

# **Clergy Sexual Abuse: Annotated Bibliography of Conceptual and Practical Resources.**

## **Preface**

The phenomenon of sexual abuse as committed by persons in fiduciary relationships is widespread among helping professions and is international in scope. This bibliography is oriented to several specific contexts in which that phenomenon occurs. The first context is the religious community, specifically Christian churches, and particularly in the U.S. This is the context of occurrence that I best know and understand. The second context for the phenomenon is the professional role of clergy, a religious vocation and culture of which I am a part. While the preponderance of sources cited in this bibliography reflect those two settings, the intent is to be as comprehensive as possible about sexual boundary violations within the religious community.

Many of the books included in this bibliography were obtained through interlibrary loan services that are available at both U.S. public and academic libraries. Many of the articles that are listed were obtained through academic libraries. Daily newspaper media sources are generally excluded from this bibliography for practical reasons due to the large quantity, lack of access, and concerns about accuracy and completeness. In most instances, author descriptions and affiliations refer to status at time of publication.

In the absence of a subject or name index for this bibliography, the Internet user may trace key words in this PDF format through the standard *find* or *search* feature that is available as a pull-down menu option on the user's computer.

The availability of this document on the Internet is provided by AdvocateWeb, a nonprofit corporation that serves an international community and performs an exceptional service for those who care about this topic. This bibliography is a work in progress, and is updated every six months. This ongoing project recognizes that the changing literature and resources on this topic reflects a continuing process of development. Readers' suggestions new entries are encouraged; readers' identification of items in need of correction are welcomed.

A bibliography provides a place from which exploration starts. Hopefully, this one also serves as a catalyst to action and new knowledge.

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## I. Articles, Chapters, Books, Papers, and Internet Literature

Ad Hoc Committee on Child Sexual Abuse. (1992). From Pain to Hope: Report from the CCB Ad Hoc Committee on Child Sexual Abuse. Ottawa, Ontario, Canada: Publication Service, Canadian Conference of Catholic Bishops, 90 Parent Avue., Ottawa, Ontario, Canada K1N 7B1. 91 pp.

By a seven-person committee that worked from 1990-1992 to propose ways for the Canadian Roman Catholic Church to: respond to victims, families, and parishes affected by child sexual abuse; respond to priest offenders; prevent recurrences. Core of the document are 50 recommendations topically addressed to: Canadian Catholics, Canadian Catholic Bishops, those responsible for priestly formation, those responsible for priests in a diocese, and the Canadian Conference of Catholic Bishops. Brief appendices address: diocesan protocol; canonical preliminary inquiry; administrative procedures and the canonical criminal trial; formation of candidates for the priesthood; privilege and confidentiality; media relations; spiritual and religious issues related to child sexual abuse by a priest or religious; services by sexual behavior clinics. The report was released on 06/11/92.

Adam, Enid. (1998). Echoes of Nalinika: A monk in the dock. *Journal of Buddhist Ethics*, (5):261-276. [Internet: Journal of Buddhist Ethics website. <http://jbe.la.psu.edu/5/Adam981>]

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 five counts of sexual penetration without consent and six counts of indecent assault. His accusers were two 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 two 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 four years in prison and to deportation upon completion of jail time. References.

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. See also Response by Salkin, Jeffrey K., pp. 43-49, and by Spitzer, Julie R., pp. 49-54.

By a theologian and ethicist who served on the Minnesota Task Force on Sexual Exploitation by Counselors and Therapist. Comprehensive overview of clergy sexual malfeasance from a Jewish perspective. Focuses on sexual exploitation by rabbis in relation to counselees. Presents: definitions; exploitation and gender power imbalance; the nature of pastoral counseling, including rabbinical transference and countertransference; effects of exploitation upon counselees and damage to congregations; profiles of perpetrators, victims, and congregations. Recommends preventive measures and responses to offenses and offenders. Footnotes.

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

By a senior Zen roshi in the U.S. who since 1959 has practiced and taught at the Diamond Sangha in Hawai'i which he and his wife established. An essay written in 1995. Explores the phenomenon of the Buddhist teacher who sexually exploits his students as a violation of the third of the Pañcha Shila, the Five Precepts that Buddhists vow to follow: "I take up the way of not misusing sex." The Buddhist teacher who is a sexual abuser: 1.) displays attachment; 2.) conceals Dharma from the student; 3.) manipulates transference to create an ultimate kind of loyalty. He recognizes the inherent vulnerability of a student: "To be vulnerable, to be naïve -- that is the Tao." Identifies as factors: meaningful consent by a student vs. dynamics of transference to the teacher; power differential between men and women historically and culturally; the difference between "a one-time incident, ...a love affair between the Buddhist teacher and student" and "willful actions that stand in for love but that are actually ruthlessly

exploitative.” As interventions, explores: 1.) the possibility of brahmadanda, i.e. shunning, by the abuser’s colleagues; 2.) an intervention analogous to that in the case of a substance abuser; 3.) informing those in a position of authority, e.g. senior members of the sangha or the sangha’s board. The goal of an intervention is “to encourage the liberation of the teacher, as well as those for whom he has caused trouble.” In a case where an “appeal to compassion and ordinary decency” fail, he allows for a lawsuit and the setting aside of the “traditional Buddhist distrust of the adversarial approach to the conflict.” Calls for the sangha to support financially the therapeutic treatment of the victim. Calls for regular sharing meetings in a sangha to create a safe setting in which betrayal can be disclosed by a student. His analysis of Zen history points to multiple factors related to the occurrence of sexual abuse by teachers: women historically were shut out of positions of power; there is a failure to address the power of sexuality, and where it is addresses, it is trivialized or exploitation is minimized. Footnotes.

Alcorn, Randy C. (1988). Strategies to keep from falling. *Leadership*, 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). Verse condoning of clerical concupiscence. [Memoranda and Documents.] *The New England Quarterly*, 68(3, Sep.):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 two 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. Four editions of the two poems have been published, two in 1795 in Worcester and Newfield, Massachusetts, and two 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.”

Allen, Jr., John L. & Schaeffer, Pamela. (2001). Reports of abuse: AIDS exacerbates sexual exploitation of nuns, reports allege. [cover story]. *National Catholic Reporter*, 37(20, Mar. 16):3-6. [Internet: *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 five 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 seven 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 conditioned 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 five 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.

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

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

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

All 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.

American Association of Pastoral Counselors. (1993; 1994 revised). Code of Ethics. [<http://www.aapc.org/ethics>] Professional code of conduct; includes principles and procedures. Specifically addresses sexual misconduct.

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

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

Anonymous. (1987). Petersburg, Va. pastor charged with alleged sexual abuse of 6 girls. *Jet*, 72(June 15):10.

Briefly reports that Rev. Clyde L. Johnson, Sr., pastor of the 2,000-member First Baptist Church in Petersburg, Virginia, is on trial in Alexandria, Virginia, for allegedly abusing 6 girls, 10-16 years old, from the congregation. He faces 30 felony counts, including rape and sexual battery, for actions committed against them in his church office and car from 1973 to 1986. The 51-year-old African American is also pastor of Loving Union Baptist Church outside of Petersburg.

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

First-person point of view by a survivor of pastoral sexual abuse. Offers seven 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, Mar.):259-264.

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

Anonymous. (1993). A trail of abuse. [News column.] *Christian Century*, 110(37, Dec. 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. (1998). Clergy malpractice and sexual harassment: A federal appeals court addresses both issues in an important ruling -- *Sanders v. Casa View Baptist Church*, 1998 WL 27291 (5th Cir. 1998) [PCL4e, PCL4k, PCL12A1, PCL12A2, PCL12A3, PCL12A4]. *Church Law and Tax Report: A Review of Legal and Tax Developments Affecting Ministers and Churches*, (May/Jun.):3-10.

Summarizes and discusses a federal appeals court ruling in a case of accusations of clergy malpractice and breach of fiduciary duties in which both the clergyperson -- a minister of education -- and the church were sued. Under the particulars of the case, the minister was held liable while the church was not. While the ruling is directly binding only in Louisiana, Mississippi, and Texas, the article discusses in detail the potential implications of the ruling for churches in terms of reducing exposure to legal risk.

Anonymous. (2002). The present scandal: A personal view. *America: A Jesuit Magazine*, 186(11, Apr. 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 five years later, the lawsuit was still going.

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

Clear, direct, simple, and thoughtful approach to the issues of forgiveness and apologies related to survivors of clergy sexual abuse. Identifies four 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 this site.) Also briefly addresses topics related to forgiveness: forgetting; trust; punishment; reconciliation; and, remorse. The section on apologies follows the one on forgiveness.

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

Anthony is a psychologist and a disciple of Meher Baba; Ecker is a psychotherapist and a disciple of Meher Baba, Berkeley, California; Wilber is an editor, New Science Library, Random House, and a student of Zen and Vajrayana Buddhism. The book grew out of a seminar in 1980-81 (?) led by Anthony at the Center for the Study of New Religious Movements, Graduate Theological Union, Berkeley, California. In Part 1, Anthony and Ecker present a framework of concepts and criteria by which to assess New Religious Movements, particularly those in the post-1960s U.S., and their leadership, beliefs, and practices for spiritual authenticity, distortion, and psychopathology. The typology assesses a psychospiritual group on three descriptive dimensions, each of which is divided into bipolar categories: metaphysics -- monism or dualism; central mode of practice -- technical or charismatic; interpretive sensibility -- unilevel or multilevel. This typology is briefly applied to the issue of master-disciple sexual relations which is framed as a question: "does a master's sexual behavior have implications regarding the master's level of spiritual realization and trustworthiness?", p. 89. Three arguments are presented to explain why: (1) serve as role model for transcending conventional morality and going beyond the duality of good/evil; (2) play with in freedom with sexual energy as cosmic recreation; (3) initiate a disciple into higher consciousness through the avenue of sexual, or *kundalini*, energy. The authors reject all three as implausible, pp. 89-91: (1) promiscuity, like repression, is a non-transcending strategy, and the soul purpose of a role model is to promote spiritual realization for others; (2) physical sex does not enhance a perfect master's already limitless ecstasy or infinite bliss; (3) experience indicates this deception is spiritual fraudulence and exploitation, that most female disciples describe the effects of sexual intercourse with a master as a source of psychological wounds and spiritual disillusionment. They liken master/disciple sex to parent/child sex in terms of dynamics of trust, power differential, and need. (This discussion refers to an earlier summary

of the sexual conduct of several spiritual masters with their devotees: Baba Muktananda, a Hindu master; Richard Baker of the San Francisco Zen Center; Da Free John, pp. 22-24.) Footnotes.

AP(Associated Press). (1991). Presbyterians adopt guidelines to curb sex misconduct by clergy. *The New York Times*, (Section A, National Desk, Wed., Jun. 12):20.

Reports the actions by the General Assembly of the Presbyterian Church (U.S.A.) to adopt its first detailed policy on sexual misconduct (491 in favor, 26 against) and to recommend that the Church remove the three-year statute of limitations in the Book of Order for reporting sexual offenses (446 in favor, 78 against).

Archdiocesan Commission of Enquiry into the Sexual Abuse of Children by Members of the Clergy. (1990). Report of the Archdiocesan Commission of Enquiry into the Sexual Abuse of Children by Members of the Clergy: Conclusions and Recommendations. St. John's, Newfoundland, Canada: Archdiocese of St. John's, 38 pp.

This report is also referred to in some media as "The Winter Commission Report" after Gordon A. Winter, its chairman. A followup to the notorious sexual and physical abuse of minors at Mount Cashel Orphanage, operated by the Irish Congregation of Christian Brothers, St. John's, Newfoundland, with public financing The story resurfaced in 1989 after being covered-up in 1975. [See Harris, Michael. (1990) below, and also O'Brien, Dereck. (1991) below.] This volume presents the conclusions and 55 recommendations of the Commission. Sections include: mandate of the Commission; introduction; description of the Commission; conclusions and recommendations in relation to the five elements at the heart of the mandate, and accompanying rationale.

Archdiocese of Chicago. (1992). Chicago policy regarding clerical sexual misconduct with minors. *Origins: CNS (Catholic News Service) Documentary Service*, 22(16, Oct. 1):273, 275-283.

The policies and procedures of the Roman Catholic Archdiocese of Chicago, Chicago, Illinois, adopted 09/21/92, "to deal with allegations and issues related to sexual misconduct by priests with minors." The basis for the policy was recommended in a 93-page report delivered on 06/15/92 by Cardinal Joseph Bernardin's Commission on Clerical Misconduct. Pages 273 and 275 are introductory. Pages 276-281 contain the policy which consists of six 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. Pages 282-283 is Bernardin's statement announcing the policy.

Armstrong, John H. (1995). Can Fallen Pastors Be Restored? The Church's Response to Sexual Misconduct. Chicago: Moody Press.

A conservative evangelical perspective. [For a book review, see Newheiser, Jim. (1995) below.]

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

By an affiliate with 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, in particular. The four appendices include two risk assessment instruments, one developed for medical professionals, particularly psychiatrists, and one for marriage and family therapists.

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

By a Baptist minister, Portland, Oregon. Brief, simple, first-person narrative in chronological sequence by the pastor of a multiple staff church. Begins with Baker's discovery that a minister on staff has had sexual relationships over a 13-year period with 10 women in this and previous churches. Chapters 1-8 describe discovery, reactions, decisions, confrontation, removal from employment and ordination, disclosure to the congregation, and initial strategy. Chapters 9-13 report the post-disclosure disciplinary period described as a time of chastening and accountability during which the offender and his family remained in the congregation as members. After one

year, the offender was restored to ordination, but not allowed to work in that church. After two years, he was hired in a pastoral role in another church. A theologically conservative perspective that relies on scripture as the basis both for general principles and for concrete, task-oriented steps. Its analysis of the phenomenon of clergy sexual misconduct is of moral failure due to sin rather than of power differential or sexual exploitation. Rare account of strict discipline and accountability as part of a restoration process.

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

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

Ballotta, Karen Ann. (1994). Losing its soul: How the Cipolla case limits the Catholic Church's ability to discipline sexually abuse priests. *Emory Law Journal*, 43(4, Fall):1431-1465.

Ballotta is a member of the editorial board of the *Journal*. Examines how the Roman Catholic Church "should discipline, and perhaps protect, priests who are accused of sexual molestation." Argues for substantive changes in "canon law to equip Church leaders who must balance their responsibility to both priests and parishioners." Her analysis focuses on the church case of Fr. Anthony Cipolla in the Pittsburgh Diocese, Pennsylvania, who was accused of molesting an adolescent. She calls for reopening and reevaluating the Church's decision. Numerous footnotes.

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.

Barol, Bill. (1988). Who is this Rama? *Newsweek*, 111(5, Feb. 1):58-59.

Reports that Frederick Lenz, known to his followers as Zen Master Rama, of Malibu, California, and Stony Brook, New York, has been accused of emotionally and sexually coercing former followers. Lenz is a former disciple of Hindu guru Sri Chinmoy. Includes statements from two women who were sexually exploited.

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

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

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

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

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

Bass, Ellen & Davis, Laura. (1988; 1994). The Courage to Heal: A Guide for Women Survivors of Child Sexual Abuse, (3rd ed.). New York: Harper & Row, Publishers.

Widely-regarded as a basic resource on the topic.

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

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

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

Beal is assistant professor, department of canon law, The Catholic University of America, Washington, D.C. 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.

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

Authors are not identified. A history of the child migrants from Great Britain. Between 1618 and 1967, about 150,000 children from England, Ireland, Wales, and Scotland were shipped to outposts of the British Empire in Canada, Australia, New Zealand, colonial U.S., South Africa, Rhodesia (now Zimbabwe), and the Caribbean. Child migrants included children who were either orphans, abandoned by families, born out of wedlock, from a broken home, or offered for adoption. The scheme, as it was referred to, was run by the government, private charities, and religious organizations, and was justified by the rationale that the children would be better off starting life anew, and that if left in their current circumstances, they would be unhappy, turn to crime, or be unproductive. Chapter 2 includes a first person account of sadistic physical abuse

and sexual abuse at the Roman Catholic orphanage at Bindoon in Western Australia after W. W. II, pp. 18-22. Chapter 9, "Australia: The Lost Souls," pp. 110-135, includes descriptions of sexual, physical, and psychological abuse in the Western Australian orphanages for boys operated by the Christian Brothers. A brief account of a missionary priest having sex with her is told by a woman who was in the girls' orphanage system in Australia. Numerous quotes of people and authoritative documents, but no references are cited. [See also Coldrey, Barry M. (1993) below.]

Beauchamp, Tom L. & Childress, James F. (1994; 2001). Principles of Biomedical Ethics, (5th ed.). New York: Oxford University Press.

See index on the topic of 'informed consent.' See also its related components of 'competence' and 'voluntariness.' See also the index on the topic of 'fiduciary relationship.' These topics are important to understanding sexual boundary violations by clergy in terms of power dynamics. This textbook has long been and continues to be the standard reference in the field of bioethics.

Becker, Jane F. & Donovan, David I. (1995). Sexual dynamics in ministry relationships. *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.

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

Beintema is not identified. Compilation of 104 annotated cases, books, journal articles, and legal newspaper articles. Cases related to clergy sexual abuse include: *Destafano v. Grabrian (1988)*; *Handley v. Richards (1987)*; *Strock v. Presnell (1987)*. Lacks an index.

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

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

Bennetts, Leslie. (1991). Unholy alliances. *Vanity Fair*, 54(12, Dec.):224-229, 268, 270, 272, 274, 276, 278.

A well-written, lengthy, detailed, and disturbing journalistic account of Fr. Dino Cinel, a Roman Catholic priest in the U.S. In late 1988, an enormous cache of commercially produced child pornography was accidentally found in his room at a parish church in New Orleans, Louisiana, where he was on staff. Under tough state laws, mere possession of such material was a criminal offense with a mandated jail sentence. Also discovered were 160 hours of homemade pornographic videotapes in which the priest performed anal sex, oral sex, group sex, and other acts with at least seven different male minors. The archdiocese waited three months before submitting the collection to the local district attorney, Harry Connick, Sr., who happened to be a longtime member of Fr. Cinel's parish. Connick did not prosecute the case until a local media investigation went public with the story in the spring of 1991. In a television interview, Connick admitted that one reason he had not acted, which was contrary to recommendations from his investigators, was that he did not want to embarrass "Holy Mother the Church." Initially, Connick filed one charge; public outrage at that led him to file 60 separate counts of possession of child pornography. Revelations of the cache and videotapes were followed by civil lawsuits against Cinel by two victims, Chris Fontaine and Ronnie Tichenor, whom Bennetts interviewed for the article. Describes how Cinel recruited and groomed them. Fontaine later discovered that Cinel had provided provocative pictures of him to a European porno magazine. The article also reports conflicting versions of how the archdiocese handled its original discovery. Includes comments from Cinel's lawyer and a deposition that Cinel provided. Bennetts details the Cinel

case against the backdrop of the notorious Fr. Gilbert Gauthé case which occurred in the same archdiocese, and other significant cases throughout North America. Comments are included from Mark Chopko, general counsel to the U.S. Catholic Conference, National Conference of Catholic Bishops; Jeffrey Anderson, a plaintiff's attorney in St. Paul, Minnesota, who has handled numerous civil cases against priests who committed pedophilia; and, psychiatrists who treat pedophiles, including one who who treats priest pedophiles. Lacks 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.

Based on doctoral research at Boston University, Boston, Massachusetts. Using qualitative research methodology, identified systemic and situational themes in stories of male clergy who had engaged in sexual misconduct with adult female counselees. Nine male clergy -- ages 38-64, five mainline Protestant and four Roman Catholic -- completed a semi-structured clinical interview and the Personal Experiences Questionnaire. Transcriptions of audiotape interviews were analyzed using clinical assessment and narrative analysis procedures.

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

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

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:91-111.

By a licensed psychologist and licensed marriage and family therapist, Minnesota.

Berry, Jason. (1992; 1994). Lead us Not into Temptation: Catholic Priests and the Sexual Abuse of Children. New York: Doubleday, 406 pp.

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

Bisbing, Steven B., Jorgenson, Linda M., & Sutherland, Pamela K. (1995). Sexual Abuse by Professionals: A Legal Guide. Charlottesville, VA: Michie/Butterworth, 1,000+ pp. Lists for \$105. See also Cumulative Supplement, (1997, 1998, 1999, 2000). Charlottesville, VA: Lexis Law Publishing.

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

-- Chapter 6. Clergy and Pastoral Counselors. pp. 237-302. See next bibliography listing, below.

-- Chapter 11, The Standard of Care. Section 11-2 (e). Concept of the Standard of Care. Pastoral Counselors. pp. 410-412.

-- Chapter 11. The Standard of Care. Section 11-4(b) (3). Ethical Code Provisions. Clergy. pp.

436-438.

-- Chapter 13. Damages. Section 13-3 (b) (2). Clergy Cases., and 13-3 (b) (2) (i). Loss of Faith. pp. 499-502.

-- Chapter 23. Trends and Concerns. Section 23-5. The Clergy/Pastoral Counselor as a Fiduciary. pp. 947-948.

-- 1999 Cumulative Supplement. Updates for Chapter 6 are pp. 35-52; Chapter 23, Section 23-5., pp. 126-127; added to Chapter 5, Employer Liability, a new section, 5-4(e). Miscellaneous Liability Considerations. Clergy., p. 33.

Bisbing, Steven B., Jorgenson, Linda M., & Sutherland, Pamela K. (1995). "Clergy and Pastoral Counselors." Chapter 6 in Sexual Abuse by Professionals: A Legal Guide. Charlottesville, VA: Michie/Butterworth. [Internet: Sexual Assault Information Page: Professional Abuse website. Posted 1996. <http://www.cs.utk.edu/~bartley/index/professionalAbuse/>]

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

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

Blackmon is a founding partner, Pacific Psychological Resources, Pasadena and Simi Valley, California, and specializes in clergy problems. Hart is professor of psychology and dean, Graduate School of Psychology, Fuller Theological Seminary, Pasadena, California. Based on their research and teaching, very briefly discusses five "emotional hazards" that pastors face, including assessment, prevention, and treatment: personal relationships, depression, stress and burnout, sexuality, and assertiveness. Regarding sexuality, draws on Blackmon's groundbreaking research on statistical incidence of clergy who crossed professional boundaries in sexual relationships (see Section IV. below). Based on the research, discusses psychological dynamics of transference, including countertransference, as a major component in the rate of incidence. In addition to those who lack training on transference, identifies as susceptible to countertransference those experiencing: marital dissatisfaction; unresolved personal problems/unmet needs; situational pressures; and/or values conflict with a church member. Very briefly mentions assessment of those with personality problems. Preventive measures include: training in transference dynamics; adopting a code of ethics; utilizing an accountability system; psychotherapy for clergy doing pastoral counseling.

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, 1999; pagination lacking, published by the Anglican Church of Canada.

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

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

Blair is 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.

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

By a clinical social worker. Includes a comparative analysis between an incestuous relationship (father/daughter) and an abusive clergy/parishioner relationship.

Blanchette, Melvin C. & Coleman, Gerald D. (2002). Priest pedophiles. *America: A Jesuit Magazine*, 1861(13, Apr. 22):18-21.

Blanchette is director, Vatican II Institute at 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. Concludes that “pedophiles and ephebophiles forfeit any possibility for entrance into a seminary formation program because of their characterological sexual dysfunction.” Lacks references.

Block, Heather. (1996). Advocacy Training Manual: Advocating for Survivors of Sexual Abuse by a Church Leader/Caregiver. Winnipeg, Manitoba, Canada: Mennonite Central Committee Canada, 123 pp.

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

Bloomquist, Karen L. (1995). “Sexual Violence: Patriarchy’s Offense and Defense.” Chapter 4 in Brown, Joanne

Carlson & Bohn, Carole R. (Eds.). Christianity, Patriarchy, and Abuse: A Feminist Critique. New York: The Pilgrim Press:62-69.

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

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

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

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.

Lead author is a professor of psychology, University of Chicago at Illinois. Research funded by National Center on Child Abuse and Neglect, U.S. Dept. 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.

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

Boucher is a feminist and writer, Oakland, California, who, in her 40s, was introduced to Buddhist meditation. Wrote the book to explore the “phenomenon of women’s participation in Buddhism in the United States today...” and to create a “segment of history and a tool for change.” Considers a number of themes and topics, including: a basic understanding of Buddhism for readers with no background; feminist visions for new Buddhist practices; role of nuns and women teachers; the problem of abuse of power, including sexual, as experienced by women; Buddhist practice and political activism; integrating Buddhist practice with family life, job, and community. Draws upon numerous interviews with women throughout the U.S. See especially Chapter 5, “Conspiracy of Silence: The Problem of the Male Teacher,” pp. 210-258. Based on interviews, she tells the stories of: Jan Chozen Bays and her experiences with Maezumi Roshi of the Los Angeles Zen Center where she was living in 1983, the year his sexual relationship with her was disclosed; Sonia Alexander who left the Cambridge, Massachusetts,

Zen Center after the news that the head, Master Seung Sahn, called Soen Sa Nim by students, had had long-term sexual relationships with women in the Center; Loie Rosenkrantz, formerly director of the Empty Gate Zen Center in Berkeley, California, that was also founded by Soen Sa Nim, and her analysis of the spiritual atmosphere after learning of his sexual activities; Carla Brennan and her thoughtful analysis of these issues [see below, Brennan, Carla, (1986).] Also interviews students of the Tibetan Buddhist teacher, Chögyam Trungpa Rinpoche, the former head of the Vajradhatu religious community in Boulder, Colorado, who was known for sexual relationships with students, and students of the San Francisco Zen Center which was severely affected by the discovery in 1983 that Richard Baker, the head, had had sexual relationships with students. See also 'Painful Lessons, a section of Chapter 6, "Living Together," pp. 351-357. Mentions of a series of incidents from California, Rhode Island, New York, Maine, and Canada. Some sources are cited, and not always completely.

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

Bradshaw is a physician and director of the Medical Student Program and Special Students Program, The Menninger Foundation, Topeka, Kansas. Describes demographic and diagnostic "characteristics of 140 main line 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 one set of problems incurred by these male clergy while doing pastoral counseling -- handling the 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.

Braucher, Karen. (1993). A whistle blower's story. *World: The Journal of the Unitarian Universalist Association*, 7(1, Jan./Feb.):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 two 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.

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

Brennan is a visual artist living in western Massachusetts. Briefly discusses Buddhist teachers in the U.S. who initiated sexual relationships with their students. Analyzes these relationships as violations of the third Buddhist precept, but qualifies that analysis: "...not every instance of sexual relations between teachers and students constitutes sexual misconduct... It is the motivation behind a sexual act that determines whether the precept has been broken." Reports on an instance of her being sexually harassed by a Zen teacher during a seven-day retreat, and its impact on her. Identifies some factors that give Zen teachers power in Western communities that can lead to sexual abuse: hierarchical organization structures adopted from the East; myth of the teacher's infallibility; role of women in Western culture; students who are dependent; complicity by silence. Calls for open discussion and for study of the third precept. Footnotes.

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.

Broadus, Loren. (1991). Sex and violence in the family and church. *Lexington Theological Quarterly*, 26(1, Jan.):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. Pp. 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, Jr., Horace C. (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 six ministerial personality types that are at risk for clergy sexual misconduct; a typology of seven victim personality types; and, a typology of eight types of affairs (sic). Offers suggestions for prevention. References.

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

Broderick is a writer and former priest, Howth, Co. Dublin, Ireland. A simple biography of Eammon Casey, Roman Catholic bishop of Galway, Ireland. Prompted by the disclosure by Annie Murphy to Irish media in May, 1992, that Casey had fathered her son 17 years prior. Casey resigned his his bishopric a week before the public disclosure. Broderick fleetingly reports Murphy's perspective on the interweaving of Casey's priestly and bishop role and his sexualized relationship with her that results in him assigning the moral responsibility to her, pp. 92-93. Cites sources but does not provide complete reference information. [See below, Murphy, Annie (with DeRosa, Peter) (1993).]

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

Brown is associate professor of history, Stanford University, Stanford, California. Presents the story of Sister Benedetta Carlini of Vellano (1590-1661), a village in the Appennines of Italy. She was abbess of the Theatine nuns of Pescia, Italy. A scholar's account based on archival documents of a series of ecclesiastical investigations, 1619-1623. Sister Benedetta was the first abbess, or mother superior, of the newly established closed convent. She was quite literate and demonstrated considerable administrative skills. She joined the convent at nine, and at age 30 was elected abbess. She experienced divine visions and ecstatic trances, and experienced stigmata. In 1619, shortly after being elected abbess, the provost of Pescia, the leading ecclesiastical official, investigated her claims of mystical experiences and concluded that their authenticity was probable. A second and more serious investigation was conducted by higher authorities between 1622-1623. The first part concluded that her experiences were probably demonic. The second part conducted later records her two-year sexual relationship with Sister Bartolomea Crivelli. Sister Bartolomea reported that Sister Benedetta used spiritual rhetoric to justify the relationship as sinless, and to her induce her secrecy (p. 119). The power differential between abbess and nun was reinforced by Benedetta's use of her literacy to teach the illiterate Bartolomea as another context for sexualizing the relationship (p. 121). An age difference also reinforced the asymmetrical power (pp. 122-123). The third part conducted later reports that Benedetta was no longer abbess and no longer claimed to be a mystic, and attributed her earlier experiences to demonic possession. Numerous citations.

Brown, Kenneth C., Abramson, Mark A., & Miller, Jo A. (1994). Shall we "prey": Liability for clergy malpractice in cases of sexual misconduct. [Special issue on family violence.] *New Hampshire Bar Journal*, 35(2, Jun.):59-67.

Brown and Abramson are law partners, Manchester, New Hampshire; Miller was formerly a clerk in their firm. Proposes "that a specific cause of action be recognized for clergy malpractice in the case of sexual misconduct," noting that several state legislatures have enacted statutes that

hold clergy liable for breach of specific standards of professional misconduct. Discusses: general tort of malpractice and specific elements of clergy malpractice; legal and social trends that support such a cause of action; applicability of case precedents for such action; First Amendment freedom of religion concerns as outweighed by a “compelling state interest in preventing sexual exploitation of children and others who are vulnerable...” Cites the 1980 California case of *Nally v. Grace Community Church of the Valley* as “the seminal case on clergy malpractice...”  
References.

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

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

Brubaker, David R. (1991). Finding hope ...in cases of clergy sexual abuse or misconduct. *Action Information*, 17(6, Nov./Dec.):18-22. The earlier, shorter version of this is: (1991). An intervention paradigm. *Conciliation Quarterly Newsletter*, 10(2, Spring):5-7. [Published by Mennonite Central Committee.]

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 three 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 addressing victims, offenders, and organization that is quite idealistic. Bibliography.

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

Briefly develops the analogy of a church leader’s sexual misconduct within the congregation as a type of incestuous family system. Offers an outline of intervention. Lacks references.

Bruni, Frank. (2002). Am I my brother’s keeper? *The New York Times Magazine*, (May 12):42-45.

Bruni is a staff writer. A brief story that focuses on the family of origin of David Clohessy, national director, Survivors Network of those Abused by Priests (SNAP), St. Louis, Missouri, and especially his brother, Kevin Clohessy, who served as a Roman Catholic priest until allegations of improper sexual conduct eventually led to his ceasing to work as a priest.

Bryant, Curtis. (2002). Psychological treatment of priest sex offenders. *America: A Jesuit Magazine*, 186(11, Apr. 1):14-17.

By a Jesuit and licensed psychologist, Los Angeles, California, and former director, inpatient clinical services, Saint Luke Institute, Silver Spring, 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 St. Luke model: residential, six months; initial one month phase of induction; work phase, including a small group psychodynamic experience, and possibly psychopharmacologic agents;

consolidation phase, including post-treatment care plan. Lists seven treatment goals. Reports that in 1985-1995, of 450+ priests treated at St. Luke, only three relapses were reported. Calls for a greater degree of cooperation between the criminal justice and mental health systems. Lacks references.

Bryce, Heather (pseudonym). (1988). After the affair: A wife's story. *Leadership*, 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.

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

By a Presbyterian minister who is a licensed counselor, and a United Church of Christ minister who is an attorney. Very brief and dated treatment of issues that deserve more thorough treatment.

\_\_\_\_\_. (1996). Church liability for staff conduct. *Christianity Ministry*, 27(1, Mar.-Apr.):15-18.

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

Burkett, Elinor & Bruni, Frank. (1993; 2002). A Gospel of Shame: Children, Sexual Abuse and the Catholic Church. New York: Viking, 292 pp., 1993 edition. [The 2002 edition has a new introduction and afterword.]

Burkett is a journalist for the *Miami Herald*; Wilbur is a reporter for the *Detroit Free Press*. Well-researched and well-written in an accessible style. Begins with the notorious case of Fr. James Porter's abuses of 125+ children in North Attleboro, Massachusetts, and three other states, and paints the picture of the extent of priest/child abuse in the U.S., primarily, and elsewhere. Based on interviews with six priest abusers, 12 bishops, lawyers, detectives, judges, survivors, survivors' families, and mental health professionals. Presents numerous incidents in sufficient detail to show: impact of this abuse on victims; patterns of responses by Church hierarchies; legal remedies; advocacy groups; treatment programs for offending priests; impact on parishioners' attitudes toward the Church. Epilogue is the story of Jeanne Miller of Chicago, Illinois, mother of a victim, who founded VOCAL (Victims of Clergy Abuse Linkup). Extensive notes.

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

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

Bustanoby, Andre. (1974). The pastor and the other woman. *Christianity Today*, 18(23, Aug. 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.

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

Butterfield is an English professor, Castleton State College, Castleton, Vermont. Describes his experiences as a student of Chögyam Trungpa Rinpoche, a Tibetan guru of tantric or Vajrayana Buddhism who established Vajradhatu, an organization in the U.S. and several other countries. (Trungpa was born in 1940 in eastern Tibet, left as a refugee in the late 1950s, and began teaching in the U.S. in 1970. He was associated with the founding of Naropa Institute in Boulder, Colorado, in 1974, and died in 1987.) One of Butterfield's preceptors was Osel Tendzin, Trungpa's dharma heir, who "had AIDS, kept it secret, and infected one of his many unknowing student lovers" (p. 6). Tendzin died in 1990. The book is a critical reflection on Butterfield's experiences of Vajrayana teachings and practices, and his teachers. Chapter 9, "No Big Deal," (pp. 103-117), reflects on sexuality and love in relation to Trungpa's teachings. While Trungpa and Tendzin "were both notorious for the number of sexual partners, or 'consorts,' as they were called," including their students, his opinion is that only Tendzin violated the Mahayana commitment and the Hinayana precepts of Vajrayana Buddhism. He does not criticize either for sexualizing the teacher/student relationship. Lacks references.

Butler, Katy. (1983). Events are the teacher: Working through the crisis at the San Francisco Zen Center. *CoEvolution Quarterly*, 40(Winter):112-123.

Butler is a reporter for the *San Francisco Chronicle*, and a student at the San Francisco Zen Center, San Francisco, California. A magazine-style, and occasionally first person-, account and analysis of the crisis in the San Francisco Zen Center following actions by the Board of Directors on 04/08-04/10/83 upon discovering that the Center's abbot since 1977, Zentatsu Baker-roshi (nee Richard Baker) had been sexually active with women students, and that the relationships had damaged their efforts to practice Zen. The Board requested Baker-roshi not to lead services, give lectures, or perform the *Jundo* (silent morning walk). He withdrew from the Center, but his continuing relationship was unclear at the time of publication. The formal response included the Board choosing to disclose more information to the community, and to invite the community to engage in shared decision-making. Her analysis of what led to his behavior includes a variety of factors: the leader being isolated by not receiving feedback from a community of people who are emotionally dependent on the leader; tacit collusion by the leadership to not voice suspicions about his behaviors; uncritical respect for the concept of *Dharma* (teaching) transmission, a concept that reinforced Baker-roshi as the heir of a line of generations of Zen teachers; uncritical acceptance of an idealized image of an enlightened person that focused on the person rather than specific enlightened activities; a willingness to rely on trusting Japanese Zen's structure of hierarchy and practice of emotional distancing. News of Baker-roshi's acts disturbed the community in that he counseled against deceit, manipulation, and harming another's spiritual path. He taught that the leaders were expected to set an example judged by tougher standards.

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.

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

Brief magazine-style report based on a 1996 survey of 1,700 congregations by *Church Law and Tax Report* [see Hammar, Richard (1996) below]. 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.

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

Campbell lives in Edinburgh, Scotland, lectures in women's studies, and teaches religious studies. The book examines the historical and institutional context of Tibetan Buddhism as a means to analyze its philosophy of female identity. Draws mainly from feminist thought and psychoanalysis for her theoretical approaches. Describes the *tulku* system of patriarchal lineage that combines spiritual and secular power in the lamas or monks based on the power of male priests. Analyzes the divine birth of the Dalai Lama as a devaluation of the birth mother, and by extension, all women. Also explores the meaning and relevance of secret sexual practices of Tibetan Buddhist Tantra, and issues of power and authority as they relate to the subjugation of women. Chapter 6, "At One with the Secret Other," pp. 97-123, describes the centuries-old practice by celibate male lamas of keeping a secret *songyum*, a female sexual consort. The author was a secret *songyum* to a *tulku*-lama of the monastic Kagyu order, Kalu Rinpoche, for several years. The *songyum* was an integral part of the non-public Tantric rituals intended to use sexuality to promote spirituality. This belief derived from the Hindu Tantric system. Identifies cultural factors that contributed to women's maintenance of the secrecy: a sense of derived prestige and acquired holiness, and access to spiritual opportunity. The mythologization of the beliefs and practices was reinforced by threats and vows of silence which were used to silence women within the patriarchal, closed system. While some lamas' sexual practices are disclosed in posthumous biographies, the *songyum* practice was hidden in their lifetime because "ordinary people might misconstrue events, and lose faith in the lama..." Preservation of the monastic system's power depended on the perception of the lama as superior beings, and therefore as celibate. Contrasts the Tantric sexual beliefs and practices of Hinduism and Tibetan Buddhism, particularly regarding the essence and role of the female. Her conclusion is that Tibetan Buddhism has taught a dualistic, male-centered system in which the otherness of the female is valued only insofar as it is instrumental to the superiority of the male lamas. At other points in the book, she discusses the willingness of contemporary Western converts to submit uncritically in a student/lama relationship that can lead to a cult-like devotion and result in sexual abuse. Includes: bibliography, endnotes, and glossary. [For an interview with her, see below, Tworhkov, Helen. (1996).]

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

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

Canadian Conference of Catholic Bishops. (1992). Fifty recommendations: The church and sexual abuse. *Origins: CNS (Catholic News Service) Documentary Service*, 22(7, Jun. 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 Ad Hoc Committee on Child Sexual Abuse (1992) above.]

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 upon 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.

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

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

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

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

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

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

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

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

Carroll, Rory. (2001). Pope emails apology for sex abuse. *The Guardian*, (International, Fri., Nov. 23.

<http://www.guardian.co.uk/international/story/0,3604,6064262,00>

Reports from Rome that Pope John Paul II apologized on 11/22/01 to nuns and other people who have been sexually abused by Roman Catholic clerics. He acknowledged the church's failure to stamp out the abuse, and asked for forgiveness. "The apology formed a small but carefully worded part of a 120-page document summarising the themes of a synod of bishops from Oceania which met at the Vatican in 1998." Oceania includes the church in Australia, New Zealand, and the Pacific Islands.

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

Case and Meeks 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 four 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 McMinn, Mark R. & Meek, Katheryn Rhoads (1996) below. References.

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

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

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

The Center is non-denominational and was founded in 1970 to promote justice for women in religious institutions. This is a compilation of various materials. Includes: a brief bibliography; "Understanding the 'Forbidden Zone' Some Questions and Answers about Clergy Sexual Abuse" by Pamela Cooper-White (unpublished, 1991); "Some Preliminary Guidelines for Reporting Pastoral Sexual Abuse" by Center for Women and Religion (unpublished, no date); "How Do I Know if I've Been Abused?" Some General Guidelines" by Center for Women and Religion (unpublished, no date); "Suggestions for Denominations: Elements to be Included in Clergy

Sexual Ethics Policy” by Pamela Cooper-White (unpublished, no date); “Soul stealing: Power relations in pastoral sexual abuse” by Pamela Cooper-White (reprinted from *Christian Century*, Feb. 20, 1991); “Boundaries: Sex in the parish house [book review]” by Pamela Cooper-White (reprinted from *Christianity and Crisis*, Feb. 4, 1991); “Is Nothing Sacred? When Sex Invades the Pastoral Relationship [book review]” by Pamela Cooper-White (Center for Women and Religion Membership Newsletter, Oct. 15, 1989); “Violating the pastoral relationship [book review]” by Marie M. Fortune (reprinted from *Christianity and Crisis*, Nov. 18, 1991); “Blaming women for the sexually abusive male pastor” by Ann-Janine Morey (reprinted from *Christian Century*, Oct. 5, 1988).

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

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

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, Dec.):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 also Duckro, Paul N. et al. (1998) below.

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

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

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

Chirban is professor of psychology, Hellenic College/Holy Cross Greek Orthodox School of Theology, Brookline, Massachusetts, and is a psychologist, Behavioral Medicine Program, The Cambridge Hospital, Cambridge, Massachusetts. Provides a basic overview by addressing four questions: 1.) *What is clergy sexual abuse?* He defines it as “a violation of the body, mind, and the soul of an individual by one who is ordained to the diaconate, priesthood, or episcopacy.” Draws upon the work of Marie Fortune. 2.) *Why does a priest commit a sexual violation?* Discusses dual relationships and offers 10 guidelines for preserving clear boundaries. Reports on a typology of seven types of offending clergy, and a list of three intrapsychic and five circumstantial factors. 3.) *What should one do when one observes clergy sexual misconduct?*

Calls for reporting violations to the church hierarchy, and notes the Orthodox churches lack uniform guidelines for policy and adjudication of complaints; if the hierarchy fails to be responsive, calls for going to the larger church community. For investigations, he accepts the civil standard of evidence, a preponderance, in contrast to the criminal standard, beyond a reasonable doubt. 4.) *What treatments are available for clergy who commit clergy sexual abuse?* A prerequisite for treatment is acknowledgment and admission, or repentance. States that the primary goal of treatment is to protect the community from further harm. Emphasizes a careful assessment of the offender before conducting treatment. List of recommended readings; endnotes.

Chopko, Mark E. (1992). Restoring trust and faith. *Human Rights*, 19(4, Fall):22-24, 29.

By the general counsel, National Conference of Catholic Bishops/United States Catholic Conference. An essay that presents a sympathetic view of how the Roman Catholic Church has responded legally and pastorally to the problem of sexual abuse in the Church. [Article was published in conjunction with Quade, Vicki (1992) below.]

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

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

Cimboric, Peter. (1992). The identification and treatment of sexual disorders and the priesthood. *The Jurist: Studies in 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.; he 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.

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

Context is the United Methodist Church.

Clark, Jr., Donald C. (1993). Sexual abuse in the church: The law steps in. *Christian Century*, 110(12, Apr. 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.

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. [Internet: Moving Forward Online website. <http://movingforward.org/v2n2-cover>] From the Jan./Feb. 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.

Cobble, Jr., James F. (no date). Reducing the Risk of Sexual Misconduct: A Guide for Pastors and Staff Members Who Work with Adults. [Internet: Church Mutual Insurance Company website. [http://www.churchmutual.com/safety/sexual\\_misconduct](http://www.churchmutual.com/safety/sexual_misconduct)]

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

Coddington, Deborah. (1997). The Australian Paedophile and Sex Offender Index. Auckland, New Zealand: Mount View Trust. Cited in O'Grady, Ron. (2001). The Hidden Shame of the Church: Sexual Abuse of Children and the Church. Geneva, Switzerland: WCC Publications, p. 8.

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

Cohen, Debra Nussbaum. (no date). Rabbinic sexual misconduct -- breaching a sacred trust. [Internet: Jewish Bulletin of Northern California website. Posted 1996. <http://www.jewish.com/bk961018/1cfirst>] From the 10-18-96 issue of the *Jewish Bulletin of Northern California*.

By a writer, Jewish Telegraphic Agency. Text of a newspaper story. First in three-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.

\_\_\_\_\_. (no date). 'Conspiracy of silence' fuels rabbis' sexual misdeeds. [Internet: Jewish Bulletin of Northern California website. Posted 1996. <http://www.jewish.com/bk961101/blast>] From the 11-01-96 issue of the *Jewish Bulletin of Northern California*.

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

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

At the time of his research, Coldrey was an historian, University of Papua, New Guinea, in Port Moresby, Papua, New Guinea, and a Christian Brother. He was invited by the Christian Brothers to conduct an independent, scholarly assessment of the Congregation's 100 years of involvement in residential childcare in Western Australia. The Christian Brothers, founded in Ireland for the education of poor boys, began in 1897 to establish the first of four orphanages in Western Australia to serve children from Ireland, England, and Malta. The homes were privately owned and subsidized by the government. The desire for an assessment was prompted also by allegations in 1987 from former students that they had been subjected to physical, emotional, and sexual abuse during their residence. Chapter 12, "The Controversial Issues," pp. 344-403, describes discipline in general, corporal punishment in particular, reports of physical abuse, Child Welfare Department investigations of Brother Francis Paul Keaney at the Clontarf Boys' Home in Bindoon and of the staff at St. Vincent's Boys' Home in Catledare, and accounts of abuse by farm staff on St. Joseph's Farm and Trade School in Bindoon. Sexual abuse is addressed in pp. 377-403. Describes the criminal case of Brother Philip Carmody who was convicted of sexually violating children at Clontarf orphanage, 1916-18. One section presents very brief reports, some referenced and others not, of sexual violations of the boys by Christian Brothers. Some incidents were reported to religious authorities and others not, and some authorities initiated investigations and discipline, and others did not. One section briefly examines the Congregation's handling of sexual abuse, concluding that responses "were biased toward maintenance of the institution" in order to protect "the good name and the credibility of the Congregation..." That victims were not

helped is described as a matter of ignorance. He reiterates constantly that because the boys in these particular institutions were from lower social classes, broken homes, abandoned by families, and usually of lower intelligence, their accusations were thought to be less than reliable and truthful. Very extensive and academic documentation: endnotes; bibliography of primary and secondary resources; student and staff registers; glossary. Illustrations. Lacks an index, a distinct weakness in a book of such length and detail. Lacks a map and a timeline. [Note: This book was reportedly described by Voices, an organization representing residents of the orphanages, as a “whitewashing exercise.”]

\_\_\_\_\_. (1999). Religious Life without Integrity: The Sexual Abuse Crisis in the Catholic Church. Thornbury, Victoria, Australia: Tamararaik Press. (approximately 100 pages; not all are numbered)

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

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

“The Committee...worked...to address the problem of sexual misconduct by church leaders, and to develop resources to help bishops, dioceses, congregations, and individuals as they work to address these issues.” This report contains results from a questionnaire survey of bishops. 59 bishops responded representing approximately 50% of the Church. Over the previous five 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.

Committee to Implement the Recommendations of the Maryland Task Force to Study Health Professional-Client Sexual Exploitation. (1999). “Broken Boundaries: Sexual Exploitation in the Provider-Client Relationship.” Available from Department of Mental Health and Mental Hygiene, Office of Community Relations, 201 West Preston Street, Baltimore, MD 21201. (410) 767-6600. [Internet: AdvocateWeb website. No date of posting. <http://www.advocateweb.org/hope/maryland/brokenboundaries.asp>]

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

procedures. Very well designed, clear format. The Task Force's comprehensive report is available for a fee.

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

By an activist artist and survivor of clergy sexual exploitation.

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

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

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. [Internet. <http://www.dfms.org/europe/miscon>].

Title is self-explanatory. Eleven 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.

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

Coolidge is a psychologist and lecturer, Department of Psychology, University of Washington. A retrospective analysis of an experience in her Orthodox parish that offers insight into a parish's collective failure to act more decisively and effectively in the face of sexual boundary violations. A man new to the parish was experienced as committing sexual harassment of women through verbal and non-verbal means, but the situation was confounded by his disabilities, which included physical and probably cognitive dimensions. After a year in which the members tried to limit the extent of his interactions, including being warned three times by the priest, he was asked to leave the parish. Her assessment of the events includes: church norms of tolerance of, and hospitality for, outsiders inhibited group members from responses they individually would have used in other social settings, e.g. anger, confrontation, and avoidance; women's guilt at having negative feelings toward the individual led to emotional and cognitive conflicts, and

resulted in anxiety; confusion over how to understand behavior that constituted sexual harassment but could not be clearly identified as such because of the factor of disabilities affected people's perceptions and attitudes; group dynamics led to a diffusion of responsibility, and a de facto collective acceptance of the situation by failing to act decisively or effectively; a variety of feelings and attitudes elicited in the encounters centered on his disabilities, and these affected perceptions of his behavior and motivation; priests are not trained how to handle mental health issues; more effective responses were prevented by personal countertransference issues.

Cooper-White, Pamela. (1991). *Boundaries: Sex in the parish house*. Book review: Rutter, Peter. (1989). Sex in the Forbidden Zone. *Christianity and Crisis*, 51(1, Feb. 4):22-23.

By the director, Center for Women and Religion, Graduate Theological Union, Berkeley, California. Offers a favorable review.

\_\_\_\_\_. (1991). Soul-stealing: Power relations in pastoral sexual abuse. *Christian Century*, 108(6, Feb. 20):196-199. See also Readers' Response: Sexual and pastoral power. 108(12, Apr. 10):411-414.

Essay discusses pastoral sexual abuse as a matter of power and control. Informed by her experience as a convener of a support group for survivors of clergy exploitation.

\_\_\_\_\_. (1995). "Clergy Sexual Abuse." Chapter 6 in The Cry of Tamar: Violence Against Women and the Church's Response. Minneapolis, MN: Fortress Press:126-144.

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

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 nine Roman Catholic priests sexually abusing minors in the Diocese of Belleville, Illinois. None were facing criminal charges; one was being sued; four 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 in the bibliography.]

\_\_\_\_\_. (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 in this bibliography. 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 three 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.

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

Coulton is a fellow, St. John's College, Cambridge, England, and university lecturer in English. This second volume of his history is entitled, The Friars and the Dead Weight of Tradition, 1200-

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

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

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

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

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

Cowan, Jennifer R. (1993). Survey finds 70% of women rabbis sexually harassed. *Moment: The Magazine of Jewish Culture and Opinion*, 18(5, Oct.):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 four countries including Israel. The majority, 65%, were congregational

rabbis. 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; one in six 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.

Crabtree, Maril. (1991). Power and sex in the church: Where is justice? *Daughters of Sarah*, 17(3, May/Jun.):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, Oct.):49-54.

By a doctoral candidate in counseling, Purdue University, West Lafayette, Indiana. The focus of concern is sexual exploitation. 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). References.

Cruz, Eduardo. (1991). When the shepherd preys on the flock: Clergy sexual exploitation and the search for solutions. *Florida State University Law Review*, 19 (2, Fall):499-523.

Develops the position that sexual relations between clergy and parishioners is sexual exploitation, analyzes legal and ecclesiastical responses, and concludes that legislative action is necessary. Topics include: issue of consent, power imbalance, and transference; scope and nature of the problem; fiduciary duty. Proposes a four-part response to the problem: education; support services; criminal sanctions; and, civil remedy. References a number of legal cases.

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

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

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

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

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

Davis (originally Linda Berg) is the oldest child of David Berg, who as Moses David, founded the international group, Children of God. A first-person account of her life in the group that she calls a cult. Open with events in September, 1972, in England, when she is 26 years old. Her father arranges a coronation of her as the Queen of his Royal Family within the Children of God. Shortly afterwards, he approaches her sexually, using religious rhetoric to justify the relationship. When she refuses him, he demotes her and enthrones her younger sister who had not resisted his incestuous advances in childhood. Her historical account traces how David Berg’s family over several generations taught him to use religion as a means to promote himself and his personal goals. Reports how Berg developed the Family of God that began in the late 1960s in California. By 1969, he had installed the first in a series of young women disciples, whom he engaged sexually, as another of his wives, supplanting his first wife and the mother of his first children, including Davis. As the movement grew, Berg imposed a doctrine of sexual sharing on the leadership, and extended it as the recruitment technique of Flirty Fishing, acts that Davis simply labels as the “pagan practice of religious prostitution” and which used young female disciples as sexual bait to lure target wealthy men. Reports that Berg later promoted child molestation, incest, and group sex involving children. Her history includes a retrospective critique based on her conversion to a Christian faith and analyses of cults and Communist brainwashing techniques. Some footnotes.

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

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

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

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

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

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

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

Sidebar to a primary article: see below, Dobson, Edward G. (1992). See also below, two 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.

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, Apr.):204-217.

