

# INSTITUTIONAL RESPONSES TO SEXUAL ABUSE BY CLERICS

## OVERVIEW

BURKETT, E. & BRUNIE, F. (1993). *A GOSPEL OF SHAME: CHILDREN, SEXUAL ABUSE, AND THE CATHOLIC CHURCH*. NEW YORK, NY: PENGUIN BOOKS.

This book provided an overview of the various cases of child sexual abuse surrounding the Catholic Church. The authors contend that one of the reasons why the Church is an appealing target is due to the fact that the Bishops are able to handle these cases in secrecy. While abuse undoubtedly occurs in other religious organizations and professions, none of them have the ability and power to bury these issues in the way the Catholic Church has. The structure of the Church and the notion of celibacy are discussed in relation to creating a pro-offending environment. The authors contend that the Bishops failed to realize their oversight in the management of sex offenders because they did not know the true scope of the problem. The effects of the sexual abuse scandal are discussed in relation to the parish and the Church's financial holdings.

ROSSETTI, S.J. (1996). *A TRAGIC GRACE: THE CATHOLIC CHURCH AND CHILD SEXUAL ABUSE*. COLLEGEVILLE, MN: THE LITURGICAL PRESS.

This book provided an overview of the problem of child sexual abuse in the Catholic Church. Chapter 1 provided an overview of the problem thus far and the responses of the Church hierarchy. Chapter 2 presented original research conducted by the author concerning the feelings of the Church and laity concerning the current crisis. Survey research was conducted on 1,013 lay persons and illustrated a general sense of dissatisfaction displayed by those who had experienced a crisis in their parish. The majority of the respondents reported anger concerning the crisis and expected better behavior from their priests. However, those who had experienced abuse within their parish were less likely to expect priests to be better than anyone else and less likely to look to the clergy for moral leadership. They were also less likely to trust the priesthood and the incident of

cleric abuse negatively impacted vocational desires associated with the Church. The actions of a single priest appeared to have a negative effect on people's satisfaction with the clergy. The survey was also sent to 314 priests who felt positive about their vocation and about the Catholic Church. However, the majority of ministers reported feeling that they were not kept informed by the Church and that the hierarchy did not want to deal with sexual abuse in an open manner. Rossetti concluded that exposure to the abuse heightens dissatisfaction, confidence in leadership declines, few trust priests with their children after having their own priest accused, endorsements of celibacy decrease, and satisfaction with the Church decreases. Chapter 3 built upon these findings in explaining the parish as a victim of sexual abuse. Rossetti asserted that parishioners require knowledge about the sexual abuse and that interventions should be set in place in order to heal the parish. Chapter 4 presented red flags for identifying sexual abuse. The author emphasized the need to evaluate an individual's psychosexual history as well as the importance of training and educating the clergy. Six factors are also identified as red flags for abusers and include confusion about sexual orientation, childish interests and behavior, lack of peer relations, extremes in developmental sexual experiences, personal history of childhood sexual abuse and/or deviant sexual experience, and an excessively passive, dependant, and conforming personality. Chapter 5 addressed the impact of the crisis on the offenders. The author contends that cleric suicides are increasing and that society ostracizes the sex offender through interventions such as Megan's Law. There is also mismanagement of cleric offenders, but Rossetti contends that perpetrators can be successfully treated. Recidivism is briefly discussed as well as the role of chemical castration in treatment. Saint Luke Institute has shown success in utilizing Depo-Provera to treat cleric offenders and claims a relapse rate of only two priests during the ten years it has been in operation. In surveying the attitudes of the laity, the majority of individuals are unwilling to allow a cleric offender into their parish. However, if the priest had undergone treatment and is under supervision

then the laity was willing to accept him. The author argued that the following factors must be evaluated when examining the extent of the situation: clinical diagnosis and abuse history, quality of treatment and response to treatment, aftercare program, availability of supervision and ministry not involving minors, a considered waiting period, and various other pastoral considerations. In discussing suicide amongst priests, Rossetti asserted that the most difficult time is right after the perpetrator has been confronted because they become overwhelmed. It is at this point that they must be supported and interventions must be provided. While the majority of priests do not commit suicide when confronted with allegations of abuse, this may be due in part to their faith. The last two chapters of the book included a discussion of suggested reforms in addressing the issue of cleric abuse.

SIPE, A.R. (1999). THE PROBLEM OF PREVENTION IN CLERGY SEXUAL ABUSE. IN T.G. PLANTE (ED). *BLESS ME FATHER FOR I HAVE SINNED: PERSPECTIVES ON SEXUAL ABUSE COMMITTED BY ROMAN CATHOLIC PRIESTS* (PP. 111-134). WESTPORT, CT: PRAEGER PUBLISHERS.

Sipe posits four problems that hinder the development of a program of prevention of sexual abuse in the Church. The first problem was the lack of screening methods to eliminate sex offenders from entering the clergy. The problem with this is that while some individuals may have a history of offending prior to joining the seminary, many begin acting out once they have entered the institution. While screening tests have improved, they continue to fail in certain areas. The second problem was the widespread denial of the abuse by Church officials. This results in rationalization, avoidance, and the shifting of blame. Third, certain elements of Church doctrine facilitated the creation of a pro-offending environment. Finally, the clergy was lacking in professional ethical standards regarding sexuality.

## AVENUES OF LEGAL REDRESS FOR VICTIMS

SMITH, L.M. (1994). LIFTING THE VEIL OF SECRECY: MANDATORY CHILD ABUSE REPORTING STATUTES MAY ENCOURAGE THE CATHOLIC CHURCH TO REPORT PRIESTS WHO MOLEST CHILDREN. *LAW & PSYCHOLOGY REVIEW* 18, 409-421.

