

NOTE

This bibliography was published in the Fall & Winter 1994 *Theology Digest* by Mrs. Ann Wolf, a Ph.D. student in the Department of Theological Studies at St. Louis University. It is reprinted with permission from the Author and Theology Digest. This material is presented here as published. The committee presents it to you as a resource which may at least in part be helpful to you.

● Sexual abuse issues: an annotated bibliography

The repulsive reality of sexual misconduct has touched, damaged, or destroyed the lives of countless victims as well as the lives and ministry of clergy, religious and the hierarchy. If in the past we knew next to nothing about pedophilia and the prevalence of other forms of sexual abuse, we spoke even less about them. Victims kept silent for personal shame or because they were paralyzed by fears instigated by the perpetrator. As a last resort many victims simply tried to forget, repressing any memory of events too horrible to recall.

The unwritten rule of silence stretched far beyond the victims. Perpetrators seldom sought help. When cases were discovered, family members of victims as well as church authorities were perplexed. A stern talk and a hasty change of assignment (for all its good intentions) did little in most situations other than to add another scene to the crime and expose other innocent people to the danger of abuse. Some individuals who had knowledge of a specific case hoped (or prayed) the abuse would stop; others actively tried to cover cases up.

● Sexual abuse in any form can no longer be covered up. Allegations and accusations are costly, not only in financial settlements and treatment costs, but also in damage to the reputation of good clergy, religious and laity who must labor in the climate of such suspicions. And for victims who have carried on apparently normal lives for years memories are returning in torrents.

Originally a trickle, the materials available have become a flood. Beyond preliminary media reports, more serious articles, books, and audio-visual materials have been produced. Studies are being launched. Seminars, workshops and treatment programs are being developed, and dioceses and religious communities are formulating policies and procedures for dealing with victims and perpetrators.

What must never get lost in statistics and studies is the fact that both the victims and the perpetrators are human beings. Their experiences are devastating, their lives hellish. Great sensitivity, much time and hard work by professionals (sometimes working near the outer limits of their competencies) are required to bring some sense of healing to victim and perpetrator alike.

No one can consider himself or herself exempt from learning about such a far-reaching problem. Mrs. Ann Wolf's two-part bibliography on the issues of sexual abuse offers a starting point. Her annotated list of newspaper and journal articles is presented here. A list of books, videos and other resources will follow in the winter issue. —Michael Harter, S.J.

● (Michael Harter, S.J., is director of novices at the Jesuit Novitiate in St. Paul, Minnesota.)

A Lutheran pastor. *Pastoral Psychology* 39:4 (1991) 259-264.

A minister who sexually abused adolescent girls describes his 12-step intensive treatment plan and the consequences of his behavior upon his ministry and his family.

“A victim writes of boundary violation in spiritual direction.”

Connections: Spiritual Directors International Newsletter 3:1 (Fall, 1993) 4-5.

A professional spiritual director tells her own story of abuse by her former spiritual director. She urges accountability and adoption of a code of ethics for spiritual directors.

Aitken, Robert. “Interpreting the precepts,” *Buddhist Peace Fellowship* (Spring, 1991) 23-24.

One of the key dynamics of the Buddha Tao is a “childlike trust of the teacher as a parent.” Because sexual relations between master and student are perceived and felt as incest, such conduct clearly violates the Buddha Tao.

Alcorn, Randy C. “Strategies to keep from falling,” *Leadership* 9:1 (Winter, 1988) 42-47.

A Protestant pastor offers suggestions to help ministers avoid sexual misconduct. These include paying attention to prayer and self-examination; being attentive to improving and safeguarding one’s marriage; holding oneself accountable for one’s behavior; and dealing honestly with sexual attractions.

America 170:2 (15-22 Jan. 15-22, 1994) 4-8. “One pastoral response to abuse: Interview with Joseph P. Chinnici.”

Discussion centered around the investigation of allegations of sexual abuse at St. Anthony’s Catholic Seminary in Santa Barbara, CA prior to the closing of the school in 1987. A board composed of lay professionals and a friar from another province conducted the inquiry beginning in Dec. 1992. Results were released in Nov. 1993.

Appendix A: recent General Assembly policy statements and related papers on sexuality Church and Society (Nov.-Dec. 1989) 109-112.

A bibliography of policies and statements which have been released by the Presbyterian Church concerning sexuality.

Babych, Art. “Price of Canada scandals hits \$23 million,” *National Catholic Reporter* 29:33 (July 2, 1993) 6.

There have been approximately 700 victims of alleged sexual abuse at St. Joseph’s training School for Boys and St. John’s Training School for Boys both run by a Catholic lay order, the Christian Brothers. The complaints involved incidents which occurred during the 1950s and 60s. A \$23 million package has been agreed to by the Toronto and Ottawa archdiocese, the brothers of the Christian Schools of Ottawa and the Ontario government. Several former brothers of St. Joseph’s in Ottawa have been convicted. The Christian Schools of Toronto have refused to take part in

the compensation package. Though there have been six trials, only one former brother of St. John's in Toronto has been convicted, and that conviction is under appeal. Supposedly \$550,000 has been spent on the initial trials with additional money spent for appeals.

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

Results of a 90-item questionnaire given to 109 male Protestant ministers. The authors discuss issues of power, self-esteem, marriage, prayer and accountability. They offer safeguards for ministers at risk for sexual exploitation of their congregants and counselees.

Batz, Jeannette. *The Riverfront Times*. St. Louis, MO (June 8-14, 1994) 22-27.

On Dec. 21, 1993, Lynn Allen of St. Louis filed a sexual harassment suit against the Franciscan Sisters of Mary. Charges filed under the Missouri Human Rights Act were dropped because religious organizations are exempt from the act. Charges filed under Title VII of the Civil Rights Act of 1964 are pending. Allen alleges that when she served as director of public relations for the order, she was sexually harassed by her supervisor, Sister Jacinta Elmendorf. After she filed complaints with her employer her employment was terminated. The Catholic religious order of women has denied all charges.

Beal, John P. "Doing what one can: Canon law and clerical sexual misconduct," *The Jurist* 52 (1992) 642-683.

A comprehensive and easily read article describes the process open to bishops for dealing ecclesiastically with charges of clergy sexual misconduct. Stresses immediate and careful investigation of all complaints with pastoral concern for victims and offenders. An excellent resource for investigative teams.

Benson, Gordon L. "Sexual behavior by male clergy with adult female counselees: Systemic and situational themes," *Sexual Addiction & Compulsivity* 1:2 (1994) 103-88

A summary of Benson's unpublished dissertation summarized in the "books" section of this bibliography [will appear in *Theology Digest*, Winter 94].

Bernardin, Joseph.

"Cardinal Bernardin's defense," *National Catholic Reporter* 30:6 (Dec. 3, 1993) 7-8.

Excerpts from the Chicago Cardinal's news conference in which he denied charges of sexual abuse brought against him by Steven J. Cook of Cincinnati.

"Address to priests: Niles College Seminary," *Origins* 23:27 (Dec. 16, 1993), 475-477.

Bernardin addresses three points: his personal experience of being accused of sexual abuse; the Church's response to both victims and accused priests; and priests' support and affirmation of one another.

"Charges against Chicago Archbishop dropped," *Origins* 23:38 (Mar. 10, 1994) 661-663.]

Includes a letter sent to all parishes in the Chicago Archdiocese. Bernardin thanks those who supported him following accusations of sexual abuse brought by Steven Cook of Cincinnati. Bernardin voices his concern regarding "instantaneous judgment" especially on the part of the media.

"Bernardin ordeal ends with 'Deo gratias,'" *National Catholic Reporter* 30:19 (Mar. 11, 1994) 3.

Edited report of news conference on Feb. 28, 1994. Cardinal Joseph Bernardin of Chicago summarizes the experience of being falsely accused of sexual abuse by Steven J. Cook.

"Bernardin gives thanks and appeals for healing," *National Catholic Reporter* 30:20 (Mar. 18, 1994) 7.

Cardinal Joseph Bernardin calls for increased communication and collaboration to ensure justice for those who have been abused as well as those falsely accused. He states that his experience of being falsely accused gives him a deeper understanding of issues of sexual abuse.

Berry, Jason. "Listening to the survivors: Voices of People of God," *America* 169:15 (Nov. 13, 1993) 4-9.

Berry chronicles the formation of support groups for victims of clergy sexual abuse and describes efforts they have made to meet together with bishops, theologians and therapists. He discusses the manner in which the Chicago Archdiocese has responded to some accusations, and comments on the role the media has played in bringing the issue of sexual abuse before the American Catholic Church.

Bishops' Ad Hoc Committee on Sexual Abuse, National Conference of Catholic Bishops. "Brief history: Handling child sex abuse claims," *Origins* 23:38 (Mar. 10, 1994) 666-670.

Historical overview of the role of the United States Catholic Conference and the National Conference of Catholic Bishops with regard to the issue of priests and the sexual abuse of minor children.

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

The author draws a comparison between incest and sexual abuse by a clergyman stating that trust is intrinsic to both relationships. He suggests strategies for intervention and implications of treatment for clergy who offend.

Blouin, Barbara. "What price harmony?" *Turning Wheel* (Summer, 1991) 25-26.

A student of Chogyam Trungpa Rinpoche describes the painful effects of sexual abuse and alcoholism upon a Vajradhatu Buddhist community. She cites the misconduct itself as well as leadership's denial and concealment of the behavior as root causes for the departure of many members.

Boston Archdiocese. "Pastoral policy: Allegations of clergy sexual misconduct with minors," *Origins* 22:34 (Feb. 4, 1993) 580-582.

If a Catholic cleric in the Archdiocese of Boston has been involved in sexual abuse of minor children restrictions on ministry and residence will be imposed such that other children are not at risk. Assessment, treatment and follow-up care of clerics is determined on an individual basis. Resources will be made available to begin the healing process within the parish or institution involved. A review board will hear each complaint and submit its recommendations to the archbishop.

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

Reflections on the 1990 Town Hall Meeting convened to discuss sexual misconduct of Buddhist teachers against students. The author suggests that follow-up include formation of an ethics committee as well as a statement that teachers will be held accountable for their actions, and that silence around sexual misconduct will no longer be tolerated.

Braucher, Karen. "A whistle blower's story," *The World* 7:1 (Jan. - Feb. 1993) 11-13.

A former church board member recounts the pain and trauma experienced by a Unitarian Universalist congregation after their minister is accused of sexually abusing Tibetan minors. The minister was tried and convicted, and subsequently removed from ministerial fellowship.

Bridburg, Richard M. "Clergy and religious health committees," *Human Development* 14:1 (Spring, 1993) 16-17.

Advocates the formation of health committees to deal with impaired function among Catholic clergy and religious. The committee would monitor treatment and supervise aftercare. In addition these committees would provide a centralized system of recording complaints brought against clergy. The author suggests that these committees could form an important function in addressing the issue of clergy sexual misconduct.

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

The main focus of this article is domestic violence. However the author addresses the issue of sexual exploitation of counselees by ministers. He urges that judiciaries develop policies which protect women and hold ministers accountable.

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

Discusses the nature and incidence of extra-marital sexual activity among ministers, and urges accountability and effective ministerial training as means of preventing inappropriate sexual behavior by ministers. Describes personalities of ministers at risk for sexual misconduct as well as female personality types which attract the attention of ministers.

Bryce, Heather. "After the affair: A wife's story," *Leadership* 9:1 (Winter, 1988) 58-65.

A pastor's wife tells the story of her struggle following disclosure of her husband's sexual involvement with a number of his congregants over a period of several years and within the context of several ministry assignments. A bit dated in that the author blames the victim(s) rather than holding the perpetrator accountable. Nevertheless, a moving account of the pain experienced by "secondary victims," the family of the offending minister.

Burbank, James

"New disclosures rock Santa Fe," *National Catholic Reporter* 29:21 (Mar. 26, 1991) 3.

Judy Maloof, a professor of Spanish and Portuguese at Ohio State University, discloses a sexual relationship with Archbishop Robert Sanchez. Five women have accused the Archbishop of having sexual liaisons with them. In related litigation, the Servants of the Paraclete have been named in lawsuits claiming that they negligently and recklessly released pedophile priests into New Mexico communities. The archdiocese has accused attorneys of using the media as leverage in forcing settlements in a number of cases of alleged sexual abuse by priests.

"New Mexico reels in wake of sex allegations against Santa Fe prelate," *National Catholic Reporter* 29:20 (Mar. 19, 1993) 5-6.

Archbishop Robert F. Sanchez, the first U.S-born Hispanic archbishop and secretary of the U.S. Bishops' Conference, admits sexual involvement with three women. Some New Mexico Catholics voice their continued support of the Archbishop while others call for his resignation.

Bustanoby, Andre

"The pastor and the other woman," *Christianity Today* 18:23 (Aug. 30, 1974) 7-10. A description is presented of three maladaptive personalities that may be attracted to ministry: the narcissist, the autocrat and the overgenerous person. The author describes the interpersonal dynamic between these men and types of women who may be attracted to them, or who may be sought out by the minister in order to meet his own emotional needs.

"Counseling the seductive female: Can we offer help and yet remain safe?" *Leadership* 9:1 (Winter, 1988) 48-54.

The author presents a case study in which he examines the issues of transference and countertransference (sexual-physical-emotional attraction between counselor and client). He examines the pitfalls and describes how to handle the situation in a professional manner.

Canadian bishops' committee. "Fifty recommendations: The Church and child sexual abuse," *Origins* 22:7 (June 25, 1992) 97-107.

Extracted from the Canadian Catholic Bishops' report "From Pain to Hope" released June 11, 1992. After two years of study, the committee proposes 50 points

that address the issue of child sexual abuse. The points cover handling allegations, ministry to victims and perpetrators, rehabilitation and return to ministry, and priestly formation.

Capps, Donald. "Sex in the parish: Social-scientific explanations for why it occurs," *Journal of Pastoral Care* 47:4 (Winter, 1993) 350-61.

Suggests a social-scientific theory to address clergy sexual misconduct. Capps argues that pastors who attempt to equalize the power differential between themselves and their congregants actually increase their own power. He also suggests that the pastor who is guilty of inappropriate sexual behavior may become the "scapegoat" for a dysfunctional congregation. This theory does not excuse or justify the pastor's behavior, but only attempts to explain it.

Carlson, Robert J. "Battling sexual indiscretion," *Ministry* (Jan. 1987) 4-6.

Author considers self-awareness as a major key to resisting the temptation to cross boundaries in the ministerial relationship. He lists 10 situations which place the minister at risk for sexual misconduct including the privacy of counseling relationships, the intimate access into people's lives, and issues of transference and countertransference.

Castelli, Jim.

"The case of Father X," *U.S. Catholic* (Sept. 1993) 12-13.

A priest describes the link between alcoholism and his sexual abuse of adolescent boys.

"Abuse of faith: How to understand the crime of priest pedophilia," *U.S. Catholic* (Sept. 1993) 6-15.

A readable and comprehensive article which distinguishes between those who abuse prepubescent children and those who abuse adolescents. Castelli interviews leading therapists, a sociologist and a victim of clergy sexual abuse. Excellent article for the laity.

Chambers, Francis E. "A priest reflects: Walking with the downtrodden," *America* 168:12 (Apr. 10, 1993) 6.

A priest suggests that the sexual abuse crisis may have provided an opportunity for priests to walk, "perhaps for the first time, . . . with the downtrodden, the despised, the alienated, the hurt." This embarrassment for the priesthood may provide a graced moment for those used to a position of respect and privilege.

Chittister, Joan. "Priest offenders and the saga of the Paracletes," *National Catholic Reporter* 29:35 (July 30, 1993) 20.

Chittister defends the Servants of the Paracletes for admitting the problem of sexual abuse and addiction, identifying it and setting about to deal with it professionally and responsibly. Originally designed to give spiritual treatment to alcoholic priests, the center in New Mexico found itself, by 1980, with three-quarters of its referrals being admitted for sexual issues. They had one of the first programs of its nature in

the country with little data on which to build. When priests were discharged, it was with the understanding that if they were reassigned, they should not be alone; they should have ongoing therapy and spiritual direction; the issue should be known by the director of the house in which they lived; they would do nonpastoral work; and they would return preferably twice, but not less than once, per year for continuing care for five years. Because of the high risk, "it was the duty of the Servants to recommend nonreturn to ministry," stated Father Liam Hoare, superior general.

Christian Century

104 (Nov. 4, 1987) 961-962. "Clergy troubles Greek Orthodox." Report of a case of sexual misconduct against a Greek Orthodox bishop brought by the daughter of an Orthodox priest.

107 (Nov. 21-28, 1990) 1089. "Presbyterians on sex abuse." Report of the Rocky Mountain Synod of the Presbyterian Church concerning their sexual misconduct policy which governs clergy, church employees and volunteers.

107 (Dec. 12, 1990) 1160. "UMC sexual harassment." Report of a survey of 1,578 males and females, laity, college and seminary students, and nonclergy church employees conducted by the United Methodist Church in 1990. Of clergywomen surveyed 77% reported that they had experienced sexual harassment in the course of their ministry while 41% said they had been harassed by colleagues or other pastors.

108 (Jan. 16, 1991) 42. "Sexual abuse by a priest ." A jury awards \$2 million in punitive damages against the Archdiocese of St. Paul, Minneapolis and \$700,000 against the Diocese of Winona. This was the first time punitive damages were assessed against the Catholic Church and the second time a jury awarded compensatory damages in a sexual abuse case involving a priest.

Cimboldi, Peter. "The identification and treatment of sexual disorders and the priesthood," *The Jurist* 52 (1992) 598-614.

Written by a clinical psychologist who specializes in treatment of clergy, this article describes the clinical similarities and differences between those who abuse prepubescent children and those who abuse adolescents. Gives an overview of treatment modalities and discusses the relapse rate.

