

The Elephants in God's Living Room

Volume Two



Clergy Sexual Abuse and Institutional Clericalism

A Self-Directed Study Guide

Course Title: Problems in Christian Faith
Clergy Sexual Abuse and Clericalism in the American Church

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Includes bibliographic references

- 1) Clergy and Religious Professional Sexual Abuse – United States
- 2) Authoritarianism
- 3) Religious Institution Clericalism – United States
- 4) Post-traumatic Stress disorders

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**Course Title: Problems in Christian Faith
Clergy Sexual Abuse and Clericalism in the American Church**

A self-directed study guide for (1) seminary students, (2) undergraduate students, (3), graduate students and (4) for interested lay or ordained members of the Christian Church.

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Course Objectives:

At the end of this online study process each student will be able to:

- Define and appropriately utilize an accurate professional vocabulary in discussions and research reports [Pp. 10-14].
- **Create** an accurate timeline of the sexual abuse scandal in the United States Roman Catholic Church in the years between 1983 and 2012 [Pp. 15-21].
- Critique and discuss the importance of events from the following USA locations: Henry/Lafayette, LA (1983); Boston, MA (2002), Las Angeles, CA (2006 and 2013); Philadelphia, PA (2012); and Kansas City, KS (2012) [Pp. 15-21].

- Define and discuss the meaning of the following words: Authority, authoritarianism, obedience, disobedience, power, demonization, dehumanization, depersonalization, routinization, proto-fascism, totalitarianism. As you read add these words to your personal glossary of terms [Pp. 22-28].
- Compare and contrast the competing duties of the social order: the duty to obey and the duty to disobey [Pp. 22-28],
- Understand and explain rule, role and value authoritarianism [Pp. 22-28].
- Define and describe religious institution clericalism as this term is used in Roman Catholic literature to discuss and critique the current sexual abuse scandal in that denomination [Pp. 29-35].
- Discuss the relationship of authoritarianism to institutional clericalism [Pp. 29-35]
- Discuss the relationship of institutional clericalism to structural violence or to systemic violence [Pp. 29-35].
- Discuss the relationship of structural violence to systemic violence [29-35]
- Describe victim responses to clergy sexual abuse [Pp. 36-52]
- Recognize and describe victim responses to institutional clericalism and institutional cover-up activities [Pp. 36-52].
- Recognize, identify and describe common behavioral symptoms that accompany Post-traumatic Stress Disorder (PTSD), [Pp. 36-52].
- Be able to identify and accurately describe narcissistic personality disorders as these relate to clergy sexual abuse to institutional cover-up behaviors by supervising bishops or other institutional leaders [Pp. 36-52].

- Continue to build your glossary of professional terms. In terms of this unit, define common vocabulary words that professionals use to describe victims' responses [Pp. 36-52].
- Be able to understand, access and utilize the *APA Diagnostic and Statistical Manual – 4th edition* [Pp. 36-52]

Prefatory Comments before Beginning

In an age of world-wide access to an electronic universe of facts and fictions, I have designed this study and reading guide to help a wide variety of individuals begin to understand the problem of clergy sexual abuse (a form of professional affinity violence) and institutional clericalism (a form of institutional structural violence). Individuals who access and subsequently work with this guide can read as widely as they have time and they can begin to formulate inner conceptual maps to help them to begin to understand these complex interpenetrated forms of violence. The study guide builds upon Volume One of *The Elephants in God's Living Room: Clergy Sexual Abuse and Institutional Clericalism* which can also be downloaded from Enduring Space at www.ruthkrall.com.

Each learning objective is designed to help individuals through a complex maze of clinical and religious literature. By identifying a wide variety of resources under each objective, students will be able to find resources which address their own questions and issues. Learning activities are suggested to help a student identify his or her progress in meeting each objective.

A self-guiding learning process is best understood as a loosely organized cognitive process of asking questions and then seeking to find resources to help answer those questions. Each question answered may unearth additional questions. Each moment of personal unawareness or ignorance unearthed allows for a deepening of awareness and understanding. By following the contrails of one's own questions and hypotheses, the learning process is deepened. In the process, each student is encouraged to ask the impudent but essential question, *now that I have learned this factual information or now that I understand this concept or that*

situation better, so what? As students, when we integrate our factual learning into our ongoing lives, we often unearth new questions. As we continue to seek answers, we continue to deepen our understanding of our personal world and our socio-cultural surroundings. Our world view expands and we have the potential to move towards more personal and social wholeness.

None of these study guide units can answer every question. But each will provide a foundation for further questioning, study, reflection, analysis, and action. Each introduces the student to resources that I have found helpful in addressing my own questions about the complicated interpersonal and social interface of abuse and subsequent cover-ups of abuse. The various authors cited in these learning units each represent a moment in time in my own questioning, reflecting, thinking and analysis.

What I know as a student of life is that when we decide to engage with our own questions, additional resources will continue to evolve from within the community of scholars, healers, and activists who work with these issues. A professional colleague and good friend of mine, Dr. Molly Engle (an educator and evaluation specialist) repeatedly reminds me: *when the student is ready to learn, teachers emerge.*

My hope is that some younger individuals – for I and many of the sexual violence scholars and activists of the 20th and 21st century are aging rapidly – will pick up the ongoing study of these troubling complex issues. I hope that they will join their academic and activist ancestors in an on-going effort to work towards the creation of more violence-resistant individuals and social institutions. Since our work has only partially begun, I hope future scholars and activists will be able to complete aspects of our work in ways that we, because of our brief moment in time, will not be able to do.

If you find these materials helpful, introduce them to others. Word-of-mouth advertising can help these materials find appropriate and receptive audiences.

NOTE: While these study guide materials are copyrighted to protect my scholarship rights, they can be reproduced and used in group study activities as long as my work as the author is credited.

If at the end of this study process, you have found it helpful, I encourage you to find a clergy and religious professional abuse victim-support organization and to make a financial donation towards the organization's work of (1) consciousness-raising, (2) helping clergy sexual abuse victims heal and (3) working to change the social-clerical structures which foster such abuse.

An Introduction to the Study Process

This online study guide is designed around measurable objectives. This means that at the end of a reading, discussing, and writing assignment process, the student should be able to estimate his or her progress towards meeting that particular objective.

While there is some overlap of content across the various learning objectives, they follow, in general, a sequential format. Gaining a working vocabulary, for example, is essential to the process of personal and professional learning and problem-solving. Thus, the first objective helps the student-learner begin to collect and systematize a professional and personal vocabulary which can be used in multiple situations – personal understanding, personal conversations, professional speaking engagements and academic writing, etc.

Once an individual has a vocabulary that can be used in conversations with the self as well as with others, then she or he can begin to build a set of conceptual maps. Each conceptual map needs accurate cognitive content as the foundation for understanding the issues involved in interpersonal violence and structural violence. As a metaphor, one way to view these conceptual maps is to recall online geographical maps which allow viewers to zoom in for a close look or to zoom out for a larger window with less detail. With one set of online maps, we can watch traffic flow on a busy interstate highway. With another, we can view the visual map of our street and home address. With a third we can see the buildings along our route and

identify turning corners. Each kind of viewing provides essential skills in violence studies. We need multiple conceptual maps to understand complex socio-institutional realities. In order to understand the individual we need to understand the collective *and* in order to understand the collective we need to understand the individual. In my understanding of this reality, we need to understand personal realities as experienced by individual human beings and we need to understand the socio-cultural structures and forms which underlie or buttress individual behavior.ⁱ

Because clergy [or religious/spiritual leader] sexual violence and institutional clericalism evolve and manifest themselves inside many different religious cultures, institutions and individuals, it is necessary to think about ideological, theological and doctrinal issues as well as the socio-cultural and individual roots of sexual and social violence. This means that a violence studies student needs to wade in the waters of interdisciplinary studies – learning multiple professional vocabularies and conceptual maps. For example, not only does the student need to develop a sense of demographic or epidemiological data about a specific form of personal or social violence such as clergy rape, she or he needs to develop a sense of contextualization – how is this behavior socially anchored in a specific cultural context. In other words, what is the cultural form and cultural ideology that has allowed or even enabled clergy and religious leader sexual abuse to appear and reappear over the Christian centuries?

Once the student grasps the cognitive importance of the intersection of fact and meaning, she or he can then begin to analyze the data and begin the problem-solving process. In this latter process, students can begin to ask, *what needs to be done to change this situation and what can I, as an individual, do to make a difference?*

Thus, the research and learning process is profoundly anchored inside an individual's personal questions while it simultaneously remains socially connected to many other individuals who are also seeking to understand the meaning of these socio-religious and theological issues. This allows the student to ask another very important question, *where can I find allies in the world so that we can work together to make a difference?*

While there are learning activities to help students integrate the content of each objective, as students begin to be comfortable wading in this stream of information, they can probably design more self-congruent learning activities for themselves. Students are, therefore, encouraged to actively engage in the process of designing specific interactions and study processes as ways (1) to extend their knowledge and (2) to share that knowledge with others.

This study guide is not designed to stimulate memorization – although keeping some of the information in current memory helps us to converse with others in meaningful ways. Instead, it is anchored in a belief that conversations with learned material about meaning and interpretation are more productive of long-lasting personal change and social transformation.

