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THE CORRELATION BETWEEN CHURCH LEADERS'
UNDERSTANDING OF THE ISSUE OF CHILD
SEXUAL ABUSE AND PREVENTIVE
STEPS TAKEN WITHIN
THEIR CHURCHES

A Dissertation
Presented to
the Faculty of
The Southern Baptist Theological Seminary

In Partial Fulfillment
of the Requirements for the Degree
Doctor of Education

by
Dawn Renee Morton

May 2005

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SEXUAL ABUSE AND PREVENTIVE

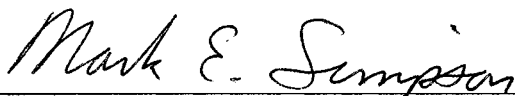
STEPS TAKEN WITHIN

THEIR CHURCHES

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Date May 13, 2005

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To Russell, my husband, friend, and encourager,

thank you for your loving support.

To Annie, my sister and friend,

for encouraging me in the writing process.

To my mother,

who encouraged me to be all that I can be.

In Loving Memory of Opal Eckert,

who lived out her faith before me.

To Mary Slaughterbeck,

who helped me apply the faith to my life.

In Loving Memory of Margie Stinehart,

who always said, "God is a big God. He can do anything.

Go do big things for God."

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PREFACE

Many people have made this journey a reality. My husband, Dr. Russell Morton, Research Librarian at Ashland Theological Seminary, has supported me through the pressure and stress of the whole project. He has given me research tips and taught me how to research well. He has faithfully encouraged me along the way, knowing that I could accomplish all that God wanted me to do at this time of life. His love for the Word of God has been what I cherish about him. He has been a man of prayer and I thank him for his prayers during this journey.

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To the victims and survivors with whom I have spoken, I am amazed at God's grace, His love and His healing power upon your lives. I pray that He will continue to heal, to restore, and renew your lives. May the journey of healing continue for each one.

Most of all, I say thanks to Jesus Christ, my friend who always understands, my healer from damaged emotions, my lover of my soul, my companion of my spirit, and deliverer of the past. All praise to Him for His wonderful working power that is alive in my life today! May He receive all glory for my life!

Dawn Renee (Edwards) Morton

Ashland, Ohio

May 2005

CHAPTER 1

RESEARCH CONCERN

Children have been sexually abused at the hands of church leaders in all denominations, Catholic and Protestant, which has been a clear indicator of abuse of position, leadership and power (Poling 1991b, 23; Shupe 1998b, 1-11). Child sexual abuse has been a serious and wide-spread problem in society (Advocates For Youth 2004, www.advocatesforyouth.org). It has become a global issue for all societies (BBC News 2002b, news.bbc.co.uk; Williamson 2002, www.eurekaalert.org).

Child sexual abuse (CSA) has occurred in the United States and elsewhere, including Ireland (BBC News 2002d, news.bbc.co.uk; Goode, McGee, and O'Boyle 2003, 25-27; McDonagh 2003, www.cps.dub.indiocese.ie; Sipe 1998, 133-49), Africa (Cozzens 2002, 62-63), South Africa (BBC News 2002g, news.bbc.co.uk; LenkaBula 2001, 55), Australia, Canada, England (Hopper 1996a, www.jimhopper.com; Perry2004, www.rickross.com), Cambodia, Pakistan, Bangladesh, Philippines, Sri Lanka, Thailand, Hong Kong (BBC News 2002a, news.bbc.co.uk; BBC News 2002c, news.bbc.co.uk; BBC News 2002e, news.bbc.co.uk; Scully, Kuoeh, and Miller 1995, 97-127; United Nations 2001, 15-100), Guatemala (Calderón 1999, 42-48), Nicaragua (Poling 2003, 79-88), Vietnam (Hoang 1999, 105), India (Virani 2000, 3-73), Korea (Rhee, Chang, and Youn 2003, olc3.ohiolink.edu), Poland (BBC News 23 February 2002f, news.bbc.co.uk); France (BBC News 23 April2002b, news.bbc.co.uk); and even in foreign mission

organizations and missionary families (Briggs 2001, www.lara.on.ca; Cartledge 2002, www.baptiststandard.com; Crampton 2000, www.christianitytoday.com; Koteskey n.d., www.missionarycare.com).

Latin and African American cultures have been affected by the phenomenon of CSA (Abney and Priest 1995, 11-30; Alomar 2004, 75-77; Haskins 2002, 93-109; Pope 2004, 79-85; Robinson 2002, 251-305). Puerto Ricans, Asian, Pacific Island, and Filipino Americans have been affected by child sexual abuse (Comas-Díaz 1995, 31-66; Okamura, Heras, and Wong-Kerberg 1995, 67-97). Amish and Mennonite communities have also been affected by CSA (ABC News Internet Ventures 2005, abcnews.go.com; Espenshade and Alexander 2004, www.lancasteronline.com; Hoskin 2004, www.lacrossetribune.com; Labi 2005, www.legalaffairs.org; PCAR 2004, and www.wheres-theoutrage.org).

One researcher compiled a book of sex offenders which contained more than 600 persons listed in Australia and “nearly 15 percent were clergy related” (O’Grady 2001, 7). Recent newspaper articles revealed the abuse of power among Protestant clergy, church staff and volunteers (Child Sexual Molestation by Protestant Clergy of Every Denomination ‘CSMPCED’ n.d., 1-168; Clergy Sexual Abuse n.d., www.kensmen.com). Headlines in the newspapers read:

Pastor of St. Luke Baptist Church arrested and charged with indecent behavior with a juvenile, aggravated incest and pornography involving a juvenile. (Child Sexual Molestation by Protestant Clergy of Every Denomination ‘CSMPCED’ n.d., 1)

The pastor at the Church of the Nazarene has been charged with sexually assaulting a male 17-year-old youth leader three times in 2001. (CSMPCED n.d., 1)

A church youth pastor of Evergreen Alliance Church, was sentenced to prison for raping a 4-year-old boy. (CSMPCED n.d., 7)

A basketball coach for a local church, was sentenced to seven years in prison for molesting boys in four states over a 20 year period. (CSMPCED n.d., 34)