This article argued that state laws which mandate the reporting of child abuse should be used as a tool in clergy sexual abuse cases in order to stop Church officials from denying the incidents. The first part of the article discusses the hierarchy of the Church. The issue of celibacy as a cause of sexual abuse is discussed in conjunction with the theory that those entering the seminary are already underdeveloped. Smith then discussed in the second part of the article the Child Abuse Prevention and Treatment Act, which requires that all states "establish provisions for the reporting of known and suspected instances of child abuse and neglect." However, some states do not have universal reporting requirements and only those designated professionals (i.e. doctors, teachers, and psychologists) have a duty to report. If implemented, there would be no conflict with the First Amendment because as set forth in *Forest Hills Early Learning Ctr. V. Lukhard*, "the reporting requirements do not burden the Church's free exercise of religion, are justified by a compelling state interest, and are the least restrictive means available for protecting this interest." Reporting would be required once there is "reasonable cause to believe" (*State v. Hurd*). In regards to the Church, a reasonable belief that the child had been molested may be sufficient grounds to report the incident. Under the Child Abuse Prevention and Treatment Act, the reporters of the abuse are allowed immunity whereas failure to alert the authorities may result in criminal procedures. While one may potentially sue the Catholic Church concerning their failure to report the abuse, the doctrine of charitable immunity forbids lawsuits against charities (this also includes Churches).

STEINHAUSER, K. (1993). LEGAL ISSUES IN SEXUAL ABUSE AND DOMESTIC VIOLENCE. *PASTORAL PSYCHOLOGY*, 41 (5), 321-336.

Steinhauser answered various frequently asked questions concerning the reporting of sexual abuse and domestic violence. It informed the clergy of the responsibility to report, myths concerning domestic violence/sexual abuse, and the consequences of failure to report these issues. The author recommended that if there is a child in the parish who is suspected of being a victim of abuse, the parishioner should try to develop a rapport with the child and assess the situation before reporting it. The article also contains a discussion concerning the affect of sexual abuse on the victim as well as the process involved in removing the child from the home. It is stressed that as long as one makes a report in good faith the person will be protected from civil litigation.

YOUNG, J.L. & GRIFFITH, E.E.H. (1999). DEVELOPMENTS IN CLERGY MALPRACTICE: THE CASE OF SANDERS V. CASA VIEW BAPTIST CHURCH. *JOURNAL OF THE AMERICAN ACADEMY OF PSYCHIATRY & THE LAW*, 27 (1), 143-147.

This article was a review of a legal case that extrapolated upon the authors' 1995 research concerning clergy malpractice in civil suits. While the 1995 article outlined the various reasons why the courts have been unwilling to institute a complaint on the basis of clergy malpractice, the authors argued that the current trend appears to be to award on the basis of a breach of fiduciary duty. However, courts have been willing to evaluate the secular nature of a situation and award on the basis of professional malpractice, as was the finding in the present case. Even though it is stated that the relationship between cleric and parishioner is not a fiduciary one, much is involved in proving that it is. The authors contend that in order to establish the presence of a fiduciary relationship it has to be illustrated that the individual is acting in a manner that would allow them to gain influence over the person and gain their trust.

YOUNG, J.L. & GRIFFITH, E.E.H. (1998). RECONSIDERATION OF SEXUAL MISCONDUCT BY CLERGY COUNSELORS: THE CASE OF F.G. V. MACDONELL. *JOURNAL OF THE AMERICAN ACADEMY OF PSYCHIATRY & THE LAW*, 26 (2), 289-293.

The authors discussed the complaint of fiduciary duty in the present case. Based upon the 1995 research conducted by the authors, it was concluded that while there is no complaint of clergy malpractice for fear of implicating the First Amendment, the complaint of breach of fiduciary duty may prove successful in prosecuting the clergy. In the present case, the New Jersey Supreme Court also viewed the breach of fiduciary duty as a more appropriate complaint than clergy malpractice.

YOUNG, J.L. & GRIFFITH, E.E.H. (1995). REGULATING PASTORAL COUNSELING PRACTICE: THE PROBLEM OF SEXUAL MISCONDUCT. *BULLETIN OF THE AMERICAN ACADEMY OF PSYCHIATRY AND LAW*, 23 (3), 421-432.

This article reviewed various cases and examined the justifications given by the courts in not expanding malpractice theory towards clergy counselors who sexually abuse their clients. Though they are governed by various professional organizations (i.e. the American Association of Pastoral Counselors, the Christian Association for Psychological Studies), some clergy counselors practice outside of these organizations. The allegation of clergy malpractice is problematic in legal proceedings due to the lack of precedents in this area. The courts also argue that a clergy malpractice tort would in fact be redundant since sexual misconduct with a patient already violates the law. Courts have also cited a conflict with the First Amendment and the mishandling of transference as reasons why clergy malpractice should not be pursued. Many of these cases also claimed intentional infliction of emotional distress, which is problematic to establish and prove intent. Fraud is sometimes claimed against sexually abusive clergy but the courts are reluctant to shy away from the traditional definition of this tort, which involves commercial transactions. Vicarious liability is another frequent claim made against the Church, but it was often rejected by lower courts because no complaint was left after granting a motion for summary judgment in favor of the individual judgment. The authors suggested specific legal means of prosecuting sexually abusive clergy counselors that do not implicate the First Amendment.

## HISTORICAL CHURCH RESPONSES

BLANCHARD, G.T. (1991). SEXUALLY ABUSIVE CLERGYMEN: A CONCEPTUAL FRAMEWORK FOR INTERVENTION AND RECOVERY. *PASTORAL PSYCHOLOGY*, 39 (4), 237-245.