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

A Chicago attorney who advises both judicatories and victims of clergy sexual abuse, Clark explains how federal and civil laws have been applied to cases of sexual exploitation by clergy. He notes that courts can intervene only after exploitation has occurred, that they cannot prevent abusive behavior, and that they can only award the victim monetary compensation. The law cannot restore the breach of faith experienced by victims. The church must strive for justice. The only article found that addresses civil and criminal law.

Connors, Canice

"Priests and pedophilia: A silence that needs breaking," *America* 166:16 (May 9, 1992) 400-401.

Draws a distinction between pedophiles (those who abuse prepubescent children) and ephebophiles (those who abuse adolescents). Urges Catholic church leaders to bring the pain of abuse from behind closed doors and into the community where it may be embraced and where the gospel may lend another perspective to the human suffering experienced both by the victims and the offenders.

"Rebuilding trust: Clergy sexual abuse," *Church* 9:2 (Summer, 1993) 5-10.

Connors stresses the need for the Catholic Church to overcome denial and to minister compassionately to both victim-survivors and perpetrators. Differentiates between "cure" and "recovery" by using the model of recovering alcoholics. Indicates that little attention has been given to the possibility that some abusers can be returned to active ministry.

"Subcommittee head introduces think tank recommendations," *Origins* 23:7 (July 1, 1993) 105-107.

Connors calls upon Catholic bishops to be pro-victim, proactive, pastoral and positive in their handling of the issue of sexual abuse by priests. In addition, he asks that clear minimum standards for seminary entrance be defined and implemented by all dioceses and religious orders, and that stories of successful recovery by priests be promoted.

"The search for answers," *U.S. Catholic* (Sept. 1993) 8-10.

In an address to the U.S. bishops, Connors urges that diocesan policies be pro-victim, proactive, pastoral and positive.

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

Author states that romantic involvement between pastor and congregant is not an issue of sexuality but of power and control. She notes that it is always the pastor's responsibility to maintain ethical boundaries. Poignant description of the consequences of pastoral sexual abuse for the adult female victim.

Corrigan, Don

"Clergy sexual misconduct stories hidden for decades, say survivors," *The St. Louis Journalism Review* 23:167 (June, 1994) 1, 6.

Summary of recent cases in the Catholic Diocese of Belleville, IL where five priests have been removed permanently from ministry while four additional cases are still under investigation. Includes an interview with officials of the Archdiocese of St. Louis.

"Dioceses are free to handle situations independently; Belleville follows 'a policy of openness' - Rev. Margason," *The St. Louis Journalism Review* 23:167 (June, 1994) 1, 7.

Interview with Rev. James Margason, vicar general of the Catholic Diocese of Belleville, IL regarding their handling of allegations of sexual abuse by priests against minor children.

Court Papers: U.S. District Court; Cincinnati, Ohio. "Cook's claims against Cardinal dismissed," *Origins* 23:38 (Mar. 10, 1994) 663-664.

Stating that memories recovered through hypnosis were "unreliable," Steven Cook filed a "motion for voluntary dismissal" of his charges of sexual abuse against Chicago Cardinal Joseph Bernardin. U.S. District Judge S. Arthur Spiegel dismissed all claims against Bernardin in a ruling which precluded further action against the Catholic archbishop in the matter.

Cowan, Jennifer R. "Survey finds 70% of women rabbis sexually harassed," *Moment* (Oct. 1993) 34-37.

In a response from 140 female rabbis (43%) in 29 states and four countries including Israel, 70% reported sexual harassment within the context of their work. Of those reporting harassment, 60% reported laymen as offenders; 25% reported other rabbis as offenders; and 25% experienced sexual harassment at least once per month. Only 10% reported that their workplace had a sexual harassment policy.

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

Draft of a statement prohibiting sexual relations between teacher and student in the San Francisco Zen Center.

DeVogel, Susan Harrington. "Sexual harassment in the church," *Christian Ministry* 19 (July - Aug. 1988) 12-14.

Author states that "sexual harassment occurs in the church with some frequency and in many forms." It may be much more prevalent than overt sexual abuse due to the fact that it is harder to spot, to diagnose and to correct. Analyzes Methodist Church workplace scenarios according to the Equal Employment Opportunity Commission guidelines.

Devries, Jim. "A restorer's reflections," *Leadership* 13:1 (Winter, 1992) 118-119.

Reflections of the chairman of a lay board appointed to oversee the healing and restoration process of a Baptist pastor removed from ministry because of sexual misconduct.

Dobson, Edward G. "Restoring a fallen colleague," *Leadership* 13:1 (Winter, 1992) 106-121.

Documents the process of resignation and journey to healing of a pastor following charges of sexual misconduct. A sensitive portrayal of the impact upon the congregation, the minister and his family, and the board who oversaw the "formal process" of restoration.

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

Reflections by a Baptist minister who resigned his pastorate because of sexual misconduct.

Dreese, John J. "The other victims of priest pedophilia: An inheritance squandered," *Commonweal* 121:8 (Apr. 20, 1994) 11-14.

A passionate reflection written by a Catholic priest who feels shame, embarrassment and anger because the sexual activities of a few have caused pain for all priests.

Duckro, Paul N.; Christina Busch; Lynn J. McLaughlin and James Schroeder. "Psychotherapy with religious professionals: An aspect of the interface of psychology and religion," *Psychological Reports* 79:1 (Feb. 1992) 304-306.

States that psychological health cannot be separated from religious beliefs. Histories of abuse are not uncommon among religious professionals, but religious formation may inhibit the resolution of sexual conflicts and compulsions. Both religious and psychological issues can be dealt with during therapy with no dilution of identity on either side.

Duckro, Paul N. "Sexual abuse: A clinical perspective," *UpDate: Program for Psychology & Religion* (Apr. 1993) 1-6.

Differentiates between pedophiles (those who abuse prepubescent children) and ephebophiles (those who abuse adolescents). Discusses fixated and regressive types as they respond to various treatment modalities. Encourages a broad-based cognitive-behavioral approach in conjunction with intensive group therapies. Annotated references.

Dyrud, Jarl. "On screening seminarians," *Origins* 23:5 (June 17, 1993) 79-80.

Author advocates that Catholic clergy formation with regard to celibacy go beyond the "denial of one's sexual nature" recognizing that sexual nature is part of one's humanity. Screening should include an assessment of the candidate's ability to control his sexual impulses.

Edwards, Robin T.

"Bishops advised on sexual abuse," *National Catholic Reporter* 29:18 (Mar. 5, 1993) 5.

Thirty recommendations are sent to the National Conference of Catholic Bishops following a two-day meeting of church leaders, researchers, victims, and priests being treated for abuse problems. The number one priority noted by participants was that the first concern of the church should be the victim and the victim's family.

"Sanchez not first U.S. prelate whose reported liaison became public," *National Catholic Reporter* 29:20 (Mar. 19, 1993) 7.

Focus of the article is Catholic Archbishop Eugene Marino, the first African-American archbishop, formerly of Atlanta. He is alleged to have been romantically involved with Vicki Long, a single mother

Exley, Richard. "Getting to the deeper issues," *Leadership* 13:1 (Winter, 1992) 127.

The pastor of an Assembly of God Church tells of his intervention in a case of clergy sexual abuse in which the sexual acting out was a sign of additional psychological disturbances.

Feister, John Bookser

"Legal dispute waged over priest's files," *National Catholic Reporter* 29 :15 (Feb. 12, 1993) 8.

Citing Canon Law 489 Bishop William Hughes of Covington, KY refused to hand over to a grand jury the entire personnel file of retired Catholic priest Earl Bierman. The diocese stated they are trying to protect the confidentiality of the victims who came forward.

"Accusers say indicted pedophile priest broke seal of confession," *National Catholic Reporter* 29: 28 (May 14, 1993) 11.

In the first pedophile case to involve accusations of breaking the seal of confession, former Catholic priest Jerry Junker said he reported the violation to Bishop William Hughes of Covington KY in 1991. Fr. Earl Bierman, who is under indictment in three Kentucky counties on 21 charges of abusing six boys in the 1970s and 80s, has been accused by three victims of seducing them by revealing detailed confessions of the sexual behaviors of Parish members.

"How the church is confronting clergy sexual abuse," *St. Anthony Messenger* 101:9 (Feb. 1994) 28-35.

Gives an overview of the treatment program sponsored by the Servants of the Paraclete in Jemez Springs, NM. Interviews Bishop John F. Kinney, chairman of the Catholic bishops' Ad Hoc Committee on Sexual Abuse and relates the goals the committee has set.

"'Please don't hate me': The story of Father John Doe," *St. Anthony Messenger* 101:9 (Feb. 1994) 31-35.

Interview with a Catholic priest who describes his recovery from sexual addiction.

Fischer, Norman. "On teachers and students," *Buddhist Peace Fellowship* (Spring, 1991) 21.

Author notes that the real element of seduction in the relationship between Zen teacher and student is the possibility that the student can become overly dependent on the teacher while the teacher enjoys the adulation of the student.

Fishburn, Janet F.

"Male clergy adultery as vocational confusion," *Christian Century* 99 (Sept. 15-22, 1982) 922-25.

In one of the first articles to address clergy sexual misconduct, Fishburn speaks of a sexual relationship between "two consenting adults," labeling it "adultery." Fishburn rightly linked the pastor's "adulterous" behavior to his "high need to display

signs of masculine power, authority and success." Many of her observations remain valid today.

"The sexuality of pastors: What is the issue?" *Church and Society* 80 (Nov.-Dec., 1989) 69-77.

Lists the findings and recommendations of a 1984 study conducted by the Washington Association of Churches. States that the problem may be in the fact that ministers are uneducated about their own sexuality. Advocates education regarding sexuality and training for pastoral counseling in seminaries as well as continuing formation for those already ordained.

Flatt, Bill. "The misuse of power and sex in helping relationships," *Restoration Quarterly* 36:2 (Second Quarter, 1994) 101-110.

A review of the literature sets the stage for a discussion of sexual abuse by ministers against vulnerable adults. Suggests ways in which ministers may guard against crossing sexual boundaries. Frequent appeals to scripture support the author's statements.

Fortune, Marie M. "Is nothing sacred? The betrayal of the ministerial or teaching relationship," *Journal of Feminist Studies in Religion* 10:1 (Spring, 1994) 17-26.

Describes the issues of trust and power differential operant in the ministerial relationship and draws a parallel to the teacher - student relationship in which sexual boundaries may also be violated. Written by the leading expert in the field of clergy sexual abuse.

Forum: Louis McBurney, Archibald Hart, Burdette Palmberg and David Seamands. "Private sins of public ministry," *Leadership* 9:1 (Winter, 1988) 14-23.

A panel of church leaders discusses the issue of sexual misconduct in a ministerial relationship in which the minister engages in sexualized behavior with a congregant or counselee.

Forum: Jim Devries, Richard Exley, William Frey and Louis McBurney. "Creating a restoration process," *Leadership* 13:1 (Winter, 1992) 122-134.

A panel of church leaders discusses the issue of returning clergy to a ministerial position after they have been charged with immoral conduct. How does one determine whether the minister is ready to be restored to pastoral ministry? How does one determine which behavior warrants permanent removal?

Fox, Thomas C. and Jason Berry. "As nation discusses pedophilia, even pope admits it's a problem," *National Catholic Reporter* 29:33 (July 2, 1993) 2.

Although the National Conference of Catholic Bishops had previously addressed the issue of sexual abuse of children by priests and brothers at four executive sessions, the June meeting in New Orleans was the first public discussion of the issue. A U. S. - Vatican committee will investigate how canon law can be used to discipline offenders. In addition, Archbishop William H. Keeler of Baltimore, president of the N.C.C.B. has appointed Bishop John F. Kinney of Bismarck, ND to chair a

special ad hoc committee to study the issue of child sexual abuse by clergy. The committee received the recommendations of a "think tank" which convened last February in St. Louis. Kinney noted that Catholics have come to terms with the fact that ministers of the church often have clay feet. "It is not the sexuality at all. It is rather the dynamic of the misuse of power, domination and the violation of trust between pastor and parishioner, priest and child, teacher and student, counselor and counselee," said Kinney.

Fox, Thomas C.

"Bernardin: 'I have never abused anyone,'" *National Catholic Reporter* 30:6 (Dec. 3, 1993) 3.

Cardinal Joseph Bernardin of Chicago replies to sexual abuse charges brought by Steven J. Cook in Cincinnati. The National Conference of Catholic Bishops stands in firm support of Bernardin.

"Accuser's counsel a critic of Bernardin," *National Catholic Reporter* 30:6 (Dec. 3, 1993) 6.

Fox questions the role of Fr. Charles Fiore in the sexual abuse suit against Cardinal Joseph Bernardin. Fiore, a conservative Catholic priest who was suspended in 1984 and asked to leave the Dominican order in 1985, previously has been an outspoken critic of Bernardin.

Fraze, Barb. "Canadian bishops move vigorously on sex abuse problems," *National Catholic Reporter* 29:33 (July 2, 1993) 3.

A year after the Canadian Catholic bishops issued a report and recommendations covering issues of child sexual abuse by clergy, about 50 of 73 dioceses reported that they had taken measures to address the issue. Seventy-five percent of these dioceses had appointed a special bishop's delegate to hear complaints; 80 percent had formed an advisory committee; and more than half had developed a "protocol" for action to be taken in cases of child abuse. The Canadian Bishops produced two booklets, "Breach of trust, Breach of Faith" and "From Pain to Hope." The first is designed for use in small group discussions in parishes. Dennis Gruending, director of information noted that by June, 1993, 6,000 copies had been sold. [Information regarding these booklets can be found in the resource section of this bibliography.] Among 50 recommendations the Canadian Bishops have made are that Canadian Catholics "support people struggling to reveal abuse that occurred years ago; . . . become informed about the laws on reporting child sexual abuse; and . . . support the thousands of Canadian priests who 'are unjustly smeared by the misconduct of a small minority of their colleagues.'"

Frey, William. "A legal affair," *Leadership* 13:1 (Winter, 1992) 124-125.

An Episcopal bishop chronicles his handling of a case of clergy sexual abuse by a pastor against an adult woman in his congregation.

Gardner, Richard A. "Psychiatrist: How possible is celibacy today?" *National Catholic Reporter* 29:20 (Mar. 19, 1993) 9.

Gardner presents clerical formation as attempting to create asexual beings rather than dealing honestly with sexuality.

Gelineau, Louis E. "Letter after charges involving local priest," *Origins* 23:7 (July 1, 1993) 111-112.

A pastoral letter written to the diocesan paper by Bishop Louis Gelineau of Providence, RI following litigation by Father Gary Hayes and two others which invokes the Racketeer, Influenced and Corrupt Organizations [RICO] act against the Catholic Church.

Giallanza, Joel. "A code of ethics for spiritual directors," *Human Development* 15:2 (Summer, 1994) 34-37.

Urges that a code of ethics be developed by those engaged in the profession of spiritual direction. Author notes that because spiritual directors are placed in a unique position of power over directees, there is the potential for unethical conduct.

Gibeau, Dawn

"When the father is also a priest," *National Catholic Reporter* 30:10 (Jan. 7, 1994) 3-4.

Originally founded ten years ago as a support to women who were romantically involved with active Catholic priests, Good Tidings has now begun another support group for women who have become pregnant with the child of a priest. Catherine Finnegan-Grenier initially thought that she would be contacted by men and women in love, but she has found that the women who have contacted her are usually involved in a sexually abusive relationship with a priest. The priest tells the woman he loves her, said Finnegan-Grenier, "but not enough to marry her." She noted that often the women do not consider themselves to be in an abusive relationship even though they have been "kept on a string for years." The situation becomes even more difficult for the woman who becomes pregnant only to find that the child's "father is missing in action." Many dioceses encourage the woman to give the child for adoption or that "she find a way to get rid of the child to save the father's reputation." In conjunction with CORPUS, an organization of married priests, Good Tidings tries to offer emotional support, financial aid, respite care, foster care and adoptive services for the mothers. In addition, they offer support for the children of priests who need to be in touch with other children whose fathers are priests "so they know they aren't the only one."

"Need for Good Tidings expands worldwide," *National Catholic Reporter* 30:10 (Jan. 7 1994) 3.

"Be honest" is the motto for Good Tidings, a support group founded ten years ago by Catherine Finnegan-Grenier and her husband, former priest, Joseph Grenier. They urge priests who are involved in a romantic relationship with women to "be honest with themselves, with each other, 'with the people of God and with superiors.'" The goal of the support group is to find psychological counseling and spiritu-

al direction for priests who are discerning their future. In some cases when these men turn to their bishops for help, the bishops look the other way and ignore the relationship. Priests who do not come to a decision regarding their desire and ability to live a celibate life often live a double life, and many develop patterns of repeated sexual liaisons with women. Married priests who are members of CORPUS and who are now psychotherapists often offer their counseling services because they have faced a similar discernment process themselves.

Gill, James J.

“Better formation for celibacy needed,” *Human Development* 14:1 (Spring, 1993) 3-4.

Gill announces the establishment of The Christian Institute for the Study of Human Sexuality. The program will offer training in the essential elements of biology, psychology, spirituality, psychopathology and counseling related to sex and sexuality. Designed for seminary and religious congregation formation personnel.

“Sexuality institute opening in Boston,” *Human Development* 15:2 (Summer, 1994) 3-4.

The Jesuit Educational Center for Human Development announces the opening of The Christian Institute for the Study of Human Sexuality at Saint John’s Archdiocesan Seminary, 127 Lake Street, Brighton, MA 02135-3898, (617) 562-0766. The program is open to clergy, religious and laity working in formation or as spiritual directors in seminaries or houses of religious formation.

Gordon, Donna. “When the sacred becomes profane,” *The World* 7:1 (Jan. - Feb. 1993) 20-24.

