Focuses on “the extent to which [the decentralized movement] links with new and critical conversations about the communal conditions, structures and norms that have allowed both the violence and the mismanagement of the responses to it to occur. In particular, I demonstrate that these anti-sexual violence initiatives are creating a venue for public criticism of rabbinic accountability, and for the envisioning and enactment of new formations of rabbinic leadership.” Notes that become the advocates are within the Haredi community, the sociological centrality of the role of rabbinic “leadership is not only challenged and reconfigured; it is also reinforced and reasserted.” Presents examples of 3 Haredi women activists and their nuanced methods which “go beyond simplistic notions of rabbinic complicity and scandalous whitewashing” to engage individual and collective rabbinic power. 23 endnotes.

Kurtz, Fiona B., Rennebohm, Samuel B., Lucas, Heather L., Carlile, Jessica A., & Thoburn, John W. (2017). “Learning to have a voice”: The spouse’s experience of clergy sexual misconduct. *Pastoral Psychology*, 66(4, August):437-460.

All authors except Carlile are affiliated with Seattle Pacific University, Seattle, Washington. Kurtz, Rennebohm, and Lucas are graduate students in Clinical Psychology, School of Psychology, Family, and Community. Thoburn is a professor of Clinical Psychology. Carlile is affiliated with VA (Veterans Affairs) Puget Sound Health Care System, Seattle Division, Seattle, Washington. States at the outset that “research is particularly limited with regard to clergy spouses whose partners engage in [sexual] misconduct.” Presents the results of their research “to

examine the complex experience of clergy spouses whose partners engaged in sexual misconduct by utilizing the rich descriptive capacity of qualitative methodology and the analytical framework of ecosystemic theory.” Describes ecosystemic theory as “[a]n ecological view of relational phenomena [which] refers to the social embedding that occurs within nested environmental systems from the micro level of individual systems to the meso level of dyad and family to the macro level of community,” and which allows “attention to intrapersonal, interpersonal, and contextual levels existent in every experience or encounter.” [A literature review regarding clergy, spouses of clergy, and communal and contextual factors does not identify the particular demographics of the research sample participants, which results in generalized statements about clergy, spouses of clergy, and sexual misconduct by clergy.] Notes that only 1 study in the literature was found to have “focused on the interpersonal experience of the clergy spouse following sexual misconduct.” States: “It is notable that no known studies have examined the trajectory of clergy marriages following misconduct nor how the process of dissolving or repairing their marriage impacts the clergy spouse... ..no known studies have examined the impact of clergy sexual misconduct [CSM] on the wider family system.” The research design “was grounded in integrated narrative inquiry theory and consensual qualitative research.” Semi-structured interviews with participants were recorded, transcribed, and analyzed for themes, categories, and concepts. CSM “was operationalized as extramarital sexual behavior or emotional intimacy existing on a continuum of severity of behaviors, ranging from pornography addition to sexual affairs with another individual.” The sample consisted of 7 people whose current or former spouse had engaged in CSM during the marriage and who belonged to a Protestant denomination. Of the 7 in the research sample: 5 were female, 2 were male; 6 were Caucasian, 1 was Mixed; 3 were married to the clergy person at the time of data collection; all had 2 or 3 children; denominational affiliations were Evangelical Covenant (1), Free Methodist (2), Baptist (1), Church of God (1), and United Methodist (5). The CSM was reported as: “emotional and sexual infidelity with one or more congregation members ( $n = 2$ ), emotional and/or sexual infidelity with another pastor ( $n = 2$ ), participating in cybersexual behavior ( $n = 2$ ), involvement in sexual affairs with individuals of the same sex ( $n = 1$ ), and viewing pornography coupled with masturbation ( $n = 2$ ).” Several clergy members engaged in more than one of these misconduct behaviors.” Participants’ responses were organized by the concept of subsystem – intrapersonal, dyadic, contextual – and by the concept of time point – pre-CSM, during CSM, and post-CSM. 18 categories of the participants’ responses are reported for the 3 concepts and specified as to occurrence by time point. Descriptions of the categories include quotes from participants. The discussion section applies the ecosystemic framework to the contents of the categories which leads to “the implications of these themes and patterns for healing and recovery [of spouses of clergy].” System level topics include the role and behaviors of the denomination. Study limits include: the lack of diversity for the demographics of denomination, race, ethnicity, non-heterosexual couples, “or other branches of Abrahamic faith.”; self-report; single time point; sample size. 50 references.

Landa, Nhlanhla, Zhou, Sindiso, & Tshotsho, Baba. (2019). Interrogating the role of language in clergy sexual abuse of women and girls in Zimbabwe. *Journal for the Study of Religion*, 32(2):1-20.

The authors are with the Faculty of Social Sciences and Humanities, University of Fort Hare, Alice, Eastern Cape, South Africa. Presents the results of their qualitative study of “the language of deception used by the clergy in winning the trust of women and girls in Christian congregations [in Zimbabwe] prior to [sexually] abusing them.” Because this type of abuse does not entail “violent acts of waylaying and secret attacks on women and girls,” but “rather originates from the trust that the women and girls have in the clergy,” the authors’ interest is “in the various language apparatuses that perpetrators of sexual offences in the church employ to court and intimidate their victims before, during, and after sexual abuse... The study was also interested in those instances where the clergy evoked the supernatural to intimidate women and girls seeking spiritual deliverance, into submission.” Their framework is “that clergy sexual misconduct against women involves situations where the accused is a clergyman and the complainant is a congregant whose power to make independent choices is less than that of the clergyman due to his position in the church... ..we regard this sexual behavior as criminal, more than mere misconduct, as the consequences are dire. We refer to this behavior as ‘sexualized violence’...” Describes the poverty and unemployment in the economic and social context of Zimbabwe as a factor prompting

people to seek spiritual intervention, including a prosperity theology, as “an all-solving mechanism.” States: “...Pentecostalism has perpetually twinned health (of the soul, body, and mind) with wealth (spiritually and materially)... While deliverance (for health and wealth from demons and curses) has been the major pull factor for the masses in Zimbabwe and elsewhere, it is at these deliverance sessions where women and girls have suffered abuse... Seeking counselling services from pastors often expose women and girls to sexual abuse, especially when the counselling is done in the absence of other women.” The literature review section notes cultural patterns as a factor in not reporting clergy sexual abuse. The methodology section briefly describes reasons for their choice to use Critical Discourse Analysis, including Feminist Critical Discourse Analysis. The textual source for “the language used by religious leaders as reported by victims” was 17 news articles from Zimbabwean media, 2013-2018. “We relied on news articles that emanated from the court and which were recordings of live court proceedings.” 3 themes emerged in their analysis: “*trust* as an extra-linguistic device, *fear-inducing language and indoctrination*, as well as *deliverance*.” Means of establishing power through trust included religious rhetoric, prayer, and application of anointing oil. “...the description of the congregants’ problems as spiritual is a deliberate linguistic strategy to force those looking for help to put all their trust in the perceived helper.” Means of instilling fear included “threats of poverty, misfortune, and humiliation,” including threats with spiritual elements, e.g., demons and evil spirits. Categorizes these threats as “‘linguistic manipulation,’ which involves the deliberative and deceptive use of language to have control over other social actors.” States: “Fear-inducing discourse is expertly employed to make victims surrender their will to give in to the will of the perpetrator.” Means of establishing power through deliverance included the expectation of physical healing. Concludes “that clergy perpetrators of sexual abuse of women and girls expertly use language to exploit and manipulate their victims, to make them trust in the ‘man of God’ and get into sexual contact with them... Raising awareness on how language can be used as a weapon of exploitation in discursal encounters is a critical aspect in equipping women and girls with practical armor against sexual abuse. 60 references.

Liautaud, Marian V. (2010). [Outreach] Sex offenders in the pew: How churches are ministering to society’s most despised. *Christianity Today*, 54(9. September):48-53.