This article sought to place the issue of clergy sexual misconduct in a framework, which equated the exploitation to that of father/daughter incest. Blanchard has isolated several variables, which are similar to both situations and include the issues of power, trust, authority, intellectual and educational differences, idealization, and vulnerability. The article provided a brief discussion about how social attitudes influence the treatment of the cleric and provides an outline for an intervention strategy.

DOYLE, T.P. (2003). ROMAN CATHOLIC CLERICALISM, RELIGIOUS DURESS, AND CLERGY SEXUAL ABUSE. *PASTORAL PSYCHOLOGY*, 51 (3), 189-231.

This article presented a review of the historical precedents to the problem of sexual abuse of children by clergy as well as the impact of clericalism on the psychological and emotional development of the victims. A review of the cases pertaining to sexual abuse in the clergy illustrated the following common themes: the victims were from families who are involved in the Church, the abuse was chronic, the victim's claims were dismissed by family and friends, when the Church was alerted they attempted to silence the victim to avoid scandal, many victims did not disclose the abuse until they were adults, and many victims experienced significant trauma and abuse after the incident occurred. In combating these claims, the Church has minimized the extent of the abuse by first denying its existence. When that failed, it was claimed that the problem was not rampant. During this crisis, Doyle discussed the various claims that the Church made in order to deal with the problem of sexual abuse. First, they claimed to not have understood the nature of child sexual abuse until recently when it was no longer regarded as a moral lapse made right through penance. A second assertion made in civil cases was that the civil law doctrine of "respondent superior" does not apply because the Church has no financial responsibility to the victims or control over the priest's actions when he is not performing

his official duties. This came into conflict with Church Canon, which took steps to ensure the moral and spiritual protection of the congregation in situations that include the solicitation for sexual favors by priests hearing confession and sexual the abuse of minors (*Code of Canon Law*, 1917, 1983). Doyle examined Church doctrine dating back to the middle ages in which the issue of sexual misconduct was first brought to light. In his citation of *Body of Canon Law*, the author points out that in the section concerning penance (*De Poenitentia*), Gratian asserts that clerics who engage in sexual abuse should be subjected to the same punishment as lay people and should be excommunicated from the Church. Pope Pius V issued *Horrendum*, which stated that priests who abuse are deprived of all offices, benefits, and privileges. These clerics would also be degraded, and turned over to a Church tribunal for further punishment. Doyle then examined the state of the Church post-*Vatican II* in which membership in the priesthood and seminaries dwindled. The unpublished work by Baars & Terruwe (1971) revealed that 20-25% of the priests had serious psychiatric difficulties while 60-70% suffered from emotional immaturity. They concluded that some of the priests experienced psychological disturbances that developed in childhood while others developed difficulties while in the seminary. The authors recommended a screening process for candidates entering the seminary. These results are consistent with the findings of Kennedy (1972), which concluded that 6% of priests were psychologically and emotionally developed, 29% were still developing, 57% were underdeveloped, and 8% were maldeveloped. Those who were underdeveloped were more comfortable with teenagers, had few friends their own age, and used intellectualization as a coping device. Despite these studies, sexual abuse and dysfunction were still viewed as a sin having resulted from social disorganization and moral decay. Doyle contends that the official Church has refused to acknowledge the structure of the Catholic Church as a cause of sexual abuse. Doyle cited speeches from the pope at various gatherings (an address to the Irish Bishops 1999, World Youth Day, 1993) that fail to acknowledge the responsibility of the Church. As a result, a decree from the Congregation for the Doctrine of the Faith outlined a new and secret process for investigating clergy abuse. Mention of the issue was made in the

pope's Holy Thursday letter to priests and attributes the abuse to sinfulness and evil while making little mention of the victims. Until 1984 and the much publicized case of Fr. Gilbert Gauthe in Louisiana, claims of sexual abuse were handled by the Bishop in private. In 1984 victim's claims were seen as being genuine yet the same secretive practices were implemented. Doyle also discussed the different meanings of Church and how it shaped the response towards victims of sexual abuse. By shifting focus and painting the Church as the victim, it served to minimize and abuse the victim further. A discussion of clericalism is included in order to help the reader understand its impact on the victim. Clericalism was rampant pre-*Vatican II* as members of the clergy derived their identity and power from their association with the Church, resulting in a power differentiation with the laity. Doyle asserted that clericalism is directly related to the victim's decision to remain silent about the abuse as well as the Church's response to the abuse (denial, scapegoating, etc.). Along with clericalism, religious duress (which causes people to react to abuse in bizarre ways) and the trauma bond (the victim's attitude towards the abuser) also influenced the victim's response to cleric sexual abuse. The victim is susceptible to clergy abuse because along with having authority by way of being older, he is a familiar authority figure. This authoritarianism is increased by his pastoral role. Part of the seduction process involves a secret and special relationship that traps the victim. The trauma bond is subsequently sanctioned/approved by the Church. The author discussed the *Myth of Complicity*, which is where the victim is somehow led to believe that the abuse is normal behavior and not a violation. This exploitive bond is strengthened by the repetition of abuse, victim's belief in their uniqueness, and fear. The fact that the abuser is a trusted person as well as the extreme reaction of the community also affects the trauma bond. The civil courts have begun to recognize the effect of these factors on victims' responses as apparent in *Parke v. Kownacki*, which recognized the Church's attempt to deny abuse.

FERDER, F. & HEAGLE, J. (1995). CLERGY PEDOPHILES AND MINISTRY: ANOTHER PERSPECTIVE. *AMERICA*, 173 (14), 6-11.

