

# When Pastors *Prey*



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*Overcoming Clergy Sexual Abuse of Women*

Edited by Valli Boobal Batchelor



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*WCC Publications is the book publishing programme of the World Council of Churches. Founded in 1948, the WCC promotes Christian unity in faith, witness and service for a just and peaceful world. A global fellowship, the WCC brings together more than 349 Protestant, Orthodox, Anglican and other churches representing more than 560 million Christians in 110 countries and works cooperatively with the Roman Catholic Church. Opinions expressed in this volume are those of the authors.*

Cover design: Josh Messner

Book design and typesetting: Josh Messner

ISBN: 978-2-8254-1566-5

World Council of Churches

150 route de Ferney, P.O. Box 2100

1211 Geneva 2, Switzerland

<http://publications.oikoumene.org>

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## Prologue

### The Global Scourge of Violence against Women

*JIMMY CARTER*

I am pleased to address the vital role of religion in providing a foundation for—or correcting—the global scourge of discrimination and violence against women. As will be seen, my remarks represent the personal views of a Christian layman and a former political leader.

There are international agreements as well as our own Holy Scriptures that guide us: Article 2 of the Universal Declaration of Human Rights states: “Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, color, sex, language, religion, political or other opinion, origin . . . or other status.” The Holy Bible tells us that “There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus” (Galatians 3:28). Every generic religious text encourages believers to respect essential human dignity, yet some selected scriptures are interpreted to justify the derogation or inferiority of women and girls, our fellow human beings. All of us have a responsibility to acknowledge and address the gross acts of discrimination and violence against women that occur every day. Here are some well-known examples:

Globally, at least one in three women and girls is beaten or sexually abused in her lifetime. (U.N. Commission on the Status of Women, February, 2000).

Our Carter Center has been deeply involved in the Republic of Congo. In war zones where order has broken down, horrific and sometimes lethal rape has become a tactic of warfare practiced by all sides.

In a study in 2000, the U.N. estimated that at least 60 million girls who should be alive are “missing” from various populations, mostly in Asia, as a result of sex-selective abortions, infanticide or neglect.

According to UNICEF, an estimated one million children, mostly girls, enter the sex trade each year, and the U.N. estimates that 4 million women and girls are trafficked annually.

In some Islamic nations, women are restricted in their movements, punished for permitting the exposure of an arm or ankle, deprived of education, prohibited from driving a car or competing with men for a job. If a woman is raped, she

is often most severely punished as the guilty party in the crime. The same discriminatory thinking lies behind the continuing gender gap in pay and explains why so few women hold political office, even in most Western democracies.

You are all familiar with these facts, and I know you are considering the causes and possible solutions to this serious global problem. There are clear indications that progress is being made in the secular world. We have seen women chosen as leaders in nations as diverse as India, Pakistan, Indonesia, Israel, Great Britain, Ireland, Chile, Germany, the Philippines, and Nicaragua. Their support came from citizens who are predominantly Hindu, Islamic, Jewish, and Christian, and include two of the three largest democracies on earth.

It is ironic that women are now welcomed into all major professions and other positions of authority, but are branded as inferior and deprived of the equal right to serve God in positions of religious leadership. The plight of abused women is made more acceptable by the mandated subservience of women by religious leaders.

Most Bible scholars acknowledge that the Holy Scriptures were written when male dominance prevailed in every aspect of life. Men could have multiple sex partners (King Solomon had 300 wives and 700 concubines), but adulterous behavior by a woman could be punished by stoning to death—then, in the time of Christ and, in some societies, 2000 years later.

I realize that devout Christians can find adequate scripture to justify either side in this debate, but there is one incontrovertible fact concerning the relationship between Jesus Christ and women: he never condoned sexual discrimination or the implied subservience of women. The exaltation and later reverence for Mary, as Jesus' mother, is an even more vivid indication of the special status of women in Christian theology.

I have taught Bible lessons for more than 65 years, and I know that Paul forbade women to worship with their heads covered, to braid their hair, or to wear rings, jewelry, or expensive clothes. It is obvious to most modern day Christians that Paul was not mandating permanent or generic theological policies. In a letter to Timothy, Paul also expresses a prohibition against women's teaching men, but we know—and he knew—that Timothy himself was instructed by his mother and grandmother.