Disch is with the Department of Sociology, University of Massachusetts, Boston, Massachusetts. Avery is in private practice, Brookline, Massachusetts. They are co-directors of Boston Associates to Stop Treatment Abuse. A study that compares the impact on 149 survivors of sexual abuse by medical and mental health professionals and clergy, including pastoral counselors. Quantitative and qualitative methods were used to collect data in the 1990s from 131 women and 18 men survivors. Only seven respondents were non-white. Of the 149 survivors, 38 (28 women and 10 men) had been in a sexualized relationship with a clergy member. The only statistically significant demographic characteristic was that survivors of clergy were 26.3% male compared to 9.5% of medical survivors and 6.7% of mental health survivors. All three groups reported substantial nonsexual childhood difficulties in similar proportions, e.g. the rate of physical abuse was over 70% for all three 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 three groups of survivors experienced significant difficulties from their abuse, medical survivors' experiences were more profound. Clergy survivors reported issues related to spirituality and their relationship with God. Discussion section includes implications of the findings for practitioners who work with survivors of sexual abuse by professionals. Excellent set of references. This is an important and original study that clearly documents the impact of the abuse experience on survivors.

Dobson, Edward G. (1989). Should a fallen leader be restored? *Fundamentalist Journal*, 8(5, May):12, 61. Dobson is pastor, Calvary Church, Grand Rapids, Michigan. Brief, magazine-style article. Following the late 1980s "startling revelations of sex, money, and power abuse" in evangelical and fundamentalist circles, he considers scriptural bases for restoration to fellowship, worship, service, and leadership. Describes the latter as the most controversial and offers two principles for guidance: whether the sinful behavior was one encounter or continuing, and whether the offender's sense of being 'above reproach' can be restored.

\_\_\_\_\_. (1992). Restoring a fallen colleague. *Leadership*, 13(1, Winter):106-121.

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

Doehring, Carrie. (1995). Taking Care: Monitoring Power Dynamics and Relational Boundaries in Pastoral Care and Counseling. Nashville, TN: Abingdon Press.

Doehring is a faculty member who teaches pastoral psychology, Boston University School of Theology, Boston, Massachusetts, a Presbyterian minister, and a licensed psychologist. Thoughtful exploration of relational boundaries and power dynamics in the context of pastoral counseling. Identifies experiences of being disengaged, merged, overpowered, empathic, and empowered as critical to understanding the dynamics. Chapter 1, pp. 23-46, is a literary case study of the power dynamics of clergy sexual malfeasance in two novels, John Updike's A Month of Sundays and (James) Sinclair Ross's As for Me and My House.

Dollar, Truman. (1992). Painful but necessary. *Leadership*, 13(1, Winter):109.

Sidebar to a primary article: see above, Dobson, Edward G. (1992). See also above, DeVries, Jim (1992), and below, 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*, 13(1, Winter):109.

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

Dortch, Richard. (1992). Integrity: How I Lost It, and My Journey Back. Green Forest, AR: New Leaf Press, Inc.

In 1983, Dortch was an Assemblies of God pastor and state superintendent for the denomination in Illinois when he went to work for Jim Bakker as the senior executive vice president of Bakker's 2,300 acre conglomerate in Charlotte, North Carolina, popularly-known as PTL that included: Heritage USA, a Christian themepark, campgrounds, hotel, and housing subdivisions; Heritage Village Church and Missionary Fellowship, Inc.; residential treatment programs for substance abusers, unwed mothers, and homeless persons; "The Jim and Tammy Show," a television show produced at Heritage USA and syndicated nationally. Chapter 6 is Dortch's version of Bakker's encounter in 1980 with Jessica Hahn, a young church secretary, which became known to Dortch in 1984 through Hahn. [For another point of view on the nature of the encounter, see Stange, Mary Zeiss (1990) below.] Dortch initially considered Hahn emotionally disturbed, and maintains she was blackmailing Bakker. He labels the encounter as a tryst and an affair. Includes a reproduction of Hahn's civil suit against Bakker, Dortch, and other parties that details Bakker's actions against her, including drugging her prior to using her sexually. Dortch includes a reproduction of the 1985 court-approved settlement of the suit. Chapters 7 and 8 are Dortch's version of the story becoming public in 1987. Lacks references.

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

Doyle is a Roman Catholic priest and judge, Archdiocese of Military Services, Washington, D.C. Part I of a two-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, Feb.):9-12.

Doyle is a Roman Catholic priest and judge, Archdiocese of Military Services, Washington, D.C. Part II of a two-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.

Doyle is a Roman Catholic priest and judge, Tribunal of the Archdiocese for the Military Services (U.S.A.), Silver Spring, Maryland. 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.

Drehr, Rod. (2002). Sins of the fathers. *National Review*, 54(2. Feb. 11):27-30.

Drehr is a senior writer, National Review Online. A conservative perspective on events in the U.S. Roman Catholic Church following the *Boston Globe* newspaper's reports in 2002 regarding pedophile priests in Massachusetts and the hierarchy's actions over the years. Briefly summarizes the scope of the problem nationally by citing significant cases since 1985. Considers interpretations of why the U.S. hierarchy has not acted more forthrightly: canon law; avoidance of conflict; older men who "temperamentally and psychologically [were] unable to adapt to changing social realities"; bureaucratic reliance on committees; a "culture of therapy, which medicalizes the problem of radical evil"; clericalism; a "discreet but powerful homosexual network within seminaries and chanceries." Calls for lay Catholics to "demand more openness from the institutional Church" and argues that to restore "the Church's credibility also depends on the bishops' being less lawyerly and more Christian."

Duckro, Paul N., Chibnall, John T. & Wolf, M. Ann. (1998). Women religious and sexual trauma. *Review for Religious*, 57(3, May/Jun.):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 Chibnall, John T. et al. (1998) above.

Duckro, Paul N., Miller, Bertin & Schwartz, Mark. (1996). Clergy sexual boundary violators: Toward an outline of evaluation and treatment. *Chicago Studies*, 35(3, Dec.):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 three who are experienced and function in clinical and academic settings.

Eastel (also listed as 'Eastel' in some databases), Patricia. (1994). "Bosses, Doctors, Priests and Others." Chapter 7 in *Voices of the Survivors*. North Melbourne, Vic., Australia: Spinifex, pp. 139-156.

By a senior criminologist, Australia Institute of Criminology who trained as a legal anthropologist. Book is based on 2,852 surveys compiled in a 1992 Australian national study of sexual assault victims. Pages 142-143 include brief first person anecdotes from children, males, and females who were sexually assaulted by clergy. Study also found that among the reasons why survivors of all forms of sexual assault did not report it to the police, the most frequent reason was shame, 69%.

Echols, Mike. (1996). Brother Tony's Boys: The Largest Case of Child Prostitution in U.S. History. The True Story. Amherst, NY: Prometheus Books, 374 pp.

By a former social worker turned investigative journalist who wrote I Know My First is Steven (1991). Tells the story of Mario Ivan "Tony" Leyva, a Pentecostal pastor and traveling Southern evangelist, who used his ministerial standing as the entry for sex with male minors. E.g., during revival meetings, he conducted a special altar call for children that helped him screen for potential victims. He used religious rhetoric to rationalize the acts. He started sharing boys with two other Pentecostal preachers, Edward Rias Morris and Freddie M. Herring. By 1983, victims were reporting his activities to law enforcement authorities in the South. In 1987, the Sheriff's office of Roanoke County, Virginia, was approached by a mother of a victim and began a serious investigation. This was followed shortly by a serious FBI investigation. In 1988, the three indicted by federal and Virginia grand juries on counts including sexual assault and interstate transportation of juveniles for purposes of prostitution. Convictions were obtained in 1988 at the state trial, and shortly after the three pleaded guilty to federal charges in a plea bargain and were sentenced to federal prison. Echols reports 800 victims in nearly 20 states over 21 years. Based on numerous interviews including victims, their parents, Leyva and his family, and law enforcement officials. Graphic language and detailed descriptions.

Editors. (1988). How common is pastoral indiscretion? Results of a *Leadership* survey. *Leadership*, 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 percent 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 percent said yes. Of pastors reporting intercourse or other forms of sexual contact, the other person was identified as: counselee, 17 percent; ministerial staff member, 5 percent; other church staff member, 8 percent; church member in a teaching/leadership role, 9 percent; someone else in the congregation, 30 percent; someone outside the congregation, 31 percent.

Elliott, Holly Bridges. (1992). Sexually assaulted by the shepherd. *The Witness*, 75(12, Dec.):12-14.

Episcopal Church context. An account of an Episcopalian parishioner, married to a priest, who was sexually abused by the diocesan bishop. Describes the intervention process used in Minnesota to support victims and effect victim/offender reconciliation.

Episcopal Diocese of Hawaii. (no date). Policies and Procedures Concerning Allegations and Incidents of Sexual Misconduct [Internet: [http://www.dfms.org/hawaii/legal\\_documents/sex/index](http://www.dfms.org/hawaii/legal_documents/sex/index)].

Very accessible website. Table of Contents: Introduction; scope; definitions; policies concerning sexual misconduct, protection of children, extended counseling relationships, and spiritual direction; guidelines; procedures for responding to complaints of sexual harassment; procedures for responding to complaints of sexual misconduct; diocesan policy for responding in the congregation to allegations and incidents of sexual misconduct; resource materials and list of appendices.

Episcopal Diocese of Virginia. (November, 1998). Policy and Procedures on Sexual Misconduct in Pastoral Care. [Internet: <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, 1114 Delaware Ave., Buffalo NY 14209-1683.

Two-part package; \$50.; includes hard copy and diskette with copyright privileges.

Erickson-Pearson, Jan. (1996). Safe Connections: What Parishioners Can Do to Understand and Prevent Clergy Sexual Abuse. Produced by Evangelical Lutheran Church in America, Division for Ministry, Chicago, IL. Distributed by Augsburg Fortress, Minneapolis, MN. 62 pp.

By the project director of the "Evangelical Lutheran Church in America Strategy for Responding to Sexual Abuse in the Church. A booklet-format published as "a resource for members of the Evangelical Lutheran Church of America." A rarity -- a denominational publication that addresses the problem from the point of view of laity. Conversational in tone; uses many examples; practical. Briefly addresses a number of topics: power of the pastor (pp. 9, 26, 39); dual relationships; responsibility for boundary maintenance; clergy sexual abuse; vulnerability; single clergy and dating; affair vs. abuse; consequences of clergy sexual abuse; prevention; education. Includes an annotated bibliography of resources.

Esters, Stephanie D. (1996). Clergy hard put to get sexual misconduct coverage. *National Underwriter (Property and Casualty/Risk and Benefits Management Edition)*, 100(Nov. 11):10ff. See also Special Report: Professional liability. 100(Nov. 11):9ff.

Estés, Clarissa Pinkola. (2002). A slaughter of innocence. *U.S. Catholic*, 67(6, Jun.):24-28.

Estés is an author, psychoanalyst, and post-trauma specialist. Brief, eloquent essay written from the point of view of a "Latina grandmother with a fierce glint in her eye who knows several somethings about moral formation." In light of the recent U.S. national awareness of Roman Catholic priests who used children for sexual gratification, states that the "first task here is to acknowledge that sexual intrusion against children exists and apparently far more than we would ever think to imagine." Calls for the Catholic community to examine itself. In varying degrees of responsibility and culpability, "we have been rampantly negligent in questioning our own naïveté" about accountability and justice, vigilance regarding children, true facts about mental disorders, evil, and the accessibility of children to disordered adults. Calls for: listening to the truth of the victims; apologizing fully with exact specifics and naming what effect one's neglect or actions had on those who were harmed; stating specific ways the entire matter has affected one's self; naming specifically what one will do to make certain this never happens again; after listening to the victim, ask what one can do now to help; ask for forgiveness in one's own words; ask God for absolution of one's sins. The purpose is "to share in the suffering for love's sake" and so that "peace and healing and justice will be certain to continue."

Evans, Faith. (1990). Shameful secrets. *Witness*, 73(7/8, Jul./Aug.):14-17.

Evans is on staff, Office for Church in Society, United Church of Christ, Washington, D.C. Describes his childhood experiences. He was mentally and physically abused by foster parents, and turned to other adults for attention. One of his teachers was also a minister in the church he attended. Evans went to summer church camp with the minister who had Evans stay in his cabin for two 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 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 (U.S.A.) constitution.

\_\_\_\_\_. (1999). Investigating and prosecuting clergy sexual abuse: A research case study. *Journal of Religion & Abuse: Advocacy, Pastoral Care & Prevention*, 1(1):67-89.

Presents a research case study of an ecclesiastical investigation and prosecution of two cases of clergy sexual abuse in the Presbyterian Church (U.S.A.). Documents and analyzes factors critical to the methods and outcomes that have been assessed as effective and possessing integrity.

\_\_\_\_\_. (2001). Investigation and disposition of formal ecclesiastical cases of pastoral misconduct involving sexual abuse: A quantitative study. *Journal of Religion & Abuse: Advocacy, Pastoral Care & Prevention*, 2(4):5-30.

A research study of case investigations and trial dispositions of formal cases of pastoral misconduct involving sexual abuse in one U.S. denomination, Presbyterian Church (U.S.A.), in an eight-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.

Exley, Richard. (1988). *Perils of Power*. Tulsa, OK: Honor Books/Harrison House, 153 pp.

By a pastor. From a conservative point of view. Examines clergy sexual misconduct from a moral and scripturally-based context. Pastorally- and practically-oriented. Topics include: sexual sin and temptation; affairs and adultery; abuse of ministerial power; rehabilitation and restoration; the minister's marriage; prevention through education and training.

\_\_\_\_\_. (1992). Getting to the deeper issues. *Leadership*, 13(1, Winter):127.

By a pastor, Christian Chapel (Assemblies of God), Tulsa, Oklahoma. A sidebar to Frey, William et al. (1992) below. 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.

Fain, Constance Frisby. (1991). Clergy malpractice: Liability for negligent counseling and sexual misconduct. [Special Issue: Symposium on Professional Malpractice] *Mississippi College Law Review*, 12(1, Fall):97-141.

By a professor, University of Pennsylvania School of Law, Philadelphia, Pennsylvania. Overview of clergy malpractice as professional negligence that causes injury to the person to whom professional duty is owed, with emphasis on negligent counseling, defined broadly, and sexual misconduct. Topics include: cleric's duty of care; professional standards of care; judicial and ecclesiastical responses to clergy malpractice, including sexual misconduct; and, national scope of clergy sexual misconduct. 252 footnotes.

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, Apr.-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. Seven men who were recruited through a New England branch of an international survivor network participated in semistructured interviews. Subjects ranged from 28-48 years old; age at time of abuse ranged from 9-19 years. Their perpetrators were a Roman Catholic priest who abused four of the study participants, a Roman Catholic priest who abuse two in the study, and an Episcopalian priest who abused one in the study. Interviews were audiotaped, transcribed, and analyzed using phenomenological methodology. Ten clusters of themes emerged: 1.) attracted by the priest's charisma, survivors engaged in behaviors to please and emulate him; 2.) recalling the trauma of

the abuse, survivors vividly described visual, auditory, tactile, and olfactory memories characterized by a pervasive powerlessness; 3.) survivors perceived themselves as different or vulnerable, and remember themselves as quiet young men who craved the attention of the priest; 4.) tormented by fear, guilt, shame, perceived loss of spirituality, and the perpetrator's implied threats and manipulations, survivors "covered up" and maintained a conspiracy of silence while church leadership denied the problem; 5.) as developing awareness continues and defenses decrease, the horror of the abuse overpowers survivors whose emotions had been decentered and blunted to avoid the emotional pain; 6.) overwhelmed with depression, survivors were plagued by thoughts of suicide; 7.) the abuse invades all areas of survivors' lives, resulting in self-sabotage, negative self-perceptions, altered relationships, and estrangement from support systems; 8.) survivors felt that clergy victimization caused loss of spirituality, mistrust of the church, and a rage expressed as rejection of self and others; 9.) accepting their feelings empowered the survivors and hopefulness enhanced the capacity for emotional growth; 10.) while emotional confusion still "clouds" survivors' present and future directions, the healing process leads them to express their caring towards others. Authors briefly describe the abuse was experienced as trauma and the resultant bifurcated rage was both outwardly- and self-directed. Authors acknowledge that the small sample size, including that four of the seven subjects were from one perpetrator, is a weakness of the study. References.

Feiner, Edith. (pseudonym). (1996). "The Secrets." Chapter 6 in The Long Shadows of the Parsonage: Some Light from the Dark Memories of a P.K.\* (\*Preacher's Kid). Los Angeles, CA: The Sky Line Writer Publications, pp. 43-49.

Autobiographical account by a Baptist minister's daughter who is a retired licensed psychotherapist, Los Angeles, California. Based on the premise that all 'preachers' kids' are potential victims of emotional abuse. Written to warn clergy of "these hidden hazards which are common in the parsonage setting." Chapter 6 tells of her being sexually molested at age 13 by a man who is a deacon and the Sunday School superintendent of her father's church. She chose not to tell her father, a decision she describes as instinctive because of her father's role in the church, as well as her parents' understanding that Christians did not express negative feelings and the lack of privacy within the church community.

Ferder, Fran & Heagle, John. (2002). Clerical sexual abuse: Exploring deeper issues. *National Catholic Reporter*, 38(27, May 10):6-7.

The authors, a Roman Catholic nun and a priest, are codirectors, Therapy and Renewal Associates, a counseling and consultation center, Seattle, Washington. An analysis of issues related to clerical sexual abuse. Examines common theories to account for the behavior: ancient history; rotten fruit; ontological sameness; Vatican; 'gays did it'; lax morals; media conspiracy; celibacy. While the first three minimize the gravity, and the rest minimize culpability of the institution by blaming outside forces, "they deflect attention away from the deeper issues that underlie the current crisis." Those issues include: the present form of governance in the Church is a closed network that has functioned to protect its authority and image rather than vulnerable members; a need to involve more representation from the whole Church in governance; a need to expand the eligibility requirements for the priesthood; a need to address the Church's longstanding ambivalence toward sexuality and women.

Ferwerda, Tineke. (1993). Sister Philothea: Relationships Between Women and Roman Catholic Priests. John Bowden, translator. London, England: SCM Press, Ltd., 208 pp. [English translation of Zuster Philothea ziet gif nog niets Komen...? Relaties tussen vrouwen en priesters. (1989). Amsterdam, The Netherlands: Uitgeverij An Dekker.]

By a social worker, Ommen, The Netherlands. Written from a feminist perspective. Based on her dissertation. In 1987, she ran advertisements in Roman Catholic and Protestant newspapers seeking women in "a relationship with a Roman Catholic priest." Eventually received 150+ responses from The Netherlands and Belgium; 23 completed a self-report questionnaire. Provides numerous and diverse first person stories of sexualized relationships. Themes include: friendship; cohabitation; secrecy; child molestation; desire to break silences; sacrifices and tradeoffs; sexual orientation; unplanned pregnancy; children by a priest; celibacy; intimacy;

abandonment; loss; breaking taboos; role of women; relationship to Church. Of 23 informants: ages ranged from 22 to 72; 22 reported a sexualized relationship with a priest; for 5 of 22, it was their first sexual contact; average duration of the relationship was 10 years; for the majority, the relationship began after 1980; 9 of 23 reported that the priest was sexually involved with another person during her relationship. Informants reported the following findings about the relationship: 'happy,' 13 women; 'frustrating,' 10; 'painful,' 8; 'satisfying,' 8; 'very happy,' 8; 'helping each other,' 7. She reports the discussion from two meetings she convened, one for informants who rated their experience positive, and one for those who rated it negative. Reports that a network for women involved with priests, Network Philothea, has been formed in The Netherlands. Includes a very brief piece by Louis Sommeling, ex-Jesuit, psychologist, psychotherapist, husband, and father, who presents a theoretical explanatory model of the relationship of a priest to a woman whom he has sexually engaged.

Fields, Rick. (1981; 1986). How the Swans Came to the Lake: A Narrative History of Buddhism in America, revised and updated edition. Boulder, CO: Shambhala, 445 pp.

Fields is not identified. In a chapter on contemporary Buddhism in the U.S., pp. 364-366 briefly reports the resignation in 1983 of Richard Baker-roshi as abbot of the San Francisco Zen Center following disclosure of his sexual involvement with a student. Extensive sources, but notes lack a footnote format.

Fishburn, Janet F. (1982). Male clergy adultery as vocational confusion. *Christian Century*, 99(28, Sept. 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.

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\_\_\_\_\_. (1989). The sexuality of pastors: What is the issue? *Church & Society*, 80(2, Nov./Dec.):69-71.

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.

Fitzpatrick, Frank L. (1994). Isolation and Silence: A Male Survivor Speaks Out About Clergy Abuse. [Internet: Moving Forward Online website. <http://movingforward.org/v3n1-firstperson>]. From the Sept./Oct. issue, Vol. 3, No. 1, of the *Moving Forward* newsjournal. Excerpted from his presentation at the 6th annual Eastern Regional Conference on Abuse and Multiple Personality Disorder, Alexandria, VA, June 12, 1994.

Fitzpatrick organized a nonprofit corporation, Survivor Connections, Cranston, Rhode Island, and is the National Coordinator for To Tell the Truth conferences. A dramatic first person account that traces his experience: as an adult, recovering the repressed memories of being sexually abused as a preadolescent by his Roman Catholic parish priest, Fr. James Porter, in North Attleboro, Massachusetts; reporting this to the Diocese and its avoidance of the accusation; searching for the current whereabouts of his perpetrator, including discovery of other victims, and confronting his perpetrator while secretly recording the phone calls; going public with his accusation, asking a district attorney to prosecute, and being turned down; going public again, gaining the support of another victim who has legal representation, and going public on local television; exposing the coverup by the Roman Catholic Church, the emergence of 130 victims of this now ex-priest, national media exposure, and the criminal conviction of Mr. Porter; his current involvement as an activist and supporter on behalf of victims.

Flanagan, Eamonn. (1995). Father and Me: A Story of Sexual Abuse at the Hands of a Priest. North Blackburn, Victoria, Australia: HarperCollins Publishers (Australia), 189 pp.

Flanagan is a secondary school teacher, Australia. First person account. "I hope the story shows the abuse as it was: painful and continual... I have a story, a few insights and a hope for a more

open Church.” He was born to a Roman Catholic family from Ireland that raised him in England. When he was 12 year old in 1975, Fr. Samuel Finbar Penney, 35 years old, became the curate at his Roman parish in Burton-on-Trent. Penney began sexually abusing him that year and continued until 1986. The abuse exceeded 1,000 occasions, and continued after Penney had been reassigned to another parish. Reports of Penney’s sexual and physical abuse and maltreatment persisted, including notification of ecclesiastical authorities by Flanagan in 1990. His complaint was never formally investigated and no initial action was taken. In July, 1991, Flanagan requested to meet with the archbishop of Birmingham but was directed to meet with his local bishop. Flanagan requested that Penney be removed from parish work and any contact with children. The archbishop did remove Penney, but told no one as to why which allowed Penney continuing access to children. He was sent to Scotland for treatment, and continued to abuse while under care. In July, 1992, Penney was arrested on charges of sexual abuse against five children between 1967-1977 in a family that Flanagan knew. In March, 1993, Penney pleaded guilty to four counts and was sentenced to jail. Flanagan, who was then living in Australia, was contacted by the British Broadcasting Corporation and agreed to appear in a program about Penney and sexual abuse. He returned to England and requested to see the archbishop, but was refused. Flanagan met with families of other victims. He contacted his former parish priest and other diocesan officials, and received a variety of responses. On 05/23/93, a documentary entitled “Breach of Faith,” was aired on the BBC-1 Everyman program. Flanagan told his story and the media and political impact was throughout Great Britain. The book graphically portrays: the power of the priestly role to gain access to a victim; the effect of the abuse on a developing adolescent; the ways the victim is manipulated by the perpetrator; Flanagan’s gradual transition away from the power of the perpetrator over him; his telling others and his family; establishing relationships with adult women; reclaiming his identity apart from being a victim; surviving the disappointment of the Church’s reactions; building his life. The book is strong in its simplicity and powerful in its honesty. His writing is straightforward and insightful, and reflects a warmth and humor.

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.

Fones, Calvin S.L., Levine, Stephen B., Althof, Stanley E. & Risen, R., Candace R. (1999). The sexual struggles of 23 clergymen: A follow-up study. *Journal of Sex and Marital Therapy*, 25(3, Jul.-Sept.):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 one: see below, 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 six 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.

Fortune, Marie M. (1988). “Forgiveness: The Last Step.” Chapter 23 in Horton, Anne L. & Williamson, Judith A. (Eds.). Abuse and Religion: When Praying Isn’t Enough. Lexington, MA: Lexington Books, pp. 214-220. Reprinted in a later publication. See Fortune, Marie M. (1995) below.

Fortune is a minister in the United Church of Christ. She is founder and executive director of the Center for the Prevention of Sexual and Domestic Violence, Seattle, Washington. A brief essay written in the context of a book on family and domestic violence. Her insights are very applicable to the context of clergy sexual abuse. Working from scripture, identifies justice as the precondition for forgiveness, and describes three necessary elements: offender’s acknowledgement of harm, repentance, and restitution. Describes steps that a larger community,

e.g. the church, can take: truth-telling; deprivatization; deminimization; protection of the vulnerable. Makes recommendations regarding pastoral interventions. Lacks references.

\_\_\_\_\_. (1989; 1992). Is Nothing Sacred? When Sex Invades the Ministerial Relationship. San Francisco: Harper & Row, Publishers.

This book, chosen by the Academy of Parish Clergy as its book of the year for 1990, is a standard reference regarding the problem of sexual abuse committed by ministers.

\_\_\_\_\_. (1989). "Betrayal of the Pastoral Relationship: Sexual Contact by Pastors and Pastoral Counselors." Chapter 6 in Schoener, Gary Richard, Milgrom, Jeanette Hofstee, Gonsiorek, John C., Luepker, Ellen T. & Confroe, Ray M. (Eds.). Psychotherapists' Sexual Involvement with Clients: Intervention and Prevention. Minneapolis, MN: Walk-In Counseling Center, pp. 81-91.

Purpose is: "to name the sin of violation of professional pastoral relationships, to provide a framework for understanding it ethically, and to offer some practical suggestions for action by the church." Very well-written and thoughtfully presented. Includes: problem definition; ethical analysis; vignettes; parallels with the dynamics of incest; psychological and spiritual impact; prevention; responses to reports of abuse that are both theological and practical, administrative and pastoral.

\_\_\_\_\_. (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.

\_\_\_\_\_. (1991). Is nothing sacred? *Touchstone: Heritage and Theology in a New Age*, 9(3, Sept.):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.

\_\_\_\_\_. (1992). Clergy Misconduct: Sexual Abuse in the Ministerial Relationship. Trainer's Manual. Seattle, WA: Center for the Prevention of Sexual and Domestic Violence.

Binder format with overhead transparency masters. Information for leading a two-day educational workshop. See also Fortune, Marie M., Wood, Frances E., Stellas, Elizabeth A., Lindsay, Deborah Woolley and Voeklkel, Rebecca (1992) below. See also Anton, Jean, Fortune, Marie M. and Gargiulo, Maria (1991, 1992) in Section VI. below.

\_\_\_\_\_. (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: Continuum Publishing Co., pp. 351-360.

A paper delivered to the American Academy of Religion, annual meeting, Nov. 23, 1992.

\_\_\_\_\_. (1994). Clergy sexual misconduct: Sexual abuse in the ministerial relationship. In Fiorenza, Elisabeth Schüssler & Copeland, Mary Shawn (Eds.). "Violence Against Women" issue of *Concilium*, (1):109-118.

\_\_\_\_\_. (1994). Therapy and intimacy: Confused about boundaries. *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. Fortune discusses issues concerning abusive professionals, the nature of healing relationships, role and personal boundaries, power, contextual analysis, and intimacy.

\_\_\_\_\_. (1995). "Is Nothing Sacred? When Sex Invades the Pastoral Relationship." Chapter 3 in Gonsiorek, John C. (Ed.). Breach of Trust: Sexual Exploitation by Health Care Professionals and Clergy.

Thousand Oaks, CA: Sage Publications, pp. 29-40.

Reprinted from Kerssemakers, Jacques H.N. (Ed.). (1992). Sex and Religion: Religious Issues in Sexological Treatment, Sexological Issues in Pastoral Care. Proceedings of the 10th World Congress of Sexology, Amsterdam, The Netherlands, June 20, 1991.

\_\_\_\_\_. (1995). "Forgiveness: The Last Step." Chapter in Adams, Carol J. & Fortune, Marie M. (Eds.). (1995). Violence Against Women and Children: A Christian Theological Sourcebook. New York: Continuum Publishing Co., pp. 201-206. Reprinted from a previous publication. See Fortune, Marie M. (1988) above. Considers elements of justice as factors in the healing process. Discusses concerns related to both victims and offenders.

\_\_\_\_\_. (1995). Love Does No Harm: Sexual Ethics for the Rest of Us. New York: Continuum Publishing Group, 155 pp.

General focus is intimate relationships and sexual ethics, and the dilemmas encountered in relation to them. Part I., Establishing A Context, presents her ethical approach which is based on a fundamental ethical principle, *do the least harm*. Considers the way power in relationships impact ethical decisionmaking and acts. Topics and subtopics include: patriarchal culture as the social context of power; vulnerability and potential for victimization; vulnerability and the hospitality code in Jewish scriptures; power and consent; power, boundaries, and intimacy; boundaries and professional power; heterosexuality, patriarchy, homophobia, and violence against women. Part II., Guidelines for Relationships, offers specific guidelines for ethical discernment and action: 1.) the intimate partners are peers whose power is relatively equal, and so some people are off limits; 2.) both partners are equally consenting based on information, awareness, power, and the unqualified option to assent or refuse; 3.) assume responsibility to protect both parties against sexually transmitted diseases and to insure reproductive choice, a responsibility that presupposes a relationship over time that is built on trust; 5.) be faithful to one's promises and commitments. Numerous examples. References.

\_\_\_\_\_. (1996). "The Joy of Boundaries." Chapter 5 in Ragsdale, Katherine Hancock. (Ed.). Boundary Wars: Intimacy and Distance in Healing Relationships. Philadelphia: Westminster Press, pp. 78-95.

Offers a defense of setting and maintaining boundaries in ministerial relationships for the sakes of avoiding harm, promoting justice in relationships of power imbalance, empowering vulnerable people, and being faithful to the mission of the church. Clearly delineates key suppositions: the pastoral relationship is intimate; pastoral relationships usually involve multiple roles; the pastoral relationship is one of unequal power; in a pastoral context, the fact of unequal power does not necessarily indicate the presence of abuse; in a pastoral context, the fact of unequal power does require a fiduciary responsibility on the part of the minister; a fiduciary responsibility requires care of boundaries in the relationship. References.

\_\_\_\_\_. (2000). Spare us the false shepherds. *SIECUS Report*, 28(3, Feb./Mar.):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.

Fortune, Marie M. & Poling, James N. (1993). "Calling to Accountability: The Church's Response to Abusers." Chapter 18 in Wicks, Robert J. & Parsons, Richard D. (Eds.). Clinical Handbook of Pastoral Counseling, Vol. 2, rev. New York: Paulist Press, pp. 489-505. This chapter is reprinted in Adams, Carol J. & Fortune, Marie M. (Eds.). (1995). Violence Against Women and Children: A Christian Theological Sourcebook. New York: Continuum Publishing, pp. 121-134.

\_\_\_\_\_. (1994). Sexual Abuse by Clergy: A Crisis for the Church. Monograph No. 6. Decatur, GA: Journal of Pastoral Care Publications, Inc.

Poling is a Presbyterian minister who is a faculty member at Garrett Evangelical Theological Seminary, Evanston, Illinois.

Fortune, Marie M., Wood, Frances E., Stellas, Elizabeth A., Lindsay, Deborah Woolley & Voelkel, Rebecca. (1992). Clergy Misconduct: Sexual Abuse in the Ministerial Relationship. Workshop Manual. Seattle, WA: Center for the Prevention of Sexual and Domestic Violence.

Comprehensive curriculum intended for use in a two-day workshop format; readily adaptable. [See also Anton, Jean, Fortune, Marie M. and Gargiulo, Maria (1991, 1992) in Section VI. below. See also Fortune, Marie M. (1992) above.]

Fox, Thomas C. (2002). What they knew in 1985. *National Catholic Reporter*, 38(28, May 17):3-7.

Fox is publisher of the newspaper, an independent newsweekly. 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, St. Luke Institute, Silver Spring, Maryland; Doyle was a canonist at the office of the papal nuncio in Washington, D.C.; Mouton was an attorney who represented the notorious Fr. Gilbert Gauthé 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 below Peterson, Michael R., Doyle, Thomas P. & Mouton, Jr., F. Ray. (1985).]

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.

France, David. (2002). Confessions of a fallen priest. *Newsweek*, 139(13, Apr. 1):52-54, 56.

An interview in a weekly news magazine with Neil Conway, a 65-year-old Roman Catholic priest from the Diocese of Cleveland, Ohio, who is living in self-imposed isolation following discovery by the diocese that he had sexually abused eight adolescents between 1968 and 1985. His relationships with the individuals described in the article began with his role and work as a priest. Describes himself as a predator. He was treated for a year at St. Luke Institute, Suitland, Maryland, and went into retirement. Includes brief comments from experts regarding a typical profile of minors abused by priests, proposals for prevention, and the etiology of sexual abuse.

Francis, Perry C. & Baldo, Tracy D. (1998). Narcissistic measures of Lutheran clergy who self-reported committing sexual misconduct. *Pastoral Psychology*, 47(2, Nov.):81-96.

Presents the results of Francis' 1997 doctoral study [see section below].

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, Apr.):218-227.

By two 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 two 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 two Protestant denominations are responding. References.

- Frey, Betsy. (1996). Some thoughts on the misconduct mess. *Lutheran Forum*, 30(3, Sept.):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*, 13(1, Winter):124-125.  
By an Episcopal bishop and president, Trinity Episcopal School for Ministry, Ambridge, Pennsylvania. A sidebar to Frey, William et al. (1992) below. Brief comments about an unnamed civil case in which he as bishop was named as 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 Wallace, Jennifer L. (1994) below for an update.]
- Frey, William, DeVries, Jim, Exley, Richard & McBurney, Louis. (1992). *Leadership* forum: Creating a restoration process. *Leadership*, 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. (1995). “Wounded Congregations.” Chapter in Hopkins, Nancy Meyer & Laaser, Mark. (Eds.) (1995). Restoring the Soul of a Church: Healing Congregations Wounded by Clergy Sexual Misconduct. Bethesda, MD: The Alban Institute, Inc., pp. 55-74. [Published in association with the Interfaith Sexual Trauma Institute, Colledgeville, MN.]  
Friberg was a professor of pastoral care, Bethel Theological Seminary, St. Paul, Minnesota. Thoughtful and brief examination of a number of topics related to the effect of clergy sexual misconduct on a congregation, including: spiritual impact; impact on leadership; media involvement; perpetrator’s spouse; grief; hypervigilance; spiritual and theological issues; the victim. Helpful footnotes.
- Friberg, Nils C, & Laaser, Mark R. (1998). Before the Fall: Preventing Pastoral Sexual Abuse. Colledgeville, MN: The Liturgical Press, 143 pp. [Published in association with Interfaith Sexual Trauma Institute, Colledgeville, MN.]  
Friberg was a professor of pastoral care, Bethel Theological Seminary, St. Paul, Minnesota. Laaser writes, lectures, conducts workshops, and consults on the topic of clergy sexual abuse. A thoughtful, clearly written, and well-researched book oriented at prevention of clergy sexual misconduct by restructuring the process of clergy formation by seminaries and denominations. The first section’s five chapters address the nature of the problem, and its etiology and assessment, including environmental factors and the vulnerability of victims. The second part is both conceptual and practical: a model of healthy sexuality is presented and relates it to spiritual formation in the context of professional development. Identifies key formative elements as cognitive, spiritual, supervisory, and community. Includes a list of educational outcomes in three domains: cognitive, affective, and action. Draws ably upon published literature through use of footnotes; lacks an index.
- Fried, Stephen. (2002). *Glamour* special report: She was 14 years old. *Glamour*, (Jul.):176-179, 215, 220.  
By a contributing editor. Magazine-style article. Tells the stories of some of the victims of Fr. Donald Wren Kimball, a Roman Catholic priest, Resurrection Church, Santa Rosa, California, a specialist in youth ministry who developed a syndicated national radio show. Mary Agbayani, nee Holden, tells of being raped by him in 1977 at 14 years old when she was active in the parish

youth group. His abusive behavior toward continued over 10 months. When she became pregnant, he arranged for an abortion. Her life was significantly affected in negative ways. In 1999, three women and a man filed a civil suit against Kimball and the diocese for his actions against them sexually when they were teenagers. Agbayani's pre-trial deposition helped persuade the Church to give \$1.6 million to the plaintiffs. Immediately after this, Kimball was charged with felony counts of rape and lewd conduct, and at trial was convicted of forcible lewd conduct and lewd conduct against Ellen Brem, one of the plaintiffs in the civil suit. Also describes the story of Roberta "Brandy" Saum who was abused by Kimball over a four-year period. After the behavior was interrupted, it resumed for another year. [Article contains several factual inconsistencies regarding the civil and criminal cases.]

Friedman, Joel & Boumil, Marcia Mobilia. (1995). Betrayal of Trust: Sex and Power in Professional Relationships. Westport, CT: Prager.

Friedman is a psychologist and faculty member, Harvard Medical School and Massachusetts General Hospital. Boumil is a faculty member, Tufts University School of Medicine. Book is a brief, simple overview that addresses sexual exploitation in professional relationships, focusing on mental health professionals. Pages 30-34 discuss power imbalance between clergy and parishioners, especially therapeutic factor of transference inherent in the structure of the professional/parishioner roles. Pages 100-102 discuss legal recourse for those exploited by clergy. This section is not as strong as that in numerous other sources identified in this bibliography. Lacks references. Brief, clinically-oriented bibliography is dated.

Friesen, Delores. (1991). Misconduct: Missed-compassion. *Conciliation Quarterly Newsletter*, 10(2, Spring):8-9. [Published by Mennonite Central Committee.]

Friesen teaches pastoral counseling, Mennonite Brethren Biblical Seminary, Fresno, California. Brief essay offers seven practical steps for how congregations and denominations may take responsible action for responding to and preventing clergy sexual misconduct. Includes specific faith-based actions. Lacks references.

Gaboury, Dennis & Burkett, Elinor. (1993). The secret of St. Mary's. *Rolling Stone*, 669(Nov. 11):48-87.

Gaboury was a victim of child sexual molestation by James Porter, a Roman Catholic priest, at St. Mary's Roman Catholic Church, North Attleboro, Massachusetts. The article begins with Porter's years at the church, 1960-63, where he sexually molested, raped, and abused more than 100 boys and girls. Continues with a gathering in May of 1992 of 40 parochial school students from St. Mary's who were Porter's victims. Within a week, WBZ-TV in Boston broke the story of Porter in the media. By August, the number of victims who'd come forward was 68, and by September, almost 125 had filed complaints with the district attorney. Shortly after, Porter was charged with rape, sodomy, and other acts of sexual misconduct in a 46 count indictment to which he pleaded not guilty. The story shifts to the history of the Catholic Church's responses to allegations from parents on behalf of their children in the early 1960s that Porter had molested them. Repeatedly, he was transferred to other parishes and other states, and did receive treatment: no police report was ever filed, no parents were ever warned, and he was never prohibited from having contact with minors. Gaboury describes the negotiations between the victims and the diocese over a financial settlement. The diocese originally offered about \$1 million, or \$15,000. per victim. Gaboury reports that the church settled rather than risk the victims taking graphic psychological assessments of their harm to the media or a high-profile court battle. Reportedly, the final agreement was \$4.5 million to be divided among 66 victims. In October of 1993, the first day of his trial on the charges in Massachusetts, Porter pleaded guilty to 41 counts of sexual misconduct.

Gafke, Arthur & Scott, Lynn. (Eds.). (1998). Living the Sacred Trust: Clergy Sexual Ethics. A Resource on Clergy Misconduct of a Sexual Nature for Cabinets and Boards of Ordained Ministry of the United Methodist Church. Nashville, TN: General Board of Higher Education and Ministry, 135 pp.

For the United Methodist Church. Consists of four sections: 1.) practical, including policy guidelines and suggested procedures, education, followup care, mediation, advocacy, support, and legal; 2.) theoretical, including confession, forgiveness, reconciliation, justice, historical

overview, and an analytical framework using a family systems perspective; 3.) experiential, including needs of families, treating violators, recovery and the congregation, and anecdotal accounts; 4.) bibliography. A wide variety of topics are addressed; some are brief and require greater substance and detail; others are very useful. Use numerous sources; contributors include national experts Nancy Myer Hopkins and Gary Richard Schoener. While written for the United Methodist Church, much of the material is relevant for other denominations.

Gao, Helen. (1999). Sex and the singular swami. [Internet: San Francisco Weekly website. <http://www.sfweekly.com/issues/1999-03-10/feature>]. From the Mar. 10 issue of the *San Francisco Weekly*.

Reports on the Ananda Church of Self-Realization and its founder, Donald J. Walters, known as Swami Kriyananda. Ananda Church is a blend of Indian mystic traditions; Walters was a student of Paramhansa Yogananda, author of Autobiography of a Yogi, and initiated into an Indian monastic order that requires a life vow of poverty, chastity, obedience, and loyalty. Ananda Church started in the Sierra Nevada foothills in California in the late 1960s. It grew to be a self-sufficient village for about 300 people on 900 acres of land near Nevada City, California, with a church in Palo Alto, California, and churches, meditation centers, businesses and colonies in Italy and Australia. In 1998, a Redwood City, California, jury after a four-month trial delivered a \$1+ million judgment against Walters, a senior official of the church, and the church itself for the sexual exploitation of a former member. Six women testified under oath that Walters had taken sexual advantage of them by using his status as a spiritual guru. The plaintiff had started attending meditation classes in 1991, and progressed to more advanced meditation techniques and yoga. Six months later, she joined the church, and a year later separated from her husband. She was befriended by senior male officials who were ministers, and soon was engaged in sexual activities during ceremonies held in an office. In the verdict, the church officials were found to have failed to stop Walters' and the ministers' sexual transgressions. Victims' accounts report that Walters presented himself as a pure channel of God, and that the sex was rationalized as energy going from one part of the universe to another. Walters' autobiography is required reading for those seeking to become a member, as are his edited versions of books on Hindu philosophy. In the middle of the trial, Walters resigned as spiritual director of Ananda.

Gangler, Daniel R. (1996). Staff-Parish panels to be informed of past financial or sexual misconduct by clergy. [Internet: United Methodist Church website, "Reporter Interactive." Dated December 19, 1996. <http://www.umr.org/HTmiscon>].

Magazine-style report of the decision by the United Methodist Church's General Council on Finance and Administration to implement new guidelines that require the disclosure of information to congregations (i.e. Pastor/Staff Parish Relations Committees) regarding financial and sexual misconduct by ministerial candidates, ordained and diaconal ministers. The guidelines went into effect in 1998. The guidelines include a requirement adopted by the Church's 1996 legislative General Conference, effective 1997, that each new entrant into ordained ministry be required to sign a disclosure statement detailing any written accusations or convictions for felony, misdemeanor, or incident of sexual misconduct, or provide certification that s/he has no such accusations or convictions.

Gaylor, Annie Laurie. (1988). Betrayal of Trust: Clergy Abuse of Children. Madison, WI: Freedom From Religion Foundation, Inc., 92 pp.

Gaylor is a feminist writer and editor of *Freethought Today*, Madison, Wisconsin. Her intent is to write an exposé and sourcebook. The numerous cases from the U.S. in the 1980s that are cited are taken from media accounts, especially newspapers, but also magazines and television talk shows. Most perpetrators are clergy and some are laity in religious roles, e.g. Sunday School teacher, a religious school's principal, and a Christian counselor. Chapters are quite brief and topical: Chapter 1 lists cases in order to document the reality; 2 analyzes clergy sexual abuse of children as a betrayal of trust comparable to incest, and enabled by both power differences and by religious language and symbols; 3 describes cultural blindspots that allow clergy pedophiles to function undetected; 4 describes the access to children that the religious role affords; 5 discusses the misuse of the counseling relationship, including some cases of non-minors; 6 describes

reactions of denial and minimization that block adequate responses to commissions; 7 lists cases involving coverups of perpetration after discovery by ecclesiastical officials, most all of whom are Roman Catholic; 8 discusses the issue of forgiveness; 9 considers the topics of celibacy and homophobia; 10 is on the lack of reporting to legal authorities; 11, 12, and 13 are about violence and religion, but include more than child victims and more than the context of sexual abuse; 14 is about recent events in the Roman Catholic Church related to liability and accountability; 15 is a call to accountability; Appendix includes brief sections on prevention, detection, action, and resources. An underlying polemic against religion does not negate the relevance of her vigorous treatment of the topic on behalf of victims. Many of the quotes from nationally reputable authorities are referenced in the end, although not in complete academic citation format; not all quotes are referenced.

Gedge, Karin Erdevig. (1995). *Keeping silence: Women and clerical sexual misconduct in nineteenth-century trial pamphlets*. [Microfiche]. Micropublished by Theological Research Exchange, P.O. Box 30183, Portland, OR, 97294. A paper presented at the American Society of Church History, 15th Annual Meeting, Chicago, IL, Jan. 6, 1995. 17 pages.

Gedge is with the Department of History, Quinnipiac College, Hamden, Connecticut. Examines 19th century secular trials involving clergy sexual misconduct as reported in 24 trial pamphlets, a popular 19th century literary form that combined the didactic colonial execution sermon and a titillating, sensational exposé. Concludes that “most women were denied vindication and most clergymen, while not altogether exonerated, nonetheless escaped with their reputations only slightly tarnished and their pastoral careers only temporarily interrupted.” The parallels to late 20th century ecclesiastical cases are fascinating.

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. [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.

General Council on Ministries, Office of Research. (1990). *Sexual Harassment in The United Methodist Church*. Dayton, OH: GCOM.

See the entry following for Linda C. Majak (1991).

Giles, Thomas. (1993). Coping with sexual misconduct in the church. *Christianity Today*, 37(1, Jan. 11):48-49. Brief overview of steps various denominations are taking to develop sexual misconduct policies. Magazine-style reporting.

Goetz, David L. (1992). Is the pastor’s family safe at home? *Leadership*, 13(4, Fall):38-44.

Based on a 1992 (? -- the specific 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?”, nine percent replied yes. Nineteen percent reported having an affair or “inappropriate sexual contact with someone other than your spouse.” The survey did not indicate whether these incidents involved an individual from the respondent’s congregation.

\_\_\_\_\_. (1995). Sins of the family. *Leadership*, 16(3, Summer):52-65.

Presents in a narrative-style a case of clergy sexual harassment and a parish’s response.

Gonsiorek, John C. (1995). “Assessment for Rehabilitation of Exploitative Health Care Professionals and Clergy.” Chapter 14 in Gonsiorek, John C. (Ed.). *Breach of Trust: Sexual Exploitation by Health Care Professionals and*

Clergy. Thousand Oaks, CA: Sage Publications, pp. 145-162.

By a clinical psychologist in private practice in Minneapolis, Minnesota, who is extensively published. Of particular interest is the profile of nine types of professional perpetrators. This tentative typology includes a separate section discussing clergy.

\_\_\_\_\_. (1999). "Forensic Psychological Evaluations in Clergy Abuse." Chapter 4 in Plante, Thomas G. (Ed.). Bless Me Father for I Have Sinned: Perspectives on Sexual Abuse Committed by Roman Catholic Priests. Westport, CN: Praeger, pp. 27-57.

Builds from his chapter cited above. Describes a forensic psychological evaluation model of clergy abuse offenders. Offers a typology of perpetrators, including an estimate of rehabilitation potential, the assessment process, and, issues and controversies. Second part describes a psychological evaluation model for assessing damages in male victims of clergy sexual abuse. Extensive references.

Gordon, Donna. (1993). When the sacred becomes profane. *The World: The Journal of the Unitarian Universalist Association*, 7(1, Jan./Feb.):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 S. (1987). The Golden Guru: The Strange Journey of Bhagwan Shree Rajneesh. Lexington, MA: Stephen Greene Press, 248 pp.

Gordon was a psychiatrist and researcher at the National Institute of Mental Health, Washington, D.C., in the 1970s when he began research that led to this book. A first-person account of his experiences as a seeker and researcher with Shree Rajneesh, an Indian guru. Part I is a descriptive and analytical history interspersed with Gordon's personal experiences at Rajneesh's ashram in Poona, India, in the late 1970s. Themes of enlightenment, meditation, education, freedom, and therapeutic growth mix those of violence, coercion, control, conformity, and therapeutic irresponsibility. Describes Rajneesh as an eclectic Tantric master who taught his followers to embrace Western worldliness in pursuit of Eastern spirituality, and whose sexual teachings and practices attracted those interested in the sybaritic, the therapeutic, and the transcendental. While stories of Rajneesh's sexual relationships with his female disciples vary as to his behavior and motivations, and the effect on the disciples, all center on him as the guru. Part II is the story of the relocation of the India base to Antelope, Oregon, in 1981, and the establishment of Rajneeshpuram, a heavily capitalized and large communal society, and traces its trajectory into 1985 as it moves to separation, supremacy, secrecy, and defensiveness, and becomes an armed camp with a siege mentality as totalitarian and suppressive as a cult. Part III describes the 1985-86 breakup of Rajneeshpuram: ouster of some of the hierarchy; state grand jury indictments for attempted murder; federal indictments related to immigration laws; arrests; negotiated settlements resulting in Rajneesh leaving the U.S.; assault, arson, and wiretapping convictions; church/state violations; closure of the commune; sale of assets; life after closure.

Grabowski, John S. (1995). Clerical sexual misconduct and early traditions regarding the sixth commandment. *The Jurist: Studies in Church Law and Ministry*, 55:527-91.

By an assistant professor of moral theology, The Catholic University of America, Washington, D.C. Context is the Roman Catholic Church. Essay 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 that 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. Concludes that contemporary insight into the nature of clerical sexual abuse - - "injustice inflicted on another through coercion, or an exploitation of trust" -- does not correspond to the use of the sixth commandment "as the sole basis for identifying the evil of clerical sexual misconduct." 200+ references.

Graham, Larry Kent. (1992). "Restorative and Liberating Care: Healing a Congregation." Chapter 10 in Care of Persons, Care of Worlds: A Psychosystems Approach to Pastoral Care and Counseling. Nashville: Abingdon Press, pp. 224-239. The essence of this was published later as: (1996). Healing the congregation: The dynamics of a congregation's process of recovery from its minister's sexual boundary crossing with parishioners. *Pastoral Psychology*, 44(3, Jan.):165-183. A condensed version appeared earlier as: (1991). Healing the congregation. *Conciliation Quarterly Newsletter*, 10(2, Spring):2-4, 15.

By a professor of pastoral theology and care, Iliff School of Theology, Denver, Colorado. A case study underwritten by the Lilly Foundation. Describes recovery process of one Mennonite congregation. Identifies four phases: precursor-secret; discovery-chaos; awareness-polarization; recovery-rebuilding. Identifies five polar tensions that affect the dynamics of the congregation during a phase: focus on pain and loss vs. focus on strength and resiliency; individualize and polarize vs. organize and communalize; need for forgiveness and reconciliation vs. need for accountability and justice-making; emphasis on present/contemporizing vs. emphasis on past or future/remembering and hoping; concern for moral responsibility vs. concern for legal liability. Includes author's strategic recommendations. Written from a psychosystems viewpoint. For another perspective on the case, see the earlier work by Christine Hamilton-Pennell referenced below.

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?" Also respond to issues of: confidentiality, justice, relations between males and females in the church in regard to abuse issues, theological models, and forgiveness.

Gravdal, Kathryn. (1991). "The Poetics of Rape Law in Medieval France." Chapter 9 in Higgins, Lynn A. & Silver, Brenda R. (Eds.) (1991). Rape and Representation. New York, NY: Columbia University Press, pp. 207-226.

By an associate professor of French, Columbia University, New York, New York. Scholarly examination of different discursive representations/constructions of rape in medieval France, in particular in law, both canon and civil, and courtroom records of rape trials in northern France. Describes 14th and 15th century rape and attempted rape cases by Roman Catholic priests, rectors, and clerics, including collective/group rapes. Compares: fines levied in these cases to those not involving sexual violence; ecclesiastic court punishments in cases of sexual violence to civil court punishments; gender differences in punishments. Footnotes.

Greeley, Andrew M. (1993). How serious is the problem of sexual abuse by clergy? *America*, 168(10, Mar. 20-27):6-10.

Greeley is professor of sociology, University 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 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 epebophiles, 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.

Grenz, Stanley J. (1995). Pastors who “fall”. *Perspectives: A Journal of Reformed Thought*, 11(Jun./Jul.):4-7. An editorial. Considers sexual misconduct as a betrayal of trust.

\_\_\_\_\_. (1995). When the pastor fails: Sexual misconduct as a betrayal of trust. *Crux: A Quarterly Journal of Christian Thought and Opinion*, 31(2, Jun.):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.