This article is a response to Rossetti's "Mark of Cain: Reintegrating pedophiles" article. The

authors asserted their concern over the use of terminology and clinical data cited by Rossetti. The failure to distinguish the types of child molesters and the neglectful attention paid to the published data raises concerns. One particular criticism concerns the recidivism data for Saint Luke Institute, in which Rossetti neglected to acknowledge that child molesters lie, minimize, and distort the truth. The authors also raised the question of the lack of credible data concerning the characteristics of clergy offenders. The authors concluded that it is too early in the stages of research and treatment to assert that any of these findings are conclusive.

GOETZ, D. (1992). IS THE PASTOR'S FAMILY SAFE AT HOME? *LEADERSHIP*, 13, 38-44.

This author surveyed 374 pastors concerning their marriage and family life. Nineteen percent of those surveyed admitted to having extramarital affairs and 15% admitted that they had sought counseling for this reason. Another factor affecting the pastor's ability to cope with these feelings of sexual temptation is their sense of isolation. Fifty-five percent of the pastors said they had no close friends or family members with which they could discuss their problems. This is coupled with the pressure of having to give the appearance of being a perfect family, which 94% of pastor's reported as being problematic.

HUGHES, A.A. (1996). SEXUAL ABUSE: HELPING THE CHURCH RECOGNIZE AND RESPOND TO VICTIMS. *PASTORAL PSYCHOLOGY*, 45 (2), 119-127.

This article argued that the Church does not know how to reach out to victims of sexual abuse within the parish. The author stated that, "Problems these victims have are sometimes masked by smiles and extra involvement, deceiving other Church members and leaders into thinking they are bold and committed Christians." If the Church hired counselors trained in treating victims of sexual abuse, then they can begin to reach out to the victims and offer them proper help. Educating members of the Church concerning the signs of sexual abuse may make it less challenging to help these victims. The author also called for pastors to receive training in counseling skills so that they can better comfort their parishioners. The Church community is also called upon to be supportive and patient with the victim.

ISLEY, P.J. (1997). CHILD SEXUAL ABUSE AND THE CATHOLIC CHURCH: AN HISTORICAL AND CONTEMPORARY REVIEW. *PASTORAL PSYCHOLOGY*, 45 (4), 277-299.

This article reviewed the literature pertaining to clergy offenders and the history of molestation in the Catholic Church through examination of various Church documents. Isley asserted that the problem of sexual abuse in the Church has been present for years and that contrary to the claims of the Church, it is not a recent phenomenon. The historical examination began in the tenth and eleventh centuries in which Church doctrine focused upon "clerical sexual immorality", which included bestiality, homosexuality, incest, and sodomy. In the Middle Ages the practice of child oblation was instituted by the Benedictine Order where parents would send their male children to the monastery until they were 15 years old. While Church treatise still condemned sexual misconduct, the victim and the abusive monk were both subjected to penance. This was publicly condemned in the eleventh century document *Book of Gomorrah* written by Fr. Peter Damian who spoke out against "sexual immorality of the clergy and the laxness of superiors who refused to take a strong hand against it." Isley noted that there have been common themes surfacing in criminal and civil litigation that involve the Church. It has often come to light that the priest's history of offending had been known by the Church and that the complaints of victims were ignored. The Church has claimed that in light of these accusations they have been unfairly portrayed in the media and that they were lacking in knowledge concerning sex offender recidivism. Isley pointed out that a claim of ignorance concerning sex offender risk factors and recidivism rates is unwarranted because the field was ripe with literature concerning these issues at the height of the abuse scandal. As of 1990, two thousand cases were pending in the state courts, but the judicial system has been reluctant to prosecute such cases and they are often dismissed on procedural grounds. Despite public outcry, some Church officials such as Philip Jenkins claimed that the situation has been blown out of proportion and that the Church is in fact the victim of various interest groups with private agendas. Isley also points out that none of the treatment centers for cleric offenders

(Institute of Living in Hartford, CT; Saint Luke Institute in Suitland, MD; Servants of the Paraclete in Albuquerque, NM) have ever conducted qualitative or quantitative research on their offenders despite the Church's claims of success. The studies that are available suffer from methodological problems and must be interpreted with caution. Those who treat cleric offenders also assert that because they offend against teenage boys this puts them at a lower risk of recidivism. This statement was in complete contrast to the present scientific findings in the field of sex offender recidivism. What makes the issue of recidivism even more problematic is that many offenses may go underreported due to the priest's position in the community.

ISLEY, P.J. & ISLEY, P. (1990). THE SEXUAL ABUSE OF MALE CHILDREN BY CHURCH PERSONNEL: INTERVENTION AND PREVENTION. *PASTORAL PSYCHOLOGY*, 39 (2), 85-99.

This article provided a review of the literature pertaining to sexual abuse of children by the clergy. The literature in the field circa 1991 is outlined in order for the reader to get an idea of what constitutes child sexual abuse, the male victim, the offender, and the scandal in the Church. The authors contend that it is probable that the structure of the Church facilitated offending behavior. This is apparent in the fact that offenders are often protected, have the ability to shun responsibility for their actions, and have free access to children. A brief discussion is included concerning the minimal literature devoted to interventions with male victims. The authors urged that the intervention be handled in an authoritative manner and be turned over to the legal system, not the institution. The legal system will provide more helpful solutions to the problem than the institution in question, which is often concerned with the preservation of its reputation.

MCCALL, D. (2002). SEX AND THE CLERGY. *SEXUAL ADDICTION & COMPULSIVITY*, 9, 89-95.

This article reviewed the literature pertaining to sexual behavior within the clergy. McCall posits that the purpose of the literature review is not to provide the reader with the history of sexuality in the Church, but to acknowledge that it does occur.

While sexual behavior can be no less addictive/compulsive than it is in other professions, it has far reaching ramifications. The author argued that there are not only ramifications between the victim and abuser, but that the family, congregation, and institution are also affected. The article provided a brief overview of a variety of issues including prevalence of sexual abuse (ranging from an unknown figure to Sipe's estimation of 6% of priest), the problem of sexual misconduct in other religious and professional systems, and victims (including a discussion of subpopulations).