At the same time, in Paul's letter to the Romans, he listed and thanked twenty-eight outstanding leaders of the early churches, at least ten of whom were women. "I commend to you our sister Phoebe, a deacon of the church...greet Prisca and Aquila, who work with me in Christ Jesus...greet Mary, who has worked very hard among you...greet Andronicus and Junia, my relatives who

were in prison with me; they are prominent among the apostles, and they were in Christ before I was...greet Philologus, Julia, Nereus and his sister, and Olympas, and all the saints who are with them.”

It is clear that during the early Christian era women served as deacons, priests, bishops, apostles, teachers, and prophets. It wasn't until the fourth century that dominant Christian leaders, all men, twisted and distorted Holy Scriptures to perpetuate their ascendant positions within the religious hierarchy.

My own Southern Baptist Convention leaders ordained in recent years that women must be “subservient” to their husbands and prohibited from serving as deacons, pastors, chaplains in the military service, or teachers of men. They based this on a few carefully selected quotations from Saint Paul and also Genesis, claiming that Eve was created second to Adam and was responsible for original sin. This was in conflict with my belief that we are all equal in the eyes of God. The Roman Catholic Church and many others revere the Virgin Mary but consider women unqualified to serve as priests.

This view that the Almighty considers women to be inferior to men is not restricted to one religion or tradition. Its influence does not stop at the walls of the church, mosque, synagogue, or temple. Women are prevented from playing a full and equal role in many faiths, creating an environment in which violations against women are justified.

The truth is that male religious leaders have had—and still have—an option to interpret holy teachings either to exalt or subjugate women. They have, for their own selfish ends, overwhelmingly chosen the latter. Their continuing choice provides the foundation or justification for much of the pervasive persecution and abuse of women throughout the world. This is in clear violation not just of the Universal Declaration of Human Rights but also the teachings of Jesus Christ, the Apostle Paul, Moses and the prophets, Muhammad, and founders of other great religions—all of whom have called for proper and equitable treatment of all the children of God. It is time we had the courage to challenge these views and set a new course that demands equal rights for women and men, girls and boys.

At their most repugnant, the belief that women are inferior human beings in the eyes of God gives excuses to the brutal husband who beats his wife, the soldier who rapes a woman, the employer who has a lower pay scale for women employees, or parents who decide to abort a female embryo. It also costs many millions of girls and women control over their own bodies and lives, and continues to deny them fair and equal access to education, health care, employment, and influence within their own communities.

Recently, I presented my concerns to a group of fellow leaders known as The Elders, who represent practicing Protestants, Catholics, Muslims, and Hindus. We are no longer active in politics and are free to express our honest opinions. We decided to draw particular attention to the role of religious and traditional leaders in obstructing the campaign for equality and human rights, and promulgated a statement that declares: “The justification of discrimination against women and girls on grounds of religion or tradition, as if it were prescribed by a Higher Authority, is unacceptable.”

Having served as local, state, national, and world leaders, we understand why many public officials can be reluctant to question ancient religious and traditional premises—an arena of great power and sensitivity. Despite this, we are calling on all those with influence to challenge and change the harmful teachings and practices—in religious and secular life—that justify discrimination against women and to acknowledge and emphasize the positive messages of equality and human dignity.

*Jimmy Carter*

Former U.S. President

# Preface

*CHRISTINE HOUSEL AND FULATA LUSUNGU MOYO*

In giving attention to clergy sexual abuse of vulnerable adult women, we want to raise awareness about a problem silenced for far too long. We hope to transform cultural perceptions that condone violence against women. And we challenge churches to truly become “safe havens” for women. No clergy abuse of power, exploitation, or rape should be masked by the erroneous term “affair.”

This project is a joint initiative of the World Student Christian Federation (WSCF) and the World Council of Churches (WCC), building on the work on gender that each of these sister international ecumenical organizations have undertaken over the last several decades.

The WSCF is a global federation of over one hundred affiliated student Christian national movements which span the world. It is a hope-giving voice for the current generation and for generations to come.