Grenz, Stanley J. & Bell, Roy D. (1995). Betrayal of Trust: Sexual Misconduct in the Pastorate. Downers Grove, IL: InterVarsity Press, 188 pp. [Note: a second edition was released in 2001.]

Grenz teaches Baptist heritage and ethics, Regent College, Vancouver, British Columbia. Bell is a professor of family ministries, Carey/Regent College, Vancouver, British Columbia. From an evangelical perspective. Considers: scope of the problem; sexual misconduct as a breach of sexual and power trust; responding to victims and perpetrators of misconduct; in the context of the church as a family system and ‘total institution,’ offers guidelines for prevention, including moving beyond institutional survival. Broad range of references.

\_\_\_\_\_. (1995). Predator, wanderer, or lover. *Leadership*, 16(3, Summer):35-36.

Briefly presents three profiles of clergy who commit sexual misconduct: predator, wanderer, lover. Identifies warning signs of impending boundary violation.

Griffin, Bertram F. (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), Vol. 35:326-339.

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-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.

Groenewold, Sonia C. (1993). ELCA synods confront clergy sexual abuse. [Special Report]. *The Lutheran*, 6(6, Jun.):28-32.

By a senior news editor of the magazine. Magazine-style article is a two-page description of new programs and procedures throughout the Evangelical Lutheran Church that address clergy sexual misconduct, including training, policy development, and response procedures. On the following three pages are three articles that address factors involved in whether to restore clergy whose ordination was removed due to sexual misconduct.

Gulla, Richard M. (1996). Ethics in Pastoral Ministry. Mahwah, NJ: Paulist Press, 166 pp.

By a professor of moral theology, St. Patrick's Seminary, Menlo Park, California. Primary objective is "to offer a *theological-ethical framework* for reflecting on the moral responsibilities of pastoral ministry as a profession" with an interest in the Roman Catholic community, in particular. Chapter 5, "Sexuality," pp. 91-116, evaluates sexual behavior from the perspective of professional ethics, and includes: definitions of sexual abuse, sexual exploitation, and sexual harassment; an ethical assessment based on character and virtue, professional duties, and power in pastoral relationships; prevention, including transference/countertransference, and dual relationships. Offers concrete prevention strategies. Affirms the perspective of Marie Fortune, footnote 1, and draws upon Peter Rutter's work. Chapter 4, "Power in the Pastoral Relationship," pp. 65-90, is a very thoughtful discussion that invokes the fiduciary responsibility of the minister and explores the inequality of power in pastoral relationships, the nature of dual relationships, and the responsible use of power. Footnotes.

Gvosdev, Matushka Ellen. (1993). Sexual abuse and the Orthodox clergy. *Synergia*, 7(2, Apr.):no pagination. [Internet: Protection of the Theotokos website. <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:no pagination. [Internet: Protection of the Theotokos website. <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.

Hagglund, Clarence & Weimer, Britton. (1998). Stay Out of Court and Stay in Ministry. Lima, OH: CSS Publishing Co., 64 pp.

Hagglund is a litigation attorney and senior partner, Hagglund, Weimer & Speidel, Minneapolis, Minnesota. Weimer is a litigation attorney and partner in the same firm. Chapter 3, "Sex

Abuse,” pp. 25-29 is a woefully inadequate introduction to the key legal notions of: breach of fiduciary duty; negligent hiring and supervision; vicarious liability; statute of limitations and delayed discovery.

Hahn, Celia Allison. (1992). Inhabiting our longing: A faithful response to the church’s concerns about sexual misbehavior. *Congregations: The Alban Journal*, 18(6, Nov./Dec.):9-13.

By the editor of the journal. Suggests that church hierarchies respond to sexual misconduct out of two impulses: reestablish control or denial. Explores theme of longing for intimacy, and calls for addressing this as an important spiritual issue in the church as a new preventive strategy.

Haliczer, Stephen. (1996). Sexuality in the Confessional: A Sacrament Profaned. New York: Oxford University Press.

By a professor of history, Northern Illinois University, DeKalb, Illinois. A scholarly study of original ecclesiastical cases in Spain. Begins with the mass abstention from the sacrament of penance in pre-Reformation Spanish Roman Catholicism. After ignorance, the most important factor was people’s distrust of clergy, especially in matters of sexuality. Focuses on the sexual solicitation in the confessional by priests as confessors of penitents. Analyzes investigations during the Inquisition, trial procedures, punishments, and difficulties of evidence gathering, delays between accusation and trial. Source materials include 223 complete tribunal cases between 1530-1819. Documents that over 80% of the victims came from lower-and lower middle classes. In general, the victims were an average age of 27 when they made their depositions. The victims were overwhelmingly female. Briefly incorporates themes of power imbalance and transference. Over 30 pages of notes.

Hamilton-Pennell, Christine. (1987). Pastoral sexual abuse: One congregation’s ordeal. *Daughters of Sarah*, 13(4, Jul./Aug.):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 referenced above.

Hammar, Richard R. (Ed.). (1996). A legal profile of American churches. *Church Law & Tax Report*, 10(4, Jul./Aug.):30.

Not an article format; uses format of ‘bullet’ items within a box. Reports a series of findings based on responses from over 900 churches to ‘our’ (unidentified) 1996 questionnaire; does not describe the sample pool of churches, methodology, response rate, etc. One finding reports: “Within the past five years 4% of churches responded to an allegation of child molestation that allegedly occurred within a church program; 17% of the time multiple victims were present. Once an allegation occurred, 18% of the time the church ended up in litigation. Slightly over half of the perpetrators were volunteer workers. Children were the perpetrators 16% of the time. The rest of the perpetrators were paid staff members.” Does not specify what years are covered by the ‘past five years;’ presumably, it is the early 1990s.

Hammar, Richard R. (Ed.). (1997). 1997 survey findings. *Church Law & Tax Report*, 11(5, Sept./Oct.):9.

Not an article format; uses format of ‘bullet’ items within a box. Reports a series of findings based on responses from 973 churches to an unidentified 1997 survey; does not describe the sample pool of churches, methodology, response rate, etc. One finding reports: “1% [of the churches] had responded to an allegation that a child had been molested in a church sponsored program.” Does not specify the time period relative to this item.

Hands, Donald R. (1991). The role of shame in clergy sexual misconduct: Toward liberation from shamed sexuality. *Action Information*, 17(3, May/Jun.)1-4.

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.

Hanna, Jeffrey W. (1999). Safe and Secure: The Alban Guide to Protecting Your Congregation. Bethesda, MD: The Alban Institute, Inc.

By a United Methodist pastor and former sheriff's detective. Written for leaders of congregations. Chapters 4-6 are relevant to the topics of prevention in relation to clergy sexual misconduct, protection of children and youth, hiring and personnel matters, and liability matters. Offers a number of very practical suggestions and questions for self-evaluation. Lacks an index.

Hardin, Lindsay J. (1990). Clergy and sexual abuse. *The Witness*, 73(7/8, Jul./Aug.):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 four 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.

Harris, Lis. (1994). O guru, guru, guru. *The New Yorker*, 70(37, Nov. 14):92-98, 100-106, 108-109.

A lengthy essay on the Siddha Yoga Dham (or Home of Siddha Yoga) of America Foundation (SYDA), the U.S. arm of an organization with 550 meditation centers and 10 ashrams worldwide. The founder, Swami Muktananda Paramahansa, was widely regarded as an impressive man of charisma and charm; his followers considered him a guru and fully enlightened. He died in 1982 at 74-years-old. He taught that the guru was necessary and vital to a person's ability to live. He prescribed strict celibacy for himself and encouraged celibacy in his followers. Reports surfaced in print in 1983 in an article by William Rodarmor that detailed Muktananda's sexual activities with female devotees, many of them young [see William Rodarmor (1983) below]. Harris found ex-devotees, ex-trustees, and ex-swamis who corroborated the accusations. Relying on scholars of the Tantric tradition, Harris dissects various rationalizations that were posited to justify Muktananda's behavior as not sex and not abusive. One of his successors, Nityananda, is also accused of sexually exploiting female followers.

Harris, Michael. (1990). Unholy Orders: Tragedy at Mount Cashel. Marham, Ontario, Canada: Viking, 379 pp.

Harris is a journalist and executive director, news and current affairs, Newfoundland Broadcasting Corporation, St. John's, Newfoundland. Reports the notorious story of sexual and physical abuse of minors at Mount Cashel Orphanage, operated by the Irish Congregation of Christian Brothers, St. John's, Newfoundland, with public financing. The story resurfaced in 1989 after being covered-up in 1975. (The original police investigation of abuse resulted in a Justice Department agreement by which two self-confessed abusing Christian Brothers were sent out of the province for life in lieu of criminal charges.) Victims' accounts in 1989 led the provincial government to establish a royal commission to investigate going back to 1975. The Hughes Inquiry heard testimony from 258 witnesses. "By the time the Hughes Inquiry had finished its sombre deliberations on Mount Cashel, it had laid bare a stunning collective failure of the judicial, police, religious, media and social service establishments to protect the interests of hopelessly vulnerable and cruelly abused children," Harris writes. He describes the collective failure to act as a conspiracy of indifference. Presented in the style of investigative journalism. Lacks source notes. [See also O'Brien, Dereck. (1991) below.]

Harris, Sara. (1953). Father Divine: Holy Husband. Garden City, NY: Doubleday & Company, Inc., 320 pp.

Harris researches and writes about practical sociology. A biography, and frequently sympathetic portrait, of Father Divine, a diminutive African American born as George Baker in Georgia on a rice plantation around 1890. In 1912, he broke with two preachers he had teamed with in Baltimore, and declared himself to be the dwelling of God. He relocated to Georgia where authorities forced him to leave in 1914. He resettled in New York City and built a following, and

then relocated his base to Sayville, Long Island. Gradually, he built up the Divine Peace Mission with an enthusiastic following, especially among poor New Yorkers. By 1930, his movement was increasingly interracial and had attracted more middle class adherents. He renamed himself Father Divine and referred to himself as God. He reported how he effected physical cures and inflicted retributive illness and death. In 1933, he relocated to Harlem, New York City. Co-operative businesses staffed with his followers and underwritten with their money allowed him to house his followers and feed the community during the Depression. In 1942, he relocated to Philadelphia. His movement had major real estate holdings in Philadelphia, New York City, and Newark, New Jersey, that were worth millions. Followers surrendered their money to him and renounced their families, and he gave them new names. A follower's death was interpreted by Divine as evidence that the person was not a true follower. He prohibited sexual relations by married couples. Rumors persisted that he used young women followers who were close to him, known as 'angels' and 'rosebuds', for sexual indulgence. Harris reports that his young male followers worshipped him with the same "naked sexual glare" as of the young women. She provides a description of a coterie of young secretaries who manifest physical orgasm rooted in spiritual ecstasy. Lacks references.

Hart, Archibald. (1988). Transference: Loosening the tie that binds. *Leadership*, 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: eight concrete warning signs of countertransference in counseling relationships; ways to deal with transference; ways to protect the pastor. Lacks reference.

Hart, Arch, McBurney, Louis, Palmberg, Bud & Seamands, David. (1988). Leadership forum: Private sins of public ministry. *Leadership*, 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.'

Harvey, John F. (1993). Priests who stray. *Journal of Pastoral Counseling: An Annual*, 28:44-52. Reprinted from *Crisis*, Nov., 1992.

Harvey is a Roman Catholic priest and founder/director of Courage, a support group for persons "tempted to homosexual behavior who seek to live chaste lives." Addresses topic of clerical child abusers involved in pedophilic or ephebophilic acts. Distinguishes between clinical diagnoses of fixated and regressed forms of pedophilia and ephebophilia. Argues that fixated offenders should not be restored to ministry, but that regressed offenders could be restored to restricted ministry under carefully qualified conditions that include: residential therapy, favorable prognosis, continuing psychological therapy, attendance in a 12-step program, and careful supervision of restricted pastoral ministry. Asks that the policy of U.S. bishops be changed to encourage rehabilitation and return to restricted ministry. Recommends From Pain to Hope: Report from the CCB Ad Hoc Committee on Child Sexual Abuse by the Ad Hoc Committee on Child Sexual Abuse, 1992, [see above], 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.

Haskin, Darlene K. (1995). "Afterpastors in Troubled Congregations." Chapter in Hopkins, Nancy Meyer & Laaser, Mark. (Eds.) Restoring the Soul of a Church: Healing Congregations Wounded by Clergy Sexual Misconduct. Bethesda, MD: The Alban Institute, Inc., pp. 155-164. [Published in association with the Interfaith Sexual Trauma Institute, Colledgeville, MN.]

By a counselor in private practice, a board member of two seminaries and the Alban Institute,

and a supervisor of victims' advocates. Chapter draws from her direct work with congregations and interviews with afterpastors through her involvement with the Parish Consultation Service. A brief, anecdotal, and descriptive overview.

Haight, James A. (1993). The moralizers: Crooks, quacks, kooks, creeps, and cruds in the clergy [Worth Noting column]. *The Humanist*, 53(4, Jul./Aug.): 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.

Hausken, Terje C. (1992). Peacemaking: The Quiet Power. Conflict Resolution for Churches Through Mediation. West Concord, MN: CPI Publishing, 181 pp.

By a Lutheran pastor who is a chemical dependency counselor and a mediator. Chapter 3, "A Sexual Assault," pp. 30-46, presents the story of a pastor who is arrested and charged with sexually violating a 13-year-old in his congregation. This is his fifth church in 14 years; he had abruptly relocated from the other appointments without his bishop probing for the real reasons for his transfers. The father of the adolescent demands his resignation and leaving town in exchange for dropping charges. The chapter ends with the church board and the congregation divided. Chapter 4, "Choices: Hope for the Hopeless," pp. 47-53, briefly proposes Christian mediation as a way to address the needs of the parties in this case, including the 13-year-old and his family, the pastor and his family, and the congregation. Hausken likes the approach to that of a treatment program for chemical dependency.

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 and Neglect*, 20(6, Jun.):527-536.

A study by mental health professionals who compared self-reported sexual functioning among 30 Roman Catholic clergy who were alleged to have molested children, 39 noncleric alleged child molesters, and 38 normal control subjects. All subjects completed a forensic psychiatric evaluation, including the Derogatis Sexual Functioning Inventory. Conclusion speculates as to the bases for the differences in results between the three groups. Concludes that normative data from nonoffending celibate clergy are needed. References.

Haywood, Thomas W., Kravitz, Howard M., Wasyliv, Orest E., Goldberg, Jack & Cavanaugh, Jr., James L. (1996). Cycle of abuse and psychopathology in cleric and noncleric molesters of children and adolescents. *Child Abuse and Neglect*, 20(12, Dec.):1233-43.

All but Goldberg are with the Section on Psychiatry and Law, Rush-Presbyterian-St. Luke's Medical Center, Chicago, Illinois. Goldberg is with the School of Public Health, University of Illinois at Chicago. Reports a study to determine the effect of exposure to sexual abuse in childhood on current psychopathology in cleric and noncleric molesters of children and adolescents. Sample included 45 noncleric admitted child molesters, 40 noncleric normal control subjects, 24 cleric admitted child molesters, and 48 cleric normal control subjects. Data for all admitted child molesters was gathered through forensic psychological evaluations at the Isaac Ray Center Sexual Behaviors Clinic. The cleric offenders were Roman Catholic priests or brothers. Results demonstrated that sexual abuse exposure in childhood was related to becoming a perpetrator of child molestation for both cleric and noncleric offenders. Results suggests that noncleric sexually abusive behavior might be more influenced by psychiatric disorders and by antisocial personality traits, whereas cleric sexual offenses may be more related to psychosexual adjustment and developmental issues. References.

Heggen, Carolyn Holderread. (1993). "Pastoral Abuse." Chapter 6 in Sexual Abuse in Christian Homes. Scottsdale, PA: Herald Press, pp. 98-120.

By a psychotherapist who specializes in treatment of adult survivors of sexual abuse, and is active

in the Mennonite Church, Albuquerque, New Mexico. Thoughtful, straightforward treatment of the topic. Very sensitive to a variety of relational factors, e.g. sexuality and spirituality, and personality typologies. Begins with a vivid first-person account by a survivor of clergy sexual abuse. Her analysis of the case is that its themes of betrayal of trust and abuse of power are common to the phenomena. Offers 10 guidelines for “male pastors who want to function in healthy, nonabusive ways within the congregation.” References.

Henton, Darcy (with McCann, David). (1996). Boys Don't Cry: The Struggle for Justice and Healing in Canada's Biggest Sex Abuse Scandal. Toronto, Ontario, Canada: McClelland and Stewart Inc., 319 pp.

By the chief, western bureau, Toronto Star; he received a citation from the Canadian Association of Journalists for his investigative reporting that led to this book. Describes in vivid and graphic detail the story of the abuse of boys living at St. Joseph's Training School for Boys in Alfred, Ontario, and St. John's Training School in Oxbridge, Ontario. It was the largest child sexual abuse case in Canadian history when serious investigations began in the early 1990s. The abuse was sexual, physical, and psychological, and included handcuffs, leg irons, locked solitary confinement, beatings, and deliberate humiliation. It was committed by members of the Brothers of the Christian Schools, an independent lay order founded in France, who operated the residential facilities, and some lay employees. Government funding subsidized the operation of the schools. Reports from David McCann, a former ward of St. Joseph's, led to a \$1 million, year-long investigation that resulted in Ontario Province Police filing 149 charges against 19 former staff of St. Joseph's. Some charges dated to 1941; all were perpetrated against boys who ranged from 7-to-17 years. More charges would have been filed if another 16 brothers were alive. Soon after, 17 charges against six former staff of St. John's were filed. Another 14 could have been charged if alive. More charges were added later as more victims came forward to accuse and testify. McCann went on to organize Helpline, a survivors group that organized victims, worked for investigations, and advocated for public apologies from the involved parties and compensation and support for victims. Cost of the police investigations reached nearly \$3 million; over 700 victims were identified; by summer of 1995, over \$9 million for compensation and recovery had been paid to over 350 victims from a fund established by various ecclesiastical and government bodies. Henton draws from numerous sources: government reports, memos, correspondence, transcripts from over 30 criminal trials, interviews, professional journals, newspaper reports, legal documents. Sources are identified, but complete bibliographic citations are lacking.

Heyward, Carter. (1995). Fighting boundary fundamentalism. *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.

Heyward, Carter & Harrison, Beverly Wildung. (1996). “Boundaries: Protecting the Vulnerable or Perpetrating a Bad Idea.” Chapter 7 in Ragsdale, Katherine Hancock. (Ed.). Boundary Wars: Intimacy and Distance in Healing Relationships. Philadelphia: Westminster Press, pp. 111-128.

By an Episcopal priest and professor of theology, Episcopal Divinity School, Cambridge, Massachusetts, and a Presbyterian laywoman and professor of Christian ethics, Union Theological Seminary, New York, New York. Presents a strong critique of traditionally formulated boundary notions in therapy and ministry, including rule-based regulation of clergy sexual misconduct, while seeking a new basis for creating a moral community. References.

Hoerlterfer, Patricia & Sinkford, William. (Eds.). (1997). Creating Safe Congregations: Toward an Ethic of Right Relations. A Workbook for Unitarian Universalists. Boston, MA: Unitarian Universalist Association, 157 pp.

Developed as a response to “cases of clergy sexual misconduct and child abuse in Unitarian Universalist congregations.” Designed to be used in educational contexts in four-, seven- or 10-

session programs. Identifies cognitive, affective, and behavioral goals for participants. Workbook format presents six topics/sessions that include: an ethic of right relations; shared responsibility, including legal, moral, ethical, and organizational dimensions, and issues of power and authority in Unitarian Universalist leadership; clergy sexual abuse and misconduct; religious education and prevention programs on child abuse, sexual harassment and exploitation; justice and right relations; healing. There is a significant section on Unitarian Universalist resources on sexual abuse that includes: a report from a national study group; relevant UUA polity and governance; UUA General Assembly resolutions; bibliography. A variety of contributors; a variety of features.

Hollyday, Joyce. (1992). From Pentagon to pew: The plague of sexual abuse. *Sojourners*, 21(12, Dec.):5-6. Brief editorial that comments on two 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 three 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*, 69(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 two-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. References.

Hopkins, Harold. (1995). "The Effects of Clergy Sexual Misconduct on the Wider Church." Chapter in Hopkins, Nancy Meyer & Laaser, Mark. (Eds.) (1995). Restoring the Soul of a Church: Healing Congregations Wounded by Clergy Sexual Misconduct. Bethesda, MD: The Alban Institute, Inc., pp. 116-139. [Published in association with the Interfaith Sexual Trauma Institute, Collegeville, MN.]

By an Episcopal bishop who is director of the Office of Pastoral Development of the Episcopal Church, U.S.A. Thoughtfully examines in brief a number of topics: impact on other clergy, laity, and denominational staff; screening; financial impact on the church; sources of stress; issues related to control, anger, timing, and restoration.

Hopkins, Nancy Meyer. (1991). Congregational intervention when the pastor has committed sexual misconduct. *Pastoral Psychology*, 39(4, Mar.):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.

\_\_\_\_\_. (1992). "The Congregation is Also a Victim: Sexual Abuse and the Violation of Pastoral Trust." Special Papers and Research Reports series, No. OD88. Bethesda, MD: The Alban Institute, Inc., 38 pp.

Report of learnings from an ecumenical action/research group based in Minneapolis that is active with "after pastors" and congregations in crisis or enduring long-term malaise as a result of trauma by the behavior of former clergy.

\_\_\_\_\_. (Ed.). (1993). "Clergy Sexual Misconduct: A Systems Perspective." Special Papers and Research Reports series, No. OD99. Bethesda, MD: The Alban Institute, Inc., 78 pp.

Contains a variety of topics by a number of authors, many who have published previously on these themes.

\_\_\_\_\_. (1993). Symbolic church fights: The hidden agenda when clerical trust has been betrayed. *Congregations: The Alban Journal*, 19(3, May/Jun.):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.

\_\_\_\_\_. (1995). "Further Issues for Afterpastors." Chapter in Hopkins, Nancy Meyer & Laaser, Mark. (Eds.) (1995). Restoring the Soul of a Church: Healing Congregations Wounded by Clergy Sexual Misconduct. Bethesda, MD: The Alban Institute, Inc., pp. 165-172. [Published in association with the Interfaith Sexual Trauma Institute, Collegeville, MN.]

Draws upon the family systems framework of Edwin Friedman's Generation to Generation: Family Process in Church and Synagogue (New York: Guildford, 1985). Briefly offers a general perspective on issues of role differentiation and communication patterns, and specifically addresses reappearance of old cases and the role of the afterpastor when healing has begun.

\_\_\_\_\_. (1995). "Living Through the Crisis." Chapter in Hopkins, Nancy Meyer & Laaser, Mark. (Eds.) (1995). Restoring the Soul of a Church: Healing Congregations Wounded by Clergy Sexual Misconduct. Bethesda, MD: The Alban Institute, Inc., pp. 201-231. [Published in association with the Interfaith Sexual Trauma Institute, Collegeville, MN.]

Begins with the crisis phase -- the congregation discovering the fact of clergy sexual misconduct -- and moves toward the intervention of a crisis meeting -- informing the congregation and beginning steps of healing. Identifies and briefly addresses a large number of topics, including preparations, media relations, role of denominational leaders, and a host of variables. Offers frameworks for understanding the dynamics and practical suggestions based on her experience.

\_\_\_\_\_. (1998). The Congregational Response to Clergy Betrayals of Trust. Collegeville, MN: The Liturgical Press. 49 pages.

Practically-oriented. Focus is a congregation working through conflict, confusion, and mistrust to rebuild a sense of community. Plainly and succinctly addresses a number of core topics. Sections 1-4 are a helpful overview of the context; section 5-7 address the nature of abuse; sections 8-13 address disclosure and follow up. Brevity of booklet format prevents an adequate treatment of topics. The author's experience and expertise is evident but the format is limiting.

\_\_\_\_\_. (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.

Based on her presentation at the 4th International Conference on Sexual Misconduct by Psychotherapists, Other Health Care Professionals and Clergy, Boston, Massachusetts, October 1998. Presents strategies from three 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.

Hopkins, Nancy Meyer & Laaser, Mark. (Eds.) (1995). Restoring the Soul of a Church: Healing Congregations Wounded by Clergy Sexual Misconduct. Bethesda, MD: The Alban Institute, Inc., 255 pp. [Published in association with the Interfaith Sexual Trauma Institute, Collegeville, MN.]

Helpful overview of the multidimensional problems. Part One, "Primary Victim-Survivors and Offenders;" Part Two, "Secondary Victims," including congregations, non-offending clergy, and

the offender's family; Part Three, "Intervention and Long-Term Healing." Lacks an index; amount and extent of references cited varies considerably.

Horst, Elisabeth A. (1998). Recovering the Lost Self: Shame-Healing for Victims of Clergy Sexual Abuse. Collegeville, MN: The Liturgical Press, 55 pp. [Published in association with the Interfaith Sexual Trauma Institute, Collegeville, MN.]

Horst is a licensed psychologist in private practice, Minneapolis, Minnesota, and is on the board of the Interfaith Sexual Trauma Institute. A self-described booklet "about how victims of sexual abuse perpetrated by clergy can heal from the shame that goes with that abuse." Eight very brief chapters in direct, simple language. Sensitive to a number of issues that are part of the phenomenon of clergy sexual exploitation. Lacks references; contains brief bibliography.

\_\_\_\_\_. (2000). Questions and Answers About Clergy Sexual Misconduct. Collegeville, MN: The Liturgical Press, 40 pp. [Published in association with the Interfaith Sexual Trauma Institute, Collegeville, MN.]

Intended as a concise summary of the basic issues of clergy sexual misconduct. Question/answer format presents common misunderstandings followed by brief, respectful, and effective responses. Use of the second-person, i.e. "you", maintains a conversational tone that lowers barriers of resistance. Topics include: nature of the problem; power; abuse of children; value for an affected congregation in openly discussing the issues; affects on victims, and their healing; restoring an offender. Lacks references; lacks recommended resources.

Horton, Robert E. (1992). Sexual abuse: What can we do? *Circuit Rider*, 16(7, Sep.):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 four 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, Sep.):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.

Houts, Donald C. (1991). Clergy Sexual Ethics: A Workshop Guide. Decatur, GA: Journal of Pastoral Care Publications, Inc.; 22 pp.

By the director, Pastoral Care and Counseling, Illinois Area, United Methodist Church, Champaign, Illinois. A monograph. Describes the workshop model he initiated in his job. Organized it around the University of Wisconsin training video, "Sexual Ethics in Ministry." [See entry for Department of Health and Human Issues. University of Wisconsin-Madison/Extension. (1990) in Section V. below.] Includes evaluations from participants. His discussion of those findings includes his statement: "One of the most startling findings for me as a leader of these thirteen workshops was the discovery of how many clergy have difficulty seeing themselves as people with power. They do not fully understand the uneven power in their relationships with parishioners. They have little appreciation for the power of the transference relationship in the setting of parish ministry." Makes helpful observations about design issues, although some may be more appropriate to denominations using a bishop-centered approach. Appendices include: practical advice for clergy to prevent boundary violations; code of sexual ethics; open-ended topical questions for discussion; bibliography; powerful first-person account

by a church secretary who was engaged sexually by her pastor with very debilitating consequences.

\_\_\_\_\_. (1995). "Training for Prevention of Sexual Misconduct by Clergy." Chapter 26 in Gonsiorek, John C. (Ed.). Breach of Trust: Sexual Exploitation by Health Care Professionals and Clergy. Thousand Oaks, CA: Sage Publications, pp. 368-375.

Now retired, an ordained minister with a Ph.D. who is working as a consultant to the University of Wisconsin, Department of Health and Human Issues.

Hubner, John, & Gruson, Lindsey. (1988). Monkey on a Stick: Murder, Madness, and the Hare Krishnas. San Diego, CA: Harcourt Brace Jovanovich, pp. 414.

Hubner writes for *San Jose Mercury News West Magazine*, San Jose, CA; Gruson writes for *The New York Times*. The book made *The New York Times* bestseller list. A harrowing account of an 11-center international network of temples and gurus that centers on Kirtanananda Swami Bhaktipada (aka Keith Ham) who started his own version of the Krishna consciousness movement by creating a commune in 1968 in rural West Virginia entitled New Vrindaban. The book is a litany of violence, guns and arsenals, drug trafficking and usage, financial scams, wife beating, assaults, murders, theft, domination of women, sanitation problems leading to disease, and the destruction of families. Engaging in sexual relations with celibate male leaders was perceived by female devotees as either a wrongful spiritual act that was the woman's fault or a special spiritual privilege bestowed upon her (pp. 218-220). Male children were sexually molested and raped by the headmaster and his assistant who were responsible for their care (pp. 343-347, 399-400). References. [See also below, Muster, Nori J. (1997).]

Hudson, Patricia E. (1997). Spirituality as a component in a treatment program for sexually addicted Roman Catholic clergy. *Counseling and Values*, 41(2, Jan.):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.

Hulme, William E. (1989). "Sexual Boundary Violations of Clergy." Chapter 14 in Gabbard, Glen O. (Ed.). Sexual Exploitation in Professional Relationships. Washington, DC: American Psychiatric Press, Inc., pp. 177-191.

By a professor of pastoral theology and ministry, Luther Northwestern Theological Seminary, St. Paul, Minnesota. Simple overview of the topic. Focuses on male, Protestant clergy who are married. Identifies a wide range of role and personal factors that contribute to boundary violations by clergy. Briefly discusses preventive education and care. Lacks references.

Imbens, Annie & Jonker, Ineke. (1992). Christianity and Incest. Patricia McWay, translator. Minneapolis, MN: Fortress Press, 298 pp. [English translation of Godsdienst en incest: De Horstink i.s.m. de Vereniging tegen Seksuele Kindermishandeling binnen het Gezin. (1985).]

[Included here because clergy sexual misconduct has been interpreted as analogous to incest within a family.] Imbens is a theologian; Jonker is an historian with the Association against Child Sexual Abuse within the Family, Netherlands. An exploratory study of 19 women incest survivors in the Netherlands. Traces the effect of traditional Christianity as a factor that is conducive to familial incest and as a factor that compounds its trauma. Part 1 reports the experience of incest, and includes interview transcripts of 10 study participants. Part 2 describes and analyzes the Christian images and themes in the interviews, and the impact of religion on their experience. Also proposes an approach to pastoral counseling with incest survivors. Remarkable for its detailed presentation of the victims/survivors' perception of images and characteristics of God, God's attitudes and expectations, their feelings and attitudes toward God, and the impact of the experience on their religious faith and practice. Footnotes and bibliography.

Investigative Staff of *The Boston Globe*. (2002). Betrayal: The Crisis in the Catholic Church. Boston, MA: Little, Brown and Company, 274 pp.

By a team of newspaper reporters, *The Boston Globe*, Boston, Massachusetts. Based on the extraordinarily significant series of articles that *The Globe* began to publish in January, 2002, on events over decades in the Roman Catholic Archdiocese of Boston involving priests who were pedophiles, the knowledge of the Church's hierarchy about the behaviors of the priests and the hierarchy's subsequent responses, the Church's actions toward victims and their families, and the Church's relationships with law enforcement. Includes an appendix with images of original documents from Archdiocesan files that *The Globe* obtained through orders by a Massachusetts court judge.

Irons, Richard. (1995). "Inpatient Assessment of the Sexually Exploitative Professional." Chapter 15 in Gonsiorek, John C. (Ed.). Breach of Trust: Sexual Exploitation by Health Care Professionals and Clergy. Thousand Oaks, CA: Sage Publications, pp. 163-175.

By a physician currently the medical director, Talbott-Marsh Recovery Campus, Atlanta, Georgia.

Irons, Richard & Mark Laaser. (1994). The abduction of fidelity: Sexual exploitation by clergy -- Experience with inpatient assessment. *Sexual Addiction and Compulsivity*, 1(2):119-129.

Irons is a physician with Talbott-Marsh Recovery Campus, Atlanta, Georgia. Presents results of an inpatient five-day multidisciplinary assessment of 25 male clergy, 31-66 years old, who were referred due to sexual misconduct primarily with vulnerable adults. Also discusses issues related to restoration.

Irons, Richard & Roberts, Katherine. (1995). "The Unhealed Wounder." Chapter in Hopkins, Nancy Meyer & Laaser, Mark. (Eds.). Restoring the Soul of a Church: Healing Congregations Wounded by Clergy Sexual Misconduct. Bethesda, MD: The Alban Institute, Inc., pp. 33-51 [Published in association with the Interfaith Sexual Trauma Institute, Colleagueville, MN.].

By a physician and an Episcopal priest. From a nontechnical, clinical point of view, examines profiles and dynamics of 25 male clergy who committed sexual abuse who were assessed during a five-day inpatient multidisciplinary program. Uses metaphorical classification and archetypal categorization to differentiate among those who abuse and those vulnerable to commission.

Irons, Richard & Schneider, Jennifer P. (1999) The Wounded Healer: Addiction-Sensitive Approach to the Sexually Exploitative Professional. Northvale, NJ: Jason Aronson Inc., 252 pp.

Irons is board-certified in internal medicine, is associate program director, Addiction Recovery Program, Menninger Clinic, Topeka, Kansas, and "supervises a program for assessing and treating professionals with allegations of professional sexual impropriety or offense." Schneider is board-certified in internal medicine, is medical director, Kachina Center for Addiction Recovery, Tucson, Arizona, and has a Ph.D. in genetics. Book's goal is to help clinicians work with exploitative professionals. Section I, "Toward an Understanding of Sexual Exploitation," is a framework for understanding sexual exploitation by health professionals and clergy. Chapter 1 presents the concept of sexual exploitation by a professional based on power and trust, and definitions, and reports Irons' assessment data from 150 professionals, 7% of whom were clergy, who were evaluated in the Professional Assessment Program (begun at Golden Valley Hospital, Minneapolis, Minnesota, and continued at Abbot Northwestern Hospital, Minneapolis, Minnesota). While 7% of the sample were clergy, results are not presented specific to the professions represented. He found four basic causes of sexual exploitation -- inadequate education about sexual boundaries, life crisis, addictive disorder, and Axis I or Axis II psychopathology other than addiction; of those found to have committed exploitation, 2/3 had an addictive sexual disorder, and 1/3 were chemically dependent; over 80% of all referred to the program were victims of childhood abuse; 58% were diagnosed as professionally impaired, another 10% as potentially impaired, another 7% as inconclusive and not safe to return to practice, and 25% as unimpaired; no long-term followup for relapse rates has been conducted. Chapter 2 presents theories of male psychological development, adverse childhood experiences, and psychopathology. Chapter 3 discusses sexual disorders in the Diagnostic and Statistical

Manual of Mental Disorders, 4th edition (1994), and their relationship to addictive disease. Argues for recognition of sexual addiction based on an extrapolation from DSM -- IV diagnosis of chemical dependency. Presents Axis I differential diagnosis of excessive sexual behaviors, arranged by common and infrequent diagnoses. Chapter 4 describes the sexually exploitative relationship, including power differences and the professional's fiduciary responsibility. A case example of a minister begins the chapter. Explores two metaphorical classifications of sexual exploitation, parent/child incest, and rape and molestation. Discusses transference and countertransference. Describes one profile of people vulnerable to victimization, and the effect of professional sexual exploitation on victims. Chapter 5 discusses under what circumstances a relationship constitutes professional sexual exploitation. Uses cases studies and commentary to explore issues of power differential in light of context, intensity, duration, and consent in dual relationships. Several cases are scenarios involving clergy. Offers practical, specific guidelines for maintaining appropriate nonsexual and sexual boundaries. Acknowledges that given why professionals exploit, guidelines that require self-awareness will not likely deter those who are addicted or suffer from Axis I disorders. Section II presents Irons' archetypal framework of sexually exploitative males which he derived from assessment and treatment of 200+ professionals. Six archetypes are discussed individually in chapters: naïve prince, wounded warrior, self-serving martyr, false lover, dark king, and madman. Clergy cases are used in the chapters on the self-serving martyr and the dark king. Section III focuses on the offender's family, and includes particulars specific to family of clergy. Chapter 14 identifies stages in the course of a professional's recovery: confrontation, crisis, grief, personal rehabilitation, professional rehabilitation, growth, and authenticity. References.

Irvine, Andrew R. (1997). "Ministry, sexuality and identity. Chapter 8 in Between Two Worlds: Understanding and Managing Clergy Stress. London, England: Mowbray, pp. 113-124.

Irvine is a minister, and faculty member and director of doctoral studies, McMaster Divinity College, McMaster University, Hamilton, Ontario, Canada. Briefly discusses clergy sexual misconduct and sexual orientation in relation to vocational stress of ministry. Calls for the church to develop a theology of personhood, a theology of sexuality, a code of professional ethics, and define boundaries between the personal lives of clergy and those they serve. Very limited number of references.

Isely, Paul J. (1997). Child sexual abuse and the Catholic Church: An historical and contemporary review. *Pastoral Psychology*, 45(4, Mar.):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, Nov.):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, 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). Divine Disenchantment: Deconverting from New Religions. Bloomington, IN: Indiana University Press, 145 pp.

Jacobs teaches women’s studies and sociology, University of Colorado, Boulder, Colorado. Presents her descriptive and analytical research on new religion movements, and the theme of religious disaffection as a dynamic of social change, particularly the phenomenon of deconversion and exit from religious movements. Based on her 1982-83 interviews in Boulder, Colorado, with 40 former religious devotees who had recently left any of 16 different organizations, including Hindu-based groups, charismatic Christian groups, Buddhist groups, Unification Church, and Bahai. Elaborates her three-phase model of deconversion. In a chapter on the groups as a ‘world of total meaning,’ the sexualization of religious commitment to the spiritual master is described as functioning for the hierarchy’s control of the women subordinates with negative spiritual and emotional consequences (pp. 62-63). Women and young boy subordinates were used as sexual consorts (p. 64). Gender as the basis for religiously prescribed roles worked to the detriment of the women (pp. 64-70; see also pp. 100-101).

\_\_\_\_\_. (2000). “Charisma, Male Entitlement, and the Abuse of Power.” Chapter 6 in Shupe, Anson, Stacey, William A. & Darnell, Susan E. (Eds.). Bad Pastors: Clergy Misconduct in Modern America. New York, NY: New York University Press, pp. 113-130.

Jacobs is a professor, sociology and women’s studies, University of Colorado, Boulder, Colorado. Examines abuse of power and sexual violence by male leaders of new, charismatic religious groups, both Western and Eastern, who require obedience and submission of devotees. Her theoretical framework is based on a structural analysis that examines interactive relationships between charisma, coercion, sanctions, and insularity. Traces the connection between charismatic authority and male entitlement in these groups. The role of patriarchal authority is expressed in material consumption and commodification of women. Compares the sexualization of female inductees to the sexualization of daughters by incestuous fathers. Describes insularity and sanctions as factors that maintain female sexual compliance and male control. Acknowledges that the psychosocial needs of devotees must also be factored into her framework of interactive relationships. References.

Jamieson, W.F. (1871; 1873). The Clergy: A Source of Danger to the American Republic, (2nd ed.). Chicago: W.F. Jamieson.

A polemic against clergy that argues they are a threat to implement Christianity as the established religion in the U.S. Chapter 14, “The “Sanctified,”” pp. 244-298, quotes various 19th century newspaper accounts of Protestant male clergy -- referred to here as Robed Rascality, Reverend Wolf, Clerical Lothario, etc. -- held accountable or exposed for sexual relationships with both adult and minor females. One account involving minors is quoted at great length.

Jenish, D’Arcy. (1990). A troubled church: A Buddhist group recovers from controversy. *MacLean’s*, 103(44, Oct. 29):62.

Newsweekly magazine report about the Vajradhatu International Buddhist Church. The church was founded by Chögyam Trungpa, is based on Tibetan Buddhism, and has about 3,500 members in North America. Trungpa died in 1986 after relocating the world headquarters from Boulder, Colorado, to Halifax, Canada. In August, 1990, Trungpa’s chosen successor, Osel Tendzin (formerly Thomas Rich), died of AIDS-related pneumonia amid allegations that he had infected other church members through his sexual activities with them.

Jenkins, Clare. (1995). A Passion for Priests: Women Talk about Their Love for Roman Catholic Priests. London, England: Headline Book Publishing, 279 pp.

Jenkins is an English journalist and broadcaster who contacted 50+ women in England, France,

Germany, and the U.S. who'd been in relationships, sexual and non-sexual, with Roman Catholic priests. Identifies six categories of priests in relationships with women: chaste friendship; adolescent-type of sexuality; stable relationship with one woman; serial monogamy; promiscuous; marriage. Presents first-person accounts by 15 women who have very disparate understandings of the nature, meaning, and consequences of a sexual relationship with a priest. Includes a chapter with an overview of support groups in Belgium, France, Germany, The Netherlands, South Africa, and the U.S.A.

Jenkins, Philip. (1995). "Clergy Sexual Abuse: The Symbolic Politics of a Social Problem." Chapter 6 in Best, Joel. (Ed.) Images of Issues: Typifying Contemporary Social Problems, 2nd ed. New York: Aldine de Gruyter, pp. 105-130.

By a professor, history and religious studies, Pennsylvania State University. This paper is part of a collection that uses constructionism theory to study social problems. Argues that the transformation of the issue of general concern about sexual abuse of minors by clergy has been transformed into a specific attack on the Roman Catholic Church, illustrating "the rhetorical manipulation of a social problem for the ideological benefit of particular claimsmakers." He identifies 'claimsmakers' as lawyers, therapists, victims' self-help groups, advocates of women's ordination, feminists, and Church reformers, among others. Extensive references that rely heavily on newspaper and periodical reports.

\_\_\_\_\_. (1996). Pedophiles and Priests: Anatomy of a Contemporary Crisis. New York: Oxford University Press. 214 pp.

By a professor, history and religious studies, Pennsylvania State University. Critically analyzes as a social phenomenon the public emergence since 1984 of Roman Catholic priests committing sexual abuse. Uses academic method of social construction to examine cultural aspects. Chapters 2-5 describe the problem of clergy sexual abuse of children, historical context, and media interpretations. Chapters 6-9 discuss claimants and interest groups, including Church reformers, feminists, lawyers, and therapists. Chapter 10 discusses the findings, and concludes: "The clergy-abuse issue has attained the force it has because it epitomized the diverse interests and fears of a broad array of social constituencies at a time of dizzying transition in their expectations about matters as basic as gender relations and family structure." 34 pages of footnotes. [For a followup, see below: Stacey, William A., Darnell, Susan E., & Shupe, Anson. (2000).]

Johnson, Jr., Earl S. (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, Jun. 10):10-11. Professional and ethical responsibilities of church officers, part III: Being an example. *The Presbyterian Outlook*, 178, (25, Jul. 8):19. Professional and ethical responsibilities of church officers, part IV: Direction from the *Book of Confessions*. *The Presbyterian Outlook*, 178, (28, Aug. 5-12):8-9. Professional and ethical responsibilities of church officers, part V: Discipline as a key Reformed guideline. *The Presbyterian Outlook*, 178, (30, Sept. 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 five-part Special Report]. *The Lutheran*, 15(6, Jun.):18-19. [Also available on the Internet: <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 eight children over a six-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.

Johnson, Sally A. (1996). "Legal Issues in Clergy Sexual Violation Boundary Matters." Chapter 10 in Ragsdale, Katherine Hancock. (Ed.). Boundary Wars: Intimacy and Distance in Healing Relationships. Philadelphia: Westminster Press, pp. 146-172.

By a Minneapolis, Minnesota, lawyer who focuses on nonprofit institutions, and an active

Episcopalian layperson. Summarizes recent legal developments, including case law and legislation by various states; discusses legal implications for religious institutions; and, offers suggestions for responding to the issues. She is also concerned with the larger issue of the relationship between religious institutions and the secular law system. References.

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 six 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 six. 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, L. Gregory. (2002). Tough love for sexual abusers. [*Faith Matters* column.] *Christian Century*, 119(9, Apr. 24-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 six 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.

Jordan-Lake, Joy. (1992). Conduct unbecoming a preacher. *Christianity Today*, 36(2, Feb. 10):26-30.

By a Baptist minister, Massachusetts. Overview of the phenomenon in a magazine-style. Quotes from a variety of national figures across a theological spectrum. Considers: prevalence, causes, and prevention. Lacks citations.

Jorgensen, Linda Mabus. (1995). "Sexual Contact in Fiduciary Relationships: Legal Perspectives," Chapter 20 in Gonsiorek, John C. (Ed.). Breach of Trust: Sexual Exploitation by Health Care Professionals and Clergy. Thousand Oaks, CA: Sage Publications, pp. 237-283.

By a Boston, Massachusetts, lawyer in a plaintiffs' law firm who has handled 300+ cases of therapist-patient sexual abuse allegations. A superb treatment of the problem from both conceptual and practical points of view. Very well documented with extensive footnotes.

Jorgensen, Linda Mabus & Sutherland, Pamela K. (1996). Liability of physicians, therapists and other health professionals for sexual misconduct and patients. [Internet: 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.

Jorgensen, Linda Mabus, Hirsch, Audrey, B., & Wahl, Kathaleen M. (1996). Fiduciary duty and boundaries: Acting in the client's best interest. *Behavioral Sciences and the Law*, 15(1, Winter):49-62.

Thoughtful and nuanced discussion. First identifies issues regarding boundaries and boundaries violations in professional fiduciary relationships, focusing on mental health context. Reviews ethical rules from a series of professional codes -- medical, psychiatric, psychological, social work. Provides an overview of civil actions against therapists based on a theory of breach of fiduciary duty and a theory of professional negligence or malpractice. In the issues section, notes that a pastoral counselor functioning within a congregation is practicing in a "closed" system with different boundary issues than those presented in an "open" system which presents the counselee/parishioner more options, and identifies a number of relevant contextual factors. In the conclusion, cites two 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.

Kaiser, Hilary. (1996). Clergy sexual abuse in U.S. mainline churches. *American Studies International*, 34(1, Apr.):30-42.

Kaiser is associate professor of English, University of Paris. Prompted by the phenomenon of European clergy sexual abuse beginning in the 1990s to appear in the European media, she writes to convey information and analysis for Europeans about the topic based on American sources, and also to trace certain aspects of those manifestations to current American 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 harm: to victims, congregations, abuser, and other clergy. A helpful overview. Footnotes.

Kantzer, Kenneth S. (1987). The road to restoration: How should the church treat its fallen leaders? *Christianity Today*, 31(7, Nov. 20):19-22.

By a senior editor of the magazine. Offers a set of 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.

Kasserman, David Richard. (1986). Fall River Outrage: Life, Murder, and Justice in Early Industrial New England. Philadelphia: University of Pennsylvania Press; 280 pp.

Kasserman is assistant professor of anthropology, Glassboro State College, Glassboro, New Jersey. A scholar's social history based on careful documentation using numerous original sources. Tells the horrific case of the death in 1832 of a young, pregnant cotton mill worker, Sarah Maria Cornell, in Tiverton, R.I., and the sensational trial of Rev. Ephraim Kingsbury Avery, a Methodist minister in Bristol, R.I., for her murder. The motive was attributed to her having been impregnated by him during an encounter in which she sought his religious counsel. He was acquitted of the charges but not exonerated. Kasserman presents the longest trial in U.S. to that time, how the defense lawyers and the Methodist Church attacked her moral character, and the aftermath of the case. While Avery was never disciplined by his denomination, he never again served a congregation as a pastor. Lengthy bibliography specific to the case; citations. [See also Williams, Catherine (1833; 1993) in Section II. below.]

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."

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. See also Keene's electronic article: "The politics of forgiveness: How the Christian church guilt-trips survivors." [Internet: On the Issues. Posted 1996. <http://mosaic.echonyc.com/~onissues/f95guilt>].

\_\_\_\_\_. (1995). "Structures of Forgiveness in the New Testament." Chapter in Adams, Carol J. & Fortune, Marie M. (Eds.). (1995). Violence Against Women and Children: A Christian Theological Sourcebook. New York: Continuum Publishing Co., pp. 121-134.

Explores relationship between forgiveness and repentance. Identifies a New Testament model that allows for consideration of issues of justice, abuse, and power. Careful linguistic analysis of scripture. Helpful notes.

Keene, Jane A. (1990). By God betrayed? *The Other Side*, 26(1, Jan./Feb.):25-27.

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.

\_\_\_\_\_. (1991). A Winter's Song: A Liturgy for Women Seeking Healing from Sexual Abuse in Childhood. New York: Pilgrim Press.

By a writer and liturgist specializing in feminist theology. Subtitle succinctly describes the purpose and function of the short book. Uses feminine and masculine images for God. Framework for the liturgy includes variations and encourages adaptation. In the context of a liturgy, identifies a number of spiritual themes derived from the experience of childhood sexual abuse that are relevant to other types of sexual abuse.

Kellogg, Miriam E. & Hunter, William F. (1993). Sexual immorality in the missions community: Overtones of incest? *Journal of Psychology and Theology*, 21(1, Spring):45-53.

Kellogg is a staff assistant, Wycliffe Bible Translators, Huntington Beach, California. Hunter is a professor of psychology emeritus, Rosemead School of Psychology, Biola University, La Mirada, California. Proposes that because of the family-like atmosphere of missionary communities, acts of sexual immorality, specifically child molestation and abuse or harassment, have overtones of incest. Effectively utilizes literature from both clinical and religious sources to make their case. Clinical framework to the essay is systems theory. Religious sources include evangelical authors and Marie Fortune. One of the few articles on this topic. References.

Kelly, Andrew F. (1998). "Clergy Offenders." Chapter in Marshall, William Lamont, Fernandez, Yolanda M., Hudson, Stephen M. & Tony Ward. (Eds.). Sourcebook of Treatment Programs for Sexual Offenders. New York: Plenum Press, pp. 303-318.

Kelly is affiliated with St. Vincent's Westchester, Outpatient Mental Health Services, Clergy Consultation and Treatment Services, Harrison, New York. Concerned with aspects of treating clergy sexual offenders, but does not go into specifics of procedures. Topics include assessment, treatment, and after treatment.

Kennedy, Eugene Cullen. (2002). Fall from grace. *National Catholic Reporter*, 38(18, Mar. 2):13-17.

Kennedy is emeritus professor of psychology, Loyola University of Chicago, Chicago, Illinois. Discusses the culture of Roman Catholicism in the U.S. with a focus on Boston, Massachusetts. Begins in the 1960s when Bernard Law, current archbishop of the Boston archdiocese, and John J. Geoghan, convicted in January of 2002 for child molestation, were ordained as priests. Topics include: a "benign media conspiracy" that overlooked personal problems of public figures, e.g. the alcoholism of Cardinal Richard Cushing of the archdiocese in the 1960s; treatment of victims of priests by a hierarchy that supported "its privileged and professional members"; immature psychosexual development of seminarians; a bishops' principle of "for the good of the church" as justifying "denial, delay and evasion in managing the problems of priests;" a goal of rehabilitating a troubled priest "so that he could be returned to parish work." Concludes that Geoghan's personnel pattern of service, problems, treatment, and reinstatement "do not seem as

singular or unusual when viewed in the context of this problematic cultural background.” Also concludes that “Geoghan symbolizes the cohort of priest who, in Boston alone, and to heartbreak all around, survived for a long time in forgiving ecclesiastical surroundings.” Criticizes the “long-denied structural faults of [the bishops’] environment” which served to maintain the Church as an institution. States that the “long-accumulating tragedy [in Boston]... [is] the terrible collapse in our day of a great ecclesiastical structure whose foundations began to erode generations ago.”

Kennedy, Margaret. (1999). The Courage to Tell: Christian Survivors of Sexual Abuse Tell Their Stories of Pain and Hope. London, England: CTBI (Churches Together in Britain and Ireland). Inter-Church House, 35-41 Lower Marsh, London, England, SE1 7SA +44 Phone: (0)20 7523 2121. info@cbiti.org.uk

By the founder and coordinator of two England-based organizations, Christian Survivors of Sexual Abuse, and Minister and Clergy Sexual Abuse Survivors. A unique contribution to the literature; a combination of solace, education, and advocacy. The first part consists of first-person stories by survivors of child sexual abuse and adult survivors who were sexually abused by clergy. Many note the impact of their experiences on their faith. Illustrated with color photographs of squares from a survivors’ collective wallhanging. The second part addresses churches: describes child sexual abuse; practical steps for making churches safer; impact of abuse on survivors; desirable responses; issues of faith, theology, and pastoral care. The last portion describes a thematic service of worship for survivors, including: issues; planning; arrangements; liturgy, drama, prayers, readings, and music. Resources and bibliography.

Kibbie, Ruth. (1995). Creating a harassment-free church. *Leadership*, 16(3, Summer):67-68.

By the executive director, Pastoral Center for Abuse Prevention, San Mateo, California. Focused, practical advice.