For example, it is not sufficient to know that 1 in 3 girlsⁱⁱ are sexually assaulted and sexually harassed in the United States before they reach the age of 18. That byte of factual knowledge needs to be questioned and examined. In the search to create more violence resistant cultures, questions of interpretation and meaning both build upon and take precedence over sound byte memorization.

Precautionary Wisdom

A self-directed learning project such as this one cannot answer all questions or fill in all knowledge gaps. I have assumed, therefore, two things. The *first of these* is that the online student has developed a scientifically accurate awareness of human sexuality. If this is not the case, students are encouraged to study that topic in some depth – either in a course or in a program of independent study. Awareness of that which is normal, usual, biological, or healthy sexuality is essential to understand what goes awry in sexual development. This is also essential in understanding the role of sexuality and sexual expression in any individual human being's personal character formation. The *second* is that the student has been introduced to concepts of either (a) ethics in general or (b) Christian ethics in particular. Again, if the student is deficient in these areas, it would be helpful for the student to gain some intellectual proficiency in ethical

thinking before seeking to become a change agent in sexual violence or clericalism situations.

If this was a course being offered in an actual seminary or graduate classroom, its prerequisites would be (1) Introduction to Human Sexuality and (2) Introduction to Christian Ethical Thinking.

Unit One

At the end of this unit's online study process each student will be able to:

- Define and appropriately utilize an accurate professional vocabulary in discussions and research reports. The purpose of this objective is to help individuals and religious communities replace the use of code words which hide and obfuscate behavioral facts with more accurate, precise, and descriptive language. The following terms are included in this objective:
 - a. Consenting adultery
 - b. Acquaintance or Affinity violations
 - c. Stranger violations
 - d. Contact violations
 - e. Non-contact violations
 - f. Hostile environment violations
 - g. Non-criminal violations including harassment, inappropriate sexualized speech, inappropriate sexualized electronic or paper correspondence and hostile climate hazing.
 - h. Criminal violations, including rape, sexual assault, domestic violence, physical assaults, and statutory rape.
 - i. Structural violence
 - j. Systemic oppression and violence
 - k. Secondary Violence
 - l. Economic abuse
 - m. Emotional abuse
 - n. Physical abuse
 - o. Psychological abuse
 - p. Religious abuse

- q. Spiritual abuse
- r. Verbal abuse
- s. Abusive relationships

Assignment # One: On your computer begin to create a glossary of commonly used terminology. As you find better or more precise definitions, replace the outgrown or outworn ones. For example, you may initially define rape initially as sexual misconduct – which it is – only to later modify your definition to the United States Attorney General’s 2011 definition which is more precise and more behaviorally descriptive than the generalized term of sexual misconduct. This glossary can then be used in preparing articles for publication or presentations to small and large groups of individuals. By naming various human and cultural phenomena with verbal precision, you will be able to look for themes and trends and dynamics within a wide variety of human situations in which sexual misconduct is a factor.

Assignment # Two: On your computer create a file in which you begin to collect data. For example, Frawley-O’Dea (*Perversion of Power*) states that one in three girls and one in four boys in the United States are sexually abused before the age of 18. When you begin to collect data such as this, identify it by source and page so that you can return to this information as a resource in writing and speaking to others. You will find various forms of data and some of the differences will be created by various definitions used by authors and researchers. Other differences will be caused by different research methodologies or research populations. Pay attention to these kinds of structural issues as you read and decide which factual or research data most nearly meets your own criteria for accuracy and usefulness.

Study Resource Materials

The following resource materials include a variety of definitions. Choose those that seem most accurately descriptive. Once you have identified a beginning glossary of terms to use, then you are ready to move on. As you read, you will begin to create a more comprehensive view of these complex words and topics than you had

before. If you are working in a particular nation, state or province, check more localized definitions for criminal behavior. Not all states, for example, define the behavioral parameters of specific forms of sexual assault in the same manner. Get acquainted with state or province and federal government definitions. As you speak and write about these complex issues be prepared to include definitions of terminology for your audience.

Bishop Accountability. <http://www.BishopAccountability.org>:

Note: This site can provide you with information about the current Roman Catholic clergy abuse scandal and the United States' Catholic Church's institutional clericalism crisis.

Brown, R. M. (1987). *Religion and Violence*. Philadelphia, PA: Westminster.

Note: A Presbyterian minister and ethicist, Brown's definitional work supplements the work of the World Health Organization's definitional classifications of violence in its many forms. He adds awareness of structural violence.

Brownmiller, S. (1975). *Against Our Will: Men, women, and rape*. New York, NY: Simon and Schuster.

Capps, D. (1995). *The Child's Song: Religious abuse of children*. Louisville, KY: Westminster John Knox.

_____ (2004). The Lasting Effects of Childhood Trauma (pp. 211-226) in J. H. Ellens (Ed.). *The Destructive Powers of Religion: Violence in Judaism, Christianity and Islam*. (Vol. 4). Westport, CT: Praeger.

Doyle, T. P. (January, 2006). Clericalism: Enabler of Clergy Sexual Abuse (pp. 189-213). *Journal of Pastoral Psychology* 54(3).

_____ (January, 2003). Roman Catholic Clericalism, Religious Duress, and Clergy Sexual Abuse (pp. 189-231). *Journal of Pastoral Psychology* 51 (3).

_____ and Sipe, A. W. R., and Wall, P. J. (2006). *Sex, Priests and Secret Codes: The Catholic Church's 2000-year Paper Trail of Sexual Abuse*, Los Angeles, CA: Volt.

Krall, R. E. (December, 2012). Appendix A: Sexual Misconduct Glossary (pp. 435-442) in *The Elephants in God's Living Room*, Volume One: *Clergy Sexual Abuse and Institutional Clericalism*. Retrieve from www.ruthkrall.com.

_____ (February, 2012). Institutional Clericalism (Chapter 12, pp. 303-333) in *The Elephants in God's Living Room*, Volume One: *Clergy Sexual Abuse and Institutional Clericalism*. Retrieve from www.ruthkrall.com.

Markon, J. (January 6, 2012). Justice Department Expands Definition of Rape to Include Other Victims. *Washington Post Online*. Retrieve from <http://www.washingtonpost.com/politics/justice-dept-expands-definition-of-rape-to-include>

National Catholic Reporter Online: www.ncronline.org.

Note: Current developments in the ongoing worldwide Roman Catholic clergy sexual abuse scandals can be found here.

Odendall, D. H. (2007). Secondary Violence: Adding Insult to Injury (Chapter ten, pp. 247-264) in J. H. Ellens. (Ed.). *The Destructive Powers of Religion: Violence in Judaism, Christianity and Islam* (Vol. Three. Westport, CT: Praeger

Patrick, A. E. (1999). Sexual Harassment: A Christian Ethical Response (pp. 371-376). *Annual of the Society of Christian Ethics* (19).

Pellauer, M. D., Chester, B., and Boyajian, J. (1987). *Sexual Assault and Abuse: A handbook for clergy and religious professionals*. San Francisco, CA: Harper and Row.

Plant, T. and K. McChesney (Eds.). *Sexual Abuse in the Catholic Church: A decade of crisis, 2002-2012*. Santa Barbara, CA: Praeger.

Sipe, A. W. R. www.richardsipe.com.

Note: this internet site has many useful resources to offer to serious students of the Roman Catholic clergy sexual abuse and institutional clericalism crises. Spend some time opening various windows on the site to learn about its resources.

_____ (March 5, 2010). Code Words to Hide Sexual Abuse. Retrieve from www.richardsipe.com

SNAP: www.snapnetwork.org.

Note: The SNAP internet webpage can provide you with current information about sexual abuse by Catholic clergy.

United States Department of Justice webpage: <http://justice.gov>

United States Federal Bureau of Investigation. (annual). *Uniform Crime Reports*. Washington, DC: United States Government Printing Office. Note: College and university libraries will hold these historical volumes. This is particularly true of schools which offer majors in law or in criminology.

West, T. (1999). The Harm of Sexual Harassment. *Annual of the Society of Christian Ethics* 19, 377-382.

World Health Organization (2002a). *World Report on Violence and Health*. Geneva, Switzerland.

World Health Organization (2002b). *Summary: World Report on Violence and Health*. Geneva, Switzerland.

Unit Two

At the end of this unit's online study process each student will be able to:

- **Create** an accurate timeline of the sexual abuse scandal in the United States Roman Catholic Church in the years between 1983 and 2012.
- **Critique** and discuss the importance of events from the following USA locations: Henry/Lafayette, LA (1983); Boston, MA (2002), Las Angeles, CA (2006 and 2013); Philadelphia, PA (2012); and Kansas City, KS (2012).

The purposes of this objective are (a) to use contemporary Roman Catholic situations in the United States as case material to study and then (2) to begin to organize information into conceptual maps which can then be accessed to understand these complex historical situations and issues in a wide diversity of religious and spiritual traditions.

The reading resources, therefore, reflect a wide diversity of religious, spiritual and intellectual backgrounds. Once a situation is understood in its basic factual nature, then questions of meaning and interpretation and understanding can begin to be added.

Assignment # One: On your computer, begin to create an annotated bibliography of sources in the APA (or other manual) format. This bibliography becomes a permanent resource which you can access when quoting an author in a speech or written article. This master bibliography forms the skeletal spine of resources you can access each time you utilize and, therefore, need to document another author's work in your own research, writing and speaking engagements. Whenever you find an article or other resource that is particularly useful to your own understanding, add it to the bibliography. By the end of this study process, you will then have a resource listing which can be accessed as you begin to educate others about what you have learned.