Publication of this volume is also supported by the World Council of Churches (WCC), specifically by its Programme on Women in Church and Society. The WCC is a worldwide fellowship of 345 churches seeking unity, a common witness for justice and peace and Christian service that enhances dignity for all. Both the WSCF and the WCC have provided leadership in calling the church to examine itself and its own practices regarding the full inclusion of both women and men and empowering women and men to partner together in addressing gender, and all other, injustices.

To illuminate clergy exploitation of women, we have brought abused women’s experiences together with the voices of experts who have been influential in understanding this problem and designing real strategies for eliminating it altogether.

It is deeply ironic that while ecumenical Christianity has advocated and labored for social justice and gender equality in society and its institutions for more than sixty years, Christian churches themselves remain a deep source of and abiding locus of gender injustice. Nowhere is this more graphically and painfully exhibited than in clergy sexual abuse.

This abuse happens frequently in many different church communities but is rarely dealt with adequately in any. Experts estimate that 90–95 percent of

victims of clergy sexual exploitation are women of varied ages who are unable to see themselves as victims and are often trapped in a combination of confusion, guilt, shame and self-blame. Women victims who remain silenced by religious leaders suffer severe consequences, from loss of dignity to depression to suicide.

How can we prevent sexual abuse by religious leaders? Breaking the cycle of silence is a crucial element of prevention, Naming it correctly as an abuse of power is another. Understanding and evaluating the Christian tradition's long ambivalence toward and unjust treatment of women is also key. This book aims to unfold the dynamics of sexual abuse by those who purport to be caregivers, to listen to the stories of those who have suffered clergy abuse, to lay bare its cultural and religious roots, and to present practices and policies that can be used to combat such exploitation worldwide. We sincerely hope that you will find it helpful in your quest for understanding the hurt and damage caused by clergy sexual misconduct, for devising sensitive pastoral care, for engendering personal and ecclesial healing, and for pursuing systemic justice.

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World Council of Churches

## Editor's Introduction

*VALLI BOOBAL BATCHELOR*

This prophetic project breaks a longstanding silence about a problem that undermines the very foundations of pastoral work and institutional Christianity: sexual abuse of women by clergy.

An outcome of more than six years of experience with adult women survivors of clergy sexual abuse from Asia Pacific, North America, Europe, Africa, Latin America and the Caribbean, the volume gathers multiple resources and insights to address the problem.

Clergy sexual abuse of children has received global media and public attention and has resulted in many changes that will protect children in churches. Yet little has been written about the more widespread and just as devastating phenomenon of abuse of adult women by clergy—a silent killer within Christian churches around the world.

According to Columbia Theological Seminary's Pamela Cooper-White, 90 to 95 percent of victims of clergy sexual misconduct are female congregants. These victims are often so trapped in confusion, guilt, shame and self-blame that they are unable to see themselves as victims. Clinical research from the FaithTrust Institute indicates that women victims are likely to remain silent, with many suffering severe consequences that range from depression to suicide.

Dr Randel Everett, Executive Director and CEO of the Baptist General Convention of Texas, acknowledges that such abuse causes a chain-reaction of damage to multiple victims, "first the victim herself, then her whole family system, and eventually the congregation and the community." Yet very few church organizations or religious institutions have begun breaking down the taboos surrounding clergy sexual abuse of women. As church communities across the English-speaking world are being torn apart by disclosures of sexual abuse by well-respected leaders, the churches have repeatedly shown their inability to respond adequately to the pain of survivors. The covering-up of this shame by church hierarchies continues to cost churches financial strain and bankruptcies, quite apart from deeply undermining the faith of the people.

Editing this book project has been a challenging experience, a real exposure to the inhuman manner in which churches typically respond to those who come forward with disclosures of clergy sexual abuse. It has taken courage, perseverance, strength and stamina—from me and from many of my collaborators and the contributors—to pursue this project.

Here credit must be given above all to the survivors and supporters around the world who have dared to share their painful accounts of clergy sexual abuse. They have courageously taken a collective stand against this violence and are breaking the long silence that only serves to further oppress and exploit women in churches. Drawing from their courage, we were further inspired to do our part for transformation to take place.