A 22-year-old church youth minister has been sentenced to 10 years in prison for molesting a teen-ager in 1998. (CSMPCED n.d., 40)

Youth pastor who admitted molesting 10 juvenile boys ages 11 to 17 between 1993 and February 1997 was sentenced to 28 years in prison . . . fondling the boys, took place in . . . apartment at Good Shepherd United Brethren Church. (CSMPCED n.d., 90)

Church volunteer charged with pornography . . . was arrested for sodomy and taking pornographic pictures of young girls under 12 from Assembly of God Church, where he was a youth volunteer. (CSMPCED n.d., 134)

A traveling evangelist, was charged with 4 counts of sexual battery after 8 and 12 year old sisters reported being molested and raped by him. (CSMPCED n.d., 151)

A Baptist minister . . . accused of molesting and raping three small sisters during church outings and visits, once raping a five year old girl under a church pew. (CSMPCED n.d., 159)

Theological and Educational Concerns

A theological and spiritual concern has been that church leaders, who give spiritual guidance, could misuse that power for selfish gain (Poling 1991b, 12-13; Shupe 1995, 56, 63; Shupe 1998b, 3). Recent books and articles have spoken to Catholic church matters such as hierarchy, celibacy in the priesthood, homosexuality and overall cover up of CSA in this specific religious structure (Berry 2000, 171-89; Berry and Renner 2004, 73; Burkett and Bruni 1993, 80-83; Catholic League for Religious and Civil Rights 2004, www.catholic/league.org; Cozzens 2002, 65-88; Davies 2001, 154-63; Finkelhor 2003, 1225-29; Flynn 2002, 12-25; France 2004, 52-58, 181-85; Jenkins 1996, 108-10; Hitchens 2004, 35-37; Lothstein 1991, 33-35; McDonagh 2003, www.cps.dubindioocese.ie; Phillips 2002, 99-103; Plante 1999, 9-13). Yet, the crisis can be found in Protestant, Catholic, and other religious organizations (Fater and Mullaney 2000, 282;

Olsen and Hertz 2002, www.christianitytoday.com; Shupe 1998b, 5). The problem of CSA among religious organizations has been a universal dilemma (CSMPCED n.d., 1-168; Clergy Sexual Abuse n.d., www.kensmen.com; Hall 2002, 1, 3).

In the general public, prevention research emphasizing school-based prevention programs have been submitted to public leaders.

It is estimated that nearly one-quarter of the United States population have been victims of child sexual abuse. Due to increases in the rates at which sexual abuse has been reported over the past few decades, researchers have put forth major efforts at preventing child sexual abuse Due to alarmingly high rates of child sexual abuse, there is increasing attention on prevention research. (Roberts and Miltenberger 1999, 1)

School-based programs began in the 1970s with an emphasis on awareness of CSA.

Schools and other educational programs have taken the issue of CSA seriously, training children and youth to say “no,” and to understand the difference of a “good touch” and a “bad touch” (Cantwell 1995, 90; Fortune 1984, 20-24; Plummer 1984, 45-46; Plummer 1986, 70; Roberts and Miltenberger 1999, 2; Trocmé and Schumaker 1999, 634; Woolley and Gabriels 1999, 1-7). Puppets and drama have been used to teach prevention to children (PACER Center n.d., www.pacer.org). Research has been conducted about the school safety programs (Sarno and Wurtele 1997, 35-45).

The church, in general, has not developed a program of this nature, nor has it focused on basic CSA prevention, even though books have been written to assist the church leader to implement CSA prevention steps within the church (Crabtree 1998, 53-58; Hammar, Klipowicz, and Cobble 1993, 27-43; Klipowicz 1993, 20-23; McGlone and Shrader 2003, 15-19, 142-46; Melton 2002, 23-36; Parker 2002, 15-27; Swagman 1997, 13-42). The media has reported on the many cases of CSA and pointed to priests, lay persons, choir directors, youth leaders, and other religious leaders who had easy access to

children, youth, and vulnerable adults; yet “nearly 70% of churches do no screening of volunteer youth workers” (Hammar 2002) and “the vast majority of churches almost 70 percent – do little to screen volunteers” (Cobble 2002, www.christianitytoday.com).

Despite a steady track record of allegations and lawsuits, only 27 percent of the 1,700 churches surveyed by Cobble in 1996 conducted criminal-record or employment-history background checks on prospective workers. About 36 percent of the churches surveyed reported doing some form of screening. (Cagney 1997, www.christianitytoday.com)

A small number of books, training manuals, videos, DVD's and online services have been produced about CSA prevention, yet the church has not established a healthy pattern to protect the innocent (Klipowicz and Cobble 2003, 1-32; Christian Ministry Resources 2004, www.reducingtherisk.com; Church Law & Tax Report 2003; Cobble, Klipowicz, and Hammar 2003, 1-79).

Victims have spoken out on the issue of child sexual abuse and clergy sexual abuse (Hope of Survivors, The n.d., TheHopeOfSurvivors.com; Kepler 1984, 147-66; Phillips 2002, 87-91; Poling 1991b, 11; Pullen 1998, 67-82; SNAP: Survivors Network of those Abused by Priests, www.snapnetwork.org; Tamar's Voice 2002-2004, www.tamarsvoice.org; VOICES in Action, Inc. [Victims Of Incest Can Emerge Survivors] 2004, www.voices-action.org; Wood 1993, 18-50). Some have spoken out because they have faced abuse and seek help to be set free from the abuse. Most have entered into adulthood, and after many years have been able to speak for the first time about the trauma they endured as a child. Either way, victims have requested restitution and restoration from religious institutions. Out of this demand, the church has an opportunity to minister to and meet the needs of CSA victims (Poling 1991b, 183-91).

CSA has become a crisis within the church and other religious organizations.