King, Sharon E. (1998). “Clergy Sexual Abuse.” Section in Francoeur, Robert T. (General Ed.). Sexuality in America: Understanding Our Sexual Values and Behaviors. New York: Continuum Publishing Co., pp. 191-192.

King specializes in survivor therapy. This very brief section is part of a chapter on “Significant Unconventional Sexual Behaviors.” Summarizes events related to clergy sexual abuse in the preceding decade and focuses on pedophilia committed by Roman Catholic priests in the U.S. Draws heavily from the work of A.W. Richard Sipe. Notes: problems encountered in the responses by bishops and dioceses; changes in secular law that affect statutes of limitations and mandatory reporting; emergence of support and advocacy groups of and for survivors. Two references.

Kitchens, Ted. (1992). Aftershock: What to Do When Leaders (and Others) Fail You. Portland, OR: Multnomah Press, 245 pp.

Kitchens is senior pastor, Christ Chapel Bible Church, Fort Worth, Texas. Working from a theologically conservative and evangelical point of view, sees clergy sexual boundary violations as acts of moral impurity and disobedience. Using scripture as the practical basis for addressing those who commit offenses, presents corrective discipline in love and forgiveness as the goal of restoration as a blueprint from Jesus for dealing with sin in the church. Chapter 5, “Something for Everyone: Heaven’s Answer to Earth’s Failure,” (pp. 75-95) describes the constructive purposes of corrective discipline for the offender, the congregation as a whole, individuals in the congregation, and the congregation’s leaders. (There is no mention of discipline serving the purpose of justice or healing for the victim. The direct victim of the offender is never mentioned.) Sections 3 and 4 describe practical steps for corrective discipline that are derived from various scriptures. Section 5 focuses on churches leaders and discusses: prevention; how to confront an offender; restoration, spiritually and to position. Footnotes.

Klindienst, Patricia. (1995). Bearing witness. *The Witness*, 78(12, Dec.):38-39.

Brief, powerful, and direct first person account by a parishioner of her “sexual and spiritual violation” by her Episcopal priest. Traces the patterns of his behavior, and her reactions. Includes information pertaining to disciplinary proceedings against him.

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*, 10(2, Spring):12-13. [Published by Mennonite Central Committee.]

Knudsen, an Episcopal priest, administers the Office of Pastoral Care, Episcopal Diocese, Chicago, Illinois. Very succinct outline of the steps in a trauma debriefing model applied as an intervention with a congregation following discovery of clergy sexual misconduct. Also briefly notes a first-year follow-up phase. Does not address rationale for this model or its specific steps. Lacks references.

\_\_\_\_\_. (1995). Sexual misconduct in light of a theology of evil. *The Witness*, 78(9, Sept.):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. Six case studies.

\_\_\_\_\_. (1995). "Understanding Congregational Dynamics." Chapter in Hopkins, Nancy Meyer & Laaser, Mark. (Eds.) Restoring the Soul of a Church: Healing Congregations Wounded by Clergy Sexual Misconduct. Bethesda, MD: The Alban Institute, Inc., pp. 75-101. [Published in association with the Interfaith Sexual Trauma Institute, Colleagueville, MN.]

By a priest who is pastoral officer of the Episcopal Diocese of Chicago, Illinois. The first third is a case study. The second third identifies a number of topics and enumerates relevant key points related to: precondition of the congregation as a closed system that maintains secrecy and avoids accountability; congregational responses to disclosure of clergy sexual abuse, including venting of anger and symbolic responses; feelings of violation and shame. Final third briefly addresses disclosure and intervention. Some material here differs from Hopkins, Nancy Myer (1995) above.

Kuchan, Anthony. (1989). "Survey of Incidence of Psychotherapists' Sexual Contact with Clients in Wisconsin." Chapter 3 in Schoener, Gary Richard, Milgrom, Jeanette Hofstee, Gonsiorek, John C., Luepker, Ellen T., & Confroe, Ray M. (Eds.). Psychotherapists' Sexual Involvement with Clients: Intervention and Prevention. Minneapolis, MN: Walk-In Counseling Center, pp. 51-64.

By a practicing psychotherapist, Milwaukee, Wisconsin, and charter member, Wisconsin Psychological Association Task Force on Sexual Misconduct by Therapists and Counselors. Approximately 4,500 surveys were distributed to therapists in Wisconsin; 1,559 were returned. 310 or 19.9% of respondents reported one or more clients who had been engaged in sexual activity with a therapist during the period of 1982-1984. Total number of cases reported was 655. Professional affiliation of perpetrators was: psychiatrist, 33.8%; psychologist, 18.7%; social worker, 12.7%; clergy, 11.2%; physician, 5.5%; marriage counselor, 3.5%; other, 14.5%. References.

Laaser, Mark R. (1991). Sexual addiction and clergy. *Pastoral Psychology*, 39(4, Mar.):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 context of abusive and exploitive clergy. Offers a typology of characteristics of sexual addiction in relation to clergy role.

\_\_\_\_\_. (1995). "Long-Term Healing." Chapter in Hopkins, Nancy Meyer & Laaser, Mark. (Eds.) (1995). Restoring the Soul of a Church: Healing Congregations Wounded by Clergy Sexual Misconduct. Bethesda, MD: The Alban Institute, Inc., pp. 232-250. [Published in association with the Interfaith Sexual Trauma Institute, Colledgeville, MN.]

Offers a framework of four stages of grief to identify a process of healing: shock; searching; disorientation; reorganization.

\_\_\_\_\_. (1996). Faithful and True: Sexual Integrity in a Fallen World. Grand Rapids, MI: Zondervan Publications. Originally published in 1992 as The Secret Sin.

LaHaye, Tim. (1990). If Ministers Fall, Can They Be Restored? Grand Rapids, MI: Zondervan, 192 pp.

By the president and founder of Family Life Seminars, an author, and minister. Oriented to conservative and fundamentalist Christians, and draws heavily from denominations that emphasize the autonomy of the congregation as the structure of polity. Part 1 "explores factors that contribute to a minister's fall and ways that ministers can avoid sexual temptation." Rather than the model of abuse of power and fiduciary trust, uses of a model of "ministerial infidelity," "ministerial adultery," and "sexual affair." Part 2 "describes how the a church can deal with ministerial infidelity and explores several positions about restoring fallen ministers." Chapter 9 reports responses of 14 influential conservative Christian leaders to a questionnaire he developed regarding restoration. Relies heavily on scripture regarding the topic of restoration. Practical, simple, and conversational in tone.

Langberg, Diane. (1996). "Clergy Sexual Abuse." Chapter 3 in Kroeger, Catherine Clark & Beck, James R. (Eds.). Women, Abuse and the Bible: How Scripture Can Be Used to Hurt or Heal. Grand Rapids, MI: Baker Books, pp. 58-69.

Langberg is a psychologist in private practice in the Philadelphia, Pennsylvania, area. Applies a family systems framework to congregations in order to analyze two environmental factors that contribute to clergy sexual abuse: 1.) the definition of leadership as expertise and charisma can direct power to the person in the clergy role and breed passivity in congregants; 2.) defining power in terms of control and success reinforces clergy feelings of isolation and loneliness which drives clergy to seek omnipotence in the form of sexual abuse of a parishioner. Offers the remedy of a scriptural understanding of: 1.) the leader as a servant in an organic model of a religious community; 2.) power as derivative from God and acknowledges human weakness. In her analysis, clergy sexual abuse is "about a church whose members have abdicated their responsibilities." Calls for a church of shared responsibility, reciprocity, and mutuality.

Langelan, Martha J. (1993). "When Your Minister Is a Molester, Your Professor Is a Lech, or Your Landlord Is a Sleeze: Stopping Harassers in Power Positions." From Chapter 10 in Back Off!: How to Confront and Stop Sexual Harassment and Harassers. New York: Simon & Schuster, pp. 257-267.

Langelan is a senior economist, U.S. Department of Transportation, Washington, D.C., former president of the D.C. Rape Crisis Center, and a self-defense instructor. Presents a strong, first-person account by a woman abused by the youth pastor of her church while she was a minor. Her story includes confronting him, the congregation, and the denomination as part of her individual healing and her work for institutional change. Langelan adds a brief, insightful commentary.

Langevin, Ron, 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):535-545.

Langevin and Curnoe are with the Department of Psychiatry, University of Toronto, Toronto, Canada; Langevin is with the Forensic Program; Bain is with the Division of Endocrinology and Metabolism, Department of Medicine. A clinical study of 24 male clerics charged with, or accused of, sexual offenses who were examined as part of adjudication and/or disciplinary proceedings. Of the clerics: 17 (70.8%) had sexually assaulted male children, 4 (16.6%) female children, 2 (8.3%) adult females, and 1 (4.2%) adult females; 2 (8.3%) assaulted their own children. All clerics were Christian; 17 (70.8%) were Roman Catholic, 3 (12.5%) Anglican, and 4 (16.7%) Protestant. Nearly 60% had 1 or 2 victims; 1/3 had victims 12 years or younger; 5 (21.7%) used force with their victims; 9 (37.5%) were referred by church sources. The mean

numbers of years between commission and charges filed was 10.63. Approximately 1/3 self-reported alcohol abuse. An extensive battery of standardized tests was administered. When matched for the demographics of age, education, and marital status, cleric-sex offenders were similar to non-cleric offenders regarding variables that are significant in the commission of sexual offenses. Observes: "The churches were lax in recognizing the extent of the problem in their priests and ministers and they should require a full assessment when any allegations of sexual abuse are raised, including phallometric testing." Concludes that in general cleric offenders are similar to non-cleric sex offenders, and should be assessed using similar standardized tests. Clinical references.

Lebacqz, Karen. (1985). Professional Ethics: Power and Paradox. Nashville, TN: Abingdon Press. Lebacqz is a professor of Christian ethics, Pacific School of Religion, Berkeley, California. Very helpful and insightful examination of ethical issues related to the ministerial role.

\_\_\_\_\_. (1988). Pastor-parishioner sexuality: An ethical analysis. *Explor: A Journal of Theology*, 9(Spring):67-81.

Discusses concepts of clergy power, vulnerability and sexuality, and gender. Proposes a sexual ethic for clergy.

\_\_\_\_\_. (1993). Sexual pastoral ethics -- A theological view. *Dialog: A Journal of Theology*, 32(1, Winter):33-36.

Essay that discusses sexual relations between a pastor and parishioner as bad theology based on an understanding of Christianity as incarnational. Considers cultural dynamics of sexism and sexual violence as a factor.

Lebacqz, Karen & Barton, Ronald G. (1990). Sex, power and ministry: The case of the normal neurotic. *Quarterly Review*, 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 four-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.

\_\_\_\_\_. (1991). Sex in the Parish. Louisville, KY: Westminster/John Knox Press.

Based on the study cited previously at Lebacqz & Barton (1990). While affirming issues of power and the potential for abuse in professional relationships, argues there is a possibility of a romantic relationship between a pastor and a parishioner albeit under carefully controlled circumstances.

\_\_\_\_\_. (1996). "Boundaries, Mutuality, and Professional Ethics." Chapter 6 in Ragsdale, Katherine Hancock. (Ed.). Boundary Wars: Intimacy and Distance in Healing Relationships. Philadelphia, PA: Westminster Press, pp. 96-110.

Continues the line developed in their Sex in the Parish. Begins with Carter Heyward's When Boundaries Betray Us, and explores themes of mutuality, friendship, intimacy, boundaries, and power in the context of therapy, noting implications for ministry. 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, Dec. 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 five-part Special Report]. *The Lutheran*, 15(6, Jun.):20-21. [Also available on the Internet: <http://www.thelutheran.org/0206/theme>]

Lenning is pastor, Immanuel Lutheran Church, Chadron, Nebraska. From the point of view of an after pastor, briefly describes the conditions in an Evangelical Lutheran Church of America congregation in the aftermath of clergy sexual misconduct: silence and hiding the pain; mistrust

is visible and may appear as misplaced anger and aggression; positive and negative options for how to deal with the problem; steps for healing, including a poignant, metaphoric ritual using a shattered pottery vessel.

Levine, Stephen B., Risen, Candace B., & Althof, Stanley E. (1994). Professionals who sexually offend: Evaluation procedures and preliminary findings. *Journal of Sex and Marital Therapy*, 20(4, Winter):288-302.

By the co-directors, Center for Marital and Sexual Health, Inc., Beachwood, Ohio, including a psychiatrist and a social worker. All hold faculty appointments at Case Western Reserve University School of Medicine, Cleveland, Ohio. Presents methods and results of the Program for Professionals which evaluates and treats professionals accused of sexual misconduct in the context of work-related roles of trust and power. Reports its psychiatric evaluations of 31 professionals (29 men, 2 women; mean 48.3 years of age) accused of sexually inappropriate behaviors within the context of their work. Among the eight 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 (DSM-IV) of the sample, and outcomes. References. [see the follow-up study above: Fones, Calvin S.L., Levine, Stephen B., Althof, Stanley E. & Candace R. Risen, (1999).]

Liberman, Aaron & Woodruff, Michael, J. (1993). *Risk Management*. Minneapolis, MN: Fortress Press, 96 pp.

Liberman is adjunct associate professor, Department of Health Administration, Medical College of Virginia at Virginia Commonwealth University. Woodruff is a law partner, Gammon and Grange, Washington, D.C. Written for pastoral counselors and administrators of pastoral counseling centers. In a chapter on professional canons, one of their seven tenets of practice is "Avoid Personal Entanglements," pp. 61-62. This includes recognizing a power imbalance between counselor and client, and includes the unqualified statement: "The counselor must not rationalize hugging, kissing, fondling, petting, or sexual intercourse as part of the therapeutic process. These actions simply are not part of counseling, pastoral care, or therapy, and cannot be justified as such." Lacks an index.

Liberty, Patricia L. (1995). Reconnecting spirituality. Presented at Third Annual Linkup Conference, Sept. 1-4, 1995, Chicago, IL.

Liberty is a Baptist minister and is with Associates in Education and Prevention in Pastoral Practice, P.O. Box 63, 44 Main St., North Kingstown, Rhode Island, 02852. Outlines an approach to healing one's spirituality following harm from clergy sexual abuse. Topical sequence includes: differentiating between spirituality and religion; assessing spiritual woundedness; grief as part of the healing process; reshaping and reclaiming images of God; creating healing rituals. Includes two guided exercises. Based on her work with survivors. Important as one of the few resources that focuses exclusively on the spiritual harm of clergy sexual abuse.

\_\_\_\_\_. (2000). Why It's Not an Affair. [Internet: AdvocateWeb website. Posted Feb. 3, 2000. <http://www.advocateweb.org/hope/notanaffair.asp>].

Brief essay that describes why a sexual relationship between a clergyperson and a congregant is intrinsically a violation of professional role and responsibility, and is thus fundamentally different than an affair between consenting adults. Informed by her work with survivors of clergy sexual abuse, she concludes that the more accurate terms are professional misconduct or sexual exploitation. These emphasize that the relationship was professional rather than personal, and the sexual component was exploitive rather than consenting.

Linnane, Brian F. (1996). Playing with sore hearts. *The Tablet*, 250(Oct. 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 two 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.”

\_\_\_\_\_. (1999). “Celibacy and Sexual Malpractice: Dimensions of Power and Powerlessness in Patriarchal Society.” Chapter in Macy, Gary. (Ed.). Theology and the New Histories. Maryknoll, NY: Orbis, pp. 227-244.

Linnane is an assistant professor of religious studies, College of the Holy Cross, Worcester, Massachusetts. An essay that suggests that clerical sexual malpractice in the Roman Catholic Church “...may also reflect the way that power relations are structured in the Catholic church rather than simply the immoral and unprofessional behavior of individuals.” Briefly reviews how postmodern theories of sexuality, especially the work of Michel Foucault and of feminists, alerted Christian ethicists to the dynamics of power, including abuse and manipulation in gender relationships. When he considers the systemic dimension of patriarchy and hierarchy in the church, he writes: “The roots of [clerical sexual malpractice] are to be found... in the power structure of this church, which is patriarchal and hierarchical... What sexual malpractice by members of the clergy does, then, is expose the pattern of dominance and submission that characterizes the sexual relations of men and women generally...” He continues: “...sexual abuse of adult women by members of the clergy is simply a blatant example of the destructive logic of patriarchy.” Concludes with a call for conversion and renewal for Catholic Christianity based on New Testament sexual ethics, particularly using the work of Lisa Sowle Cahill, and feminist ecclesologies. Notes.

Loftus, John Allan. (1990). A question of disillusionment: Sexual abuse among the clergy. *America: A Jesuit Magazine*, 163(17, Dec. 1):426-429.

Loftus is a psychologist and Jesuit priest who specializes in the treatment of Roman Catholic clergy and religious, and is executive director, Southdown, a residential center, Toronto, Canada. 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. 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.

\_\_\_\_\_. (1996). Understanding Sexual Misconduct by Clergy: A Handbook for Ministers. Washington, D.C.: Pastoral Press, 61 pp.

Loftus, a Jesuit priest, is a professor of psychology, St. Jerome’s College, University of Waterloo, Waterloo, Ontario, Canada. Intended as a brief, topically-limited introduction oriented to clergy. Based on workshops that he conducted for Roman Catholic priests and deacons in Boston. Topics include: identifying feelings; problems of defining professional sexual misconduct; examples of misconduct; themes common to perpetrators, including loneliness and multiple incidents of boundary violations over time; starting points for establishing boundaries include self-awareness and awareness of personal needs intruding into pastoral activities. Counsels against denial. With the exception of his remarks about children as victims, in numerous places his conversational tone fails to confront misconduct as morally wrong. At points, the rationale underlying his presentation is more pragmatic than moral, and more descriptive than analytical. This undercuts the potential value of this work. Lacks citations; offers a brief annotated reference list.

Loftus, John Allan & Camargo, Robert J. (1993). Treating the clergy. Third Conference on Sex Offenders and Their Victims (1993, Toronto, Canada). *Annals of Sex Research*, 6(4):287-303.

Based on a retrospective study of 1,322 male clergy sexual offenders over a 25-year period seen in one residential treatment facility, Southdown psychiatric facility, Waterloo, Canada.

Logan, Mary. (1999). 10 do's when investigating complaints of sexual harassment or misconduct. *Circuit Rider*, 23(3, May-Jun.):16. [Internet: 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.

London, Jr., H.B. & Wiseman, Neil B. (1993). Pastors at Risk: Help for Pastors, Hope for the Church. Wheaton, IL: Victor.

This book is included in this bibliography only because page 22 contains an erroneous report of a survey attributed as 1991 by the Fuller Institute of Church Growth and in which respondents who were pastors reported that 37% had been involved in inappropriate sexual misconduct with a person in the church. However, this misreports the year, source, and percentages for the survey: the original source was Richard A. Blackmon's 1984 doctoral dissertation at Fuller Theological Seminary, referenced below in Section IV. In short, the London and Wiseman reference is erroneous and should not be quoted.

Lothstein, L.M. (1990). Can a sexually addicted priest return to ministry after treatment? Psychological issues and possible forensic solutions. *The Catholic Lawyer*, 34(1):89-113.

By a clinical staff member, The Institute of Living, Hartford, Connecticut. Based on experience of treating nearly 60 Roman Catholic priests and religious at The Institute, a private psychiatric hospital. Discusses: background issues, including pedophilia and ephebophilia; empirical research; unanswered questions; and, issues specific to priests and religious. Identifies risk factors and level of risk (low/high) of each for priests who request reassignment to active ministry. 50+ references.

Lovelace, Marian E. (1996). Remembering and Recovering: One Clergy Abuse Survivor's Pathway to Spiritual Renewal. Las Vegas, NV: Writing Unlimited Publishers, 137 pp.

Lovelace is a retired social worker, Las Vegas, Nevada. [Note: Lovelace wrote the chapter, "Repairing the Damage of a Shepherd," in Nancy Werking Poling (1999) *Victim to Survivor*, see above. On August 22, 2000, she died by suicide.] Presents her story of abuse and recovery as an act of telling the truth and to help other survivors. She was physically and sexually abused by her alcoholic father while growing up in Oklahoma, the only African American child in her small town. After he death, she entrusted her story of incest to Fr. Daniel C. Keohane, a priest in the Roman Catholic Diocese of Oklahoma. Through his influence and support, at 17 she was baptized by him and she joined the Roman Catholic Church. He used her vulnerability to fondle, molest, and rape her. He used religious language and symbols to manipulate her spiritually and to silence her. She uses Elisabeth Kübler-Ross's five stages of death and dying as the framework for her treatise. In response to her father's abuse, she developed Multiple Personality Disorder and dissociation, which were intensified by Keohane's abuse of her. She experienced depression, psychiatric hospitalization, and suicidal periods. Includes numerous selections of her poetry, drawings, and collages. Also includes: a report of what activities and treatments helped her recover; blank spaces for the reader's reflections in the manner of a journal; Survivor's Voluntary Statement of Abusive Incidents; Survivor and/or Victim Statement; bibliography.

Lovell, John. (1993). Crossing sexual boundaries. *World: The Journal of the Unitarian Universalist Association*, 7(1, Jan./Feb.):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 two 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.

Lueders, Beth J. (1997). Safe at church: Practical strategies for protecting children from sexual abuse. *Leadership*, 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 in the 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.

Luepker, Ellen Thompson. (1995). "Helping Direct and Associate Victims to Restore Connections After Practitioner Sexual Misconduct." Chapter 12 in Gonsiorek, John C. (Ed.). Breach of Trust: Sexual Exploitation by Health Care Professionals and Clergy. Thousand Oaks, CA: Sage Publications, pp. 112-128.

MacDonald, James. (1999). 5 moral fences: What one pastor does to protect himself from himself. *Leadership*, 20(Summer):45-48.

Briefly describes five 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.

Macke, Paul B. (1993). Boundaries in ministerial relationships. *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. Simple, very brief, and practical exploration of professional boundaries in ministry. Topics include: time; place; person; dual relationships; transference; vulnerability; sexual misconduct. 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. A very short list of recommended readings.

Mackey, Virginia. (1990). Restorative Justice: Toward Nonviolence. A Discussion Paper on Crime and Justice. Louisville, KY: Presbyterian Criminal Justice Program, Social Justice and Peacemaking Ministry Unit, Presbyterian Church (U.S.A.).

Excellent overview of restorative versus retributive models of justice. Pages 22-23 describe the Biblical roots of discipline as a concept and relate it to the Preamble of the Rules of Discipline, Book of Order, of the Presbyterian constitution.

Maes, Yvonne with Bonita Slunder. (1999). The Cannibal's Wife: A Memoir. New York: Herodias. 265 pp.

Maes, who lives in Vancouver, British Columbia, was a Roman Catholic nun for 37 years. She taught in Manitoba, was a headmistress in Maeru, Lesotho, and was a sexual abuse counselor at Labrador Correctional Centre, Happy Valley-Goose Bay, Labrador. An intensely honest and intimate memoir of her sexual exploitation in a fiduciary relationship by a priest. Presents the cognitive, emotional, religious, and sociological dimensions of her experiences. Remarkably detailed account uses direct quotes from correspondence and journal entries. First half traces her gradual movement from comprehending the ongoing relationship as an affair to seeing it as abuse: nonconsensual, power imbalance, secrecy, breach of fiduciary duty, cognitive and

emotional manipulation. Second part begins with her reporting the priest to his superior. Requests for investigation and redress are met with resistance by Church hierarchy. A disappointing formal ecclesiastical hearing leaves her more distressed by the Church's behavior than the original abuse. A *Reading Group Guide* is available from the publisher. The most complete personal account of the process of clergy sexual abuse from a survivor's perspective that has been published.

Majak, Linda C. (1991). Sexual harassment in the church. *Society (Transaction)*, 28(4, May-Jun.):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.

Malony, H. Newton, Needham, Thomas L., & Southard, Samuel. (Eds.). (1986). Clergy Malpractice. Philadelphia, PA: Westminster Press, 185 pp.

Malony is a clinical psychologist, United Methodist minister, and professor, Graduate School of Psychology, Fuller Theological Seminary, Pasadena, California. Needham is a marriage counselor, Baptist minister, and director, Needham Institute, Encino, California. Southard is a pastoral counselor, Southern Baptist minister, and professor, School of Theology, Fuller Theological Seminary, Pasadena, California. Written in response to the landmark legal case of *Nally v. Grace Community Church of the Valley (1984)* that established a precedent for 'clergy malpractice' in the U.S. legal system. There are only several passing references to clergy sexual abuse. Appendix contains several professional codes of ethics. Lacks an index.

Maris, Margo E. & McDonough, Kevin M. (1995). "How Churches Respond to the Victims and Offenders of Clergy Sexual Misconduct." Chapter 25 in Gonsiorek, John C. (Ed.). Breach of Trust: Sexual Exploitation by Health Care Professionals and Clergy. Thousand Oaks, CA: Sage Publications, pp. 348-367.

McAlister, Laura Preede. (1994). Calling the church to purity: A study of church discipline. [Microfiche]. Micropublished by Theological Research Exchange, P.O. Box 30183, Portland, OR, 97294. A paper presented at the Northeast regional meeting of Evangelical Theological Society, October 11, 1994. 19 pages.

McAlister is not identified. Essay suggests that lack of inaction by the evangelical church to discipline clergy for sexual misconduct is due to lack of understanding and courage. Assigns responsibility to seminaries and denominations to do preventive education; also assigns responsibility for acting out to unrealistic demands on and expectations of clergy, and to women who pursue clergy as desirable targets. Briefly mentions practical techniques of prevention. Concludes with a call to clergy to develop moral character and a strong personal relationship to God to prevent them from yielding to temptation. Draws her arguments solely from published sources. 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.

McLaughlin, Barbara R. (1994). Devastated spirituality: The impact of clergy sexual abuse on the survivor's relationship with God and the church. *Sexual Addiction and Compulsivity*, 1(2):145-158.

McLaughlin is affiliated with Catholic Community Services, Miami Shores, Florida. Created a 15-item spirituality scale and a 36-item relationship scale to measure empirically the impact of clergy sexual abuse on survivors, 20-79 years old, regarding their church participation and relationship to God. Results suggest that: survivors abused as children are more severely impaired than survivors abused as adults; and, that church attendance decreased for both Roman Catholics and Protestants following experiences of abuse.

McLeod, Diana. (1993). It's not an affair! [Internet: no date of posting. <http://www.jps.net/aanetwork/Its.not.an.affair>].

Attributed to Clergy Abuse Survivors Alliance. Two pages in non-technical language that address true nature and dynamics of a sexual relationship between a clergy person and victim whose primary connection is to the ministerial role. Describes what the relationship is and is not.

McMenamin, Robert W. (1986). Clergy Malpractice. Buffalo, NY: William S. Hein Co., 150 pp.

McMenamin is not identified. Extremely brief, and not helpful, mention of problems of clergy sexual abuse. Pages 80-81 discuss Roman Catholic canon law in relation to priests who commit sexual offenses subject to church sanctions.

McMenamin, Robert W. & Kralovec, William P. (1989). Clergy and Teacher Malpractice: Recognition and Prevention. Portland, OR: Jormac Publishing Inc., 238 pp.

McMenamin is a lawyer, Portland, Oregon, whose expertise is clergy malpractice. Kralovec is a lawyer with McMenamin & Associates. The book is not helpful: the chapter on child abuse, including pedophilia, is three pages long, pp. 39-41.

McMinn, Mark R. & Meek, Kathryn Rhoads. (1996). Ethics among Christian counselors: A survey of beliefs and behaviors. *Journal of Psychology and Theology*, 24(1):26-37.

McMinn is a professor of psychology, and Meek is a doctoral student in psychology, Wheaton College, Wheaton, Illinois. Reports results of a national self-report survey of Christian counselors regarding behaviors and beliefs in relation to issues of professional ethics, including sexual behaviors. The survey instrument drew from the groundbreaking work of Kenneth Pope who surveyed psychologists on the subject of sexual intimacy in therapy. The results of the study

suggest that the respondents generally had a high awareness of professional ethical standards and report a high compliance with those standards, including those relating to sexual behaviors. The results also suggest that unlicensed, untrained, or peer counselors, a group that has grown rapidly since the 1980s, who are frequently in settings that defy traditional counselor/client roles may be at greater risk "to taking more liberties in multiple-role relationships." Calls for a code of ethics for Christian mental health counselors, and calls upon those who train paraprofessionals to address the ethical implications of counselors' actions. For a related study, see Case, Paul W., McMin, Mark R. and Meek, Kathryn Rhoads (1997) above.

Meacham, Jon. (2002). A case for change. *Newsweek*, 139(18, May 6):22-32.

The newsmagazine's cover story is an essay-style examination of the Roman Catholic Church in light of the extraordinary meeting held in spring, 2002, of the U.S. Cardinals with Pope John Paul II at the Vatican to discuss issues related to sexual abuse of minors by priests. Explores some of the changes proposed as means to prevent pedophilia by priests: Part I., The Gay Dilemma, addresses the presence of priests who are homosexual and the call to remove them ; Part II., Celibacy and Marriage, examines the call to terminate celibacy; Part III., Factoring in Females, considers including women as clergy; Part IV., The Next Mission, calls for discussion and debate of the issues.

Meador, Mary. (1990). A survivor's journey. *The Witness*, 73(7/8, Jul./Aug.):8-10.

By a seminary graduate, a counselor of abused women, and a member of task force on victims' rights, Episcopal Diocese of Massachusetts. Reflections from a first person point of view as a survivor of childhood incest by her father, an Episcopal priest. Themes include spirituality.

Mellody, Pia. (1989). 'Physical, Sexual, or Emotional Abuse from a Religious Representative.' In Chapter 14, "Spiritual Abuse." in Facing Codependence. New York: HarperCollins Publishers, pp. 190-192.

By a consultant, The Meadows, an addictions treatment center, Wickenburg, Arizona. From the perspective of one outside ecclesiastical communities. Validates the incidence of sexual abuse committed by religious leaders, its harmful impact on victims, and the spiritual nature of the harm: "...based on my experiences with many survivors, physical, emotional, and spiritual abuse at the hands of a spiritual leader lead to the very, very serious consequences of denial, delusion, and repression. But sexual abuse by them is even more severe and harder to treat."

Melton, Joy Thornburg. (1998). Safe Sanctuaries: Reducing the Risk of Child Abuse in the Church. Nashville, TN: Discipleship Resources, 80 pp.

By a United Methodist minister, Christian educator, and lawyer. Context is United Methodist, but is applicable to other denominations. Intended to help church groups implement the steps in "Reducing the Risk of Child Sexual Abuse in the Church, a resolution adopted by the 1996 General Conference of the United Methodist Church. Topical chapters include: scope of the problem; recruiting, screening, and hiring; basic procedures for safe ministry; developing a congregational plan for responding to allegations of sexual abuse; implementation strategies for congregations; a training model; ministry after abuse occurs; sample forms (a very useful set); brief bibliography of resources. Very well organized, knowledgeable, and clearly presented content. Would be an excellent resource if the sections were more fully developed and offered more detail. A very good starting point. Lacks citations for important facts, statistics, and clinical data.

Mennonite Central Committee. (? date). "Cross the Boundary: Sexual Abuse by Professionals." 21 South 12th Street, Akron, PA 17501. \$6.

Prepared by Mennonite Conciliation Service, MCC Canada Women's Concerns, and MCC U.S. Women's Concerns. Resource packet on sexual abuse by clergy. Contains articles, resources, stories, and guidelines for congregations.

Merrill, Dean. (1985). The sexual hazards of pastoral care. *Christianity Today*, 29(16, Nov. 8):105.

By the senior editor, *Leadership*. 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.

Middlebrook, David O. (2002). S.T.O.P. sexual predators in your church. *Church Executive Magazine*, (Apr.):13-16.

Middlebrook is a lawyer with a firm in Irving, Texas, and specializes in law affecting non-profit and faith-based organizations. Concise overview of a practical approach to prevent child sexual abuse in a church utilizing the acronym S.T.O.P.: Screen, Train, Operate, Plan. The Training component includes: recognizing a perpetrator of child abuse; identifying victims of child abuse; appropriately interacting with children. The Operating component addresses negligence. The Planning component involves notification procedures when allegations of child abuse surface in a church, and includes notification of parents, the accused, the church's insurance carrier, and authorities. Lacks references.

Miles, Rebekah L. (1999). Keeping watch over the shepherds by day and night. *Circuit Rider*, 23(3, May-Jun.):14-16. [Internet: 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 below. While contains footnotes, the full source of the reference is not provided.

\_\_\_\_\_. (1999). "Keeping Watch Over the Shepherds by Day and Night: Sexual Misconduct and Accountability among Moral Guides." Chapter 5 in The Pastor as Moral Guide. Minneapolis, MN: Augsburg Fortress, pp. 103-122.

An informed and practically-oriented approach to the problem of clergy sexual misconduct. Focus is on the individual clergyperson in the parish context. Briefly discusses a number of topics, including: risk factors, preventive practices for the individual minister, responses to clergy sexual misconduct, and prevention and accountability beyond the individual sphere. Notable for its attention to the individual minister. References.

Milgrom, Jeanette Hofestee & Schoener, Gary R. (1987; 1991 reprint). "Responding to Clients Who Have Been Sexually Exploited by Counselors, Therapists, and Clergy." Chapter 18 in Pellauer, Mary D., Chester, Barbara, & Boyajian, Jane A. (Eds.). Sexual Assault and Abuse: A Handbook for Clergy and Religious Professionals. San Francisco, CA: Harper & Row, pp. 209-218.

By the director of consultation and training, and the executive director, Walk-In Counseling Center, Minneapolis, Minnesota. Clearly, directly, and briefly addresses sexual exploitation by trusted professionals in counseling roles, and how clergy can respond to one tells of having been exploited. The problem is defined as analogous to incest. Identifies clinical reactions to the violation: guilt, shame, self-blame, grief, anger, loss of self-esteem, ambivalence, confusion, fear, and distrust. Offers guidelines for responders: awareness; looking for signals and asking questions; listening; believing; not assuming; not overreacting; assessing; exploring wants and needs; resources. Very briefly mentions: additional ramifications if abuse was committed by a religious counselor; support and resources for the potential counselor; prevention. Includes a client bill of rights.

Miller, Dee. (1993). How Little We Knew: Collusion and Confusion with Sexual Misconduct. Lafayette, LA: Prescott Press, 223 pp.

First-person account by a psychiatric nurse, writer, and survivor of clergy sexual assault committed against her while a missionary in Malawi, Africa for the Southern Baptist Convention, 1978-1988. Uses pseudonyms. Very detailed description of the sponsoring agency's patterns of avoidance, denial, minimization, and collusion against acknowledging the problem, responding appropriately, and taking preventive steps for the future. Stimulating discussion questions; brief listing of organizations and bibliography. Available directly through her Internet site [<http://members.tripod.com/~NoColluding>].

\_\_\_\_\_. (1995). Sexual abuse survivor issues call to churches. *Baptists Today*, 13(2, Jan. 19):6. An editorial format. Personal point of view regarding clergy sexual violence addressed

particularly to the Southern Baptist denomination. Concerns include silence about the problem, and “closed-system thinking” responses to those speak out. First in a series of columnist-style articles. See also: Vol. 13(5, Mar. 9):21; Vol.13,(8, Apr. 20):9; Vol. 13(9, May 4):16; Vol. 13(10, May 18):16; Vol. 13(11, Jun. 15):16; Vol. 13(12, Jul. 13):17.

\_\_\_\_\_. (1995). A monumental challenge. *Folio* (published by Southern Baptist Women in Ministry), 13(2, Fall):5.

Brief essay that introduces a number of key topics related to sexual boundary violation by clergy. Written from the victim’s point of view.

\_\_\_\_\_. (1996). Breaking the silence: Confronting clergy sexual abuse. *The Other Side*, 32(5, Sept./Oct.):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.” [Internet: AdvocateWeb website. <http://www.advocateweb.org/hope/churchsecrets.asp>]. Reproduced from *Christian Ethics Today* (1997, Feb.).

Lengthy, personal essay that addresses two questions, “Who are [institutional church leaders] really trying to protect [from reports of clergy sexual abuse]?” and “What unresolved feelings protect wrongdoers in the institutional church at the expense of the vulnerable?” In response to the second question, her analysis includes feelings of fear and shame.

\_\_\_\_\_. (1998). “Spiritual healing for survivors of clergy sexual abuse.” [Internet: 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.” [Internet: AdvocateWeb website. Posted 2000. <http://www.adbbocateweb.org/hope/sevencommandments.asp>].

Brief , pointed, practical, real.

Miller, Lisa & France, David. (2002). Sins of the fathers. *Newsweek*, 139(9, Mar. 4):42-46, 48-52.

Cover story focuses on the unfolding story of the scandal in the Archdiocese of Boston, Massachusetts, regarding former Roman Catholic priest John J. Geoghan who is suspected of sexually abusing as many as 130 minors and allegations that Cardinal Bernard Law as a bishop and his predecessor, Cardinal Humberto Madeiros, had knowingly moved Geoghan from parish to parish for decades. According to recent reports in the *Boston Globe* newspaper, the archdiocese has quietly paid \$10 million to settle approximately 50 civil cases against Geoghan. Church authorities have been turning over to state authorities the names of more than 70 priests who had been accused of abusing children over the last 40 years, a reversal of Law’s policy. Also mentions recent disclosures by dioceses throughout the U.S. that were triggered by the *Globe* articles. Includes a brief sidebar article by Arian Campo-Flores on the Institute of Living, Hartford, CT, which treats priests for pedophilia.

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 above). 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 the issues raised by the book.

Mitchell, Timothy. (1998). Betrayal of the Innocents: Desire, Power, and the Catholic Church in Spain. Philadelphia, PA: University of Pennsylvania Press, 178 pp.

By a professor of Spanish, Department of Modern and Classical Languages, Texas A&M University, College Station, Texas. An academic study. Chapter 1, "Institutionalize Sexual Predation," draws upon the history of Spain to trace the scope of clergy sexual abuse, e.g. the Inquisition brought charges against nearly 5,000 *solicitantes* (clergy accused of using the confessional to procure sex), and cases in the 16th and 17th centuries of priests committing pedophilia. Chapter 4 examines 20th century Spain and reports cases of priests abusing their office to engage in sexual relationships. This cultural psychology research draws from a wide variety of disciplines for interpretation, theory, and analysis, and is polemical in tone. Extensive notes: 40+ pages of notes and bibliography.

Moore, Chris. (1995). Betrayal of Trust: The Father Brendan Smyth Affair and the Catholic Church. Dublin, Ireland: Marino Books, 238 pp.

Moore is a journalist with Ulster Television in Belfast, Ireland. Chronological narrative of his discovery and reporting in 1994 of the significant story of Fr. John Gerard 'Brendan' Smyth, a Roman Catholic priest from Belfast who was with the Norbertine Order in Ireland. Smyth used his access as a priest to families and children to sexually molest boys and girls for more than four decades in Ireland, Scotland, Wales, and the United States. Moore learned of Smyth's pedophilia when contacted in 1994 by an adult who as a child was one of Smyth's victims. The victims were both boys and girls, and the youngest were six-years-old. The acts included digital and anal penetration, fondling, and masturbation in both group situations and with individuals alone. Acts against one victim began when she was six in a Roman Catholic orphanage, and were committed weekly for eight years. Smyth also abused her two brothers and a sister. After one victim told a social worker in 1990 about Smyth's behavior, he was reported to detectives from the Royal Ulster Constabulary. An investigation was opened and charges were prepared in March, 1991. Because Smyth avoided arrest, extradition papers were filed in April, 1993, but were never served. Smyth gave himself up in January, 1994. He was convicted in June, 1994, when he pleaded guilty to all 17 charges for acts that dated back to the 1960s. He was sentenced to jail in Magilligan prison for four years. Moore discovered that complaints against Smyth had been reported to his superior beginning in the 1964. After complaints surfaced, the pattern was to transfer him to another place of work and residence. Moore found that he was referred for aversion counseling in 1968, and also referred for treatment in 1973, 1974, and 1989. The abbot of the order's abbey, who was his superior for 25 years, knew of the reports and sanctioned the reassignments. Moore's broadcast of the story was on 10/06/94, and on 10/23/94, the abbot of the abbey announced that he would resign. The broadcast included the failure of the government to execute the extradition warrants for Smyth. On 11/17/94, Harry Whelehan, the former Attorney-General responsible for the failure, resigned from his new post as president of the High Court of Ireland, and the coalition government of the Irish Republic collapsed. While Smyth's victims experienced broken marriages, loss of faith, suicide attempts, and psychiatric hospitalizations, he never expressed remorse for his actions. Cardinal Cahal Daly of Ireland first learned of Smyth's victims in 1989, but the first time he spoke directly to a victim was on Boxing Day, 1994, several months after the broadcast.

Moore, Mary. (1992). "Finding Our Way: Responding to Clergy Sexual Misconduct." Available from Unitarian Universalist Women's Federation, 25 Beacon St., Boston, MA 02108. 44 pp.

Booklet. Unitarian Universalist context. Background information and a summary of policies of denominations.

Moore, N. (pseudonym). (1998). "Dr. Jekyll and Rev. Hyde." Chapter 8 in Pulpit Confessions: Exposing the Black Church. New York: Exodus Books, pp. 81-90.

By an anonymous African American pastor who was ordained as a Baptist whose announced intent is to make a critique of and to celebrate his community's churches and its clergy. The brief chapter describes two types of women with whom African American clergy become sexually involved: his first type is the "Delilah" who pursues the pastor through deliberate flirtation and whose purpose is to establish sexual relationship through which she will wield control over him; the second type is extremely involved in supporting his ministry, which leads over time to their mutual need for and attachment to each being expressed sexually. Asserts as a fact that that the

more prominent the preacher, the easier it is for him to have sexual access to women. Describes a “moral schizophrenia” for African American clergy “because their vocation demands a morality that they may be unwilling to adopt.” This chapter is notable as a rare discussion of clergy sexual relationships in an African American context.

Morey, Ann-Janine. (1988). Blaming women for the sexually abusive male pastor. *Christian Century*, 105(28, Oct. 5):866-869. See also Letters: Abusive pastors. 105(33, Nov. 9):1020-1021.

Morey is associate professor of religious studies, Southern Illinois University at Carbondale, 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.”

\_\_\_\_\_. (1992). “A Tradition of Divine Lechery: Men Write about the Ministry.” Chapter 3 in *Religion and Sexuality in American Literature*. Cambridge, England: Cambridge University Press, pp. 75-103.

Morey is on the faculty, Department of English, Southern Illinois University at Carbondale, Carbondale, Illinois. An analysis of the relation of body (sexuality) and spirit (religion) as presented in novels dealing with the ministry as a “vocational theater” that depicts the tensions between these two. Methodology draws upon metaphor theory, deconstruction, and feminist postmodernism. Chapter 3 explores the institutional setting of these tensions in novels written by men, particularly Nathaniel Hawthorne’s *The Scarlet Letter* (1850), John Updike’s *A Month of Sundays* (1974), and Harold Frederic’s *The Damnation of Theron Ware* (1896), all involving clergy who commit sexual boundary violations. Her focus is Protestant culture, including: aesthetic and intellectual sterility of Protestantism; the adolescence of the clergy; woman as accomplices and victims of the male clergy’s perpetual adolescence; seductive power of performance that is enacted through preaching. Numerous references to other sources; citations.

Morrissey, Francis G. (1992). The clinical and canonical considerations in cases of pedophilia: The bishop’s role. *Studia Canonica: A Canadian Canon Law Review*, 26(1):39-73.

Morrissey is a professor, faculty of canon law, Saint Paul University, Ottawa, Ontario, Canada; he chaired the Work Group of Bishops’ Ad Hoc Commission on Sexual Abuse, Canadian Conference of Catholic Bishops. Presents the Group’s proposals and offers his commentary on them. 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. No references.

MortonStout, Robert J. (1988). To become free from the sexual harassment scourge. *Christian Social Action*, 1(1, Jan.):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.

Mowday, Lois. (1988). *The Snare*. Colorado Springs, CO: NavPress, 238 pp.

Mowday is a Christian writer and public speaker, Colorado Springs, Colorado. A practical and advice-oriented self-help book for evangelical Christians concerned about the sin of sexual

immorality which is defined as adultery and fornication. She understands immorality as a process and traces the various steps using anecdotes. She uses several examples of clergy who become sexually involved with congregants in relationships she refers to as affairs: a pastor in emotional pain due to damaged self-esteem begins a sexual relationship with a counselee who listens to his problems, pp. 48-49; a minister of education in a working relationship with a lay member of the congregation expresses his attraction to her in kiss and moves the relationship beyond what Mowday refers to as friendship, pp. 101-105. Her analysis is not based on power differential between clergy and laity, and does not describe the behavior as a breach of fiduciary trust or a professional role violation. Interspersed with scripture references.

Muck, Terry. (Ed.). (1989). Sins of the Body: Ministry in a Sexual Society. Carol Stream, IL: Christianity Today, Inc., 212 pp.

Muck is the executive editor of *Christianity Today* and former editor of *Leadership*. The book was prompted by the *Leadership* survey cited at Editors (1988) above, and offered as a helpful resource for clergy. Chapters are contributed by a wide range of authors.

Murphy, Annie (with DeRosa, Peter). (1993). Forbidden Fruit: The True Story of My Secret Love Affair with Ireland's Most Powerful Bishop. Boston, MA: Little, Brown and Co., 358 pp.

Autobiographical account. Following the dissolution of her difficult and painful marriage, Murphy left the U.S. in 1973 to recover by staying with Fr. Eammon Casey, Bishop of Kerry, Ireland, a distant relative of her father and 20+ years her senior. She lived in his personal residence. Within weeks, he engaged her sexually, using religious language, pp. 60-61, to justify his behavior, behavior that she labels as therapy, p. 69. Within 15 months, she was pregnant with his child. While she does not use the framework of power and sexual exploitation by misuse of office, there are numerous instances in her story of the power he wielded as a priest and a bishop and its influence upon her. [See above, Broderick, Joe (1992).]

Murphy, Cait. (2002). Is St. Pat's for sale? Plus six other burning questions. *Fortune*, 145(10, May 13):32, 34. Magazine-style article in a question/answer format. Briefly discusses financial issues related to clergy sexual abuse settlements by the Roman Catholic Church in the U.S. Reports that: there is no single U.S. Roman Catholic entity, that 178 dioceses are independently responsible for their own financial matters; it is unlikely that a diocese would declare bankruptcy because "it could mean unpaid victims would become creditors" which would allow them to help shape a subsequent reorganization; the sale of property depends on civil law in a particular state; sources of funds to pay victims come mostly from insurance and the rest from asset sales, loans, and donations; more recent settlements tend to be smaller than earlier cases because later premiums are higher and the coverage lower; to date, giving at the parish level tends not to decline after discovery of abuse or of the actions/inactions of diocesan officials; about \$350 million has been paid in announced settlements in the past 20 years, and the figure for private settlements is unknown; the Vatican is a sovereign state and cannot be sued. Does not cite sources.

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 seven general types of vulnerable pastors and four types of women vulnerable to this type of contact. References.

\_\_\_\_\_. (1994). "The Distorted Image: Clergy Sexual Abuse in an Orthodox Context." Chapter 2 in Chirban, John T. (Ed.). Clergy Sexual Misconduct: Orthodox Christian Perspectives. Brookline, MA: Hellenic College Press, pp. 19-43.

Muse is a senior pastoral psychologist, The Pastoral Institute, Columbus, Georgia. Proposes a fourfold heuristic schema to understand the underlying problems of sexually abusive Orthodox clergy: "The Hazards of VIPS: Vocation, Intimacy/Isolation, Power and Spirituality." *Vocation* is the first boundary that is violated -- loss of the priest being set apart as a calling, loss of faith

and identity, and a compromise with secular values that conflict with those of the Church. *Intimacy* is violated through loneliness, overwork, burnout, and isolation: sexual violations are a means to compensate for the lack of authentic intimacy in the faith community. Sexual addictions compensate for inner isolation and lack of childhood nurture. *Power* to abuse is related to the patriarchal culture of the Church, and the power differences between male priest/female parishioner. Abuse includes the impact on the victim's faith: "Abusive clergy who act out sexually with their parishioners function as bearers of a distorted image, damaging the internal object world of their victims further, just as they are for children abused by the parents whom they expected to love and protect them. As it is difficult to blame the parent, [sic] one needs to survive, so it is difficult to blame the priest and through him, one's God..." (pp. 33-34). *Spirituality* that capitulates to secular norms cannot be effective in preventing sexual exploitation. Calls for: clergy support groups; ethical guidelines; continuing education for clergy and laity; regular confession, professional consultation, and supervision; spiritual direction and personal therapy; referral of priests to get counseling. Endnotes, although the number of citations in the text exceeds what is provided.

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. (1997). Betrayal of the Spirit: My Life behind the Headlines of the Hare Krishna Movement. Urbana, IL: University of Illinois Press, 213 pp.

Muster is a freelance writer and artist. She joined the Hare Krishnas in 1978 and worked in public relations for the International Society of Krishna Consciousness until 1988. An insider's account of the movement, including its need to deny the serious allegations against its leaders. Reports that: women devotees were being sexually engaged by male leaders despite prohibitions (p. 59); girls were married as early as 14 (p. 73); boys were sodomized in the segregated school by both their teachers and older boys who functioned as monitors (p. 76); the male leader of a segregated ashram for women took a different woman sexually each night (p. 37). References; bibliography. [See also John Hubner and Lindsey Gruson (1988).]

National Conference of Catholic Bishops. (1995). Canonical Delicts Involving Sexual Misconduct and Dismissal from the Clerical State. Washington, D.C.: National Conference of Catholic Bishops, 47 pp.

Developed by the Canonical Affairs Committee, National Conference of Catholic Bishops, U.S. "This document seeks to provide some practical guidelines on the application of the process of dismissal from the clerical state of a cleric who has violated canon 1395, specifically the cleric who has sexually abused a minor." Topical sections include: Canon 1395; initial investigation and determination; options other than penalties; penalties other than dismissal; judicial process to dismiss from clerical state; special questions, e.g. statute of limitations. Short bibliography.

National Conference on Catholic Bishops Committee on Women in Society and in the Church and the National Conference on Catholic Bishops Committee on Church and Family. (1995). Walk in the Light: A Pastoral Response to Child Sexual Abuse. Washington, D.C.: United States Catholic Conference. Publication No. 5-000. (800) 235-8722.

Pamphlet format. Addresses child sexual abuse, in general, and when the abuser is connected to the Roman Catholic Church, in particular. Part I is an introduction. Part II is on the dimensions of child sexual abuse. Part III is on responding. Includes several resources.

Neff, David. (1987). Are all sins created equal? *Christianity Today*, 31(7, Nov. 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.
- Neuhaus, Richard John. (1993). When shepherds go astray: Ethics of clergy sexual misconduct. *First Things*, 29(Jan.):55-58.  
A wide-ranging essay.
- Newheiser, Jim. (1995). Book review: Armstrong, John. (1995). Can Fallen Pastors Be Restored? The Church's Response to Sexual Misconduct. Chicago, IL: Moody Press, 204 pp. *The Journal of Biblical Counseling*, 13(3, Spring):48-49.  
By a pastor. Orientation is biblically conservative-to-fundamentalist. Review commends the book for its analysis and treatment of the problem, and faults the book for weaknesses in the practical application of the recommended guidelines.
- Neitz, Mary Jo. (1995). "Defining and Sanctioning Sexual Deviance in Contemporary Witchcraft." Chapter in Neitz, Mary Jo & Goldman, Marion S. (Eds.) Religion and the Social Order, Vol. 5. (This is an annual series. The subtitle of this edition is: Sex, Lies, and Sanctity: Religion and Deviance in Contemporary North America.) Greenwich, CT: JAI Press Inc., pp. 223-235.  
Neitz is with the Department of Sociology, University of Missouri. Based on her interviews with four women leaders in the neopagan movement, she briefly examines four cases of sexual abuse committed by male priests with power against primarily younger women without power. A case in 1986 in Massachusetts involved a priest who required a sexual initiation to become part of his coven. Another involved a priest in Texas who required young women who had joined the coven to have sex with him. The most serious case involved a coven of the Covenant of the Goddess, a network of covens founded in 1975 with headquarters in southern Wisconsin. The male leader was having non-ritual sexual relations in private with teenage boys whom he was admitting to the coven. She reports that because of the centrality of sexuality to the myth and ritual in witchcraft, the potential for some men to abuse may be exacerbated. Endnotes; references.
- Nobelman, Roberta. (1996). Raising the roof: Can a paralyzed church be healed? *The Other Side*, 32(5, Sept./Oct.):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.
- O'Brien, Dereck. (1991). Suffer Little Children: An Autobiography of a Foster Child. St. John's, Newfoundland, Canada: Breakwater, 167 pp.  
O'Brien works at the Newfoundland School for the Deaf. First person narrative. In St. John's Newfoundland, at five years old, he and his two brothers were removed from his parents' custody due to neglect and placed in a series of court-appointed foster care, including three families and the Mt. Cashel Orphanage in St. John's operated by the Christian Brothers. Shortly after his arrival in 1973 at Mt. Cashel at age 11 or 12, he is warned by other boys about certain Brothers regarding their sexual engagement of the residents, and discovers one Brother having oral sex with a boy. While he knew the behavior was wrong, his Roman Catholic upbringing taught him not to question religious leaders. That the boys had to adapt to survive was also necessitated by an atmosphere at Mt. Cashel of physical and psychological abuse (see especially chapters 8, 9, and 10). A man from the community was permitted easy access to the boys for sexual purposes (chapter 9). O'Brien and others are summoned by the local police in 1975, and he reports the sexual abuse, but nothing came of the investigation (chapter 10). In September, 1989, his testimony before the government's Royal Inquiry presided over by Justice Samuel Hughes received national publicity. [See also Harris, Michael (1990) above.]