An interview with Marie Fortune in which she notes the need for clear policies that apply to a minister’s professional relationship in which it is stated that it is not “okay to be sexual with congregants, clients, students, staff, etc.” Fortune notes that because of the inherent imbalance of power between a minister and a congregant or counselee or an employee there can be no consensual sexual relationship. It is always the minister’s responsibility to act professionally.

Grabowski, Stanley. “Pastoral problem of pedophilic priests,” *Pastoral Life* 42:3 (Mar., 1993) 12-16.

A cursory summary of the problem of “pedophilic” priests and the response given by the church as reported by the *Boston Globe* on May 11, July 26 and Aug. 18, 1992.

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

Greeley estimates that 2,000 to 4,000 priests may be guilty of sexually abusing more than 100,000 persons and costing the church more than \$50 million a year for settlements, legal costs and medical care. Greeley examines the psycho-social issues surrounding the matter of sexual abuse by clergy and makes suggestions for definitive action by the Catholic Church.

Grenier, Catherine P. "With clerical abandon. Broken lives: The fruit of patriarchy," *Miriam's Song V: Priests for Equality* 15-17.

Grenier tells the story of women who have been sexual partners to active Catholic priests and in which the relationship has produced a child. Author notes the reaction of the priest-fathers as well as the response of the institutional church to mothers and children.

Grenier, Joseph. "With clerical abandon. The tree and its fruit," *Miriam's Song V: Priests for Equality* 17.

Lists some of the consequences of imposed celibacy and links mandatory celibacy with the sexual abuse of women.

Griffin, Susan; Peter Rutter; Yvonne Rand. "Sex, power, and Buddha nature," *Buddhist Peace Fellowship* (Spring, 1991) 14-16.

Statements from a 1990 Town Hall Meeting which addressed the issue of Buddhism and sexual misconduct. Includes discussion of perpetuating gender hierarchy, misuse of power, and breaking the silence.

Hamilton-Pennell, Christine. "Pastoral sexual abuse: One congregation's ordeal," *Daughters of Sarah* (July - Aug. 1987) 20-24.

Author defines pastoral sexual abuse in terms of an abuse of power by the minister against a counselee. Describes the impact upon the congregation where a pastor was sexually abusing female congregants.

Hardman-Cromwell, Youtha C. "Power and sexual abuse in ministry," *Journal of Religious Thought* 48:1 (Sum - Fall, 1991) 65-72.

Overview of sexual abuse in the ministerial relationship as a misuse of power and a violation of trust. Describes the effects of abuse upon the victim and the needs of the congregation. Comments on legal implications and describes the needs of the clergy offender.

Harrington, Timothy. "Time of heroism, atmosphere of suspicion," *Origins* 22:36 (Feb. 18, 1993) 609-610.

The Catholic bishop of Worcester, MA formally recognizes the priests of his diocese who have faithfully observed the tradition of celibacy and whose ministry has been overshadowed by the misdeeds of a small number of priests.

Hart, Archibald D.

"Transference: Loosening the tie that binds," *Leadership* 3:4 (Fall, 1982) 110-117.

Hart explains the dynamics of transference and countertransference in counseling relationships. Lists the warning signs that can precede a pastor's sexual involvement with a counselee.

"Being moral isn't always enough," *Leadership* 9:1 (Winter, 1988) 24-29.

The author illustrates the relationship between unethical behavior and moral culpability. While some actions may not be "sinful," they are considered unethical by the

helping professions. Hart urges clergy to be aware of professional codes of ethics, and to develop their own personal code of ethics.

Hayes, Gary. "Priest and two laymen charge abuse as teens," *Origins* 23:6 (June 24, 1993) 87-90.

In the first civil lawsuit brought against the Catholic Church by a priest, Father Gary Hayes, a priest of the Diocese of Owensboro, KY has also charged the National Conference of Catholic Bishops and the U.S. Catholic Conference with federal racketeering. Hayes, Terrence M. Smith and Steven M. Stolar, along with three parents, have filed a class action lawsuit claiming sexual abuse by religious employed by the Camden, NJ and Providence, RI dioceses. The suit alleges that the bishops' conferences encouraged dioceses to destroy evidence and to obstruct justice in cases of child molestation. In a statement following, Bishop James McHugh of Camden denies prior knowledge regarding sexual abuse against minors by Father Joseph F. McGarvey.

Hebblethwaite, Peter. "Eamonn Casey: He's in Cuernavaca; no, Ecuador," *National Catholic Reporter* 29:26 (Apr. 30, 1993) 9.

The former Catholic bishop of Galway, Ireland, who resigned in 1992 following disclosure of a sexual relationship with Annie Murphy is reported to be living in Ecuador. Murphy also claims her son, Peter, was fathered by Casey.

Hopkins, Nancy M. "Congregational intervention when the pastor has committed sexual misconduct," *Pastoral Psychology* 39:4 (Mar. 1991) 247-255.

Describes issues of denial and anger which are experienced corporately by a congregation whose pastor has engaged in sexualized behavior with congregants. Suggests 12 points for a congregational intervention strategy.

Hunt, George

"When the 'unspeakable' must be spoken," *America* 167:11 (Oct. 17, 1992) 267-268.

Editorial which summarizes policies for handling cases of sexual misconduct by Catholic priests in the Archdiocese of Chicago. Also includes comments about Jason Berry's book *Lead Us Not Into Temptation*.

Editorial: "Sins of a father," *America* 168:21 (June 19, 1993) 3.

The editor of *America* makes three points about the Catholic Church's response to allegations of sexual abuse by Catholic clergy and religious against minor children: 1) the church has responded by instituting diocesan policies; 2) other helping professions also face charges of abuse; in addition, psychologists themselves have only recently become aware of the dynamics of sexual abuse of children; 3) the church has a moral obligation to aid victims, but also a moral obligation to be a good steward of its financial resources.

Isely, Paul J. and Peter Isely. "The sexual abuse of male children by church personnel: Intervention and prevention," *Pastoral Psychology* 39:2 (Nov. 1990) 85-99.

A good overview of the issue of sexual abuse of children. Includes demographic data and a review of literature concerning the victim and the perpetrator. Presents a good discussion on intervention and prevention, specifically as it would apply to those in pastoral positions. Urges pastoral professionals to make use of the legal system instead of turning to the church which is "often more concerned with protecting the institution's reputation than 'helping' the victim or even the offenders."

John Paul II.

"Seminarians' healthy psychosexual development," *Origins* 23:5 (June 17, 1993) 77-78.

In a statement addressing the sacraments of marriage and holy orders, the Pope states that in a culture dominated by self-centeredness and self-indulgence the virtues of asceticism, interior discipline along with a spirit of sacrifice and self-denial are of great importance in priestly formation. In addition, healthy psychosexual development, sound human formation and growth in grace and virtue will enable seminarians to "accept joyfully and live serenely" the tradition of priestly celibacy.

"Vatican-U.S. Bishops' Committee to study applying canonical norms," *Origins* 23:7 (July 1, 1993) 102-103.

Responding to the U.S. Bishops' request for ways of facilitating the suspension or dismissal of priests in cases of sexual abuse, the Pope states that "canonical penalties which are provided for certain offenses and which give a social expression of disapproval for the evil are fully justified." A committee representing the Vatican and the U.S. Bishops has been established to study the application of these norms in specific cases.

Johnston, Rosemary

"Santa Barbara Franciscans report decades of sex abuse," *National Catholic Reporter* 30:7 (Dec. 10, 1993) 4.

Board of review examines allegations of sexual abuse at Franciscan Catholic seminary high school in California. Disposition of accused friars was given; the board will continue to hear any additional cases and to assist victims. To date \$90,000 has been spent for victims' counseling.

"Pedophilia board focused on victims first: Franciscan inquiry advocates changes," *National Catholic Reporter* 30:8 (Dec. 17, 1993) 5 - 6.

Johnston suggests that the independent board of inquiry set up to investigate sexual abuse at a Franciscan Catholic school in Santa Barbara, CA could serve as a model for the nation. The committee set four goals: 1) to locate and help victims; 2) to identify perpetrators and make recommendations for their evaluation, treatment, monitoring and disposition; 3) to make policies aimed at prevention; 4) to recommend the formation of a permanent board to assist victims and ensure implementation of the present board's recommendations.

"Pedophilia board focused on victims first: Suggested changes for priestly train-

ing," *National Catholic Reporter* 30:8 (Dec. 17, 1993) 5 - 6.

Board discusses pro-active methods of identifying and offering assistance to victims of sexual abuse by Franciscans in Santa Barbara. The inquiry board issues seven recommendations for priestly formation including intense and continual training for clerics on boundaries and power issues, as well as empathetic and comprehensive assistance for victims.

"Parents of molested sons tell of alienation from the church," *National Catholic Reporter* 30:8 (Dec. 17, 1993) 6.

Parents describe alienation which stems in part from a perceived lack of response on the part of Cardinal Roger Mahony. Prior to their son's revelations of the abuse, the families had been "mainline," active, committed Catholics. "It's horrible to have your religious identity taken away from you," stated one mother.

"Hearing set for jailed Franciscan in abuse case," *National Catholic Reporter* 30:26 (Apr. 29, 1994) 6.

The Independent Response Team continues to hear allegations of sex abuse against friars of Saint Anthony's Seminary High School and the Santa Barbara Boys Choir. The inquiry board determined that during a 23-year period (1964-1987) 11 friars had sexually abused at least 34 boys. For most cases the statute of limitations had expired. Fr. Robert Van Handel was arrested in March, 1994 after an 18-year-old boy accused him of sexual abuse between March, 1983 and September, 1989.

Jones, Arthur. "Ecumenism, sex abuse top CTSA agenda," *National Catholic Reporter* 29:33 (July 2, 1993) 4.

At the June 10-13 gathering of the Catholic Theological Society of America, moral theologian Father André Guindon criticized the institutional church for its refusal to investigate the role that its own sexual attitudes and clericalism have had in helping "to create and exacerbate the clerical sexual abuse of minors' crisis." By focusing on the behavior of single clerics, Guindon said the Catholic church avoids institutional issues. By blaming the sexual abuse on mental illness and by dealing with it in the legal arena rather than as a moral issue, the church refuses to uncover any evidence of institutional dysfunctionality. He stated that sexual abuse is not a result of priests struggling with celibacy. In addition, the vast majority of cases are not pedophilia, but the sexual abuse of adolescents, called "ephebophilia." Noting that seminarians are cautioned against affective relationships with women, and that society frowns upon intimate friendships between males, the young priest has been left only with the option of companionship with adolescents who themselves need affective bonding.

Keeler, William.

"Statement supporting Cardinal Bernardin," *Origins* 23:24 (Nov. 25, 1993) 421-422.

As president of the National Conference of Catholic Bishops, Archbishop William Keeler issues a statement of support from the Conference for Cardinal Joseph Bernardin of Chicago who was named in a sex abuse suit filed by Steven Cook of Phil-

adelphia.

"Reckless charges against innocent people," *Origins* 23:38 (Mar. 10, 1994) 665.

President of the National Conference of Catholic Bishops, Archbishop William Keeler of Baltimore calls upon the media, the medical and the legal professions to police themselves in order to avoid "reckless charges against innocent people." Keeler refers to allegations of sexual abuse made, and later dismissed, against Cardinal Joseph Bernardin of Chicago.

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

Authors liken the missionary community to the family in terms of child sexual abuse and sexual harassment / abuse of single adult women. Authors propose five conditions necessary for a positive, healthy sexual contact [CERTS] (1) consent, (2) equality, (3) respect, (4) trust, and (5) safety. It is not possible for a child or any person in a subordinate position, with regard to the power structure, to give consent.

Kennedy, Eugene. "The see-no-problem, hear-no-problem, speak-no-problem problem: Sex abuse and Catholic clerical culture," *National Catholic Reporter* 29:20 (Mar. 19, 1993) 5,8.

Kennedy criticizes Catholic church officials for responding to victims of sexual abuse by clergy in a pastoral manner that is "framed by lawyers and loss-prevention experts." He challenges the bishops to move from "damage control" toward a thorough investigation of the root causes of sexual deviation exhibited by some priests. Only after the issue of sexual abuse by priests has been closely examined can the church come to terms with the problem and seek a solution.

Kinney, John. "NCCB establishes committee on sexual abuse," *Origins* 23:7 (July 1, 1993) 104-105.

Bishop John Kinney of Bismarck, ND, chairman of the Ad Hoc Committee on Sexual Abuse states that it is the goal of the committee "to make sure that all of us bishops understand the depth and the seriousness, the pain and the agony of this problem and why it strikes at the very heart of the Catholic church's trust level and credibility level."

Kirkley, Charles F. "Fidelity in marriage . . . Celibacy in singleness: A standard for ministry," *Christianity and Crisis* 44:7 (May 14, 1984) 186-188.

A discussion of the standards for ordination in the United Methodist Church. Author believes that ordination is not a "right," and that those called to ministry may properly be held to a higher standard than might apply in the culture at large. In this case the term "celibacy" is applied to the single, male homosexual.

Kjølhed, Bodhin. "Zen teachers and sex: A call for enlightened standards," *Buddhist Peace Fellowship* (Spring, 1991) 19-20.

The author notes the fact that students hold Zen teachers in high esteem and that

students expect teachers to adhere to standards that surpass those of others in society. A teacher who engages in sexual relations with a student not only causes psychological and spiritual damage, but corrupts the teaching. "This contamination of the purity of transmission is the most tragic loss of all." Teachers are challenged to become aware of their own psychological processes through meditation or therapy so that they do not project their needs into the relationship with their students.

Kornfield, Jack. "Vipassana teachers adopt code of ethics," *Turning Wheel* (Summer, 1991) 27-28.

For the first time in the history of Buddhism a large Buddhist community is led by lay teachers in America and Europe. Because the vows and Asian customs which apply to the Theravadin lineage of monks and nuns do not seem appropriate for Western lay teachers, Vipassana teachers have adopted a code of ethics. This code prohibits killing, stealing, sexual misconduct, false speech and use of intoxicants. An ethics committee is established to hear complaints and recommend action.

Laaser, Mark R. "Sexual addiction and clergy," *Pastoral Psychology* 39: 4 (Mar. 1991) 257.

Laaser asks whether the model of sexual addiction can be applied to subsets of clergy who have been guilty of sexual misconduct. He suggests that sexual addiction can be "intertwined with the role of pastor to form the identity of the sexually addicted clergy." In some cases the pastoral role might be viewed as a means of managing sexual compulsion.

Law, Bernard. "Statement on Boston's clergy sexual misconduct policy," *Origins* 22:34 (Feb. 4, 1993) 582-583.

The Boston archdiocesan policy seeks to "respect both the nature of the church and the legal requirements of society." In addition to issuing the policy, the archdiocese is attempting to raise the awareness of all Catholic clergy and personnel with regard to any sexual misconduct.

Leadership

3:4 (Fall, 1982) 30-48. "The war within: An anatomy of lust." Very graphic description of a clergyman's struggle to overcome an addiction to pornography.

9:1 (Winter, 1988) 12-13. "How common is pastoral indiscretion?" Report of a survey conducted by *Christianity Today* among pastors and non-pastor subscribers. Of pastors 23% had engaged in behavior called "sexually inappropriate"; 12% reported sexual intercourse with someone other than a spouse; and 18% reported "other forms of sexual contact" with someone other than a spouse. Among laity 45% reported "sexually inappropriate behavior"; 23% reported extramarital intercourse; and 28% reported other forms of extramarital sexual contact.

9:1 (Winter, 1988) 24-34. "The war within continues." Five years after his earlier article (*Leadership*, Fall, 1982, above), a minister speaks of his struggle to integrate sexual desire within his spirituality of marriage. Recommended readings on the is-

sue of clergy and sexuality.

Lebacqz, Karen. "Pastor-parishioner sexuality: and ethical analysis," *Explor* 9 (Spring, 1988) 67-81.

Lebacqz asks whether sexual contact between pastor and parishioner can ever be ethical. She analyzes the issues of hierarchical power, professional ethics, gender inequality and sexual vulnerability. Because the pastor is a professional minister, because he may represent both God and church, and because the pastor is usually a male in a sexist culture, there must be a basic presumption against sexual contact. If a pastor considers such contact, he must "be reflective about [his] actions and . . . be ready to expose [his] reasons to public view."

Lefevere, Patricia

"\$50 million suit filed against NY archdiocese," *National Catholic Reporter* 29:18 (Mar. 5, 1993) 5.

Attorneys for a 16-year-old boy file a \$50 million law suit after Daniel A. Calabrese, a 32-year-old priest who had served in Poughkeepsie, pleaded guilty to sodomizing the teenager in the rectory after getting him drunk. The Catholic priest was sentenced to a 90-day jail term with five years probation and at least a year at a rehabilitation center for sex offenders. He also was told to perform 1,000 hours of community service with AIDS patients and the elderly; and he was ordered to write an apology to the victim. The priest had been reported previously for showing pornographic films and drinking with teenagers at his first parish assignment in 1989, two years after his ordination. New York Supreme Court papers revealed that the archdiocese denied knowing of Calabrese's past conduct and claimed the youth "willingly consented to and participated in the [sex] act."

"Joliet Bishop Imesch addresses pedophilia by taped message," *National Catholic Reporter* 29:18 (Mar. 5, 1993) 5.

In February the 128 Catholic parishes in the Joliet diocese heard an audiotaped message from Bishop Joseph Imesch speaking about pedophilia. During 1992 four priests were removed from ministry pending investigation of sexual abuse charges against them. Two other priests pleaded guilty to sexual abuse; one is on indefinite leave and the other resigned from the priesthood. Imesch offered professional counseling to victims and members of their families as well as to any others affected by the situation.

"Sexual-abuse cases adding up in New York archdiocese," *National Catholic Reporter* 29:19 (March 12, 1993) 11.