Liautaud is resources editor for the Christianity Today, Inc. (CTI) Church Management Team. Magazine-style article. Addresses the topic of how church leaders are facing the dilemma of “how to help restore and incorporate into church life persons who have served time for heinous crimes, while keeping the church safe,” specifically persons convicted of sexual abuse of minors. Among those quoted are: a convicted sex offender who is released from prison, a Christian, and who post-incarceration “has found in the local church support from recovery from he calls ‘addiction to list.’”; Dick Witherow, co-founder and pastor of a “colony of 69 sex offenders and old-time sugar company workers and their families [who] live side by side” in Florida; a church administrator in Colorado, a pastor in Illinois, and a child protection program director of a church in Michigan regarding how their churches work with released sex offenders; Clare Ann Ruth-Heffelbower, a Mennonite pastor who started a Fresno, California, program using the Circles of Support and Accountability model. Cites results from a 2010 national survey by (CTI) 2,864 respondents drawn from CTI’s publications and websites. The “‘Sex Offenders in the Church’ survey... explore[d] attitudes and beliefs on whether to allow sex offenders to participate in faith communities” and “what practices churches use to keep their congregations safe when sex offenders are welcomed.” To the question, “In your opinion, do convicted sex offenders who have been released from prison belong in a church?”, and given the option of choosing multiple answers: 79% said “Yes, as attenders under supervision, and subject to appropriate limitations.” 24% said “No, if one or more of the offender’s victims attend the same church.” 5% said “Yes, an attender (no limitations, no supervision required).” States: “The vast majority of survey respondents (83 percent) say that signs of a repentant attitude is the number one determining factor in whether an ex-offender should be welcome into the church. While church leaders are looking for clues that reveal a broken and contrite heart, sex offenders are notoriously good liars. Anna Salter, a clinical psychologist who consults on sex offenders and victims, offers a word of caution in her 2003 book *Predators: Pedophiles, Rapists, and Other Sex Offenders*: ‘Decades of research have demonstrated that people cannot reliably tell who is lying. Many offenders report that



religious people are even easier to fool than most people.” States that 61% of respondents “said they would review the offender’s probation terms and criminal record” prior to permitting the person to attend their church. Regarding the question, “when you learn an attender or member of your church is an offender, which of the following steps do you take?”, reports responses to 5 steps that respondents who were leaders said should be done and what leaders do. Respectively, the responses were: Pray about it – 82% said should be done vs. 43% said is done. Talk to elders – 76% vs. 39%. Talk to staff – 76% vs. 39%. Draft conditional attendance agreement – 57% vs. 23%. Contact their probation officer – 57% vs. 20%. Lists 5 sources of resources.

Lind, Christopher. (2005). What makes good ministry good?: Women in ministry. *Theology & Sexuality: The Journal of the Institute for the Study of Christianity and Sexuality*, 11(3, May):65-88.

Lind is not identified. Reports results of a qualitative study undertaken “to describe the actual ethical norms in use in the Anglican Church of Canada and the United Church of Canada in Ontario and Saskatchewan.” Participants were 37 women and 42 men interviewed between 1993 and 1997; 38 were Anglican priests or ordained or commissioned ministers in the United Church; 41 “were lay people with formal responsibility for personnel issues.” Open-ended questions were used to reflect on the question, “What are the special ethical issues faced by women in ministry?” In contrast to the prevailing literature that focused on issues regarding discrimination against women clergy in wages, employment opportunities, and advancement, in this study “what stood out was the discussion of sexual harassment and abuse of women by men, in ministry, in preparation for ministry, and in life prior to ministry. In each case this affected how both men and women constructed their ministry roles.” Direct quotes from study participants’ interviews are provided. Based on 2 women’s experiences as students preparing for ministry, reports: “Sexual harassment raises more than one ethical issue related to power. It also raises the ethical issue of how one responds to sexual harassment. Are you willing to exercise the power required to challenge this behaviour? Should you exercise it, and if so, how? Can you live with it, either way?” Reports: “Many of our interview subjects talking about the importance of trust in the pastoral relationship. New rules governing ethical pastoral practice are designed to honour and protect that trust. The greatest violation is described in terms of breaking of that trust. Trust creates intimacy. The church is a place where one nurtures one’s relationship with God, which is also an intimate relationship. Sexual harassment and sexual abuse in the church is like harassment and abuse in the home because it violates trust in an intimate environment.” Based on “new guidelines about boundaries in pastoral relationships,” observes that concerns about prohibitions against clergy/parishioner relationships were “more pronounced in rural contexts where there is no alternative community on which to draw for a social life.” Concludes: “Female pastors are concerned about protecting themselves from unwelcome approaches. Male pastors are concerned about protecting themselves against unfair allegations.” 13 references; 5 footnotes.

Macaskill, Ann. (2005). Defining forgiveness: Christian clergy and general population perspectives. *Journal of Personality*, 73(5, October):1237-1265.

Macaskill is affiliated with Sheffield Hallam University, Sheffield, England. Because “there is no consensual definition of forgiveness despite the increase in research on the topic,” she empirically examined “the definitions and parameters of [Christian] forgiveness employed by Anglican and Roman Catholic clergy in England and then compar[ed] these to data collected from a general population sample.” Her focus was forgiveness as offered by humans, rather than God. Based on qualitative and quantitative survey on pilot research. Respondents included 209 clergy (170 male Anglican; 11 female Anglican; 25 male Catholic; 3 female Catholic nuns), and 159 from the general population (by gender, 44 male and 115 female; by church attendance, 42 attendees and 109 non-attendees). Among the results reported: there was no statistically significant difference between the clergy and general population regarding their agreement/disagreement with a definition of forgiveness; there was a statistically significant difference between the 2 groups on whether there are limits to human forgiveness; there was a statistically significant difference between the 2 groups on whether repentance is necessary for forgiveness, with only 32.1% of the clergy affirming the necessity, and 69.2% of the general population affirming the necessity; there

was no statistically significant difference between the 2 groups regarding preconditions for forgiveness to occur; there was no statistically significant difference between the 2 groups regarding a predisposition to be forgiving; there was no statistically significant difference between the 2 groups regarding reconciliation as a necessary part of forgiveness (general population, 82.4%; clergy, 88.5%). In the discussion section, notes that qualitative comments about reconciliation included “a warning about the potential dangers of reconciliation with the forgiven in abusive situations.” Also notes differences between conceptualizations of forgiveness by social scientists and those of the clergy and general population samples. Observes: “The clergy appear to hold the most idealistic conceptualizations of forgiveness, defining it as limitless and not requiring that repentance is necessary.” Notes limitations of the study. 37 references. [While not about sexual boundary violations in faith communities, the article is included because of its contribution to the topic of forgiveness, which is relevant to the bibliography’s scope.]

Murray-Swank, Nicole A., & Pargament, Kenneth I. (2005). God, where are you?: Evaluating a spiritually-integrated intervention for sexual abuse. *Mental Health, Religion & Culture*, 8(3, September):191-203.

Murray-Swank is with Loyola College Maryland, Baltimore, Maryland. Pargament is with Bowling Green State University, Bowling Green, Ohio. “The primary aim of the current study was to examine the effectiveness of the spiritually-integrated [mental health] intervention, *Solace for the Soul*, in the spiritual lives of female survivors of sexual abuse. This pilot study considered the question: can we effectively intervene in the spiritual struggles of survivors of sexual abuse? This paper focuses in detail on the spiritual process and outcomes in two clinical cases in which spiritual struggles were salient.” The 8-session psycho-spiritual manualized intervention is copyrighted and based on the 1st author’s doctoral dissertation. Reports results of psychometric and qualitative research methods with the 2 participants. 30+ references. [While this article does not directly address sexual abuse by clergy, it is included in this bibliography because it addresses the topic of spirituality and the survivor of sexual abuse, which is not common in the literature. Useful literature review.]

Nienaber, Susan. (2006). Leading into the promised land: Lessons learned from resilient congregations. *Congregations: The Alban Journal*, 32(3, Summer):23-27. [Accessed 11/19/13 at the World Wide Web site of Alban Institute: <http://www.alban.org/conversation.aspx?id=2054>]

Nienaber “is a senior consultant with the Alban Institute.” Reports findings in a 2005 Alban Institute study of what constituted resilient congregations – “those who have successfully recovered from extremely high levels of conflict and trauma.” Of the 12 congregations in 4 denominations – Episcopal, Lutheran Church in America, United Methodist, Presbyterian Church (U.S.A.), 6 “had faced the trauma of sexual misconduct by their professional staff.” Among the findings reported: “At the core of their success in bouncing back from their conflict, I believe, lies a simple yet profound decision: They chose to heal. They made an intentional decision to get healthy and focused their efforts toward that goal. They saw an opportunity in their crisis and they acted upon it.” “One of the most common responses” to what the participants identified as “the internal resources the congregation used in its recovery” was “the effectiveness of the congregation’s lay leadership.” Briefly describes lay leaders’ traits and practices that “were especially significant to their congregations’ healing process,” which were: willingness to confront difficult and painful realities; keeping their and the congregation’s focus on God; being patient and persistent; remaining steady and not taking a reactive posture; listening well and practicing empathy; communicating openly and being transparent; putting the best interests of the congregation first; holding a vision that provided hope; asking for help and taking advantage of outside resources; being flexible and willing to try new things and be creative; being humble. 2 endnotes. [The study’s methods are not described.] [For a brief supplement to her findings, see the following entry.]

\_\_\_\_\_. (2011). Choosing to heal: Dealing with the aftermath of leadership collapse. *Congregations: The Alban Journal*, 38(1):5-7.

Derives from and briefly extends her 2006 article, the preceding entry in this bibliography. To

illustrate how congregations recovered from experiences of trauma, 2 examples are used. The first is from a congregation whose former associate pastor was discovered to have sexually molested children in the church, a fact then known to the senior pastor but never disclosed. Following discovery, the offending former associate was “criminally charged and jailed,” and the senior pastor resigned. Nienaber identifies this as an example of a trauma which potentially threatened the existence of the congregation. In illustrating the critical role of lay leadership in recovery, uses the example of a member of this congregation whom she interviewed as part of her study, and cites his behaviors as exemplifying traits which were part of “the long process of healing.”