Some would argue that it has been predominantly a Catholic Church crisis, but research revealed that it has been a widespread crisis, affecting all denominations (Child Sexual Molestation by Protestant Clergy of Every Denomination n.d., 1-168; Clergy Sexual Abuse n.d., www.kensmen.com). A problem with CSA has been the aspect of denial and its multileveled stages that have affected all involved in CSA (Cozzens 2002, 22-48). The church has been in denial and has continued to ignore the warning signs of problems within church hierarchy, and ultimately has neglected the restoration of victims when charges have been undisputedly true. Denial has been a common factor among church leaders, parents, children, and the child molester/perpetrator (Cozzens 2002, 26-48).

Prevention steps have been available to protect the children of the church, but few churches have considered these important steps of prevention of CSA. Instead, the church has continued in ignorance and denial.

Child abuse has become cancerous in our society. It occurs all too frequently in our homes, in our schools, and even in our churches. Children of all ages in all social strata have been affected. Child abuse has become a physical and emotional crippler in America, and the memories and emotional hurts and fears are often carried into adulthood. All 50 states has passed child abuse laws in an attempt to protect children, but abuse continues at an alarming rate. It has reached such epidemic proportions that it has become a social disorder. (Walker 1996, 1)

Research revealed there has been an increased need to educate, inform, and equip church leaders regarding the facts of CSA (Hammar, Klipowicz, and Cobble 1993, 63-66). Understanding the victim, the perpetrator, the aspect of denial and even parental involvement has been necessary so that the church has a greater awareness of the crisis of CSA. Through training and education of church leaders, awareness of the crisis of CSA within the religious segment of society has been brought to the surface.

Prevention steps could have assisted the church in protecting the child, the volunteer, the paid staff and the entire congregation (Hammar, Klipowicz, and Cobble 1993, 63-66). Prevention training has been the key to successful protection measures in the matter of CSA within the church. Education of church leaders should be the beginning of prevention (Hammar, Klipowicz, and Cobble 1993, 63-66; Klipowicz 1993, 17). Education has been needed, but a follow through with utilization of CSA prevention steps should be the most important focus for the effective prevention plan. Formulation of the policies and procedures has not been the key for an effective prevention plan. Consistent implementation of the policies and procedures has been the key element needed for effective prevention.

Much research has focused upon child victims, parental involvement, and risk characteristics among children (Bos 1993, 344-47; Frazier 2003, 39-69; Lape-Brinkman 1999, 111-13; Reed-Perricone 2003, 26-60). Current and past research of CSA has dealt with counseling matters, psychological concerns, and what the victim may have endured throughout their lifetime. Prevention research has been completed in regard to school-based programs (Gibson and Leitenberg 2000, 1117-21; Taal and Edelaar 1997, 402-07; Tutty 1997, 872-76). Research gathered for the previous listed areas has been a definite need within research, but there seems to be little research completed in regards to CSA prevention within the church. Research within the religious community could be considered a new area of research that could protect the youngest members of a church community.

The concern of research has been that many faith-based church leaders have not implemented common CSA prevention steps within their churches, which could prevent

CSA within their churches. Even with all the television and newspaper media that has exposed CSA within various denominations and organizations, especially the Catholic Church; the church has continued to live in denial, as if it has declared, “It could never happen at my church” (Church Law & Tax Report 1993).

There has been a concern that the church should awaken and begin to explore possibilities for education and implementation of CSA prevention steps to protect the vulnerable ones of the church.

The church is among the last institutions to respond to this crisis, for a number of reasons: (1) Church members usually are very trusting. They come to church to be spiritually renewed, to feel part of a community. They feel safe in church and find it hard to imagine that their spiritual community would betray them. (2) Church members want to be welcoming and to think the best of people. They believe in the healing power of grace and expect that those who attend church will be striving to live Christian lives. (3) Church members are sometimes too quick to forgive when child sexual abuse comes to light in the church. (4) Perhaps their discomfort with the issue leads them to want to get it behind them so they can get on with their lives. (5) Perhaps they are overly concerned about the repercussions if the allegations prove to be untrue. (Bowles 1997, 43)

The church has ignored the crisis and has continued to live in denial. Again, almost 70% of churches have not screened volunteers who work with children and youth (Cobble 2002, www.christianitytoday.com; Hammar 2002). The church has been in danger and it must become wise in prevention, education and training in order to keep the most vulnerable members safe within their structures.

Research Purpose

The purpose of this study was to correlate church leaders' knowledge of child sexual abuse with prevention steps utilized within a church.

Delimitations of the Study

The following delimitations focused the study:

1. This study was concerned with determining the correlation between church leaders' knowledge of child sexual abuse and prevention steps utilized within a church, who attended a local seminary.
2. This study was concerned with knowing what CSA prevention steps are currently used within churches.
3. This study was concerned with child sexual abuse and prevention within the church not child abuse in general terms.
4. This study was intended to be basic educational research that would lay the foundation for future study.
5. This research was not generalized to other seminaries or to other regions of the country.
6. The research survey did not focus on counseling and/or psychological issues of CSA. It did not explore or ask personal questions of the participants. All research dealt with CSA prevention within the church.

Research Questions

1. What knowledge do faith-based church leaders have regarding child sexual abuse and prevention?
2. What are the common child sexual abuse prevention steps used within churches?
3. To what extent does higher education contribute to the understanding and prevention of child sexual abuse?
4. To what extent is denial present among faith-based leaders regarding child sexual abuse?
5. What is the correlation between church leaders' knowledge of child sexual abuse and prevention steps utilized within a church?
6. To what extent does the size of the church play into prevention steps of child sexual abuse?
7. What Christian denomination seems to be leading in education, training, and use of prevention steps for child sexual abuse?

Terminology

The following terminology and definitions were included to assist with understanding and clarification of terms within this dissertation.

Abuse of power. “Power in its ideal form is the energy of life itself as it is organized into the relational web that includes us all. This primal relational power is distorted through human sin by individuals and societies into abuse of power and is the cause of much human suffering” (Poling 1991b, 33).

Child sexual abuse (CSA). Sexual abuse that has been inflicted on children and youth under the age of eighteen by use of any sexual forms or manners of sexual assault and/or abuse (Church Law & Tax Report 1993).

Child sexual abuse prevention steps. Common prevention steps that could be used by the church to prevent child sexual abuse within the church (Hammar, Klipowicz, and Cobble 1993, 27-43).