O'Connor, Alison. (2000). A Message from Heaven: The Life and Crimes of Father Sean Fortune. Dingle, Co. Kerry, Ireland: Brandon (Mount Eagle Publications), 249 pp.

O'Connor is a journalist with *The Irish Times*. A detailed and disturbing account of Fr. Sean Fortune, a Roman Catholic priest in Ireland, who committed suicide on March 11, 1999, at age 45 from an overdose of prescription drugs and whiskey while on trial for 66 charges of sexual abuse involving eight boys between 1981 and 1987. The complicated legal proceedings began in 1995 when Colm O'Gorman filed a complaint with the gardaí that Fortune had abused him as a boy; the trial did not commence until March 2, 1999. Reports of Fortune's sexual abuse of children were made to his bishop in 1982 and passed to the successor in 1984. Other reports went to the Bishop's office in the 1980s. Fortune's controversial and divisive style of ministry led to many complaints to the Church hierarchy and led to a series of clinical assessments beginning in the 1980s and resumed in the 1990s. No meaningful corrective or disciplinary action was undertaken; while suspended from priestly duties, he ignored the limitations with impunity. He used threats and bribery to control his victims. The aftermath of his suicide and the response of numerous parties is reported, including impending civil action against the Church. Based on extensive interviews and research, including direct quotes from clinical records and survivors. The chronology is not always clearly identified, a problem compounded by frequent shifts in the sequence of events.

O'Doherty, Iseult. (1998). Stolen Childhood: Testimonies of the Survivors of Child Sexual Abuse. Dublin, Ireland: Poolbeg Press Ltd., 207 pp.

O'Doherty is affiliated with a weekly religious documentary series on television in Ireland, *Would You Believe*. The book grew out of two programs, broadcast in March, 1996, that told individual survivors' stories of the impact of childhood sexual abuse on their spirituality and self-esteem. The book presents first-person stories of individuals who did not appear on television. "Pat," pp. 45-72, was taken from his alcoholic and negligent parents at four years old in 1958 by a court and sent to live in an orphanage(?) at Rathdrum. He was later sent to Artane, a residential school for boys 10-16 years old operated by the Christian Brothers, a Roman Catholic order. He reports being raped anally at 12 years old by a Brother. Feeling that he had done something wrong, two days later he went to confession and told the priest, who proceeded to replicate the assault. "Molly," pp. 75-102, was a child about 10 years old when her family took in a Roman Catholic priest in his late 20s who was suspended and on enforced sabbatical. He worked for the family business and was an active part of the family. He abused her sexually in a variety of ways within her home. As an adult, she began to come to grips with the devastating emotional, psychological, and physical consequences of her abuse. As she recovered, she wrote Bishop Forristal in Kilkenny who headed a committee dealing with allegations of clerical abuse. Forristal tracked the priest to Australia where a church tribunal confronted him. After confessing, he was removed from active ministry, sent for counseling, and wrote her a letter of apology. What meant most to her was ensuring that he did not have access to children and to break his power over her.

O'Grady, Ron. (2001). The Hidden Shame of the Church: Sexual Abuse of Children and the Church. Geneva, Switzerland: WCC Publications, 73 pp.

O'Grady was a pastor and is now honorary president of End Child Prostitution in Asian Tourism (ECPAT). Written at the request of the World Council of Churches. Perspective is international. A very short book. Focus is the criminal act of sexual abuse of children committed by Christian clergy and lay workers, and the denial, silence, and subterfuge committed when the church conceals the truth. Chapter 2 provides sketches drawn from the media of incidence and prevalence in a variety of religious contexts in a variety of countries. Chapter 3 is a brief analysis of how the church conceptualizes the role of children and how it views sexuality. Chapter 4 lists what considers some characteristics of those who commit pedophilia, but it is clinically lacking and suffers from a lack of documentation of his sources. There is a useful appendix of brief guidelines for church protocols that address issues related to child sexual abuse. Provides a few references, but usually omits citation of sources.

Ohlschlager, George & Mosgofian, Peter T. (1995). Sexual Misconduct in Counseling and Ministry. Waco, TX:

Word Books.

Discusses: churches reaching out to victimized members; prevention, screening, and intervention; restoring ministers and church leaders.

O'Reilly, James T. & Strasser, JoAnn M. (1994). Clergy sexual misconduct: Confronting the difficult constitutional and institutional liability issues. *St. Thomas Law Review*, 7(1, Fall):31-73.

By an adjunct professor of law, University of Cincinnati, and corporate attorney, and an attorney in private practice, Cincinnati, Ohio. Context is the Roman Catholic Church. Examines the clash between religious doctrines of faith, responsibility, and obedience with the limited constitutional authority of civil courts to oversee religious institutions in the context of tort actions regarding clergy misconduct litigation. Reviews: dimensions of the current problem; theories of liability; defenses; litigation issues; and, risk management issues. Offers recommendations to churches.

Ormerod, Neil & Ormerod, Thea. (1995). When Ministers Sin: Sexual Abuse in the Church. Alexandria, Australia: Millennium Books (E.J. Dwyer), 178 pp.

Neil Ormerod is a theologian, author, and dean of studies, St. Paul's Seminary, Sydney, Australia. Thea Ormerod is a domestic violence project officer. Written primarily "to give voice to the experience of survivors of abuse by church ministers" in order to validate and affirm, to influence those who develop church policies and procedures, for those who counsel victims of clergy, and for those who train clergy. Conceptual framework draws from the work of Marie Fortune, Peter Rutter, and Karen Lebacqz and Ronald G. Barton. Part 1 addresses: the problem and its moral nature; celibacy and the Roman Catholic church; victims/survivors and spiritual issues; the minister abuser and the dynamics of abuse; church responses, assessing the violation, framing legal positions, family systems, principles for an authentic response, and a theology of abuse. Part 2 is based on material from survivors and support persons and includes first-person stories: a woman religiously sexually abused by a priest; a disturbing account by a woman sexually abused by her minister and then revictimized by denominational leaders; a man abused by Roman Catholic brothers and priests beginning in childhood and continuing into adulthood; a woman who as an adolescent was sexually assaulted by a nun; a mother whose teenage son was sexually abused by a youth minister; a woman who steadfastly confronted a minister who had abused 100+ adult and adolescent women in four congregations over 20 years, and despite resistance from denominational leaders, she achieved some notable successes. The book accomplishes much in a concise format, and makes a series of original contributions to the literature: e.g. the principles for an authentic response is excellent.

Park, Frances. (no date). "Clergy sexual abuse." [Internet: 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, Rebecca. (1993). Ordination, a sacred trust. *The World: The Journal of the Unitarian Universalist Association*, 7(1, Jan./Feb.):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. (1997). Child Sexual Abuse and the Churches. London, England: Hodder & Stoughton Ltd., 287 pp.

By an associate professor of law, University of Sydney, Sydney, Australia. An excellent book that is a comprehensive, clearly written, and compassionate interweaving of clinical and anecdotal materials, statistics and case reports of victims/survivors, theological issues and practical

guidelines. Draws widely from very reliable sources. Primary context is churches in Australia and Britain but the material is transferable to other countries. Part I. is "Understanding Child Sexual Abuse", including nature and prevalence of child sexual abuse, perpetrators, and process of victimization; Part II. is "Pastoral Issues", including effects of child sexual abuse, faith issues, and forgiveness and its ethical considerations; Part III. "The Churches' Response to Child Sexual Abuse", including issues in child protection for Christians, disclosure and investigation, clergy perpetrators, and making churches safer for children. The best single book for the religious community on this topic. References.

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, Apr.):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 in 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 Kuchan, Anthony (1989) above. 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, Wincze et al. (1996).]

Paulson, Jerome E. (1988). The clinical and canonical considerations in cases of pedophilia: The bishop's role. *Studia Canonica: A Canadian Canon Law Review*, 22(1):77-124.

Paulson is a priest and vicar general, Roman Catholic Diocese of New Ulm, New Ulm, Minnesota. Presents "an extensive review of pedophilia" in order that bishops may make appropriate canonical decisions when allegations of pedophilic acts are made against priests. Relies heavily on material from Fred S. Berlin, M.D., director, Johns Hopkins Hospital, Sexual Disorders Clinic, Baltimore, Maryland, and two clinicians from St. Luke Institute, Suitland, Maryland. Part 1 is "Clinical Considerations in Cases of Pedophilia" and draws upon 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.

Paur, Roman Michael. (1998). ISTI Bibliography, (Edition 4.01). Collegeville, MN: Interfaith Sexual Trauma Institute, 167 pp. Updated 05/25/98 by Joshua Hutchinson.

Paur is not identified here; he is the executive director, Interfaith Sexual Trauma Institute, Collegeville, Minnesota. Lacks an introduction or explanation to this compilation. Topics and sources are quite eclectic. There are 3,310 entries in alphabetical sequence by author. Entry typically consists of surname, first name initial, copyright date, title, and publisher. Journal and chapter entries typically include page numbers, however not all entries are complete or accurate: e.g. #1029 uses the word "Esquire" in the subtitle of a book in lieu of the true title's use of "Enquiry"; the year of publication of the books at entries #1771, #1772, and #1779 is unknown; #1776 is a journal article for which the entry omits volume number and page numbers; #1778 is apparently a chapter in a book for which the entry omits the publisher. Entry style is not

consistent.

Pellauer, Mary D. (1987). Sex, power, and the family of God: Clergy and sexual abuse in counseling. *Christianity and Crisis*, 47(2, Feb. 16):47-50.

An early and eloquent discussion of the topic.

\_\_\_\_\_. (1991). Pastoral sexual abuse. *Chicago Theological Register*, 81(2, Spring):22-31.

Considers three 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.'

\_\_\_\_\_. (1991). If You Have Been Sexually Abuse or Harassed... A Guide to Getting Effective Help in the ELCA. Minneapolis, MN: Evangelical Lutheran Church of America, 26 pp. Available through: ELCA Distribution Service, Minneapolis, MN.

Pellauer is identified as with the Evangelical Lutheran Church in America (ELCA) Commission for Women. Booklet format. "...especially intended for people who have been victimized in the ELCA." Practical, simple, and thoughtfully organized. Brief sections include: definitions of sexual harassment (U.S. Equal Employment Opportunity Commission), sexual exploitation by a therapist or counselor, and sexual misconduct; application of definitions to various church contexts, and the role of power; harmful consequences, including spiritual and religious dimensions; ELCA's 1989 position on sexual abuse and harassment; action steps that primary and secondary victims can take. Brief bibliography of people and published resources.

Pellauer, Mary D., Chester, Barbara & Boyajian, Jane A. (1987; 1991 reprint). "Resources for Ritual and Recuperation." Chapter 20 in Pellauer, Mary D., Chester, Barbara, & Boyajian, Jane A. (Eds.). Sexual Assault and Abuse: A Handbook for Clergy and Religious Professionals. San Francisco, CA: Harper & Row, pp. 223-247.

Pellauer is a paraprofessional sexual assault counselor, freelance writer, and speaker. Chester is executive director, Minnesota Center for Torture Victims, Minneapolis, Minnesota. Boyjian is director, Northwest Institute of Ethics and Life Sciences. A very useful and rare compilation from a variety of resources. Includes: litany of confession; affirmation of faith; celebration of solidarity; an adapted psalm; resources for meditation and devotion; a service of healing; Native American purification and healing rituals and symbols; liturgy of cleansing, healing, and wholeness. Topical concern is a variety of types of sexual abuse. Creativity and adaptation are encouraged.

Peterson, Marilyn R. (1992). At Personal Risk: Boundary Violations in Professional-Client Relationships. New York: W.W. Norton & Co., 198 pp.

Peterson, a social worker and psychotherapist, is a lecturer, School of Social Work, University of Minnesota, Minneapolis, Minnesota. Excellent discussion and imminently readable. Examples are drawn from law, medicine, religion, education, and psychotherapy. Examines: social context of the professional relationship, including power differential; characteristics of a boundary violation, including role reversal, secrets, double bind, and indulgence of professional privilege; healing process; and hindrances to relational solutions. The treatment of power differential in chapter 2 is superb. Chapter 4 on boundary violations makes very effective use of anecdotal material. Chapter 5 offers a detailed portrait of the impact of the abuse on the victim. Eleven vivid anecdotal examples of clergy sexual misconduct are provided. References; no footnotes.

Peterson, Michael R., Doyle, Thomas P. & Mouton, Jr., F. Ray. (1985). "The Problem of Sexual Molestation by Roman Catholic clergy: Meeting the Problem in a Comprehensive and Responsible Manner." Retrieved 05/25/02, from the *National Catholic Reporter* website: [http://www.natcath.org/NCR\\_Online/documents/index](http://www.natcath.org/NCR_Online/documents/index) [Posted in four parts, PDF format, posted 05/10/02; Part 1 is 29 pages; Part 2 is 21 pages; Part 3 is 32 pages; Part 4 is 13 pages.] Also retrieved 05/25/02, from The Linkup website: <http://www.thelinkup.com/execsum> [Entitled "Executive Summary" and posted in two parts; note the introduction to readers regarding the editorial process used by the website.]

Peterson was a priest, physician, and director, St. Luke Institute, Silver Spring, Maryland; Doyle is a canonist at the office of the papal nuncio in Washington, D.C.; Mouton is an attorney who

represented the notorious Fr. Gilbert Gauthé who was charged with pedophilia in Louisiana. The report is a private document that was prepared for the U.S. National Conference of Catholic Bishops. The historical significance of this document cannot be overstated. Part 1 of the *National Catholic Reporter* version includes: table of contents; confidentiality of the document; brief description of a proposal; introduction; illustrative hypothetical case scenarios that lead to consideration of questions; criminal, civil, and canon law questions. Part 2 includes: clinical/medical questions; significant criminal and civil law considerations. Part 3 includes: significant clinical/medical considerations; significant canonical considerations; selected spiritual concerns; public relations concerns. Part 4 includes: a proposal to the U.S. National Conference of Catholic Bishops to fund a special project comprised of a crisis control team and a policy planning group; strategy; conclusion.

Pilarczyk, Daniel. (1992). Painful pastoral question: Sexual abuse of minors. *Origins: CNS (Catholic News Service) Documentary Service*, 22(9, Jul. 23):177-178.

Pilarczyk is the Roman Catholic archbishop of the Archdiocese of Cincinnati, Cincinnati, Ohio, and president of the U.S. National Conference of Catholic Bishops. Text of his statement at the close of the bishops' spring, 1992, meeting. Reiterates the five-point course of action that the Conference recommends to the 188 U.S. 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.

Plante, Thomas G. (Ed.). (1999). Bless Me Father for I Have Sinned: Perspectives on Sexual Abuse Committed by Roman Catholic Priests. Westport, CN: Praeger, 184 pp.

"The purpose of this book is to help research and clinical professionals better understand the issues relevant in the research, diagnosis, treatment, and prevention of child and adolescent sexual abuse committed by Roman Catholic priests. This book also seeks to outline a research and clinical agenda for professionals..." (from the Introduction). Nine chapters by eight experts, including clinical and academic psychologists, an attorney, and a writer. An excellent, current, relatively brief topical overview. Chapters are well-written and referenced. Chapter 1. "Introduction: What Do We Know About Roman Catholic Priests Who Sexually Abuse Minors?" Thomas G. Plante; pp. 1-6. Chapter 2. "Sexuality in the Priesthood: *Noli me tangere*." John Allan Loftus; pp. 7-19. Chapter 3. "Beginning an Intervention in Clergy Sexual Abuse." Gerdenio Manuel; pp. 21-26. Chapter 4. "Forensic Psychological Evaluations in Clergy Abuse." John C. Gonsiorek; pp. 27-57. Chapter 5. "Neuropsychological Findings in Clergy Who Sexually Abuse." Leslie Lothstein; pp. 59-85. Chapter 6. "Psychological Treatment of Priest Sex Offenders." Curtis Bryant; pp. 87-110. Chapter 7. "The Problem of Prevention in Clergy Sexual Abuse." A. Richard Sipe; pp. 111-134. Chapter 8. "Hear Our Cries: Victim-Survivors of Clergy Sexual Misconduct." Nanette de Fuentes; pp. 135-170. Chapter 9. "Conclusion: Sexual Abuse Committed by Roman Catholic Priests: Current Status, Future Objectives." Thomas G. Plante; pp. 170-179.

Plante, Thomas G., Manuel, Gerdenia, & Bryant, Curtis. (1996). Personality and cognitive functioning among hospitalized sexual offending Roman Catholic priests. *Pastoral Psychology*, 45(2, Nov.):129-139.

Authors are based, respectively at: Santa Clara University and Stanford University School of Medicine, Santa Clara University, and St. Luke Institute. An archival study to investigate the role of personality and cognitive variables among 80 hospitalized sex offending Roman Catholic priests compared to 80 non-offending hospitalized priests. Used MMPI-2, WAIS R, and Halstead-Reitan measurements. Overcontrolled hostility was the only variable that reliably differentiated offenders from the control group. "This personality style includes avoiding conflict, being unassertive, and lacking autonomy... These personality features create conditions for the possibility of an insecure sense of self, a potential for acting out, and the tendency to externally reference through blaming." References.

Poling, James Newton. (1991). "Karen: Survivor of Sexual Violence." Chapter 3 in The Abuse of Power: A Theological Problem. Nashville, TN: Abingdon Press, pp. 35-48.

Poling is an associate professor, pastoral theology and counseling, Colgate Rochester Divinity School/Bexley Hall/Crozer Theological Seminary, Rochester New York. The first part is a first-person account by a woman who as a pre-school child was sexually abused by her father, and who as an adult suffered multiple rapes by her pastor. Eventually, she left her congregation that included a former pastor who had made sexual advances toward her when she first sought counseling from him. The second part is excerpts from correspondence to Poling that goes into greater depth regarding the nature of her abuse, her recovery process, and psychological and spiritual issues.

\_\_\_\_\_. (1997). When trust is betrayed: Understanding sexual abuse by clergy. *Interpreter Online*, (Jan.):no pagination. [www.advocateweb.org/hope/sexualabusebyclergy.asp](http://www.advocateweb.org/hope/sexualabusebyclergy.asp)  
Question/answer format Very brief. United Methodist Church context.

Poling, Nancy Werking. (Ed.). (1999). Victim to Survivor: Women Recovering from Clergy Sexual Abuse. Cleveland, OH: United Church Press, 122 pp.

Poling is a learning specialist, Oakton Community College, Des Plaines, Illinois. First person narratives by six women who were sexually abused by clergy. The stories, presented anonymously, represent six Christian traditions ranging from sectarian to mainline and conservative to liberal; ethnic diversity is not represented; four women hold advanced degrees; all have undergone professional therapy. The stories were organized around seven questions: what made you vulnerable; how did the abuser exploit your vulnerability; what in the relationship made it an abusive experience; when and how did you begin to see what was happening to you; how did the church respond, and how did these responses affect you; how have you experienced healing; how has this relationship affected your relationship with God and/or the church. The final chapter is about a 1995-96 case in the Presbyterian Church (U.S.A.). The book fills a gap in the literature by creating a single source of multiple first person accounts. This compilation effectively conveys the experiential dimensions of the phenomena from the victim/survivor's point of view. The repetitive themes in these six women's stories underscore the typicality of the patterns and dynamics, including those of the perpetrators. Contains a very brief resource list.

Poloma, Margaret M. (1989). "Scandals in Televangelism: Will Success Tarnish the Assemblies?" Chapter 13 in The Assemblies of God at the Crossroads: Charisma and Institutional Dilemmas. Knoxville, TN: University of Tennessee Press, pp. 215-231.

Poloma is a sociologist, University of Akron, Akron, Ohio. A formal sociological study using quantitative and qualitative measures to examine the Pentecostal religious beliefs and experiences of members and pastors of the Assemblies of God denomination, and the problems posed by the attempt to balance institutionally the charismatic religious experience and organizational structure. Within this framework, Poloma briefly examines the nationally-publicized scandals of three Assemblies of God clergy who were prominent televangelists and committed sexual boundary violations: Marvin Gorman in New Orleans, LA, who resigned his ministry in 1986; Jim Bakker who stepped down in 1987 from PTL Ministries of Charlotte, NC; and, Jimmy Swaggart of Baton Rouge, LA, who was dismissed from the denomination in 1988.

Pope, Stephen J. (2000). Can one forgive a child molester? *America: A Jesuit Magazine*, 183(16, Nov. 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.

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 through 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 four 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 workaholism. Person factors include: Myers-Briggs Personality Type Indicator profiles of feeling-oriented and 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.

Power, Eileen Edna. (1922; 1964). “The Old Daunce.” Chapter 11 in Medieval English Nunneries. New York: Biblo and Tannen, pp. 436-474.

By an occasional fellow and lecturer, Girton College, Cambridge, England. Discusses the moral state of Roman Catholic nunneries in England in the medieval period. Evidence is drawn from three sources: literary accounts from moralists and story tellers, general statements from ecclesiastical councils, and especially the Bishops’ Registers which include accounts of formal visitations, special mandates ordering inquiry into scandal, and penance imposed upon a sinner. The group that most frequently engaged in sexual behavior with nuns was clerical, i.e. vicars, chaplains, priests, and monks. Cites specific cases from historical records. A footnote on p. 459 comments on a bishop’s use of the word ‘incest’ in 1439: “...the word ‘incest’ is used in its religious sense: it was properly used of intercourse between persons who were both under ecclesiastical vows and thus in the relation of spiritual father and daughter, or brother and sister, but it soon came to be used loosely to denote a breach of chastity in which one party was professed.” The context for the term includes the nuns’ vows to God. References.

Provost, James H. (1992). Some canonical considerations relative to clerical sexual misconduct. *The Jurist: Studies in 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.

Puttick, Elizabeth. (1997). Women in New Religions: In Search of Community, Sexuality and Spiritual Power. New York: St. Martin's Press, 282 pp.

By an English feminist sociologist of religion and author. An analysis of recent Eastern-based New Religious Movements (NRMs), a sociological term; in particular, focuses on the Osho movement (originally known in relation to its Indian guru, Bhagwan Shree Rajneesh) to which the author once belonged, and on women's experiences and gender issues in NRMs. Compares the counter-cultural NRMs of the 1960s and 1970s to the more recent New Age and Pagan NRMs. Topical chapters include: the master-disciple relationships and charismatic authority; abuse of power and authority by the master, particularly sexual exploitation of disciples, pp. 50-73; devotion, intimacy, ecstasy, and androgyny. Footnotes; extensive bibliography.

\_\_\_\_\_. (1998). “The Problem of Sexual Abuse in New -- and Old -- Religions.” Chapter in Hayes, Michael A., Porter, Wendy & Tombs, David. (Eds.). Religion and Sexuality. Sheffield, England: Sheffield Academic Press, pp. 312-325.

Essay examines sexual relationships between male religious leaders and female parishioners, followers, or disciples in both established Western and Eastern religious denominations and new religious movements, i.e. cults. Briefly discusses a number of topics. Analysis of the problem is based on an imbalance of power in the relationships, and draws from the disciplines of: sociology of religion, especially Max Weber's theory of charismatic authority; feminist research, especially the work of Janet Jacobs; and psychology, especially the work of Peter Rutter. Discusses why women engage in these oppressive relationships, concluding that psychological vulnerability is a key factor. Suggests a variety of ways to encourage accountability and prevention. Useful for its inclusion of Eastern religious groups and of cults. References.

Quade, Vicki. (1992). Unholy wars: *Human Rights* interview. *Human Rights*, 19(4, Fall):18-21, 30.

By the editor of the American Bar Association Section of Individual Rights and Responsibilities. Interviews Jeffrey Anderson of Minneapolis, Minnesota, an attorney who specializes in civil torts in cases of children sexually abused by Roman Catholic priests. At the time, he was involved in 125 cases in 22 states. Discusses: extent of the problem; the Church's historic pattern of responses; trends in litigation; strategies and tactics; his motivations (social, cultural, and institutional change; many of his cases are *pro bono*); his faith. Article was published in conjunction with Chopko, Mark E. (1992).

Ragsdale, Katherine. (1995). Failing the marginalized in responding to clergy sexual exploitation. *The Witness*, 78(10, Oct.):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.

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 eight books published 193-1989, five of which are non-religious treatments of sexual abuse, and three of which are religiously-oriented. Clergy sexual misconduct is one topic discussed.

Rassieur, Charles L. (1976). The Problem Clergymen Don't Talk About. Philadelphia: Westminster Press.

Rassieur was a Presbyterian minister on staff of a clergy career development center. One of the earliest examinations of the topic. Appeals to professionalism and a standard of care; does not explore the topic of power dynamics.

- Rediger, G. Lloyd. (1989). Sexual harassment. *Church Management: The Clergy Journal*, 65(3, Jan.):40-42. Written while the director, Office of Pastoral Services, Wisconsin Council of Churches, Madison Wisconsin. Addressed to male clergy. Discusses sexual misconduct generically though uses the term "harassment."
- \_\_\_\_\_. (1990). *Ministry and Sexuality: Cases, Counseling, and Care*. Minneapolis, MN: Augsburg Fortress Press, 156 pp.  
Frames clergy sexual ethics in terms of professional responsibility. Part Two offers very brief discussions of clergy sexual malfeasance organized topically by chapter: sexual addiction; affairs; incest; pedophilia; rape; sexual harassment. 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, Jun. 8-9.  
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*, two Canadian reports and the work of James Poling; criminal case reports involving Canadian priest perpetrator, the Church's institutional response and its moral responsibility. Redmond emphasizes that "It is an empathic understanding of the deep spiritual nature of the paedophilia crisis that is lacking in the institutional response." Good set of references.
- Reed, Cheryl L. (1997). Unfaithful. *Mother Jones*, 22(6, Nov./Dec.):45-57, 84-85, 88-89.  
Magazine-style article. Very brief segments regarding Roman Catholic priests who are sexually active, celibacy, efforts to change the policy regarding celibacy, and celibacy as a factor in relation to pedophilia. Includes the story of a woman from Phoenix, AZ, who sought counseling from her parish priest after her sister's death. The relationship soon was sexualized, she bore his child, and he withdrew. Eventually, she asked the diocese for child support. After it responded that the sex was consensual, she filed with the state child support enforcement agency. The diocese then garnished his wages in order to pay her. Lacks references.
- Reiquam, Kari V. (1993). Telling the secret of abuse: Healing the wounds of a pastor's sexual misconduct. *The Christian Ministry*, 24(Jul./Aug.):20-23.  
Contains a bibliography.
- Rickett, Phyllis. (1993). Women speak out. *The World: The Journal of the Unitarian Universalist Association*, 7(1, Jan./Feb.):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."
- Rodarmor, William. (1983). The secret life of Swami Muktananda. *CoEvolution Quarterly*, 40(Winter):104-111.  
Rodarmor, a graduate student in journalism, University of California at Berkeley, Berkeley, California, is a former lawyer, park ranger, and wilderness trip leader. Magazine-style articles that draws upon interviews with 25 present and former devotees of Baba Muktananda, a swami who died in 1982 in his 70s. Muktananda was from India and was introduced into the U.S. in 1970. He taught Siddha meditation and claimed to be enlightened. At its peak, his followers operated 31 ashrams/meditation centers worldwide. After his death, reports emerged to the public of his numerous sexual relations with his followers, including adolescents who were minors. Reports included: forcible intercourse; secretly peeping on girls undressing in their

dormitory at his facility; sexual molestations of a minor. Followers who were aware rationalized his actions: he didn't achieve vaginal penetration with his penis; he didn't ejaculate which was part of preserving kundalini energy. Physical beatings and intimidation by enforces maintained Muktananda's position. The accepted secrecy around financial matters reinforced a culture of unquestioning compliance by his followers.

Roehlkepartain, Eugene C. (1991). Sex, power and ministry. *The Christian Ministry*, 22(3, May-June):7. Style of a columnist. Brief call for: discussion of the phenomena of clergy sexual problems, self-evaluation, development of personal and institutional guidelines for sexual conduct, taking seriously victims' reports, and clergy to give time and energy to primary relationships as a preventive measure.

Rogness, Peter. (2002). Making the church a safe place. [One of a five-part Special Report]. *The Lutheran*, 15(6, Jun.):18-19. [Also available on the Internet: <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 four 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.

Rossetti, Stephen J. (1994). Priest suicides and the crisis of faith. *America: A Jesuit Magazine*, 171(13, Oct. 29):8-12.

Rossetti, a Roman Catholic priest, is executive vice president and chief operating officer, Saint Luke Institute, Suitland, Maryland. Begins with four incidents, 1986-1994, of Roman Catholic priests who killed themselves after allegations of committing sexual molestation of children. In discussing the role of denial and the resultant struggle when the denial breaks down, draws an analogy between the crisis experience of a priest-perpetrator and the religious community. Challenges the public perception that perpetrators of child sexual abuse are the same as pedophiles (a clinical term), and that perpetrators are not treatable. Reports that clergy-perpetrators treated at his clinic have at least a 97% non-recidivism rate, and advocates that some be returned to circumscribed ministries, contingent upon continuing supervision and therapy, and proper safeguards. Outlines effective pastoral and therapeutic interventions for priest-perpetrators in the crucial period after discovery so as to reduce the risk of suicide. Sees the filth of priest-perpetrators as a factor to mobilize to aid recovery. Calls for support so child victims can move to becoming survivors, and priest-perpetrators can move to recovery. Lacks references.

\_\_\_\_\_. (1995). The impact of child sexual abuse on attitudes toward God and the Catholic church. *Child Abuse and Neglect*, 19(12, Dec.):1469-1481.

By the executive director of the Saint Luke Institute, Silver Spring, 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.

\_\_\_\_\_. (1996). *A Tragic Grace*. Collegeville, MN: The Liturgical Press, 126 pp.

Examines the impact of Roman Catholic clergy who sexually abuse children. Very direct, accessible style. Chapter 1 traces the slow realization of the sexual abuse of children in society in general and the Roman Catholic Church in particular. Chapter 2 reports results from 1992 commissioned research study on the effects of on parishioners of child abuse by clergy: strong negative emotions; decline in trust of priests and overall satisfaction with priests; dissatisfaction with Church's response and a desire for a more open manner; decline in confidence in Church leadership; decline in overall satisfaction with the Church. Chapter 3 examines the parish as a victim and describes: strong need for information, leadership, and healing; action plan; parish assistance team; dealing with allegations. Chapter 4 identifies screening issues and lists six psychological risk indicators: confusion about sexual orientation; childish interests and

behaviors; lack of peer relationships; extremes in developmental sexual experiences; personal history of sexual abuse and/or deviant sexual experiences; excessively passive, dependent, conforming personality. Chapter 5 discusses treatment options, recidivism rates, and factors to consider regarding a return to ministry. Chapter 6 calls for an orientation that is positive, pastoral, pro-victim, and pro-active. Chapter 7 is a personal analysis of trends in the Church. Footnotes.

\_\_\_\_\_. (1997). Responding to allegations of abuse. *The ITSI Sun, A Newsletter of the Interfaith Sexual Trauma Institute*, 3(2, Apr.):2-5.

One of a series of reports from the Interfaith Sexual Trauma Institute based on listening conferences it sponsored in Los Angeles, Philadelphia, and St. Louis. Orientation is the Roman Catholic Church; material is relevant for other denominations. Victims of clergy sexual misconduct reported that foremost they wanted to feel heard by the Church. Discusses ways the Church has responded that are problematic, and prescribes alternatives. Describes a four-phase process of 'conversion' of Church officials: initial denial, attempts at containment, commitment to justice, and victims' advocacy.

\_\_\_\_\_. (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 three 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.

\_\_\_\_\_. (2002). The Catholic Church and child sexual abuse. *America: A Jesuit Magazine*, 1861(13, Apr. 22):8-15.

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. First, he briefly discusses five oversimplifications and distortions regarding child sexual abuse that were raised publicly in 2002 in response to media accounts of priest pedophilia: 1.) all child molesters are pedophiles and all pedophiles are incurable; 2.) priests are more likely to be child molesters because of celibacy; 3.) a celibate priesthood attracts homosexuals; 4.) U.S. bishops are secretive about child sex abuse cases, fail to follow the law and report to legal authorities, and cannot be trusted; 5.) priests guilty of sexual abuse should be defrocked and children will be safe. Also discusses briefly five 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.

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.

- Rubino, Stephen C. (1996). Suffer the parents: Clergy sexual abuse of children. *Trial*, 32(Feb.):18-22.  
Discusses the cause of legal action on behalf of parents for experiencing their child's emotional distress and enduring injury from childhood sexual abuse by clergy.
- Rutter, Peter. (1989). Sex in the Forbidden Zone: When Men in Power -- Therapists, Doctors, Clergy, Teachers, and Others -- Betray Women's Trust. Los Angeles: Jeremy P. Tarcher, Inc.  
By a San Francisco, California, psychiatrist. Oft-cited and highly regarded reference on abuse of power and position by professionals in fiduciary relationships.
- S., Elizabeth, as told to Ginty, Molly M. (2002). Sins of the father. *Good Housekeeping*, (Jan.):93-94, 96.  
First-person account by a woman (writing under a pseudonym) who in the 1970s at age 14 was raped by the priest of her Roman Catholic parish in the Bridgeport diocese, Connecticut. In March, 2001, the diocese reached a \$15 million settlement with 26 persons who as children were sexually abused or molested by six priests between 1972 and 1993. The woman's younger sister was molested by the priest at age seven. The story includes the responses of the bishop after victims reported the events to his office, and the psychological and religious impact of the events on the author.
- Sanchez, Robert. (1993). Archbishop Sanchez submits resignation. *Origins: CNS (Catholic News Service) Documentary Service*, 22(42, Apr. 1):722.  
Contains the text of two letters by Robert Sanchez, Archbishop of the Roman Catholic Church's Archdiocese of New Mexico. On 03/09/93, he asked the people of the archdiocese for forgiveness in relation to allegations of sexual misconduct made against him. On 03/19/93, he informed the archdiocese that he had asked Pope John Paul II for permission to resign his office. The second letter was written and released just before CBS Inc. televised a "60 Minutes" episode that included interviews with three women who report that Sanchez used spiritual and religious language to exploit them sexually. [See CBS Inc. (2002), Section V. below.]
- 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 only identified elsewhere in the issue as from Pasadena, California. A three-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..."
- Sanders, Randolph K. (Ed.). (1997). Christian Counseling Ethics: A Handbook for Therapists, Pastors, and Counselors. Downers Grove, IL: InterVarsity Press, 400 pp.  
See especially Chapter 6, "Sexual Misconduct and the Abuse of Power" by John F. Shackelford.
- Schaefer, Arthur Gross. (1994). Combating clergy sexual misconduct. *Risk Management*, 41(5, May):32ff.  
Feature article. Thoughtfully discusses education and response procedures as best way to curb the problem and reduce legal liabilities. Addresses the role of insurers. Emphasis is on prevention.
- \_\_\_\_\_. (no date). "Rabbi sexual misconduct: Crying out for a communal response." [Internet: 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)]. Apparently, this is an article from *The Reconstructionist: A Journal of Contemporary Jewish Thought and Practice*.  
Magazine-style article. An overview. Includes: definition of rabbinic sexual abuse; statistics related to incidence; factors as to why this is an emerging topic; failure of silence as a response; actions needed, e.g. an ethical duty to disclose, complaint and disciplinary process procedures, a process of rehabilitation that incorporates concepts of *teshuvah* (repentance) and a *bet din* (rabbinical court) before an offending rabbi can be restored to pastoral duties, continuing education, prevention steps, and assistance for congregations in which abuse has occurred. Lacks footnotes.

Schaefer, Arthur Gross & Levine, Darren. (1996). No sanctuary from the law: Legal issues facing clergy. *Loyola of Los Angeles Law Review*, 30(1, Nov.):177-214.

Schaefer is a rabbi and professor of business administration, Loyola Marymount University, Los Angeles, California. Levine is a research associate. A practical overview of several legal topics involving clergy: clergy-congregant privilege; child molestation and mandatory reporting requirements; employment law, including screening and supervision; wrongful termination of an employee; sexual harassment in the workplace; individual clergy tort liability; board of directors duties, liabilities, and insurance. Calls for clergy to establish effective relationships with legal advisers, concluding that "an ounce of preventive law is often worth a whole bushel of defense lawyers." Numerous references.

Schaefer, Arthur Gross & 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; and, 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 Sparks et. al (1992) and Hahn (1992) articles. 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.

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 the victim(s). The Church's precepts "for dealing with abuse attempts to empower victim(s) and 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 in the composition of the group 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 two goals of support and accountability, and that it requires refinement of structure and process. First published study of an accountability group from any denomination. References.

Schoener, Gary Richard. (no date). "Clergy sexual misconduct: Evaluating a complaint." (no date). [Internet: AdvocateWeb. Posted 1998. <http://www.advocateweb.org/hope/evaluating/asp>]. Originally presented for the Church of Norway, September, 1997.

Schoener is a psychologist and executive director, Walk-In Counseling Center, Minneapolis, Minnesota. He has consulted in 300+ cases of sexual misconduct by professionals. First section identifies "source of complaint": victim; family of the victim; offender; family of the offender; friend of the victim; another parishioner or counseling client; church staff member or official; a professional colleague of the offender; a member of the community, including potentially the media; authorities, e.g. police or rape center staff. The second section is "complaint investigation", and in parallel sequence offers nine ways to confirm or disconfirm a complaint, and is particularly useful for people conducting investigations. The final section lists "types of

false and misleading complaints”: misunderstanding; mistaken identity; misinterpretation; exaggeration or distortion; hostile or aggression person with an agenda; personal rather than professional relationship; apparent fabrication; false memory.

\_\_\_\_\_. (no date). “Identification & prevention of clergy misconduct: Exercises & tools.” [Internet: AdvocateWeb website. Posted 1998. <http://www.advocateweb.org/hope/identandprevent>]. Originally presented for the Church of Norway, 1997.

Presents an annotated description of several videotapes he recommends for prevention training: “Sexual Ethics in Ministry;” “Sexual Ethics for Church Professionals;” “Once You Cross the Line;” “Not in My Church;” and, “Understanding the Sexual Boundaries of the Pastoral Relationship.” Includes cost and ordering information. Also describes a church insurance videotape, “Protecting God’s Children: Preventing Child Abuse in the Christian Community.” Offers brief descriptions of four training exercises; references.

\_\_\_\_\_. (no date). “Typology of clergy who engage in sexual misconduct.” [Internet: AdvocateWeb website. Posted 1998. <http://www.advocateweb.org/hope/typologyofclergy.asp>].

Very brief outline of six major clinical groups: psychotic and severe borderline; sociopath and severe narcissistic character disorder; impulse control disorder; severely neurotic and/or socially isolated; mildly neurotic and situational breakdown in otherwise healthy person; uninformed/naïve. While clinically consistent, lacks complete descriptions; lacks references.

\_\_\_\_\_. (1997). “Who gets into trouble? A typology of offending clergy and issues of rehabilitation and restoration.” Unpublished paper. Presented to Kurs Om Seksuelle Overgrep I Kirkelig Sammenheng, Church of Norway, at Stavanger, Norway, September 1-2, 1997. This is a later version of a chapter in Schoener, Gary Richard, Milgrom, Jeanette Hofstee, Gonsiorek, John C., Luepker, Ellen T., & Confroe, Ray M. (Eds.). Psychotherapists’ Sexual Involvement with Clients: Intervention and Prevention. Minneapolis, MN: Walk-In Counseling Center, 1989.

Excellent overview that combines several topics and includes historical and clinical perspectives. Differentiates between rehabilitation, discipline, and restoration. Discusses types of treatment in relation to types of offenders as understood by various typologies, and differences between models. Very complete set of references.

Schoener, Gary Richard & Milgrom, Jeanette Hofstee. (1989). “Sexual Exploitation by Clergy and Pastoral Counselors.” Chapter 20 in Schoener, Gary Richard, Milgrom, Jeanette Hofstee, Gonsiorek, John C., Luepker, Ellen T., & Confroe, Ray M. (Eds.). Psychotherapists’ Sexual Involvement with Clients: Intervention and Prevention. Minneapolis, MN: Walk-In Counseling Center, pp. 225-234.

Schoener is a psychologist and executive director, and Milgrom is a social worker and director of consultation and training, Walk-In Counseling Center, Minneapolis, Minnesota. Based on their case experiences, discusses differences between sexual exploitation by clergy and pastoral counselors in contrast to other types of counselors and therapists. Examines the differences from the perspective of: definitional problems; the victim; the perpetrator; and the church or religious body. Insightful; numerous references.

Schoener, Gary Richard, Milgrom, Jeanette Hofstee, Gonsiorek, John C., Luepker, Ellen T., & Confroe, Ray M. (Eds.). (1989). “Criminal Statutes: Wisconsin.” Appendix G in Psychotherapists’ Sexual Involvement with Clients: Intervention and Prevention. Minneapolis, MN: Walk-In Counseling Center, pp. 665-667.

Displays Wisconsin Act 435, passed in 1983, which created section 940.22 of Wisconsin statutes. It made it a Class A misdemeanor for a therapist to have sexual contact with a client. Also displayed are sections 940.22 and 940.225 as amended in 1985, which made sexual contact with a client a felony rather than a misdemeanor, and changed the definition of ‘therapist’ to include ‘a member of the clergy’ when the person was functioning as such according to the statute’s definition.

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 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, eight (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.

Scott, Donna. (2001). The Hired Hand: A Case of Clergy Abuse. Frederick, MD: PublishAmerica, Inc., 83 pp., plus unpaginated endnotes, bibliography, and resources.]

Scott is a board member, Sexual Trauma Institute, and author, speaker, survivor, and advocate living in Michigan. "This book is about clergy... [who] exploit, take advantage, and break people down." It is also "the story of one woman's journey from fear to courage..." Draws from personal experience to present an account of a pastor's sexual abuse of congregants and staff in order to introduce important topics and issues. Follows the account with a clear, insightful analysis of: psychological and interpersonal dynamics; role of faith; ethical perspective; congregational dynamics; relevant scripture passages. Part I. examines the victim's vulnerability and the pastor's grooming process. Part II. examines discovery, disclosure, and denial of his behaviors. Part III. considers 10 aspects of the aftermath of abuse on the victim, including steps that lead to recovery and healing. Ends with an afterword that is a call to becoming informed and to take action. One of Scott's target audiences is Evangelical Christians. A hopeful book. Draws upon solid resource material; use of footnotes to cite sources is inconsistent.

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 two college professors of psychology, Tennessee. In a questionnaire survey of 1,000 Southern Baptist senior pastors, 277 usable returns were received. Results included: "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."

Sennott, Charles M. (1992). Broken Covenant. New York: Simon & Schuster, 345 pp.

By a deputy editor, *New York Daily News*, who as a reporter broke the story of Fr. Bruce Ritter's alleged sexual abuse of minors related to his ministry before and after he founded Covenant House for street youth in New York City. Presented in the style of a journalist's investigative report. Traces the rise of the original Covenant House and its phenomenal expansion nationally and internationally, including \$90 million annual donations in 1990, and close ties to Reagan-era conservative leaders. In late 1989, the Manhattan district attorney's office opened a criminal investigation against Ritter. Newspaper accounts brought new accusations of ephebophilia from male victims. In March, 1990, Ritter resigned from Covenant House. Sennott reports that all investigations against him were terminated in exchange for his agreement to never have contact with youth again. Source notes.

Servants of the Paraclete. (1992). Statement on therapy for pedophilia. *Origins: CNS (Catholic News Service) Documentary Service*, 22(16, Oct. 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 Fitzpatrick, Frank L. (1994) and Gaboury, Dennis & Burkett, Elinor (1993) above.]

Sevig, Julie B. (2002). Crossing boundaries. [One of a five-part Special Report]. *The Lutheran*, 15(6, Jun.):16. [Also available on the Internet: <http://www.thelutheran.org/0206/theme>]

By a section editor of the magazine. Brief report of an interview with Lorraine Frampton, director, program for the prevention of clergy sexual misconduct, division for ministry, Evangelical Lutheran Church in America. Topics very briefly addressed include: lack of reporting of clergy sexual abuse; incidence rates; vulnerability of the victim; risk factors for perpetration; policy on boundaries; prevention training; responding to a victim's allegations; recovery of a congregation; harms to a victim.

Shackelford, John F. (Ed.). (1989). Sexual affairs. [Special issue.] *Journal of Psychology and Christianity*, 8(Winter):6-72.

Five articles, including two on clergy affairs and one on therapist-patient sexual intimacy.

Shackelford, John F. & Sanders, Randolph K. (1997). "Sexual Misconduct and Abuse of Power." Chapter 6 in Sanders, Randolph K. (Ed.). Christian Counseling Ethics: A Handbook for Therapists, Pastors & Counselors. Downers Grove, IL: InterVarsity Press, pp. 86-102.

Shackelford is a clinical psychologist in private practice, Richardson, Texas, and Sanders is a clinical psychologist in private practice, New Braunfels, Texas, and executive director, Christian Association for Psychological Studies. Well-written overview of sexual boundary violations by counselors and therapists, in general, but addressed to Christian counselors. Discusses: incidence; ethical standards; nature of harm; at-risk groups; power issues; abusive therapists; prevention. Excellent references.

Sheler, Jeffery L. & Burke, Sarah. (1992). The unpardonable sin. [Science and Society section.] *U.S. News & World Report*, 113(19, Nov. 16):94-96.

In a brief newsmagazine overview of the phenomenon nationally, refers without citation or year to a nationwide survey conducted by the Graduate Theological Union, Berkeley, California, which found that among all denominations one in four members of the clergy has had some kind of sexual contact with a parishioner, and one in 10 has had an affair. Also reports with citation that 400+ plus Roman Catholic priests have been reported to church or civil authorities for sexual abuse of children in the decade preceding publication.

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 four transcribed letters in Italian accompanied by Sherr's translation.

Shoop, Julie Gannon. (1993). Suffer the little children: Lawsuits target churches for sex abuse by clergy. *Trial*, 29(Feb.):11-13.

Shoop is an associate editor. Magazine-style article. Uses as a lead the notorious case of Fr. James Porter, a Roman Catholic priest in the Diocese of Fall River, Massachusetts, who was accused of sexually abusing 100+ victims in five states in the 1960s and '70s. Reports on the trend of litigation against denominational governing bodies, primarily Roman Catholic, and the emergence of diocesan policies for responses to allegations. Quotes a plaintiffs' lawyer in the Porter case that public vindication and positive media coverage were important factors in the victims' healing process. Lacks references.

Shupe, Jr. Anson D. (1981). "The Historical Perspective." Chapter in Six Perspectives on New Religions: A Case

Study Approach. Lewiston, NY: The Edwin Mellen Press, pp. 207-231.

Shupe, a sociologist, is not identified. The first part of this chapter is 'First Case: Awful Disclosures of the Hotel Dieu Convent of Montreal, or The Secrets of the Black Nunnery by Maria Monk,' pp. 220-225. Monk's book was published in 1836 during a period of strong anti-Roman Catholic sentiment in the U.S. She claimed: to be a nun, which was not true; to have seen and experienced horrific events committed by Roman Catholic priests at a convent, which were later disproven; she claimed to have been impregnated by a priest, which was not true and was most likely by a virulent anti-Catholic minister. Her tale included accounts of: brutal discipline in a convent; degradation of nuns by priests; infanticide by priests of their babies borne by nuns; brutal rapes of nuns by priests; murder of a nun by priests. Her book sold very well and fanned the flames of opposition to Catholicism in the U.S. It prompted a refutation by the Church which led to further books in response, including another by Monk. Awful Disclosures... sold long after she was discredited by historians who investigated her claims and found evidence to the contrary. She is regarded as profiting financially from the anti-Catholicism of the times by creating propaganda. A scholar's description of the book is included in this bibliography because occasionally the book is cited unwittingly as an historical example of clerical sexual abuse by a person who is unfamiliar with the circumstances. References.

\_\_\_\_\_. (1991). "The Lehi Child Abuse Scare." Chapter 5 in The Dark Side of Virtue. Buffalo, NY: Prometheus Books, pp. 106-123.

Shupe is a professor and chair, Department of Sociology and Anthropology, Indiana University-Purdue University, Fort Wayne, Indiana. Presents an analysis of events in Lehi, Utah, 1985-1988, regarding county and state criminal investigations into reports of child sexual abuse committed within families belong to Lehi Eighth Ward of the Church of Jesus Christ of Latter-day Saints (LDS). Initially, the ward's bishop, his wife, and teenage daughter were accused. Gradually, a series of parents of identified victims were also accused. The accusations split the right-knit LDS community, and led to divorces in some of the named families. Reports of Satanic child sexual abuse rings also emerged, but were never substantiated. Only one person was tried, a father who was accused by his two children. In 1987, a jury found him guilty on all seven counts against him. Shupe clearly believes the case had serious flaws, including the influence and actions of the child therapist who treated many of the children who reported acts of abuse. Shupe uses the case as a catalyst to discuss child abuse in LDS families and how the Church tries to protect its image by not reporting instances of abuse by its members, including prominent leaders. References.

\_\_\_\_\_. (1995). In the Name of All That's Holy: A Theory of Clergy Malfeasance. Westport, CT: Praeger.

Shupe is a professor of sociology, Indiana University, Fort Wayne, Indiana. Applies deviance theory to the phenomenon of clergy malfeasance. Examines structural and systemic issues, like the nature of religious institutions as trusted hierarchies with opportunities for sexual exploitation and abuse.

\_\_\_\_\_. (1996). "Authenticity Lost: When Victims of Clergy Abuse Confront Betrayed Trust." Chapter in Carter, Lewis F. (Ed.). Religion and the Social Order, Vol. 6. (This is an annual series. The subtitle of this edition is: The Issue of Authenticity in the Study of Religions). Greenwich, CT: JAI Press Inc., pp. 261-279.

Shupe is with the Department of Sociology and Anthropology, Indiana University-Purdue University, Fort Wayne, Indiana. Well-written, interesting, and occasionally overgeneralized analysis of how victims of clergy sexual malfeasance respond to denominational structures in order to understand how religion's authenticity can be eroded. Defines clergy malfeasance as a violation of fiduciary responsibility. Cites as primary forms of malfeasance: sexual (seduction, unwanted physical contact, rape, and pedophilia), economic, and authoritative. Shupe terms his conceptual approach as social psychology using a structural conflict model that factors in power disparities, denominational politics and locus of control, and reactions to deviance by perpetrators, hierarchical elites, and victims. Identifies religious authorities' reactions to complaints by victims and their advocates, e.g. a parent of a child, as a central social exchange issue that either enhances religion's socially constructed authenticity or results in a perception of

betrayal. Offers a sociological analysis of victims' responses: 1.) ambivalence/fear/guilt/shame; 2.) suppression/repression of emotional pain; 3.) victim mobilization. Examples are drawn from Roman Catholic and Protestant cases in North America. Concludes that in episcopal-style hierarchies, victims' "advocacy groups are more apt to stay outside the institutional sphere," that in presbyterian-style denominations, i.e. republican forms of locus of control, victims' advocacy groups are more likely to become institutionalized, and that in congregational-style denominations members will split into subgroups that either deny the reality and support the abuser, admit the victimization and work to save the church, or leave for safer churches. References.

\_\_\_\_\_. (1998). "Future Study of Clergy Malfeasance." Chapter 13 in Shupe, Anson. (Ed.). Wolves Within the Fold: Religious Leadership and Abuses of Power. Piscataway, NJ: Rutgers University Press, pp. 230-237.

Calls for sociologists of religion and of deviance/criminology to: 1.) develop models of clergy malfeasance beyond his closed system approach (Shupe, 1995), and incorporate sociocultural factors of congregation, community, denomination, and media; 2.) connect clergy malfeasance to other forms of violence, including sexual, familial, and economic; 3.) conduct victimization studies beyond anecdotal, qualitative, and "cluster-based" types. References.

\_\_\_\_\_. (Ed.). (1998). Wolves Within the Fold: Religious Leadership and Abuses of Power. Rutgers University Press. 245 pp.

13 essay collection organized around 'clergy malfeasance.' A diverse group of contributors, including activists use the methods of sociology to discuss this theme as manifested in three types of deviance: sexual, economic, and authoritative. Sexual deviance category includes seduction, rape, pedophilia, ephebophilia, and homosexuality. Nearly half of the 13 chapters deal with clergy sexual abuse, particularly within the Roman Catholic Church. Part 1 emphasizes a social structural view of clergy malfeasance, including organizational factors. Part 2 examines reactions to clergy malfeasance. Part 3 is more concerned with methodological concerns.