On Feb. 23 Juan Bazalar was convicted of sexually assaulting and sodomizing a teenage altar server on four occasions at St. Peter's Catholic Church in Monticello, NY. Sentencing was set for May 3. Also in Feb. Father Daniel Calabrese was convicted and sentenced to a 90-day jail term and five months of probation. Calabrese and the archdiocese are named in a \$25 million lawsuit filed by a mother and her 16-year-old son.

"Racketeering statutes cited in sex lawsuit," *National Catholic Reporter* 29:33 (July 2, 1993) 4.

"I am seeking justice in the courts because I received no justice in the church," stated Father Gary Hayes, the first Catholic priest to bring a lawsuit against the Catholic Church for sexual abuse by a priest. Joining the class action suit are two other men and their families. All were members of St. Mary Magdalen Parish in Millville, NJ in the 1960s when the men said they were "plied with liquor, fondled and sexually abused" by two priests in their rectories and on summer vacations. Charged with abuse are Father Joseph F. McGarvey, former pastor, of Audubon, NJ and Father William C. O'Connell of Providence, RI, a seminary classmate of McGarvey. Charging that the priests conspired to create "a sex ring of children," the plaintiffs maintained that the priests transported male adolescents across state lines for this purpose. Also named in the suit are the dioceses, the bishops and the National Conference of Catholic Bishops. This is the first time church figures have been sued under Racketeering Influenced and Corrupt Organizations (RICO) statutes. In addition, Hayes was denied ordination in the Camden, NJ diocese and was ordained instead by the diocese of Owensboro, KY. A Camden document states that the Vocation Board found Hayes' "growth and development to have been 'negatively' influenced by 'priests who are still functioning' in the diocese." Camden Bishop James McHugh stated that Hayes was rejected for ordination because of his "academic record."

"Clergy anger up, morale down because of sex abuser smears," *National Catholic Reporter* 30:17 (Feb. 25, 1994) 10.

Fr. Richard Thomson, a psychologist who counsels Catholic priests involved in sex abuse, calls abuse a "cry for affection [and] for power" rather than a result of celibacy. He urges priests to "learn appropriate behavior with children, women, single men and adults."

Loftus, John Allan

"Victims of abuse as candidates," *Review for Religious* (Sept.-Oct. 1986) 725-738.

Loftus begins with a demographic overview of child sexual abuse followed by a description of the psychological implications with special emphasis on adult development. Finally the incidence of abuse victims within religious life cannot be determined because empirical data is lacking; however anecdotal evidence suggests that an increasing number of clergy and religious are "admitting" that they have been victims of child sexual abuse.

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

Loftus stresses that no one has clear empirical and systematic data for analysis of the issue of sexual abuse by clergy. Because anecdotal evidence and treatment protocols are not sufficient, the church is severely limited in its ability to respond.

Los Angeles Archdiocese. "Policy on sexual abuse by priests," *Origins* 24:5 (June 16, 1994) 70-74.

The Catholic Archdiocese of Los Angeles presents guidelines for clerical interaction with adults, adolescents and minor children. In cases of sexual abuse, it is the offending priest's responsibility to provide adequate therapy for the victim(s). If the priest is unable to meet this financial obligation, the archdiocese will assist. In the case of criminal action, the priest is responsible for obtaining his own legal counsel. In addition, any priest engaged in sexual abuse will not be covered by the archdiocese's liability insurance for a period of at least five years following the report to the insurance carrier.

Lothstein, L. M. "Can a sexually addicted priest return to ministry after treatment? Psychological issues and possible forensic solutions," *Catholic Lawyer* 34:1 (1991) 89-113.

A comprehensive and clearly written description of the demographic characteristics and the behavioral patterns of pedophiles and ephebophiles. Lothstein analyzes specific issues that bear upon the lives of priests and religious who have been diagnosed as pedophiles or ephebophiles. Finally, he discusses the risk factors that enter into the decision-making process when consideration is given to returning an offender to active ministry.

Lovell, John. "Crossing sexual boundaries: It happened here," *The World* 7:1 (Jan. - Feb. 1993) 16-19.

The story of 24 women of a Unitarian Universalist congregation and the pastor who sexually abused them. A good description from the victims' point of view.

Luther, James B. "Clergy-child sexual abuse: What about the children?" *Today's Parish* 24 :7 (Nov. - Dec. 1992) 5-9.

A school psychologist describes some of the implications of sexual abuse upon children who experience it and upon adults who were victims of abuse as children. Written specifically for those engaged in school and parish ministry. Includes a poignant poem "Believe" written by Margeaux, a victim of child sexual abuse by a Catholic priest.

MacLoughlin, James. "Just following orders: the politics of pedophilia," *National Catholic Reporter* 29:24 (April 16, 1993) 15.

MacLoughlin traces the history of separation between ecclesiastical courts and civil courts which paved the way for a monarchical or totalitarian system which could shield pedophiles from civil penalties. He states that when a Catholic bishop is faced with a conflict between the pastoral needs of the people and obedience to Rome, "the bishop is environmentally conditioned to obey Rome." Morality yields to expediency. The author calls the "autocratic character of Roman Catholicism hostile to pastoral well being." Bishops are not given the freedom to administer their dioceses "as the justice of the gospel demands." In addition, the "totalitarian structure makes the system immune to reform from within. The people have no means of calling their leaders to account." Finally, MacLoughlin notes that often secular powers, schisms or revolutions have had to impose beneficial reforms upon the church. The U.S. courts have held human and civil rights in such high regard

that they have been the first to challenge “the mightiest church on earth.”

Martinez, Demetria

“Priests’ treatment facility rocked by suits,” *National Catholic Reporter* 29:17 (Feb. 26, 1993) 5.

Bruce Pasternack, attorney for 44 victims of sexual abuse by Catholic clergy, has called for the Servants of the Paraclete to close their Jemez Springs facility. Pasternack cites a 1967 warning from Dr. John Salazar, an Albuquerque psychologist, to the religious order and to then Santa Fe Archbishop James P. Davis that priests in treatment at the facility should not be released for parish work. Pasternack has charged the religious order with negligence, especially in releasing James Porter without warning to police or nearby parishes. Porter had been accused of molesting children in Massachusetts, Minnesota and New Mexico. A brief history of the Servants of the Paraclete order is also included in this article.

“‘60 Minutes’ sex-abuse investigation raises speculation in Albuquerque,” *National Catholic Reporter* 29:19 (March 12, 1993) 5.

The archdiocese of Santa Fe, NM asks for a restraining order to silence attorney Bruce Pasternack who represents persons involved in 29 cases of sexual abuse by Catholic priests. The archdiocese stated that media interference and disclosure of “inflammatory and prejudicial information” could hamper its preparation of the cases.

“To Hispanics, Sanchez is ‘pastoral giant’” *National Catholic Reporter* 29:20 (March 19, 1993) 7.

Martinez documents the “pastoral” episcopacy of New Mexico’s Catholic Archbishop Robert F. Sanchez, named the nation’s first Hispanic archbishop at age 40.

“Santa Fe archdiocese faces possible bankruptcy,” *National Catholic Reporter* 30:10 (Jan. 7, 1994) 9.

Assuring parishioners of the 91 Catholic parishes of the Santa Fe Archdiocese that “victims are receiving counseling, that guilty priests have been removed from office and that ‘steps have been taken to see that no child is ever again knowingly placed in harm’s way,’” Archbishop Michael Sheehan has asked for financial help in raising money for out of court settlements that are estimated to be in excess of \$5 million. The archdiocese is now defending itself in more than 35 cases. The archdiocese reportedly has \$70 million in business liability coverage, stated attorney Bruce Pasternack; however more than 10 insurance companies have paid out less than \$250,000 while spending more than \$15 million in attorneys’ fees to avoid honoring their contracts. The archdiocese has appealed to other dioceses to help bear the financial burden created by priests sent to New Mexico for treatment of sexual disorders, and who subsequently abused more children in New Mexico.

“Santa Fe sends out SOS to other dioceses,” *National Catholic Reporter* 30:13 (Jan. 29, 1994) 5.

The Archdiocese of Santa Fe, NM has contacted those dioceses which have sent

priests for treatment of sexual disorders to the Servants of the Paraclete Center near Jemez Springs. Chancellor Father Ron Wolf said contents of the letters are confidential, but he noted that the archdiocese was seeking financial aid to help cover a settlement of more than \$5.6 million with 25 men who say they have been sexually exploited by former Catholic priest James Porter. The diocese of Fall River, MA had sent Porter to the center for treatment twice. In addition, Father Arthur Perrault of the Hartford Archdiocese has been sued by 7 people in two separate actions. Wolf said the letters sent to various dioceses identified the perpetrators, gave an idea of the abuse, listed the number of victims and what had happened to them. In addition the archdiocese gave an estimate of the amount of money needed to settle the cases and to provide counseling for the victims. Church officials have estimated that approximately 200 people were abused by 40 priests over a 30-year period.

“Parish wants a town meeting before bailing out Santa Fe See,” *National Catholic Reporter* 30:14 (Feb. 4, 1994) 5.

Parishioners, angered by a church “covering up” and using New Mexico as a “dumping ground” for sexual abusers, call for the entire American Catholic church to bear the costs of litigation. In Dec. 1993, the parish gave \$10,000 to the archdiocese earmarked for victims’ counseling costs.

McBurney, Louis. “A pornographic habit,” *Leadership* 13:1 (Winter, 1992) 129.

A psychiatrist tells of a pastor’s struggle to overcome an addiction to pornography and his subsequent restoration to pastoral ministry.

McClory, Robert. “Sex abuse policies flawed, says lawyer,” *National Catholic Reporter* 28:39 (Sept. 11, 1992) 4.

Cook County state’s attorney, Jack O’Malley, challenges the Catholic Archdiocese of Chicago’s sexual abuse policy stating that officials are “neither legally nor morally obligated” to report sex abuse accusations to the state.

McLaughlin, Barbara. “Devastated spirituality: The impact of clergy sexual abuse on the survivor’s relationship with God and the church,” *Sexual Addiction and Compulsivity* 1:2 (1994).

In a social survey of 200 persons attending a conference on the issue of clergy sexual abuse, 43 usable questionnaires (17%) formed the basis of this study. Twenty-six Catholic survivors and nine parents, siblings or friends of Catholic survivors responded. Eight Protestants responded. Among the Catholics 17 were victimized as children and four as adults. Five respondents were abused both as children and adults. All eight of the Protestants had been abused as adults. This study indicated that victims do not usually attend church, and that the abuse caused them to remain in the developmental stage in which the abuse was experienced.

McLeod, Annmarie. “Nun child abuser hid behind veil of service,” *National Catholic Reporter* 29:25 (April 23, 1993) 18-19.

Author tells of her experience of being sexually abused by a Catholic nun who was a family friend and summer guest in her home. McLeod challenges the church to

look not only on "religious males' sexual deviance with boys, [but also] on religious women's deviance with girls."

Miller, Dee Ann

"How little we knew," *In Search of Healing* No. 2-3 (1994) 59-64.

An excerpt from a book by the same name. The author tells of a meeting with her husband's immediate supervisor after she had filed charges of sexual misconduct against a colleague in the missionary field.

"In the spirit of Queen Esther," *In Search of Healing* No. 2-3 (1994) 55-58.

Author summarizes the struggles her missionary family faced after she reported a colleague for sexual misconduct against her.

Morales, Cecilio. "Sanchez's star rose over heads of silent bystanders," *National Catholic Reporter* 29:27 (May 7, 1993) 22.

Morales alleges that Catholic church officials knew about Archbishop Robert Sanchez's sexual abuse of women but chose not to disclose the information.

Morey, Ann-Janine. "Blaming women for the sexually abusive male pastor," *Christian Century* (Oct. 5, 1988) 866-869.

Morey examines the role of woman as seductress in literary portrayals of the "fallen" cleric. Citing the clear imbalance of power, between a minister and a congregant, Morey challenges the church to view the woman as the vulnerable rather than offending party in cases of sexualized behavior between pastoral counselor and counselee.

Muse, J. Steven. "Faith, hope, and the "urge to merge" in pastoral ministry: Some countertransference-related distortions of relationship between male pastors and their female parishioners," *Journal of Pastoral Care* 46: 3 (Fall, 1992) 299-308.

Since there have been no empirical studies to determine the incidence of sexual abuse by pastoral counselors, Muse first makes use of studies regarding sexual abuse of clients by psychologists, psychotherapists and physicians. He then describes both pastors vulnerable to becoming abusers and women who are at risk of being victimized. He ends with signs which can warn the clergyman that care must be taken in the counseling relationship; and he recommends ways in which clergy can develop intimate relationships without sexualizing them. He urges clergy to seek regular spiritual direction for themselves, recommends that they make use of clinical supervision opportunities, and that they "treat themselves" to weekly psychotherapy.

Muse, Stephen and Edwin Chase. "Healing the wounded healers: "Soul" food for the clergy," *Journal of Psychology and Christianity* 12:2 (1993) 141-150.

In an article written for therapists whose practice includes clergy, Muse looks at both the intrapsychic and circumstantial factors that can contribute to a clergyman "acting out" sexually. Among these factors are ambivalence around sexuality and the body in general, as well as the tendency toward depression and isolation in min-

istry. He notes that therapists can be agents for encouraging clergy to seek regular spiritual direction and psychotherapy before they engage in patterns of abuse.

National Catholic Reporter

28:40 (Sept. 18, 1992) 4. "Notre Dame professor gets disciplined." John Howard Yoder, a Christian ethics professor at the University of Notre Dame, has had his ministerial credentials lifted by the Mennonites after admitting to charges of sexual misconduct. An 11-month investigation heard allegations brought by eight women who have national leadership roles in the denomination. The incidents took place in the 1970s and mid-1980s. Yoder's teaching status remains unchanged because the alleged incidents occurred before he came to Notre Dame, and because he has submitted to the discipline of the church.

28:40 (Sept. 18, 1992) 5. "Survey finds clergy-child sex abuse takes toll on Catholics." A summary of the findings of Stephen Rossetti's survey of active Catholics in which he found that Catholics trust and support the church less in the wake of sexual abuse scandals.

29:16 (Feb. 19, 1993) 10. "Bishops to discuss sexual-abuse problem." A two-day meeting between church leaders, researchers, victims, priests being treated for abuse and a variety of experts is sponsored by the National Conference of Catholic Bishops' Committee on Priestly Life and Ministry. The meeting will convene Feb. 22-23 in St. Louis to discuss prevention of sexual abuse through better selection and training of candidates to the priesthood; professional and pastoral help for victims; treatment of offenders; and conditions for returning offenders to active ministry.

29:21 (March 26, 1993) 3. "Pope has kind words for Sanchez, while warning of scandal." Addressing a group of U.S. bishops the Pope asked for prayers for Archbishop Robert Sanchez who has been accused of sexual involvement with five women. As the television media air reports on celibacy and sexuality, several dioceses have announced policies dealing with allegations of sexual abuse by priests. In addition, several dioceses are adopting the model of independent investigative boards to hear cases involving sexual abuse by priests.

29:21 (March 26, 1993) 10. "Canadian orphans suing Catholic institutions." Four thousand members of the Orphans of Duplessis have filed lawsuits in Quebec asking a total of \$1.2 billion in damages from seven Catholic religious institutions. Plaintiffs described both physical and sexual abuse by nuns. A spokeswoman for the religious institutions, Giselle Fortier, stated that "methods of discipline used were common for that day."

29:22 (April 2, 1993) 7. "Church rejects bishop's ban on priest accused of sexual molestation." On March 9 the Vatican-based high court, the Signatura, overturned a 1988 decision by Pittsburgh Bishop Donald W. Wuerl which barred Father Anthony J. Cipolla from all public ministry following accusations of sexual abuse. On

March 24, at the request of the bishop, the Apostolic Signature agreed to rehear the case. Praising Cipolla's ministry, the court stated that Wuerl lacked evidence and did not follow requisite procedures in removing Cipolla from ministry. The decision said that Wuerl "acted 'intemperately at times' and criticized his 'rigid way of acting' in the disposition of Cipolla's case."

29:22 (April 2, 1993) 6. The Joliet, IL diocese has published a special section on sexual abuse by clergy for distribution to its 128 Catholic parishes and missions. The supplement for the diocesan paper includes information from clinical psychologists and attorneys. Since Jan. 1991 two priests have been removed from their ministries after allegations of sexual abuse.

29:25 (April 23, 1993) 4. (Providence, RI) Four persons have filed civil lawsuits against Catholic priest James Silva alleging sexual abuse more than 20 years ago. In January Silva was given medical leave and banned from functioning as a priest. A diocesan task force is developing guidelines pertaining to sexual abuse by priests.

29:25 (April 23, 1993) 24. "Among priest child-abuse victims, healthy clergy." This editorial notes the lack of being trusted that now plagues all Catholic priests as a result of allegations of sexual abuse by a few. Trust can only be reestablished through conversation among priests and parishioners, counselors and bishops, women and men. "Reestablishing trust, like dealing with the pain, is a lifelong challenge."

29:26 (April 30, 1993) 6. Catholic Bishop Elden F. Curtiss (Helena, MT) has issued a new diocesan sexual misconduct and child-abuse policy. He will appoint members of a response team to investigate alleged violations of the policy.

29:27 (May 7, 1993) 10. Sex abuse by Catholic priests will be treated as a legal and moral wrong, stated Bishop Bernard W. Schmitt of Wheeling-Charleston, WV. The bishop spoke on the issue of sexual abuse via church bulletins and audio and videotapes on April 24.

29:28 (May 14, 1993) 11. "Report urges new response to clergy misconduct in Santa Fe." A four-member commission released a 28-page report which urged the Santa Fe, NM archdiocese to reject "denial and defensiveness" in responding to charges of sexual misconduct by Catholic clergy. The commission rejected the closing of the Paraclete facility in Jemez Springs, NM which has treated priest pedophiles. Instead, they recommended that the archdiocese closely monitor the number of "drop-out" priests who remain near the facility after being released from the program. The commission was appointed in October, 1992 by Archbishop Robert F. Sanchez of Santa Fe who resigned in April after allegations of sexual abuse were made about him by five women.