Child or children. For the purpose of this study, those persons under the age of eighteen and have been sexually abused or targeted for sexual abuse in any form or manner by an adult perpetrator. “A person less than 18 years of age or considered to be a minor under state law” (U.S. Department of Health and Human Services 2000, www.h.gov).

Child molester. “Any adult who engages in sexual activity with a child. Most molesters are male. The molester may be a stranger or may be known to the victim” (Clark, Clark, and Adamec 2001, 48).

Child victim. “A child for whom an incident of abuse or neglect has been substantiated or indicated by an investigation or assessment” (U.S. Department of Health and Human Services 2000, www.h.gov).

Christian denomination. A Christian can be described as one who has belief in Christ and His teachings, upholding the Word of God to be active and healing in humankind. “A denomination is an association or fellowship of congregations within a religion that have the same beliefs or creed, engage in similar practices and cooperate with each other to develop and maintain shared enterprises” (Moberg 1990, 350).

Church leader. For the purpose of this study, paid or volunteer staff, who served as leaders among children and youth within faith-based churches.

Clergy malfeasance. “The exploitation and abuse of a religious group’s believers by the elites of that religion in whom the former trust” (Shupe 1995, 15).

Denial. “The process of convincing oneself that what is happening is not really happening” (Benyei 1998, 183). “Refusing to acknowledge something in your life in an effort to defend yourself against the stress and/or anxiety it might cause you if you confronted it” (Wood 1993, 4).

Emotional Abuse. “Attempting to control a child’s life through words, threats, and fear; destroying a child’s self-worth through harassment, threats, and deprivation” (Swagman 1997, 11).

Faith-based churches. Faith can be described as “the theological virtue defined as secure belief in God and a trusting acceptance of God’s will” (Lexico Publishing Group, LLC 2004, www.dictionary.com). Based is “the fundamental principle or underlying concept of a system or theory; a basis” (Lexico Publishing Group, LLC 2004,

www.dictionary.com). For the purpose of this study, faith-based churches has been defined as churches that have embraced and based their faith in Jesus Christ and His teachings within the church structure.

Liability. “Legal responsibility, often resulting in monetary damages” (Hammar, Klipowicz, and Cobble 1993, 91).

Maltreatment. “An act or failure to act by a parent, caretaker, or other person defined under State law which results in physical abuse, neglect, medical neglect, sexual abuse, emotional abuse, or an act or failure to act which presents an imminent risk of serious harm to a child” (U.S. Department of Health and Human Services 2000, www.h.gov).

Parent. “The birth mother/father, adoptive mother/father, or step mother/father of the child” (U.S. Department of Health and Human Services 2000, www.h.gov).

Pederasts. “Pederasts are men who prefer sex with boys” (Briggs and Hawkins 1997, 126).

Pedophile. “A developmentally arrested individual, usually with poor impulse control, who has difficulty with age appropriate, emotionally intimate, relationships and is sexually attracted to children” (Benyei 1998, 185).

Perpetrator. An individual who has inflicted or permitted sexual abuse upon a person under the age of eighteen. “The person who has been determined to have caused or knowingly allowed the maltreatment of the child” (U.S. Department of Health and Human Services 2000, www.h.gov).

Physical Abuse. “Type of maltreatment that refers to physical acts that caused or could have caused physical injury to the child” (U.S. Department of Health and

Human Services 2000, www.h.gov). “Physical abuse is any intentional means of inflicting pain or injury to another person. It is sometimes a single event, but can also be a chronic pattern of behavior” (Swagman 1997, 11).

Physical Neglect. “Not doing what one is supposed to be doing to meet the physical needs of a child in his or her care. Neglect interferes with or prevents a child’s normal development” (Swagman 1997, 11).

Policy. “A rule which describes or structures the proper working behavior of a church staff member or volunteer” (Hammar, Klipowicz, and Cobble 1993, 91).

Predator. “An individual who derives a sense of power, status, and well-being through the sexual abuse of other persons” (Benyei 1998, 186).

Report. “Notification to the Child Protection Services (CPS) agency of suspected child maltreatment; can include one or more children” (U.S. Department of Health and Human Services 2000, www.h.gov).

Sexual abuse. “A type of maltreatment that refers to the involvement of the child in sexual activity to provide sexual gratification or financial benefit to the perpetrator, including contacts for sexual purposes, molestation, statutory rape, prostitution, pornography, exposure, incest, or other sexually exploitative activities” (U.S. Department of Health and Human Services 2000, www.h.gov).

Shame. “Shame is the outcome of a failure in trust” (Allender 1995a, 72). “Shame is another word for embarrassment” (Allender 1995a, 62). “Shame is the horribly painful sense that you are guilty of something that has lowered you in character or morals, something that has brought you into contempt or dishonor. It is a feeling of

intense pain about *who you are*. Shame is a lie that covers up the real you and causes you to see a ‘dirty’ or ‘guilty’ person in your place” (Morrison 1990, 71-72).

Trauma. In this study, trauma can be described as “a painful or damaging emotional experience. This kind of trauma is present in virtually all types of child abuse. Victims of child abuse often report nightmares, flashbacks or panic attacks long after the danger of abuse is gone” (Clark, Clark, and Adamec 2001, 242).

Trust. “Trust is a giving of our soul to another with the hope that we will not be harmfully used” (Allender 1995a, 72).

Victim. “Someone who is currently being sexually, emotionally, and/or physically abused or has recently experienced such abuse” (Wood 1993, 9). This term could also apply to persons that have faced CSA many years in the past.

Procedural Overview

The proposed research was a descriptive quantitative study with an emphasis on correlational research: “A statistical investigation of the relationship between two or more variables” (Leedy and Ormrod 2001, 114). Central tendencies were determined for the variables and correlation was used to find any relationship between the variables. Percentages were calculated.

The survey was designed by careful and deliberate review of the CSA precedent literature and validated by an expert panel of three members. The expert panel (see Appendix 1) held extensive knowledge of Christian education research, general research competencies and knowledge of child sexual abuse. Church leaders participated within their higher education classroom with permission from the seminary and faculty of the class. The survey took approximately 7 to 10 minutes to complete.