Simpkinson, Anne A. (1996). Soul betrayal. *Common Boundary*, 14(6, Nov./Dec.):24ff. Article also appears on the Internet: Posted 1997. <http://www.commonboundary.org/ARTICLES/961101>].

By the editor of *Common Boundary* magazine. Lengthy magazine-style article that provides a broad overview. Notable for its inclusion of clerics from non-Western religions.

Sipe, A.W. Richard. (1990). A Secret World: Sexuality and the Search for Celibacy. New York: Brunner/Mazel, 324 pp.

Sipe is a retired Roman Catholic priest who is now married. Based on his 25-year study that uses interviews and reports from 1,500 people with first-hand knowledge of the sexual adjustment of Roman Catholic priests, 1/3 of whom were priests in psychotherapy, 1/3 who were priests not in psychotherapy, and 1/3 who were corroborators. Draws from psychological and anthropological methods. Chapter 3, "The Origins of Celibacy," pp. 34-51, cites historical examples of popes and cardinals who had sexual relationships with minors and nuns. Chapter 5, "Patterns of Homosexuality," reports his estimate that "...about 20 percent of priests vowed to celibacy (estimate from all sources) are at any one time involved either in more or less stable sexual relationships with a woman or, alternatively, with sequential women in an identifiable pattern of behavior." Identifies patterns of priests' sexual relationships with women, and cites case examples that include: housekeepers; married women; religious (i.e. nuns); co-workers; those who are served, i.e. counselees. In a section on priests' sexual contact with seminarians, "The System of Secrecy", pp. 112-114, he reports that 100+ priests in the study had incidents of problematic sexual approaches as seminarians, some of which "...had the force of real sexual abuse where the betrayal of the generational barrier was severely traumatic to the individual." Identifies "...three elements as essential to the preservation of the problematic system": denial; secrecy; and, isolating the act from its developmental and relational implications. Chapter 8, "Priests and Children," pp. 159-187, reports his finding that 2% of Roman Catholic priests could be called pedophiles by the DSM-III-R definition, and that an additional 4% are preoccupied with adolescent boys or girls. Discusses: legal liability when priests commit pedophilia; causes of

pedophilia, with examples from priests in his study; avenues of access to victims; behaviors by priests who are pedophiles; aftermath for victims; treatment of priests; Church's response to the problem of priests who are pedophiles. Chapter 11, "When Priests Become Fathers," pp. 222-233, includes anecdotal reports from specific cases in his study. Numerous references; lacks footnotes.

\_\_\_\_\_. (1995). Sex, Priests, and Power: Anatomy of a Crisis. New York: Brunner/Mazel Publishers, 220 pp.

Sipe, a retired Roman Catholic priest, is married, and is a psychotherapist in private practice, Maryland; holds an appointment in the Department of Psychiatry, Johns Hopkins University School of Medicine, Baltimore, Maryland. Chapters 1 and 2 are helpful introductions to the problem of sexual abuse of minors by Roman Catholic priests. He draws upon his data collected on the celibate/sexual stories of 1,500+ priests, 1960-1985. Reports that "after reviewing 473 priests or histories of priests [who sexually abused minors]", he identified four categories of offenders who are predisposed to abuse due to four primary factors: genetic, psychodynamic, social/situational, and moral (Chapter 1). He estimates that: 6% of the Roman Catholic priests in the U.S. were having sex with minors; that 1/3 of the abusers were true pedophiles, and had a 2:1 preference for boys; that 2/3 of the abusers became sexually involved with adolescents. Extensive list of references, but the sources for his facts are not always cited.

\_\_\_\_\_. (no date). *Preliminary expert report (Sipe Report)*. [Internet: The Linkup website: [www.thelinkup.com/sipe](http://www.thelinkup.com/sipe)].

Sipe's preliminary report of his opinions and conclusions in civil action against three 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 six percent are involved with minors, that four times as many are involved with women, and three times as many are involved with adult men; his conclusion that the defendants, including the bishop of Dallas and his delegates, were negligent in regard to the three 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.

Smith, Alexa. (2000). When mentor becomes molester. *Presbyterians Today*, (Oct.). [Article also appears on the Internet: Posted 2000. <http://www.pcusa.org/today/features/feat0010>].

By a reporter for the Presbyterian News Service. Magazine article; context is the Presbyterian Church (U.S.A.). Helpful overview that intersperses three anecdotal accounts with description, analysis, and comments from including denominational staff and Marie Fortune. Reports that there are about 50 clergy sexual misconduct cases annually. One denominational staff person, who has been consulted in 90+ cases in five years, reports that only two of the 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, Susan K. (no date). Let the master answer -- Imposing liability on employers for the sexual misconduct of "disobedient servants." [Internet: The National Victim Center website. Posted 1997, 7 pages. <http://www.nvc.org/idir/nettex31>].

By a lawyer. Excerpted from *Crime Victims' Litigation Quarterly*, published by National Victim Center's Carrington Victims' Litigation Project. Discusses two principal legal strategies for imposing liability on a perpetrator's employer, particularly doctrines related to negligence, e.g.

hiring and supervision, and vicarious liability, e.g. respondeat superior. Particular focus is theories applicable to abuse by clergy, teachers, and therapists. Footnotes and case citations.

Solomonson, Sonia C. (2002). I could die or heal. [One of a five-part Special Report]. *The Lutheran*, 15(6, Jun.):12-15. [Also available on the Internet: <http://www.thelutheran.org/0206/theme>]

By the managing editor of the magazine. A profile of Linda Maue, Arlington, Nebraska, a survivor of clergy sexual abuse committed by an Evangelical Lutheran Church pastor who was her counselor. After reporting him three 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; Internet sites; music; support groups; retreats and treatment centers.

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, Nov./Dec.):3-8.

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 six observations and reflections, including: educational approaches to the topic can be effective; pastoral counseling involves risky situations because of confusions about transference and countertransference; clergy need congregational and denominational support to maintain professional and personal balance. Lacks references for citations; presentation of the statistical information is lacking in consistency and quality.

Stacey, William A., Darnell, Susan E., & Shupe, Anson. (2000). "How Much Clergy Malfeasance is Really Out There? A Victimization Survey of Prevalence and Perceptions." Chapter 9 in Shupe, Anson, Stacey, William A., & Darnell, Susan E. (Eds.). Bad Pastors: Clergy Misconduct in Modern America. New York, NY: New York University Press, pp. 187-213.

Stacey is professor of sociology, University of Texas at Arlington, Arlington, Texas. Darnell is manager of a credit union and a journalist, Gary, Indiana. Shupe is professor of sociology, Indiana University - Purdue University joint campus, Fort Wayne, Indiana. Presents a preliminary quantitative study to determine the prevalence of clergy malfeasance which is defined as mental, sexual, and physical behaviors. The study, however, did not seek data specific to each of those three manifestations. In preparation, the authors compiled a judgmental sample of cases of victims of clergy sexual malfeasance as reported in local and national U.S. media. In spite of numerous limitations, the compilation is an important addition to the literature. A total of 337 victim-reported cases were compiled. Time span of commission was 1940-present ('present' is not specified); 409 perpetrators were identified; at least 1,620 victims were identified, 70% of which were Roman Catholic; 70% of victims were male, 18% were female, and 12% unspecified. In part, the study of prevalence was intended to test the validity of Philip Jenkins' cluster hypothesis in Pedophiles and Priests that clergy sexual malfeasance is "a media urban legend."

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 of the religion faculty, Central Michigan University, Mount Pleasant, Michigan. Explores the story of Jessica Hahn who as a 20-year-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 event 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 upon her 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," which reinforced her religious understanding that these were two men of God doing God's will. Stange's analysis of Hahn's psychological understanding of the event draws upon 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, the 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.

Stearns, Geoffrey B., Dunn, Pamela G., Earle, Marcus R., Edmund, Lois J., & Knudsen, Chilton. (November 15, 1997). "Final Report of The Independent Commission of Inquiry to the Board of Managers of the Christian and Missionary Alliance." [Internet: Missionary Kids Safety Net website. <http://www.lara.on.ca/~nmtruth/>].

By a formal inquiry commission reporting on the abuse, including sexual, of the children of missionaries in Africa who lived at the Mamou Alliance Academy boarding school, Mamou, Guinea, 1920s-1971. Very detailed and comprehensive inquiry and report. A unique document.

Steed, Judy. (1994). "Kingston: Corruption in the Cathedral." Chapter 1 in Our Little Secret: Confronting Child Sexual Abuse in Canada. Toronto, Canada: Random House of Canada, pp. 1-49.

Steed was a journalist for the *Toronto Star*. Tells the story of John Ballienne, the choirmaster of St. George's Cathedral in Kingston, a prominent Anglican church in Ontario Province. He arrived in 1974 at age 29 and quickly established himself as an authoritative figure in the church, in the lives of the choirboys, and with their families. He initiated boys sexually beginning when they were eight and nine years old, and escalated from masturbation to oral sex, anal penetration, and group sex. As early as 1977, church officials ignored or minimized complaints and concerns about Gallienne from boys' parents. The first formal report of molestation came in 1985 when a 10-year-old at Gallienne's summer choir camp told a counselor who called the Ontario Province Police. After the death by suicide of an ex-choir member in 1989, his family's efforts prompted an investigation by the Kingston Police Criminal Investigation Division. In 1990, two weeks after a newspaper broke the story of Gallienne's behavior and its impact on his victims, he was arrested. He pleaded guilty to 20 counts of abuse against 13 boys dating back to 1974, and went to prison. The Cathedral hierarchy stood by Gallienne, and only later supported the victims by hiring a therapist. In 1992, Steed helped another victim report Gallienne's crimes against him to the police, and Gallienne was charged with new sex crimes covering an 11 year period. He pleaded guilty and was sentenced to 18 months. Ten ex-choirboys and 10 parents sued the Cathedral, Gallienne, and 10 others for \$9 million in compensatory, aggravated, and punitive damages. Following that announcement, a member of the Cathedral adult choir was charged with sexual assault. In 1993, the new head of the Cathedral, a bishop, made the church's first apology to the victims. A new victim came forward from a church that Gallienne had served in 1970-74, and new charges were filed. At the time of publication of the book, the civil suit was pending, and Gallienne was scheduled to be released. Based on references; lacks references.

Steinhoff-Smith, Roy. (1992). The tragedy of clinical pastoral education. *Pastoral Psychology*, 41(1, Sept.):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.

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 seven 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.

Stockton, Ronald R. (2000). "The Politics of a Sexual Harassment Case." Chapter 7 in Shupe, Anson, Stackey, William A. & Darnell, Susan E. (Eds.). Bad Pastors: Clergy Misconduct in Modern America. New York, NY: New York University Press, pp. 131-154.

Stockton is a professor of political science, University of Michigan at Dearborn, Dearborn, Michigan. (This is the correct university; the book misidentifies the school and state.) Presents a case study of a three-year conflict in a Presbyterian Church (U.S.A.) congregation in which the author was a member. Within 15 months of the new pastor's arrival, female members and staff alleged verbal and physical sexual harassment by him. Presbytery's interventions to effect reconciliation failed. A female elder filed a formal ecclesiastical complaint of verbal and physical sexual harassment and was joined by five more women, four of whom were employees. An investigating committee of presbytery dismissed the accusations in a public report as without merit due to no evidence of wrongdoing, unworthy motives by the accusers, and a conspiracy to cause harm. Another set of accusations against the pastor and presbytery officials led to another investigating committee that did not file charges but recommended that the first investigating committee be investigated for insufficient effort and breach of confidentiality. The minister agreed to resign, and an administrative commission recommended that six employees be fired. Disciplinary counter-charges were filed against certain elders, opening the third investigation. Seven employees sued the minister, the church's session, the local presbytery, and the General Assembly of the denomination for negligent supervision and retention, violation of the state civil rights act, and defamation of character. The civil suit was settled with a significant cash payment, and 40% of the members left the church. The author's analysis identifies seven key problems in this case: the denomination at this level lacked standard definitions of sexual misconduct and standard procedures for dealing with it; denominational polity has multiple levels of authority which lack clear responsibility; application of a legal concept of discipline in church courts escalated the conflict and impeded resolution of problems; leadership did not remain neutral as required; there were serious flaws regarding due process; reconciliation is ambiguous and manipulable as a legal principle; spiritual polarization of the conflict reduced the likelihood of resolution. References. For an extended treatment of the case, see the following entry in this bibliography.

\_\_\_\_\_. (2000). Decent and In Order: Conflict, Christianity, and Polity in a Presbyterian Congregation. Westport, CT: Praeger Publishers, 238 pp.

An extended version of the article listed in the previous entry in this bibliography. He describes this work as a social scientist's study of institutional malfunction, a study of conflict in a complex organization with multiple players and multiple levels of behavior. References.

Summit, Ronald C. (1983). The child sexual abuse accommodation syndrome. *Child Abuse and Neglect*, 7:177-193.

Excellent examination of the clinical dynamics of the effect of child sexual abuse.

Sutherland, Pamela K. (1996). Litigating sexual misconduct cases: A plaintiffs' attorney's perspective. [Internet: Sexual Assault Information Page: Professional Abuse website. <http://www.cs.utk.edu/~bartley/pamela/litigating/litigating>].

By a Boston, Massachusetts, litigation attorney whose practice focuses on patients/clients exploited by therapists/physicians/attorneys. Co-author of Abuse of Trust: Sexual Misconduct by Fiduciaries. A Guide to Litigating Abuse by Professionals. (Charlottesville, VA: Michie, 1995). Provides: a background including incidence and harm, and characteristics of perpetrator and victim; overview of the law, including common law causes of action and other legal options, and

special issues, including statute of limitation, insurance coverage, and employer liability. Includes endnotes.

\_\_\_\_\_. (1996). Sexual abuse by therapists, physicians, attorneys, and other professionals. [Internet: Sexual Assault Information Page: Professional Abuse website. Posted 1997. <http://www.cs.utk.edu/~bartley/index/professionalAbuse/>].

Discusses clinical and legal reasons underlying prohibitions on professional-client sexual contact, including clergy. Considers available civil and criminal remedies. Citations not included; available directly from the author by e-mail.

Sutton, Brett. (1990). "Dividing the Indivisible: Forces of Order and Schism in a Black Primitive Baptist Church." Chapter in Evens, T.M.S. & Peacock, James L. (Eds.). Transcendence in Society: Case Studies, [Comparative Social Research, 1990, Supplement 1]. Greenwich, CT: JAI Press, pp. 193-227.

Sutton is with the Department of Library Science, University of Illinois at Urbana-Champaign, Urbana-Champaign, Illinois. Examines one association of Primitive Baptists in the Southern U.S. that experienced conflict that led to a schism. Pages 206-218 present a case study of events that led to the schism. Pseudonyms are used for the names of churches and key individuals. An elder in the local Association of 22 African American churches in a seven-county area was pastor of four churches and moderator of the association. For several years, rumors persisted that he was sexually involved with women of his congregations. When allegations were made publicly, a process of inquiry was initiated according to Primitive Baptist polity. No clear resolution was achieved, and subsequent actions by significant parties were very divisive. The focus of the original concern, the pastor's alleged behaviors, was redefined to questions of use of property and name. Ecclesiastical conflict shifted into civil litigation. The ecclesiastical procedures initiated in relation to the accused pastor were subverted preventing either his exoneration or a finding of commission. Included in this bibliography because it clearly demonstrates how the central issues involved in the discovery of clergy sexual boundary violations can be overridden by issues of procedure, power, and personality. References; footnotes.

Tarro, Paul. (1992). Wolves in shepherds' clothing: The sexual abuse of children in Christian ministries. *Urban Mission*, 9(4, March):17-27.

Tarro is director, Fellowship of Urban Youth Ministries, Kansas City, Missouri. From the perspective of one who works with youth who were sexually abused and of one who has had administrative responsibilities for parachurch organizations that serve youth. Concludes that the church is reluctant to address the problem of children being used for sexual gratification in both secular society and the church. Presents briefly an overview of: prevalence of sexual abuse of minors; profile of a pedophile; healing for victim, family, and abuser; screening and supervision of staff and volunteers in a parachurch youth program; intervention and reporting following discovery. Represents more of a conservative Christian point of view. Statistics and clinical data that are referenced are not consistently cited.

Taylor, Catherine & Fontes, Lisa Aronson. (1995). "Seventh Day Adventists and Sexual Child Abuse." Chapter in Fontes, Lisa Aronson. (Ed.). Sexual Abuse in Nine North American Cultures. Thousand Oaks, CA: Sage Publications, Inc., pp. 176-199.

Taylor is a social worker and family therapist, Athol, Massachusetts, and a Seventh Day Adventist. Fontes is an assistant professor family therapy, Purdue University, West Lafayette, Indiana. Discusses issues pertaining to high rates of child sexual abuse in Seventh Day Adventist culture [note: no source is provided for the assertion of high rates]. Issues include: the culture of the Church and disclosure, specifically forgiveness, denial, and the Church as an insular, closed family system; patriarchy, sexuality, and Church teaching; interventions; prevention. Her anecdotal case reports include students in a Church boarding school who were molested by a teacher. References.

Taylor, Pegi. (2002). Beyond myths and denial. *America: A Jesuit Magazine*, 186(11, Apr. 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 upon 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.

Theis, John. (1992). Power and sexual abuse in the Roman Catholic Church. *Grail: An Ecumenical Journal*, 8:(4, Dec.)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 four 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.

Thistlethwaite, Susan Brooks. (1991). Sexual harassment: To protect, empower. *Christianity and Crisis*, 51(15, Oct. 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 lies in their empowerment.

Thoburn, John W. & Balswick, Jack O. (1994). An evaluation of infidelity among male Protestant clergy. *Pastoral Psychology*, 42(4, Mar.):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 three risk factors for male Protestant clergy in relation to sexual misconduct. The first, personality adjustment issues, includes: personality factors, personal attitudes, feelings, behaviors, and family of origin. The second, marital adjustment issues, includes: lack of intimacy with spouse and dissatisfaction with marital sex life. The third includes three phases: attraction, arousal, and conduct.

\_\_\_\_\_. (1998). Demographic data on extra-marital sexual behavior in the ministry. *Pastoral Psychology*, 46(6, Jul.):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 the roles of a seminary's Doctor of Ministry program. Twenty-three 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.

Thomas, Oliver. (1997). Malpractice revisited: Legal claims against clergy. *Christian Century*, 114(26, Sept. 24-Oct. 1):820.

By a special counsel to the National Council of the Churches of Christ. Discusses a 1997 New Jersey Supreme Court decision 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 1st Amendment rights.

Tracy, Denise D. (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 five-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?. Section 5 discusses boundaries in the church, who sets the limits, and the limits of the pastoral/congregant relationship. It utilizes Donald C. Clark's 1993 article, "Sexual abuse in the church: The law steps in," which is enclosed.

Tracy, Steven R. (1999). Sexual abuse and forgiveness. *Journal of Psychology and Theology*, 27(3, Fall):219-229.

By an associate professor, Phoenix Seminary, Chandler, Arizona. Essay on the application of doctrine of forgiveness to issue of sexual abuse in all its forms. Addresses first the nature of biblical forgiveness: notes passages in which forgiving the wrongdoer does not eliminate all negative consequences for the offender; notes inconsistencies in the manifestations of forgiveness in the New Testament; identifies three types of biblical forgiveness: judicial forgiveness, i.e. the remission or pardoning of sin that is contingent upon confession and repentance; psychological forgiveness, i.e. letting go of hatred and personal revenge, and extending grace to an offender as an expression of desire for the offender's healing; relational forgiveness, i.e. restoration of relationship or reconciliation, requiring genuine repentance which he operationalizes as: take full responsibility for the abuse (confession); acknowledge the damage and evidence remorse; create new boundaries that help to insure that abuse will not reoccur; change patterns of behavior that led to the abuse. Offers practical steps for the practice of forgiveness. A constructive addition to the literature from an evangelical point of view. Good set of references.

Trull, Joe E. & Carter, James E. (1993). Ministerial Ethics: Being a Good Minister in a Not-So-Good-World. Nashville, TN: Broadman & Holman Publishers, 256 pp.

Trull is associate professor of Christian ethics, New Orleans Baptist Theological Seminary, New Orleans, Louisiana; Carter is director, minister-church relations, Louisiana Baptist Convention (Southern Baptist). Written as a textbook for the evangelical Protestant church community, its pastors, its other ministers, and professional staff. In Chapter 3, "The Minister's Personal Life," sexual behavior is briefly discussed, pp. 80-91, and includes: incidence of misconduct; causes; consequences; prevention; restoration after sexual misbehavior. Appendices include a variety of codes of ministerial ethics that are denominationally- or contextually-oriented. Numerous footnotes throughout, and from very diverse sources; book would benefit greatly from an index.

- Tutu, Desmond Mpilo. (1999). No Future without Forgiveness. New York, NY: Doubleday, 294 pp.  
 By the archbishop of Cape Town, retired, Anglican Church, South Africa, and Nobel peace prize winner. Reflections on his work with the Truth and Reconciliation Commission, South Africa, late 1995-1998, that he chaired. While this book is not about sexual abuse by clergy, it offers many thoughtful considerations on core, and difficult, themes that have both theoretical and practical applications for how religious communities understand and respond to those themes. His differentiation between three types of truth -- forensic, social, and personal (truth of wounded memories) -- has implications for how religious communities can hold offenders accountable and receive the stories of victims and others affected within the community. His discussion of *ubuntu*, an African concept and set of values that recognizes connections between people and how actions promote or diminish the collective humanity, reinforces the necessity of religious communities act effectively in matters of clergy sexual abuse for the sake of the whole community. He also addresses: conceptual and practical themes related to justice; role of victims; open vs. closed hearings; cultivating responsibility and accountability; restorative justice; reparations; offering and withholding forgiveness.
- Tworkhov, Helen. (1996). The emperor's tantric robes: An interview with June Campell on codes of secrecy and silence. [[http://www.anandainfo.com/trantric\\_robos](http://www.anandainfo.com/trantric_robos)] From *Tricycle*, Winter, 1996; pagination lacking.  
 Tworkhov is not identified. Campell is the author of Traveller in Space: In Search of Female Identity in Tibetan Buddhism. [see above, Campbell, June. (1996)]. Interview topics include: her motivation for writing the book; the place of women in Tibetan Buddhism; how misogyny helped male monastic practice; the *tulku* system and the silencing of women; secret relationships between llamas and women; her realization of being sexually exploited by Kalu Rinpoche; those who criticize or discredit her; advice for women in the position she once was in; power and the Tibetan system of Buddhism.
- 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  
 Uka is a lecturer, University of Calabar, Nigeria. Theologically conservative analysis of the phenomena, 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.
- 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.  
 Report format. Focus is on secular law.
- Unitarian Universalist Association, Safe Congregations Panel. (November, 2000). Restorative Justice for All: Unitarian Universalists Responding to Clergy Sexual Misconduct. [Internet. 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. The report, which is easily accessed on this website, includes a very solid section on the survivor, and thoughtful resources on restorative justice, in general, and in relation to the immediate context.
- United Church of Christ. (1986). Sexual Harassment of Clergywomen and Laywomen. Cleveland, OH: Coordinating Center for Women.

In a 1985 denominational survey, 47% of the UCC clergywomen responding reported that they had experienced sexual harassment in the church by a senior minister, supervisor, or the like.

United States Conference of Catholic Bishops. (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. [Internet: U.S. Conference of Catholic Bishops website. Posted 02/13/02. <http://www.nccbuscc.org/comm/restoretrust>].

Contents include: five 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.

Van Dyke, Beth. (1997). What About Her? Mukilteo, WA: WinePress Publishing, 144 pp.

By a public school elementary teacher and writer who is affiliated with Tamar's Voice. First-person account by a survivor that traces the story of sexual exploitation by her pastor and its effects on her. True story that uses pseudonyms for people and places. Includes responses by the congregation to her disclosure and her struggle for recovery. The compact, candid presentation clearly reveals how he as her pastor regularly counseled her for four years and violated both these roles, resulting in devastating impact to her well-being, not the least of which included diverting her clinical treatment for her initial problems. The last chapter includes practical and insightful suggestions for clergy, church leaders, and victims of sexual abuse. Brief listing of resources.

Van Zandt, David E. (1991). Living in the Children of God. Princeton, NJ: Princeton University Press, 232 pp.

Van Zandt is not identified. A descriptive analysis of the Children of God founded by Moses David (nee David Berg) in the 1960s in California which grew to 9,000+ full-time members in 80+ countries by 1984. Berg claimed to be God's last prophet and to receive divine revelations meant for the world. Van Zandt's research involved covertly joining and living in communes for periods in 1976 and 1977. Both covert and overt participant observer research methods were used to further his sociological analysis. Pages 170-171 summarize some of the sexual practices promoted by Berg and/or some of the leaders, including: sexual sharing between members; experimentation with sex with small children, including incest; sexual sharing among children; older adult males pressuring minor females to share sexually; Flirty Fishing, a practice in which female members offered sexual favors to recruit targeted males to join. Pages 53-54 provide further details: "...Berg opined that neither incest nor sex with capable children was prohibited by God and that there should be no age or relationship limitations on sexual activity." Page 26 provides Berg's theological justifications that approved and encouraged members to engage in free sexual activity, including his interpretation of New Testament scripture. He justified his means by invoking religious ends. Extensive bibliography; footnotes. [For an update on the Children of God, see Lattin, Don. (2001). Escaping a free love legacy Children of God sect hopes it can overcome sexy image. *San Francisco Chronicle*, (Feb. 14):Section A, p. 1.]

Veenker, Jody. (1999). How to heal a broken church: After clergy sexual misconduct. *Christianity Today*, 43(9, Aug. 9):21.

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-year-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.

Villiers, Janice D. (1996). Clergy malpractice revisited: Liability for sexual misconduct in the counseling

relationship. *Denver University Law Review*, 74(1):1-64.

By an associate professor, St. John's University School of Law. Focus is sexual misconduct by a clergy person in the role of a counselor or advisor to an adult parishioner. Extensively researched and lucidly organized. 379 footnotes from a wide variety of sources. Introductory sections are an excellent summary of the social, emotional, cultural, and clinical contexts. Documents the incidence of the problem as national in scope and transcending of denomination. Provides an overview of court actions against individual clergy and churches, legislative approaches, judicial approaches, and ecclesiastical responses. Discusses issues of power, fiduciary relationships, and professional standards of care.

Vincent, Lynn. (2002). Breaking faith. *World Magazine*, 17(12, Mar. 30):18-23. [Article also appears on the Internet: [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 two 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 Oct. 16-18, 1992, in Chicago, IL.]

Program booklet of the conference. Includes: mission statement and goals of VOCAL, Inc.; the listing of very significant and imminently qualified speakers from a wide range of backgrounds, and their profiles with contact information. Available through The Library, Claremont School of Theology, Claremont, California. For audiotapes by the speakers, see entry at Section V. below.

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.

\_\_\_\_\_. (1993). Reconstructing the response to clergy sexual abuse. *Quarterly Review*, 13(4, Winter):3-15.

Describes five 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.

Voices for Non-Violence. (no date). Voices for Non-Violence: A Preventive and Restorative Approach to Domestic Violence and Sexual Abuse: Annotated Bibliography of VNV Resources. Winnipeg, Manitoba, Canada: Voices for Non-Violence, 89 pp. Voices for Non-Violence, 134 Plaza Drive, Winnipeg, MB R3T 5K9.

Voices for Non-Violence is a community program supported by Mennonite Churches of Manitoba, Mennonite Central Committee, and Department of Health and Welfare Canada, Family Violence Division. An annotated bibliography that describes the program's resource library. Topics include: abuse in general; family violence; wife abuse; child abuse in general; sexual abuse; child sexual abuse; incest; rape/sexual assault; professional abuse; abuse of people with disabilities; elder abuse; ritual abuse; perpetrator/offender issues; safety and violence; mental health; Christian interpretation and theology; peace and justice issues; women's concerns; men's concerns. Earliest item is 1968, latest is 1994; most items are from late 1980s and early 1990s. Helpful annotations. [For the companion volume, see above, Block, Heather (1996). Advocacy Training Manual: Advocating for Survivors of Sexual Abuse by a Church Leader/Caregiver.]

Von Stroh, S. Patrice, Mines, Robert, & Anderson, Sharon K. (1995). Impaired clergy: Application of ethical principles. *Counseling and Values*, 40(1, Oct.):6-14.

Von Stroh is a doctoral candidate, counseling psychology, University of Denver, Denver, Colorado. Mines is president, Mines and Associates, P.C., Denver, CO. Anderson is assistant professor, School of Education, Colorado State University, Fort Collins, Colorado. Pages 10-12 analyze the hypothetical case of a male clergyperson who is involved sexually with a female parishioner whom "he is counseling for spiritual guidance, not knowing that [she] is a survivor of sexual abuse and has a multiple personality disorder." The ethical principles of autonomy, beneficence, nonmaleficence, fidelity, and justice are briefly and thoughtfully applied to each of the principal parties. The issues of dual roles, unequal power, and capacity to make decisions are discussed in relation to the principles. References.

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.

Describes one clinical treatment model other than a psychodynamic-oriented one.

Wallace, Jennifer L. (1994). Fiduciary theory imposes higher duty and direct liability on church for clergy sexual misconduct -- *Tenantry v. Diocese of Colorado*, 863 P.2d 310 (Colo. 1993). *Suffolk University Law Review*, 28(1, Spring):331-339.

By a law student. A summary of and case comment upon the decision in *Tenantry v. Diocese of Colorado* in which the Supreme Court of Colorado considered for the first time whether a bishop and diocese (Episcopal) owed a fiduciary duty to a parishioner victimized sexually by a priest, and whether the bishop and diocese breached that duty in failing to act on the parishioner's behalf. The court upheld the plaintiff's claim based on liability related to breach of fiduciary duty, and negligent hiring and supervision, but rejected vicarious liability as a basis. Potential implications of the decision are noted.

Waller, Altina L. (1982). Reverend Beecher and Mrs. Tilton: Sex and Class in Victorian America. Amherst, MA: The University of Massachusetts Press, 177 pp.

Waller is an assistant professor of history, Southwestern at Memphis, Memphis, Tennessee [Note: this identification was current as of the time of the book's publication.]. An historian's analysis of the sensational and highly publicized exposures of the sexual relationship between Henry Ward Beecher, one of the most prominent 19th century Protestant clergy in the U.S., and Elizabeth Tilton, a parishioner at Plymouth Church, Brooklyn, New York. Beecher had persuaded Tilton to keep the relationship secret and practice what he termed "nest-hiding." The relationship was exposed in the media by Victoria Woodhull in 1872. In 1874, Beecher appointed a Church Investigating Committee to hear the charges. Testimony was published verbatim in the press. In spite of strong evidence, Beecher was exonerated. This infuriated Tilton's spouse who filed criminal charges that resulted in a six-month trial in 1875. A split jury resulted in an acquittal. While Waller describes the relationship as "adultery," her work documents the power of the office and role that Beecher wielded. Notes from an extensive array of primary and secondary resources.

Wallis, Roy. (1978). Fishing for men. *The Humanist*, 38(1, Jan./Feb.):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 (nee David Berg) and his Children of God, a new religious movement. Women followers were taught to witness by recruiting males by seducing them sexually. Wallis reports how Berg used his much younger wife, Maria, to recruit one specific individual. A sympathetic and approving seven-point analysis of the practice is presented. Lacks footnotes.

\_\_\_\_\_. (1978). Recruiting Christian manpower. *Society*, 15(4, May/Jun.):72-74

Briefly discusses the practice of "flirty fishing." Article's strength is a presentation of the

religious rhetoric that rationalized and legitimized the practice. Lacks footnotes.

\_\_\_\_\_. (1979). "Sex, Marriage and the Children of God." Chapter 5 in Salvation and Protest: Studies of Social and Religious Movements. New York: St. Martin's Press, pp. 74-90.

Sociological study of "how the structure and ideology of the Children of God have facilitated innovation in the sexual and marital lives of members..." Traces the teachings of Moses David (nee David Berg), the self-declared latter-day prophet of God, who "took sexual companions from among his female followers..." It was several years before his private practice and his rationalizations were made known to his followers, starting in 1972. Includes a brief overview of Berg's introduction of "flirty fishing," a practice in which attractive women were directed to sacrifice themselves by offering sex to targeted males who were being recruited as new members. Berg used religious ends to justify this means. Essential to the acceptance of these practices and teachings is the community's "commitment to the prophetic vision -- the validity of [Berg's] access to God and their own role as God's messengers..." Wallis' point of view is generally sympathetic. Citations do not always correspond to references listed in the bibliography.

Weiser, Conrad W. (1994). Healers -- Harmed and Harmful. Minneapolis, MN: Fortress Press, 186 pp.

By a minister, psychologist, and consultant, Allentown, Pennsylvania. Using the theoretical clinical framework of psychodynamic and psychoanalytic psychology, explores conceptual and practical issues regarding clergy for whom unresolved personal events affect their ministry in destructive ways. (Note: point of clinical reference is DSM-III R.) Provides a larger context for understanding clergy who commit sexual misconduct. Bibliography; index.

Welsh, Lionel P. (1988; 1990). Geordie, Orphan of the Empire. Perth, Australia: P & B Press, 164 pp.

Autobiographical account. Born in 1936 in Newcastle-upon Tyne, England, Welsh was placed in a Roman Catholic orphanage, the North East Boys Home, at two years old. Chapter 1 is about his life there for 10 years where he endured physical and psychological cruelty and maltreatment from the nuns and staff. He observes one nun discover a male staff fondling a boy, and then sees her ignore the situation. Honest and direct.

White, John & Blue, Ken. (1985). Healing the Wounded: The Costly Love of Church Discipline. Downers Grove, IL: InterVarsity Press, 238 pp.

White is an author, formerly a pastor, and formerly taught at the University of Manitoba, Canada. Blue is a pastor, British Columbia, Canada. Presents a conceptual framework of corrective church discipline that is conservative/evangelical in orientation and scripturally-based. Offers practical applications. Topical chapters include: barriers to discipline; power and authority in the church; goals of discipline, including reconciliation, purity of the church, and restoration of the righteousness of the offender; steps in holding the offender accountable, both privately and in relation to the church community; discerning true repentance and the role of forgiveness; confessing sins; discipline applied to church leaders. Treats sexual relationships between clergy or leaders and persons in fiduciary relationships as affairs or acts of sexual immorality in contrast to exploitation of power and role. A strength of the model presented is that it encourages reporting, accountability, and monitoring. Brief footnotes; lacks an index.

Wick, Jane E. (August, 1995). The congregation as a victim: The effects of clergy sexual misconduct on the congregation. Unpublished manuscript; available from the author.

By an executive presbyter, Presbyterian Church (U.S.A.). Addresses clergy sexual misconduct in relation to the congregation. Discusses issues of: secrecy and disclosure; reaction patterns post-abuse disclosure; spiritual issues; healing processes. Designed to educate and inform. Identifies trust as the single most necessary factor in the healing of a congregation post-discovery. Often conversational in tone and anecdotal in style. Moves between general and particular. Lacks citations for sources, facts, and assertions. Unpaginated.

Wilkes, Paul. (1993). Unholy acts. *The New Yorker*, 89(16, Jun. 7):62-72, 74-79.

Wilkes is an author who frequently writes about religion and spirituality. A detailed journalistic report of the case of Fr. Ronald Provost, a Roman Catholic priest who was Wilkes' parish priest

in Wheelwright, Massachusetts, Diocese of Worcester, in 1992 when photographs that Provost had taken the year before of a 10-years-old nude boy from the parish were discovered. He was indicted by a grand jury for a pornography statute violation for posing a minor in a state of nudity. When officials searched his room, they discovered 100+ pictures of nude and semi-nude boys dating to 1977 and a collection of child pornography. The diocese sent him to St. Luke's Institute, Suitland, Maryland, for in-patient treatment. His trial was convened in 1993. He was found guilty, and sentenced to 10 years in prison, five of which were suspended and five of which were a period of probation with out-patient therapy. At the time of publication, Provost had never apologized to the victim or his family. A civil suit was pending against Provost and the diocese. Wilkes traced Provost's history and development as a priest through interviews and checking records, like personnel files. While there were persistent rumors and questionable behaviors related to Provost's strong preference for associating with minors to the extent that he neglected his priestly duties, no formal complaints were ever filed. Wilkes also provides background information about concurrent cases in the diocese involving sexual abuse by priests of male and female children, and a nun.

Wilkinson, Earl K. (1994). People, Priests and Pedophiles. Makati, Metro Manila, Philippines: International Research Foundation, 300 pp.

Wilkinson, retired from the finance business, is a philanthropist and social and human rights activist, Makati, Metro Manila, Philippines. Stated focus is the Roman Catholic Church and the sexual abuse of children, but his topics are numerous and make it difficult to summarize the book. (He takes positions against homosexuality, gay priests, the Church's misogyny, the Church's refusal to ordain women, and celibacy, thus clouding his stated focus.) Chapter 1 is a compilation from newspaper and magazine articles, columns, and television interviews from Australia, Canada, United States, Ireland, and England about pedophile priests and the hierarchy's inactions, interspersed with commentary. Chapter 2 compiles articles specific to the Philippines that are mostly against celibacy, but also contain some reports of, and correspondence regarding, sexual abuse by priests. Chapter 3 is about pedophilia by priests in Australia and California, but also goes into concerns about child sex tours from Australia to the Philippines and Thailand, transmission of AIDS to children, and sex slavery and prostitution in Asia. The context of Chapter 4, one-third of the book, is the Philippines, and describes child prostitution, pedophilia, and international sex tourism. Reports some successes by the author to change laws to discourage the business of sex tourism. A compilation of media excerpts, correspondence, legislative documents, commentary, and photographs seized in police raids. Chapter 5 focuses on Fr. Vincent Kiss, an Australian priest working in the Philippines, who pleaded guilty in 1993 to seven counts of embezzling money from a charitable trust and was sentenced to eight years in prison. Wilkinson strongly suggests that Kiss was a pedophile, but presents no hard documentation or evidence. Chapter 6 is about Fr. Peter Comensoli, a parish priest in West Wollongong parish, Australia, and Br. Michael Evans, a Christian Brother who was a school administrator in Australia, who were accused in 1993 of sexually abusing and sexually harassing male minors. New accusations emerged against Evans going back to the 1970s and 1980s. It was also learned that the bishop of Wollongong had been informed 10 years prior by a victim of Evans, and that no action was taken. Chapter concludes while an investigation by the Christian Brothers was underway. Citation of published sources is not complete, e.g. omits volume-, and issue-, and page numbers.

Willerscheidt, Phyllis A. (1995). "Healing for Victims." Chapter in Hopkins, Nancy Meyer & Laaser, Mark. (Eds.) (1995). Restoring the Soul of a Church: Healing Congregations Wounded by Clergy Sexual Misconduct. Bethesda, MD: The Alban Institute, Inc., pp. 23-32. [Published in association with the Interfaith Sexual Trauma Institute, Colledgeville, MN.]

By the executive director, Commission on Women, Roman Catholic Archdiocese of St. Paul and Minneapolis, Minnesota. Overview that draws upon her experience facilitating a support group for women sexually exploited by clergy. Very briefly identifies: needs of victims; healing process; stages of recovery; issues for family members; issues related to justice; issues related to restoration.

Williams, Miriam. (1998). Heaven's Harlots: My Fifteen Years as a Sacred Prostitute in the Children of God Cult. New York: Eagle Brook (William Morrow and Co.), 297 pp.

Autobiographical account of her life 1971-1988 in the Children of God cult founded by Moses David (aka David Berg) which at its peak reported 18,000 members worldwide. At age 17, she joined a commune in Ellenville, New York, that trained new disciples. A patriarchal hierarchy inculcated youth through scripture, Moses David's teachings, music, work, group processes, and arranged marriages so as to detach from family and world and attach to the cult. Teachings included: religious justification of sexual polygamy termed "one wife;" luring male recruits through women's sexual activity in a practice termed "flirty fishing" as a prelude to religious witnessing or to recruit influential men to support the cult; a practice she calls "sacred prostitution" rationalized sex in exchange for money to support the cult and serve God; pedophilia and sex with female adolescents was permitted at the direction of the leaders. A disturbing book.

Willimon, William H. (2000). "The Pastor in Community." Chapter 3 in Calling and Character: Virtues of the Ordained Life. Nashville, TN: Abingdon, pp. 60-94.

Willimon is dean of the chapel and professor of Christian ministry, Duke University, Durham, North Carolina. The book was written to "highlight those ethical challenges that are peculiar to clergy, the morality and virtues that adhere to the practice of Christian leadership today and the way in which the clerical character informs those challenges." Chapter 3 uses a communitarian point of view to discuss clergy ethics as grounded in the context of Christian community. His analysis is that "Sexual misbehavior among the clergy is a serious matter [because it] tends to be an offense against the community, a fundamental reproach to the communitarian vocation of pastors." Includes practical guidelines [See Miles, Rebekah (1999) below.] concerning sexual misconduct in ministry. Footnotes.

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, Jun.):289-294.

By two licensed psychologists in Rhode Island and two 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 Kuchan, Anthony (1989) above; see above Parsons & Wincze (1995).]

Winebrenner, Jan & Frazier, Debra. (1993). When a Leader Falls: What Happens to Everyone Else? Minneapolis, MN: Bethany House Publishers, 208 pp.

Winebrenner is a free-lance writer in Texas; Frazier is an instructor, Richland Community College, Dallas, Texas. Uses "sexual sin" as a broad term to include a "pastor/spiritual leader" who commits "adultery" with a member of the congregation, "promiscuity outside the church," and "affairs." Point of view is conservative Christian. While it does not incorporate a framework that analyzes the offenses in terms of power dynamics, it is very validating of the typical reactions, thoughts, and feelings of those affected by clergy sexual boundary violations. (Pp. 162-163 acknowledge the functional power of the role of the pastor and then negates it with an appeal to structural mutuality based on spiritual responsibility and mutuality.) Uses numerous pseudonymous vignettes of individuals and churches. Chapter 2 is about a pastor's wife whose husband sexually engages a series of members and staff of his churches, and who, after being discovered, fakes his death in order to begin a life apart from her. Chapter 3 is about a woman parishioner and the affects on her after pastors in two successive churches are discovered having sexual relations with members. Chapter 4 presents brief accounts of three leaders' responses: a seminary professor who served an interim role after a church dismissed its pastor for sexual boundary violations; a minister of education on staff of a large church, the pastor of which was

discovered having sexually engaged its members; a pastor who agreed to guide a dismissed colleague through a process of discipline and restoration. Chapter 5 includes a story of a church in which three pastors and a seminary intern have committed sexual boundary violations. The intern worked with a group of deaf ministry. His violation was taken especially hard by those who were dependent on him as the only pastor on staff who could sign. Chapter 6 discusses how a married offender and his spouse can rebuild a marriage, and offers advice for a wife who chooses to leave her husband. Chapter 7 is about how a church can facilitate a wife's healing. Chapter 8 offers their list of identifying characteristics of a church in which a pastor is committing sexual boundary violations: inappropriate behavior was noticed but not challenged; members and staff felt manipulated by the pastor; strong members were denigrated by the pastor; there was dissension in the church; it was known that some women members knew inappropriate intimate details about the pastor; the pastor's preaching was weak. Chapter 9 discusses confronting an offender, and offers a four-step, escalating sequence based on scripture: reprove in private; take witnesses; inform the church; treat the unrepentant offender as an unbeliever, which can involve withdrawing fellowship. Chapter 10 is about how congregations recover. Two situations are highlighted, one that involves small groups and one based on direct, open disclosure. Common characteristics that assist recovery include: the truth of violation is disclosed; the congregation is allowed to grieve; counseling is provided; plurality of leadership is in place; the succeeding pastor was committed to strong, Bible teaching; a plan of accountability was implemented. Footnotes.

WisBar Legal Resources (State Bar of Wisconsin). (1998). No. 96-0329, State of Wisconsin. Miriam T., Jared T., Jr. and Johnny T., Plaintiffs-Appellants v. Church Mutual Insurance Company and Grace Pentecostal Church, Inc., Defendants-Respondents, Howard L. Bracy and Pentecostal Assemblies of the World, Defendants. [Internet: WisBar Legal Resources website. Posted 1998, 6 pages. <http://www.cs.wisbar.org/WisCtApp2/1q98/96-0329>].

Trial decision of the Court of Appeals of Wisconsin that dismisses the plaintiffs' appeal of a Wisconsin circuit court ruling in a case involving clergy sexual misconduct. The plaintiffs based their claims on two legal principles, negligent supervision and respondeat superior. The circuit court rejected the claim of negligent supervision under Wisconsin law on the basis of First Amendment; the appeals court upheld that decision. The circuit court rejected the claim of respondeat superior on the basis that the offending pastor's sexual misconduct constituted acts outside the scope of his church employment; the circuit court upheld that decision.

Wohlberg, Janet W., McCraith, Deane B., & Thomas, Delores R. (1997). Sexual Misconduct and the Victim/Survivor: A Look From the Inside Out. [Internet: from the Therapy Exploitation Link Line website. 18 pages. <http://www.advocatweb.org/tell/insideout>].

By three victims/survivors of sexual abuse by psychotherapists. Connected with Boston-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(Jan. 3):1ff.

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.

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 two parts; lists 250+ newspaper and journal articles dealing with sexual exploitation within the religious community, especially as committed by clergy, and especially within the Roman Catholic Church.

\_\_\_\_\_. (1994). Sexual abuse issues: An annotated bibliography. (Part 2). *Theology Digest*, 41(4, Winter):331-344.

Second of two parts; lists 90+ booklets, books, audiotapes, videotapes, educational services, treatment centers, victim-survivor services, and resources outside the U.S. dealing with sexual exploitation within the religious community, especially as committed by clergy, and especially within the Roman Catholic Church.

Women's Ministries Program Area, Office of Women's Advocacy, Presbyterian Church (U.S.A.). (1995). Hearing the Silence, Healing the Pain: Stories of Professional Misconduct Through Sexual Abuse in the Church. Louisville, KY: Presbyterian Church, (U.S.A.).

Forty-four page booklet. Draws upon seven stories told from the perspective of the victim/survivor of professional sexual misconduct in the Church. Contains discussion questions and a good bibliography.

Wood, John Trevor. (1997). Causes of action in Missouri against the church and clergy for sexual misconduct in *Gibson v. Brewer*. *UMKC Law Review*, 65(4, Summer):1027-1052.

By a student, University of Missouri-Kansas City School of Law. A formal Note that analyzes various tort causes of action against churches and clergy in two cases in Missouri, *Gibson v. Brewer* and *Gray v. Ward*, comparing them to similar claims in other jurisdictions. Proposes "that when the church does nothing to correct these problems, the civil courts should assert authority on the presumption that there is no Canon law issue or First Amendment Establishment Clause immunity." Discusses issues regarding: negligent hiring; negligent failure to supervise; breach of fiduciary duty; respondeat superior; and, professional standard of care. 200+ footnotes.

Woodruff, Mike & Kasper, Dennis. (2001). Confronted with the shameful. *Leadership*, (Summer):96-101.

Woodruff is associate pastor, Christ Church Lake Forest, Lake Forest, Illinois; Kasper is an attorney who specializes in church law, Los Angeles, California. Briefly recounts an incident from a West Coast U.S. congregation involving a 25-year-old youth intern, unpaid, who joined the staff after he had passed references checks with previous employers and a criminal background check. He was arrested on five 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 one year in jail. The attorney briefly critiques the response of the church leaders at various stages. The authors recommend that in a crisis, a church should appoint a Crisis Response Team that ideally was pre-selected and pre-trained. Identifies eight actions that 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.

Wortman, Julie A. (1992). Responding to clergy sexual abuse: An interview with Marie Fortune. *The Witness*, 75(12, Dec.):15-19.

Episcopal Church context. Wide-ranging interview.

\_\_\_\_\_. (1995). Making the sanctuary safe: An interview with Nancy Myer Hopkins. *The Witness*, 78(4, Apr.):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, Jul.-Aug.):32-34.

Shaw, bishop of the Episcopal Diocese of Massachusetts, succeeded Bishop David E. Johnson who committed suicide in January, 1995, following disclosure of his acts of clergy sexual abuse. Brief, thoughtful discussion on a variety of topics: secrecy vs. disclosure; spirituality and discernment regarding disclosure; dynamics of offenders; power of clergy; demoralization in the church following disclosure.

\_\_\_\_\_. (1995). Clergy background checks. *The Witness*, 78(11, Nov.):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.

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.

Yantzi, Mark. (1998). Sexual Offending and Restoration. Waterloo, Ontario, Canada: Herald Press, 254 pp.

Yantzi has been a coordinator, Sexual Abuse Treatment Program of Kitchener-Waterloo, Ontario, Canada, since 1982, and is a clinical member, American Association for Marriage and Family Therapy. His purpose in writing was to provide a resource for people addressing the issue of sexual abuse, regardless of the context. An important book. While his focus is on offenders, he integrates victims' accounts of their hurt as a necessary balance to the framework. Includes commentary from a group of victims and offenders who worked with the manuscript. Utilizes a framework of restorative justice. Chapter 6 specifically deals with sexual abuse by a leader of a religious community. Other chapter topics include: impact of sexual abuse from perspective of victims and of offenders; why sexual abuse occurs; concept and application of restorative justice; healing of victims and of offenders; unresolved hurts; forgiveness; church community's response of support and accountability; facilitated dialogue between a victim and an offender; restorative justice in difficult cases. Brief references; appendices; helpful bibliography.

Young, John L & Griffith, Ezra E.H. (1995). Regulating pastoral counseling practice: The problem of sexual misconduct. *Bulletin of the American Academy of Psychiatry and the Law*, 23(3):421-432.

By two clinical and academic psychiatrists on the faculty of the Yale School of Medicine, New Haven, Connecticut. Examines both the legal system's reluctance and also its willingness to extend malpractice laws in cases of sexual misconduct in pastoral counseling, particularly in cases of individual clergy practicing beyond the supervision of the church or professional peers. The tort of breach of fiduciary duty is one applicable legal approach. References.

\_\_\_\_\_. (1998). Reconsideration of sexual misconduct by clergy counselors: The case of F.G. v. MacDonnell. *Journal of the American Academy of Psychiatry and the Law*, 26(2):289-293.

Reviews legal cases involving clergy sexual misconduct, the pattern of judicial reluctance to adjudicate based on First Amendment concerns, and the legal concept of breach of fiduciary duty as a way to assess legal complaints. In particular, examines a case decision by the New Jersey Supreme Court.

## II. Novels, Plays, and Poetry

Cooperman, Robert. (1990). The Trial of Mary McCormick. Niagara, Falls, NY: Slipstream, 34 pp.

By a poet, Pikesville, Maryland. A narrative in the series of 28 short poems regarding a 16-year-old girl who is used sexually by three Roman Catholic priests, impregnated, and bears a child. The poems are from the first-person point of view from a variety of individuals, including the priests, the victim, her father, her former boyfriend, the bishop, her lawyer who represents her in a civil suit, a court stenographer, the judge who presides at the civil trial, and the defense attorney, among others. The language is strong, honest, and convincing, and the poems individually and collectively are quite insightful. This is an unusual work that deserves a wider audience.

Diderot, Denis. (1972; 1974). The Nun. Translated from the French, La Religieuse, by Leonard Tancock. London, England: Penguin Books, 189 pp.

A novel by the 18th century Enlightenment philosopher and editor of the Encyclopédie. Grew out of an elaborate practical joke on a French marquis. It was based on the circumstances of Margeurite Delamarra, a young nun at a Paris convent who sought to be dispensed from her vows. Written in an autobiographical, first-person style, it is the story of a person without a religious vocation confined against her will in a closed environment. The object of Diderot's attack, according to the translator, is not the Church, but a closed and punitive system that protects the persecutor and penalizes the victim. The text comments on the effects of segregation, duress, and servitude. After being physically, emotionally, and spiritually abused in a convent, the narrator is transferred to another where the Mother Superior uses kindness, attention, and authority to take advantage of her sexually. A Benedictine monk arrives as the convent's confessor, and persuades her to escape with his help, an opportunity he uses this to assault her sexually.

Greeley, Andrew M. (1981). The Cardinal Sins. New York: Warner Books, 350 pp.

Greeley is not identified. Novel begins in 1948 with a group of Irish, Roman Catholic adolescents in Chicago. Told from the first-person perspective of one of two who go to the archdiocese's seminary and become local priests in the 1950s. When the other rises to become in 1968 the youngest bishop in the U.S., he resolves to maintain celibacy and cease sexual relationships with women, one of whom has borne his daughter. In 1972, he is appointed archbishop of Chicago, but has not broken off one of the relationships. In 1977, he is named cardinal, and his patterns continue. From the author's note at the outset: "The book... is story, not history or biography or... autobiography. It is nonetheless true." The spiritual implications of a priest/archbishop having sexual relations is most clearly raised by the adolescent daughter of one of the women.