O'Brien, Patrick M. (2020). Transparency as a means to rebuilt trust within the Church: A case study in how Catholic dioceses and eparchies in the United States have responded to the clergy sex abuse crisis. *Church, Communication and Culture* [published by Pontifical University of the Holy Cross School of Church Communications], 5(3):456-483. [Accessed 08/13/21 at the World Wide Web site of the journal: <https://www.tandfonline.com/doi/pdf/10.1080/23753234.2020.1827962?needAccess=true>]

O'Brien is “founding president and CEO of FAITH Catholic, America’s largest publisher of [Roman] Catholic periodicals and one of America’s largest Catholic marketing and communications services companies.” The catalyst for the article is “[t]he horror of the Catholic clergy abusing minors [which] is a global scandal, causing untold harm to victims/survivors,” and which has led in “[c]alls for the Church to change and become more transparent in its handling of abuse...” Presents the results of a “case study [which] explores how the 197 dioceses and eparchies [of the Roman Catholic Church] in the United States have responded to this specific demand for more transparency.” The article describes research conducted in 2020 which updates a 2019 article in a magazine published by FAITH Catholic. Section 1 is an historical overview of the global phenomena of Church clergy who sexually abused minors and the responses of Church leaders upon discovery, focusing on U.S.A. leaders, and emphasizing events from 2002-2018. Section 2 “looks at what victims and the public are asking of the Church, specifically in the calls for more transparency.” Cites a wide variety of sources. Section 3 “explores how bishops in the United States have responded.” Summarizes recommendations issued in 2018 by the National Review Board which was established by the United States Conference of Catholic Bishops (USCCB) as a part of implementing its Charter for the Protection of Children and Young People. [According to the USCCB World Wide Web site, 11/07/21, the purpose of the Board “is to collaborate with the USCCB in preventing the sexual abuse of minors in the United States by persons in the service of the Church.”] The Board “offered key recommendations to the U.S. bishops to increase accountability and transparency.” The case study used 4 of the 5 recommendations as the basis for its assessment of transparency. The research was conducted by reviews of websites of the dioceses and eparchies, telephone calls, and emails “to assess levels of transparency.” Included in the findings is a list of 26 elements of “a comprehensive diocesan response webpage.” Reports that 187 of the 197 “make it easy to report abuse online” and 176 “have a complete response webpage on abuse.” Regarding whether dioceses have reviewed their internal files on clergy, 140 “have had or announced a review of clergy files,” “21 had either an internal review or the independence of the review was not readily apparent,” “119 have had an independent review of clergy files,” and “97 have had or are having civil authorities review files.” Regarding dioceses which have published names of clergy credibly accused of sexually abusing a minor, 151 (77%) “have made lists of clergy abusers public online.” Section 4 presents 5 proposals for “a long-term strategy of addressing this deep wound to the Body of Christ.” The conclusion is a 3-paragraph summary.

O'Connor, Thomas St. James, Walsh-Bowers, Richard, Ross, Christopher, Sawchuk, Dana, & Hatzipantelis, Maria. (2006). "In the storminess": Multi-disciplinary approaches to scriptural images representing ethical challenges in the pastor-congregant relationship. *The Journal of Pastoral Care and Counseling*, 60(1/2, Spring/Summer):43-58.

All authors are affiliated with Wilfrid Laurier University, Waterloo, Ontario, Canada. O'Connor is a professor, pastoral counseling, Waterloo Lutheran Seminary at the University, and a pastoral educator, St. Joseph's Hospital, Hamilton, Ontario, Canada. Walsh-Bowers is a professor, community psychology. Ross is associate professor, religion and culture. Sawchuk is assistant

professor, sociology and anthropology. Hatzipantelis is with community psychology. Reports on a qualitative phenomenological study that “is part of a larger research project in which Canadian Lutheran ministers’ experiences of a program called ‘Crossing the Boundaries (CTB)’ were examined. In the main study, researchers sought to discover Lutheran ministers’ experience of the CTB program in light of daily practices in ministry. One question asked of the ministers was, ‘What is an image and/or Scripture that captures your experience of the ethical challenges in the pastor-congregant relationship?’ In this article, researchers answer this question by posing another question: ‘How might these images be interpreted?’” The literature review section states they could find no studies evaluating “clergy’s experiences of such programs and whether the education helped them with issues of power, ethics, and sexual issues in the pastor-congregant relationship.” The CTB program evaluated was designed and conducted by the Eastern Synod of the Evangelical Lutheran Church in Canada. The 1-day workshop’s focus “was primarily on the crossing of sexual boundaries between a pastor and a parishioner... In addition, the facilitators concentrated on the concepts of power and vulnerability in relation to the pastor’s professional role. Power was defined as relation and contextual and named in terms of resources.” The design “was based on the work of Marie Fortune and her colleagues at the Center for the Prevention of Sexual and Domestic Violence...” [currently entitled FaithTrust Institute]. Study participants were 10 pastors (5 female, 5 male; 5 from urban congregations, 5 from rural congregations). Using textual analysis, researchers analyzed audio-taped, transcribed interviews with the participants. The article reports participants’ images from Scripture that “captured their experience of the ethical challenges in the pastor-congregant relationship.” The authors discuss the meaning of the images from the theoretical perspectives of depth psychology, theology, social ethics, and sociology. The conclusion section reports no significant differences in the images between 4 subgroups of participants, based on combinations of gender and geography. Thematic tensions in the images are reported as: 1.) “...a theological tension between the law (as represented by the Church institution) and the gospel (as represented by the pastors).” 2.) “...the institutions need for self-preservation and self-reproduction, on the one hand, and meeting the pastors’ needs for authentic ministry, on the other.” 3.) “...individual and communal ethics *versus* institutional ethics” [italics in original] 4.) “the conceptions of friendship held by pastors in contrast to those promoted in the workshop.” They conclude that the workshop promotes a “professional model of ethics [that] is inconsistent with the pastors’ work and ideals.” Implications for ministerial practice and education are very briefly identified. 38 endnotes. [It is unclear whether the CTB design accurately reflected the ethical model of Marie Fortune and FaithTrust Institute, or whether the design went in a direction of “hierarchical notions of power and professionalism,” which the authors critique “as too strict in its definition of the acceptable relationship between a pastor and congregant.” The reported emphasis of the workshop on meeting the institutions’ needs, and the apparent lack of attention to the right of vulnerable people in congregations to be free of sexual abuse, exploitation, or violation is not representative of Fortune’s ethical model or the FaithTrust training.]

O’Neill, Erin Olson, Gabel, Jodi, Huckins, Stephanie, & Harder, Jeanette. (2010). Prevention of child abuse and neglect through church and social service collaboration. *Social Work & Christianity: Journal of the North American Association of Christians in Social Work*, 37(4):381-406.

O’Neill is with Lifelink International Adoption, Fitchburg, Wisconsin. Gabel is with TRIO Student Support Services, Southeast Community College, Milford, Nebraska. Harder is with the School of Social Work, University of Nebraska at Omaha, Omaha, Nebraska. Huckins is with Heartland Family Service, Omaha, Nebraska. At the outset, describes the contemporary context for children as being “involved in a web of community systems such as schools, sports and music activities, civic groups, social service agencies, and church-based youth groups.” They assert that “[c]hurch leaders, social service providers, and other community members must collaborate if they are to keep children safe and create communities committed to the healthy development of children.” The article reports their “qualitative research study [which] explored the perceptions of a group of church leaders and social service providers in the state of Nebraska regarding the church’s role in child abuse prevention efforts and opportunities for faith secular collaborations.” Their literature review very briefly addresses: prevalence of child maltreatment in society and in churches, its impact, whether theology and scripture “has been used to either propagate harsh