29:31 (June 4, 1993) 7. A former Roman Catholic priest, Gordon Macrae, was hos-

pitalized May 17 in Albuquerque, NM following an apparent suicide attempt. He had formerly worked for the Servants of the Paraclete facility in Jemez Springs and had recently been indicted on multiple counts of sexual abuse of teenagers.

29:32 (June 18, 1993) 7. A retired Massachusetts Catholic priest, 65-year-old Father David Holly, was sentenced to 275 years for molesting eight boys in Alamogordo, NM 20 years ago. He pleaded guilty to eight counts of sexual abuse and will not be eligible for parole until 2048.

29:32 (June 18, 1993) 8. "Bishops take steps to curtail incidents of clergy sex abuse." Cardinal John J. O'Connor of New York summoned the 2,300 priests of his archdiocese to a conference on clergy sex abuse. In San Jose, CA. Bishop R. Pierre DuMaine has begun diocesan awareness training sessions on sexual harassment, exploitation and abuse. The Washington archdiocese also conducted similar sessions.

29:32 (June 18, 1993) 8. "U.S. bishops named in class-action suit involving sex abuse." Father Gary Hayes of Henderson, KY and two others have filed a class-action suit against the U.S. bishops charging them with racketeering and obstructing justice in cases of sexual abuse which took place between 1965 and 1973. Plaintiffs charge that Fathers Joseph F. McGarvey of Audubon, NJ and William C. O'Connell of Providence conspired to form a sex ring of children. The suit calls for the creation of a national registry of priest child molesters that would be made public to parishioners. Father Hayes is the first Catholic priest known to file a case of this kind against the Catholic church.

29:33 (July 2, 1993) 10. "Apology issued for TV station's untelevised story." Francis Patrick Brady who heads Viacom, a multimedia firm that owns CBS affiliate KMOV-TV in St. Louis has apologized for "errors in judgment" in producing a story depicting a hotel room meeting between a Catholic priest of the Belleville, IL diocese and a male prostitute. In an attempt to gain information about sexual misconduct involving area priests, the television station had paid for the prostitute's air fare, rental car and hotel room that had been wired for cameras and sound. The priest has not been identified, and the story was not aired; however a grand jury is investigating whether the station engaged in behavior "designed to facilitate" prostitution.

29:33 (July 2, 1993) 24. "Moving beyond denial, sex abuse examination begins." The editorial notes that phase one in the clergy child abuse saga involved forcing the bishops to move beyond denial and getting them to develop structures to handle complaints. Phase two involves forcing the bishops to examine the root causes of sexual abuse by clergy. "The laity are asking if Catholic church structures and its clerical state, its isolation of priests and its sexuality teachings are major contributory factors." Moral theologian Susan Secker notes the "muted, if not silent, voices of our national Catholic organizations, canon lawyers, clergy and religious, lay ministers and religious educators, women's groups and lay groups." Scholarly investigation and reflection is also "remarkable in its absence."

29:34 (July 16, 1993) 6. "Sex charges against Davenport bishop are dropped." Two Minnesota women have dropped charges of sexual abuse against Catholic Bishop Gerald F. O'Keefe of Davenport. The women alleged that the abuse took place 30 years ago. O'Keefe criticized attorney Jeffrey R. Anderson for not being more critical of the charges since both women had been hospitalized many times for mental illness and were known to have "long histories of dishonest and criminal behavior."

29:34 (July 16, 1993) 8. "O'Connor issues new statement on clerical misconduct." As the archdiocese defends itself against several multimillion-dollar suits stemming from accusations of sexual abuse by two priests, Cardinal John J. O'Connor issued new policies and procedures for handling allegations of sexual abuse by Catholic priests in the Archdiocese of New York.

29:35 (July 30, 1993) 8. Catholic priest Edward Pipala pleaded guilty to sexually abusing boys from parishes in Goshen and Monroe, NY for more than a decade. He was to be sentenced Nov. 5 and could serve up to eight years in a federal prison. The victims have brought four suits against the New York archdiocese and the priest seeking \$520 million in damages.

29:36 (Aug. 13, 1993) 8. Former students at several Christian Brothers Catholic schools in western Australia say a public apology by the brothers in a newspaper advertisement is not sufficient in making amends for alleged sexual abuse. The victims, now in their 50s, have formed a group called Victims of Institutionalized Cruelty, Exploitation and Supporters, (VOICES), and have asked for a government inquiry and belated damages.

29:37 (Aug. 27, 1993) 11. "Sheehan named to replace Sanchez." Bishop Michael Sheehan of Lubbock, Texas has been named the new archbishop of Santa Fe, NM replacing Archbishop Robert Sanchez who resigned following allegations of his sexual involvement with five women. Sheehan has implemented a new policy to deal with allegations of sexual misconduct by Catholic priests. The policy was recommended by Sanchez before his resignation.

29:37 (Aug. 27, 1993) 11. "Bishops outline sex abuse response." The ad hoc committee of the National Conference of Catholic Bishops will focus on the following issues: Church response to offenders and victims; better screening of seminary candidates; reassignment of priests who have been involved in sexual abuse; and education about abuse. The first organizational meeting was Aug. 3 in Chicago.

29:37 (Aug. 27, 1993) 12. A Fulton County Superior Court judge has dismissed a lawsuit filed by Vicki Long against former Atlanta Catholic Archbishop Eugene Marino who resigned in 1990 after disclosure of a sexual relationship with Long. She sought damages for personal injury.

29:38 (Sept. 3, 1993) 6. "Priests' 'companions' write letter to pope." Seven French women, members of "Claire-Voie," said they represented thousands of women who

were forced to "live clandestinely, for a lifetime, the love they share with a priest." When they arrived in Italy, Vatican officials referred the women to a French missionary priest who refused to convey their concerns to the Vatican and who called the police to remove the women from his residence. In their unsigned letter they asked the pope to form a commission to look into the reality faced by "thousands of priest's [sic] companions who live in the shadows, often with the approval of church superiors and by the children who do not know their fathers and are raised by their mothers alone or are abandoned."

29:39 (Sept. 10, 1993) 7. A paternity test has been requested by Father Michael Woods of Georgia in order to determine if he fathered a child by Vicki Long. Woods no longer functions as a Catholic priest and is willing to accept responsibility for the child. Long's sexual relationship with Archbishop Eugene Marino led to his resignation in 1990.

29:39 (Sept. 10, 1993) 8. "Disclosure of Sanchez whereabouts sought." Attorney Stephen Tinkler has petitioned the court in order to learn the whereabouts of Archbishop Robert Sanchez. Tinkler represents a John Doe plaintiff and six others who allege sexual abuse by Sanchez and by former priest Jayson Sigler. Eleven other plaintiffs are represented by other attorneys.

29:41 (Sept. 24, 1993) 6. Corrine Clark has formed a group "Men of God . . . And the Women Who Love Them" to act as a support group to Catholic priests and women involved in relationships with them. They meet monthly in Branford, CT. This group is an offshoot of Good Tidings based in Canadensis, PA and similar to Promises, based in Alexandria, VA.

29:42 (Oct. 1, 1993) 6. "Sex abuse charges prompt formation of 'healing team.'" Pueblo, CO Bishop Arthur Tafoya will lead a "healing team" on a tour of Catholic parishes of southern Colorado which had been served by Father Delbert Blong during his 41 years as a priest. The team will include a licensed social worker, mental health professionals and a priest. Thomas Perea of Boulder has accused the priest of infecting him with HIV during 19 years of sexual abuse. The retired priest has been suspended from his sacramental duties and the diocese has offered counseling to Perea.

29:44 (Oct. 15, 1993) 9. Former Catholic priest James A. Porter pleaded guilty to more than 40 counts of sodomy, indecent assault and child molestation against more than 30 children in the early 1960s in three Massachusetts parishes.

29:44 (Oct. 15, 1993) 9. A Catholic priest in Augsburg, Germany, has been sentenced to four years in jail for raping a 12-year-old girl at least 45 times in 1982-83. The judge said that church authorities ignored the original accusations of rape made in 1984.

30:2 (Oct. 29, 1993) 7. "Pope promises prayers for sex-abuse committee." Bishop

John Kinney, chairman of the U.S. bishops' Ad Hoc Committee on Sexual Abuse, asked for the pope's prayers during a private meeting with him in Rome on Oct. 12. The committee has met three times and plans to meet every two months. A priority will be to meet with victims of sexual abuse to help them begin "whatever opens them to healing."

30:3 (Nov. 5, 1993) 12. "Changes in canon law sought to deal with priest sex-abuse cases." Archbishop William H. Keeler of Baltimore, president of the National Conference of Catholic Bishops, said that the Committee on Canonical Affairs had been considering recommendations from the Vatican-U.S. commission. Appointed by the pope, the commission considered the differing statutes of limitations between church law and civil law; and the differing definitions of a minor. In most states a minor is a person under 18 year of age; the church considers a minor a person under 16 years of age.

30:5 (Nov, 19, 1993) 6. The New Mexico treatment center run by the Servants of the Paraclete agreed to a multimillion dollar settlement with 25 men who alleged sexual abuse by former Catholic priest James Porter. Porter recently pleaded guilty to 41 counts of sex abuse. Plaintiffs will receive a total of \$525,000 in cash with an additional \$5.6 million in damages.

30: 6 (Dec. 3, 1993) 6. "British Benedictine Abbot resigns after male visitor alleges sexual assault." Abbot Mark Hargreaves of Prinknash Abbey in Gloucestershire resigned after having been accused of sexual assault by Gary Marsh, a young man who had been interested in joining the Catholic religious order.

30:7 (Dec 10, 1993) 4. "Bernardin denies abuse charges under oath." Cardinal Joseph Bernardin of Chicago denies sex-abuse accusations and requests an "expedited handling of the case."

30:7 (Dec. 10, 1993) 7. Catholic Bishop Louis E. Gelineau of Providence requests dismissal of a suit against him which contended that he was aware of sexual misconduct by Father William O'Connell who once served in the Providence diocese.

30:7 (Dec. 10, 1993) 8. "Woman settles with Santa Fe Archdiocese in sex abuse case." Elaine Montoya accepted a \$600,000 settlement in a case against Catholic priest Arthur Perrault. The Santa Fe archdiocese has offered settlements in 11 other cases without resolution.

30:8 (Dec. 17, 1993) 8. "Policy moves announced on child sexual abuse." Catholic archdioceses of Baltimore and Milwaukee announce criminal background checks for all involved in ministry primarily with children as well as all applicants for diaconate or seminary studies. Milwaukee will check all priests transferring from other dioceses. Baltimore establishes a review board for sexual abuse cases, and Kansas City, MO announces "zero tolerance" for sexual abuse of children.

30:8 (Dec. 17, 1993) 8. "Porter accuser discloses diocese's secret agreement." Deal allegedly made between Fall River, MA diocese and 31 male and female victims of former Catholic priest James Porter to insure victims' silence in discussing the case. From each settlement \$5,000 was reportedly held in escrow to insure silence for 12 to 15 months following the agreement.

30:10 (Jan. 7, 1994) 3. "Bernardin trial date set for May." The case of Cardinal Joseph Bernardin and Father Ellis Harsham, accused of sexual abuse by Steven J. Cook, will be heard on May 9. U.S. District Judge S. Arthur Spiegel of Cincinnati refused to grant a separate trial for Bernardin. Both have denied the charges. A Dayton newspaper has reported that another former student of Harsham's has come forward with an additional charge of sexual abuse.

30:13 (Jan. 28, 1994) 7. "Documents claim Cincinnati archdiocese offered to assist Cook." Court documents have shown that the Archdiocese of Chicago had offered three months ago to pay for some of Steven Cook's therapy even though Cardinal Joseph Bernardin has denied Cook's allegations of sexual abuse. Cook also charged Father Ellis N. Harsham with sexual abuse at the same high school seminary. The Archdiocese of Cincinnati had removed Harsham from the school in the 1970s "because of an incident of sexual behavior with an adult seminarian"; but Catholic officials determined that Cook's allegations were unsubstantiated.

30:15 (Feb. 11, 1994) 3. "Man says diocese paid hush money." Fr. John R. Tulipana resigned from the Kansas City- St. Joseph, MO diocese as a result of allegations of sexual abuse brought by Richard Durocher "some years ago." Durocher claims to have received \$150,000 in a confidential settlement with the Catholic diocese.

30:16 (Feb. 18, 1994) 9. "Santa Fe settles more lawsuits." Forty-five cases of sexual abuse by Catholic priests have been resolved with at least 13 cases still pending in the Archdiocese of Santa Fe. On Feb. 7 Archbishop Michael Sheehan announced the settlement of 16 sexual abuse lawsuits against former priest Jason Sigler.

30:18 (March 4, 1994) 7. "Appeals court rejects clergy abuse suit." After a county court dismissed Vicki Long's lawsuit because the statute of limitations had run out, the Georgia Court of Appeals also dismissed her lawsuit against the Catholic Church for alleged clergy sexual abuse by former Atlanta Archbishop Eugene Marino. She claims she and Marino were married in 1988 and that another priest fathered her daughter.

30:21 (March 25, 1994) 7. "Malone asks diocesan workers to sign sex abuse affidavits." Bishop James W. Malone of Youngstown, OH released a new policy to deal with the issue of child sexual abuse. All 1,600 employees of the Catholic diocese (clergy, religious and lay) will be covered by the policy. If a complaint is substantiated by the chancellor's office, it must be reported to civil authorities as required by Ohio law. A review board will be established to handle complaints, and a de-

tailed investigation of complaints will be made by the diocese following civil actions.

30:21 (March 25, 1994) 12. In the March issue of the Santa Fe archdiocesan Catholic newspaper, Archbishop Sheehan said former Archbishop Robert F. Sanchez is living at "a religious house in this country where he helps as a chaplain for the sisters." Sanchez resigned in March, 1993, following allegations of sexual abuse against several young women.

30:24 (April 15, 1994) 12. "Canadian bishop to be retried." Bishop Hubert O'Connor, the highest ranking Canadian figure to be charged with sexual abuse, will be retried on four charges dating back to the 1960s. O'Connor pleaded innocent to two rape and two indecent assault charges. He admitted having consensual sex with one complainant who became pregnant.

30:26 (April 29, 1994) 6. "Cook, diocese settle in sex abuse lawsuit." The Cincinnati archdiocese reached a confidential out-of-court settlement involving allegations made by Steven J. Cook against Fr. Ellis N. Harsham. Harsham retains his campus ministry post at Wright State University while the archdiocese investigates other charges of sexual abuse against him.

30:29 (May 20, 1994) 6. Father Robert Van Handel, the second Catholic priest to be convicted of child abuse at St. Anthony's Seminary in Santa Barbara, CA, pleaded guilty to molesting a boy under 14 and faces a maximum of eight years in prison. Van Handel is a former boys choir director.

30:30 (May 27, 1994) 5. "Archdiocese says no to request for money." Attorney Bruce Pasternack of Albuquerque charged that Archbishop Michael Sheehan and vice chancellor Sister Nancy Kazik "will be held personally responsible if anything happens to Susan Sandoval." The archdiocese had spent more than \$5,000 and sent another \$1,000 for treatment. Sandoval filed a lawsuit for alleged sexual abuse by Father Robert Kirsch which began in 1973 when she was 15 years old. She is appealing dismissal of the lawsuit in 1993 because the statute of limitations had run out. Sandoval "has made several attempts to harm herself as a result of the emotional consequences" stemming from the alleged sexual abuse.

30:31 (June 3, 1994) 7. "Santa Fe Catholics donate \$1.6 million to help archdiocese." Catholics donated \$1.6 million in response to litigations demanding \$50 million as a result of clerical sex abuse. Archbishop Robert Sheehan invites all sexual-abuse victims to a Mass of healing on June 5, 1994, the feast of Corpus Christi.

30:34 (July 15, 1994) 7. "Priest, principal cleared of charges." A Chicago jury cleared Catholic priest Robert Lutz and former principal Alice Halpin of sexual abuse charges filed against them by the parents of a 7-year-old boy from St. Norbert's School. The Chicago Archdiocese paid the legal fees of the defendants. A countersuit charging the parents of slander is still pending. Lutz faces another civil

trial in a similar case, but the Archdiocese maintains his innocence in this case also.

30:36 (Aug. 12, 1994) 7. Bishop James T. McHugh of Camden announced he will go into court rather than settle five or six cases of alleged sexual abuse by Catholic priests.

National Conference of Catholic Bishops. "Child sexual abuse: Think tank recommendations," *Origins* 23:7 (July 1, 1993) 108-111.

The committee recommends that priority be given to pastoral care of victims of sexual abuse by Catholic clergy; that accusations be dealt with openly and truthfully; and that educational programs be designed for hierarchy, clergy, and laity. Prevention should include standardized screening of candidates for priesthood; promotion of the health and vitality of the priesthood; and use of scientific investigation to aid both treatment for and recognition of abusive behaviors. The committee recommends that re-assignment to ministry should protect others from being victimized and that offenders be closely supervised if they are returned to ministry.

News from the hierarchy worldwide: From awful to awesome Churchwatch (Oct. - Nov. 1993) 6.

Call to Action reports that 240 writs were filed with the Supreme Court of Australia concerning alleged sexual and physical abuse by Catholic Christian Brothers against child migrants, orphans and state wards.

Origins

22:10 (Aug. 6, 1992) 178-179. (Sioux City, Iowa) "Diocesan policy: When a cleric is accused of sexually exploiting a minor." Catholic Bishop Lawrence Soens of Sioux City, IA releases the diocesan policy regarding allegations of sexual abuse against minor children. A review board is established to investigate allegations and make recommendations to the bishop regarding the disposition of accused clergy. A delegate is appointed by the bishop to work together with the review board, the accused cleric, the victim and victim's family, and civil authorities where applicable.