PLACA, A.J. (1990). LEGAL ASPECTS OF THE SEXUAL ABUSE OF CHILDREN. IN S.J. ROSSETTI (ED.). *SLAYER OF THE SOUL: CHILD SEXUAL ABUSE AND THE CATHOLIC CHURCH* (PP. 149-173). MYSTIC, CT: TWENTY-THIRD PUBLICATIONS.

This chapter provided a brief overview of the legislation concerning child sexual abuse and included a discussion concerning the investigative, criminal, and civil processes as well as reporting laws. Pastoral responses should be carried out in a compassionate and helpful manner. Even if a child makes an allegation that is false, the child still needs some kind of help. The Church's investigative process should not be as confrontational as the legal process because parishioners are members of the religious family and should be treated as such. When allegations are made, Placa suggested that they be handled in a manner in which clear concern for the victim and future victims is expressed in a compassionate and realistic manner. It is also urged that the priests express concern for the interests of the Church and the accused person, who should receive any clinical or legal help necessary. In discussing whether or not an individual should be reintegrated into the ministry, it is suggested that they participate in treatment and that reintegration be considered only after a thorough evaluation. Conditions for reintegration would involve that the perpetrator have no unsupervised contact with children for a specified period of time, participate in a twelve-step self help group, and that they be appointed a mentor who will supervise his behavior.

RIGALI, N.J. (1994). CHURCH RESPONSES TO PEDOPHILIA. *THEOLOGICAL STUDIES*, 55 (1), 124-140.

This article reviewed the response of the Catholic Church to sexual abuse by the clergy in Canada and the United States. It outlined the main points of the Canadian bishops 1992 report *From Pain to Hope*, which called for more openness and truth when investigating allegations of child sexual abuse. The committee noted that by isolating priests and placing them above other members of society, the Church was creating an environment where relationships were stunted and susceptible to sexual abuse. The committee recommended that Bishops establish delegates and committees to handle the allegations of sexual abuse made by parishioners. The Canadian committee also called for more relationship/human sexuality education in the seminary as well as establishing a hot line for troubled youth. In contrast, the response of the Catholic Church in the US was first addressed in the USCCB Statement in 1988, which was far less open or committed as the Canadian report. This same document was issued a year later after further allegations of child sexual abuse were reported with an addendum that stated that the problem was being examined in all seriousness. It was not until 1991 that the Church made a public statement through Archbishop Pilarczyk, which acknowledged that the Church recognized child molestation as a disease and not a moral failing. This approach drew fire from critics who saw the Church response as an attempt to medicalize the problem. In 1990, the US Diocesan policies called for the establishment of delegates to handle and evaluate accusations of sexual abuse as well as a new screening system for candidates entering the seminary. In 1993 a committee was established to review the issue of sexual abuse in the clergy and Canice Connors called for the establishment of a national minimal standard for the seminary candidates as well as the public disclosure of the assessment and treatment of clergy offenders. The Think Tank Report called for a more open, non-secular approach to addressing the issue of abuse (i.e. settling civil suits in public, meetings on abuse be held in public, review board comprised of local lay people, and the establishment of research centers).

ROSSETTI, S.J. (2002). THE CATHOLIC CHURCH AND CHILD SEXUAL ABUSE. *AMERICA*, 186 (13), 8-16.

This article addressed some common misconceptions concerning clergy sexual abuse. The myth that all child molesters are incurable pedophiles who engage in chronic abuse is discussed. Rossetti claims that there is some truth to this myth, however not all abusers are pedophiles and relapse has been reported at 2.9%. The second myth that priests abuse children because they are celibate is dismissed. Rossetti acknowledged that some dysfunctional individuals may join the clergy in order to manage their behavior through celibacy, but he cautioned against generalizing this theory. He also warned that we do not yet know whether or not priests are more likely to be child abusers than other individuals. The third myth that the priesthood attracts homosexuals and that this is the reason why it has so many child abusers was dismissed on the grounds that there is no common link between homosexuality and true pedophilia. He proposed that the Church attracts stunted/regressed homosexuals and that this is a possible reason why there may be abuse. The fifth myth is that the Bishops are covering up these cases. Rossetti asserts that the Bishops are not reporting child sexual abuse because the law requires that suspected incidents be reported only if the victim who comes forward is a minor. The final myth addressed was that the safest step to take in managing child sexual abuse is to defrock the priest, which the Church has failed to do. Rossetti agreed with the steps the Church has taken in treating priests and raised the issue that by defrocking priests, they do not receive treatment and are free to continue offending. In conclusion, the author asserted that the Church has failed to appear "humble and chaste" and until it does, the media will continue to vilify the Church. He recommended that the Bishops handle these cases in a public manner and revamp their teachings concerning human sexuality.

ROSSETTI, S.J. (1995). THE MARK OF CAIN: REINTEGRATING PEDOPHILES. *AMERICA*, 173(6), 9-18.