Assignment # Two: Create an 8 – 10 page analytical paper about one of the critical incidents in this time period. No more than two pages should be used to briefly describe the historical situation. Use APA formatⁱⁱⁱ to document resources used. Submit your paper to your denomination's church press or professional guild's press for peer adjudication and possible publishing. Pay close attention to peer feedback. This will strengthen your next publishing submission. Do not be disheartened or intimidated by a publisher's rejection letter. Think of it as a sophisticated professional education and guidance system for would-be authors.

Assignment # Three: Create a longitudinal timeline of the major developments in the American Roman Catholic Church regarding child sexual abuse from Henry/Lafayette, LA (1984) to Los Angeles (2006 and 2013), Philadelphia (2005 and 2012), and Kansas City, KS (2012). This time line can and should be complete by your final week of studies. Hint: use of shelf paper is preferred to ordinary 8 by 11 computer paper in that it can be scrolled up to reveal a longitudinal framework for understanding the complexity and inter-relationships among of historical events. Write legibly. Add information to this throughout your self-guided semester of study.

Study Resource Materials

These resources provide a doorway into the literature. If you find one topic interests you more than others, follow it. One way to do this is to pay attention to bibliographies which other author's books and journal articles include. There are major resources online and, with care, these internet resources can expand your awareness of the complexities of violence events and the socio-cultural-religious issues which surround episodes of violence. The United States has an amazing resource in public libraries and their interlibrary loan processes. Utilize your local library. As you read and learn, talk with your friends and professional colleagues about what you are learning. Listen closely to their questions because they will help you identify areas of fuzzy and unclear thinking in your work.

When you begin to circle back on an author's work or even on a topic – meeting the same concepts repeatedly, you have probably

mastered the necessary content to move on. Teach yourself how to recognize expert opinion in the authors you read. Look at their credentials and watch to see how other authors refer to their work.

Berg, A. (2006). A Documentary Film: *Deliver Us From Evil: Innocence and Faith Betrayed*. Disarming Films/Lionsgate

Berry, J. (1992). *Lead Us Not into Temptation: Catholic Priests and the Sexual Abuse of Children*. New York, NY: Doubleday.

Boston Globe Investigative Staff. (2002). *Betrayal: The crisis in the Catholic Church*. Boston, MA: Little, Brown and Co

Breslin, J. (2004). *The Church that Forgot Christ*, New York, NY: Free Press.

Doyle, T. P. (ud). *A Short History of **the Manual***. Retrieve from <http://www.sarabite.info/pd-manual.htm>

_____ (July 13, 2008). *The Survival of the Spirit While Mired in the Toxic Wastes of the Ecclesiastical Swamp*. Retrieve from www.richardsipe.com.

_____ (March 2, 2013). Who Paid the Bill for Mahoney's Cardinal Hat? Retrieve from: <http://www.ncronline.org/print/news/accountability/who-paid-the-bill-mahoney's-cardinal-hat>

_____ and Mouton, F. R. and Peterson, M. (1985). *The Problem of Sexual Molestation by Roman Catholic Clergy: Meeting the Problem in a Comprehensive and Responsible Manner*. Retrieve from <http://www.elephantsinthelivingroom.com/DoyleMoultonPeterson.manual.doc>

_____ and McKiernan, T. and Sipe, A. W. R. (Forthcoming) *Caught in the Crosshairs: An authoritative guide to Roman Catholic clergy sexual abuse in the United States, 1984-2014*.
Note: Doyle is a Roman Catholic Dominican priest. He has studied the relationships of the inter-related Roman Catholic clergy sexual abuse and institutional clericalism scandals for

more than 30 years. His advocacy for victims has given him insight into the structural and theological nature of these complex social realities in his denominational church. Much of his work – but not nearly all of it – can be found at www.richardsipe.com. In addition, Sipe's website lists a cumulative and regularly updated bibliography prepared by Doyle. This is a remarkable and valuable resource for students of these twentieth and twenty-first century Roman Catholic crises of faith and identity. Other websites also provide access to materials written by Doyle and information about Doyle.

Fortune, M. (1989). *Is Nothing Sacred? When pastoral abuse invades the pastoral relationship*. San Francisco, CA: Harper and Row.

Note: Fortune is an ordained United Church of Christ minister who has consulted with many Christian denominations about issues of sexual and physical violence inside the faith tradition. Fortune's <http://www.faithtrustinstitute.org> website provides many valuable resources to serious students of these complex socio-religious issues.

Fox, T. C. (May 17, 2002). *Seventeen Years Ago a Report on Clergy Sexual Abuse Warned US Bishops of Trouble*. Retrieve from the *National Catholic Reporter Online archives* at (www.mcronline.org).

Frawley-O'Dea, M. G. (2007). *Perversion of Power: Sexual Abuse in the Catholic Church*. Nashville, TN: Vanderbilt University Press.

_____ (June 14, 2002). *The Experience of the Victim of Sexual Abuse: A reflection*. An address given to the U. S. Conference of Catholic Bishops in Dallas, TX. Retrieve from: http://www.snapnorthwest.org/experience_of_the_victim_surivor.htm

- Grand Jury Report (September 17, 2003). Court of Common Pleas, First Judicial District of Pennsylvania, Philadelphia County. Retrieve from [http://www.catholicsexabuse.com/THE PHILADELPHIA GRAND JURY REPORT/Section I Introduction to the Grand Jury Report](http://www.catholicsexabuse.com/THE_PHILADELPHIA_GRAND_JURY_REPORT/Section_I_Introduction_to_the_Grand_Jury_Report)
- Grand Jury Report (January 21, 2011), Court of Common Pleas, First Judicial District of Pennsylvania, Philadelphia County. Retrieve from <http://www.phila.gov/districtattorney/grandjury/clergy/abuse.htm>
- Gregory, W. D. (ud). *Letter of the Prefect Congregation for Bishops: Essential Norms for Diocesan/Eparchial Policies Dealing with Allegations of Sexual Abuse of Minors by Priests or Deacons* [President of the United States Conference of Catholic Bishops]. Retrieve from http://www.vatican.va/roman_curia/congregations/cbishops/documents/rc_com_bishops
- Greeley, A. M. (2004a). *Priests: A calling in crisis*. Chicago, IL: University of Chicago.
- _____ (2004b). *Priestly Sins* (a novel), New York: Forge Press.
- Israeli, J. and Chua-Eoan, H. (June 7, 2010). Why Being Pope Means Never Having to Say You're Sorry: The sex abuse scandal and the limits of atonement. *Time* 175 (22), pp. 36-43.
- Kennedy, E. (October 28, 2011). What Is the Sin of Bishop Finn? *National Catholic Reporter Online*. Retrieve from <http://ncronline.org/print/blogs/>
- _____ (February 8, 2013). Los Angeles' Archbishop Gomez wins the Renault Shocked, Shocked Award. Retrieve from <http://ncronline.org/print/blogs/bulletins-human-side/los-angeles-archbishop-gomez-wins-re>

Martin, J. P. (July 5, 2012). Judge denies convicted monsignor's bid for house arrest. Retrieve from <http://www.printthis.clickability/pt/cpt/?expire=&title=Judge+denies+convicted+monsignor>

McElwee, J. J. (September 6, 2012). Kansas City Bishop Found Guilty in Child Abuse Case (pp. 1-4). Retrieve from <http://ncronline.org/news/accountability/judge-rule-kansascity-bishop-diocese-separately>

_____ (September 11, 2012). Kansas City Bishop's Guilty Verdict Raises National Questions (pp. 1-4). *National Catholic Reporter Online*. Retrieve from <http://ncronline.org/news/accountability/kansas-city-bishops-guiltyverdict-raises-national-questions>

_____ (January 22, 2013). Los Angeles cardinal apologizes to abuse victims as lawsuit files become public (pp. 1-3). *National Catholic Reporter Online*. Retrieve from <http://ncronline.org/print/news/faith-parish/los-angeles-cardinal-apologizes-abuse-victims-l>

Mouton, R. (2012). In *God's House: A novel about one of the great scandals of our time*. London, England: Head of Zeus, Ltd.

National Catholic Reporter Editorial Staff (February 2, 2013). Editorial: In Los Angeles, a victory for truth. *National Catholic Reporter Online*. Retrieve from <http://ncronline.org/print/news/accountability/editorial-los-angeles-victory-truth>

O'Brien, N. F. (March 14, 2006). *US Church's crisis for clergy sex abuse topped \$436 million last year*, *Catholic News Service*. <http://www.Catholicnews.com/data/stories/cns/0901158.htm>

Roberts, T. (March 30, 2009). Bishops Were Warned of Abusive Priests. *National Catholic Reporter Online*. Retrieve from <http://ncronline.org/news/accountability/bishops-were-warned-abusive-priests>

- Steinfels, P. (2003). *A People Adrift: The Crisis in the Roman Catholic Church of America*. New York, NY: Simon and Schuster.
- Twomey, S. (June 13, 2002), For Three Who Warned Church, Fears Borne Out: Priest, Journalist, and Professor Who Foresaw Sex Abuse Scandal Frustrated by Bishops. © *The Washington Post*.
- United States Conference of Catholic Bishops (2006), *The Nature and Scope of Sexual Abuse of Minors by Catholic Priests in the United States, 1950-2002, 2006 Supplementary Report: A Research Study Conducted by the John Jay College of Criminal Justice*, City University of New York.
- Wills, G. (2007). *Papal Sins: The Structures of Deceit*. New York, NY: Doubleday.
- Wills, G. (2013). *Why Priests: A failed tradition*. New York, NY: Penguin.