A further reason for this publication is the failure of churches to address the root issue of power imbalance between clergy and sexually abused adult parishioners. Almost every contribution to this book raises the issue of *power*. Yet disclosures of sexual abuse between adults are easily dismissed or down-played as “consensual affairs,” without considering the real issues—the abuse of power, the clergy’s violations of the sacred trust of ministries, the breach of fiduciary responsibility and the violation of professional boundaries.

Like other helping professionals, clergy have a stream of people seeking their aid on intimate matters. In addition to the power which arises in parallel secular situations, however, is the religious significance of clergy—who have access to the deepest fears, longings and pain of their congregants. They are seen as God’s representatives on earth and carry an extraordinary amount of trust and power. All clergy and those who work in professional relationships of trust need to recognize their grave responsibility to all those in their care and to acknowledge that, across genders, such intimacy may translate into sexual attraction and arousal. When that happens, the clergy person is under the strongest prohibition, since to cross the bounds of propriety is to undermine the psychological underpinning of the entire ministerial relationship. Clergy sexual abuse of women needs to be seen as a gross violation of the power of a minister towards his parishioner. There should be no confusion of clergy sexual abuse of women with or acceptance of it as a consensual affair between adults. In this relationship, there are *no* equals, and the responsibility rests squarely with the clergy person, who needs to be held to account. The tendency to blame the woman needs to be resisted and not institutionalized.

This book is also a contribution toward opening honest and difficult dialogues between survivor groups and churches. At a time when the churches have become more self-critical because of revelations and acknowledgment of abuse, there is a window of opportunity to address this widespread but almost hidden shame

in a way that rebuilds rather than destroys the institutions of the church and its professing ministry. By recognizing that the problem is no longer confined to the occasional “rogue pastor” but is a serious, even systemic, issue, churches and their governing bodies, both ordained and lay, can be equipped to address the issues and the vulnerabilities of their organizations. This project gives voice especially to the experiences of adult women abused by clergy—as theirs is the voice that must be heard first and with respect.

We realize that some may be surprised and may even be angered by this publication and judge it to be unfair and detrimental to the good works of churches. Since clergy sexual abuse of women is contrary to a right understanding of Christian faith and its biblical mandate, it may seem wrong to suggest that abuse, avoidance of accountability and obfuscation are the norm in churches. There is always the concern that revelations of such a dark side of Christian churches may leave a misleading picture of church communities and their leaders. Yet as revealed in this book, instances of clergy sexual abuse of women may be far more than what many of us have realized, and certain biblical interpretations continue to be used by church leaders to justify the oppression and subjugation of women in churches.

Church leaders can be very articulate when speaking about the Christian message of love, forgiveness, healing, justice and mercy. Yet in the area of sexual abuse by its clergy, church leaders frequently get caught up in protecting the perpetrator and the institution and engaging in behavior that further harms the victims. Demands for justice by those who have suffered at the hands of clergy are frequently undermined by the legal and financial concerns of the institution and the desire to protect the church from scandal.

While churches have begun developing public policies and procedures to adequately respond to disclosures of abuse, their present and past failures are a sign of how far many of them are from understanding the issue of clergy sexual abuse—especially when the victim is an adult woman. Even the best policies and procedures will be undermined, unless the underlying attitudes of those who administer and are bound by them are changed.

The painful survivor stories, and the accounts of indifference, hostility and obstruction by church hierarchies toward the women involved are unpleasant and disturbing, but we believe that it is healthy and necessary to bring these church realities to the surface. Although the analysis presented in this book deals with clergy abuse of adult women, it does not minimize the situation of sexual abuse of children and men by clergy or its horrific consequences. The focus of this book is on the protection of women and the prevention of abuse by clergy

across all cultures. Unless churches model and practice respect for women, how can they be effective role models for equality and peace in the world?

## The Book

With a prologue by Jimmy Carter, *When Pastors Prey* not only brings forward the stories of many women whose trust has been abused by their pastors, it also offers a helpful framework in which to understand and address the problem, in four parts:

- Part 1. Identifying the Problem
- Part 2. The Experience of Abuse
- Part 3. Churches Addressing Clergy Misconduct
- Part 4. Stopping Abuse for Good
- Additional Resources

Ultimately, clergy sexual abuse of women is one of the most horrific expressions of longstanding Christian misunderstanding and mistreatment of women. This volume illuminates not only the phenomenon but its roots and—in brave hope—its cures.