discipline among families or protect the innocence of children,” the potential value of the role of churches in child abuse prevention efforts, and issue regarding collaboration between churches and social service agencies. Notes: “...very little is actually documented, particularly in the social work literature, regarding both the actual and perceived role of Christian churches in mainstream child protection efforts.” Methods include: grounded theory, semi-structured interviews which were tape-recorded and transcribed, convenience sampling, and snowball sampling. The sample consisted of 19 church leaders and 17 child welfare service providers in urban, suburban, and rural areas in eastern Nebraska. 5 themes were identified: “(1) church leaders must engage their communities in education and problem-solving; (2) the optimal role for churches is the provision of general support for families; (3) churches need to report abuse and neglect; (4) churches possess genuine concern for the safety of children; and (5) despite expressed desire for collaboration, church and social services organizations rarely coordinate child abuse prevention efforts.” Regarding theme 1, church respondents cited the “need to overcome a sense of denial that abuse exists within churches and admit that children of church members are not immune to abuse and neglect,” and that “churches need education regarding the scope of the problem and the nature of abuse.” Service providers cited “[c]hurch leaders’ failure to recognize child abuse and neglect as problems in the church and community [as] a barrier to collaboration and prevention efforts.” Regarding theme 3: “The [church leaders’] responses imply that reporting abuse is often a difficult decision for church leaders who tend to know relatively little about the child welfare system... Lack of knowledge about the system and fear of losing families seemed to contribute largely to leaders’ reluctance to file reports with Children Protective Services.” Also reports: “The majority of service providers stated they believe churches do not report as often or as soon as they should because pastors often prefer to help families internally.” Regarding theme 4, they report: “Although many churches said they have formal security procedures, most lacked reporting procedures or preventative programming.” Regarding theme 5, they report: “...service providers acknowledged they do not necessarily trust churches enough to initiate relationships with them. Church leaders described similar feelings of mistrust toward social service professionals with whom they do not have a personal relationship... Participants from both groups stated that misperceptions and mistrust among service providers and church leaders have divided the two communities.” In the discussion section, the authors’ assert “that the initiation of child-centered partnerships comprised of church and social service leaders is an effective child abuse prevention strategy.” They offer 5 guidelines for collaboration, and state: “The degree to which churches can contribute to ending child abuse in the non-church-going community is uncertain since outreach efforts demand a great deal of time and manpower...” [They assert without documentation: “Nonetheless, the potential of churches to impact their communities is great.”] Limitations include the small sample size and limited demographic diversity. 30 references.

O’Neill, Kevin Lewis. (2020). The unmaking of a pedophilic priest: Transnational clerical sexual abuse in Guatemala *Comparative Studies in Society and History* [published by the Society for the Comparative Study of Sociology and History], 62(4, October):745-769.

O’Neill, a cultural anthropologist, is Director, Centre for Diaspora and Transnational Studies, and Professor, Department for the Study of Religion, University of Toronto, Toronto, Ontario, Canada. Using historical ethnography, O’Neill’s research draws upon “extended fieldwork in Guatemala and the United States,” interviews, and archival sources. Working from “making up people,” a construct of Ian Hacking, a Canadian philosopher, regarding how a person’s self is formed, O’Neill considers the process of “unmaking” a person’s self. Presents the case of Fr. David A. Roney [1921-2003], a priest of the Roman Catholic Church’s Archdiocese of Saint Paul and Minneapolis, and the Diocese of New Ulm, Minnesota. Ordained in 1945, Roney “sexually abused children [in his role as a priest] for decades.” Cites archival sources that: in 1987, Roney’s bishop received a letter from a woman disclosing that Roney in 1967 had sexually abused her, then 10 y.o., and other children; in 1970, a woman religious who was principal of a parochial elementary school was informed by a mother who objected to Roney’s sexualized behavior with her 6 y.o. child; multiple clerics had spoken directly to Roney regarding his behavior with minors, “each proposing a boundary for the man.” In 1987, he was sent for treatment at Foundation House, “a treatment facility for priests and monks struggling with a range of psychiatric disorders,

including pedophilia.” [Opened at Jémez Springs, New Mexico, in 1947, it was operated by a Church order, the Congregation of the Servants of the Paraclete. [Its original purpose was to use a spiritually-rooted approach to assist priests who had problems with alcohol and substance abuse. In 1976, a psychologically-oriented program to treat priests with sexual problems was instituted. The center was then named Foundation House. The program ended in 1995 after civil suits were filed regarding the center’s role with priests who continued to offend sexually.] In 1994, Roney’s bishop placed him on “administrative leave without faculties to celebrate any of the sacraments” and sent him to an indigenous village, San Lucas Toliman, in Guatemala where he “work[ed] intimately with a Church-run orphanage for victims of Guatemala’s genocidal civil war (1960-1996). He even adopted one of the orphans, eventually raising the six-year-old girl in a private residence located just across the street from the Church’s elementary school.” O’Neill stresses that the “move to Guatemala successfully released [Roney] from every system of control that Foundation House had triggered.” Describes a pattern of relating to children which continued a pattern in Minnesota. States that the village “did not have the requisite juridical and psychological infrastructure to recognize, sustain, and enforce a diagnosis such as pedophilia.” Notes the historical context of the “near dependency” of Catholic Church in Guatemala “on the sacramental labor of foreign clerics.” States: “Throughout the second half of the twentieth century, Latin America became something of a dumping ground for U.S. priests suspected of sexual abuse, with Guatemala quickly becoming a particularly attractive destination.” O’Neill calls Roney’s initial “making” of self as that of a priest, i.e., the lifelong, ontological transformation of the person, according to the Church’s teaching, which results from ordination. Calls Roney’s identification as a “pedophile” by the treatment program as another “making” of his self. Describes the bishop’s “strategic decision that a pedophile would be easier to unmake than a priest” as “unmaking” the clinical diagnosis because Roney was sent to a place where “pedophilia as a disease does not exist in any kind of ontological sense.” Briefly contrasts Roney’s case with that of a Guatemalan indigenous national who, as a Catholic seminarian studying for the priesthood in Guatemala, was convicted on the criminal charge of rape of 16 y.o. and imprisoned. States that what distinguishes them is the “sacramentally codified difference [between a priest and a seminarian],” and that the difference between their respective outcomes of freedom and incarceration is “violently exasperated by colonialism, racism, and ethnocentrism.” Concludes by identifying the consequences in Roney’s case, including how the case accentuates the racial hierarchies in the Church. 68 references; 12 documents from archival sources.

Palmer, Susan J. (1993). Women’s “cocoon work” in new religious movements: Sexual experimentation and feminine rites of passage. *Journal for the Scientific Study of Religion*, 32(4):343-355.

Palmer teaches in the department of religion, Dawson College, Montréal, Québec, Canada. Argues that women in new religious movements (NRMs) have new sex roles that are more diverse and have more fluid patterns of gender and authority than other authors have found. Based on literature, videotapes, field research, and 150+ interviews. She examined women’s roles in 8 NRMs (International Society for Krishna Consciousness, Unification Church, Rajneesh Movement, Institute for the Harmonious Development of the Human Being, Raelian Movement International, Northeast Kingdom Community Church, Ansaaru Allah Community, and Institute of Applied Metaphysics). Draws heavily on sociological and anthropological theories and concepts to support and express her interpretations. She found that “cultwomen” are not “the passive victims of the ineluctable forces of charisma, ‘brainwashing,’ or ‘patriarchal authority,’ who will submit to whatever sexual excesses emanate from the leader’s dark libido.” Noting the 80-90% rate of attrition or defection in the NRMs in the first 3 years, she interprets this as an indication that NRMs in general, and their sexual innovations in particular, provide laboratories for individual and collective experimentation. She borrows the concept of “cocoon work,” which suggests a process of psychological healing and maturation. Concludes that the NRMs and their innovations in sex roles and sexual mores are safe havens for women. Does not discuss any reports of sexual exploitation committed by NRM leaders. References.

Perry, J. Christopher, Sigal, John J., Boucher, Sophie, & Paré, Nikolas. (2006). Seven institutionalized children and their adaptation in late adulthood: The children of Duplessis (*Les Enfants de Duplessis*). *Psychiatry*, 69(4, Winter):283-301.

The authors are affiliated with the Institute of Community and Family Psychiatry, Sir Mortimer B. Davis Jewish General Hospital and with McGill University, Montréal, Québec, Canada; Boucher is also affiliated with Université à Montréal, Département de Sexologies, Montréal, Québec. Reports on a study that “takes place in the context of a systematic empirical study of individuals who were given up, generally at birth, and placed in institutions in Quebec run by the Roman Catholic Church during the era of Premier Maurice Duplessis. These individuals, numbering in the many thousands, have become known as *Les Enfants de Duplessis*... Each child was first placed in a crèche (a home for foundlings), usually for the first six years. In this institution, each child was kept in a room with up to 12 other children cared for usually by one nun. At six, each child was generally transferred to a single sex orphanage in which he or she would live in a dormitory setting with a larger number of children, often over 50, run by two nuns... The children were looked after by nuns and untrained lay monitors, and care was largely custodial, and resources scarce. At a point in Quebec history in the early 1950s, for complicated, political, religious, fiscal, and other reasons, a sizable number of the children were sent to asylums for the mentally retarded and/or ill.” States: “...the institutions gave unlimited authority to adults in a caretaking role over the children. In addition, there were clearly inadequate safeguards against the abusive, occasionally sadistic actions of some caretakers.” The larger study consisted of 41 adult women and 40 men that examined their childhood strengths and experiences, adult health and economic outcomes, and the relationships between early experiences and late adult functioning. From that sample, 7 adults (4 female, 3 male) were chosen for structured and semi-structured interviews, including standardized measures, in which the authors “explore[d] early institutional life, including potential psychological traumas and adverse events, alongside the children’s attachments and individual strengths as antecedents of adaptation in late adulthood.” The study reports that “the stories [of the 7] reveal consistent themes of [physical and sexual] abuse and emotional neglect perpetrated by adults given unchecked control over the children.” 5 (2 females, 3 males) reported having been sexually abused while under the care of those operating the institutions; among the offenders identified as working for the institution were monitors, a janitor, an educator, and a nun. 2 reported witnessing the sexual abuse of minors in an institutional setting. 45 references.