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\_\_\_\_\_. (1983). Ascent into Hell. New York: Warner Books, 372, pp.

Greeley is not identified. He describes this novel as a comedy of grace that seeks to do what Jesus' parables do, "tell a story of how God acts." Set in the Roman Catholic Church's Archdiocese of Chicago and covers the period from 1933-1981. His main character is a diocesan priest who becomes sexually involved with a nun who formerly worked for him in a parish. His power advantages over her are an ongoing source of tension. She's also affected by her father's acts of incest against her as a child. His attitudes toward women, Greeley writes, reflect needs for control and possession, needs that surface during his affairs.

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\_\_\_\_\_. (1993). Fall from Grace. New York: G.P. Putnam's Sons, 368 pp.

Greeley is a Roman Catholic priest, sociologist, author, novelist, and professor of social science, University of Chicago, Chicago, IL. Novel is set in Chicago in the early 1990s. Primary characters are three generations of Irish Catholics involved in local politics and/or the Roman Catholic Church. Melodramatic subplots include: a priest of the Archdiocese of Chicago who is a pedophile and is involved in Satanic ritual abuse; a priest who is a lawyer and represents the family of a victim of the offending priest; an auxiliary bishop who resists changing policy and procedure regarding reports of child sexual abuse by priests. Introductory note states that the book "was drafted before the explosion of the pedophile crisis in the Archdiocese in the winter of 1991-1992 and is not about that crisis."

Harris, Cora. (1910). A Circuit Rider's Wife. Philadelphia, PA: Henry Altemus Co., 336 pp.; illustrated. Autobiographical novel that traces 30 years of her marriage to a Methodist minister who is a rural Georgia itinerant preacher. Documents her observations and impressions in the format of letters. Offers an equally eloquent and caring critique of the rural church culture and its people. Chapter IX, William and the Feminine Soul, describes male pastors as gullible and vulnerable to "...the women who make a religion of sneaking up on the blind male side of good men..." Identifies the sexual power in the pastor/parishioner relationship as residing in manipulative lay women who tempt the vulnerable and unaware male pastor.

Hawthorne, Nathaniel. (1850 original edition; 1990). The Scarlet Letter. New York: Vintage Books, 249 pp. Originally published Boston, MA: Ticknor, Reed, and Fields.

Novel set in the colonial period in Boston, Massachusetts, during Puritan rule. For bearing a child, out of wedlock, Hester Prynne is imprisoned, endured public pillory, and forced to wear an embroidered letter 'A' signifying her adultery. The father, Rev. Arthur Dimmesdale, is never identified. In Chapter 17, "The Pastor and His Parishioner," the two meet for the first time in seven years. He inquires whether she has found peace, and when she returns the question, he responds that his is a ruined and polluted soul, tormented by the contrast between the public role and function of clergy that earns his congregation's idolization and his personal life that is unworthy of their respect. Because he maintains the falsehood of innocence, he is unable to demonstrate penitence. While Hawthorne describes Dimmesdale's as "a sin of passion, not of principle, nor even purpose" (Chapter 18), the inner conflict that Dimmesdale experiences poignantly depicts the important dynamic that the integrity of the professional office, role, and function of a minister is intimately dependent upon the public trust of the integrity of the individual's character.

Hogan, Judy. (1997). The Shade. Port Townsend, WA: Black Oaks Publishing, 391 pp.

In a long novel, one very brief subplot involves an African American male who, at age eight, was sexually molested at camp by an African American counselor, and as a young man commits suicide. Later, the counselor is a popular minister who actively molests young boys in the congregation. A police search of his house discovers him in the act of commission and leads to his arrest and conviction.

Kogawa, Joy. (1995). The Rain Ascends. Toronto, Canada: Alfred A. Knopf Canada, 217 pp.

A novel written from the point of view of Millicent Shelby, the adoring daughter of Rev. Dr. Charles Barnabas Shelby, a Church of England priest. Set in Canada. When she is 15, the discovery is made that her father, an esteemed, respected, and popular religious leader, has sexually molested boys during his ministry. Into adulthood, she struggles with this knowledge, her feelings, and what her actions should be. She learns that he has molested her sister-in-law's brother, and later learns that he molested her only son. Years later, she confronts her father on several occasions. When he admits to a total number of victims around 300, she goes to his bishop. Throughout the book, she struggles with tensions between truth and mercy, deception and justice, love and betrayal, pride and shame. Written in a distinctive prose style.

Lambert, Betty. (1987). Jennie's Story. In Jennie's Story & Under the Skin. Toronto, Canada: Playwrights Canada, pp. 12-111.

Lambert, a Canadian playwright, died in 1983. Jennie's Story was first produced in Saskatoon, Saskatchewan, in 1981. The two-act play is set in Canada, 1938-39. The play centers on the relationship between Jennie McGrane, in her early 20s, and Fr. Edward Fabriceau, a Roman Catholic priest, in his late 30s. At 15, she was sent to work for him in the rectory as a domestic. He engaged her sexually and then declared to medical authorities that she was promiscuous. He persuaded her mother to legally consent to have Jennie surgically sterilized under a law that applied to those deemed "feeble-minded." The mother knowingly consented in order to prevent Jennie from being impregnated by the priest. Afterwards, he swore Jennie to secrecy. The play builds to a very dramatic and powerful confrontation by Jennie with the priest in the presence of her mother, her husband, and a cousin of the priest. The climax is insightful, intense, and disturbing. In the words of a producer/director of Lambert's works who wrote an introduction to

this volume, the play's "fundamental strength... is that it evokes terror and compassion."

Lewis, Sinclair. (1927; 1987). Elmer Gantry. Cambridge, MA: Robert Benchley, Inc., 432 pp.

A novel by a Pulitzer Prize-winning author. Described by critics at the time of publication as a satire of middle class morality. Begins in rural Kansas in 1902 and moves into the Prohibition era. A devastating portrayal of a charismatic and scandalous Midwestern preacher who is ambitious, competitive, egotistical, greedy, lustful, coarse, conniving, and successful. In calculating ways, he uses his religious role to conquer women sexually.

Marshall, Catherine. (1967). Christy. New York: McGraw-Hill, 496 pp.

The author's first novel. Setting is rural Appalachia, Tennessee, 1912. Chapter 33, pp. 362-371, is an encounter in which Alice Henderson, a Quaker mission worker, confides to Christy Huddleston, 19 years old, how at 15 she was manipulated spiritually and emotionally into an intermittent sexual relationship with a traveling Quaker preacher from Britain. At 16, he escalated his actions to intercourse and impregnated her. She believed the rhetoric of his rationalizations "because I trusted the man. And there was just enough truth mixed in with his false interpretations and motives to make it all seem valid to an eagerly questioning young girl." His older age, the esteem her parents conferred upon him, her parents' trust of him, and his words left her vulnerable to his exploitation.

Matto de Turner, Clorinda. (1996). Birds without A Nest: A Novel: A Story of Indian Life and Priestly Oppression in Perú. Translated from Aves sin Nindo by J.G.H. (1904); emended by Naomi Lindstrom (1996). Austin, TX: University of Texas Press, 181 pp.

Matto (1852-1909) was a significant Peruvian journalist, editor, and author. She also edited *El Perú Ilustrado*, the country's most influential intellectual journal. Published in 1889, Aves sin Nindo was the first major Spanish American novel to protest the treatment of native Indian peoples, specifically domination and exploitation by corrupt and abusive political and clerical powers. Upon publication, Matto was excommunicated by the Roman Catholic Church, burned in effigy, and her book banned. The abuses by the priests include sexually exploiting Indian females ("...it is not the robe that gives respect to a man, but the man who dignifies the habit which covers good as well as unworthy ministers..."). Her lack of novelistic artistry is secondary to her stated intent to be a catalyst for reform. The novel also offers a feminist point of view regarding the role and status of women.

Mennen, Aubrey. (1956). The Abode of Love: The Conception, Financing, and Daily Routine of an English Harem in the Middle of the 19th Century Described in the Form of a Novel. New York: Charles Scribner's Sons, 214 pp.

A narrative based on W. Hepworth Dixon's report of his visit to Agapemone (Abode of Love). Central character is Henry James Prince (1811-1899), an Anglican clergyman who left the Church of England to found, circa 1850, Agapemone (Abode of Love), at Spaxton in Somerset, England. A charismatic individual, Mennen proclaimed himself infallible and incapable of sin, promised that those who believed in him would never die nor fall into sin, taught that there was no division between the "spiritual and the carnal," and with his wife opened a chapel on an estate of 200 acres that attracted wealthy followers who moved in with their servants and donated their wealth to the community. He persuaded a family of wealthy and attractive sisters to marry four of his clergy colleagues and live in a sexless marriage. In an elaborate ceremony, the Great Manifestation, Prince chose women followers for sexual relationships with him, including a 16-year-old orphan. This practice was eventually extended to other males. Following Prince's death, his successor, John Smyth-Pigott, an Anglican clergyman, continued the practice of selecting "soul brides."

Miller, Dee Ann. (2000). The Truth About Malarkey. Bloomington, IN: 1st Books Library, 123 pp.

Miller left psychiatric and community health nursing to work as a full-time writer. A fictional account based on a compilation of individuals she has known. Set in Waco, Texas, in the late 1990s, the literary structure is a series of first-person letters from a 92-year-old woman, Grandma Cora, to her seven-year-old great grandson. Written in a Texas colloquialism, the letters are meant for reading when he is older. The plot line centers on her neighbor, Mark Peterson, a

minister on the staff of her several thousand member independent church. When stories surface that the previous senior pastor had sexually exploited women in the congregation, Peterson takes the reports to the board and then the congregation. A backlash leads to his firing. Cora discovers that the exploitation had extended to a member of her family who was a minor the time. A central theme is the institutional church's response to the discovery of an abusive pastor.

Roby, Kimberla Lawson. (2000).  Casting The First Stone. New York, NY: Kensington Books, 288 pp. (of story).

By an African American novelist. Primarily from the point of view of Tanya Black, an African American who is a professional, mother of a young daughter, and married to Curtis Black, a prominent Baptist preacher in Chicago. An emotional portrait of her growing awareness, denial, anger, hurt, varied ways of coping, and desire for revenge as she discovers that her husband has betrayed her and her daughter, and his congregation and his call from God. One of only a few African American perspectives on the topic of clergy sexual abuse.

Ross, Sinclair. (1941).  As for Me and My House. New York: Reynal & Hitchcock, 296 pp.

Novel by an acclaimed Canadian writer. Narrator is Mrs. Bentley, wife of Philip Bentley, a Protestant minister, 36, who is the new pastor of a glum church in a small, depressing Canadian prairie town in the 1930s. Over a year, her journal entries capture their compromises and unresolved tensions in their marriages, his conflicted career choice, their strained relationships with parishioners, and the slowly crushing affects of deceit, hypocrisy, and loneliness. Following the loss of their adopted son and Mrs. Bentley's illness, Philip begins a sexual relationship with Judith West, a young choir member. She becomes pregnant by him, and leaves town to bear the child. In the typology of clergy sexual misconduct, Philip Bentley is a classic wanderer.

Stiles, Hilary (pseudonym). (1987).  Assault on Innocence. Albuquerque, NM: B & K Publishers, 300 pp.

By Jeanne Miller, Chicago, IL, whose son was the victim of attempted abuse by a Roman Catholic priest, and who founded and was the Executive Director of VOCAL (Victims of Clergy Abuse Linkup).. A novel set in a Roman Catholic parish. An account of a priest's illicit behavior with adolescents, including molestation, the actions of parents who seek protection for their children and accountability for the offender and the non-responsiveness of archdiocesan representatives. Point of view is mostly from that of the parents, especially the mothers, and the victims. Illustrates a number of themes and issues typical of these cases, e.g. polarization within the parish and isolation of the families making accusations. Graphic language.

Updike, John. (1975).  A Month of Sundays. New York: Alfred A. Knopf.

A novel by a major American writer. Set in the early 1970s and presented as a first person account, tells the story of Rev. Thomas Marshfield, 41, Episcopalian rector, married and father of two sons, who is sent by his bishop to a retreat facility due to sexual involvement with the church organist and members of his parish. While the incidents are referred to as "adultery" involving "seduction," the realities of professional role boundary violations are clearly depicted. An unsettling portrait of an offender.

White, Michael C. (1999).  The Blind Side of the Heart. New York: Cliff Street Books (HarperCollins Publisher), 355 pp.

White is a professor of English and creative writing, Fairfield University, Fairfield, CT. A novel set in a town in western Massachusetts in the mid-1990s. Story is told from the first person point of view of Margaret Quinn, an Irishwoman who for 18 years has served as housekeeper for Fr. Jack Devlin, a parish priest from Boston. Two brothers accuse Fr. Devlin of molesting them when they were youths, and he is charged with rape and indecent assault. "Retrieved memory syndrome" is part of the basis for the witness testimony. During the trial, Devlin pleads guilty in a plea bargain, and is sentenced to jail. Later, he is accused in the unsolved murder of a youth in the parish.

Williams, Catharine. (1993).  Fall River: An Authentic Narrative. Originally published 1833; this edition edited by Patricia Caldwell. New York: Oxford University Press, 170 pp.

Williams (1787-1872) was a writer and advocate who lived mostly in Rhode Island. She

recreates the horrific case of the death in 1832 of a young, pregnant cotton mill worker, Sarah Maria Cornell, in Tiverton, R.I., and the sensational trial of Rev. Ephraim Kingsbury Avery, a Methodist minister in Bristol, R.I., for her murder. The motive was attributed to her having been impregnated by him during an encounter in which she sought his religious counsel. He was acquitted of the charges but not exonerated. Written with a clear sympathy for the victim, Williams integrates journalism, biography, fiction, and exhortation to the present the story of the case, conditions affecting the lives of young working women in early 19th New England, and the “idolatrous regard for ministers” that was a factor in the case. [See also KassemanDavid Richard (1986) in Section I. above.]

### III. Journals

*Church Law and Tax Report: A Review of Legal and Tax Developments Affecting Ministers and Churches.* Presents a national overview of legal developments pertaining to denominations and congregations. In the 1990s, has published numerous accounts of legal cases involving sexual misconduct in religious communities. Format includes brief summaries and detailed critiques. Published bimonthly by Christian Ministry Resources, Matthews, NC. (704)-841-8066.

*Journal of Religion and Abuse: Advocacy, Pastoral Care, and Prevention.*

First volume appeared spring, 1999; international and interreligious in scope. Editor is Marie M. Fortune. Published by Haworth Pastoral Press, 10 Alice Street, Binghamton, NY, 13904-1580.

*Origins: CNS (Catholic News Service) Documentary Service.*

Publishes numerous official documents, statements, reports, and the like issued by bodies and individuals in the Roman Catholic Church. An excellent single source for a large number of important texts related to clergy sexual abuse. Publishes an annual index. Published weekly most months of the year. Sponsored by the U.S. National Conference of Catholic Bishops. Catholic News Service, 3211 4th St. N.E., Washington, D.C. 20017-1100.

*Working Together.*

Newsjournal; includes articles, editorials, book reviews, and resources on a variety of topics, including clergy misconduct. Published quarterly by The Center for the Prevention of Sexual and Domestic Violence, Seattle, WA. (206) 634-1903.

### IV. Theses and Dissertations (*most entries are based on the author's abstract*)

To purchase a copy, contact: UMI Dissertation Services  
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Amundson, Terra Lynne. (1998). Renaming ourselves: Women, clergy sexual abuse and spirituality. [M.T.S. thesis] Evanston, IL: Garrett-Evangelical Theological Seminary, 66 pp.

Anderson, Craig A. (1992). Hope for the betrayed: Pastoral care of victims of clergy sexual abuse. [Doctor of Ministry] Chicago, IL: Lutheran School of Theology at Chicago. 358 pp.  
Includes direct source material from seven interviews with victims of clergy sexual abuse.

Andrews, D. Jean. (1998). Healing in congregations in the aftermath of sexual abuse by a pastor. [Doctor of Ministry] Hartford, CT: Hartford Seminary. 75 pp.  
A study of four congregations in which clergy sexual abuse had occurred, each of which has a

congregational polity. Utilizes a questionnaire and interviews. Identifies reactions as corresponding to Elisabeth Kübler-Ross's conceptualization of stages of grief.

Arms, Margaret F. (2001). A practical pastoral theology of resistance to evil praxis as it relates to epistemologies of evil among clergy and abuse survivors. [Ph.D.] Denver, CO: The Iliff School of Theology and University of Denver. 290 pp.

Thesis is "that in order to resist evil concretely, clergy need to formulate theologies of evil that grant epistemological privilege to victims of evil as victims define evil." "Interviews with clergy and survivors of sexual trauma revealed significant differences between the groups in epistemological grounding, in the ways they think about sin and evil, and the language they use to talk about evil and sin." Found that survivors identified 'evil', a subset of 'sin', as descriptive of the dynamics of abuse between human beings while clergy identified the abuse as 'sin'. For survivors, 'sin' did "not convey the destructiveness or the power of evil-doing." Clergy practices of resisting evil "were more pastoral in nature, reflecting discomfort with assuming a prophetic stance within pastoral ministry." "The dissertation concludes with a praxis of resistance to evil grounded in epistemological privilege to the survivors' definitions and experiences of evil."

Balboni, Barbara Susan. (1998). Through the "lens" of the organizational culture perspective: A descriptive study of American Catholic bishops' understanding of clergy sexual molestation and abuse of children and adolescents (child abuse). [Ph.D.] Boston, MA: Northeastern University. 280 pp.

Using in-depth semi-structured interviews, data was obtained from 20 Roman Catholic bishops and six priest-perpetrators regarding their understanding of the phenomenon of clergy abuse of children and adolescents in the 1970s-to-mid-1980s. Data was analyzed using the organizational culture perspective of sociology. She identified two basic underlying assumptions: the bishops had a commitment to preserve the institution of the Church, and both bishops and priests had a commitment to the permanency of a vocation to the priesthood. Includes interviews with the priest-perpetrators, and the perception of bishops and priests that abusive behavior was a moral failing and called for a moral solution -- prayer and penance.

Ballotta, Karen Ann. (1995). Losing its soul: A critique of canon law and the problem of sexually abusive priests. [M.T.S.] Atlanta, GA: Emory University. 86 pp.

Benson, Gordon L. (1993). Sexual misconduct by male clergy with adult female counselees: Systemic and situational themes. [Ph.D.] Boston, MA: Boston University. 322 pp.

A qualitative study using clinical assessment procedures and narrative analysis of interviews of eight male clergy who had engaged in sexual misconduct with adult female counselees. All had been in treatment for the behavior. Systemic themes were identified as: (1) subjects revealed a chronic and pervasive lack of emotionally intimate non-work relationships; (2) subjects reported they had been abused, emotionally abandoned, or exploited by a parent or parent surrogate; and, (3) subjects assumed a grandiose caretaking role in their relationships, with most perceiving their sexual behavior as salvific for their counselees. Situational themes were identified as: (1) subjects revealed a limited ability to control their sexual impulses; (2) subjects revealed suffering a recent significant narcissistic injury that they believed contributed to their sexual misconduct; and, (3) subjects revealed chronic and pervasive feelings of shame that they believed contributed to their sexual misconduct.

Bera, Walter Henry. (1995). Clergy sexual abuse and male survivors: A study of stress and coping among 25 men abused by the same minister during their adolescence. [Ph.D.] Minneapolis, MN: University of Minnesota. 91 pp.

Berns, Lois Kay. (2000). Without consent: Roman Catholic women sexually abused/exploited in the pastoral relationship. [Master of Arts] Cedar Falls, IA: University of Northern Iowa, 134 pp.

Berry, James T. (1991). Coping with sexual attraction at work: A study of psychotherapists, ministers, and personnel managers. [Ph.D.] Richmond, VA: Virginia Commonwealth University. 328 pp.

Purpose "was to develop a model of how professionals cope with their sexual attraction."

Examined, compared, and contrasted a sample from Virginia: psychologists (N=112) and clients; mainline Protestant clergy (N=100) and parishioners; personnel managers (N=64) and subordinates. Three coping strategies were examined: acting on attraction; avoiding tempting situations and thoughts; distancing oneself psychologically from one's client/parishioner/subordinate. Factors that increased the risk of action on attraction in a professional relationship were identified as: male; low in religious commitment; being highly permissive; having highly similar attitudes to one's attractees; having highly physically attractive attractees; being dissatisfied with one's spouse or partner; being in frequent contact with one's attractees; perceiving that one's attractee reciprocates the attraction; perceiving that one's attractee is provoking a sexual response. Discusses ideas for encouraging inhibitory strategies for coping. Comparing the three groups, "clergy and professional managers appear to be more at risk of acting on their sexual attraction than psychologists." Discusses potential reasons for that finding.

Blackmon, Richard Allen. (1984). *The hazards of ministry*. [Ph.D.] Pasadena, CA: Fuller Theological Seminary, School of Psychology. 178 pp.

Based on a survey of 1,196 clergy with 300 responses (25.08%) in Southern California in four denominations: Assembly of God, Episcopal, Presbyterian, and United Methodist. Sexuality was identified as one of seven hazards of ministry. Of the respondents, 111 (37.15%) reported engaging in sexual behavior inappropriate for a minister, and more than 36 (12.67%) reported sexual intercourse with a church member other than their spouse. In addition, 76% of the clergy reported knowledge of another minister who had engaged in sexual intercourse with a church member. For clergy trained in the dynamics of transference and counter-transference, the rate of sexually inappropriate behavior was significantly less. The first empiric study of the incidence of clergy sexual abuse.

Brodie, Kenneth Scott. (2001). *Personality profiles and problems related to clergy sexual misconduct*. [Ph.D.] Berrien Springs, MI: Andrews University, Seventh-day Adventist Theological Seminary. 125 pp.

Purpose "was to examine personality profiles and situational themes of ministers in treatment whose presenting problems included sexual misconduct." Three groups were identified: those not involved in an affair, and those involved in one of two types of affairs, intimate affair which included an emotional bond, or a casual affair with no emotional bond. Inactive treatment case files were analyzed. Files included the MMPI-2 profile and the Personal Problem Checklist for Adults. Concludes that some self-reported problems distinguished between ministers who were involved in a casual affair, those involved in an emotional affair, and those not involved in an affair. There were MMPI-2 subscale differences between ministers involved in an affair and those not involved in an affair.

Buchman, Randy Allan. (1994). *A case study in crisis management focused upon the sexual abuse of children*. [Doctor of Ministry] Dallas, TX: Dallas Theological Seminary. 170 pp.

Case study analysis of a church's leaders' response to a situation involving 12 children and male adolescents who were sexually abused by a teenager in a church that the author pastored. Responses were gathered from: abuser's family; victim families; church leaders; attending psychologists and counselors; independent observers. Questions included matters of church discipline, and the issue of church/state relationship in a matter involving criminal activity. Concluded that leadership involvement in managing crises is a necessary and constituent part of church ministry.

Christy, Steven Paul. (2000). *Restoring male Christian leaders who fall into sexual sin with a consenting adult female*. [Doctor of Ministry] Pasadena, CA: Fuller Theological Seminary. 201 pp.

A paper "concerning the potential of restoration of ministry for male leaders who fall into consensual sexual sin with an inappropriate adult woman, and the models for that restoration, and some issues to consider..." Considers: scripture regarding sexual sin and in relation to restoration in particular; how guilt can be ascertained; root causes and contributing factors; models of restoration, including the use of an evaluation team and a restoration team; theological reasons for why restoration of fallen leaders is important to the church; ministry with woman(en)

involved, spouses and children, the church, and community; response teams; prevention.

Colwell, Michael Patrick. (1997). Maintenance of diocesan secret archives regarding sexual misconduct of clerics. [J.C.L. -- licentate degree in canon law] Washington, D.C.: The Catholic University of America. 64 pp.

Compliment, Brad Kenneth. (1997). The other victims of scandal in the church: A study of the effects of clergy sexual misconduct on ministerial identity, coping response and style of faith development of non-offending priests and laity in the Roman Catholic Church. [Ph.D.] Berkeley, CA: The Wright Institute. 467 pp.

Based on a national survey of 160 Roman Catholics, 74 priests and 86 laity. Studied secondary victim effects of clergy sexual misconduct on those who were not perpetrators or primary victims. Four areas were examined: the degree the incidents of misconduct affected coping strategies of clergy compared to laity; influence of styles of faith (based on James Fowler's work) on coping strategies; the relationship between styles of faith and personality characteristics; and, the impact of misconduct cases on views of clergy ministerial identity. The findings include: both groups used problem-focused coping strategies less than emotion-focused strategies; clergy used escape-avoidance responses significantly more than laity, while laity used distancing more; both groups used positive reappraisal, self-control, and seeking social support strategies; subjects with different styles of faith used different coping strategies; clergy sexual misconduct is a stressful event for secondary victims.

Cowan, Jr., Emory Garland. (2000). Understanding Protestant pastors who have had sexual relationships with women in their congregations: A multiple-case study. [Ph.D.] San Francisco, CA: Saybrook Institute. 190 pp.

A descriptive-dialogic multiple case study that "explored the thematic issues of 3 male Protestant clergyman's sexual relationships with adult female parishioners" using a qualitative methodology that addressed: "Why do some Protestant pastors have sexual relationships with women in their congregations? How do their familial relationships, developmental issues, identity issues, personality, job and/or marital stressors, and mental disorders contribute to the problem? How does the situation affect their lives and the way they make meaning of their experiences?" Critiques "reductionistic feminist and addictionologists' views that all sexually acting out male Protestant pastors are either in a power and control struggle, or are sexual addicts." Common themes in the interviews included: maternal and paternal abandonment; deep loneliness; few close friends; sexual naïveté; fear of women; lack of childhood play.

Cramb, Geoffrey Arthur. (1997). Accountability and support of Queensland Baptist ministers in phases of accreditation, functioning, and crisis (Australia, Baptist Union of Queensland). [Doctor of Ministry] Pasadena, CA: Fuller Theological Seminary.

Proposes preventive strategies and procedures for the Baptist Union of Queensland, the accrediting body for clergy in the 160 Baptist churches in the state. Part 3, "After Sexual Misconduct," focuses on accountability and responses to ethical and moral misconduct.

Dyer, Wayne. (1993). Pastoral ethics in cross-gender counseling. [Doctor of Ministry] Mill Valley, CA: Golden Gate Baptist Theological Seminary. 218 pp.

Describes a project for a Southern Baptist seminary that "developed and carried out a training model enhancing pastors' awareness of cross-gender counseling dynamics, and improving attitudes, knowledge, and skills that may help prevent the breakdown of pastoral ethics by inappropriate sexual conduct when doing cross-gender counseling."

Erickson, Donald A. (1998). The development and implementation of a comprehensive plan to reduce the potential risk of child sexual abuse in the church. [Doctor of Ministry] Deerfield, IL: Trinity Evangelical Divinity School of Trinity International University. 141 pp.

A project that developed a child protection program for a congregation of the Evangelical Free Church. Drew on research regarding problems of abuse and on biblical standards of sexual conduct. Created a policy manual, plans to protect children in church programs, a screening process and training for volunteer staff, and a program to education the congregation about abuse and the church's responsibility.

Falkenhain, Marc Allan. (1997). Child sexual abusers among Roman Catholic priests and brothers: A cluster analytic study. [Ph.D.] St. Louis, MO: Saint Louis University. 95 pp.

MMPI-2 profiles of 97 Roman Catholic priests and religious brothers were cluster analyzed in an attempt to identify meaningful subgroups. This replicates methodologies of previous MMPI-2 studies used with child sexual abusers. A four-cluster analysis using Ward's method was the most meaningful. Clusters were: sexually and emotionally underdeveloped; significantly psychiatrically disturbed; defended characterological; undefended characterological. Findings were similar to previous cluster analyses of child sexual offenders in the general population in the identification of a severely disturbed cluster and a characterologically disturbed cluster. Discusses implications for treatment and prevention.

Faubion, Steven G. (2000). The causes, the consequences and the prevention of ministerial sexual immorality. [Doctor of Ministry] Pasadena, CA: Fuller Theological Seminary. 238 pp.

Purpose "is to help pastors understand the factors that make them vulnerable to ministerial sexual immorality in order to equip them to effectively deal with the sexual temptations that are inherent in vocational ministry." Chapter 1 examines the problem: definition; 3 types of ministers who are potential offenders are characterized as predators, wanderers, and lovers; causes are identified in 3 categories, with 6 unique to human nature, 9 specific to the nature of pastoral ministry, and 5 the result of the temptations of modern culture; Chapter 2 examines examines the pressures and temptations inherent in human nature. Chapter 3 explains why ministers are uniquely vulnerable to sexual immorality. Chapter 4 identifies sexual enticements that permeate the culture. Chapter 5 identifies practical guidelines to help ministers prevent sexual immorality.

Flynn, Kathryn A. (2000). Clergy sexual abuse of women: A specialized form of trauma. [Ph.D.] Pasadena, CA: Claremont Graduate University, Graduate Faculty of Education. 423 pp.

Explored a trauma model as a valid theoretical construct to examine effects on women of sexual exploitation by their pastoral counselors and clergy. In a qualitative study using narrative research techniques, semi-structured interviews were conducted with 25 women from 11 states. Ages ranged from 23-68; all were Christian; 24 were Caucasian and 1 was African American; one woman's abuser was a clergywoman; 72% were abused by clergy as adults 28% as minors. Her trauma model was primarily derived from Judith Herman's Trauma and Recovery and work on complex posttraumatic stress disorder. While not a clinical study, her analysis found both classical and complex posttraumatic stress symptoms in the participants' narratives. Contextual intensifiers included clergy-specific factors: antithetical nature of the relationship, intensified captivity experience, and extreme isolation. Shifts in participants' meaning systems were prominent in their narratives. Extensively quotes participants. An extraordinary work. Thoughtful, lucid, and clear. Very thorough literature review on clergy sexual exploitation.

Foss, Richard Wayne. (1996). Stumbling in the dark: Participant observations of clergy sexual misconduct. [Master of Counseling] Tempe, AZ: Arizona State University. 177 pp.

Fowler, Elinor Ruth. (1996). Pastoral care in the wake of love and betrayal: Clergy sexual misconduct and its effect on parishioners who were in the offender clergy's inner circle. [Doctor of Ministry] Princeton, NJ: Princeton Theological Seminary. 121 pp.

Based on 25+ interviews. Analyzes effect of clergy sexual misconduct on the inner circle in a congregation of those with close relationships to the offender clergy. Includes a systems analysis with recommendations, and a theological analysis, including the nature of forgiveness, reconciliation, grace, and justice.

Francis, Perry Clark. (1997). Narcissistic and spiritual well-being measures of Lutheran clergy who have committed sexual misconduct. [Doctor of Education] Greeley, CO: University of Northern Colorado. 105 pp.

A study to measure the levels of narcissism and spiritual well-being in Lutheran clergy who self-reported acts of sexual misconduct. A sample of 1,000 clergy from ELCA, LCMS, and WELS were contacted; 42% (n = 420) completed the survey consisting of established and original psychometric instruments. The group who reported misconduct and had high levels of narcissism was found not to be significantly different from those who did not report having

committed misconduct. The group who reported misconduct and had low levels of spiritual well-being was significantly different from clergy who did not report committing sexual misconduct.

Freiburger, James Garrett. (1994). *Discerning characteristics specifically descriptive of clergy who sexually abuse minors*. [Doctor of Psychology] Chicago, IL: Adler School of Professional Psychology. 193 pp.

“Data was archivally retrieved from the files on an inpatient mental health hospital in an attempt to evaluate the characteristics of 35 male clergy in treatment for sexually abusing minors and 34 male clergy in treatment with presenting problems other than abusing minors.” Collected 24 characteristics common to both groups, and 6 specific only to one. The effort to compare the data was hampered by the “lack of thorough documentation, misrepresentation, and guardedness from clergy perpetrators and those who treat them...” Seven characteristics and 14 clusters or significant correlations between the characteristics were found to be most descriptive of the abusers. Based on his analysis of objective and subjective data, concluded that “clergy perpetrators appear to be a heterogeneous, diverse population from which results and conclusions must be cautiously drawn.” States that the data not available for the study “offers important insights that might be missed relying only on the information that is sparingly documented.”

Gallegos, Merlinda Raquel. (1995). *Child sexual molestation by priests and reactions of Catholic parishioners: A comparative study*. [Master of Arts] Las Vegas, NV: University of Nevada, Las Vegas. 90 pp.

Sociological study explores effects that an incident of sexual abuse of a minor by a priest has on Roman Catholic parishioners. Direct, in-person survey interviews (N=100) with members of that parish and a demographically similar parish with no such reported incident. Members of the first parish were more likely to indicate lower levels of approval toward Church policies. Differences in levels of religiosity affected respondents’ trust and confidence in the Catholic Church.

Gerard-Sharp, Sara Maria. (2000). *A Rorschach study of interpersonal disturbance in priest same-sex ephrophiles*. [Ph.D.] Washington, D.C.: The Catholic University of America. 158 pp.

A study to assess whether significant differences exist between the interpersonal functioning of 76 Roman Catholic priests in treatment for same-sex ephrophilia and a comparison group of 75 priests in treatment for some other form of psychological disorder. Archival Rorschach protocols were used as well as other standard measures. Results of five one-tailed *t* test comparisons generally failed to find significant differences between the groups in the area of interpersonal functioning. The diagnostic utility of the Rorschach Sexual Score was confirmed. The ephrophile group was more sexually disturbed on three of the five summary scores.

Gillan, Brendan. (2001). *Interpersonal trust, faith, and religious attendance of Roman Catholic males: A comparison of survivors of childhood sexual abuse by clergy and non-abused*. [Ph.D.] Starkville, MS: Mississippi State University, Department of Counselor Education and Educational Psychology. 233 pp.

Purpose “was to investigate the effects of childhood sexual abuse by Roman Catholic clergy on the trust and faith level and religious expression of male victims/survivors.” Two groups of Roman Catholic adult males were recruited: 22 were sexually abused as children by clergy and were recruited through clergy abuse support agencies; 26 were non-abused adult males recruited from parishes. Participants completed the Interpersonal Trust Scale, Barnes-Fowler Faith Scale, and attitudinal and biographical questions. Outcomes included: no significant difference in the trust level of the two groups; the abused group had a significantly higher faith stage/style; the frequency of abuse had a statistically positive relationship with trust; the abused participants’ church attendance and importance of religion was significantly and negatively affected; importance of spirituality was not significantly different between the groups; level of support on disclosure of the abuse was lowest from church personnel, family and friends, and professionals, respectively.

Goble, William Nelson. (1986). *An exploratory study of the involvement of North Carolina’s Southern Baptist ministers in extramarital relationships*. [Ph.D.] Union for Experimenting Colleges and Universities. 125 pp.

Based on a statewide survey of Southern Baptist male ministers in North Carolina (N=263; response rate of 8% to 3,198 mailed questionnaires). 9% of the respondents reported sexual activity with women other than their spouse. 68% reported a sexual relationship with a person

whom the minister had been counseling.

Gvosdev, Ellen. (1994). The pastoral care of women sexually abused by clergy: A program of spiritual guidance. [Ph.D.] Cincinnati, OH: The Union Institute. 224 pp.

She created a program of spiritual guidance “which will enable care-givers to bring victims to spiritual healing by reimagining Scripture and looking to the contributions of women throughout Christian history. This introduction of feminist theological thought acknowledges the fact that women’s experiences have been left out of most interpretation of religious tradition.” This program is a way for victims “to be an integral part of their healing process.”

Hake, Howard L. (1990). Extramarital involvement among clergymen: Causes, prevention, restoration. [Doctor of Ministry] San Anselmo, CA: San Francisco Theological Seminary. 251 pp.

Harrell, Robert. (1996). Case studies of congregations recovering from pastoral moral failure. [Doctor of Ministry] Dallas, TX: Dallas Theological Seminary. 259 pp.

Headington, Gregory Lee. (1997). A guide to recovery for fallen pastors: The journey back from sexual misconduct. [Doctor of Ministry] Pasadena, CA: Fuller Theological Seminary. 233 pp.

A ‘ministry focus paper’ consisting of three sections: problem of sexual misconduct in ministry, including the author’s account of his misconduct; Biblical and theological basis for restoration of pastors; and, an ecclesiastical strategy for restoring clergy who have committed sexual misconduct. [Correction: Headington cites a survey attributed as 1991 by the Fuller Institute of Church Growth in which respondents who were pastors reported that 37% had been involved in inappropriate sexual misconduct with a person in the church. However, according to personal communication from Edmund Gibbs, his advisor, 12-13-2000, Headington was quoting H.B. London, Jr. and Neil B. Wiseman’s Pastors at Risk: Help for Pastors, Hope for the Church (1993), p. 22, that misreported the year, source, and percentages for this survey, and that the original source was Richard A. Blackmon’s 1984 doctoral dissertation at Fuller, referenced above in this Section, which reported percentages different than what Headington’s source is citing. In short, Headington perpetuated another source’s inaccuracy.]

Hill, Ellen R. (1997). Resurrection: Renewal and rebirth in congregations which have experienced betrayal of the pastoral trust. [Doctor of Ministry] Claremont, CA: School of Theology at Claremont. 135 pp.

Case study of a congregation that views the congregation as a secondary victim of clergy sexual misconduct. Identifies three factors contributing to recovery of the congregation: healthy leadership models; appropriate boundaries and expectations; open methods of decision making, conflict resolution, and communication. Uses a systems perspective to analyze a congregation.

Isely, Paul J. (1996). In their own voices: A qualitative study of men sexually abused as children by Catholic clergy. [Doctor of Education] Boston, MA: Boston University. 609 pp.

A qualitative study using semi-structured interviews with nine men regarding the impact of sexual contact by an ordained Catholic minister during their childhood. Findings include: developmental insults resulting in influences on the child’s social, relational, and intrapsychic life; high rates of depression, anxiety, guilt, low self-worth, anger, and difficulty managing and maintaining interpersonal relationships; symptoms of posttraumatic stress were found in all. Most of the nine were no longer practicing Catholics.

Jani, Witness. (1995). Assessing the role of seminaries in the battle against sexual misconduct in the ministry. [Master of Arts] Deerfield, IL: Trinity Evangelical Divinity School of Trinity International University. 48 pp.

Johnson, Jerry James. (1995). Clergy sexual abuse and male survivors: A study of stress and coping among 25 men abused by the same minister during their adolescence. [Ph.D.] Minneapolis, MN: University of Minnesota. 91 pp.

Johnston, John Edward. (1996). Predictive factors regarding extra-marital relationships in ministers. [Ph.D.] Manhattan, KS: Kansas State University. 230 pp.

Kauffmann, Nancy Lee. (1996). *Becoming thrivers: Christian faith as a resource for restoring adult survivors of childhood sexual abuse*. [Doctor of Ministry] Claremont, CA: School of Theology at Claremont. 109 pp.

Explores the role of Christian faith as a resource to victims of child sexual abuse to move from a stage of surviving to one of thriving. Includes a case study of one family examining the harm. Identifies devotional resources.

Lester, Carole. (2000). *Empathy development in the narcissistically disturbed clerical paraphilic: Applications of spiritual constructs*. [Doctor of Psychology] Immaculata, PA: Immaculata College. 256 pp.

Advanced theoretical reformulation of the literature based in the study of the application of spiritual constructs when treating the narcissistically-disturbed clerical paraphilic. Considers four theoretical treatment orientations for clergy offenders -- Kohutian, Kernbergian, Cognitive-Behavioral, and Sexual Addiction/Compulsion -- within the context of narcissism as a personality disorder and co-morbid condition of paraphilic behaviors. Her theory presents a path model of treatment that integrates spiritual constructs of compassion, forgiveness, and grace. A literature study of St. Augustine and his confessions is presented as an application of the theory. Appendices include a treatment manual. Includes quantitative scales of psychometric measures for empathy, forgiveness, and spiritual well-being.

Lewis-Lakin, Barbara. (1997). *Know justice, know peace: An examination of the relationship between justice and healing in the practice of pastoral psychotherapy with survivors of clergy sexual abuse*. [Doctor of Ministry] Evanston, IL: Garrett-Evangelical Theological Seminary, 94 pp.

MacDuffie, Bruce L. (1998). *Becoming a preaching congregation: The restoration of communion in a congregation wounded by clergy sexual misconduct*. [Doctor of Ministry] Evanston, IL: Seabury-Western Theological Seminary. 56 pp.

McGlone, Gerard James. (2001). *Sexually offending and non-offending Roman Catholic priests: Characterization and analysis*. [Ph.D.] San Diego, CA: California School of Professional Psychology. 227 pp.

Study is "designed to provide additional data about Roman Catholic clergy who sexually offend minors under age 18." Archival data on 158 offending clergy (priests and brothers) were gathered through a treatment center with a national base of patients. This group was compared with 80 non-offending Roman Catholic clergy. Findings included: a greater proportion of pedophile clergy had dependent and schizoid features than ephebophile clergy, who were the majority of offenders. Findings on personality measures (Millon Multiaxial Personality Inventory III and the Rorschach Inkblot Method) were also reported. "The study also provided basic information about non-offending priests' experiences, attitudes, and sexual orientation."

McQuillan, Cornelius T. (1997). *Prevention of clerical child abuse through cognitive changes*. [Master of Arts] Recinto Metropolitano, San Juan, Puerto Rico: Universidad Interamericana de Puerto Rico, 107 pp.

McWilliams, Anne Grace. (2001). *Clergy sexual misconduct: A study in psychoanalytic theory and discourse ethics*. [Ph.D.] Nashville, TN: Vanderbilt University. 172 pp.

Proposes "discourse ethics as a method for pastoral care that makes it possible to utilize psychoanalysis as a critical theory with implications for social and political theory, and as a resource for pastoral care. Recovery of the classic understandings of transference and countertransference is the key to unmasking communicative distortions, disclosing true desires and interests, and promoting justice in professional practice... The final chapter discusses implications of the method for pastoral care and counseling through analysis of two cases."

Medley, Patricia Stauffer. (1998). *Vocation after violation: An educational intervention for afterpastors*. [Doctor of Ministry] Princeton, NJ: Princeton Theological Seminary. 371 pp.

Presents the design and reports the successful results of an educational intervention with four Evangelical Lutheran Church of America pastors serving congregations with pastoral removals due to clergy misconduct. Draws upon family systems theory to analyze the dynamics of the congregation and the pastor's role.

Mendola, Michael Joseph. (1998). Characteristics of priests and religious brothers referred for evaluation of sexual issues. [Doctor of Psychology] Keene, NH: Antioch New England Graduate School. 131 pp.

Retrospective, empirical study. Examined archival data from 277 Roman Catholic priests and religious brothers referred for psychiatric evaluation of sexual issues. Purpose was to investigate the relationship between symptomatology and psychopathology of those who abused minors and adults. Standardized psychological tests were utilized.

Menees, Richard Andrew. (1998). How fallen pastors can be restored: A biblical pattern that shapes church discipline. [Master of Theology] Pasadena, CA: Fuller Theological Seminary. 181 pp.

Advocates a six-step restoration process proposed by Gordon MacDonald for restoring 'fallen leaders' to ministry. Process includes: confession, confrontation, discipline, comfort, advocacy, and public declaration of restoration. Based on his exegesis, argues for a biblical obligation to restore when possible. His exegesis finds biblical requirements in the restoration process: public confession, public rebuke of fallen leaders, and temporary suspension from ministry. Recommends restoration for fallen leaders rather than cover up or permanent disqualification.

Mills, Patti Ann. (1980). Spiritual correction in the medieval church courts of Canterbury. [Ph.D.] Rochester, NY: University of Rochester. 267 pp.

A detailed analysis of correction cases employed by the late medieval Roman Catholic Church to discipline members based on records from the Diocese of Canterbury from the mid-14th until the end of the 15th century. "Most of the criminal cases heard in the Canterbury Consistory were strictly sexual in nature... Most lay defendants were peasants, the rest servants or artisans, and it is clear that the Consistory was used to discipline only socially humble people. Equally low in their own hierarchy were the churchmen apprehended for transgressions in the diocese, and they appear many times more frequently among the accused than their estimated numbers in the general population would suggest. The clergy, however, were exceptionally adept at escaping the consequences of their misconduct."

Morris, Nancy McIlwain. (1993). Body, mind and spirit: Discerning a Christian sexual ethic for the twenty-first century. [Doctor of Ministry] Madison, NJ: Drew University. 71 pp.

A project conducted in a large, urban congregation following its experience of sexual misconduct by a member of the ministerial staff.

Nasini, Gino. (2000). A thorn in the flesh: Clergy sexual misconduct in the Brazilian Catholic Church: An overview of related questions. [Doctor of Ministry] Newton Centre, MA: Andover Newton Theological School. 213 pp.

Noyes, Thomas Craton. (1998). Broken vows, broken trust: Understanding clergy sexual misconduct. [Ph.D.] Cincinnati, OH: The Union Institute. 99 pp.

Qualitative research methodology used with six male clergy. Purpose was to identify systemic and situational themes of stories of clergy who engaged in sexual addictive behavior or sexual misconduct. Four mainline Protestants and two Roman Catholics were interviewed. Structured clinical interviews were conducted and tape transcriptions analyzed. Themes included: social isolation; lack of personal accountability for time and behavior; early sexual encounters and exposure to pornography; cognitive distortions regarding the nature of their behavior; emotionally and/or physically absent fathers; limited formal or familial training and education regarding sexuality issues.

Ott, Stephen Eugene. (1994). Protestant male clergy: Violations of sexual boundaries and assessment for rehabilitation potential. [Ph.D.] Berkeley, CA: Graduate Theological Union. 174 pp.

Purpose was "to review the psychological and religious literature on the subject of therapists and Protestant male clergy who become sexually involved with adult clients" and "to investigate three major models currently used in the assessment of the rehabilitation potential of offending therapists, including clergy." Used those data "to produce recommendations for the development of policies and procedures to deal more effectively with the problem of clergy sexual boundary

violations with adult counselee's [sic] and parishioners." Concludes that "there are no widely accepted standards for what constitutes appropriate assessment for rehabilitation potential, or sufficient treatment. The study supports the concept of assessment for rehabilitation potential of some boundary violating clergy. It was concluded that a majority of clergy would not or could not enter a thorough assessment and rehabilitation treatment program."

Pounds, Bayne Bagdanovich. (1993). *The minister of youth and personal tort liability: An analysis of selected legal issues.* [Doctor of Education] New Orleans, LA: New Orleans Baptist Theological Seminary. 166 pp.

Purpose "was to determine areas of personal tort liability for which ministers of youth are susceptible due to their interactions with minors and to ascertain appropriate preventive measures." Identified typical duties of youth ministers in Southern Baptist churches and legal issues related to those duties, including "clergy malpractice, counseling regulation, negligence, sexual molestation, and child abuse reporting..."

Rico, Jorge E. (1997). *A summary on the dynamics, prevention, and legal implications of clergy sexual misconduct.* [Doctor of Ministry] Berrien Springs, MI: Andrews University, Seventh-day Adventist Theological Seminary. 184 pp.

Reports a ministry project involving the design, presentation, and evaluation of a seminar regarding clergy sexual misconduct for 57 pastors in the Oregon Conference, Seventh-day Adventist Church.

Rieth, Sarah M. (1994). *Torn colors and threads of grace: Spiritual healing for adult survivors of sexual abuse.* [Doctor of Ministry] Rochester, NY: Colgate-Rochester Divinity School. 204 pp.

By an Episcopal priest who is a psychotherapist. Framework is feminist and is oriented to psychotherapy and clinical application. Also examines spiritual themes. Some of her clients include women who were abused by clergy. Bibliography.

Robinson, Edward Anthony. (1994). *Shadows of the lantern bearers: A study of sexually troubled clergy.* [Ph.D.] Baltimore, MD: Loyola College in Maryland. 478 pp.

Compares the psychological test profiles of five groups of Roman Catholic clergy: ephrophile (N=30); pedophile (N=30); sexual compulsive (N=30); alcoholic (N=30); a psychiatric comparison group (N=30). Tests used were the MMPI-2, MCMI-II, and Rorschach Ink-blot test. "The most interesting finding was a 95% successful discrimination between the ephrophile and pedophile groups. Small sample sizes and a low variable-to-member ratio expose the models to an overcapitalization on chance their generalizability cannot be confirmed by this present research."

Rossetti, Stephen Joseph. (1994). *The effects of priest-perpetration of child sexual abuse on the trust of Catholics in priesthood.* [Ph.D.] Boston, MA: Boston College. 181 pp.

Explored the effects of Roman Catholic priests being accused in public of child sexual abuse on the trust of adult Roman Catholics in the priesthood, the Catholic Church, and in God. Three groups of active Catholics in the U.S. and Canada were identified: Group 1, those with no exposure to the accusations (N=501); Group 2, those who had a priest in their diocese accused (N=1,097); Group 3, those whose own parish priest had been charged (N=177). Analyses of Variance (ANOVA) compared the trust levels of the three groups. There was a statistically significant decline in trust in priesthood and Church, but not in God, from Group 1 to 2 to 3. This highlights a need to extend pastoral and psychological care to parishes and the Church when priests are charged.

Smith, E. Daniel. (2001). *Authentic love: The traumatized congregation, the afterpastor, and the good shepherd.* [Doctor of Ministry] Evanston, IL: Seabury-Western Theological Seminary. 113 pp.

Satterfield, Ted L. (1997). "When shepherds stray": *A study of clergy sexual misconduct within the Christian Church (Disciples of Christ).* [Doctor of Ministry] Lexington, KY: Lexington Theological Seminary. 99 pp.

Shewman, Richard Douglas. (1995). *The diocesan bishop and the pastoral care of victims of child sexual abuse by*

clergy. [J.C.L. -- licentiate degree in canon law] Washington, D.C.: The Catholic University of America, School of Religious Studies. 123 pp.

Somers, Delmar Odell. (1986). Minister hazards within the Free Methodist Church. [Doctor of Ministry] Pasadena, CA: Fuller Theological Seminary. 137 pp.

Based on surveys returned from 118 Free Methodist ministers in the western U.S., seven ministry hazards were examined. Hazards included: financial situation of the minister; family of the minister; conflicts related to professional role; sexual problems, with 25% admitting to sexual behavior inappropriate for a minister.

Stanley, Michael L. (1997). What should the evangelical church do with clergy guilty of sexual misconduct. [Master of Arts] Deerfield, IL: Trinity Evangelical Divinity School of Trinity International University. 153 pp.

Stapleton, Anne F. (1993). The power and the pedestal: Roman Catholic women in Newfoundland reassess their beliefs and attitudes in the aftermath of scandal. [Master of Arts] Fredericton, New Brunswick, Canada: University of New Brunswick. 165 pp.

The study was conducted to determine how Roman Catholic women in Newfoundland reacted to events in 1987 in the Archdiocese of St. John's, Newfoundland, involving criminal accusations and charges of sexual abuse of altar boys by clergy that resulted in the conviction of five priests on 28 charges. Respondents' (N=24) were interviewed regarding their religious beliefs and behaviors in relation to the event. No change in their faith in God was reported, but their relationship to the organized Church was at least strained and at most terminated. The decrease measured 32% on church-worker scores, 36% on attendance scores, and 37% on public/social scores. No change was found on personal piety measures. Half of the women "displayed religious behavioural changes of meaningful proportions." "The findings supported the centrality of children in women's lives, the community-wide scope of such a scandal's impact and women's perception of themselves as second class members of their Church."

Stein, James P. (1992). Bridging the gap: Restoring trust after sexual misconduct. [Doctor of Ministry] Chicago, IL: Lutheran School of Theology at Chicago. 110 pp.

Focuses on the congregational dynamics from the perspective of pastors who follow an abusive pastor in Wisconsin and Illinois, Evangelical Lutheran Church of America.

Taylor, Gerardine Ann. (1996). An empiric comparison of intermittent and compulsive sexually exploitative clergy. [Ph.D.] Baltimore, MD: Loyola College in Maryland. 203 pp.

Study identified two groups of Roman Catholic clergy and religious who sexually exploited adults in fiduciary relationships. The first group exploited in isolated or intermittent patterns (N=40). The second group were sexually compulsive (N=40). These groups were compared with a clergy group of alcoholics (N=40) and a clergy group impaired psychiatrically (N=40). The study proposed and empirically validated three dimensions of a four-dimensional paradigm for comparing these groups. The four dimensions were: personality profile, psychosocial profile, Axis I comorbidity, and Axis III comorbidity. MCMI-II, MMPI-2, and NEO PI-R were used to determine the interaction effect of disorder and group profile. The compulsive group had more dysfunctional psychosocial histories and more Axis I pathology than the intermittent group. Results suggest that the two groups have distinct nosologies, would benefit from different treatment approaches, and have different prognoses for rehabilitation.

Thoburn, John W. (1991). Predictive factors regarding extra-marital sexual activity among male Protestant clergy. [Ph.D.] Pasadena, CA: Fuller Theological Seminary, School of Psychology. 133 pp.