The World Student Christian Federation (WSCF) and the World Council of Churches (WCC) have jointly played a role of historic significance by pooling together the knowledge, experiences and voices of pioneering researchers, experts, survivors, advocates, theologians, legal and health specialists, and relevant organizations to create a book that we hope will begin a cultural transformation within Christian churches worldwide.

WSCF—a radical, hope-giving voice of current and future generations—is independent enough from religious institutions. Hence it has a unique capacity to be the leader for change, and it builds on its work through more than 100 affiliated student Christian movements spanning six regions. The WCC serves as an unparalleled leader for justice and peace to influence worldwide churches. Beyond these two sponsoring organizations, the International Association of Women Judges (IAWJ) adds a global justice dimension to the issue with the advocacy for legal sanctions against “sextortion”—a newly introduced legal campaign to criminalize sexual abuse of women by those in positions of power. Likewise the World Health Organisation (WHO) highlights the prevention of such sexual abuse as a global health issue of priority.

We hope to make this publication available far and wide and to offer related seminars in various regions to further disseminate the message—a vision that will be possible through continuing support and collaborative partnerships with churches and secular communities. Above all, we hope that this book and its insights and resources will reach the following groups:

First, we hope this book reaches Christian seminaries and is read by those involved in training clergy *and* the clergy whom they train. The training of future clergy on the issue of sexual abuse of women will be instrumental in shifting the attitudes which lie at the heart of the abuse. Clergy need to be clearly aware that they are persons of power and trust, and the misuse of that power is central to the problem of sexual abuse.

Second, we hope that this book will be read by those responsible for the development of church policies and procedures. Undoubtedly this will not be a comfortable or comforting book to read. Yet this kind of discomfort needs to be faced, in order adequately to respond to disclosures of such abuse.

Third, we hope this book will be read by those who counsel women who are or have been sexually abused by clergy or other professionals in a relationship of trust. Counselors need to be aware that, though there are parallels with different forms of abuse, there are some dimensions which belong distinctively to abuse of adult women.

Lastly, but not of least importance, we hope that this book will be read by survivors. As a validation of these women's life experiences, this book names the truth of the reality facing adult victims of clergy abuse and points out that real responsibility lies with the clergy and the church. This book is needed as an encouragement to victims and survivors to be open to their own truth, to seek support and healing and to claim life in all its fullness again. We also hope that they are empowered with an understanding of what to expect from the churches if they choose to seek justice.

As editor, my heartfelt hopes lie with the churches, congregations and secular organizations who feel challenged to change their attitudes and actions when they confront the reality of sexual abuse of women in the churches and take their first tentative steps toward making all churches around the world safer for women.



## Contributors

**Rev. Nicqi Ashwood** is an ordained minister with the United Church in Jamaica and the Cayman Islands. She currently serves as the Education in Mission Secretary for the Caribbean and North America Council for Mission (CANACOM). She has collaborated with the Women's Desks of the World Communion of Reformed Churches (WCRC) and the World Council of Churches (WCC) in workshop presentations promoting awareness and advocacy for abused women. She contributed articles for the regional Women's Bible Studies Manual.

**Dr. Valli Boobal Batchelor** is an educator, an intercultural artist and an advocate for gender justice and peace. She co-founded Journey towards Hope Projects in Malaysia with her husband, Dr. Andrew Batchelor. To date the projects received awards for tapping the vast potential of culture and the arts to engage, educate and empower participants and promote messages of violence prevention in Asia Pacific, Middle East, Europe and North America. She is a World Council of Churches' Mover of Just Peace and an expert delegate to UN Commission on Status of Women. She holds a doctorate in banking and finance.

**Rev. Dr. Garlinda Burton** is the General Secretary of the General Commission on the Status and Role of Women of the United Methodist Church. She is a specialist in racial and gender issues in the media, academia, church and corporate life, and she frequently conducts training on combating sexism, classism and racism for media professionals, educators, businesses and church leaders.