Romo, Jaime J. (2006). Intersecting systems: Abuse implications for teachers. *Taboo: The Journal for Culture and Education*, 10(1, Spring/Summer):81-94.

Romo is assistant professor, Department of Learning and Teaching, School of Leadership and Education Sciences, University of San Diego, San Diego, California. Romo spent 3 years studying for the Roman Catholic diocesan priesthood before teaching and working as assistant principle. Catalysts for the article include media reports in 2002 “of clergy sexual abuse [by Roman Catholic priests] from Boston,” his “two sons’ development into adolescence,” and “memories of my own molestation by my childhood pastor... Later that summer, I reported to the diocese of Los Angeles that I had been sexually abused by my childhood pastor, Monsignor Leland Boyer.” States: “I write this article to explore the question: *How can we understand the impacts of clergy sexual abuse upon K-12 teachers’ effectiveness with all children?*” He uses “ethnic or racial identity development frameworks with which to make analogies to, differentiate from, and better understand the content and relevance of this study. My bias in this study comes from my own experience of emancipatory spirituality, wherein educational outcomes include social justice...” Uses the qualitative research method of auto-ethnography to examine “my own writings related to my own clergy sexual abuse recovery...” Presents his data using a simplified 4-stage framework from identity development by substituting the term *survivors or religious authority sexual abuse* for *minorities*. Quotes from a letter and a poem. States his “recovery from clergy sexual abuse is [not] linear or final.” Calls for teachers to “become effective advocates for child safety and anti-child sexual abuse by teachers and religious authorities, if we are to be credible as agents of social justice.” 2 endnotes; 55 references.

Rudolfsson, Lisa, & Tidefors, Inga. (2013). *I stay and I follow*: Clerical reflections on pastoral care for victims of sexual abuse. *The Journal of Pastoral Care & Counseling*, 67(2, June):1-14.

Rudolfsson is a doctoral student, and Tidefors is associate professor, Department of Psychology, University of Gothenburg, Gothenburg, Sweden. They report the results of their study “on both hindrances and possibilities in the [pastoral] care [by Swedish clergy] for sexually abused individuals.” They conducted 4 focus groups with 15 participants, 10 male and 5 female, who were clergy in the Church of Sweden, Roman Catholic Church of Sweden, and Free Church Movement in Sweden (i.e., Pentecostal Church, Swedish Baptist Church, and Swedish Covenant Church). The sessions were audio-recorded, transcribed, and analyzed according to inductive thematic analysis. The results section describes the 3 themes that emerged in the participants’ responses, and the subthemes related to each. The themes were: “(1) a provoking encounter, (2) a need to protect oneself, and (3) a struggle to help the other.” Edited and abbreviated quotations are included to illustrate the items. The theme of “a provoking encounter” captured “how participants talked about their feelings in pastoral care meetings with individuals who were being or had been sexually abused... [the clerics] sometimes described feelings of provocation and threat, and feeling as if they were without an inner compass to understand what they were listening to.” Given that “[Swedish] clerics are bound by the vow of silence regarding all information that is retrieved during confession or individual pastoral care sessions,” which participants regarded “mostly as something good,” they responded that in the circumstance of having “knowledge about a suffering child, the vow a [sic] silence could become a burden.” The theme of “a need to protect oneself” captured “the difficulties in listening to stories about sexual abuse,” including experiencing intrusive images and “feelings of insecurity about how to help the confidant were sometimes... overwhelming.” Subthemes included a need to disconnect, doubt about the story as being true, and God as a shelter. The theme of “a struggle to help the other” captured a variety of subthemes, including “guiding to another helper, “offering a meeting with God,” forgiveness, “trying to endure,” and “the need for courage to be able to endure and stay with the confidant.” The discussion section is based on a participant’s quote, “*I stay and I follow*,” [italics in original], exploring both possibilities for, and hindrances to, pastoral care with people who were sexually abused. In a methodologically section, they note that in recruiting participants “only one out of five of all clerics invited chose to participate in this study.” 43 references. [While none of the themes, subthemes, or quotations relate directly to the context of sexual boundary violations in a faith community, the article is included because of its relevance to the focus of the bibliography.]

\_\_\_\_\_. (2015). The struggles of victims of sexual abuse who seek pastoral care. *Pastoral Psychology* [published by Human Sciences Press], 64(4, August):453-467.

Rudolfsson is affiliated with the Department of Psychology, University of Gothenburg, Gothenburg, Sweden. Tidefors is not identified. “The main focus of the research reported here was on informants’ experiences and their perceptions of the benefits and shortcomings of pastoral care [in relation to their having been sexually abuse], including their experiences of raising faith-related issues in psychotherapy.” Semi-structured interviews, which were recorded and transcribed, were conducted with 7 females and 1 male, “all victims of sexual abuse who had sought pastoral care to talk about their experiences: “Four of the informants had sought and accepted pastoral care within the Church of Sweden and four within the Swedish Free Church Movement. All of the informants had received several years of pastoral care, often seeking help from several caregivers.” Builds upon their previous research finding that clerics in the Church of Sweden and in the Swedish Free Church Movement “report that they lack the psychological training necessary to meet with victims of sexual abuse in pastoral care.” The transcripts were analyzed according to the methodology of inductive thematic analysis, and 2 main themes emerged: “(1) my struggle to get help and (2) my struggle with faith.” Subthemes under theme 1 are: “I need to be recognized.”; “I need a woman, someone good and pure.” “I need an ordinary human being.”; “I need you to both speak out and stay silent.” Subthemes under theme 2 are: “I need to express doubt.” “I need to go at my own speed.”; “I have to split my soul between pastoral care and psychotherapy.” [Titles of subthemes do not convey their full meaning.] Edited and abbreviated quotations of informants are included in the descriptions. Among the topics addressed in the discussion section are: “... the interplay of fundamental and contradictory needs”



of informants, e.g., related to clergy vow of silence, and the topic of forgiveness; informants' desired "that pastoral caregivers would gain psychological knowledge in order to listen and reflect more effectively."; the need of "clerics [to] take care of both the victims of sexual abuse as well as of themselves when they engage in pastoral care of victims of sexual abuse." 31 references. [While none of the 8 informants' experiences of abuse occurred within the context of a faith community, the article is included because of its relevance to the focus of the bibliography.]

Salter, Michael. (2012). The role of ritual in the organised abuse of children. *Child Abuse Review*, 21(6, November/December):440-451.

Salter is affiliated with the School of Social Sciences and Psychology, University of Western Sydney, Penrith, New South Wales, Australia. "This paper will draw on life history interviews with 16 adults who described ritual abuse in childhood in order to develop a theoretical model of ritual abuse that is grounded in the experience of survivors, and in sociological theories of social and ritual practice. The qualitative methodology... not only serves an important criminological purpose in documenting adults accounts of ritual abuse, but it also provides a purpose a theoretical alternative to the 'moral panic' and 'false memory' claims that have dominated both academic and popular coverage of the issue." Defines *ritual abuse* as a subset of *organized abuse*. Uses a definition of *organized abuse* as: "...one or more minors are sexually abused by two or more adults acting in concert, where at least one adult is not residing in the same household as the child or is not a member of the same family." Uses a definition of *ritual abuse* as: "An usual practice associated with organised abuse... in which adults sexually abuse children in a ritualistic or ceremonial way," which can include religious or spiritual expressions. Semi-structured interviews were conducted with 16 (13 women, 3 men) self-identified survivors: "...it was not designed to be a forensic, clinical or legalistic interview." Describes the project as "exploratory in scope and focus." Data analysis, performed on transcriptions of the interviews, "was based on the principles of grounded theory." States: "Abuse and violence at home was a common experience for participants, and the majority reported that one or both of their parents actively facilitated their ritual abuse. A number of participants also reported sexual abuse at school, including a few participants who were subject to ritual abuse by an extra-familial perpetrator, such as a teacher or priest." Among the findings reported: "...when they were asked to elaborate on the beliefs of the abusive groups, participants responded using similar gendered dichotomies: evil/good, masculine/feminine, powerful/powerless, dark/light, Satanism/Christianity. ...they had in common a Manichean worldview in which ritual abuse featured as a necessary practice in a cosmic struggle between good and evil... Some participants recalled how ritual abuse was represented to them as a necessary practice undertaken for their benefit. Within this rationale, perpetrators projected responsibility for their abuses to the child by claiming that her bad qualities forced them to abuse her... The practice of ritual abuse served to demonstrate to the child and/or woman that they were deserving of the harms that were being committed against them.... By following a process of sustained dehumanization with the promise of redemption, ritual abuse was an effective strategy in legitimizing sexual exploitation to victims and enjoining their active participating in their abuse and the abuse of others." Some participants "described how the subordinate identity inscribed upon them through ritual abuse persisted in ways that continued to compromise their health, wellbeing and safety." Among his conclusions: "...ritualistic practices were not simply a deviant form of religious activity, but rather they served to imbue organised abuse with metaphysical or religious overtones, thereby recasting sexual abuse as a masculine right, even a duty, rather than as a practice of control and power." 54 references.