The survey was comprised of demographic information: gender, age, and church position, size of church, years of ministry experience, denomination, and pursuit of degree at local seminary. A Likert response scale was used to measure knowledge of faith-based leaders. A checklist of CSA prevention steps that could be used in churches was part of the survey to determine CSA prevention steps commonly used within churches. The researcher determined what the top five prevention steps were within denominations surveyed. There was a section of the survey that determined higher educational training that the church leader may have been exposed to about prevention of CSA. Church leaders could list two hindrances that would prevent their churches from implementation of CSA prevention steps. There was a section for additional comments about CSA prevention.

A written survey was used at a local seminary, which was selected due to convenience for the researcher. The research was composed from four different geographic location sites for the seminary, which included a variety of faith-based church leaders from various denominations, as well as ethnically diverse churches.

Research Assumptions

In regard to child sexual abuse and prevention within the church, the underlying assumptions of the researcher were:

1. Child sexual abuse was a complicated subject for the church.
2. Many churches were not using child sexual abuse prevention steps within their church (“70% do nothing” Hammar 2002).
3. Church leaders that understand child sexual abuse prevention would be utilizing prevention steps within the church, which would show a relationship between knowledge and practice.

4. The research instrument, when validated by the expert panel would be suitable for the assessment of knowledge and practice of faith-based church leaders.

CHAPTER 2

PRECEDENT LITERATURE

There has been an outcry for justice in societies regarding child sexual abuse (CSA) (Smith and Woodhead 1999, 19-36). Not only societies have been infected, but churches and church leaders have been tainted with violence, power, control, sexual abuse, and misconduct (Poling 1991b, 40, 46-47; Shupe 1998, 67-152; Shupe and Iadicola 2000, 13-14). Many avenues of research and investigations have been open within the sexual abuse arena, but the one that focused upon children and sexual violence has been one given to secrecy and denial, which can be found within religious structures (Poling 1991b, 11-12; Krebs 1998, 18).

The abuse of power (Poling 1991b, 23) has been declared as the basic foundation of CSA. The abuse of power could be called the foundational aspect of CSA. The internal and external power hierarchy of the church and the leadership pattern within the church has played a significant role in the abuse of power (Poling 1991b, 121-52; Shupe and Iadicola 2000, 27-34; Krebs 1998, 15-29). Abuse of power within the church has been a historical and theological concern within religious institutions and within societies. The historical and theological considerations of CSA should be well thought-out when researching CSA within the church. Reflection of these aspects would bring knowledge and discernment to the crisis situation of CSA within religious organizations.

Historical and Biblical Considerations

A true comprehension of CSA has come from a historical, theological and biblical exploration of the CSA crisis. While CSA has existed throughout history, there have been theological and biblical aspects that need to be considered when discussing CSA and the church. Prevention can only come to the church and the child, when the church understands its own history of CSA.

Historical Background of Child Sexual Abuse

In the past history the church has been a non-supportive, secretive, and powerful model that has caused harm for the victims (Poling 1991b, 12). Victims have been silenced by a “pay off” from the church (Berry and Renner 2004, 73). Victims have increased in number because priests have been transferred to other parishes when complaints have arisen within a church. Loyalty to the church was more important than provision of professional care for the victim (Cozzens 2002, 13; Eastal 1994, 144). Silence, denial, and minimization of CSA have been a blind spot for the church (Cozzens 2002, 11; Sipe 1999, 114-22).

The victim would need to have support from the church through counseling and other professional services (Poling 1991b, 183-84). The church should respond to the victims involved (Hadman-Cromwell 1991, 65-72; Parkinson 2002, 15-18; Poling 1991b, 183-84). Before the church can respond to the victim, the church would need to understand the nature of the abuse and misuse of power, which would relay understanding of the CSA crisis. There would be several issues to consider when examining the abuse of power.

First, society has played a historical role in CSA. In Greece and Rome, CSA was common in the society. Homosexuals would take male children to commit sodomy, girls were committed to marriage at young ages, and parents would sell their children to others for financial gain (Lascaratos and Poulakou-Rebelakou 2000, 1087-90; Whetsell-Mitchell 1995, 36-37). Historically throughout centuries there has been rape, violence, and sexual assault against women and children within many cultures (Corby 2000, 22-64; Rush 1980, 17; Vigarello 2001, 75-86). In the Byzantine Empire (A.D. 324-1453) child prostitution, pederasty, and incest were extreme problems within the culture (Lascaratos and Poulakou-Rebelakou 2000, 1087-90). Incidents of sexual assault have been mentioned in the Bible, which has been traditionally understood as the historic foundational document of the Israelites.

As in all ages of human history, the Old Testament shows women who were victimized by abuse, rape, and even murder: Dinah (Gen. 34), Tamar (2 Samuel 13:1-22), Jephthah's daughter (Judg. 11:29-30), and the Levite's concubine (Judg. 19). (Blomberg 1996, 824-25)

Specific biblical accounts revealed the dangers of dominance, control, and misuse of power. Women and children were considered property. "Legally, children were regarded as the property, and therefore the responsibility of the father" (Williams 1996, 244).

Biblical Example of Abuse of Power

Although the subject of the research was CSA, the story of David and Bathsheba has been considered a story that revealed the dangers of abuse of power, which is the foundational aspect of CSA (2 Samuel 11-12). These two chapters of 2 Samuel told of King David's misuse of power in order to gain selfish desires, which included taking another man's wife for sexual purposes (2 Samuel 11: 1-4; all Scripture is

taken from the New International Version). Scholars have debated for years regarding the issue of whether or not Bathsheba was raped, seduced, or if she committed adultery (Nicol 1997, 33).

Regardless of what scholars have attempted to prove or disprove (Garsiel 1993, 252-55), “women are vulnerable to assault and manipulation because of the power of men Some women are manipulated into sexual relationships because of great power inequalities” (Poling 1991b, 23-24). Manipulation in this form would be considered sexual abuse and/or misconduct. Some people have had a difficult time considering themselves as victims, because they were “seduced rather than forcibly violated” (Burkett and Bruni 1993, 75). No doubt, there was a power difference between King David and Bathsheba, which clearly revealed the abuse of power in leadership.