Unit Three

At the end of this unit's online study process each student will be able to:

- Define and discuss the meaning of the following words: Authority, authoritarianism, obedience, disobedience, power, demonization, dehumanization, depersonalization, routinization, fascism, proto-fascism, and totalitarianism. As you read add these words to your personal glossary of terms.
- Compare and contrast the competing duties of the social order: the duty to obey and the duty to disobey.
- Define, understand and explain rule, role, and value authoritarianism.

One purpose of this set of objectives is to gain a solid conceptual understanding of the social phenomena of authoritarianism in general and religious authoritarianism in particular. Once again there is an emphasis upon gaining a working vocabulary and a useful set of conceptual maps of the terrain.

A second purpose is to have you begin to externalize what you know in helping others to learn about these topics of abuse and institutional cover-ups. The model here is loosely based upon a medical education practice: (a) observe a teacher do a procedure, (b) actually do a procedure, and (c) teach and supervise someone else in doing the procedure.

Assignment # One: Prepare a 15 – 20 minute presentation about authoritarianism and sexual violence that you can post on social media or present to a Sunday School class, Kiwanis, Rotary, or other civic group. If you are a student enrolled in a college, university, or seminary, consider doing a classroom presentation. If you have access to power point technology, consider making this a power point presentation which might “go on the road” to a variety of local groups in your community. In this presentation define what authoritarianism is and then discuss how it relates to clergy sexual violence or institutional clericalism.

Assignment # Two: Write a 2 - 4 page personal or analytical journal that summarizes the citizen's duty to obey and the same citizen's duty to disobey. When is it essential to obey and when is it essential to disobey? How does an ordinary citizen make this decision? How do you make these decisions? Base your journal on one or more of the readings below. If you end up writing a series of personal journals on this topic, think about writing an Op/Ed article for your local newspaper, church paper, or other publication format.

Study Resource Materials

The best place to begin to understand the conflicting social duties of obedience and disobedience is in Kelman and Hamilton's 1989 book, *Crimes of Obedience*, which uses a case study method to examine the conflicting duties of a citizen: the duty to be obedient or the duty to be disobedient. Their description of role, rule, and value authoritarianism is very helpful in understanding why people obey unjust or immoral laws and leaders. A second helpful book is Zimbardo's 2008 discussion (*The Lucifer Effect*) of 20th century prison control experiments at Stanford University. In the context of militarism, Sam Keen's 2006 work on enemy formation (*Faces of the Enemy*) is helpful. These authors provide students with foundational concepts and case study discussions. Arendt's 1989 theoretical works (*On Violence* and *Crises of the Republic*) are also useful in gaining a conceptual map of the political terrain of authoritarian violence. Each of these authors provide, in some way or another, an elaboration of Milgram's important early work (1974, *Obedience to Authority*) on the authoritarian personality and obedience structures in individual and social human consciousness and interactions with others.

The rest of the resources listed below can provide additional windows into the human experience we know as authoritarianism. Not all authors agree about definitions and descriptions. Thus, you are encouraged to read widely and explore what various authors have to say about these topics. The more widely you read, the more confused you may become. However, if you persevere and continue to read and think about these issues, some clarity will begin to emerge. When intellectual clarity about the social realities of authoritarianism

begins to happen, then you will become more able to recognize authoritarianism in the personalities and life situations you encounter every day.

- ❖ I have marked with a bullet those resources which (a) tell personal stories, (b) provide biographical resources or (c) provide a historical narrative.

Adorno, T.W., Frenkel-Brunswik, E., Levenson, D. and Sanford, R. N. (1980). *The Authoritarian Personality*. New York, NY: Harper and Row.

Arendt, H. (1969a). *Crises of the Republic*. New York, NY: Harcourt, Brace and Jovanovich.

_____ (1969b). *On Violence*. New York, NY: Harcourt, Brace and World.

- ❖ Armstrong, K. (2005). *The Spiral Staircase: My climb out of darkness*. New York, NY: Anchor.

Benkert, M. and Doyle, T. P. (2009). Clericalism, Religious Duress and its Psychological Impact on Victims of Clergy Sexual Abuse. *Journal of Pastoral Psychology* (58), 221-238.

- ❖ Bergquist, P. (2010). *The Long Dark Winter's Night: Reflections of a priest in a time of pain and privilege*. Collegeville, MN: Liturgical Press.

Berry, J. and Renner, G. (2004). *Vows of Silence: The abuse of power in the papacy of John Paul II*. New York, NY: Free Press.

Brock, R. N. and Parker, R. *Saving Paradise: How Christianity Traded Love of this World for Crucifixion and Empire*. Boston, MA: Beacon Press, 2008.

Brown, J. C. and Bohn, C. (1989). *Christianity, Patriarchy, and Abuse*. Cleveland, OH: Pilgrim Press.

- Brown, R. M. (1987). *Religion and Violence*. Philadelphia, PA: Westminster.
- Chodas, R. (2007). God Does Not Require Obedience: He abhors it (pp. 77-110) in J. H. Ellens (Ed.). *The Destructive Powers of Religion: Violence in Judaism, Christianity and Islam* (Vol. 4: *Contemporary Views on Spirituality and Violence*). Westport, CT: Praeger.
- ❖ Coyne, E. (2012). *The Theology of Fear*. Charlestown, SC: Self-published [available from Amazon.com]. .
- Daly, M. (1973). *Beyond God the Father*. Boston, MA: Beacon.
- _____ (1968). *The Church and the Second Sex: With a new feminist postChristian introduction by the author*. New York, NY: Harper Colophon.
- Dean, J. (2006). *Conservatives without a Conscience*. New York, NY: Viking.
- Doyle, T. P. (July 13, 2008). *The Survival of the Spirit While Mired in the Toxic Wastes of the Ecclesiastical Swamp*. Retrieve from www.richardsipe.com.
- Ellens, J. H. (2004) Introduction: Spirals of violence (pp. 1-17) in J. H. Ellens, (Ed.). *The Destructive Powers of Religion: Violence in Judaism, Christianity and Islam* (Vol. 4: *Contemporary Views on Spirituality and Violence*). Westport, CT: Praeger.
- Frawley-O'Dea, M. G. (June 4, 2002). *The Experience of the Victim of Sexual Abuse: A reflection*. Dallas, TX: An address given to the United States Conference of Roman Catholic Bishops. Retrieve from http://www.snapnorthwest.org/experiences_of_the_victim-survivor.htm
- _____ (2007). *Perversion of Power: Sexual abuse in the Catholic Church*. Vanderbilt University Press.

- _____ (March 16, 2011) Where is Catholicism's Tahrir Square?
Retrieve from the National Catholic Reporter
Online at <http://ncronline.org/blogs/examining-crisis/where-catholicisms-tahrir-square>
- Geary, B. and Greer, J. M. (2011). *The Dark Night of the Catholic Church*. Suffolk, UK: Kevin Meyhew, Ltd.
- ❖ **Note:** This book includes an anonymous chapter written by a perpetrator.
- Janeway, E. (1981). *Powers of the Weak*. New York, NY: Morrow Quill Paperbacks.
- Keen, S. (2006). *Faces of the Enemy: Three Slide Lectures*, San Rafael, CA: Sam Keen Productions.
- Kelman, H. C. and Hamilton, V. L. (1989). *Crimes of Obedience*, New Haven, CT: Yale University Press.
- Krall, R. E. (2012). The Construction of Human Power (pp. 97-125) in *The Elephants in God's Living Room, Volume One: Clergy Sexual Abuse and Institutional Clericalism*. Retrieve from www.ruthkrall.com.
- _____ (2012). Authority Defined (pp. 127-146) in *The Elephants in God's Living Room, Volume One: Clergy Sexual Abuse and Institutional Clericalism*. Retrieve from www.ruthkrall.com.
- _____ (2012). Religious Authority and the Duty to Disobey (pp. 147-183) in *The Elephants in God's Living Room, Volume One: Clergy Sexual Abuse and Institutional Clericalism*. Retrieve from www.ruthkrall.com
- _____ (2012). The Perplexing Issue of Religious Authoritarianism (pp 185-207) in *The Elephants in God's Living Room, Volume One: Clergy Sexual Abuse and Institutional Clericalism*. Retrieve from www.ruthkrall.com
- Kramer, J. and Alstad, D. (1993). *The Guru Papers: Masks of Authoritarian Power*. Berkeley, CA: Frog Ltd.

Lerner, G. (1993a). *The Creation of Feminist Consciousness*. New York, NY: Oxford.

_____ (1993b). *The Creation of Patriarchy*. New York, NY: Oxford.

McElwee, J. J. (January 22, 2013). Los Angeles cardinal apologizes to abuse victims as lawsuit files become public (pp. 1-3). *National Catholic Reporter Online*. Retrieve from <http://ncronline.org/print/news/faith-parish/los-angeles-cardinal-apologizes-abuse-victims-l>

Milgram, S. (1974). *Obedience to Authority: An experimental view*. New York, NY: Harper and Row.

Miller, A. (1983). *For Your Own Good: Hidden cruelty in child-rearing and the roots of violence*. New York, NY: Farrar, Straus, and Giroux.