Sawchuk, Dana, O'Connor, Thomas St. James, Walsh-Bowers, Richard, Ross, Christopher, & Hatzipantelis, Maria. (2007). Exploring power and gender issues emergent in an institutional workshop on preventing clergy sexual misconduct. *Pastoral Psychology*, 55(4, March):499-511.

Sawchuk is with the department of sociology, Wilfrid Laurier University, Waterloo, Ontario, Canada. O'Connor is with Waterloo Lutheran Seminary, Waterloo, Ontario. Walsh-Bowers is with the department of psychology, Wilfrid Laurier University. Ross is with the department of religion and culture, Wilfrid Laurier University. Hatzipantelis is with Region of Waterloo Public Health, Regional Municipality of Waterloo, Waterloo, Ontario. "In this paper we focus on the

attempts of the Eastern Synod of the [Evangelical Lutheran Church in Canada (ELCIC)] to take [proactive measures to prevent clergy sexual misconduct] through its 'Crossing the Boundaries' (CTB) workshop which we evaluated qualitatively in 2002 and 2003... During this evaluation the themes of power and gender emerged as central to our participants, and we examine those themes here." Begins with a literature review. Very briefly describes the history of the CTB workshop. Describes their qualitative, phenomenological evaluation methodology, which included observation and semi-structured, audio-taped, transcribed interviews. Reports the responses of 10 Lutheran pastor participants, 5 female and 5 male, 5 in urban congregations and 5 in rural ones. Quotes individual responses regarding the workshop position on contextual and relation power, which is derived primarily from materials from FaithTrust Institute (formerly Center for Prevention of Sexual and Domestic Violence), Seattle, Washington, and the work of Marie Fortune. Notes some participants' concurrence, the desire of some "to overcome such imbalanced relations and rigid boundaries," and some pastors' espousal of more collegial power models. Regarding gender, notes some participants' responses to topics of vulnerability and risk, including complexities beyond the content of the workshop, and of gender inequality in the church. The discussion section suggests implications for the ELCIC. 1 implication is "that hierarchical and patriarchal institutional forms deserve reconsideration and even renovation... ...if scholars, clergy, and the laity are to move closer to a full appraisal of the problem of clergy sexual misconduct, it appears that more scrutiny needs to be placed on church structures and not only on those individuals who operate within them." 52 references.

Schmidt-Tieszen, Ada, & Canda, Edward R. (1999). An accountability group: Case study of a church-based response to sexual abuse by clergy. *Social Thought: Journal of Religion in the Social Sciences*, 19(1):29-47.

Schmidt-Tieszen is a doctoral student, University of Kansas, Lawrence Kansas, and an associate professor of social work, Bethel College, Newton Kansas; Canda is associate professor, School of Social Welfare, University of Kansas, Lawrence, Kansas. Point of view is professional social work. Using qualitative case study methodology, analyzes an accountability group used in the Mennonite Church to monitor an offending pastor's compliance with a plan for change and restitution of victim(s). The Church's precepts "for dealing with abuse attempts to empower victim(s) and bring justice by disciplining and holding offenders accountable within a community context." The group studied was one of the first known in the denomination to complete the accountability process and terminate in a planned way. The study's design focused on group structure and process. Themes emerging in the data include: need for clearer operational guidelines; tension between poles of compassion as a means to change the offender and confrontation as a means to hold him accountable; primary focus on the perpetrator in proportion to other involved parties, including the victim, perpetrator's spouse, and the church, in spite of the group's mandate to deal with needs of all; gender imbalance of group composition in favor of the perpetrator's gender; imbalance in the composition of the group in favor of people in the church's hierarchy; inter-role conflict, particularly since most group members had a prior existing relationship with the perpetrator; need for more orientation, background reading, and access to a professional consultant. Concludes that the model shows promise to meet the 2 goals of support and accountability, and that it requires refinement of structure and process. References.

Spence, Taylor. (2019). Naming violence in United States colonialism. *Journal of Social History*, 53(1, Fall):157-193.

Spence is a post-doctoral teaching fellow, Department of History, University of New Mexico, Albuquerque, New Mexico. Presents his qualitative research on the case of Rev. Samuel Dutton Hinman, an Episcopal priest, who was a missionary to Indigenous Peoples and who was found guilty by a Church tribunal of "having 'had carnal knowledge of and sexual intercourse with the woman called Scarlet House, of Santee Agency, Knox County, Nebraska, on March 20, 1876.'" Hinman denied the allegations and sued the supervising bishop in a libel case in civil district court in New York. While the court ruled in favor of Hinman, "[i]n a closed-door proceeding, bishop, priest, and church negotiated a settlement that allowed Hinman to regain his post among the Santee." To the degree to which the evidence can substantiate, Spence presents his analysis that

“it [is] highly likely that Hinman sexually harassed, abused, and violated” not only an Isáŋti (Santee) Dakota person whose name was Tipidutawin, and who was “as young as eleven but not older than fourteen at the time,” but “probably other Indigenous children at the Santee Mission.” Describes the traditional Isáŋti (Santee) Dakota societal structures – family, kinship network, camp circle – as the context for Tipidutawin’s life. Sets that context within actions of the U.S.A. government regarding Indigenous Peoples, including the Dakota-U.S. War in 1862 which led to the forced relocation of her parents from Minnesota to a reservation in Nebraska, and which involved the Episcopal Church and its administration of the Great Sioux Reservation under the U.S. Peace Policy. Hinman was the 1<sup>st</sup> Episcopal missionary to the Dakota, and with his bishop, exercised a significant amount of power: “[They] controlled the [Isáŋti’s] food. They were the source of language and skills instruction needed to adapt to changing social conditions. They could protect them from violence or open them up to the retribution of locals. They literally translated conquest.” Cites numerous sources to document Hinman’s behaviors against Isáŋti women and girls which preceded the bishop learning of allegations of Hinman’s actions against Tipidutawin. Noting that it was the Episcopal tribunal which assigned her the name Scarlet House, Spence uses the restoration of the name of Tipidutawin as “opportunity to gain another perspective: to begin to understand this story from the inside, from the viewpoint of her identity and experience.” Describes the pejorative connotations of the “Euro-American, Judeo-Christian resonances of the color and name of ‘Scarlet’” as contrary to the potential Indigenous meanings of Tipidutawin. Spence argues that “the [English] name used [by the bishop] so quickly morphed into opprobrium attests to his manipulative intentions” to preserve “the church’s moral position on the plains. [The bishop] recognized that a priest having sex with children would have very different ramifications than sex between two adults.” States that in Hinman’s lawsuit against the bishop, “Tipidutawin found herself and her ‘moral purity’ on trial.” Regarding the significance of Hinman’s case, states: “...accepting the probability that [Hinman] sexually harassed, manipulated, and violated Dakota children in his capacity as a missionary means acknowledging that the entire US mission and agency system multiplied his actions across the continent and over subsequent generations.” Regarding an agenda for historians, states: “US colonialism produces its violations structurally, even as it manifests them individually. Therefore, any project of postcolonial healing on this continent must entail both revealing the structures of conquest and also naming violence with its correct names, one colonized and colonizer at a time.” Appendix with 18 footnotes; 134 endnotes.

Tamarit Sumalla, Josep M., Hernández-Hidalgo, Patricia. (2018). Victims of child sexual abuse: Understanding their need for justice. *International Journal of Law, Crime and Justice*, 54(September):11-20.