Sexual abuse occurs whenever anyone with less maturity or power is tricked, trapped, coerced, or bribed into a sexual experience The imbalance of power between victim and perpetrator is critical in the determination of abuse. The power imbalance may result from the perpetrator’s greater age, size, position, experience, or authority. (Heggen 1993, 20)

Of course questions need to be considered, “Did David seduce Bathsheba, or did Bathsheba seduce David? Was their involvement one of mutual consent, or was Bathsheba raped by David?” (Spielman 1999, 251). One could not be certain from the actual account as to Bathsheba’s involvement, however; one issue was true, King David misused his leadership and power (Spielman 1999, 251). David was “seduced by his own power (not by Bathsheba)” (Spielman 1999, 254). King David did have the power to control himself, but chose not to do so. “Here, Israel’s king is portrayed as the embodiment of deceit and self-interest. He is capable of no self-restraint; he is calloused,

disloyal, treacherous, and murderous, and he is a profound violator of community”

(Kessler 2000, 420).

When Bathsheba revealed her pregnancy (2 Samuel 11: 5), King David tried to deny and cover up the sexual encounter with Bathsheba by first having the husband, Uriah, summoned to be at home with his wife (2 Samuel 11: 6-8). No doubt, David had known she could be pregnant from their sexual encounter. When this plan did not succeed (2 Samuel 11: 9-13), King David ordered her husband to be killed in battle (2 Samuel 11: 14-24), which was another act of denial by a leader to cover up his sin.

An attempt at secrecy was maintained, yet others knew of King David’s action. He had summoned another person to find out about Bathsheba before he took her to his bed (2 Samuel 11: 3-4). Secrecy and denial has been declared as factors in sexual misconduct and abuse. These two facets have been portrayed in the life of King David. “Sexual abuse is to a large extent about the abuse of power and trust. It is to a much lesser degree about sexual issues” (Heggen 1993, 67).

In the end, Uriah died in battle, just as King David desired and after a time of mourning King David brought Bathsheba into his house (2 Samuel 11: 27) . She later had bore him a son (2 Samuel 11: 27). The prophet, Nathan, related to King David a story of a rich man and poor man (2 Samuel 12: 1-4). The king became furious with the rich man in the story and then discovered Nathan was speaking directly about King David (2 Samuel 12: 5-9). The king had sinned against God and would pay the punishment for the crime that he had committed. The sin of sexual misconduct, abuse of power, manipulation, and dominance would reign in his family (2 Samuel 12: 10-12). The

biblical story of King David and Bathsheba preceded another biblical account of the misuse of power. It was the story of Amnon, David's son and Tamar, David's daughter.

Biblical Example of Sexual Abuse

A story that showed the history of sexual abuse, misuse of power, manipulation, and dominance in the Bible came from the account of King David's son, Amnon. Nathan's prophecy would be fulfilled. King David would pay the consequence of his own sin, as seen in the story of Amnon and Tamar (2 Samuel 13). Although the stories differ in what and how the events took place, both revealed the misuse of power in leadership. Tamar suffered sexual abuse, while Bathsheba's disposition was debatable, even among scholars. Amnon, David's son seemed to possess the same desire for gratification and control (Gray 1998, 39).

Amnon lusted after his half sister Tamar and even became obsessed with her (2 Samuel 13: 1-2). Amnon tricked her into his chambers by pretending to be ill with the help of a friend (although in the original text, this would have implied "another member of the extended royal family") (Gray 1998, 42) (2 Samuel 13: 3-11). Tamar pleaded with him to do the right thing and marry her, but he refused to listen to her and raped her (2 Samuel 13: 12-14). His love then grew to hatred and he ordered her to leave his presence (2 Samuel 13: 15-18). "Tamar put ashes on her head and tore the ornamented robe she was wearing. She put her hand on her head and went away, weeping aloud as she went" (2 Samuel 13:19 NIV). Her declaration seemed to indicate her brother's response was worse than the rape itself.

Absalom, Tamar's full brother showed hatred towards Amnon for his sister's disgrace (2 Samuel 13: 20-22 NIV). Later Absalom murdered Amnon (2 Samuel 13: 28-

33). “This had been Absalom’s expressed intention ever since the day Amnon raped his sister Tamar” (2 Samuel 13:32). The story revealed the trickery, deception, and misuse of power from Amnon, towards Tamar. Absalom had told her to forget this thing that had happened. Absalom cared for Tamar for the rest of her life, but she had lived in disgrace. “What the biblical record is concerned about in this sinful act is the violation of property rights rather than the violation of personal and civil rights” (Carlson 1988, 29). “In a patriarchal culture, losing her virginity, even through rape, made her into damaged goods; her value as property was destroyed” (Poling 1991b, 157).

In modern times, the story of David and Bathsheba has been repeated all too often as leaders abused their power and exploited others for their own selfish gain. The story of Tamar was similar to many accounts of CSA. “Tamar was sexually assaulted, not by a stranger, but by someone she knew When Tamar sought help, she was told to keep quiet” (Cooper-White 1995, 4-5). Keeping silent was a critical concern with Tamar and with CSA victims (Feldmeth and Finley 1990, 2-4). Understanding of the scriptures regarding these two biblical accounts brought awareness of CSA from a biblical standpoint.

These two historical biblical accounts told of the misuse of power, as each offender had the choice to do what was right in the sight of the Lord. Bathsheba and Tamar lived with the consequences imposed upon them due to the sexual advances they endured. After all, who could have refused the king and lived? When the King summoned a person, the person must adhere to the request. King David had an advantage of unequal power over Bathsheba. Amnon was stronger than his half sister; therefore she was forced into a sexual encounter, revealing an unequal power situation. Patriarchy could be

defined as a demonstration of unequal power between men and women. “Old Testament culture was overwhelmingly patriarchal” (Blomberg 1996, 824).

Patriarchy and the Abuse of Power

Patriarchy was one concern that should be considered in understanding the perpetuation and continuing cycle of CSA. Patriarchy could be defined as men and women holding unequal power situations (Heggen 1993, 85; Poling 1991b, 29).