❖ Price, D. (2008). *Altar Boy/Altered Life: A True Story of Sexual Abuse*. Indianapolis, IN: Dog Ear Publishing.

Redekop, B. W. and Redekop, C. W. (Eds.). (2001). *Power, Authority and the Anabaptist Tradition*. Baltimore, MD: The John Hopkins University Press [A collection of 9 essays by Mennonites and other authors].

Robinson, G. (2007). *Confronting Power and Sex in the Catholic Church*. Mulgrave, Victoria, Australia: John Garrett.

Robinson, G. (2008). *Confronting Power and Sex in the Roman Catholic Church*. Retrieve from http://www.bishopgeoffrobinson.org/usa_lecture.htm

Rosetti, S. J. (1990). *Slayer of the Soul: Child Sexual Abuse and the Catholic Church*. Mystic, CT: Twenty Third Publications.

❖ **Note:** Includes anonymous first person accounts written (1) by a perpetrator and (2) by a victim.

Starhawk. (1981). *Truth or Dare: Encounters with power, authority and mystery*. San Francisco, CA: Harper and Row.

- Soelle, D. *Beyond Mere Obedience*. (1992). (L. W. Denef, Trans.), New York, NY: Pilgrim.
- Wills, G. (2007). *Papal Sins: The Structures of Deceit*. New York, NY: Doubleday.
- Wills, G. (2013). *Why Priests: A failed tradition*. New York, NY: Penguin.
- Wink, W. (1984). *Naming the Powers: The language of power in the New Testament*. Philadelphia, PA: Fortress.
- Wink, W. (1988). *The Powers that Be: Theology for a new Millennium*. New York, NY: Doubleday.
- Wink, W. (1985). *Unmasking the Powers: The invisible forces that determine human existence*. Philadelphia, PA: Fortress.
- Yallop, D. (2007). *The Power and the Glory: Inside the dark heart of John Paul II's Vatican*. New York, NY: Carroll and Graf.
- Zimbardo, P. G. (2008). *The Lucifer Effect: Understanding how good people turn evil*. New York, NY: Random House Trade Paperbacks.

Unit Four

At the end of this unit's online study process each student will be able to:

- Define and describe clericalism as this term is used in contemporary Roman Catholic literature to discuss and critique the current sexual abuse scandal in their denomination
- Discuss the relationship of authoritarianism to clericalism
- Discuss the relationship of clericalism to structural violence
- Discuss the relationship of structural violence to systemic violence

Assignment # One: Continue to build your glossary of terms.

Assignment # Two: Continue to build your bibliographic list of resources.

Assignment # Three: Pretend that you have been asked to address your denomination's annual meeting on the topic of structural violence and that you decide to use religious clericalism as your example. Keep in mind the Protestant homiletics principal: speak for no more than 15 minutes and communicate no more than three points. Prepare your address/sermon/presentation in a manuscript form. When the address is written out, read it out loud to yourself to hear how the written words sound. Adjust your manuscript, if necessary, so that it is hearing accessible to listeners. Once you feel secure that you have written a good presentation, seek a place where you can actually deliver it to an in-person audience. If you are using this study guide in an actual classroom setting, you can present it to your classmates first to get peer feedback.

Study Resources Materials

Not every author defines clericalism^{iv} in quite the same manner. Not every author uses the terms structural violence or systemic violence in the same manner. Be aware of these nuances of definition and opinion as you read. As you sort through discussions of the institutional problems of the Catholic Church as it attempts to deal with clergy sexual abuse, create your own working definition of clericalism. Add this to your working glossary. It is likely that you will refine your definition several times before you feel that you understand the concept.

Brown, R. M. (1987). *Religion and Violence*. Philadelphia, PA: Westminster.

Buchwald, E. Fletcher, P. R., and Roth, M. (Eds.). (1993). *Transforming a Rape Culture*, Minneapolis, MN: Milkweed.

Chinicci, J. P. (2010). *When Values Collide: The Catholic Church, Sexual Abuse and the challenges to leadership*. Maryknoll, NY: Orbis.

Coyne, E. (2012). *The Theology of Fear*. Charlestown, SC: Self-published. Can be purchased through Amazon.com.

Cozzens, D. (May 17, 2010). Don't Expect Accountability from the Last Feudal System in the West. *National Catholic Reporter Online*. Retrieve from <http://ncronline.org/blogs/examining-crisis/dont-expect-accountability-last-feudal-system-west>

Doyle, T. P. (August 27, 2010). *Clergy Sexual Abuse in the Catholic Church: Reflections [from] 1984 to 2010*. Retrieve from <http://richardsipe.com/Doyle/2010-08-27-reflections.htm>

_____ (January, 2006). Clericalism: Enabler of Clergy Sexual Abuse (pp. 189-213. *Journal of Pastoral Psychology* 54(3).

- _____ (July, 2008). *The Myth of False Claims and Accusations of Clergy Sexual Abuse*. Retrieved May 20, 2010 from http://www.richardsipe.com/Doyle/2008/2008_07_myth_of_false_claims_revised.htm
- _____ (2011). Sexual Abuse by Catholic Clergy: The Spiritual Damage (pp. 171-182) in T. Plant and K. McChesney, *Sexual Abuse in the Catholic Church: A decade of crisis, 2002-2012* (Eds.). Santa Barbara, CA: Praeger.
- _____ (May 22, 2010). Shades of Grey in a World of Apparent Absolutes. *National Catholic Reporter Online*. Retrieve from <http://ncronline.org/news/justice/shades-of-grey-world-apparent-absolutes>
- _____ (November 3, 2010). Sworn testimony in the trial of John Michael Val (pp. 300-322) in Neuberger, T. S. (2012). *When Priests Become Predators*. Wilmington, DE: Thomas S. Neuberger, publisher. [This book can be purchased from Amazon.com. It contains accurate transcripts of actual trial testimony.]
- _____ (July 13, 2008). *The Survival of the Spirit While Mired in the Toxic Wastes of the Ecclesiastical Swamp*. Retrieve from <http://richardsipe.com/Dialogue/Dialogue-17-2008--08-11.html>
- _____ and Rubinao, S. C. (2003). Clergy Sexual Abuse Meets Civil Law (pp. 549-616). *Fordham Urban Law Journal* 31 (2).
- _____ and Sipe, A. W. R., and Wall, P. J. (2006). *Sex, Priests and Secret Codes: The Catholic Church's 2000-year Paper Trail of Sexual Abuse*, Los Angeles, CA: Volt.
- Frawley-O'Dea, M. G. (2007). Clerical Narcissism (pp. 151-169) in *Perversion of Power*. Nashville, TN: Vanderbilt University Press.
- Hersch Meyer, L. (1992). *The Rule of Christ: The Abuse of Power and Authority: A Believer's Church Perspective*, Available from the Mennonite Historical Library, Goshen College, Goshen, IN.

Infallibility. *The Catholic Encyclopedia*. Retrieve from:
<http://www.newadvent.org/cathen/07790a.htm>

Kennedy, E. C. (June 30, 2011). Set-decorator Catholicism: clericalism thrives in a new phase of the sex abuse crisis. Retrieve from <http://ncronline.org/blogs/bulletins-human-side/set-decorator-catholicism-clericalismthrives-new-phase-sex-abuse>

_____ (July 7, 2011). Set-decorator Catholicism: The common traits of set decorators. Retrieved from <http://ncronline.org/blogs/bulletins-human-side/set-decorator-catholicism-common-traits-set-decorators>

_____ (2001). *The Unhealed Wound: The church, the priesthood, and the question of sexuality*. New York, NY: St. Martin's Press.

Note: Kennedy is a retired university professor, a psychologist, and a former priest. He was one of the first Roman Catholic clinical scholars to address the topic of immature psychological, emotional and spiritual formation of Catholic priests.

Keen, S. (1994). The Path through the Mindscape (pp. 93-117) in *Hymns to an Unknown God: Awakening the Spirit in everyday life*. New York: NY: Bantam

Note: For years Keen was a contributing editor to *Psychology Today* and covered the emergence of new forms of spirituality and sexuality in American life. A psychologist and a philosopher, he has studied the psycho-dynamics of authoritarianism and the human tendency to create enemies.

Krall, R. E. (2012). Institutional Clericalism (pp. 304-333) in *The Elephants in God's Living Room: Clergy Sexual Abuse and Clericalism*. Volume One: *Theoretical Issues*. Retrieve from www.ruthkrall.com.

Martin, J. P. (July 5, 2012). Judge denies convicted monsignor's bid for house arrest. Retrieve from <http://www.printthis.clickability/pt/cpt/?/expire=&title=Judge+denies+convicted+monsignor>

Mouton, R. (2012). In *God's House: A novel about one of the great scandals of our time*. London, England: Head of Zeus, Ltd.

Robinson, G. (2008). *Confronting Power and Sex in the Roman Catholic Church*. Retrieve from http://www.bishopgeoffrobinson.org/usa_lecture.htm

Shupe, A., Ed. (1998). *Wolves within the Fold: Religious leadership and abuses of power*. Brunswick, NJ: Rutgers University Press.

_____ and Stacey, W. A., and Darnell, S. E. (Eds.). (2000). *Bad Pastors: Clergy misconduct in America*. New York, NY: New York University Press.