Tamarit is a professor of criminal law, University of Lleida (Spain), and director, Criminology Programme, Universitat Oberta de Catalunya, Barcelona Spain. Hernández-Hidalgo is a lecturer of criminology, Universitat Oberta de Catalunya. “The goal of this study was to gain an understanding on the expectations and needs of the victims of child sexual abuse [CSA] from the CJS [criminal justice system], examining the perceptions of both victims who had officially filed a complaint reporting the crime and those who had not done so.” States in the introduction section: “The notion that the CJS is an expression of the punitive power of the State and that it only serves aims associated with an abstract idea of justice or the social goal of preventing future offences, is now becoming outdated, or at least qualified, with acceptance of the fact that it can also meet the need for justice on the part of the victims of crime.” Because of the “limited research on how children develop expectations of delivery of justice by the CJS,” the literature review is primarily based on “research on adults victims in general and on sexual assault victims in particular.” A few studies of CSA victims are described. Regarding the study’s methodology: Semi-structured interviews were in Barcelona, Catalonia, Spain, with 23 adults victims of CSA (20 women, 3 men), 17-50 years of age, who were contracted through a victim support center; for 82.6%, their country of origin was Spain; 19 were receiving psychological treatment, 4 had completed treatment. 100% of their abusers were male; 21 of the 23 abusers were family members. For nearly 70% of the participants, the age at commencement of abuse was 11-years-old or younger. 14 (60.9%) of the participants had filed formal complaints, 9 (39.1%) had not. Interviews were recorded, transcribed, and analyzed by use of an inductive content method. Regarding what

victims “believed the CJS could offer, and how they thought it could impact upon their wellbeing or give them a feeling of justice being done,” the following results are reported: 1.) Prevention of future abuse of self or others (16 of 23, 69.6%). 2. Redress for harm caused (15, 65.2%). 3. Recognition of events (validation of victim’s version (14, 60.8%). 4. Confrontation with abuser (8, 34.8%). 5. Attention and protection (6, 26.1%). 6. Feeling of closure (4, 17.4%). 7. Raising abuser’s awareness (3, 13.0%). States:

“We found a difference between complainants and not complainant [sic] informers as far as victims’ expectations of justice are associated with their confidence in the CJS. In those who did not file a complaint reporting the crime, mistrust appears as a significant obstacle. Mistrust is based on victims’ fear of being doubted by the police or other judicial figures, that the abuser will not be arrested immediately or having to deal with a long and unpleasant process. With regard to those victims who have had contact with the CJS, their experience reveals which are the points of secondary victimisation and how a bad experience helps create and increase a sense of injustice.”

In the discussion and conclusion section, they state: “Expectations of the CJS were centered to a large extent on the outcome of the process..., particularly the perception of its fair or unfair nature is a key factor in the victim’s experience. Secondly, aspects associated with the justice of the procedure, help to increase or moderate the secondary victimisation that victims of [CSA] experience when coming into contact with the CJS.” Offers practical recommendations to improve victims’ interactions with the CJS. Includes quotes from participants. 50 references. [While the context of sexual boundary violations in faith communities is not addressed, the study is included because of its contribution to the literature regarding the results survivors seek through a system of adjudication.]

Tener, Dafna, Katz, Carmit, Marmor, Amitai, & Lusky-Weisrose, Efrat. (2021). “I was scared like never in my life”: Children’s perspectives of nonfamilial sexual abuse within the Jewish ultraorthodox community in Israel. *Psychology of Violence* [published by the American Psychological Association], 11(1, January):72-81.

Tener, Marmor, and Lusky-Weisrose are with is the Paul Baerwald School of Social Work and Social Welfare, The Hebrew University of Jerusalem, Jerusalem, Israel. Katz is with The Bob Shapell School of Social Work, Tel Aviv University, Tel Aviv, Israel. States at the outset that while the “literature on child sexual abuse (CSA) has identified the imperativeness of cultural and religious contexts to the understanding of its prevalence, dynamics, and disclosure... ..the research on CSA in closed religious societies is still limited... The current study examines the phenomenon of CAS through the perspective and experiences of children from the ultraorthodox Jewish communities in Israel, while spotlighting the social contexts in which these incidents took place.” The literature review examining CSA in religious contexts notes that “the body of empirical knowledge regarding CSA in closed religious communities remains limited.” The literature review of CSA in the ultraorthodox Jewish community in Israel lists factors regarding vulnerability, coping by “maintaining strict control,” restrictions related to sexuality and sexual behavior, reasons for the avoidance of reporting CSA to secular authorities, and reasons for survivors’ delay in disclosing CSA. Regarding the exploratory study’s qualitative methodology: sample was “32 Israeli Jewish ultraorthodox children (20 boys) who had been sexually abused by person outside their family.”; age range was 5-14 y. o.; perpetrators were a stranger ( $n = 21$ ) or known to the child ( $n = 11$ ); a minor ( $n = 2$ ); abuse was a 1-time incident ( $n = 25$ ) or repeated ( $n = 7$ ); all perpetrators were male. Standardized forensic interviews were conducted by trained forensic interviewers in 2015; there was corroborating evidence for each child in the sample. Interview transcripts supplied the data used for thematic analysis, which revealed 3 major themes. 1.) Context of time and place of the abuse: some references to time used Jewish markers, e.g., the holy day of *Shabbat*, a Jewish holiday, and times of specific prayers; main references to space were public and specific religious places, e.g., synagogue, yeshiva, and *mikveh* (public bath used for ritual purification). Some religious spaces were described as physical and some as spiritual.

- 2.) Dynamics between the perpetrator and child before and during the abuse: perpetrator techniques included temptations and threats, physical force and violence, a combination of grooming and force; responses of children included “fear, helplessness, and sadness.”; some actively resisted physically.
- 3.) Children’s disclosure to formal and informal figures: 7 children “first disclosed the abuse to a family member, usually a parent. In two cases, the children experienced the parents as unsupportive... In the other five cases, however, the parents were perceived by the children as supportive and initiated further protective responses.” States: “...the analysis also indicates that during the forensic interviews, it was hard for the children to disclose... Most did not or could not use direct terminology to describe what happened to them. The children displayed shame in using sexual terms...” States that interviewers “often invited additional figures from the children’s lives into the room, such as a rabbi or the parents, to encourage the children to cooperate with them.”

The discussion section comments on thematic results in relation to the published literature. Topics include: the need for “professionals who work with ultraorthodox children to have sufficient knowledge of their significant religious practices and traits and to be aware of their unique identifiers.”; the need for rabbis, parents, and community figures “to be more aware of the supervision required” in religious spaces assumed to be safe, e.g., a synagogue and the *mikveh*; overcoming the ultraorthodox community’s “innocence about the prevalence of CSA” and that it can occur in the community; the role of bystanders; that children may not perceive a stranger as such, given the person’s presence in the community; prevention programs for children; “importance of collaboration between the secular welfare and legal authorities and the ultraorthodox community authority figures.”; need for forensic interviewers to be sensitive to the ultraorthodox children’s use of words and terms for “sexual issues” and “intimate body parts.” Study limitations are noted. Briefly recommends further research directions and notes prevention and policy implications. Includes quotes from the interviews. 73 references.

Tishelman, Amy C., & Fontes, Lisa A. (2017). Religion in child sexual abuse forensic interviews. *Child Abuse & Neglect*, 63(January):120-130.

Tishelman, a clinical psychologist is affiliated with Massachusetts General Hospital, Boston Children’s Hospital, and Harvard Medical School, Boston, Massachusetts. Fontes, a psychologist, is affiliated with University Without Walls, University of Massachusetts Amherst, Hadley, Massachusetts. States at the outset that in the context of “evidence-based methodologies for suspected child sexual abuse (CSA) forensic interviews,” “the complex issue of culture and how it interfaces with the forensic process has yet to be sufficiently explored... In particular, religious influence constitutes one of the most understudied culture issues in CSA, with great potential meaning for many CSA victims and families, including involvement in religious communities and organizations, as well as religious practices and beliefs (spirituality). This study examines the impact of religion on alleged CSA victims and their families as they navigate the stressful terrain of disclosure and criminal investigations.” Notes how religious factors can be relevant for child forensic interviewing for CSA: “increasing feelings of shame for victims, promoting notions of resigned suffering in silence, contributing to the sense that children are at fault for their victimization through having committed sins in this or a previous life, promoting premature forgiveness without accompanying child protection, and enhancing abusers’ ability to claim a right to children’s bodies...” Using a phenomenological design, semi-structured qualitative interviews were conducted with 39 (37 female, 2 male) child forensic interviewers and directors with a Child Advocacy Center (CAC) in 4 CAC regions in the U.S.A. (Northeast, Midwest, South, West), which consist of 22 states. Audio recordings and transcriptions were made. Findings are reported topically: Religions encountered in forensic interviews; Religious influences prior to CAC contact; Abusing within religious communities (“...alleged perpetrators with roles as religious and spiritual leaders, volunteers, camp counselors in religious-based camps staff in religious schools, and other others associated with religious communities.”); Religious grooming, justification and disclosure suppression; Religion and engagement with formal systems including CACs; Clergy contact authorities; Clergy supporting children and families at the CAC; Handling CSA allegations within the community; Prayer and forgiveness replacing formal interventions; Religious influences on the forensic interview; Religious beliefs promoting disclosures and truth-

telling; Religious beliefs impeding disclosures; Guilt, self-blame and virginity; Responding to religious concerns during interviews; Modifications to accommodate religious diversity; Clashing belief systems; CAC and clergy collaborating. States: "Participants frequently discussed detrimental factors related to spirituality and religious involvement. They observed that perpetrators, religious traditions, religious tenets and religious leaders could manipulate youth, using religion perversely as a tool of corruption, exploitation, shaming, secrecy, and isolation... Conversely, participants noted positive aspects of religion, including factors that encourage protection, safety, and support, and offered solace at times of unique strain and sadness in their lives, and in the lives of their non-perpetrating parents and guardians." Concludes with by strongly recommending the development of CAC best practices with regard to 6 religious-related topics. 23 references.

van Wormer, Katherine, & Berns, Lois. (2004). The impact of priest sexual abuse: Female survivors' narratives. *Affilia: Journal of Women and Social Work*, 19(1, Spring):53-67.

van Wormer is a professor of social work, University of Northern Iowa, Cedar Falls, Iowa. Berns is a dual-diagnosis case manager, Emma Norton Residence, St. Paul, Minnesota. Presents a qualitative study by Berns, "herself a survivor of clergy sexual abuse..." Ethnographic interviews were conducted with 9 women, 8 in person and 1 by phone, between 1998 and 2000. All were white, Roman Catholic from birth, and ranged in age from 33-to 79 years. A feminist perspective was the guiding methodological framework. The goals were to "record the meaning of the experience of abuse" and "to explore the psychological impact of clergy sexual abuse/exploitation and reaction by the religious community to the problem when it was revealed." The report of the findings includes direct quotations from participants. Also examines "the power dynamics of the clergy-parishioner relationship..." Briefly discusses implications for treatment for victims/survivors, and advocates for use of the restorative justice model. Discussion includes implications for social workers. 29 references.