24:6 (Dec. 8, 1994) 441-442. "Homily for mass of understanding and healing." Bishop J. Kendrick Williams of Lexington, Ky celebrated a Mass of understanding and healing on Nov. 27, 1994 at Mary Queen of the Holy Rosary Church in Lexington following the conviction of the founding pastor, Msgr. Leonard Nienaber. The 87-year-old Catholic priest was sentenced on Sept. 30 to 10 years' probation following a guilty plea to ten counts of sexual abuse of children. "For those of you abused by any minister of the church, I apologize. I cannot go back in time and eliminate that action. I cannot know your hurt, I cannot know your anger, your pain or feel your sense of betrayal. Sometimes I don't know what to do to help you. Sometimes I stand afraid to act because I am afraid that I might deepen your hurt. What I can do is promise that I will walk with you as a brother in Christ."

24:6 (Dec. 8, 1994) 443-444. "Twenty-Eight Suggestions on Sexual Abuse Policies." At the Nov. 14-17 National Conference of Catholic Bishops meeting, the Ad

Hoc Committee on Sexual Abuse presented bishops with a binder of resource materials intended to help them respond to the "extremely sensitive and challenging area of sexual abuse by members of the church and in society at large." Topics include general guidelines, prevention-education, administrative guidelines (civil law and insurance), victims, the accused, and media.

Parker, Rebecca. "Ordination: A sacred trust," *The World* 7:1 (Jan. - Feb. 1993) 26-27.

Through ordination a minister is given access to human life in its most vulnerable moments. The congregation expects the minister to reverence that life and especially to honor the sacredness of human sexuality. When a clergyman sexually abuses another human person, he not only violates the meaning of ordination, but he abuses the trust that has been placed in him in order to pursue his own need to overpower or control another human person.

Pastoral Psychology

39:4 (1991) 265-268. "Sexual addiction." The story of a clergywoman's journey through sexual addiction and into the recovery process. "This is not about moral breakdown. I never once approved of my behavior. This is about life and death. The only way I could live another day was to be in an inappropriate sexual relationship."

39:4 (1991) 269-273. "One priest's reflections on recovery." The story of a Catholic priest convicted of sexual abuse of adolescent boys. He urges the Church to hold offenders accountable for their behavior and to support both the victim and the victimizer with therapy. In addition, he challenges the church to try to develop a ministry for those in recovery through which they can become "wounded healers" for others facing similar difficulties in their lives.

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

Beginning first with empirical data from studies of psychologists and psychiatrists, Pellauer urges pastoral counselors to hold themselves accountable to "secular" codes of ethics and the "client bill of rights" which specifically exclude sexualized behavior between counselor and counselee.

Phillips, Michael E. "Appropriate affection," *Leadership* 9:1 (Winter, 1988) 108-112.

A pastor's reflections regarding "a time for embracing and a time to refrain from embracing." Discussion of the healing power of touch along with instances in which touching is inappropriate.

Pilarczyk, Daniel. "Painful pastoral question: Sexual abuse of minors," *Origins* 22:10 (Aug. 6, 1992) 177-178.

Following a closed discussion of the church's response to the issue of sexual abuse of minor children, president of the National Conference of Catholic Bishops, Arch-

bishop Daniel Pilarczyk, renews the bishops' commitment to reach out to the victims and their families while continuing to develop guidelines which can assist each diocese in the formulation of its own specific policies and practices with regard to the sexual abuse of minor children.

Pohl, David C. "Taking Measures," *The World* 7 :1 (Jan.-Feb. 1993) 28.

Historical review of the manner in which the Unitarian Universalists addressed sexual ethics both before and after their merger. The Unitarian Ministers Association adopted a professional code of ethics in 1951 which was revised in 1961 when they merged with the Universalists. In the mid- 1980s sexual ethics was explicitly addressed in the code. From 1961 to 1984, one complaint of sexual misconduct was brought to the Ministerial Fellowship Committee. Since 1984 twelve complaints have been received.

Porter, Richard. "Piecing together a shattered church," *Leadership* 9:2 (Spring, 1988) 82-89.

The story of a congregation's struggle to survive following removal of its pastor for sexual misconduct. New pastor gives hints about development of leadership in the congregation as well as some lifegiving activities that aided him personally in the rebuilding process.

Provost, James H. "Some canonical considerations relative to clerical sexual misconduct," *The Jurist* 52 (1992) 615-641.

Practical application of Catholic canon law to the issue of clergy sexual misconduct. Cites limitations placed on bishops but also illustrates how canon law can be invoked in order to initiate investigations and punitive steps against clergy. In addition, shows how canon law applies to the bishops' responsibilities toward victims and their families. Interesting and easily read.

Quinn, John R. "Scandals in the Church: Reflections at Paschaltide," *America* 168:12 (April 10, 1993) 4-6.

Quinn suggests that seminary formation should foster healthy human development among candidates for the Catholic priesthood so that a balanced human and spiritual life may be achieved by priests. He urges careful screening of candidates and warns against accepting marginal candidates as a remedy for fewer priestly vocations.

Rambo, Lewis. "Interview with Reverend Marie Fortune, August 8, 1990," *Pastoral Psychology* 39:5 (1991) 305-319.

A discussion of sexual abuse in the ministerial relationship by clergy against a vulnerable adult. Explores the issue of unequal balance of power and the violation of trust.

Rand, Yvonne. "On corruptibility," *Buddhist Peace Fellowship* (Spring, 1991) 25-26.

In a review of Peter Rutter's book, *Sex in the Forbidden Zone*, the author challeng-

es Buddhist institutions to develop and publish a standard of behavior for teachers, to designate persons to hear complaints of sexual misconduct, and to develop a process of inquiry.

Reese, Thomas J. "Bishops meet at Notre Dame," *America* 167:1 (July 11, 1992) 4-6.

Report includes a five-step program for dealing with sexual abuse by Catholic clergy which was recommended by the bishops' conference in 1987. Dioceses were urged to respond promptly; relieve the accused of ministerial duties; comply with state laws governing the reporting of child abuse; and deal openly with allegations.

Rickter, Phyllis. "Women speak out," *The World* 7 :1 (Jan. - Feb. 1993) 27.

Author notes that while "clergy sexual abuse has been going on for years" the victim is still discounted while attention is placed on saving the minister's career. She urges an open dialogue which can both heal and prevent.

Rigali, Norbert J. "Church responses to pedophilia," *Theological Studies* 55:1 (Mar. 1994) 124-139.

A critical analysis of both the Canadian and United States Bishops' response to the issue of sexual abuse of children by Catholic clergy and religious. Rigali urges an open conversation in which there are precise definitions for the language used (i.e., pedophile, ephebophile, child, minor), and in which a priori declarations concerning the nature of the problem are discarded.

Roberts, Tom.

"Bernardin sex abuse charges dropped," *National Catholic Reporter* 30:19 (Mar. 11, 1994) 3.

Lawsuit against Catholic Cardinal Joseph Bernardin of Chicago is dropped due to insufficient and unreliable evidence, some of which was gained during hypnosis by an unlicensed hypnotist. In dropping the case, attorneys avoid federal rules prohibiting frivolous suits. Question is raised as to the role of media in sensationalizing the case.

"Lawyer in Bernardin case: 'I was troubled,'" *National Catholic Reporter* 30:20 (Mar. 18, 1994) 6.

Attorney Andrew Lipton recounts the lack of solid evidence in the sex-abuse charges filed against Catholic Cardinal Joseph Bernardin of Chicago. Lack of evidence lead to dismissal of the charges.

Rodriguez, Richard. "Priests more like us than we want to admit," *National Catholic Reporter* 30:13 (Jan. 28, 1994) 2.

Rodriguez notes that society holds clergy to different standards than those lived by the laity. Brides and grooms promise lifelong fidelity, and then get divorced. Catholics, nevertheless, were shocked when Santa Fe, NM Archbishop Robert Sanchez was accused of sexual involvement with five women. The failures of priests "tell us more about ourselves than we want to know."

Roehlkepartain, Eugene C. "Sex, power and ministry," *Christian Ministry* (May - June, 1991) 7.

Brief overview of the estimated prevalence of sexual misconduct by clergy and the empirical study on sexual harassment conducted by the United Methodist Church in 1990. Urges congregations to talk about the issue of clergy sexual abuse and to listen to victims with compassion.

Rohde, Marie. "Seminary the eye of new sex scandal storm," *National Catholic Reporter* 29:22 (April 9, 1993) 3.

At least five former and current students of Sacred Heart Catholic School of Theology in Hales Corner, WI have charged the former rector, Father Jerome Clifford, of taking punitive action against students who rebuffed his sexual advances. Clifford resigned Nov. 1. The seminary also dismissed Father Gale Leifeld, the school's academic dean after a number of teenage boys reported him for sexual misconduct while he was rector of the St. Lawrence Seminary High School in Fond du Lac County. No civil or criminal action was taken, and students had been offered counseling.

Rossetti, Stephen J.

"Broken symbols: Child sexual abuse and the priesthood," *Today's Parish* 24:5 (Sept. 1992) 9-13.

In a subset of the survey listed below the responses of 1,013 active Catholic laity in the United States and Canada were analyzed. Rossetti reports that among those who knew of a priest charged with child sexual abuse, there was a marked decrease in confidence in priests, in their trust in the priesthood, in their support for priestly vocations, and in their satisfaction with priests in the church today.

"A wounded Church: Child sexual abuse and the Catholic Church," *Today's Parish* 24:6 (Oct. 1992) 9-13.

A survey was conducted in the United States and Canada in which 1,013 laity, 391 sisters, 46 deacons, 10 brothers, 314 priests and 36 others replied. Of these respondents, those who knew of a Catholic priest charged with child sexual abuse were less likely to trust the church with their children, were less likely to have confidence in the church to take care of problems with the clergy, were less supportive of celibacy, and were less likely to look to the church for guidance on sexual issues. Based on this survey Rossetti recommends that the church respond openly and aggressively to complaints and that educational sessions and discussion groups be held in all parishes to address the issue of clergy sexual abuse.

"Parishes as victims of abuse," *Human Development* 14:4 (Winter, 1993) 15-20.

A survey of 1,810 active Catholics in the United States and Canada revealed that the majority do not feel that the church has kept them informed on the issue of sexual abuse by clergy against minor children. Lack of information has caused an erosion of trust. Rossetti notes the need for healing of the victims, their families, the parish and the offender. He suggests an action plan for parishes which includes a "parish assistance team."

“Statistical reflections on priestly celibacy,” *America* 170:21 (June 18, 1994) 22-24. Results of a survey of 1,810 Catholics in the United States and Canada reveal that there is a perceived link between the tradition of celibacy and the sexual abuse of minor children. Secondly, the survey indicates that the majority of respondents do not favor mandatory celibacy. With little outside support for celibacy, Rossetti argues that a priest can become a faithful celibate only after he has made an “internalized” celibate commitment.

Rouse, Warren J. “Letters to the editor,” *Human Development* 14:2 (Summer, 1993) 5-6.

Rouse raises the question of the cleric falsely accused of sexual misconduct. He argues for confidentiality in hearing reported cases in order to protect the reputation of both the victim and those clergy who may be innocent.

Rowan, Diana N. “An open letter to the American Buddhist community,” *Turning Wheel* (Summer, 1991) 22-23.

Rowan draws a parallel between Chinese silence in relation to human rights issues in Tibet and the “conspiracy of silence” around issues of sexual abuse. She notes that the abuse of power manifested in sexual relations between teacher and student is destructive to the community. She warns that failure to adopt clear codes of ethics can cause loss of financial support for Zen centers.

Sanchez, Robert. “Archbishop Sanchez submits resignation,” *Origins* 22:42 (April 1, 1993) 722-724.

Following allegations of sexual abuse made against him by three women, Catholic Archbishop Robert Sanchez notifies members of the Santa Fe, NM Archdiocese that he has submitted his resignation as archbishop.

Schneider, Tensho David. “Abuse is a slippery concept,” *Buddhist Peace Fellowship* (Spring, 1991) 24.

Schneider links the basic human energy of sexuality to spiritual growth and notes that transmitting teachings through sexual relations between teacher and student has not always been culturally taboo. He does caution that acting on sexual impulses sometimes can be dangerous to the teacher-student relationship.

Schreffler, Rebekah

“Sex-abuse trial of Pittsburgh priest delayed until fall,” *National Catholic Reporter* 29:29 (May 21, 1993) 4.

Anthony Cipolla, formerly a Catholic priest of the Pittsburgh diocese, has been named in a civil suit along with Bishop Donald Wuerl and two of his predecessors, a nun and three priests. Kenneth Bendig charges that those named knew of sexual abuse which began when he was 13 years old, but that they did nothing to stop the abuse. He seeks \$20,000 in compensatory and punitive damages. Bishop Wuerl placed Cipolla on administrative leave forbidding him to preach, wear clerical garb, celebrate Mass, or present himself as a priest. Cipolla appealed to the Vatican, and the Supreme Tribunal of the Apostolic Signatura, the church’s highest court, said

that Wuerl's interpretation of canon law was faulty. The diocese has filed for a re-hearing. Meanwhile the priest lives in an Ohio monastery and continues to minister at prayer groups and churches in dioceses outside Pittsburgh. The diocese has refused to pay Cipolla's legal fees, and attorney John Conte took the case on a pro bono basis.

"Man settles out of court with diocese, accused priest," *National Catholic Reporter* 29:44 (Oct. 15, 1993) 4.

Timothy Bendig, 24, of Pittsburgh reached an agreement with the Pittsburgh diocese and Father Anthony Cipolla. The original suit sought \$25,000 in damages. Bendig filed the suit in 1988 alleging sexual abuse beginning when he was 13 years old and continuing until he was 18. Bishop Donald Wuerl suspended Cipolla from active priesthood, but the suspension was overturned by a Vatican court in March. Wuerl filed an appeal, so Cipolla's suspension stands. Cipolla is seeking reassignment to another Catholic diocese or religious order. Diocesan officials say prospective employers of Cipolla will be informed of the allegations filed against him.

Seat, Jeff T.; James T. Trent and Jwa K. Kim. "The prevalence and contributing factors of sexual misconduct among Southern Baptist pastors in six southern states," *Journal of Pastoral Care* 47:4 (Winter, 1993) 363-70.

Of those surveyed 10.1% reported sexual contact with present or former congregants. Authors link stress and poor seminary training with the prevalence of sexual misconduct among those surveyed.

Secker, Susan L. "The pedophilia crisis," *Conscience* 14:4 (Winter, 1993-94) 22-25.

Author urges that a comprehensive scientific investigation be conducted by sources outside the Catholic church in order to gather data around the issue of sexual abuse of minor children by Catholic priests. In addition, treatment modalities should be evaluated for their effectiveness. Finally, the narratives of the victims and their families must be heard, and the welfare of the victims must be the focus of the church's efforts to address the issue. Secker also examines the church's hierarchical structure and its tradition of celibacy. She asks what role these may play in perpetuating sexual abuse against children.

Second Generation Zen Teachers. "Second generation Zen teachers' statement," *Turning Wheel* (Summer, 1991) 29.

A statement prohibiting sexual relations between Zen teachers and students is issued by teachers attending the June, 1991 meeting.

Sheehan, Michael

"An archdiocese's healing process: Santa Fe, NM," *Origins* 23:17 (Oct. 7, 1993) 285-287.

Michael Sheehan is installed as Catholic archbishop of Santa Fe, NM after the resignation of Archbishop Robert Sanchez whom three women accused of sexual abuse against them. Sheehan asks for the support of the priests and the faithful of

the archdiocese as they struggle together to heal the pain caused by the "misconduct of a few."

"Santa Fe / Clergy sex abuse: Archbishop's letter explains bankruptcy risk," *Origins* 23:30 (Jan. 13, 1994) 529-530.

In a letter to all Catholic parishes and mission churches, Archbishop Michael Sheehan outlines the actions that have been taken to address allegations of sexual abuse by clergy against minor children. He asks each parish and mission to contribute to a fund that has been established to aid the archdiocese in meeting financial settlements with victims.

Sipe, A. W. Richard

"To enable healing: Professionals make recommendations to lift church out of sexual-trauma mire," *National Catholic Reporter* 29:40 (Sept. 17, 1993) 6-7.

Sipe offers twelve points of consideration following a gathering of church leaders, professionals, victims and perpetrators convened to examine the issue of sexual abuse within the Catholic Church. He estimates that "at any one time 6% of Catholic priests will have been involved sexually with minors." In addition, "four times as many priests involve themselves sexually with adult women and twice the number of priests involve themselves with adult men as those involved with children." Sipe challenges the people who are the church to responsibly seek the truth and truthfully address the issue of sexual abuse in the church.

"A step toward prevention of sexual abuse," *Human Development* 14:4 (Winter, 1993) 27-28.

Reflections following a meeting hosted by Saint John's Abbey in Collegeville, MN in August, 1993, to address the issue of clergy sexual abuse in the Catholic Church. Participants included seventeen men and six women: Protestants, Catholics and Jews, psychiatrists, psychologists, counselors, priests, ministers, victim advocates, mediators, clergy victimizers in recovery, and victims of clergy sexual abuse. Recommendations at the close of the gathering included sponsorship of a national meeting of victims of clergy abuse, establishment of a center to study the causes of abuse and the means of healing transgressions, a clearinghouse for the handling of allegations, and prevention through the training of clergy.

Steinfels, Peter. "Needed: A firm purpose of amendment," *Commonweal* 120:5 (Mar. 12, 1993) 16-18.

A review of *Lead Us Not Into Temptation* by Jason Berry. After reviewing the content of the book, Steinfels comments on two subthemes which he has identified: the role of the media in exposing sexual abuse in the Catholic Church, and the "author's own struggle as a committed Catholic to maintain some religious equanimity in the face of the ugly deeds he repeatedly confronted.