“Patriarchy, the unjust power relationships of men and women perpetuated by ideologies and institutions, is another structure of domination that creates the conditions for abuse of power” (Poling 1991b, 29). There was dominance of male over the female in the culture (Heggen 1993, 85). “Men sexually abuse because our patriarchal society implicitly condones the abuse of women and children and men believe they can get away with it” (Heggen 1993, 67).

The Bible revealed examples of patriarchy (the story of King David and Bathsheba, 2 Samuel 11-12 and the story of Tamar, 2 Samuel 13), which revealed the abuse of power in leadership. Men have held dominance over women and children in order to control and manipulate to their own desires and wishes (Poling 1991b, 23). In a patriarchal society, men understood that they were in control and could exert that power over women and children (Heggen 1993, 83-84). Patriarchy did not uphold a healthy “family model” (Poling 1991b, 133).

For the feminist theologians, sexual abuse and violence were rooted in the patriarchal structure of the whole society, including the churches, and only by thorough social reconstruction could they be eradicated. The crimes of patriarchy were a glaring manifestation of structural sin, which merited ecclesiastical condemnation quite as vigorous as that previously accorded to such individual failings as fornication or adultery. In the feminist literature, child sexual abuse became a paradigm of social injustice and absolute sin. (Jenkins 1996, 118)

The same concerns of power, abuse, and dominance have been present in today's society. America and western culture has been declared by some as "a culture of rape" or "a rape culture," and declared that America has been obsessed with the stories and phenomenon of rape, sex, and violence (Kincaid 1998, 3; Whetsell-Mitchell 1995, 4-7).

The Family Unit and Dominance in the Abuse of Power

The family has been a unit that could also produce abuse of power (Poling 1991b, 86-87). When dignity and respect have been violated, abuse would be present within the family structure (Poling 1991b, 133). Parents have not been working together in mutual respect but one person would oversee all matters of the home, which would reveal dominance in action. Dominance could be described as one person having more power over others in the family structure, such as a father overseeing his family, without consideration of others within the family structure (Poling 1991b, 86-87). "Whenever power is organized in any institution, there is potential for abuse of power" (Poling 1991b, 87). Power could be abused in the family by drugs and alcohol, physical and sexual abuse, and repetition of family patterns that would destroy the family structure (Poling 1991b, 87).

Today's family could be described as no longer a man, a woman, and children. The family structure could be two males and children or two females with children, or a single parent that would work to provide for the family. These family structures have provided multiple dimensions for the potential abuse of power (Poling 1991b, 86-86).

While much research should be conducted regarding the family system of America, there should be more research on the role of power in the family system of society.

A more current example of dominance involved the issue of race (Poling 1991b, 30-31). Caucasians have held dominance over Afro-Americans for years until the Civil Rights Movement made a change in society. Dominance, patriarchy, and how a person has viewed “God the Father” could be issues that cause researchers to explore the relation of theology and child sexual abuse especially in feminist and liberation theology (Pais 1990, 62-70; Poling 1991b, 153).

Feminist and liberation theology have embraced theology with the aspect of liberation from racism, abuse, and sexism (Townes 1995, 61-70). Suffering has been an important element in feminist and liberation theology (Fortune 1983, 195-200; Fortune 1995, 85; Pais 1990, 14-22). When people have suffered, they need to be liberated from their suffering. For that reason, feminist and liberation theologians have embraced the cause of child sexual abuse and domestic violence with the hope of liberation for those who have suffered (Ellison and Hewey 1995, 479-501; Eugene 1995, 185-200).

Church Hierarchy and the Abuse of Power

A third issue to consider was whether a church or religious organization has a hierarchy that endorsed secrecy, dominance, control, and ultimately the abuse of power (Benyei 1998, 134-43, 145-48; France 2004, 46-49, 184-87, 474-76). The levels of power, having one authority in the church, and bishops that have been considered the ultimate final authorities “only answering to the Pope” (Krebs 1998, 21) have been contributing factors to the abuse of power (Cozzens 2002, 112-23; Flynn 2003, 14-25; Jacobs 2000, 126-27; Krebs 1998, 21; Lakeland 2003, 225; Pippert 1991, 45-69; Poling

1991b, 123; Shupe 1995, 29-31). “The decisions to abuse power, whether by a single act, pattern or leadership style always rests with the individual. It is simply a matter of conscious choice” (Farmer 2003, 59).

“Religious deviance” or “clergy malfeasance” has been a problem within the church structure (Shupe 1995, 14-15). Exploitation of young members could happen easily because the church has been considered a trusting organization. The church ignored investigations of CSA, was inactive in screening volunteers and provided many opportunities for close contact with children and youth (Melton 2002, 16; Shupe 1995, 29). The mindset of the church has placed the children and youth as vulnerable targets for those who have preyed upon the weak (Fortune 2003a, 56). The church itself has been called a type of a family structure and system (Benyei 1998, 1-19; Cooper-White 1995, 129).

The church family structure was one factor to consider in regard to abuse of power. “Congregations are not just a system; they are a particular kind of system, that which we call a community. A community is a group of people that holds something in common” (Benyei 1998, 11). Leadership power within the church was a crucial factor facilitating CSA, but it was not a new crisis. What was new about CSA and leadership power within churches was the “disclosure and discussion” of the situation (Langberg 1996, 58). Leaders misused their own power for selfish gain. Leadership has misused its power in counseling situations where the leader, pastor, or church member has taken “advantage” of the situation (Shupe 1998b, 5).

Pastoral ministry can be a powerful position This powerful role is also a lonely role. When the need for intimacy and self-assurance is not met in healthy and holy ways, it creates a climate for the ‘star’ to act out, too often sexually. Stars may see themselves as above the rules they set for the rest of the congregation. They then

begin to act out sexually, seeking to meet their needs for recognition, power, and stimulation by having an affair. (Francis and Turner 1995, 3)

One story told of a woman raped by a pastor, a friend, and person that she had trusted (Poling 1991b, 36). The woman knew she needed counseling and approached her pastor. In the counseling sessions, he made sexual advances towards her. She relocated to a nearby church and shared this information with her new pastor. After relocation she heard her new pastor share about her previous pastor being featured in a magazine article. It was disturbing to the woman as she had been raped by that man. She was distraught because she knew the harm that this pastor had committed upon her (Poling 1991b, 47). Her former pastor was asked to serve communion within her new church. When she saw him selected for this worshipful task within the church; it devastated her (Poling 1991b, 46).