**President Jimmy Carter** was United States president from 1977–81, and was awarded the 2002 Nobel Peace Prize. This prologue is derived from a presentation he prepared for the Elders, an independent group of eminent global leaders, brought together by Nelson Mandela, who offer their influence and experience to support peace building, help address major causes of human suffering

and promote the shared interests of humanity. The speech was delivered to the Parliament of the World Religions in 2009 and is used here by permission.

**Rev. Dr. Pamela Cooper-White** is Professor of Pastoral Theology, Care and Counseling at Columbia Theological Seminary, and Co-Director of the Atlanta Theological Association's program in Pastoral Counseling. She holds doctorates from Harvard University and the Institute for Clinical Social Work, Chicago. In 2005, she received the American Association of Pastoral Counselors' national award for "Distinguished Achievement in Research and Writing." She is the author of *The Cry of Tamar: Violence against Women and the Church's Response*, *Many Voices: Pastoral Psychotherapy and Theology in Relational Perspective*, and *Shared Wisdom: Use of the Self in Pastoral Care and Counseling*. An Episcopal priest and pastoral psychotherapist, Dr. Cooper-White is a clinical Fellow in the American Association of Pastoral Counselors. She serves on the Steering Committee of the Psychology, Culture, and Religion Group of the American Academy of Religion, and the Editorial Board of the *Journal of Pastoral Theology*.

**Rev. Dr. Kenneth Dobson** is counselor to the President of Payap University. He came to Thailand in 1965 and is living in Chiang Mai with his Thai family. He was a pastor to pastors in the Church of Christ in Thailand and interviewed hundreds of pastors and seminary students for this article.

**Rev. Dr. Sally B. Dolch** pastors two congregations in the Peninsula-Delaware Conference of the United Methodist Church. She is a member of the CARE Team for clergy sexual misconduct response and the Interagency Sexual Ethics Task Force of the General Commission on the Status and Role of Women of the United Methodist Church. Her first career as a social worker (1975–2002) included community advocacy for domestic violence and sexual assault and the development of a Child Advocacy Center. Her dissertation was on the topic of her article here: *Healing the Breach: Response Team Intervention in United Methodist Congregations* (Wesley Theological Seminary, 2010).

**Cléo Fatoorehchi**, a French intern at IPS United Nations office, worked with the International Association of Women Judges (IAWJ) to shed light on the worrying issue of sextortion, while covering the Fifty-Fifth United Nations Commission on the Status of Women at New York, 2011. A political science student of Aix-en-Provence, France, she focuses her research and writing on gender issues and deepening her work with women's organizations. Her internship within the IPS

also allowed her to report on sex trafficking, rapes, the female role in the Egyptian revolution and the fate of Afghan women.

**Rev. Dr. Marie M. Fortune.** Since 1976, Marie Fortune has been a pioneer in the field of religion and domestic violence and a leading national expert in the United States on sexual exploitation by religious leaders. She is the Founder and Senior Analyst at FaithTrust Institute. Fortune is an ordained pastor in the United Church of Christ as well as an author, educator, practicing ethicist and theologian. She is the author of *Is Nothing Sacred?* (the story of a pastor, the women he sexually abused and the congregation he nearly destroyed), *Sexual Violence: The Unmentionable Sin* and *Love Does No Harm: Sexual Ethics for the Rest of Us*. She served on the National Advisory Council on Violence against Women for the U.S. Department of Justice from 1994–2002 and also on the Defense Task Force on Domestic Violence for the US Defense Department from 2000–2003. She was the editor of the *Journal of Religion and Abuse* from 2000–2008.

**Dr. Diana Garland** is inaugural Dean of the School of Social Work, Baylor University, Waco, Texas, where she has served on the faculty since 1997. Her newest book is *Inside Out Families: Living the Faith Together*, a result of a research project identifying community service as the most significant contributor to a growing faith among children, adults, and families. She is author, co-author, or editor of 17 other books. She is known for her leadership with congregations and religious organizations in family and community ministry and for her research on the faith life of families.

**Amanda Gearing** is an award-winning journalist who has worked in Australia and the UK. She established and headed *The Courier-Mail's* Toowoomba bureau from 1997–2007. In 2002 she received one of Queensland's major media awards: Best News Report, All Media. For the past nine years Amanda has supported several victims of sexual crimes by clergy through criminal cases, church tribunals and civil actions. She has presented papers at major child protection conferences in Sydney and Brisbane and advocates for law reform to improve child protection legislation in Australia. Amanda is currently studying law.