Sipe, A. W. R. (July 22, 2010). Accountability: Beneath the Child Abuse Scandal. *National Catholic Reporter Online*. Retrieve from <http://ncronline.org/print/19343>

_____ (ud). Clerical Sex, Blackmail, and Sexual Abuse. http://www.catholica.com.au/gc2/occ/028_occ_141108.php

_____ (March 5, 2010). Code Words to Hide Sexual Abuse. Retrieve from http://richardsipe.com/Click and Learn/2010-03--5-code_words_rev.html

_____ (October 15, 2011). Mother Church and the Rape of Her Children. Retrieve from http://richardsipe.com/Misc/2011-10-15-mother_church.htm

_____ (1996). *Sex, Priests and Power: Anatomy of a Crisis*. New York, NY: Bruner/Mazel.

- _____ (February 22, 2011). *U. S. Catholic Bishops: The Faces of Deception*. Retrieve from <http://www.richardsipe.com/reports/2011-02-22-us-bishops.htm>
- _____ (February 23, 2003). *View from the Eye of the Storm*. Retrieve from <http://www.bishopaccountability.org/resources-files/timeline/2003-02-23-sipe-v>
Note: Sipe, a laicized former Benedictine priest, is an internationally known expert on the Roman Catholic theology and praxis of celibacy. His webpage provides a wealth of resources which can be used by students to understand the current sexual abuse scandal in the world-wide Roman Catholic Church. See www.richardsipe.com
- SNAP. (ud). *Silence Makes Evil Possible: There Are Many Ways You Can Help to Protect the Vulnerable, Expose Truth and Heal the Wounded. Here are some suggestions*. Retrieve from <http://www.snapnetwork.org/take action>
- Steinfels, P. (February 24, 1992). Inquiry in Chicago Breaks Silence on Sex Abuse by Catholic Priests, *New York Times*. Retrieve from <http://www.bishop-accountability.org/resources/resource-files/timelin>
- Stockton, R. J. (2000). Stockton, R. J. (2000). The Politics of a Sexual Harassment Case (p. 131-154) in A. Shupe, W. A. Stacey, and S. E. Darnell. (Eds.). *Bad Pastors: Clergy misconduct in modern America*. New York, NY: New York University Press.
- Wall, P. J. (January 9, 2008). *Ten Common Myths about the Sexual Abuse of Minors and Vulnerable Adults by Clerics*. Retrieved June 11, 2010 from <http://patrickjwall.wordpress.com/2008/01/09/10-common-myths-in-the-sexual-abuse-of>
- Weakland, R. G. (2009). *A Pilgrim in a Pilgrim Church: Memoirs of a Catholic Archbishop*, Grand Rapids, MI: William B. Erdmann's.

White, J. (April 2, 2011). Vienna Presbyterian Church Seeks Forgiveness, Redemption in Wake of Abuse Scandal. © *The Washington Post*.

Wills, G. (2007). *Papal Sins: The Structures of Deceit*. New York, NY: Doubleday.

Yallop, D. (2010). *Beyond Belief: The Catholic Church and the Child abuse scandal*. London, UK: Constable Books

Yallop, D. (2007). *The Power and the Glory: Inside the dark heart of John Paul II's Vatican*. New York, NY: Carroll and Graf.

Unit Five

At the end of this unit's online study process each student will be able to:

- Describe victim responses to clergy sexual abuse
- Recognize and describe victim responses to institutional clericalism and institutional cover-up activities
- Recognize, identify and describe common behavioral symptoms that accompany post-traumatic stress disorder
- Be able to identify and accurately describe narcissistic personality disorders as these relate to clergy sexual abuse and to institutional cover-up behaviors by supervising bishops or other institutional personnel managers.
- Appropriately utilize professional terms in discussions of the human trauma and betrayal responses. In terms of this unit, the student will be able to define common vocabulary words that professionals use to describe victims responses such as:
 - a) Denial
 - b) Leader feelings of entitlement
 - c) Projection
 - d) Narcissism
 - e) Stress
 - f) Trauma
 - g) The human stress response
 - h) Victim-blaming
 - i) PTSD
 - j) Betrayal Trauma
 - k) Religious problems
 - l) Spiritual problems
 - m) Vicarious trauma
 - n) Secondary trauma
 - o) Compassion fatigue
 - p) Traumatic counter-transference

- Understand, access and utilize the APA *Diagnostic and Statistical Manual – 4th edition*.

Assignment # One: Write a 3 – 5 page personal journal in which you differentiate between post-traumatic stress disorder in response to sexual assaults and betrayal trauma in response to institutional acts of betrayal, denial of wrong-doing, and cover-ups. Where are victims' responses in these diverse situations similar? Where are they unique?

Assignment # Two: On your computer create a permanent document in which you outline common responses to sexual trauma and common responses to betrayal trauma. You can collect and organize a wide variety of responses by paying close attention to how various authors define and describe post-traumatic stress disorder and its symptoms. This is also true regarding betrayal trauma.

The purpose of this assignment is to teach you about the medical or clinical diagnosis known commonly as PTSD. A secondary purpose is to teach you about betrayal trauma.

NOTE: Provide complete and accurate bibliographic information alongside items as you create this collection of symptoms.

Assignment # Three: As you read and study, identify several treatment modalities that interest you. Look for research reports about each modality's effectiveness and limitations. Some approaches, such as hypnosis, may have practical implications and contraindications if the individual is planning to pursue criminal or civil charges against his or her abusers. No one therapeutic approach can meet everyone's needs.

Briefly describe the treatment approach. If you are a student in a clinical program, see if you can interview several mental health practitioners about their assessment of this particular therapeutic approach. Identify the kinds of clients who might benefit from this therapeutic approach. Summarize research findings about its effectiveness and limitations. Identify clients for whom this approach might be helpful. If there is precautionary advice against using an approach, note it.

Include several paragraphs that describe your own analysis of the usefulness or limitations of this approach [which may, for example, include (a) prohibitive costs of service or (b) inaccessibility of therapists with these skills in your community]. For the last section of your paper, describe what you have learned in this assignment and identify any unanswered questions which remain.

The purpose of this assignment is to expose you to treatment methodologies and to help you to begin to think about their effectiveness.

A reminder: learning about a treatment program or protocol from a web online study course is not the same as becoming a skilled therapist who has had hours of training and supervision in the use of each treatment modality they provide to clients. You are learning cognitive information but you are not learning the needed interpersonal and clinical skills to practice.

The process of becoming a healer or counselor or lawyer or victim advocate who works with sexual violence survivors is complex and usually professionals build a network of professional peer support and supervision for themselves so that they have both emotional support and objective external guidance for their work. This provides a safety net for the healer, therapist, advocate, or lawyer and it equally provides a much-needed safety net for their clients.

A warning: If you find yourself becoming agitated or depressed during this unit's reading and assignments, think about talking to a licensed therapist or mental health counselor. If you find yourself becoming highly agitated or unable to sleep at night or having self-other harm fantasies, simply discontinue your reading, study, writing and academic analysis until you have gotten professional advice, assistance, guidance, and support.

Learning how to ask others for help is an important part of self-care. I believe it is an essential skill we need to learn as we begin to study and to work with sexual violence issues as part of our academic or life work.

Appropriate self-care is an essential aspect of learning about sexual violence in the lives of others. This is especially important for individuals who plan to make a career of some form of counseling, pastoral care, legal assistance, or social activism on behalf of violated individuals.

The technical terms for the consequences of failing to take care of one's self include traumatic counter-transference, vicarious trauma, secondary traumatization, or compassion fatigue. If this topic interests you, you can research it by attending to the ways in which various authors in the field of trauma studies address this concern for the therapist's or victim advocate's sense of personal safety and well-being. You can also watch how various authors describe their own responses to work with clients.

If it is easier for you to read about PTSD from the experience of war's veterans than from the experiences of survivors of sexual assault, begin with war trauma. This literature is extensive and it can provide you with equally accurate information about PTSD. In the list of resources below, I have bulleted PTSD information from literature about trauma-causing situations other than sexual violence.

The topics about human betrayal and violence are volatile – indeed toxic - ones in the human psyche. Take care of your self by being aware of your responses to the reading that you do. There is absolutely nothing to be gained by becoming paralyzed or enraged by your own responses to trauma literature. Pace your learning to your own internal responses and internal sense of safety. If you find yourself becoming overwhelmed, stop reading.

Clinical psychologist Mary Gail Frawley-O'Dea (2007) calls this process of study and work a time of *learning to dance with evil* (p. xv). One aspect of learning how to dance with evil safely is to take good care of our bodies, our psyches, our relationships with others, and our spirits. We do this best by playing hard, working hard, and, most especially, relaxing and hanging out with people we enjoy, care about and love. Another way is to ask mature and knowledgeable clinical professionals for their support, guidance and help.

These precautionary warnings are especially needed if you, yourself, are a victim of sexual violence or war trauma violence or if you live with someone else who is a victim. In a self-guided online course such as this one, there is no classroom teacher to guide, help and protect you. In such a situation, I urge you to find a counselor in advance of beginning this unit's study – making certain you have someone with skill and professional training to watch your back and to help you make sense of your own interior emotional and cognitive experiences as you read about the experiences of others.

Study and Reading Resources

- These bibliographic items include first-person accounts;
 - ❖ These first-hand bibliographic first-person accounts are based on military experiences, not sexual violence experiences.