Study designed to predict or profile male Protestant pastors at risk for extra-marital sexual behavior. Five factors were identified: family of origin history of addiction; marital adjustment; sexual attraction and arousal in a ministry context; low self-esteem; use of pornography.

Thomas, Richard Cecil. (1997). Sexual failure among spiritual leaders. [Doctor of Ministry] Wolfville, Nova Scotia: Acadia University. 383 pp.

A thesis-project based on an evangelical perspective with a goal of providing resources for a

seminar/workshop. Includes: biblical understanding of human sexuality, marriage, the family, and the morality of spiritual leaders of ancient Israel. Utilizes contemporary psychology to examine the sexual misconduct of spiritual leaders, and the women who become their victims.

Thornton, Robert. (1995). *Prevention and the Roman Catholic clergy: Risk assessment and application of a working model for prevention.* [Doctor of Psychology] Chester, PA: Widener University. 180 pp.

Thuma, Scott L. (1996). *The kingdom, the power, and the glory: The megachurch in modern American society.* [Ph.D.] Atlanta, GA: Emory University. 575 pp.

“Using multiple ethnographic methods of participant observation, interviews, archival records, and questionnaire data, this study examines in depth the history and culture” of a U.S. megachurch, Chapel Hill Harvester Church, Decatur, GA, and its founder, Earl Paulk, Jr., who was alleged to have committed clergy sexual abuse.

Totten, Donald Leo. (1996). *Factors related to clergy sexual misconduct.* [Ph.D.] Berrien Springs, MI: Andrews University. 186 pp.

A survey research methodology of 269 pastors. Univariate, discriminant, and multiple regression analysis were used to analyze the influence of the variables on the incidence of sexual misconduct. The predictors were not considered to be definitive.

Trusty, John A. (1997). *“Touch of the pastor’s hand”: Sexual misconduct between clergy and laity.* [Ph.D.] Washington, D.C.: Howard University. 156 pp.

Tucker, Mark E. (1998). *Justice for the accused: The obligation of major superiors in clerical religious institutes and the sexual abuse of minors.* [J.C.L. -- licentiate degree in canon law] Washington, D.C.: The Catholic University of America, School of Religious Studies. 60 pp.

Winterschladen, Carmen M. (1999). *Cognitive deconstruction in sexually compulsive priests.* [Master of Arts] Washington, D.C.: American University. 73 pp.

“The focus of this study is self-destructive compulsive sexual behavior in Roman Catholic clergy and male religious.” Tested Baumeister’s theory of cognitive deconstruction as a “framework for understanding the cognitive processes of long-term sexually compulsive males who report a history of compulsive sexual behavior beginning in adolescence.” Consequences of cognitive deconstruction include: disinhibition; passivity; absence of emotion; irrational thinking. Examined the Rorschach protocols of 112 Roman Catholic who were referred for psychiatric evaluation: 39 priests diagnosed with compulsive sexuality were compared to 37 diagnosed with anxiety disorder and 36 who did not receive a psychiatric diagnosis at the time of evaluation. The results did not support the hypothesis that the compulsive sexuality group would have significantly more extreme scores on the 13 variables chosen to reflect cognitive deconstruction: it was not significantly different from both the anxiety group and the control group.

## **V. Videotapes, DVDs, and Audiotapes**

A&E Home Video. (1993). *Sins of the Fathers.* [50 minute videocassette. VHS] A&E Television Networks. Bill Kurtis, host. Examines child sexual abuse by clergy in the Roman Catholic Church.

ABC News. (2002). *Nightline: Sins of the Father.* Order from ABC News. Video/DVD version, \$29.95. Transcript, \$8.00. Order on the Internet: ABCNewsstore.com

Segment of the “Nightline” television program that was broadcast 01/28/02. Host Ted Koppel explores issues in relation to the criminal case against John J. Geoghan, a defrocked Roman Catholic priest in the Archdiocese of Boston, for molesting a minor. [See entries following.]

ABC News. (2002). *Nightline: Sins of the Father.* Order from ABC News. Video/DVD version, \$29.95. Transcript, \$8.00. Order on the Internet: ABCNewsstore.com

Segment of the “Nightline” television program that was broadcast 02/21/02, the day of the

sentencing to prison of John J. Geoghan, a defrocked Roman Catholic priest in the Archdiocese of Boston, for molesting a minor. Host Ted Koppel interviews Jason Berry, author and journalist, and Ray Flynn, former mayor of Boston, MA, and former U.S. ambassador to the Vatican, on matters related to the disclosure in 2002 of the large number of priests in the Boston archdiocese who committed pedophilia, how the archdiocese had handled the various cases, and the role of the media. [See entries preceding and following.]

ABC News. (2002). Nightline: Sins of the Fathers. Order from ABC News. Video/DVD version, \$29.95. Transcript, \$8.00. Order on the Internet: ABCNewsstore.com

Segment of the "Nightline" television program that was broadcast 03/14/02. Host Chris Bury examines how the Roman Catholic Church in the U.S. will raise money for recent settlements in cases involving sexual abuse by priests, and talks with a victim. [See entries preceding and following.]

ABC News. (2002). ABC News: Bless Me, Father, For I Have Sinned. Order from ABC News. Video/DVD version, \$29.95. Transcript, \$8.00. Order on the Internet: ABCNewsstore.com

A 1-hour special with Peter Jennings, host, that was broadcast 04/03/02. Examines how the emerging scandal regarding sexually abusive priests in the Roman Catholic Church and the Church's responses over the years has "reached this point and how the church rebuilds in the aftermath." [See entries preceding and following.]

ABC News. (2002). Nightline: Sins of the Father: Turning a Blind Eye. Order from ABC News. Video/DVD version, \$29.95. Transcript, \$8.00. Order on the Internet: ABCNewsstore.com

Segment of the "Nightline" television program that was broadcast 04/09/02, the day after documents were released that showed the Roman Catholic Church Archdiocese of Boston had records as early as 1967 that one of its priests, Fr. Paul Shanley, was sexually abusing children, and that rather than being being disciplined and removed from positions that gave him access to children, he was routinely reassigned and allowed to continue his ministry. [See entries preceding.]

ABC News. (2002). Nightline: The Big Picture. Order from ABC News. Video/DVD version, \$29.95. Transcript, \$8.00. Order on the Internet: ABCNewsstore.com

Segment of the "Nightline" television program that was broadcast 04/11/02. Previews an investigative report in the *Dallas Morning News* for 04/12/02 that will list the Roman Catholic dioceses in the U.S. and whether the bishop has covered-up the sexual misconduct of a priest(s) in that diocese.

ABC News. (2002). Nightline: Shades of Gray.

Segment of the "Nightline" television program that was broadcast 06/27/02. Examines the proposed policy of zero-tolerance regarding Roman Catholic priests who commit sexual abuse by considering one specific case: a priest used a teenage boy for sex, finally admitted it to the Church, and 15 years later, the boy was paid a cash settlement. Several years ago, the priest told members of his current parish. Most forgave him for what he terms a "mistake"; others left.

Archdiocese of St. Paul - Minneapolis. (1992). Understanding the Sexual Boundaries of the Pastoral Relationship. [36 minute videocassette. VHS] Communications Office, Archdiocese of St. Paul - Minneapolis, The Chancery, 226 Summit Ave., St. Paul, MN 55102. (612) 291-4411.

Includes narratives and vignettes. Discussion guide. Distinguishes between sexual exploitation (sexual contact between a pastoral caregiver and the recipient of pastoral care), sexual abuse (sexual contact of a minor or legally-protected adult) and sexual harassment (inappropriate sexual behavior between coworkers). Addresses boundary violations by those in ecclesiastical roles who are not clergy. Produced by a Roman Catholic archdiocese.

Byler, J. Ron. (Producer). Struchen, Shirley Whipple. (Executive Producer). Voorhees, Jay. (Director). (1994). Healing Broken Lives and Communities: Video-teleconference on Sexual Misconduct by Church Leaders. [3 videocassettes. VHS] United Methodist Teleconference Connection, Nashville TN.

Panel presentation on sexual abuse in the church with questions phoned in by participants. Topics include: abuse, power, violence, misconduct, vulnerability, and sexual abuse. Panelists include Marie M. Fortune. Recorded May 10, 1994.

CBS Inc. (1994). 60 Minutes: I Solemnly Swear. [15 minute videocassette. VHS]. CBS Inc., 60 Minutes, 524 West 57th St., New York, NY, 10019. Videotape orders: (800)-848-3256. Transcripts may also be ordered.

Segment of the "60 Minutes" television program that was broadcast 05/15/94. Host Ed Bradley discusses child sexual abuse by Roman Catholic clergy with survivors and their families.

CBS Inc. (2002). 60 Minutes: The Archbishop. CBS Inc., 60 Minutes, 524 West 57th St., New York, NY, 10019. Videotape orders: 1-(800)-848-3256. Transcripts may also be ordered.

Segment of the "60 Minutes" television program that was broadcast 04/21/02. An update of a broadcast 03/21/93, about the Roman Catholic Church's Archdiocese of New Mexico and its former archbishop, Robert Sanchez. The archdiocese and its insurance companies have paid out \$30+ million to settle 187 lawsuits brought against the archdiocese. The church estimates that 100 children were abused by about 20 priests; plaintiffs' lawyers estimate the number of victims as several hundred. Interviewed is Marlene Debray-Nowak who complained to Sanchez that her 10- and 12-year old sons were being molested by a priest, but the priest was promoted to head the largest parish in the state. Reports on the role of Servants of the Paraclete, a residential treatment facility in New Mexico for pedophilic priests. A number of priests who completed the program went on to serve in the archdiocese and re-offended in those roles. Interviews a number of different victims, including three women who report that Sanchez used spiritual and religious language to exploit them sexually. Sanchez resigned when women came forward in 1993. [See Sanchez, Robert. (1993), Section I. above.]

CBS Inc. (2002). 60 Minutes II: The Church on Trial, Part 2. CBS Inc., 60 Minutes, 524 West 57th St., New York, NY, 10019. Videotape orders: 1-(800)-848-3256. Transcripts may also be ordered.

Segment of the "60 Minutes II" television program that was broadcast 06/12/02; Ed Bradley, host; three parts. First part recounts the story of the notorious Fr. Gilbert Gauthé, Roman Catholic Diocese of Lafayette, Louisiana, who was indicted in 1984 on child sexual abuse charges and convicted in 1986. Interviewees include: Ray Mouton, whom the diocese asked to defend Gauthé; an adult survivor who testified as a child victim at the trial; the father of a victim; Gauthé; Fr. Thomas Doyle. Describes the diocese's hierarchy's knowledge of Gauthé's behavior and inaction to protect children. Parts 2 and 3 focus on another diocese, and consist of interviews with a number of principals: priests in the diocese of Cleveland, Ohio; a police officer who investigated the case of one of the victims; a former lawyer for the diocese; Bishop Wilton Gregory, head of the U.S. Conference of Catholic Bishops; a lawyer who has filed a RICO lawsuit against the diocese.

Church Pension Group. (1994). Protecting God's Children: Preventing Sexual Abuse in Christian Community. [55 min. videocassette. VHS] Church Publishing Co., 445 5th Ave., New York, NY, 10016. (800)-242-1918 or (212) 592-1800.

Produced by the Episcopal Church insurance section. Context is Episcopalian but is transferable to other denominational contexts. Aimed at education and prevention. Numerous topics are identified: clinical impact of child sexual abuse by clergy; legal accountability; screening and supervision as prevention; who abusers are and their typical behaviors; denial in the church; reluctance of children to report; secrecy and threats as part of perpetration process; low probability of false accusations; implementing screening and training procedures; policies and procedures, e.g. child protection audits; educating kids; difficulty of rehabilitating sex abuse perpetrators; responses to reports of abuse; treatment of children who are abused; criminal consequences and civil liability; clergy confidentiality; fiduciary obligations of leadership; baptism of children as a theological basis for responsibility. Panel discussion is interspersed throughout. An anonymous priest who was convicted criminally describes how he used his access to boys to abuse them, and how he is still at risk for offending. Ten-page study guide.

Department of Health and Human Issues. University of Wisconsin-Madison/Extension. (1990). Sexual Ethics in

Ministry. [Videocassette. VHS] Health and Human Issues, Division of University Outreach, University of Wisconsin-Madison, 310 Lowell Hall, 619 Langdon, Madison, WI 53703. (800) 442-4617. \$250.

In the first section, professional actors portray 11 vignettes of situations that clergy encounter. Male and female perpetrators and male and female victims are depicted. Second section considers prevention. Leader's guidebook/training manual included, 40 pages. [Note: Sexual abuse in a ministerial relationship is termed 'affair.'] [See a workshop format for the use of this video, Houts, Donald C. (1991), Section I. above.]

Fite, Cotton. (1992). Sexual Ethics in Ministry. [33 minute sound cassette, analog, 1 7/8 ips.] Care Cassettes series, Vol. 19, No. 1, Jan. Schaumburg, IL: College of Chaplains. [Note: the College of Chaplains was succeeded by the Association of Professional Chaplains.]

Fite is director, Parkside Pastoral Counseling Center, Parkside, IL. A thoughtful response to the emergence of concern over clergy sexual misconduct. The larger focus is how to improve the quality of pastoral care. Addresses five topics: 1.) the complexity of pastoral and priestly role and identity, e.g. lack of defined structures in parish counseling by pastors, psychological processes of projection and displacement, power differentials between pastoral and parishioner roles, and trust as rendering people vulnerable; 2.) the metaphors we use for the church, especially 'family,' which can create unrealistic expectations of intimacy; 3.) the need to appreciate and respect the individual pathology of persons in ministry, including competency as knowing one's vulnerabilities and limits; 4.) developing standards of professional practice of ministry, including guidelines, continuing education, and supervision/consultation, especially in cases that render clergy confused, uncertain, or overly invested; 5.) developing an ethic of professional collegiality and peer accountability in tandem with attention to personal well-being, including rest, play, friends, family, and one's spiritual self, including avoidance of emptiness, loneliness, boredom, fatigue, and isolation, collectively a context that gives rise to lack of judgment and leads to boundary violations.

Focus on the Family. (1993). Pastors and Infidelity. [Sound cassette, analog, 1 7/8 ips.] Focus on the Family, Colorado Springs, CO.

Panel discussion.

Fortune, Marie M. (1997). Clergy Ethics and Sexual Abuse. (Tape 2 of 4 in a lecture series entitled, "Violence in the Community of Faith.") [60 minute sound cassette, analog, mono.] Louisville Presbyterian Theological Seminary, Louisville, KY.

One of the four Caldwell lectures, March 3-4, 1997.

Fortune, Marie M. (1997). Clergy Ethics and Sexual Abuse. (Tape 2 of 4 in a lecture series entitled, "Violence in the Community of Faith.") [60 minute videocassette. VHS] Louisville Presbyterian Theological Seminary, Louisville, KY. Also available as 4 sound cassettes, analog, mono.]

One of the four Caldwell lectures, March 3-4, 1997.

Fortune, Marie M. & Anton, Jean. (Executive Producers). Gargiulo, Maria. (Director). (1991). Once You Cross the Line: A Training Tape on Preventing Clergy Misconduct. [50 minute videocassette. VHS] Center for the Prevention of Sexual and Domestic Violence, 2400 N. 45th St., Suite 10, Seattle, WA 98103. (206) 634-1903.

General Conference of Seventh-day Adventists, Ministerial Continuing Education. (1991) Sexual Ethics for Church Professionals. [90 minute videocassette. VHS] Ministerial Continuing Education, 12501 Old Columbia Pike, Silver Spring, MD 20904. (301) 680-6503. \$75.

From the Seventh-day Adventist Church. Nine dramatized vignettes followed by multidisciplinary panel respondents. Facilitator's guide included. [Note: Questions have been raised about this tape regarding the portrayal of women as seducers and ministers as at risk.]

Grana, Sam & Luca, Claudio. (Producers). Smith, John N. (Director). (1992, 1994, 1996). The Boys of St. Vincent. [186 minutes. 2 videocassettes. VHS]. New York, NY: New Yorker Video, 16 W. 61st St., 10023. (212) 247-6110. Télé-Action Inc. in co-production with The National Film Board of Canada in association with the Canadian Broadcasting Corporation with the participation of Téléfilm Canada. Videocassette release of the

1992 motion picture made for Canadian television.

Dramatization based on incidents in St. John's, Newfoundland, Canada. [See Harris, Michael (1990) and O'Brien, Dereck (1991) in Section I. above.] Part I. depicts a boys orphanage in Newfoundland, Canada, circa 1975, operated by a Roman Catholic order. Physical, psychological, and sexual abuse are committed against pre-adolescents by the Brothers of the order. When complaints are presented to government child protective authorities, the responses are non-effective. After a police inquiry leads to several transfers of offending Brothers, high-ranking officials, including Roman Catholic leadership, collude to terminate the investigation. Part II., 94 minutes, is subtitled "15 Years Later." Police arrest two former staff and the former superintendent based on the original witness statements in the first investigation. The defendants proceed to trial. The collusion to terminate that investigation is exposed, and a government commission is convened. The affects of the abuse on the adult survivors is portrayed. Depictions of abuse incidents will be intense for some viewers. Dereck O'Brien is one of the cast members.

Greater Milwaukee Synod, Evangelical Lutheran Church of America. (1990). Choosing the Light: Victims of Clergy Sexual Misconduct Share Their Stories. [28 minute videocassette. VHS] Greater Milwaukee Synod, 1212 South Layton Blvd., Milwaukee, WI 53215. (414) 671-1212. \$18.

Discusses sexual exploitation during pastoral counseling. Stories by victims of a Protestant youth minister and a Roman Catholic priest.

Hammar, Richard R., Klipowicz, Steven W., & Cobble, Jr., James. F. (1993). Reducing the Risk of Child Sexual Abuse in Your Church: A Complete and Practical Guidebook for Prevention and Risk Reduction. Matthews, NC: Church Law and Tax Report. Order from CMR (Christian Ministry Resources), P.O. Box 1098, Matthews, NC 28106. (800) 222-1840. \$9.95.

Kit includes a 95-page guidebook, \$8.95; 32-page training manual, \$5.95, 60 minute audiocassette, "What Every Church Leader Should Know About Child Sexual Abuse," 23 minute videotape, "Reducing the Risk."

Hopkins, Harold A. & Fowler, Sherry. (1992). Clergy Sexual Abuse Seminar. [133 minutes, 2 sound cassettes, 1 7/8 ips, 2 track, mono.] Episcopal Theological Seminary of the Southwest, Austin, TX.

Presented October 3, 1992.

McMillon, Lynn A. (1987). Clergy Sexual Abuse: A Theological Problem. [90 minute sound cassette, analog, 1 7/8 ips.] Abilene Christian University Tape Service, Abilene, TX.

Ministers renewal workshop, Abilene Christian University, July 20, 1987.

Meadville/Lombard Theological School. (1993). Sexual Abuse: The Church's Role and Responsibility. [6 sound cassettes, 1 7/8 ips, mono.] Chicago, IL: Meadville/Lombard Theological School.

Winter Institute, February, 1993. Recorded at the University of Wisconsin, Madison, WI. Features Marie Fortune.

Menninger Division of Continuing Education, Menninger Foundation. (1994). Clergy in Crisis. [6 sound cassettes, 1 7/8 ips, 2 track, mono.] Topeka, KS: Menninger Foundation, Division of Continuing Education.

Recorded August 29, 1994. Speaker and Title: 1. Healey, Bede J. Development, identity, and personality: The impact of crisis development in clergy and religious. 2. Buchele, Bonnie J. & Bartlett, Alice B. Everyone is hurting: The complicated dynamics of victims and abusers. 3. Jones, Nancy. Intervention strategies: Beginning the healing process. 4. Menninger, W. Walter. Understanding sexual misconduct in the clergy: Transference and countertransference. 5. Menninger, Roy W. Responsibility to self.

Mennonite Board of Missions Media Ministries. (? date). Beyond the News: Sexual Abuse. [23 minute videocassette. VHS] Mennonite Media, (800) 999-3534, 1251 Virginia Ave., Harrisonburg, VA, 22802-2497. \$24.95

Five segments. One depicts sexual abuse by a minister against a congregant during a counseling session. Also includes stories by survivors of date rape, child abuse, and a perpetrator of date rape. Tape includes an interview with Carolyn Holderread Heggen. Discussion guide.

NBC News. (2002). Dateline. NBC News, 30 Rockefeller Plaza, New York, NY, 10112. Videotape orders: (800)-420-2626. Transcript orders: (800)-777-8398.

Segment of the "Dateline" television program that was broadcast 05/28/02. Examines allegations that Jehovah's Witness members have covered up cases of child molestation in the Church. Correspondent John Larson talked to former and current Jehovah's Witnesses who say that Church elders protected the alleged molesters and kept secrets that might have put children at risk.

Office of Communications, United Church of Christ. (? date). Profiles of Ministerial Misconduct. [30 minute videocassette. VHS] UCC One Live! interview series. United Church Resources, (800) 325-7061, or (216) 736-2222, Office of Communications, United Church of Christ. \$19.95.

Presented by Rev. Charlotte Still, Office for Church Life and Leadership, United Church of Christ. Describes five categories of clergy sexual misconduct which constitute a misuse of power. Study questions, suggested exercises, and scripture readings.

Peers, Michael. (2000). Sexual Misconduct in Our Churches: Learn to Spot It, Learn to Stop It. [28 minute videocassette. VHS] ABC Publishing. Diocese of Toronto by Anglican Video. Anglican Church of Canada.

Pittsburgh Today. (1989). Interview on Sexual Abuse by Clergy. [50 minute videocassette. VHS]

An episode of Pittsburgh Today, a local daily program of KDKA-TV, Pittsburgh, PA, broadcast on Nov. 15. Two television reporters, a clinical social worker, and a clergyman interview a woman who was a victim of sexual abuse by a clergyman. Includes questions phoned in from viewers.

Poling, James N. (1993). Clergy Sexual Abuse: A Theological Problem. [60 minute sound cassette, analog, 1 7/8 ips.] Colgate Rochester Divinity School/Bexley Hall/Crozer Theological Seminary, Rochester, NY.

The Francis Wayland Ayer lecture, February 24, 1993.

Potter, Craig. (Producer). Gargiulo, Maria. (Director). (1991). Not in My Church. [45 minute videocassette. VHS] Center for the Prevention of Sexual and Domestic Violence, 2400 N. 45th St., Suite 10, Seattle, WA 98103. (206) 634-1903. \$149.

Presents the story/docudrama of one church faced with betrayal by its minister. Study guide and awareness brochures included. Not in My Congregation is an adaptation for Jewish congregations.

Sipe, A.W. Richard. (1993). Abuse by Priests, Why? [sound cassette, analog.] Kansas City, MO: National Catholic Reporter Publishing Co. Creedence Cassettes.

A lecture on the sexual abuse of children by Roman Catholic priests.

Survivors of Clergy Abuse Link-up. (10/16-18/92). Breaking the Cycle of Silence. [17 sound cassettes.] Recorded at the organization's first national conference, Arlington Heights, IL. Available through: Audiotapes.com [http://www.audiotapes.com/index\\_conf.asp?Topic=12](http://www.audiotapes.com/index_conf.asp?Topic=12) Price is \$8.00 per tape.

Titles include: "Blowing Up the Cover-Up" by Maryalyce Ebert; "Breaking the Cycle of Silence" by Jeanne M. Miller; "Clerical Culture and Pedophilia" by Andrew Greeley; "How Can I Be a Clergy Abuse Survivor and Raise a Family Too?" by Chris Schmidt; "Identification of Ritual Abuse in a Community Setting" by Beth Vargo; "Is Nothing Sacred?" by Marie Fortune; "Panel Discussions: Questions & Answers" by Panel Discussion (two tapes); "Representing and Empowering Survivors of Clergy Abuse -- Visiting the Sins of the Fathers Upon the Church" by Jeffrey Anderson; "Closing Address: Setting a Vision" by Jeanne M. Miller; "Who is the Sex Offender: Evaluation and Treatment" by James Cavanaugh; "Sexual Abuse by Priests -- Why?" by A. W. Richard Sipe; "The Empowerment of Victims" by Jason Berry; "The Inside-Out of Criminal Investigations" by Portia Wallace; "The Typology of Child Molesters" by Kenneth Lanning; "The Victim-Sensitive Interview" by Neil Hochstadt; "Walking Through the Fire: The Road into the Future" by Thomas P. Doyle; "Wellness Spirituality for Abused Persons" by John Pilch.

Survivors of Clergy Abuse Link-up. (08/04/94). Healing Toward Prevention. [14 sound cassettes.] Recorded at the organization's second national conference. Available through: Audiotapes.com [http://www.audiotapes.com/index\\_conf.asp?Topic=12](http://www.audiotapes.com/index_conf.asp?Topic=12) Price is \$8.00 per tape.

Titles include: "A Healing Modality for Clergy Abuse Victims -- Biblio/Poetry Therapy" by Arleen M. Hynes; "Clergy Sexual Abuse: An Historical Overview" by Gary R. Schoener; "Future Directions: Commencement Address & Closing Prayer: Pastoral Comments" by Jeanne M. Miller; "Holding the Institutional Church Accountable for Moral Bankruptcy" by Thomas P. Doyle; "Keynote Address -- Sexual Abuse and the Abuse of Power" by Joan Chittister; "Legal Issues in Representing Adult Survivors in Jurisdictions that Recognize Delayed Discovery" by Stephen Rubino; "Narratives: Survivors Panel -- Abbey of Regina Laudis -- The Camouflaged Cult" by Unknown (two tapes); "Problems of the Prophetic: The Christian Roots of Abuse" by A. W. Richard Sipe; "Restoring Connections to Self and Others After Clergy Sexual Misconduct" by Ellen T. Leupker; "The Art of Advocacy" by Nancy Biele; "The Problem of Abuse in Europe: A Journalist's View" by Stijn Fens; "Theological Resources: Catholic Emphasis on Human Dignity" by Susan Secker; "Transformation: From Victimhood to Heroism" by Dennis A Baboury; "Welcome Address -- Healing Toward Prevention: Opening Prayer & Welcome: Blueprint for the Future" by Jeanne Miller.

Survivors of Clergy Abuse Link-up. (09/01/95). From Surviving to Thriving. [13 sound cassettes.] Recorded at the organization's third national conference. Available through: Audiotapes.com [http://www.audiotapes.com/index\\_conf.asp?Topic=12](http://www.audiotapes.com/index_conf.asp?Topic=12) Price is \$8.00 per tape.

Titles include: "Awareness -- Community -- Activism" by Kathy Constantinides; "Gender Issues" by Estelle Disch; "Keynote Address: Breach of Trust" by John Gonsiorek; "Keynote Address: Gains, Losses, and Lessons Learned" by Mike Lew; "Keynote Address: Take Up Your Mat and Walk: The Journey Towards Healing" by Fran Ferder; "Keynote Address: The Resilient Self" by Steven J. Wolin; "Legal Issues" by Joseph Klest; "Lying Perpetrator Syndrome" by Frank Fitzpatrick; "Reclaiming the Survivors Movement and Our Power" by Thomas H. Economus; "Spiritual Reconnection: by Patricia Liberty; "Spirituality and Healing: A Theological Perspective" by John Kooistra; "Survivors Panel" by Nancy Briggs (2 tapes); "The Art of Advocacy in Healing from Clergy Sexual Abuse" by Nancy Biele.

Survivors of Clergy Abuse Link-up. (01/01/96). Surviving and Healing: Moving Ahead. [13 sound cassettes.] Recorded at the organization's fourth national conference. Available through: Audiotapes.com [http://www.audiotapes.com/index\\_conf.asp?Topic=12](http://www.audiotapes.com/index_conf.asp?Topic=12) Price is \$8.00 per tape.

Titles include: "A Journey from Religion to Spirituality" by Arthur Melville; "Abuse and Secret Societies" by Neil Brick; "Closing Comments" by Thomas H. Economus; "Entertainer" by Bette Rod; "Heroes & Self-Esteem: Villains & Imperial Robes" by Frank Fitzpatrick; "If You Can't Trust Your Pastor with Your Body, How Can You Trust Him with Your Soul" by Mollie Mcleod; "Keynote Address: The Clergy Abuse Crisis Today" by Anson Shupe; "Mediation as an Alternative to Litigation: by Debra Warwick-Sabino; "Survivals Panel" by Nancy Briggs (two tapes); "Survivors Power to Heal and Change" by Barbara Blaine; "The Future of LINKUP" by Paul and Sue Griffith; "Victim/Survivor/Priest: Funding Healing within the Church" by Gary Hayes; "Welcome Address and Update" by Thomas M. Economus.

Ulster Television. (1994). Counterpoint: Suffer Little Children. Ulster Television, Belfast, Ireland.

The episode of the "Counterpoint" television program that was broadcast 10/06/94. The story of Fr. Brendan Smyth, an Irish priest, that was researched by reporter/producer Chris Moore. [See above, Moore, Chris (1995).]

UMCom & The General Commission on the Status and Role of Women with California-Pacific COSROW. (1995). Ask Before You Hug: Sexual Harassment in the Church. [VHS]. Available through: EcuFilm, 810 12th Ave. South, Nashville, TN 37203. (800) 251-4091.

Urbom, Warren K. (1994). The Church at Risk: Clergy Sexual Misconduct. (Tape 3A of 4 in a seminar presented by Creighton University School of Law and the Young Lawyers Section of the Nebraska State Bar Association

entitled, "Law Day for the Clergy.") [sound cassette, analog, 1 7/8 ips.] Produced for Creighton University School of Law by LTM, 124 So. 24th St., Omaha, NE. Recorded March 8 at the Ahmanson Law Center, Omaha, NE.  
Urbom is a judge.

## VI. Training

Anton, Jean, Fortune, Marie M. & Gargiulo, Maria. (1991, 1992). Clergy Misconduct: Sexual Abuse in the Ministerial Relationship. Seattle, WA: Center for the Prevention of Sexual and Domestic Violence.

For a two-day workshop. Contains: trainer's manual; 32 overhead transparency masters; workshop manual; Not in My Church video and study guide; Once You Cross the Line video; 25 What You in the Congregation Need to Know pamphlets.

Center for the Prevention of Sexual and Domestic Violence. Training Curriculum on Clergy Misconduct. Distributed by Center for the Prevention of Sexual and Domestic Violence, 2400 N. 45th St., Suite 10, Seattle, WA 98103. (206) 634-1903. \$375.

Contains: two videos, Not in My Church and Once You Cross the Line; study guide for Not in My Church; 25 educational brochures; trainer's notebook; workshop manual.

Center for the Prevention of Sexual and Domestic Violence.

Conducts workshops: "Training of Trainers" and "Leadership Development for Judicatories: Crisis Response and Management."

## VII. Organizations

Broken Rites (Aust.) Collective Inc.

PO Box 163,  
ROSANNA,

Victoria 3084 Australia

National hotline: (03) 9457 4999

<http://brokenrites.alphalink.com.au/index>

email: [spooms@brokenrites.alphalink.com.au](mailto:spooms@brokenrites.alphalink.com.au)

Publishes a newsletter.

The Center for the Prevention of Sexual & Domestic Violence

2400 N. 45th St., Suite 10

Seattle, WA 98103

(206) 634-1903 Fax: (206) 634-0115

<http://www.cpsdv.org> Founded 1977.

Publishes a newsletter.

Clergy Abuse Survivors Supporting, Advocating, Networking, Daring to Recover Association (CASSANDRA)

c/o Rape Crisis Center

128 East Olin Ave., Suite 202

Madison, WI 53713

(608) 251-5126

Clergy Abuse Survivors Alliance

5490 Judith St. #3

San Jose, CA 95123

(408) 365-7288

Concern for Justice

P.O. Box 17024

Edinburgh, Scotland EH12 8ZF

Founded in 1996. "aims to help victims who allege that they have been sexually assaulted by ministers of religion or office bearers in the Church in Scotland."

Connecticut Survivors of Clergy Sexual Abuse (CSCA)  
190 Norton Ave.  
Darien, CT 06820

DoTell  
(Doctor-Therapist-Clergy Sexual Exploitation Link Line)  
P.O. Box 349  
Midland, WA 6936 Australia  
(00) 618 9298 9864 Telephone and Fax. <http://www.gandalf@multiline.com.au>  
Operated by: Kay Maisey.

Interfaith Sexual Trauma Institute  
Saint John's University and Abbey  
Collegeville, MN 56321-2000  
(320) 363-3931 Fax: (320) 363-2115 <http://www.csbsju.edu/isti/> Founded 1994

Kyros Ministry  
225 Tilton Ave.  
San Mateo, CA 94401  
(650) 343-3377 <http://www.kyros.org/>  
“A specialized resource for clergy, judicatory officials and members of congregations. Our staff of senior religious leaders is committed to helping create safer, stronger worshiping communities.”  
Originally entitled: Pastoral Center for Abuse Prevention.

The Linkup (Survivors of Clergy Abuse)  
5315 N. Clark #214  
Chicago, IL 60640  
(847) 475-46226 Fax: (847) 475-46226 <http://www.thelinkup.com/> email:  
ILINKUP@Ao.com  
Originally entitled: Victims of Clergy Abuse Link-Up (VOCAL). *Missing Link* newsletter.

Minister and Clergy Sexual Abuse Survivors (MACSAS)  
c/o BM CSSA  
London, England WC1N 3XX  
Operated by Margaret Kennedy.

PAM  
HCR 66, Box 302  
Newport, NH 03773  
For survivors of sexual abuse by nuns.

Partnerships for Survival (PFS)  
353 North Country Road  
Smithtown, NY 11787  
Providing coping strategies for sexual abuse survivors.

Sanctuary  
7 Pojac Road  
North Kingstown, RI 02852  
(401) 884-3741  
A support group for survivors of clergy sexual misconduct.

Support for Woman Abused by Nuns (SWAN)  
P.O. Box 20766  
Ferndale, MI 48220

Survivor Connections, Inc. <http://www.angelfire.com/ri/survivorconnections/>  
52 Lyndon Road  
Cranston, RI 02950  
(401) 941-2548  
Founded by FRank Fitzpatrick, a survivor of ex-Roman Catholic priest James R. Porter.  
*The Survivor Activist* newsletter.

Survivors of Clergy Abuse Program  
Rogers Memorial Hospital  
34700 Valley Road  
Oconomowoc, WI 53066

Survivors of Clergy Abuse Reachout (SCAR)  
264 Avon Beldon Road  
Avon Lake, OH 44012-1651

Survivors Network of those Abused by Priests (SNAP)  
Box 438679  
Chicago, IL 60643-8679  
(312) 409-2720 <http://www.snap-net.org/indexRegional>  
Founded in 1991 by Barbara Blaine of Chicago. A self-help organization of those sexually abused by spiritual leaders.

SNAP of Northern California  
P.O. Box 493  
Hayward, CA 94543-0493

Survivors of Clergy Abuse Reachout (SCAR)  
264 Avon Beldon Rd.  
Avon Lake, OH 44012-1651

Survivors of Sexual and Spiritual Abuse  
P.O. Box 147  
Serpent River First Nation  
Cutler, Ontario POP 1BO Canada <http://web.arcos.org/gbacque/sossa>

Tamar's Voice  
P.O. Box 17442  
Irvine, CA 92623-7442 <http://www.tamarsvoice.org>  
Advocacy, support, and training for evangelical survivors of sexual abuse by clergy.

Walk-In Counseling Center  
2421 Chicago Avenue South  
Minneapolis, MN 55404  
(612) 870-0565 Fax: (612) 870-4169 <http://www.walkin.org>

## **VIII. Internet Sites**

AdvocateWeb Hope  
<http://www.advocateweb.org/hope>  
Site launched in January, 1998; already extensive, is under active expansion and increasingly international. Addresses sexual exploitation of clients by professionals, including clergy. Site includes links to other relevant Internet sources. The best single source available.

Associates in Education and Prevention in Pastoral Practice

<http://www.AEPPP.org/>

Site launched in 2000. An “inter-religious, educational and healing ministry which exists to prevent sexual and domestic violence and to promote ethical conduct within communities of faith.”

Boston Globe Spotlight Investigation: Abuse in the Catholic Church

<http://www.boston.com/globe/spotlight/abuse/>

A comprehensive repository of the *Boston Globe* investigative series on the Roman Catholic Archdiocese of Boston that was first published 01/06/02. Divided into sections: Geoghan case; events outside the Boston archdiocese; victims; the Church’s response; financial dimensions; responses by Catholics; criminal investigations; priests’ responses; Shanley case; editorial opinion. Also includes a chronological index and links to policies in dioceses around the U.S. Very accessible site.

Breaking the Silence

<http://breakingthesilence.com/>

Founded by Linda Halliday-Sumner, a survivor of child sexual assault and a sexual abuse consultant who has made significant contributions in Canada. The site is specific to Canada. One section, “Names in the News Regarding Sexual Offences in Canada,” alphabetically lists name and after name of offenders with a link to articles about the individual. Included are a large number of clergy offenders.

Broken Rites

<http://brokenrites.alphalink.com.au/index>

“A non-denominational support group for people who have been abused sexually, physically or emotionally in religious institutions.” Offers support and advocacy for victims. Based in Australia.

Canadian Survivors Network

<http://www.chezcsn.com>

Founded in 2002. “...created as a meeting place for survivors of sexual and other abuse by clergy and their supporters. It is intended to provide a safe, neutral place to share information and resources across Canada.” Contact information: 2100 Bloor Street West, Suite 6133, Toronto, Ontario, Canada M6S 5A5. (416) 763-0455. Elizabeth McKenna, survivor/activist. Email: e.mckenna@sympatico.ca

CEASE: Clergy and Educator Abuse Survivors Empowered!

<http://www.advocateweb.org/cease/Default>

C.E.A.S.E. was “created by victims/survivors of sexual, physical and spiritual abuse committed by employees and volunteers of the world-wide Seventh-day Adventist Church.” Offers a variety of on-line materials and resources: articles; Internet links; statistics; sample policies and procedures prepared by Southeastern California Conference of Seventh-day Adventists.

Clergy Sexual Abuse in Australia

<http://www.pip.com.au/~chenderson/>

“...designed for and by survivors of clergy sexual abuse in Australia.” Key person is Clare Pascoe Henderson, a survivor. Very accessible topical sections include: survivors’ bill of rights; forgiveness and apologies; protocols; protection skills; list of convicted clergy offenders; news and laws worldwide; statistics; post-traumatic stress disorder; books; contacts; links. Helpful resource.

Confronting Collusion in Churches

<http://www.members.tripod.com/~NoColluding/>

“...a source of empowerment and education for survivors, church leaders, and survivor advocates struggling with clergy sexual abuse, domestic violence, and incest...” Primarily presents the work of Dee Miller.

Good Tidings Ministry

<http://www.marriedpriests.org/GoodTidings>

Founded in 1983 to offer support to woman and Roman Catholic priests “who were involved in romantic relationships.” One secondary concern is “clerical sexual misconduct or abuse” and includes a link to a list of advocacy/support groups in the U.S., United Kingdom, and Australia. Contact person is Rev. Cait Finnegan.

#### Interfaith Sexual Trauma Institute

<http://www.csbsju.edu/isti/>

Includes: ISTI's fee-based and free services; product order procedure; events calendar; ISTI-produced books and tapes; some ISTI newsletter articles.

#### Minnesota Department of Health

<http://www.health.state.mn.us/svp/commfaith>

Part of a large website devoted to preventing sexual violence, the "Communities: Faith and Spiritual" section contains substantive and practical information for religious communities. Oriented toward education and prevention. Numerous links to other Internet resources are included. Very accessible. Minnesota Department of Health, PO Box 64882, St. Paul, MN, 55164-0882. (651) 215-8954. See also: <http://www.health.state.mn.us/svp/c13>. This section provides information for ordering "Communities Tools #13. Preventing Sexual Abuse in Families of Faith.", a portion of [A Place to Start: A Resource Kit for Preventing Sexual Violence](#), published by the Minnesota Department of Health.

#### Missing Link Online. The Linkup (Survivors of Clergy Abuse)

<http://www.thelinkup.com/>

"...a victims' and survivors' advocacy group... dedicated to the fight for justice, prevention, and the healing of victims" exploited by their spiritual leaders. Has played a very significant role in Roman Catholic circles.

#### Missionary Kids Safety Net

<http://mksafetynet.cjb.net/>

By "a group of former missionary kids (MKs) who were abused as children - sexually, emotionally, physically and spiritually - while our parents served overseas in evangelical mission agencies. This abuse occurred in various settings - at boarding schools, on mission compounds, in missionary homes, etc." Site includes the Final Report of the Independent Commission of Inquiry to the Board of Managers of the Christian and Missionary Alliance (CMA) regarding an investigation into abuses by CMA-sponsored missionaries, 11/15/97.

#### Protection of the Theotokos: A Site for Victims of Abuse in the Orthodox Church

<http://pokrov.org>

Cappy Larson, Greta Larson, and Melanie Jula Sakoda, founders. Greta Larson, webmaster. Includes links to Internet sites, articles, material by survivors, and resources for survivors, including guidelines for reporting abuse written from a victim's perspective. Lists individuals who are Orthodox and have been convicted or sued for abuse, or are awaiting trial.

#### Sexual Abuse and Child Abuse Among Jehovah's Witnesses

<http://www.exjws.net/sexabuse/index>

Title is self-explanatory. Excellent section of links for a wide-variety of topics relevant to survivors. Begun in August, 2000.

#### Sexual Assault Information Page: Professional Abuse

<http://www.cs.utk.edu/~bartley/index/professionalAbuse/>

Includes excellent articles written by lawyers and a source for survivors of therapists who committed sexual abuse. Page site includes links to other relevant Internet sources. Last updated: November 8, 1997.

#### Shy David's Clergy Abuse Page

<http://www.holysmoke.org/sdhok/abuse>

Links to newspaper articles. Not all are referenced as to source.

#### Silent Lambs

<http://.silentlambs.org>

Focus is child molesters within the Jehovah's Witnesses. Numerous links. Pages include: accounts by victims; media section, including published articles; Frequently Asked Questions, including how a parent can protect children, response to discovery of child molestation, profile of a pedophile, symptoms of a molested child, reporting phone numbers by states, help for victims; downloadable brochures. Defines a "silent lamb"

as a person who has been discouraged from getting help after being molested or abused.

#### Stop Abuse by Spiritual Authorities

<http://www.eskimo.com/~tlotus/ari>

Founded by Arianna Lindemann. Sections include: Fallen Guru Homepage with links keyed to specific individuals; Ethical Guidelines and links including workshops for those abused by Eastern spiritual teachers; Survivor's Page; Book Recommendations; Iyengar Yoga Abuse Survivors

#### Survivor Connections, Inc.

<http://www.angelfire.com/ri/survivorconnections/>

Founded by Frank Fitzpatrick, a survivor of ex-Roman Catholic priest James R. Porter. "Advocacy for activism by rape, incest, sexual assault survivors."

#### Survivors Network of those Abused by Priests (SNAP)

<http://www.snap-net.org/indexRegional>

U.S./Canadian self-help organization of people sexually abused by spiritual elders, i.e. Roman Catholic priests, brothers, nuns, ministers, teachers, etc. Page site includes links to other relevant Internet sources.

#### Survivors of Clergy Abuse in Catholic Seminaries

<http://www.doitnow.com/~aweb/seminary>

Organized by a victim/survivor. Dedicated to those pursuing education to become Roman Catholic priests who "were abused by those entrusted with their spiritual care and guidance." Contains an excellent theological analysis of forgiveness issues from the victim's point of view, and also a victim's bill of rights, both of which transcend the particular context of this website.

#### Survivors of Sexual and Spiritual Abuse

<http://web.arco.org/gbacque/sossa>

This site is erratic in its functioning.

#### Tamar's Voice

<http://www.tamarsvoice.org>

Advocacy, support, and training for evangelical survivors of sexual abuse by clergy.

### **IX. Survivors Retreats**

#### "Is Nothing Sacred? A Retreat for Women Survivors of Clergy Sexual Abuse"

Offered nationally. Rev. Patricia Liberty, facilitator, since 1993. Format developed by Rev. Marie Fortune, The Center for the Prevention of Sexual and Domestic Violence.

Liberty is the executive director of:

Associates in Education and Prevention in Pastoral Practice.

P.O. Box 63 44 Main St. North Kingstown, RI 02852-0063 (401) 295-0698.

#### Program for Psychology and Religion

Saint Louis University Health Sciences Center

1221 South Grand Blvd.

St Louis, MO 63104

Retreats especially designed for women in ministry who have experienced sexual abuse.

### **X. Databases: Digital and Non-Digital**

The databases listed identify bibliographic sources using at least one of these search subject phrases:

"clergy sexual abuse"

"sexual abuse"

"clergy malpractice"

"sexual ethics"

“clergy--malpractice”  
“clergy sexual misconduct”  
“clergy/malpractice”

“sexual misconduct by clergy”  
“sexual harassment”

The databases are digital unless specified.

#### ArticleFirst

Material from 12,500 journals in science, technology, medicine, social science, business, humanities, and popular culture, 1990-present. OCLC.

#### Arts & Humanities Citation Index (A&HCI) -- 1988-present.

Institute for Scientific Information.

Internet: <http://isi1.med.iacnet.com/ISI/CIW.cgi>

#### ATLA Religion Database on CD-ROM

American Theological Library Association.

#### Dissertation Abstracts Online

University Microfilms International (UMI) Dissertation Information Service. Abstracts of dissertations accepted at accredited institutions since 1861. Updated monthly.

#### Humanities Abstracts

Material from 400+ periodicals. H.W. Wilson Company.

#### IAC Legal Resource Index.

Material from law journals.

#### OCLC FirstSearch

OCLC Online Library Center, Inc.

Dublin, OH 4307-3395

An outstanding resource. Contains over a dozen database, including ArticleFirst, WorldCat, and ECO.

#### *Peace Research Abstracts Journal.*

Sage Publications. Presents abstracts of articles and books from many sources. Topical index.

#### PsycFirst

Material from 1,300+ journals on psychology and related fields; coverage is current year plus the most recent three years. American Psychological Association.

#### PsycINFO/PsycLIT Database

Material from professional and academic literature; 1300+ journals in 20+ languages, and book chapters and books; covers a longer range of time than PsycFirst database. American Psychological Association.

#### Readers' Guide Abstracts

Material from popular periodicals published in U.S. and Canada. H.W. Wilson Company.

#### Religion Indexes

H.W. Wilson Company.

#### Religion and Theological Abstracts.

Print version; more recent volumes are in CD-ROM.

Originated in 1958.

Published by: Religious and Theological Abstracts, Inc.

100 West Park Ave. Box 215 Myerstown, PA 17067 ISSN 0034-4044

#### Science Citation Index Expanded (SCI-EXPANDED) -- 1988-present.

Institute for Scientific Information.  
Internet: <http://isi1.med.iacnet.com/ISI/CIW.cgi>

#### Social Sciences Abstracts

Material from 400+ international, English-language periodicals. H.W. Wilson Company.

#### Social Sciences Citation Index (SSCI) -- 1988-present.

Institute for Scientific Information.  
Internet: <http://isi1.med.iacnet.com/ISI/CIW.cgi>

#### SocioAbs

Material from sociology literature.

#### Wilson Business Abstracts

Material from 300+ international English-language business periodicals. H.W. Wilson Company.

#### Women 'R' (1980-September 1997).

Full-text collection of articles of related to women from periodicals, academic journals, newsletters, magazines, regional publications, and government reports. SoftLine Communication, Inc.

#### WorldCat

Material cataloged from OCLC members' materials; tens of millions of records. OCLC.

### **XI. Assessment and Treatment Programs for Clergy Offenders**

Institute of Living "Professional/Clergy Partial Hospitalization Program"  
400 Washington St.  
Hartford, CT 06106  
(860) 241-8000

The Menninger Clinic "Professionals in Crisis Program"  
5800 SW Sixth Ave., P.O. Box 829  
Topeka, KS 66601-0829  
(800) 288-0317 (913) 350-9058  
[http://www.menninger.edu/tmc\\_prof\\_adlsrv\\_prfcrs](http://www.menninger.edu/tmc_prof_adlsrv_prfcrs)  
• outpatient consultation and evaluation.  
• inpatient evaluation and treatment.

New York Hospital - Cornell Medical Center "Clergy in Crisis Program"  
Department of Psychiatry  
Payne Whitney Psychiatric Clinic  
525 E. 68th St.  
New York, NY 10021  
(212) 746-3700  
• multidisciplinary.  
• comprehensive multi-axial assessment (DSM-IV).

Professional Renewal Center  
1201 Wakarusa, Suite A-4  
Lawrence, KS 66049  
(785) 842-9772  
Toll free (877) 978-4772  
<http://www.prckansas.org>  
• substance and/or behavioral addictions.  
• five-day assessment program.  
• outpatient day treatment services.  
• recovery contract monitoring.  
• oversight for regulatory agencies.  
• Richard R. Irons, M.D., founder.

Walk-In Counseling Center  
2421 Chicago Avenue South  
Minneapolis, MN 55404  
(612) 870-0565 Fax: (612) 870-4169  
<http://www.walkin.org>  
Assessment and rehabilitation planning:  
• for the impaired professional.  
• on referral from the impaired person's therapist.  
• for the person's training program, if in training.  
• for an ecclesiastical denomination.

- for the impaired person's attorney as part of a plea.
- Consultation on assessment and rehabilitation planning:
- for other professionals conducting evaluations.

## **XII. Books That Can Not Be Located in U.S. Libraries through Interlibrary Loan**

Blyth, Bruce. (1998). In the Shadow of the Cross. Como, Western Australia: P&B Press.

Search conducted 2001. Could not be located in a U.S. library. Tells the story of VOICES and the Christian Brothers in Western Australia, and how the victims were failed by the Australian justice system. Order from: P & B Press, P.O. Box 81, Como, Western Australia, 6952. pbpress@iinet.net.au

Boeckenhauer, Christina. (1998). Violating Trust: Professional Sexual Abuse. Proceedings of the 1st Australian and New Zealand Conference on Sexual Exploitation by Health Professionals, Psychotherapists and Clergy. Rozelle, N.S.W., Australia: Committee Against Health Professional and Clergy Abuse, 324 pp. Conference held in Sydney, Australia, April 1996.

Search conducted 2002. Could not be located in a U.S. library.

Cook, Elizabeth & Cook, Trevor. (1994). In the Absence of Love: To Pray or to Prey? Childhood Rejection, Religious Addiction and Sexual Abuse: A Case Study in the Development of Fundamentalist Religious Belief and Ministerial Sexual Abuse. Sydney, Australia: Human Factors Press, 152 pp.

Search conducted 2002. Could not be located in a U.S. library.

Craney, J. (1996). Aftermaths: Conflict between the support constituency and the Catholic Church about clergy sexual abuse. [Masters thesis] Sydney, Australia: University of Technology.

Unpublished paper. Search conducted 2002. Could not be located in a U.S. library.

Grace, Sonja. (1996). Garlands from Ashes: Healing from Clergy Abuse. Wanganui, New Zealand: The Grace-Watson Press, 233 pp.

Search conducted 2001. Could not be located in a U.S. library.

Hill, Ashley. (2000). Habits of Sin: An Expose of Nuns Who Sexually Abuse Children and Each Other. Philadelphia, PA: XLibris Corp., 152 pp.

Search conducted 2001. Could not be located in a U.S. library. Hill has worked as a journalist, writer, and editor, and is founder of an abuse-by-nuns network, the first national effort dedicated to the issue of sexual abuse by nuns.

Matthews, Cathy A. (1990). Breaking Through. Sydney, Australia: Albatross.

Autobiographical story of a victim. Search conducted 2002. Could not be located in a U.S. library.

McClelland, Heather. (1995). The Almond Tree: Child Sexual Abuse and the Church. Self-published: PO Box 3 California Gully, 3556 Australia.

Search conducted 2001. Could not be located in a U.S. library. Owned by National Library of Australia. \$20. charge to borrower plus \$10. cost to U.S. library to borrow. McClelland was a pastoral counselor in a Victorian town. 25 personal stories with author's commentary.

Minnesota Interfaith Committee on Sexual Exploitation by Clergy. (1989). Sexual Exploitation by Clergy: Reflections and Guidelines for Religious Leaders. Minneapolis, MN.

Search conducted 2001. Could not be located in a U.S. library.

Steele, Mary Isabel. (1993). All Shall Be Well: One Survivor's Story of Clergy Sexual Abuse, unpagged. Self-published: Albuquerque, NM.

Search conducted 2001. Owned by one U.S. library; a non-circulating copy.

Tucker, J.S. & Lobo, A.F. (1998). Forensic considerations in the evaluation of seminary students and clergy for

sexual misconduct. Paper presented at the Fifth International Conference on the Treatment of Sex Offenders, Caracas, Venezuela, 03/23-28/98.

Unpublished paper.

Washington Association of Churches. (1984). Sexual Contact by Pastors and Pastoral Counselors in Professional Relationships: A Study with Recommendations to Denominational Judicatories. Seattle, WA.

Search conducted 2001. Owned by two U.S. libraries; both reported that the volume was lost.