This article addressed the reinstatement of child sexual abusers to the clergy by drawing parallels between the Biblical story of Cain and sex offender legislation in the US. The call to ostracize these

priests has led to the creation of "cleric warehouses" that provide long term care for these individuals. Rossetti asserts that, "our myths about child molesters come more from the projection of what lies within our own inner psyches than from the truth about who these men are." Relapse statistics for the St. Luke Institute are cited; the author asserts that of the 300 priests they have treated only two have relapsed. Among the characteristics that predict poor treatment outcome include violent behavior, low IQ, lack of insight, choice of young victims, organic brain deficits, and severe character disorder. Rossetti argued that the priests who do offend against minors do not display these characteristics and are in fact likely to commit fewer acts against fewer victims. Despite these issues, Roman Catholics still feel that these individuals should not be allowed back into the priesthood. In a survey conducted by Rossetti, 42% agreed that they should not be allowed to return to the ministry while 27% disagreed and 31% were unsure. However, 51% agreed with allowing former child abusers back into the ministry if they had received treatment while 22% disagreed and 27% felt unsure. In deciding whether or not a priest should be returned to the ministry it is stressed that evaluation of clinical diagnosis, abuse history, the quality of treatment and responsiveness to treatment must first take place. An individual's after-care program, the availability of supervision, placement in a ministry not involving minors, other pastoral considerations, and a waiting period must also be considered.

STANTON, C. (1990). OFFICIALLY RESPONDING TO AN ACCUSATION OF SEXUAL ABUSE: REFLECTIONS OF A DIOCESAN COMMUNICATIONS DIRECTOR. IN S.J. ROSSETTI (ED.). *SLAYER OF THE SOUL: CHILD SEXUAL ABUSE AND THE CATHOLIC CHURCH* (PP. 143-148). MYSTIC, CT: TWENTY-THIRD PUBLICATIONS.

The author provided the reader with a five-point response plan for officially responding to allegations of abuse within the Church. The first step was to establish a media crisis team comprised of the bishop, chancellor, vicar general, communications director, lawyer, and diocesan officials. This will ensure that there will always be somebody present to address the media's questions. The second step was to provide an immediate and personal response in order to fulfill legal and pastoral responsibilities.



Third, remove the accused in order to protect future victims. Fourth, the media crisis team must meet in order to designate a spokesperson and draft a concise public statement. The final step was to ensure that the truth is told as opposed to doing more harm by keeping the facts secret.

## TESTIMONY OF VICTIMS

BLAND, M.J. (2002). THE PSYCHOLOGICAL AND SPIRITUAL EFFECTS OF CHILD SEXUAL ABUSE WHEN THE PERPETRATOR IS A CATHOLIC PRIEST. *DISSERTATION ABSTRACTS INTERNATIONAL*, 63 (4-A), 1253.

Participants were divided into three groups: Abused by priest (N = 48), no abuse (N = 76), and childhood sexual abuse history (N = 20). Each subject completed a background data questionnaire, religiosity index, spiritual injury scale, and trauma symptoms checklist. The abused by priest group scored higher than the group who experienced no abuse on guilt, dissociation, sexual abuse trauma index, and the trauma symptoms checklist. There were no difference between the two concerning Church attendance, but those abused by priests were more likely to no longer identify themselves as Roman Catholic. When compared to both groups those abused by priests had higher symptoms of grief, anger, a sense of meaninglessness, feelings that God treated them unfairly, dissociation, depression, sexual problems, sleep disturbances, higher scores on the sexual abuse trauma index, and higher scores on the trauma symptom checklist. Cardock, C. & Gardner, J.R. (1990). Psychological intervention for parishes following accusations of child sexual abuse. In S.J. Rossetti (Ed.). *Slayer of the soul: Child sexual abuse and the Catholic Church* (pp. 123-142). Mystic, CT: Twenty-Third Publications.

The authors of this chapter described the impact child sexual abuse has on the religious community. "Target populations," which are comprised of the victim, victim's family, perpetrator, other children and their families, and the parish itself are affected by the abuse either directly or indirectly as rumors and media attention swell. The parish's resources must be utilized in order to address the specific needs of each group who may be experiencing

anger, confusion, and disillusionment. The emotional reaction of adults varied as certain basic assumptions about the Church and clergy are shattered by the revelation of abuse. These emotions may also spark a religious crisis where the parishioner experiences a sense of betrayal and loss of trust in Church and God. These emotions and thoughts are compounded by problems presented by the legal system, which may make the victim feel uncomfortable and re-victimized. The psychological reaction of child victims varies as the offender has created a unique relationship with the child. Psychological reactions may include denial, anxiety, anger, guilt, concerns about sexuality, and confusion. The authors presented three general principles for Church intervention that include the suggestion that the Church reach out as opposed to retreat from the parish community, that forums be established in which parishioners can express themselves and gain information, and that the Church uses its network with other professions to gain the support as needed. In assisting adults, it is important that the helpers validate the reactions the individual is feeling as well as provides information and education about the situation. Some individuals may want to pray about the situation and making the effort to return to a sense of normalcy as quickly as possible is also therapeutic. In helping children, helpers and the family are urged to create a safe and stable environment. It is also recommended that the parents first raise the issue of abuse with the child as opposed to a stranger. In doing this, it is important that the parents speak honestly and not avoid the topic.

DE FUENTES, N. (1999). HEAR OUR CRIES: VICTIM-SURVIVORS OF CLERGY SEXUAL MISCONDUCT. IN T.G. PLANTE (ED.). *BLESS ME FATHER FOR I HAVE SINNED: PERSPECTIVES ON SEXUAL ABUSE COMMITTED BY ROMAN CATHOLIC PRIESTS* (PP. 135-167). WESTPORT, CT: PRAEGER PUBLISHERS.

The purpose of this chapter was to provide Church officials with an overview of the issues concerning victims of clergy sexual misconduct. Discussions concerning the various definitions of misconduct, prevalence, and dynamics are included. Risk factors that may play a role in rendering an individual susceptible to clergy sexual abuse include age, gender, history of abuse, access/availability, substance

abuse, over idealization of the cleric/Church, clinical and character disorders, ethnic, racial, and cultural influences, illness and physical disability, and lack of training concerning the dynamics of clergy sexual misconduct. The author urged that each Church have a multi-disciplinary Sexual Abuse Advisory Board, which will respond to allegations and provide victim support.