Steinke, Peter L. "Clergy affairs," *Journal of Psychology and Christianity* 8:4 (Winter, 1989) 56-62.

Steinke lists common characteristics of 65 male clergy he has treated who have

been involved in sexual misconduct. He then explains four dynamics which are contributing factors: (1) projective identification, (2) sex for non-sex purposes, (3) need love, and (4) unhealthy narcissism. He urges that more accountability be required of ministers as a preventive action.

Stopa, Spencer. "May Sanchez become the man he wants to be," *National Catholic Reporter* 29:24 (April 16, 1993) 16.

A former Catholic priest reflects upon his relationship with Archbishop Robert Sanchez.

Thistlethwaite, Susan Brooks. "Sexual harassment: to protect, empower," *Christianity and Crisis* (Oct. 21, 1991) 328-330.

A discussion of sexual harassment as it exists in seminaries where an imbalance of power between male ministers and female students sets the stage for the abuse of power by men threatened by the entrance of women into seminaries.

Unsworth, Tim

"Church, state wrangle over pedophilia cases," *National Catholic Reporter* 28:41 (Sept. 25, 1992) 14.

Father Thomas O'Gorman, pastor of St. Malachy's Catholic Church in the inner city of Chicago, becomes the 21st priest of the archdiocese to be investigated for sexual abuse. There has been one indictment but no convictions. The Department of Children and Family Services investigated the complaints brought by students attending an elite private school in the suburbs but called the charges unfounded or insufficient. In an effort to prove that there has been no cover-up, state's attorney Jack O'Malley has subpoenaed all of Cardinal Joseph Bernardin's files on priests accused of sexually abusing minor children. Bernardin has submitted the files after expurgating information that is protected by attorney/client, mental health practitioner-patient and pastoral privileges.

"How one diocese responds," *U. S. Catholic* 58:9 (Sept. 1993) 14-15.

Unsworth details the policy and procedure for handling accusations of sexual abuse of minor children by Catholic priests in the Chicago Archdiocese.

"In Chicago, Catholics react with relief, lingering anger," *National Catholic Reporter* 30:19 (Mar. 11, 1994) 5.

Catholics show support for Cardinal Joseph Bernardin during his experience of being falsely accused of sexual abuse. Bernardin's willingness to communicate with the press is cited.

Vinicky, Janicemarie K. "A code of ethics for spiritual directors," *Human Development* 14:3 (Fall, 1993) 20-24.

Vinicky argues that because spiritual direction has emerged as a profession, it is now time to develop a code of professional ethics in order to define what the conduct of spiritual directors ought to be, and to protect vulnerable persons from negligent professionals or unqualified practitioners. She urges that specialized training

be required in order to practice spiritual direction, and this training should include education around the issues of transference / countertransference.

Vogelsang, John D. "From denial to hope: A systemic response to clergy sexual abuse." *Journal of Religion and Health* 32:3 (Fall, 1993) 197-208.

Vogelsang defines sexual abuse within the ministerial relationship and describes the effects upon both victim and congregation. Author analyzes the congregational response when charges are brought against its pastor and offers ways to address each stage of the healing process.

Wallis, Jim.

"Grace Under Pressure," *Sojourners* 23:4 (May, 1994) 4-5.

Wallis praises Cardinal Joseph Bernardin for the manner in which he handled both the filing and the dismissal of civil charges which accused him of sexual abuse against former Catholic high school seminary student Steven Cook of Cincinnati.

Wooden, Cindy. "O'Connor says sex scandals put everyone 'under suspicion.'" *National Catholic Reporter* 29:20 (Mar. 19, 1993) 6.

Cardinal John O'Connor of New York blames allegations of sexual misconduct by Catholic priests and the resulting media coverage for a decline in the morale of priests as well as a decline in the number of priestly vocations.

The World 7 :1 (Jan. - Feb. 1993) 29. "Resources and training."

Lists the process for reporting clergy sexual misconduct along with resources and training available for clergy and laity from the Unitarian Universalists.

(Ann Wolf, a Ph.D. student, can be contacted at the Department of Theological Studies, Saint Louis University, St. Louis, MO 63108.)

Sexual abuse issues: an annotated bibliography

What must never get lost in statistics and studies is the fact that both the victims and perpetrators [in sexual abuse] are human beings. Their experiences are devastating, their lives hellish. Great sensitivity, much time and hard work by professionals (sometimes working near the outer limits of their competencies) are required to bring some sense of healing to victim and perpetrator alike. No one can consider himself or herself exempt from learning about such a far-reaching problem.—
Michael Harter, S. J. (From introduction to Part 1 of this bibliography in TD 41:3 (Fall, 1994).

Ann Wolf, a Ph.D. student in the Department of Theological Studies at Saint Louis University, can be contacted at P.O. Box 63113, St. Louis, MO 63163.

BOOKLETS

Canadian Conference of Catholic Bishops. *Breach of Trust Breach of Faith: Child Sexual Abuse in the Church and Society.* (Materials for discussion groups, 1992). Publications Service (address in previous entry). An excellent resource for adult education using a small group approach. Clear and comprehensive, the material considers both societal and religious contexts. Appropriate for proactive education as well as for congregations where abuse has occurred. 61 pages.

Canadian Conference of Catholic Bishops. *From Pain to Hope: Report from the Ad Hoc Committee on Child Sexual Abuse* (June, 1992). Publications Service, Canadian Conference of Catholic Bishops, 90 Parent Avenue, Ottawa, Ontario, K1N 7B1. The complete report of the Canadian committee which includes the pastoral care both of victims and priest offenders, guidelines for screening of seminary candidates, and recommendations to the Canadian Catholic Church. 91 pages.

Church Renewal Center *Notes on Boundaries.* Good Shepherd Rehabilitation

Hospital, 543 St. John Street, Allentown, PA 18103-3295. An overview of professional ethics which includes sexual misconduct. Appropriate for clergy education. 8 pages.

Clergy Abuse Survivors Alliance. *Spread the Word: Resources Addressing Abuse in Religious Communities.* Very good annotated list of resources compiled and updated periodically by Diana and Mollie McLeod. Pamphlets for survivors and for religious professionals also available. 5490 Judith St. #3, San Jose, CA 95123. 20 pages.

Cooper-White, Pamela, ed. *A Clergy Abuse Survivors' Resource Packet* (1992). Center for Women and Religion, Graduate Theological Union, 2400 Ridge Road, Berkeley, CA 94709. A collection of article reprints that describe the dynamics of clergy sexual abuse. Provides a clear interpretation of sexual abuse as an issue of power. Includes guidelines for reporting abusive behavior. 32 pages.

Council on Women and the Church. *Naming the unnamed: Sexual harassment in the Church.* United Presbyterian Church in the USA (1982, 1987). Available from COWAC, 475 Riverside Drive, Room 1151, New York City, N.Y. 10115. Contains the findings of a 1981 survey of church leaders, the stories of sexual harassment of five women in the church, guidelines and grievance procedure, and outline for a workshop "Sexual harassment in the church." 22 pages.

Fortune, Marie M.; Frances E. Wood; Elizabeth A. Stellas; Deborah Woolley Lindsay and Rebecca Voelkel. *Clergy Misconduct: Sexual Abuse in the Ministerial Relationship.* Trainers' Manual. Keeping the Faith Series (1992). Center for the Prevention of Sexual and Domestic Violence, 1914 North 34th Street, Suite 105, Seattle, WA 98103-9058: (206) 634-1903. A comprehensive curriculum designed for a two-day workshop on the issue of sexual abuse by clergy against adult women. Topics included: characteristics of abusers, sexualized behavior, dual relationships, power and vulnerability, ethical analysis, prevention and intervention. Appendices of articles on sexual abuse of children, celibacy, and healing the congregation. Sample policy from New York Conference of the United Church of Christ. Workshop manual for participants also available. Curriculum can be used and adapted to educate judicatory leaders, to provide continuing education for clergy, to train investigative boards, and to educate congregational members. Designed for use in Protestant settings, the materials address the issue of sexual abuse of adult women. Supplemental resources are available to adapt the curriculum for the Jewish community. In Catholic communities the curriculum could be complemented by two videotapes produced by the Center on the issue of child sexual abuse: *Hear their Cries* and *Bless Our Children* (listed with videotapes).

Gilmartin, Richard D. *Living Celibacy with Integrity: Issues of Loneliness and Sexuality* (1991). Southdown, 1335 St. John's Sdrd E, RR #2, Aurora, Ontario, L4G 3G8. Discussion of celibacy in terms of intimacy, integrity, wholeness and sexuality-genitality. 24 pages.

Hammar, Richard; Steven Klipowicz and James Cobble, Jr. *Reducing the Risk of Child Sexual Abuse in Your Church* (Matthews, NC: Church Law and Tax Report, 1993). Available from Christian Ministry Resources, P.O. Box 1098, Matthews, NC 28106: (800) 222-1840. Resource book contains background information, policy formulation, training procedures, bulletin inserts, press releases, index and glossary. 96 pages. Additional resources may be purchased separately: a training video, leader's guide and audio cassette tape (not available for review).

Hopkins, Nancy Myer. *The Congregation Is Also a Victim: Sexual Abuse and the Violation of Pastoral Trust* (1993). The Alban Institute, Inc., 4125 Nebraska Avenue, N.W., Washington, DC 20016. A discussion of the dynamics operative in congregations which have been violated by the sexual misconduct of their pastor. Based on research conducted in the congregations and among "after pastors" who were called following the removal of the offending pastor. Compares the congregation to family systems models. 38 pages.

Hopkins, Nancy Myer, ed. *Clergy Sexual Misconduct: A Systems Perspective* (The Alban Institute, 1993). A collection of articles that cover issues of sexual desire and longing, shame and guilt, vulnerability of ministers, boundaries, and "aftercare" for congregations which have been violated by their pastors. Personal stories, information for a victim's advocate, and a piece on reconciliation add an effective element to this document. 78 pages.

Loftus, John Allan. *Sexual Abuse in the Church: A Quest for Understanding* (1989). Emmanuel Convalescent Foundation, St. John's Sideroad, RR #2, Aurora, Ontario, L4G 3G8. Available from Southdown (address listed under treatment centers). The author writes from his experience as director of a treatment center whose clients include those referred as perpetrators of sexual abuse. Covers topics of definition, diagnosis, treatment, homosexuality and celibacy. Despite the early copyright, the information contained continues to be valid. Easily read by any adult audience. 26 pages.

Loftus, John Allan. *Understanding Sexual Misconduct by Clergy: A Handbook for Ministers*. Washington, D.C.: The Pastoral Press, 1994. Excellent resource not only for clergy, but for all concerned with this issue. Defines sexual misconduct, raises issues of sexual boundaries in professional relationships, cites the need for continuing education for clergy concerning issues of sexuality, intimacy and boundaries. Gives examples of boundary violations which further help to define and understand the issue of clergy sexual misconduct. 66 pages.

Mennonite Central Committee. *Crossing the Boundary: Sexual Abuse by Professionals*. 21 South 12th Street, Akron, PA 17501. Includes information on sexual abuse by clergy. A good collection of original articles, resource lists and guidelines for congregations. Personal stories included. 31 documents.

Mennonite Central Committee. *Broken Boundaries: Child Sexual Abuse.* (Address in previous entry.) Includes information on pastoral sexual abuse. Personal stories of victims and perpetrators. Worship materials. 24 documents.

Moore, Mary. *Finding Our Way: Responding to Clergy Sexual Misconduct* (1992). Unitarian Universalist Women's Federation, 25 Beacon Street, Boston, MA 02108. Contains background information about clergy sexual abuse described as adultery, professional misconduct, misuse of power, boundary violation and organizational incest. Lists a summary of the policy for most denominational organizations. 44 pages.

National Conference of Catholic Bishops. *Canonical Delicts Involving Sexual Misconduct and Dismissal from the Clerical State* (1995). Office for Publishing and Promotion Services, United States Catholic Conference, Washington, D.C. (Publication No. 030-3). Offers practical guidelines on the application of the process of dismissal from the clerical state of a cleric who has sexually abused a minor. 47 pages.

BOOKS

Benson, Gordon L. *Sexual Misconduct by Male Clergy with Adult Female Counseles: Systemic and Situational Themes.* Unpublished dissertation: Boston University, 1992, 306 pages. Available from UMI Dissertation Services, P.O. Box 1764, Ann Arbor, MI 48106-1764. Order # AAD93-09747.

A study of five Protestant and three Roman Catholic clergy ranging in age from 38 to 64, all of whom had been in treatment for sexual misconduct. Study revealed that subjects lacked emotionally intimate relationships, were abused or emotionally abandoned by parent figures, and judged their sexual exploitation as salvific for counseles. In addition, subjects had poor sexual impulse control, had suffered a perceived narcissistic injury, and felt chronic, pervasive feelings of shame.

Berry, Jason. *Lead Us Not Into Temptation: Catholic Priests and the Sexual Abuse of Children.* New York: Doubleday, 1992. Hardcover 407 pages (now available in soft cover).

Focuses on the cases brought forth in the Diocese of Lafayette, LA. Berry has documented his information well and demonstrates good knowledge of the historical developments within the church. Well balanced, informative and interesting reading. Written by a free-lance journalist.

Brown, Joanne Carlson and Carole R. Bohn. *Christianity, Patriarchy, and Abuse: A Feminist Critique.* Cleveland: The Pilgrim Press, 1989. Softcover 173 pages.

While this collection of essays does not deal directly with clergy sexual misconduct, it is essential reading for those seeking to find a link between patriarchal structures of churches and sexual exploitation by clergy. Cited often in the literature.

Bullis, Ronald K. and Cynthia S. Mazur. *Legal Issues and Religious Counseling.* Louisville: Westminster / John Knox Press, 1993. Softcover 127 pages.

A handbook for clergy of all denominations. Covers clergy malpractice, sexual misconduct, state regulation of religious counselors, and privileged communication for pastoral counselors.

Burkett, Elinor and Frank Bruni. *A Gospel of Shame: Children, Sexual Abuse, and the Catholic Church.* New York: Viking (Penguin Books) 1993. Hardcover 292 pages.

Another book written by journalists, this text focuses on the case of James Porter in the Commonwealth of Massachusetts. Balanced, documented and informative.

Fiorenza, Elisabeth Schüssler and Mary Shawn Copeland, eds. *Violence Against Women.* Concilium:1 (1994). London: SCM Press and Maryknoll, NY: Orbis Press. Softcover 132 pages.

Includes "Clergy Misconduct: Sexual Abuse in the Ministerial Relationship" by Marie Fortune. Also contains a chapter on ecclesiastical violence as well as rape and martyrdom. This issue "documents and explores the death-dealing powers at the heart of patriarchal and kyriarchal relations of oppression."

Fortune, Marie M.

Is Nothing Sacred? When Sex Invades the Pastoral Relationship. San Francisco: Harper Collins, 1992. Softcover 167 pages.

The story of a congregation whose pastor abused more than 44 women within a four year time span. Documents disclosure by the victims and the struggle of the congregation to remain intact. Written by the leading expert in the field of clergy misconduct, sexual abuse in the ministerial relationship.

"Betrayal of the Pastoral Relationship," in Schoener, Gary Richard, et al. *Psychotherapists' Sexual Involvement with Clients: Intervention & Prevention.* Minneapolis: Walk-In Counseling Center, 1990. Hardcover 838 pages.

Covers definition of the problem, an ethical analysis, psychological and spiritual impact and prevention. The larger volume contains information about treatment of victims and offenders and the legal ramifications of sexual exploitation including the abuse of children.

Heggen, Carolyn Holderread. *Sexual Abuse in Christian Homes and Churches.* Scottdale, Pennsylvania: Herald Press, 1993. Softcover 208 pages.

Chapter 6: "Pastoral Abuse" begins with the story of a victim and moves into a discussion of the spiritual and emotional damage followed by a section on imbalance of power. Presents the emotional factors which can lead ministers into an arena of risk and lists guidelines for pastors.

Horton, Anne L. and Judith A. Williamson, eds. *Abuse and Religion: When Praying Isn't Enough.* New York: Lexington Books [a division of Macmillan, Inc.] 1988 [by D.C. Heath and Company]. Hardcover 299 pages.

While this book does not deal specifically with sexual abuse by clergy, it is a standard reference for those working with all forms of sexual violence. A good integration of psychological and theological issues.

Lebacqz, Karen and Ronald G. Barton. *Sex in the Parish*. Louisville: Westminster / John Knox Press, 1991. Softcover 279 pages.

Examines sexuality within the context of pastoral ministry. Discussion of the issue of power imbalance, the dynamics of desire and an ethical framework. Tackles issues of the single minister, the clergywoman, as well as gay and lesbian pastors. Includes personal stories.

Miller, Dee Ann. *How Little We Knew: Collusion and Confusion with Sexual Misconduct*. Lafayette, LA: Prescott Press, 1993. Softcover 223 pages.

The story of a minister's wife who was sexually abused by another minister as they both served in the mission field. Chronicles the effects of disclosure upon the family and the organization.

Murphy, Sheila A. *A Delicate Dance: Sexuality, Celibacy and Relationships Among Catholic Clergy and Religious*. New York: Crossroad Publishers, 1992. Hardcover 143 pages.

A combination of empirical study and true life stories which illustrate the daily struggle between the desire for intimacy and the practice of celibacy.

Pellauer, Mary D.; Barbara Chester and Jane Boyajian, eds. *Sexual Assault and Abuse: A Handbook for Clergy and Religious Professionals*. San Francisco: Harper Collins Publishers, 1991. Hardcover 279 pages (available in softcover).

Chapter 18, "Responding to Clients Who Have Been Sexually Exploited by Counselors, Therapists, and Clergy" by Jeanette Hofstee Milgrom and Gary R. Schoener. Also discusses sexual violence as a violation of relationship and an issue of power. Includes information about child sexual abuse and mandatory reporting. An indispensable "Handbook."

