TAB B-6

Handouts from Diocesan Workshop on Prevention of Adult Sexual Misconduct

Agenda for Training on the Prevention of Adult Sexual Misconduct

Examples of Sexual Misconduct in the Bible and the Apocrypha

Sexual Misconduct Defined

Four Types of Abusive Clergy and Staff

Characteristics of Victims

Prevention Strategies

Personal Precautions

The Prevention of Adult Sexual Misconduct

Handout 1

I. The Scope of Clergy/Staff Sexual Misconduct

II. The Nature of Clergy/Staff Sexual Misconduct

- **A. Sexual misconduct defined**
  - ***1. Sexual abuse***
  - ***2. Sexual harassment***
    - **a) Physical**
    - **b) Verbal**
    - **c) Non-verbal**
  - ***3. Sexual exploitation***
  - ***4. Most common patterns***
- **B. Betrayal of Sexual Trust**
- **C. Betrayal of Power Trust**
- **D. Clergy Dating**

III. Show the video: "Not in My Church"

IV. Four Types of Abusive Clergy/Staff

- **A. Sexual Addict**
- **B. Predator: character disordered offender**
- **C. Wanderer: situational offenders**
- **D. Lover: consenting romantic offenders**
- **E. Facts and fears**
- **F. Common beliefs that minimize**

V. Characteristics of Victims

- **A. Learned susceptibilities**
- **B. Situations that increase victimization**
- **C. What victims need when reporting**
- **D. Consequences to victims**
- **E. Why do some victims not report**

VI. Prevention Strategies

- **A. Warning signs**
- **B. Personal Precautions**
- **C. Organizational Precautions**
- **D. Background Checks**
- **1. Why are they necessary?**
- **2. What do they involve?**
- **3. What will they not do?**
- **4. Limitations**

VII. Conclusion

What examples of sexual misconduct do we find in the Bible and the Apocrypha?

David and Bathsheba—II Samuel 11:1-5, 14-17, 22-27 (NRSV)

In the spring of the year, the time when kings go out to battle, David sent Joab with his officers and all Israel with him; they ravaged the Ammonites, and besieged Rabbah. But David remained at Jerusalem. It happened, late one afternoon, when David rose from his couch and was walking about on the roof of the king's house, that he saw from the roof a woman bathing; the woman was very beautiful. David sent someone to inquire about the woman. It was reported, "This is Bathsheba daughter of Eliam, the wife of Uriah the Hittite." So David sent messengers to get her, and she came to him, and he lay with her. (Now she was purifying herself after her period.) Then she returned to her house. The woman conceived; and she sent and told David, "I am pregnant." … In the morning David wrote a letter to Joab, and sent it by the hand of Uriah. In the letter he wrote, "Set Uriah in the forefront of the hardest fighting, and then draw back from him, so that he may be struck down and die." As Joab was besieging the city, he assigned Uriah to the place where he knew there were valiant warriors. The men of the city came out and fought with Joab; and some of the servants of David among the people fell. Uriah the Hittite was killed as well.… So the messenger went, and came and told David all that Joab had sent him to tell. The messenger said to David, "The men gained an advantage over us, and came out against us in the field; but we drove them back to the entrance of the gate. Then the archers shot at your servants from the wall; some of the king's servants are dead; and your servant Uriah the Hittite is dead also." David said to the messenger, "Thus you shall say to Joab, 'Do not let this matter trouble you, for the sword devours now one and now another; press your attack on the city, and overthrow it.' And encourage him." When the wife of Uriah heard that her husband was dead, she made lamentation for him. When the mourning was over, David sent and brought her to his house, and she became his wife, and bore him a son.

Joseph and Potiphar's Wife—Genesis 39:1-20 (NRSV)

The LORD was with Joseph, and he became a successful man; he was in the house of his Egyptian master. His master saw that the LORD was with him, and that the LORD caused all that he did to prosper in his hands. ... Now Joseph was handsome and good-looking. And after a time his master's wife cast her eyes on Joseph and said, "Lie with me." But he refused and said to his master's wife, "Look, with me here, my master has no concern about anything in the house, and he has put everything that he has in my hand. He is not greater in this house than I am, nor has he kept back anything from me except yourself, because you are his wife. How then could I do this great wickedness, and sin against God?" And although she spoke to Joseph day after day, he would not consent to lie beside her or to be with her. One day, however, when he went into the house to do his work, and while no one else was in the house, she caught hold of his garment, saying, "Lie with me!" But he left his garment in her hand, and fled and ran outside. When she saw that he had left his garment in her hand and had fled outside, she called out to the members of her household and said to them, "See, my husband has brought among us a Hebrew to insult us! He came in to me to lie with me, and I cried out with a loud voice; and when he heard me raise my voice and cry out, he left his garment beside me, and fled outside." Then she kept his garment by her until his master came home, and she told him the same story, saying, "The Hebrew servant, whom you have brought among us, came in to me to insult me; but as soon as I raised my voice and cried out, he left his garment beside me, and fled outside." When his master heard the words that his wife spoke to him, saying, "This is the way your servant treated me," he became enraged. And Joseph's master took him and put him into the prison, the place where the king's prisoners were confined; he remained there in prison.