American Psychiatric Association. (1994). *Diagnostic and Statistical Manual of Mental Disorders*, (4th ed.). Washington, DC. NOTE: the APA is preparing to issue its 5th edition of this manual. At the time of writing, it has not yet been released.

- Anonymous, by a friend of Bill W. (ud). *I Don't Go To Church Anymore*. Retrieve from <http://www.companionsinhope.com/Sunlight/commentary/IDontGoToChurchAnymore.htm>
- Berg, A. (2006). A Documentary: *Deliver Us From Evil: Innocence and Faith Betrayed*. Disarming Films/Lionsgate (see www.deliverusfromevil.com)

Bloom, S. L. and Reichert, M. (1998). *Bearing Witness: Violence and collective responsibility*. New York, NY: The Haworth Maltreatment and Trauma Press.

Brock, R. N. and Parker, R. A. (2001). *Proverbs to Ashes: Violence, Redemptive Suffering and the Search for What Saves Us*. Boston, MA: Beacon.

Burgess, A. W. and Holmstrom, E. (1979). Adaptive Strategies in Recovery from Rape (pp. 1278-1282). *American Journal of Psychiatry* (136).

Note: This early article examines the phenomenon of post-event victim blaming in situations of sexual violence.

Capps, D. (2004). The Lasting Effects of Childhood Trauma (pp. 211-226) in J. H. Ellens (Ed.). *The Destructive Powers of Religion: Violence in Judaism, Christianity and Islam*. (Vol. 4). Westport, CT: Praeger.

Carne, P. J. (1997). *The Betrayal Bond*. Deerfield Beach, FL. Health Communications.

Chodron, P. (2001). *The Places that Scare You: A Guide to Fearlessness in Difficult Times*, Boulder, CO: Sounds True, 2001.

Copeland, M. E. and Harris, M. (2000). What is Sexual Abuse? *Healing the trauma of abuse*. Oakland, CA: New Harbinger Publications, Inc.

Courtois, C. A. (July, 2011). Understanding Complex Trauma, Complex Reactions and Treatment Approaches. Retrieve from <http://www.snapnetwork.org>

Doyle, T. P. (2011). Sexual Abuse by Catholic Clergy: The Spiritual Damage (pp. 171-182) in T. Plant and K. McChesney, *Sexual Abuse in the Catholic Church: A decade of crisis, 2002-2012* (Eds.). Santa Barbara, CA: Praeger

- _____ (1994). Healing the Pain (pp. 65-71) in *The Blue Book: Annual Proceedings of the National Catholic Council on Alcohol and Drug Related Problems*.

_____ (December 31, 2008 [2009]). The Spiritual Trauma Experienced by Victims of Catholic Clergy Abuse (pp. 239-250). *Journal of Pastoral Psychology* (58).

_____ (July 13, 2008). *The Survival of the Spirit While Mired in the Toxic Wastes of the Ecclesiastical Swamp*. Retrieve from <http://richardsipe.com/Dialogue/Dialogue-17-2008--08-11.html>

- Ellison, R. (2011). *Boys Don't Tell: Ending the silence of abuse*. New York, NY: Morgan James.

Evans, P. (1996). *The Verbally Abusive Relationship: How to recognize it and how to respond*. Holbrook, MA: Adams Media Corporation.

Figley, C. R. (Ed.). (1986). *Trauma and its Wake; Traumatic Stress Theory, Research and Intervention*. New York, NY: Brunner/Mazel.

Frawley-O'Dea, M. G. (2007). *Perversion of Power: Sexual Abuse in the Catholic Church*. Nashville, TN: University of Vanderbilt Press.

Freyd, J. J. (1996). *Betrayal Trauma: The legacy of forgetting childhood abuse*. Cambridge, MA: Harvard University Press.

Fromm-Reichman, F. (1960). *Principles of Intensive Psychotherapy*. Chicago, IL: University of Chicago Press.

Note: Fromm-Reichman was a 20th-century training analyst. Her discussion of transference and counter-transference is very helpful.

Gil, E. (1983). *Outgrowing the Pain: A book for and about adults abused as children*. San Francisco, CA: Launch Press.

Note: This small and very early book provides information to adult victims of child abuse [and others] about moving on with their lives after abuse. Written in a very accessible style.

Guggenbuhl-Craig, A. (1991). (J. R. Haule, Trans.). *Power in the Helping Professions*. Woodstock, CT: Spring Publications.

Note: Guggenbuhl-Craig is a European analyst. He discusses transference issues in the therapeutic relationship.

Herman, J. L. (1992). Complex PTSD: A syndrome in survivors of prolonged and repeated trauma (pp. 377-391). *Journal of Traumatic Stress*, (3).

_____ (1997). *Trauma and Recovery: the aftermath of violence-from domestic abuse to political terror*. New York, NY: Basic Books.
Note: Herman is an adult psychiatrist who has studied and written about PTSD for more than twenty-five years. In addition to the human trauma response, she has written about incest.

Hillman, J. (1975). Betrayal (pp. 63-81) in *Loose Ends: Primary papers in archetypal psychology*. Dallas, TX: Spring Publications.

Note: Hillman is a Jungian psychoanalyst. This presentation occurred early in his career as an internationally known clinician and theoretician. It examines the relationship between the betrayer and the betrayed.

Holsopple, M. Y. Krall, R.E. and Pittman, S. W. (2004). *Building Peace: Overcoming violence in communities*. Geneva, Switzerland: World Council of Churches Publications.

Note: This book was written as part of the World Council of Church's Decade against Violence campaign. It utilizes a community development model to examine ways individuals and communities can make a difference as they seek to create more violence-resistant communities. Each of the book's three authors has had international experience [as well as experience inside the United States] in working to prevent violence and heal the psycho-social wounds of violence.

❖ Hwoschinsky, C. (2002). *Listening with the Heart: A guide to compassionate listening*. Indianola, WA: *The Compassionate Listening Project*.

Jackson, D. D. (1968). A Note on the Importance of Trauma in the Genesis of Schizophrenia (pp. 23-39) in D. D. Jackson (Ed.), *Communication, Family and Marriage*. Palo Alto CA: Science and Behavior.

- Katz, J. H. (1984). *No Fairy Godmothers, No Magic Wands: The healing process after rape*. Saratoga, CA: R & E Publishers.

Koss, M. (1985). The Hidden Rape Victim: Personality, attitudes and situational characteristics (pp. 105-122). *Psychology of Women Quarterly* 37 (4).

Koss, M. and Oros, C. J. (1982). Sexual Experiences Survey: A Research Instrument Investigating Sexual Aggression and Victimization (pp. 645-654). *Journal of Consulting and Clinical Psychology* 50 (3).

- ❖ Krippner, S. and McIntyre, T. M. (Eds.). (2003). *The Psychological Impact of War Trauma on Civilians: An international perspective*. Westport, CT: Praeger.
- ❖ **Note:** Contains 26 chapters as well as a foreword and afterword written by international experts who examine war trauma from many viewpoints.

Lamb, S. and Murphey, J. G. (Eds.). (2002). *Before Forgiving: Cautionary views of forgiveness in psychotherapy*. New York, NY: Oxford University Press.

Note: Contains 12 chapters which examine the social or therapeutic demand to forgive after a variety of betrayals.

Lerner, M. J. and Simons, C. H. (1958). Observers Reactions to the innocent Victim: Compassion or Rejection (pp. 203-210). *Journal of Personality and Social Psychology* 4(2).

Note: Provides an introduction to just world thinking and victim-blaming. Since 1958 there have been many studies of these phenomena. More recent information about the linkage of these two concepts and behaviors can be found in many social psychology journals and text books.

Leslie, K. J. (2003). *When Violence is No Stranger: Pastoral counseling with survivors of acquaintance rape*. Minneapolis, MN: Fortress.

Levine, P. A. (2008). *Healing Trauma: A pioneering program for restoring the wisdom of your body*, Boulder, CO: Sounds True.

_____ (2005). *Healing Trauma: Restoring the wisdom of your body*, Boulder, CO: Sounds True

_____ (2010). *In An Unspoken Voice: How the body releases trauma and restores goodness*. Berkeley, CA: North Atlantic Books.

_____ (2003). *Sexual Healing: Transforming the sacred wound*. Boulder, CO: Sounds True.

_____ and Frederick, A. (1997). *Waking the Tiger, Healing Trauma: The innate capacity to transform overwhelming experiences*. New York, NY: North Atlantic.

Note: Levine's and Frederick's book provides an early introduction to Levine's ground-breaking work in understanding the mammalian body's freeze response. It is the foundation upon which his later works are built.

Lukoff, D. (1998). From Spiritual Emergency to Spiritual Problem; the Transpersonal Roots of the New DSM IV Category (pp. 21-50). *Journal of Humanistic Psychology* 38 (2). Retrieve from <http://www.spiritualcompetency.com/hpseart.htm>.

Note: This article differentiates between the religious and spiritual problems which may be seen by therapists or other clinicians. This is a helpful addition to our conceptual maps of trauma. Many secular counselors, for example, are uncomfortable with religious or spiritual issues as these manifest themselves in the clinician's office. Yet, in situations where religious leaders and religious institutions sexually violate someone or betray them, the primary manifestation of emotional and psychological problems may manifest themselves in religious or spiritual language.

Mendelsohn, M., Herman, J. L., Schatzoa, E., Coco, M., Kallivayalii, D. and Levitan, J. (2011). *The Trauma Recovery Group: A guide for practitioners*. New York, NY: Guilford Press.