**Rex Host** is a long-time parishioner of the Baptist churches in Australia and a strong advocate of justice for victims abused by church leaders. He is based in Joondalup, Australia.

**Christine Housel** is the General Secretary of World Student Christian Federation (WSCF). She is a theology graduate of the Yale School of Divinity. Prior to her work at WSCF, she served in several other capacities in Europe, including, among others, communications consultant to indigenous representatives to the U.N. in Geneva and youth ministries coordinator for the Convocation of American Churches in Europe, in Geneva and Paris.

**Rev. Susan Jamison** is an ordained Elder in the Susquehanna Conference (Pennsylvania) of the United Methodist Church and has served as pastor of several churches. She is currently in an Extension Ministry Appointment with Albright Care Services (ACS) as the Director of the Annual Fund and Community Relations. ACS provides senior health care and housing. She received the Master of Divinity from Wesley Theological Seminary in Washington, D.C.

**Desiree' Kameka** is from Miami, Florida.

**Victor Kaonga** is a global broadcast journalist and heads the Trans World Radio Malawi. He was appointed as a Mover for Gender Justice by the World Council of Churches for his weekly radio column aimed at encouraging gender justice. His radio column is called Bawoli Bane, which means "My Wife." He is married to Thembi. They have four children and live in Malawi's capital city, Lilongwe.

**Esther Lubunga Kenge**, is former President of the Women Fellowship of the Free Methodist Church in Congo, Annual Conference of Kinshasa. She lectures on theology and development at the Evangelical Seminary of Southern Africa. Esther's doctoral work is on women and peace-building in the Congo. She organizes seminars and workshops on peace and empowerment using contextual Bible study with women from various denominations. In South Africa she works with refugee and abused women and girls in a Shelter called the Haven.

**Ann Kennedy** is an artist, photographer, and clergy sexual abuse survivor. She is from Ireland.

**Dr. Margaret Kennedy** is the founder of Minister and Clergy Sexual Abuse Survivors (MACSAS) in the United Kingdom.

**Luciano Kovacs** is the North American Regional Secretary of the World Student Christian Federation. He previously worked as Social Justice Director for Jan

Hus Presbyterian Church in New York, coordinating its Homeless Outreach and Advocacy, Global Concerns, and Lesbian, Gay Bisexual, and Transgender Advocacy Programmes.

**David Masters** is a freelance writer based in the United Kingdom. He holds an M.Phil. in Reconciliation Studies, and he worked as the WSCF Europe Regional Secretary in 2010–11.

**Rev. Lori McPherson** is Clergy on Staff at Metropolitan Community Church of Washington, DC. She is an attorney by trade, having spent five years as a public defender and five years as a local prosecutor, and for the last five years she has worked on the national and international level addressing online child sexual exploitation and sex offender registration. She received her M.Div. from Wesley Theological Seminary, Washington, DC.

**Dee Ann Miller** is a veteran in the field of clergy sexual abuse of women and responses from churches. She is the author of *How Little We Knew* (1993), her first-person encounter with collusion in the entire system, and *The Truth about Malarkey* (2002). She worked in mental health nursing, especially with other survivors of trauma. Her heritage includes four generations of people in ministry. A former Southern Baptist missionary-nurse and community development worker, she writes as a survivor of sexual assault by a co-worker who also abused adolescent girls.

**Dr Fulata L. Moyo** is currently World Council of Churches Programme Executive for Women in Church and Society. She is a gender and sexual ethicist, systematic theologian, church historian, and gender and women's human rights activist-scholar. She obtained her doctorate from the University of KwaZulu-Natal, South Africa, with grounding studies from Yale University, USA, in sexual ethics, feminist liberation theologies, epidemiology and social scientific research methodologies. She is also the current General Coordinator of the Circle of Concerned African Women Theologians.

**Samantha Nelson** serves as Vice President and CEO of The Hope of Survivors and speaks internationally on pastoral sexual abuse. She is a member of the American Association of Christian Counselors (AACC), is a Board Certified Biblical Counselor (BCBC) through the International Board of Christian Counselors, and has authored a book for helping victims of abuse, as well as a training manual for

peer support groups. Samantha is also a member of the Adventist Association of Family Life Professionals (AAFLP).