Questions for discussion:

1. In this story, who has the power and what kind of power?
2. Is sex/seduction used to exert power?
3. Is secrecy used and why?
4. What do we learn about power and the freedom to choose?
5. What does the story teach us about sexual misconduct?

Sexual Misconduct Defined

Sexual abuse or sexual molestation is an act against a minor or one who is legally incompetent intended to sexually molest, arouse or gratify the person where the abuser touches or forces the abused to touch private areas of the body or the clothing covering such areas.

Sexual harassment in an employment or mentor/colleague relationship can be any physical, verbal, or non-verbal activity that is perceived in a sexual way and makes the recipient feel uncomfortable or threatened.

Physical harassment can include . . .

1. Any unwanted physical touch (includes hair, clothing, body, or even brushing against someone).
2. Prolonged hugs, especially front to front, and obviously with hands moving up and down the back or pelvic contact.
3. An unwanted massage of shoulders, back, or neck.

Verbal harassment can include . . .

1. Talking about your sex life or asking questions about someone else's. These can be explicit or innuendos, such as "What did you do with your boyfriend last night?" **It is important to note that appropriate conversational norms are established in every office over time.**
2. Comments about a person's clothes or anatomy that may be perceived as sexual.
3. Using nicknames with sexual connotations (e.g. "hunk," "babe," "doll," etc.)
4. Sexually oriented humor or language or sending emails that contain such information.
5. Repeated requests for social engagements.

Non-verbal harassment can include . . .

1. Displaying sexually suggestive visual material (e.g. cartoons, calendars, posters, or one's own excessive flesh—breasts, legs, or midriff, by lack of clothing or the positioning of one's body).
2. Making sexual gestures with hands or body movements.
3. Facial expressions that communicate romantic or sexual interest (e.g. winking, throwing kisses, staring, etc.).

Example: A secretary routinely leans over the Rector's desk revealing her breasts.

Sexual exploitation can include . . .

1. The promise of any favors in return for sexual favors.
2. The development of or attempt to develop a sexual relationship between a church staff person and someone under him or her in a pastoral, supervisory, or mentoring relationship, whether or not there is apparent consent from the individual.

Sexual exploitation occurs when there is an imbalance of power. Some of the sources of power include professional, hierarchical position; male over female; larger/stronger over smaller/weaker; age; race; tenure; and charisma/good looks.

Four Types of Abusive Clergy and Staff

There are four types of abusive clergy with distinct characteristics: sexual addicts, predators, wanderers, and lovers.

Sexual Addicts
Sexual addicts are obsessively preoccupied with sex. It is a compulsive behavior. Sex addicts have confused sex with love, and their bodies experience a rush of adrenaline as a way to conquer fear, loneliness, and inadequacy. It is important to note that some of their behaviors are illegal.

Predators
They tend to conceal insecurities and crave attention; have a sense of entitlement, regarding wants and needs as rights; feel above the law and expect to establish their own rules; and are unable to feel empathy, resulting in an absence of conscience. The predator is "manipulative, coercive, controlling, predatory, and sometimes violent. He may also be charming; a talented, gifted, visionary, bright, competent, and charismatic, making him a strong leader. He is attracted to powerlessness and vulnerability." (Marie M. Fortune*, Is Nothing Sacred? When Sex Invades the Pastoral Relationship*, p. 47). They are often loners and isolated from professional colleagues and any system of accountability. They may come across as arrogant, personally rigid, highly opinionated, and demeaning toward others. They often foster climates of secrets, gossip and an inner circle to protect themselves.

Wanderers
The wanderer is neither violent nor premeditative and is generally less successful personally and professionally. They tend to lack self-care, lack personal growth, and may excessively self-disclose about their failures. After sexual misconduct they feel anxiety, shame, guilt, and a sense of betrayal. Although things seem to return to normal after the affair, trust has been violated and a shadow falls over the participants' lives and relationships (Joe Trull, *The Forbidden Zone*). People are more likely to look for inappropriate ways to meet their emotional needs when they are experiencing any number of things such as burnout (sleep disorder, general fatigue, and depression); increased family/marital conflicts; feeling overworked; insufficient vacation time; substance abuse; midlife or retirement transitional crisis; excessive debt; or dreams/fantasies about colleagues or parishioners.

Lovers
This person has good boundaries and no intention of sexual infidelity, but at a time of weakness may mistakenly allow someone to meet one of his/her emotional needs. This inappropriate situation may lead directly to sexual misconduct. **The simple truth is that even the healthiest and most stable clergy people or staff members can fall into this pattern of behavior.**

Characteristics of Victims

Learned susceptibilities of female victims include . . .