Miller, A. (1991). *Breaking Down the Wall of Silence: The liberating experience of facing painful truth*. New York, NY: Penguin/Dutton

_____ (1980). *The Drama of the Gifted Child*. New York, NY: Basic Books.

Note: Miller was a twentieth-century European psychoanalyst who focused most of her work on the adult survivor of childhood violence and abuse. Some of her later work contained biographical stories about her personal efforts to come to terms with experienced violence in her own life history.

Morris, B. (May 10, 1999). Addiction to Sex: America's corporate dirty secret (pp. 65-79). *Fortune Magazine*.

Note: Provides a glimpse into the hospitals, clinics, and treatment centers which provide psychiatric care to high-profile sexual offenders and corporate executives addicted to sexual misconduct.

Muller, W. (1992). *Legacy of the Heart: The spiritual advantages of a painful childhood*. New York, NY: Simon and Schuster.

Note: Muller is a psychotherapist and the founder of the international organization - Bread for the World. An underlying theme is that *spiritual healing comes to full flower only in the healing of the larger human community* (acknowledgement page).

Naperstek, B. (1999). *Healing Trauma: Guided Imagery for Post Traumatic Stress (PTSD)*. Cleveland, OH: Image Paths Inc (Health Journeys).

Note: Naperstek is a licensed social worker is an internationally recognized innovator in therapeutic guided imagery work.

National Center for Victims of Crime webpage: <http://www.ncvc.org/>

National Geographic Society (2012). *Your Brain-A User's Guide: 100 things you never knew*. Washington, DC: National Geographic.

Note: This is a book written for the popular audience. It includes diagrams of the brain's physical structures. It includes

basic information about the neurotransmitters. It provides a diagrammatic picture of the amygdale and the hippocampus – two brain structures involved in the human’s emotional response and traumatic memory processes. An introductory book for lay individuals, this is not a publication specifically about PTSD.

National Sexual Violence Resource Center webpage:

<http://www.nsvrc.org/>

Nhat Hanh, T. (2001). *Anger: Wisdom for cooling the flames*. New York, NY: Riverhead Books.

❖ Parrish, J. A. (2012) *Autopsy of War: A Personal History*. New York: St. Martins Press.

Note: Parrish is a successful American physician who served in combat hospitals and clinics immediately after completing medical education. This biographical work describes his personal and life-long experiences with PTSD after his return from Vietnam.

Pert, C. B. (1997). *Molecules of Emotion: Why you feel the way you feel*. New York, NY: Scribner’s.

_____ (2000). *Your Body Is Your Subconscious Mind*. Boulder, CO: Sounds True.

Note: Pert’s work explores the role of the neurotransmitters in human emotional responses. Research in this area vis-à-vis PTSD continues to be published. Her work provides an accessible description of the neuropeptides/ neurotransmitters and their role in human biological responses to emotions and the human stress response.

Preston, J. (2009). *Why We Worry: Understanding and treating anxiety disorders*, Santa Rosa, CA: Institute of Brain Potential, 2009.

Prevention Institute webpage: <http://preventioninstitute.org>

- Price, D. (2008). *Altar Boy, Altered Life: A true story of sexual abuse*. Indianapolis, IN: Dog Ear Publishing.
- Rauch, M. (2009). *Healing the Soul after Religions Abuse: The dark heaven of recovery*. Westport, CT: Praeger.

Renzetti, C. M. (1992). *Violent Betrayal: Partner abuse in lesbian relationships*. Newbury Park, CA: Sage.

- ❖ Roof, N. (1994). *The Impact of War on Humanitarian Service Providers: A workbook on secondary traumatic stress and burnout: Symptoms, Management, Prevention*. Cambridge, MA: Harvard Medical School of Psychology and Social Change.

Note: This is a report of one of the very early research protocols to study ways to prevent vicarious or secondary trauma [compassion fatigue] in professional care-providers who work with violence and its aftermath.

Rose, Charlie (Tucson, AZ: December 17, 2012). *The Human Brain*, Series # 2, Session # 12: PTSD. Public Broadcasting Corporation. Retrieve from www.playpbs/azpm.org

Rose, E. P. (1996). *Reaching for the Light: A guide for ritual abuse survivors and their therapists*. Cleveland, OH: Pilgrim Press.

Rothschild, B. (2000). *The Body Remembers: The Psychophysiology of trauma and trauma treatment*. New York, NY: W. W. Norton.

Rothschild, B. (2003). *The Body Remembers Casebook: Unifying methods and models in the treatment of trauma and PTSD*. New York, NY: W. W. Norton.

Rothschild, B. (2006). *Help for the Helper: The psychophysiology of compassion fatigue and vicarious trauma*. New York, NY: W. W. Norton.

Sapolsky, R. M. (1994). *Why Zebras Don't Get Ulcers: A guide to stress-related diseases and coping*. New York, NY: W. H. Freeman and Co.

Note: Sapolsky is a research biologist who studies the body's stress response in human beings and in animals in the wild. This book is accessible to the beginner. His discussion of the role of the autonomic nervous system in its fight, flight and freeze response provides a building block to understanding a wide range of stress and anxiety disorders.

Schiraldi, G. R. (2009). *The Post-Traumatic Stress Disorder Sourcebook: A guide to healing, recovery and growth*. New York, NY: McGraw-Hill.

Note: This book provides an excellent overview of PTSD. It is written in a popular manner which makes it accessible to beginners. It utilizes the 4th edition of the *APA Diagnostic and Statistical Manual*. Its presentation of research findings is more current than Figley (1986) or van der Kolk, et al (1996). It contains brief summaries of the major treatment modalities being developed and utilized by clinicians in the United States.

Shengold, L. (1989). *Soul Murder: The effects of childhood abuse and deprivation*. New York, NY: Fawcett Columbine.

Note: Shengold is a psychoanalyst in private practice.

Sipe, A. W. R. (January 23, 2007). Loss of Faith and Clergy Sexual Abuse. Retrieve from <http://www.richardsipe.com/Click and Learn/2007-01-23-Loss-of-faith.html>

_____ (August 5, 2009). *Unspeakable Damage: The Effects of Clergy Sexual Abuse*. Retrieve from <http://richardsipe.com/click and learn/2009-11-15unspeakabledamage.htm>

Terr, L. (1990). *Too Scared to Cry: How trauma affects children...and ultimately us all*. New York, NY: Basic Books.

Note: Terr is a child psychiatrist who examines actual historical traumatic events in the lives of actual children. Her research and analysis opens the door to understanding long-term effects of trauma in a child's ongoing developmental life after the traumatic event has ended.

❖ Thomas, C. A. (2004). *At Hell's Gate: A soldier's journey from war to peace*. Boston, MA: Shambala.

Note: In this autobiographical work Thomas details his journey from being a PTSD-immobilized veteran to an itinerant Zen Buddhist monk and spiritual teacher. He met Thich Nhat Hanh during one of the Buddhist monk's teaching visits to the USA and was invited to Plum Village (France) to participate in a spiritual healing program for war veterans which Nhat Hanh and his community have provided to American veterans from the Vietnam War.

United States Department of Justice webpage: <http://justice.gov>

van der Kolk, B. A., McFarlane, A. C., and Weisaeth, L. (Eds.). (1996). *Traumatic Stress: The effects of overwhelming experiences on mind, body and society*. New York, NY: Guilford Press.

Note: This book provides an excellent resource for health care professionals or other individuals who are working in the field of sexual violence studies. Many different authors have contributed to this book – making it a comprehensive look (as of 1995) at the findings of research about the human stress response to trauma.

Victims and Survivors of Psychopaths: Traumatic Bonding. (ud).

Retrieve from

<http://victimsofsociopaths.wordpress.com/traumatic-bonding>

Warshaw, R. (1984). *I Never Called it Rape*. New York, NY: Harper and Row.

Note: This book discusses the implications of a research instrument developed by research psychologist Mary Koss to identify hidden rape victims and survivors in colleges and universities across the United States.

West, T. (1999). The Harm of Sexual Harassment (pp. 377-382). *Annual of the Society of Christian Ethics* 19.

World Health Organization (2002a). *World Report on Violence and Health*. Geneva, Switzerland.

World Health Organization (2002b). *Summary: World Report on Violence and Health*. Geneva, Switzerland.

Note: these two WHO books provide the first comprehensive look at violence as a world-wide public health problem. Both are accessible to non-public health scholars.

Footnotes

ⁱ Krall, R.E. (1990). *Rape's Power to Dismember Women's Lives: Personal realities and cultural forms*. Claremont, CA: Southern California School of Theology at Claremont.

ⁱⁱ Cited by Mary Gail Frawley O'Dea in her book, *Perversion of Power*. This is the most widely quoted statistic about the incidence of sexual violence that I know.

ⁱⁱⁱ The APA style manual is available for purchase from sources such as Amazon.com. If you know and prefer another alternative such as the Chicago manual, the MLA manual, etc. substitute it for the APA style. If you are using this study guide as a part of a formal study program in a college, university or seminary, use the style manual which your institution requires. If and when you decide to submit your

work to academic journals or other publications, be certain to ascertain their style requirements for footnotes and bibliographic citations.

^{iv} Shupe and his associates often use the terminology of malfeasance or criminal malfeasance. Pay attention to the subtle differences between Doyle's and Sipe's description of clericalism and Shupe's discussion of criminal malfeasance.

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