Wells, Ken. (2003). A needs assessment regarding the nature and impact of clergy sexual abuse conducted by the Interfaith Sexual Trauma Institute. *Sexual Addiction & Compulsivity: The Journal of Treatment and Prevention*, 10(2/3, April):201-217.

Wells is with Psychological Counseling Services, Scottsdale, Arizona. Reports on a needs assessment study related to clergy sexual abuse that was conducted in 1995 by the Interfaith Sexual Trauma Institute (ISTI), Collegeville, Minnesota, through 3 listening sessions involving 290 participants plus ISTI board members in Los Angeles, California, Philadelphia, Pennsylvania, and St. Louis, Missouri. Does not state how the participants were chosen. Presents his analysis of data from the sessions, reviews literature that supports the findings, and discusses implications of the findings. Regarding victims' needs, participants identified and ranked as priorities: "(1) Validation and support – support and validation for the victim by believing the story of the reported abuse, (2) Prevention – examining precursor patterns of destructive behavior and treating the causes at the source of the problem, (3) Cost of therapy – addressing the issues of who should fund the cost of therapy for each victim, (4) Full disclosure – detailing the abuse events to those individuals who were victimized by the act." In regard to clergy offenders, the ranked priorities were: "(1) Full accountability including legal sanctions, (2) Vocational rehabilitation to insure no further opportunity to victimize, (3) Training programs, information, and seminary curriculum, (4) Opportunity to make personal restitution, (5) The examination in depth of all organization factors that lead to abuse, and (6) The cost of therapy." In regard to parishes, the ranked priorities were: (1) Full disclosure of the violation, (2) Parish process to discuss nature of abuse and reactions, (3) Parish education programs to prevent future abuse in general, (4) In-depth examination of parish issues that contribute to abuse, (5) Organization-wide examination of attitudes toward abuse of women, (6) Sex education which underlines issues of power and vulnerability." Source references are provided but not for all works cited, and not all are cited accurately.

Winship, Jacqui, Straker, Gillian, & Robinson, Tony. (2011). A qualitative study of denial in Catholic clergy child sexual abusers. *Sexual Abuse in Australia and New Zealand: An Interdisciplinary Journal*, 3(1, July):23-33.

Winship, a clinical psychologist, is with the Department of Psychiatry, University of Sydney, Sydney, New South Wales, Australia. Straker is with the University of Sydney. Robinson is in private practice, Sydney, Australia. Reports results of their qualitative study of “denial in a sample of [Roman] Catholic priests and Brothers [in Australia] who had previously participated in a sex offender treatment program. The results form part of a broader grounded theory investigation into the subjective experience of sexual desire for a child in this group of men.” The study explored themes of denial in “priests and Brothers who had sexually abused children aged 13 years or under.” Calls “clergy offenders in particular” an “under researched group.” The literature review notes that the topic of “denial in the sexual offending literature has historically been associated with an assumption that denial needs to be a focus of treatment to reduce recidivism,” and that “this assumption has been challenged in recent times... There has been an increasing recognition that denial is not a clear-cut phenomenon which offenders can be categorized as either ‘in’ or ‘out’ of and several useful attempts have been to distinguish different types and levels of denials.” At the time of study, “the authors worked at a treatment center [in Sydney, Australia] for Catholic clergy that offered a specialised six month residential treatment program for those who had sexually abused children and/or adolescents.” 12 men participated, 11 who had abused males and 1 who had abused a female. Unstructured interviews were audio taped and transcribed. Data was coded according to concepts, or units of meaning, and analyzed thematically for the category of denial. “...for the purposes of this study, a theme was defined as a pattern that occurred in at least 25% of the interviews that form the data set.” 3 central themes emerged: denial of impact (minimization), denial of personal salience (depersonalization), and denial of meaning, particularly the sexual meaning of the offense. Describes 2 modes of denial of meaning: disbelieving and disallowing. “In the disbelieving mode the participants appeared to hold two contradictory positions. On the one hand there appeared to be a partial admission of the sexual meaning of the act [to the offender] but on the other hand there is a resistance to believing that it could be true... In the disallowing mode it appeared that the participants had not allowed the sexual meaning of their actions to be formulated in any way at all. It was refigured as asexual attention or affection... ...it involved keeping aspects of the abuse experience unassimilated, particularly information that might suggest that their feelings and actions were sexual.” In the discussion section, they state: “...it is notable that of them [who had been through the treatment program] were able to claim full responsibility (in terms of the three themes identified), suggesting a level of intransigence inherent in the denial of sexual offending. Nevertheless it was obvious from their comments that treatment had had a positive impact in terms of helping them to accept a greater level of accountability for their offending. The results of this study seem to suggest that clergy offenders are akin to offenders in the general population in terms of denial.” Comments: “The attitudes of the Catholic Church to sexuality, celibacy and homosexuality may make assimilating sexual information related to the abuse particularly difficult or traumatic for this group of offenders, thus fostering the emergence of disallowing in relation to these issues.” Limits are the study are described. Concludes: “Finally, while it has not been the focus of this paper, it would be remiss not to note the context of institutional denial that has often masked and maintained clergy sexual abuse.” 62 references.

Wright, Stuart A. (1986). Dyadic intimacy and social control in three cult movements. *Sociological Analysis*, 47(2, Summer):137-150.

Wright is with Lamar University, Beaumont, Texas. “It is the primary objective of this [qualitative] study to explore the degree to which effective regulation of dyadic intimacy preserves commitment and deters withdrawal” of members of cultic religious movements. “Prohibitions against dyadic intimacy are intended to remove the individual’s control over private relations that may become a source of competition, jealous infighting, or division, thus becoming an obstacle to group cohesion... The needs that bind the individual to the movement are met by the dyad, supplanting dependence upon the group as a whole. Dyadic intimacy easily gives way to libidinal contraction, permitting a self sufficient, autonomous unit to arise which the corporate entity can neither regulate nor control.” Noting that “research suggests that part of the success enjoyed by some cultic religious movements is attributable to the effective regulation of dyadic intimacy,” he examines why people leave. Based on interviews using closed and open-ended questions “with voluntary defectors [N=45] and [a comparison group of] current members [N=45] of the

Unification Church, Hare Krishna, and Children of God/Family of Love,” conducted 1979-1980. *Dyadic intimacy* “refers to unregulated, romantic love (*eros*) attachments,” which are in contrast to “spiritual love (*agape*)” as differentiated in Plato’s The Symposium. *Dyadic intimacy* “alludes to those intimate liaisons which do not comply with strict organizational requisites or the approval of movement leadership.” States that all 3 groups “require that members *relinquish individual control* over sexual intimacy to the group, thereby negating competition for primary loyalties and individual ties.” Describes methods of regulation: Unification Church expects celibacy of new members for 3 years, after which they are eligible for a marriage arranged by the Church’s head; Hare Krishna movement encourages devotees to remain celibate, “though arranged marriages are allowed when this is not felt to be attainable,” however “sexual activity [within marriage] is prohibited except for the purposes of procreation.”; Children of God (COG) practice “sexual pluralism,” which “has the effect of creating unity by eradicating ‘private twosomes’ when they compete with commitments to the movement.” States: “Since the mid-seventies, sexual pluralism in the [COG] movement increasingly has taken the forms of sexual recruitment practices (flirty fishing or ‘FFing’) and most recently, triadic relations, typically polygynous in form.” Describes the practice of “‘FFing’” as justified by an ideological rationale “made with an appeal to purely religious motives.” A footnote states: “Most of the women I interviewed did not enjoy ‘FFing.’ It was only justified in terms of religious duty and sacrifice.” 5 footnotes; 40+ references.