**Terry O'Neill**, a feminist attorney, professor and activist for social justice, was elected president of the National Organization for Women (NOW) in June 2009. A former law professor, O'Neill taught at Tulane University in New Orleans and at the University of California at Davis, where her courses included feminist legal theory and international women's rights law, in addition to corporate law and legal ethics. O'Neill is also skilled political organizer, having worked on such historic campaigns as for Hillary Clinton, Barack Obama, and Louisiana's first woman U.S. senator, Mary Landrieu.

**Janejinda Pawadee** is a passionate advocate for the rights of women and children. She worked with national and international NGOs on the issues of child rights and sex-trafficking. Her contribution to churches in Thailand and Mekong countries created space for the rights of ethnic minority and migrant workers. She is also a government-licensed social worker for juvenile cases, working with law enforcement officers and legal advisor for the sexually abused women and children. She worked with the Foundation For Children (FFC), the Church of Christ in Thailand (CCT), International Justice Mission (IJM-Thailand) and Christian Conference of Asia (CCA), and she is presently Coordinator of CCA's Mekong Ecumenical Partnership Programme. In her current role, she works in capacity building, human rights advocacy, HIV and AIDS education and sustainable development.

**Garry Prior** is a British lawyer and financier who has lived and worked in South East Asia for forty years. He has been involved in church governance across denominations in several international churches in Singapore, Kuala Lumpur and Bangkok for over 25 years as a member of the disciplinary body or as an adviser. He has counselled victims, offenders and church bodies. He and his wife Teresa Ch'ng Pek Guat recently celebrated their 40th wedding anniversary.

**Dr. Gary Schoener** is a clinical psychologist, forensic consultant and expert witness, especially in cases of professional boundary violations and sexual misconduct. His expertise includes 35 years of consultation and training work, and professional presentations throughout the world. He has consulted or testified in more than 1,000 cases of sexual abuse by clergy, evaluated offending clergy, and has handled

cases for more than 30 religious denominations. He currently serves as Director of Consultation and Training of the Walk-In Counseling Center, Minneapolis, Minnesota.

**Dr. A.W. Richard Sipe** is now a fulltime researcher into the sexual and celibate practices of Roman Catholic bishops and priests. He has spent his life searching for the origins, meanings, and dynamics of religious celibacy. His six books including his now-classic *A Secret World* and *Celibacy in Crisis* explore various aspects of the questions about the pattern and practice of religious celibacy. He spent 18 years serving the Church as a Benedictine monk and Catholic priest. In those capacities he was trained to deal with the mental health problems of priests. He and Marianne have been married since 1970 and have one son, a psychiatrist. Both as a priest and married man he has practiced psychotherapy, taught on the faculties of major Catholic seminaries and colleges, lectured in medical schools, and served as a consultant and expert witness in both civil and criminal cases involving the sexual abuse by Catholic priests.

**Dr. Darryl W. Stephens** is Assistant General Secretary for Advocacy and Sexual Ethics for the General Commission on the Status and Role of Women of the United Methodist Church. He convenes the United Methodist Inter-agency Sexual Ethics Task Force, conducts trainings in misconduct prevention and response throughout the United States of America, and maintains the website [www.umsexualethics.org](http://www.umsexualethics.org). A former faculty member of Candler School of Theology, Emory University, Atlanta, Georgia USA, he holds a Ph.D. in Christian Ethics from Emory University and is an ordained deacon.

**Dr. Martin Weber** is Chairman of the Board and Vice President of The Hope of Survivors' Pastoral Education Division. He has served many years as a pastor, most recently in suburban Sacramento, California. He has volunteered as a law enforcement chaplain with special training in critical incident stress management, working closely with crisis victims and police officers. Among his books are his own story of abuse survival, *My Tortured Conscience*, and *Hurt, Healing and Happy Again*. He currently serves as Director of Communication for the Mid-America Union of Seventh-day Adventists. He and his wife, Darlene, have two adult children and live with their four cats in Lincoln, Nebraska.