FATER, K. & MULLANEY, J. (2000). THE LIVED EXPERIENCES OF ADULT MALE SURVIVORS WHO ALLEGE CHILDHOOD SEXUAL ABUSE BY CLERGY. *ISSUES IN MENTAL HEALTH NURSING*, 21, 281-295.

This article reported the results of a phenomenological study of seven adult male survivors of childhood sexual abuse by clergy. Data was gathered through semi-structured interviews that revealed that the survivors experienced a bifurcated rage (self directed and outwardly directed) and spiritual distress. This rage was found to be present in every aspect of their lives. Participants were solicited through survivor programs and ranged in age from 28-48. One Catholic priest abused four of the participants, another Catholic priest abused two other participants, and an Episcopalian priest abused one. Some of the participants removed themselves from the Church as a result of the rage they felt while others continued their involvement.

HOPKINS, N.M. (1991). CONGREGATIONAL INTERVENTION WHEN THE PASTOR HAS COMMITTED SEXUAL MISCONDUCT. *PASTORAL PSYCHOLOGY*, 39 (4), 247-255.

This article discussed the impact of sexual misconduct on the parish and the need for intervention. The author posits that since the congregation reacts with feelings of denial and anger, Church officials may avoid providing assistance. The cleric's behavior impacts not only the individuals directly involved, but the entire congregation. The author discussed the psychoanalytical concepts of projection and transference as causes, which facilitate denial. The pastor is looked upon as the embodiment of spirituality and when they lapse in their behavior it shatters the congregation's image. Anger is discussed in terms of displacement, repression, and exploding. The author recommended that the leaders of the intervention pay attention to the

following points: that the intervention be comprised of two individuals, small group work should be utilized, denial must be handled with sensitivity, feelings of anger should be validated, dependency of the congregation will have to be addressed as well as the issues of transference, projection, and the embodiment of the divine. The intervention will also have to focus on teachings about sexuality and victimization.

LUEPKER, E.T. (1999). EFFECTS OF PRACTITIONERS' SEXUAL MISCONDUCT: A FOLLOW-UP STUDY. *JOURNAL OF THE AMERICAN ACADEMY OF PSYCHIATRY & THE LAW*, 27 (1), 51-63.

The author surveyed 107 women who had been victims of clergy or professional sexual misconduct in order to assess their situations before and after the misconduct. Through the Impact of Event Scale and Vinson's Scale, symptoms of posttraumatic stress were measured. Post-misconduct status was characterized by an increase in post traumatic stress disorder, major depressive disorders, suicidality, use of prescription drugs, concern over substance abuse, disrupted relationships, and disruptions in work or earning potential. Eighteen percent of the women had been re-victimized by a different professional. They also reported that they contacted an average of 2.36 professionals before finding one, which provided adequate assistance. Once engaged in therapy at least 100 hours were devoted to the therapeutic alliance. The author contends that the victims were more satisfied with the steps taken by a professional review boards than the Church. In conclusion, these victims required intense therapy but are at risk of enduring re-victimization and must be handled with care.

MCLAUGHLIN, B.R. (1994). DEVASTATED SPIRITUALITY: THE IMPACT OF CLERGY SEXUAL ABUSE ON THE SURVIVOR'S RELATIONSHIP WITH GOD AND THE CHURCH. *SEXUAL ADDICTION & COMPULSIVITY*, 1 (2), 145- 158.

This study examined the impact of sexual abuse on the victims' Church attendance, participation, and relationship with God. An original 15-item scale was constructed in order to gauge spirituality. Forty-three usable surveys were analyzed from a sample comprised of 35 Catholics (26 of which

were survivors and nine were co-victims) and eight Protestants. Results illustrated that spiritual development and sense of spiritual self at the time of the victimization determined their method of coping with the trauma. It was found that those abused by the clergy distanced themselves from the Church in order to avoid being victimized again. While it was clearly proven that clergy sexual abuse affected Church attendance and participation, the results are not as clear pertaining to its effect on the victim's relationship with God.

MYER HOPKINS, N. (1999). THE USE AND LIMITATIONS OF VARIOUS MODELS FOR UNDERSTANDING CLERGY SEXUAL MISCONDUCT: THE IMPACT ON THE CONGREGATION. *JOURNAL OF SEX EDUCATION AND THERAPY*, 24 (4), 268-276.

The uses and limitations of the systems model, psychoanalytic model, and the conflict resolution/mediation model in responding to clergy sexual abuse are discussed. The systems model assumes that everything is connected and that an intervention can impact the entire institution. Some strategies that characterized this model included exploring a congregation's history, working intensively with clergy who are asked to carry the burden for the congregation, carefully challenging the tendency for the congregation to keep secrets, and looking for larger ways to open up a system. This model was limited by the assumption that one individual can effect another and create a cycle of mutually reinforcing behaviors. One strength of this system model is that it draws attention to the fact that the system is comprised of individuals who do not share the same level of power. In combating this problem it is recommended that educational sources be utilized as well as small discussion groups where parishioners can discuss topics such as gender, sexual harassment, and race. The psychoanalytic model explains misconduct as resulting from transference and projection. This model is characterized by strategies in which education is provided about psychoanalytical concepts in order for individuals to understand these unconscious processes. These strategies also seek to provide minimal information pertaining to the diagnosis of the individual in question in order to maintain confidentiality. The limitation of this model is that it places the focus upon the individual and not the

system. In order to assist people in recognizing the complexities of the situation, the author recommended that you encourage people to see things "in shades of gray," ask them to talk about their experiences in the ministry, and encourage them to embrace ambiguity. The conflict resolution/mediation model is utilized when a conflict arises between those loyal to the accused cleric and those who sympathize with the victim. The author contends that mediation should not even be attempted until a full investigation of all of the facts has taken place. Some of the strategies utilized in this model include group discussion and work, which is aimed at the entire community. It is also important to manage those who may become abusive towards others in the community, provide guidelines for people engaging in conflict resolution, suggest the involvement of a third party to help mediate the situation, and assist the congregation in examining their vision statements. The limitation of this model is that it is only useful once all of the pain associated with the situation is addressed. The author recommends that individuals not rely solely upon one of these systems and that an integration of all three may prove beneficial. The issues of damaged spirituality and ethical/moral considerations are also included in the conclusion of this article.