• Poor self-image
• Socialization to be polite.
• Being non-confrontational and accepting of men's behavior.
• Training to heal man's wounds.
• A misguided belief that being a Christian requires a woman to be submissive.
• Identity being defined as primarily sexual. (Pamela Cooper-White, *Soul Stealing*)

Situations that make victimization more likely include . . .

• Divorce, marital conflict, or domestic abuse.
• An indifferent or frequently absent spouse.
• Any life change that brings a woman in to see a pastor.
• History of sexual promiscuity or victim of incest.
• One's whole life being wrapped up in the church.
• Being too dependent on the church and the staff for emotional support.

What do victims need when reporting?

• To be taken seriously and believed.
• To be told it wasn't their fault and the leader was wrong.
• To be kept informed during the investigative process.
• To be assured that the abuse will not happen to others.
• To know that the offender will get help.
• To get help, usually counseling.
• To know the church will implement procedures to prevent misconduct.

If victims do not get these things, they may experience re-victimization, and they may want revenge, suffer depression, and the experience may take over their lives.

Consequences to victims may include . . .

Post-traumatic stress

Recurrent and intrusive memories. Distressing dreams. Intense psychological distress when exposed to triggering events. Avoidance of activities. Difficulty concentrating.

Violation of sacred space

Distrust of ministers, churches, and God. Fear that no one will trust her. Fear of retaliation by spiritual powers, akin to feeling "cursed" or "damned" by the leader.

Why do some victims not report?

They usually feel responsible, feel flattered and validated by the abuser, their self-esteem is seriously battered down by the relationship, the relationship feels confusing because of off and on again promises about the abuser leaving a spouse and marrying the victim, and there may be a sworn secrecy within the religious community.
(*Pamela Cooper-White, Soul Stealing*)

Prevention Strategies

1. **Be aware of the power differential** that exists between leaders and employees/parishioners and do not exploit their trust and dependency.

2. **Be aware of the danger signs of sexual boundary breakdown**: excessive self-disclosure by the pastor; excessive availability, including giving or receiving inappropriate gifts; excessive touch; undue anticipation of future visits, including rearrangement of one's schedule; fretting about clothing or appearance; meeting at an unusual location; continual fantasy about the person; and keeping secrets that go beyond the requirements of professional confidentiality.

3. **If any of the above signs appear, the leader should do a self-examination** by asking himself/herself the following questions:
   a. *What can I learn about myself through the experience of my attention being drawn to this other person?*

   b. *What is lacking in my marriage, my relationships, or within me that an involvement with this person would satisfy?*

   c. *Why am I vulnerable at this time to falling in love outside of my commitments? Also, seek the counsel of a therapist.*

4. **Be aware that sexual attraction and misconduct can cripple ministry**. Develop appropriate staff relationships and office arrangements (such as windows in doors) that protect against misconduct.

5. **Be aware that there are sexually aggressive, even predatory, persons**.

6. **Seek counsel and pastoral guidance** from someone trained in the field of sexual misconduct *if you find yourself at risk* of acting on a romantic or sexual attraction to a parishioner, client, or counselee.

7. **The Bishop's office sets clear diocesan policies and disciplines** that every leader should know. All allegations of sexual misconduct will be taken seriously. If they involve a minor, the allegations will be taken immediately to authorities.

8. **If leaders learn of sexual misconduct by their colleagues**, even if the information is gained in counseling, the *ethical responsibility* is to do one or more of the following:
   a. *Seek the counsel and pastoral guidance of a person of spiritual wisdom and/or a professional counselor.*
   b. *Speak directly to the accused offender and offer to accompany him/her in the process of reporting the behavior.*
   c. *Report the information to the appropriate church authorities if the individual refuses to do so.*

Personal Precautions

1. **No pastor shall see a parishioner for more than six sessions** in regard to a particular pastoral episode or life issue.

2. **Pastors should not call in the home** of parishioners at times of day that might create an *awkward appearance* or signal a degree of privacy that is inappropriate.

3. **Meetings with individuals should occur during normal business hours** and when someone else is nearby in the building.

4. **Take care to consult with a superior or a colleague** when a meeting is needed that might appear to others as inappropriate.

5. **Be cautious when traveling with only one other person** when that association might have the appearance of impropriety.

6. **Be careful about social occasions with only one other person** that can lead to sexual misconduct, especially when using alcohol.

7. **Give hugs appropriately**. Sensitivity and discretion are necessary and it is proper to ask first before offering a physical embrace. It is always safer to hug side to side, instead of face to face, which avoids pelvic contact.

Organizational Precautions

Abuse is more likely to occur when one's only social life is work related, secrets are kept in closed communication, supervision is lacking or non-existent, and when it is not okay to disagree with the leader.

Background checks: lower risk of people being hurt, deter "bad apples", determine appropriateness of candidate for position, identify potential problems, document exercise of due care, uphold integrity of church leaders, and educate people that the church will not tolerate misconduct.
Background checks may be processed through Oxford Document Management. The cost will vary depending on the depth of the check. For more information contact the Office of the Bishop.

Keep good confidential records on employees including the screening process.