Poling, James Newton. *The Abuse of Power: A Theological Problem*. Nashville: Abingdon Press, 1991, 1993. Softcover 224 pages.

A theological analysis of sexual violence as an abuse of power. Includes personal stories of perpetrators and victims followed by chapters covering the search for self, the search for community, and the search for God. Well documented, extensive bibliography and indexed.

Rediger, G. Lloyd. *Ministry & Sexuality: Cases, Counseling, Care*. Minneapolis: Fortress Press, 1990. Softcover 156 pages.

Covers many issues of sexuality which impact upon the minister's life. Includes a chapter on "clergy malfeasance" which describes various paraphilias; looks at the vulnerability of victims; discusses issues of sexual orientation; and concludes with chapters on sexual ethics and intimacy.

Rossetti, Stephen J., ed. *Slayer of the Soul: Child Sexual Abuse and the Catholic Church*. Mystic, Connecticut: Twenty-Third Publications, 1991. Softcover 208 pages.

A collection of essays which look from many perspectives at the issue of sexual abuse of minor children by clergy. Includes sections on canon law and civil law, treatment of victims and offenders, psychological impact upon the victim as well as the congregation. Includes the personal story of an adult sexually abused as a child by a priest and of a priest who has sexually abused children. Good overview of the problem from a Catholic perspective.

Rutter, Peter. *Sex in the Forbidden Zone: When Men in Power—Therapists, Doctors, Clergy, Teachers, and Others—Betray Women's Trust*. New York: Fawcett Crest, 1991. Softcover 288 pages.

The standard text which describes sexual abuse as a power-related dynamic. Required reading for anyone dealing with sexual abuse of adults by authority figures.

Sipe, A.W. Richard.

A Secret World: Sexuality and the Search for Celibacy. New York: Brunner/Mazel, 1990. Hardcover 324 pages.

An analysis of celibacy as it is lived in the Catholic Church based on Sipe's twenty years of clinical practice which has included treatment of clergy and religious. He looks at the history of celibacy, the practice of celibacy versus the profession of celibacy, and, finally, the attainment of celibacy. Sometimes controversial, this book should be read by anyone interested in the topic of celibacy or sexual misconduct within the Catholic Church. Indexed and includes a comprehensive reference list.

Sex, Priests, and Power. Anatomy of a Crisis. New York: Brunner/Mazel, 1995. Hardcover 224 pages. Available March, 1995.

Stiles, Hilary. *Assault on Innocence*. B&K Publishers, Inc., 1987.

Written by a mother whose son was sexually abused by a Catholic priest.

AUDIOTAPES

Abuse by Priests: Why? Sipe, A. W. Richard. Available from Credence Cassettes, P.O. Box 419491, Kansas City, MO 64141: (800) 333-7373. A presentation to a conference sponsored by Victims of Clergy Abuse Link-up. Notes some of the origins of the tendency to abuse and explores reasons why the system supports and conceals abuse. Recommendations for addressing the issue. 80 minutes.

And Turn It Into a Song. Available from Bette J. Rod, 836 Keswick Drive, Iowa City, IA 52246. Songs appropriate for use by victims of clergy sexual abuse. Can be used for private listening, prayer services or retreats. Words available with tape.

Breaking the Cycle of Silence (1992). *Healing Toward Prevention* (1994). National Conferences sponsored by Victims of Clergy Abuse Link-up. Contact: Repeat Per-

formances, 2911 Crabapple Lane, Hobart, IN 46342: (219) 465-1234.

VIDEOTAPES

After Sexual Abuse. Mennonite Media Ministries, Harrisonburg, VA 22801-2497: (800) 999-3534. A storyteller's rendition of the diaries kept by a victim of incest. Deals with issues of forgiveness and images of God. Especially helpful for victims of clergy sexual abuse. Two stories, each approximately 25 minutes in length. Discussion guide.

Beyond the News: Sexual Abuse. Mennonite Media Ministries (address in previous entry). Also distributed by Credence Cassettes, P.O. Box 419491, Kansas City, MO 64141: (800) 333-7373 and Provident Bookstore: (800) 759-4447. Total length 21 minutes. Segment three illustrates sexual abuse by a male pastor against a male congregant during a counseling session. This segment also addresses the issues of power and gender inequality perpetuated by Christian theologies. Discussion guide.

Bless Our Children: Preventing Sexual Abuse. Center for the Prevention of Sexual and Domestic Violence, 1914 North 34th Street, Suite 105, Seattle, WA 98103-9058: (206)-634-1903. The story of a congregation's efforts to include a sexual abuse prevention program in its Sunday school curriculum. Helpful for parent education and teacher in-service. Especially recommended for day schools sponsored by religious institutions. 40-minute video and 24-page study guide.

The Boys of St. Vincent. For non-theatrical information contact New Yorker Film: (212) 247-6110. 180 minutes in two 90-minute segments. Originally made for Canadian television. Fictionalized docudrama situated in a Canadian orphanage sponsored by a religious order of men. The first segment depicts the living conditions of the children in which sexual abuse occurs. The second segment visits the lives of the perpetrator and the victims 15 years later. This is an excellent, well-balanced and extremely accurate overview of the effects of child sexual abuse by clergy seen from the perspective of both victim and offender. An emotionally powerful film, but free of sensationalism. Appropriate for use in educational settings and treatment facilities. Can be used with victims, perpetrators and adults in general. Not appropriate for viewing by children and should be previewed in its entirety before use.

Choosing the Light. Greater Milwaukee Synod, 1212 South Layton Blvd., Milwaukee, WI 53215. A 28-minute discussion of sexual exploitation during pastoral counseling. Female victims of a Protestant youth minister and a Catholic priest tell their stories.

Hear Their Cries: Religious Responses to Child Abuse. Center for the Prevention of Sexual and Domestic Violence, 1914 North 34th Street, Suite 105, Seattle, WA 98103-9058: (206)-634-1903. A documentary on the role of clergy, lay leaders and religious educators in preventing child abuse. Includes signs of how to recognize

possible child abuse and how to respond to a victim's disclosure of abuse. Especially recommended for day schools sponsored by religious institutions. 48-minute video and 24-page study guide.

Not in My Church. Center for the Prevention of Sexual and Domestic Violence (address in previous entry). A 45-minute docudrama to help people deal with the problem of clergy misconduct involving sexual abuse in the ministerial relationship. Intended for a Protestant audience, the storyline depicts the abuse of adult women by their pastor. This tape can be adapted for use with a Catholic audience, and could also be used for training of investigative committees. Excellent for seminary training and continuing education of clergy.

Not in My Congregation (address in *Hear Their Cries* entry). Intended for Jewish audiences. The same docudrama as *Not In My Church* with an introduction by a rabbi. Approximately 45 minutes.

Once You Cross the Line. Excellent 50-minute training videotape which depicts inappropriate conduct followed by appropriate conduct in the same context. Good for use in training investigative committees, for seminary and continuing education of clergy. Available only to those who complete a training workshop provided by the Center for the Prevention of Sexual and Domestic Violence. Contact the Center listed above for dates and locations for training (address in *Hear Their Cries* entry).

Sexual Ethics for Church Professionals. General Conference of Seventh-day Adventists, 12501 Old Columbia Pike, Silver Spring, MD 20904. Includes a copy of *Ministry and Sexuality* by G. Lloyd Rediger (Minneapolis: Fortress Press, 1990). A 90-minute panel response to nine vignettes illustrating situations which can lead to sexual abuse. Tends to portray woman as seductress and minister as "at risk" rather than addressing sexual abuse as a misuse of power.

Sexual Ethics in Ministry. University of Wisconsin-Madison, 610 Langdon Street, Room 315, Madison, WI 53703-1195. A study manual provides directives for planning a workshop and nine documents that may be used as handouts. Bibliography, Wisconsin and Minnesota statutes on sexual exploitation and child abuse, and educational and treatment resources included. Videotape contains 11 vignettes which depict both male and female perpetrators, male and female victims, adolescent victims, homosexual encounters, and sexual harassment. Published in 1989, the material is a bit dated in that it refers to sexual abuse in the ministerial relationship as an "affair"; however, adolescent sexual abuse is appropriately termed "ephebophilia."

Understanding the Sexual Boundaries of the Pastoral Relationship. Communications Office, Archdiocese of St. Paul and Minneapolis, 226 Summit Avenue, St. Paul, MN 55102-2197. A 35-minute presentation geared to the Catholic audience which covers sexual harassment in the workplace, sexual exploitation in pastoral counseling, and sexual abuse of children. The only videotape specifically for use in a Catholic context. Excellent for seminary training and continuing education of priests. Discussion questions and archdiocesan policy included.

EDUCATIONAL SERVICES

Center for the Prevention of Sexual and Domestic Violence, 1914 North 34th Street, Suite 105, Seattle, WA 98103-9058: (206) 634-9058. Workshops for clergy and laity concerning Clergy Misconduct: Sexual Abuse in the Ministerial Relationship. Training for judicatory leaders, investigative teams, interim clergy. Emphasis on sexual abuse of adult women within the Protestant/Jewish communities, but also helpful for those of other faith traditions. Retreats for women sexually abused (as adults or as children) by clergy.

The Christian Institute for the Study of Human Sexuality. Saint John's Archdiocesan Seminary, 127 Lake Street, Brighton, MA 02135-3898: (617) 562-0766. Training focused on sexuality designed for those engaged in seminary training and religious formation. Seminars of varying length geared to the needs of the individual participant. Ongoing program may be joined at any time.

The Program for Psychology and Religion, Saint Louis University Health Sciences Center, 1221 South Grand Blvd., St. Louis, MO 63104. Educational programs focusing on healthy human development: care of self and the development of self in relationship with God and with others. Workshops also include issues of sexuality, intimacy, stress management and addictive behaviors. Seminars, spiritual direction and retreats specially designed for women in ministry who have experienced sexual abuse.

TREATMENT CENTERS

These centers offer clinical services for clergy and religious (assessment, primary care, tertiary care, aftercare, inpatient/outpatient facilities). Many also offer clinical services for victims of clergy sexual abuse. Most are able to accommodate persons of any faith tradition. Contact them for details regarding their programs.

The Institute of Living, 400 Washington St., Hartford, CT 06106: (203) 241-8000. Contact: Heidi Williams McCloskey, RN, MSN, CS.

Johns Hopkins Medical Institutions, Department of Psychiatry and Behavioral Sciences, 600 N. Wolfe Street/Meyer 4-113, Baltimore, MD 21287-7413. Contact: Paul R. McHugh, M.D.

The New Life Center, P.O. Box 1876, Middleburg, VA 22117: (703) 754-2771. Contact: Thomas Drummond.

Our Lady of Peace Hospital, Peace Ministry Centre, 2020 Newburg Road, Louisville, KY 40232: (502) 451-3330. Contact: Michael Coppel.

Program in Human Sexuality, Department of Family Practice & Community

Health, Medical School, University of Minnesota, 1300 South Second Street, Minneapolis, MN. 55454: (612) 625-1500. Contact: S. Margretta Dwyer, M.A., L.P.

Program for Psychology and Religion, Saint Louis University Health Sciences Center, 1221 South Grand Blvd., St. Louis, MO 63104: (314) 577-8703. Contact: Paul N. Duckro, Ph.D.

River Oaks Psychiatric Hospital, 1525 River Oaks Road West, New Orleans, LA 70123: (504) 734-1740. Contact: Mark Schwartz, Sc.D.

Saint Luke Institute, 2420 Brooks Drive, Suitland, MD 20746-5294: (301) 967-3700. Contact: Canice Conners, OFM, Conv. Ph.D.

Servants of the Paraclete, St. Michael's Community, 13270 Maple Drive, St. Louis, MO 63127-1999: (314) 965-0860. Contact Joan C. Thorn.

Servants of the Paraclete, The Albuquerque Villa, 2348 Pajarito Road, S.W., Albuquerque, New Mexico 87105: (505) 873-0647. Contact: Sarah Brennan, Ph.D.

Villa St. John Vianney Hospital, Lincoln Highway at Woodbine Road, P.O. Box 219, Downingtown, PA 19335: (215) 269-2600. Contact: Martin C. Helldorfer, Ph.D.

The Wounded Brothers Project, Evergreen Hills Homes, P.O. Box 102, Cedar Hill, MO 63016: (314) 274-1736. Contact: Bertin Miller, OFM.

VICTIM-SURVIVOR SERVICES

The following offer support groups and victim's advocacy for those sexually abused by clergy and religious. Theology Digest does not endorse or recommend any of these organizations or groups. This information was gathered from mailing lists, newsletters, conferences and retreats, and was presented as public, not confidential, information. Contact names have been deleted to protect the privacy of victim-survivors. Many treatment centers listed above also offer clinical services for those sexually abused by clergy.

Anonymous Victims of Clergy Sexual Abuse, Box 115, Zekendoff Towers, 111 East Fourteenth Street, New York, NY 10003.

Clergy Abuse Survivors Supporting, Advocating, Networking, Daring to Recover Association [CASSANDRA], c/o Rape Crisis Center, 128 East Olin Avenue, Madison, WI 53713: (608) 251-5126.

Core Group of Concerned Laity, Box 219, 1128 Pleasant Valley Road, Parma, OH 44134.

Good Tidings (*for women romantically involved with Roman Catholic priests*) P.O.

Box 283, Canadensis, PA 18235: (717) 595-2705.

Jordan's Crossing (*for priests and male religious survivors of sexual abuse*) 1256 St. Anthony Church Road, Clarkson, KY 42726.

MKs In Recovery (*for "missionary kids" who have been sexually abused*) P.O. Box 531, Reynoldsburg, OH 43068-0531.

PAM (*for survivors of sexual abuse by nuns*) HCR 66, Box 302, Newport, NH 03773.

Pastoral Center for Abuse Prevention, 225 Tilton Avenue, San Mateo, CA 94401: (415) 343-3387.

Project Eden, Inc., California: (510) 887-0566

Promises (*for women romantically involved with Roman Catholic priests*) 1559 Rockville Pike, Rockville, MD 2085: (301) 230-2004 ext. PEER.

Pro-Survivors Anonymous: (401) 737-7505, Rhode Island.

Sanctuary, 27 Pojac Point Road, North Kingstown, RI 02852: (401) 884-3741.

Soul Friends Ministry, St. Thomas More Parish Center, 108 McLean Street, Iowa City, IA 52246.

Support for Women Abused by Nuns [SWAN], P.O. Box 20766, Ferndale, MI 48220.

Survivor Connections, Inc., 52 Lyndon Road, Cranston, RI 02905: (401) 941-2548.

Survivors of Clergy Abuse Reachout [SCAR] P.O. Box 248, Avon Lake, OH 44012.

Survivors' Network for those Sexually Abused by Priests [SNAP] 8025 So. Honore, Chicago, IL 60620: (312) 483-1059.

Tamar's Voice (*advocacy and support for women abused as adults by clergy*) 3130 Crow Canyon Place, Suite 260, San Ramon, CA 94583: (510)-275-0886.

The Spiritual Dimension in Victim Services, P.O. Box 163304, Sacramento, CA 95816: (916) 446-7202.

Victims of Clergy Abuse Link-Up, 1935 S. Plum Grove Road, Box 257, Palatine, IL 60067: (708) 202-0242.

Wisconsin Action Network for Survivors of Clergy Sexual Abuse, P.O. Box 93521, Milwaukee, WI 53203: (414) 961-2536.

RESOURCES OUTSIDE THE U.S.

Australia

Connors, Canice. "Rebuilding trust: Clergy sexual abuse," *Compass* (Canterbury, Vic.) 27 (Summer 1993) 30-34.

Connors stresses the need for the Church to overcome denial and to minister compassionately to both victim-survivors and perpetrators. Differentiates between "cure" and "recovery" by using the model of recovering alcoholics. Indicates that little attention has been given to the possibility that some abusers can be returned to active ministry. (Reprint of article in *Church* 9:2 from the United States.)

Canada

Southdown (treatment center), 1335 St. John's Sdrd. E., RR. #2, Aurora, Ontario, L4G 3G8, Canada: (905) 727-4214. Contact: Donna J. Markham, OP, P.D.

England

Christian Survivors of Sexual Abuse (CSSA), BM-CSSA, London, WC1N 3XX (Regional groups in London, Liverpool, Newcastle, Nottingham, Yorkshire-Leeds and Wakeheld).

Ireland

Stanton, Carol. "The church and the problem of paedophilia," *The Furrow* (Dec. 1993) 659-65.

This article gives an overview of the issue of sexual abuse of minors by Catholic priests in the United States.

The Netherlands

Van Dam, Gideon and Marjo Eitjes. "*Een pastor moet je toch kunnen vertrouwen!*": *Over seksueel misbruik door pastores*. Uitgeverij meinema, Zoetermeer, 1994. [ISBN 90-211-3600-7].

The first European publication on the topic of clergy sexual abuse. Printed in Dutch.

Sexueel Misbruik. A video documentary produced for the Dutch program KRUISPUNT which aired on KRO television Nov. 8, 1992. Program contains information about James Porter, Cardinal Joseph Bernardin and the founding of a survivors' network in Holland (Dutch language). For information contact: Stijn Fens, Reporter, Kruispunt TV, KRO/Dutch Broadcasting Organization, Emmastraat 54, P.O.

Box 23000, 1202 EA Hilversum NL. Telephone 31 35 71 33 96 / Telefax 31 35 23 22 43.

Sexueel Misbruik U.S.A. Video documentary produced for the Dutch program KRUI SPUNT which aired on KRO television Oct. 10, 1993. Program contains English interviews with Bishop John Kinney and journalist Elinor Burkett along with information about the suicides of American priests confronted with allegations of sexual abuse of minor children. For information contact Stijn Fens at address in previous entry.

Survivors' Network. Contact: Stijn Fens (Address in *Sexueel Misbruik* entry above).