NASON-CLARK, N. (1998). THE IMPACT OF ABUSES OF CLERGY TRUST ON FEMALE CONGREGANTS' FAITH AND PRACTICE. IN A. SHUPE (ED.). *WOLVES WITHIN THE FOLD: RELIGIOUS LEADERSHIP AND ABUSES OF POWER* (PP.85-100). NEW BRUNSWICK, NJ: RUTGERS UNIVERSITY PRESS.

This chapter attempted to answer why the sexual abuse scandal in Newfoundland sparked such public outrage. In past work, Nason-Clark has posited that the following factors have played a role: (1) greater public knowledge of the prevalence and consequences of child sexual assault; (2) the women's movement; (3) the changing relationship between Church and state; (4) the geographical, economic, and political realities of Newfoundland; (5) the media; and (6) the judicial systems responses to child sexual abuse. The author interviewed twenty-four Roman Catholic women to assess their reaction to the scandal. Every woman in the sample could remember where they were when they first heard about the story and all reacted initially with

disbelief. Nineteen of the 24 women reported anger as one of the emotions they felt after the scandal. The anger was targeted at the offending priests, bishop, other Catholic priests, Church hierarchy, and some were angry with the Catholics who lived in the parish where the priests were charged. They also experienced a sense of betrayal and guilt that caused them to alter their relationship with the Church. Four years after the initial interview, the author conducted a follow-up study and found some women had made their way back to the Church while others had decided to stay away. They claim that the Church in Newfoundland had not recovered from the scandal and that they will never regard priests in the same manner again.

PULLEN, E. (1998). AN ADVOCACY GROUP FOR VICTIMS OF CLERICAL SEXUAL ABUSE. IN A. SHUPE (ED.), *WOLVES WITHIN THE FOLD: RELIGIOUS LEADERSHIP AND ABUSES OF POWER* (PP. 67-84). NEW BRUNSWICK, NJ: RUTGERS UNIVERSITY PRESS.

This chapter presented a case study concerning the Saint Anthony's Seminary Support Group. The study is meant to illustrate how communities respond to disclosures of sexual abuse. According to Pullen, these support groups discussed the "spiritual abuse" they have experienced as a result of clergy misconduct. This feeling of betrayal is increased as a result of the steps the institution takes in order to cover up the abuse, minimizes the impact of the abuse on the community, isolated the victim, and controlled the facts of the scandal. St. Anthony's Seminary saw allegations of abuse in 1989 directed towards Fr. Philip Mark Wolfe. Not long after the allegations, a group began to meet to discuss the situation. This meeting resulted in various letters, which urged the institution to be open and honest in the resolution of this problem. After further allegations were made, the support group was formed in 1993. This victims' support group is a network, which keeps members abreast of the status of the survivors. Once it is apparent that the survivors are experiencing problems, the group bands together to provide assistance. The group sees itself as helping the community heal from the sexual abuse and assists in educating the community about child sexual abuse. A great deal of time is spent evaluating the efforts the Franciscans have made in addressing the abuse at St. Anthony's.

ROSSETTI, S.J. (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), 197-209.

The author surveyed 1,775 Catholics in North America concerning their feelings for the clergy, Church, and God. The sample was divided into three groups: those who had no awareness of charges of sexual abuse within their parish (N = 501), those who were aware that a priest in their diocese had been accused (N = 1,097), and those whose own parish priest had been charged (N = 177). The results illustrated that while trust declined in the priesthood and Church across the three groups, trust in God remained consistent. The study also illustrated that parishioners are more likely to distrust the Church's handling of sexual misconduct and less likely to accept Church doctrine on sexuality and morals. North American Catholics viewed new priests in the parish with suspicion, were less willing to allow offending clerics back into the parish, and were less likely to believe that the modern Church is better than the Church in the past. Rossetti discussed the need to expand the concept of victim to include the parishioners and Church. The need to extend counseling to these individuals is stressed in order to combat the damage done by offending clerics.

ROSSETTI, S.J. (1995). THE IMPACT OF CHILD SEXUAL ABUSE ON ATTITUDES TOWARD GOD AND THE CATHOLIC CHURCH. *CHILD ABUSE & NEGLECT*, 19 (12), 1469-1481.

This study examined the effects of childhood sexual abuse on attitudes towards the Catholic Church, clergy, and God. The sample of adult Catholics was divided into three groups: no childhood sexual abuse (N = 1,376), sexually abused but not by a priest (N = 307), and those who had been sexually abused by a priest (N = 40). Those who had been sexually victimized by a priest displayed less trust in the Catholic Church, clergy, and their relationship with God than those who were not abused. While the data was inconclusive for the group that had been sexually abused but not by a priest, there is some evidence that the abuse had a negative effect on their trust in the Church, clergy, and God. The

findings also illustrated that female victims of sexual abuse displayed a decline in trust in God, but the male victims did not. The author's hypothesis that those victims who had been in therapy would express less trust in the Church, clergy, and God

when compared with those who had not been in therapy was supported by these findings. Author cited the low response rate (25%) and reliance upon a Catholic sample as limitations.