Abuse of power would not consider the victim. It would not consider the emotional pain of the situation that the victim has gone through. Devastation had set in for the young woman because the attitude was to forget the past and move on, but she had lived with the memory and trauma every day. Two pastors had victimized her. "Clergy sexual misconduct is a matter of power, not sex" (Cooper-White 1994, 193).

Accountability has been lacking in power structures which caused abuses to surface to the top (Cozzens 2002, 29-30). Accountability has been lacking in community, vocation, and church structures. No one was accountable to others except the person above them in the hierarchical ladder (Cozzens 2002, 29). The priest was only accountable to the bishop and the bishop was only accountable to the pope and the pope was only accountable to God (Cozzens 2002, 29). So who could have argued with what they said and who they represented?

Many bishops chose to deny the issue of CSA within the priestly realm of the Catholic Church (Cozzens 2002, 91-94). Denial caused more damage and ultimately more victims (McGlone and Shrader 2003, 39). Priests were shifted from one city to another and sometimes shifted out of the country into mission work in other cultures, only to abuse again the innocent children of the world (Shupe 1998). Accountability has been lacking in the structure of power and CSA (Cozzens 2002, 29-30).

Religious Systems and the Abuse of Power

There have been many types of abuse of power within religious systems such as economic, sexual, mind control, counseling misconduct, and spiritual abuse (Shupe and Iadicola 2000, 13-14). “Power is the ability to shape and influence people and/or events” (Pippert 1991, 18). CSA has been merely one aspect of the cultural phenomenon that faced the religious institution. Economic power and abuse has run rampant as evangelists have made their claim that by supporting them one could be prosperous and “blessed,” but only the television evangelists have been “blessed” with finances and material wealth (Shupe 1998a, 58-59). Sexual misconduct could happen in male and female relationships within religious structures, especially between pastors and members (Capps 1993, 350-61). Mind control was used in cults such as Jim Jones and his cultic following leading in the tragedy of multiple deaths and suicides (Richardson 1980, 246-47).

Counseling misconduct could occur when boundaries have not been set or not adhered to, therefore leading to the abuse of power. “Sexualized behavior and sexual contact within the ministerial relationship are a violation of the special role assigned to clergy and a misuse of that role’s power and authority” (Vogelsang 1993, 198). Spiritual

abuse could take place when others determine people's lives, their vocation, and their role in the church, thus the victim never made their own decisions about their personal lives. The victim could stand before a panel or group of leaders of the church that have declared who they would marry, how they would act, what vocation they would serve in and so on. These evils of the abuse of power have been all too common and yet hard for comprehension.

Four areas of abuses regarding power should be addressed:

1. The Abuse of Power;
2. The Assignment of Power;
3. The Assumption of Power; and
4. The Absence of Power (Wallace 1982, 48-64).

The Abuse of Power has taken several forms. Abuse of relationships and responsibilities could have frightening consequences for a church. Financial or "economic" abuse was one example of the abuse of power within a church (Shupe 1995, 49-61). "An individual can turn power into coercion and determination to control others" (Pippert 1991, 27). Those dominating the financial committee could decide to make decisions on their own without the guidance of others. Abuse has occurred when it negatively affected the responsibilities of the church. Some churches did not pay their bills on time, due to financial abuse within the church. Abuses of relationships included sexual harassment or sexual abuse from a pastor to a congregational member (Capps 1993, 352; Heggen 1993, 101-04).

The Assignment of Power could be a cause for conflict as people either had too much power or delegated power; or power that was truly not intended to be in that

position. Authority given to others needs to be carefully weighed so that the right people would be in authority. "Authority is delegated power" (Pippert 1991, 20). When the wrong person has been chosen, there would definitely be conflicts on the horizon. "The assignment of power in many churches is hurried through with little thought and skimpy prayers. Who holds the power will determine the effectiveness of the church's ministry" (Wallace 1982, 55). It could be said that who holds the power would determine to abuse or not abuse the members of the church.

The Assumption of Power could be described as a conflict waiting to happen. In churches, people assumed responsibilities and power that was not theirs to assume. A youth pastor may have assumed visitation of older people in the church, when in fact the church has not asked the youth pastor to be a minister of visitation, but to be a minister of youth. Some people have tried to gain control of a church project in order to have things move in their plan of direction. "The assumption of authority within a congregation is not only a cause of conflict; it is the very clash of power" (Wallace 1982, 55).

The Absence of Power has created conflicts, as decisions had to be made. When someone would not exert their power, then problems could surface. Giving up authority within a position could cause conflicts. It could occur when others assume power that was not rightfully theirs to assume and the person who had the authority just gave it up willingly. "The assumption of power may be wrong, and in the assignment of power there may be mistakes. But the absence of power leaves a church without any defense in all these avenues to conflict" (Wallace 1982, 64). The absence of the right kind of power could be devastating children and youth.

Understanding the subject of power and the dynamics of power could bring understanding to the issue of CSA within the church. The proper leadership needs to be in power, so that misuse of power would not occur within the church. Any absence of power, assumption of power, or wrong assignment of power would surely lead to abuse of power.

The Opposite of the Abuse of Power

Christ has set the example of leadership and use of power. He declared that leaders need to be servants, setting the model or example in which church leaders should follow (Mark 10:45; John 13). A shepherd could be described as one “who tends, guards, and cares for his sheep. In the case of clergy sexual abuse, however, the name ‘shepherd’ is given to one who abuses, oppresses, and lives in a fashion diametrically opposed to his name” (Langberg 1996, 65).

Servant leadership has not been active when leaders have abused others for their own purposes. “The search for power in any place other than from God is to find and exercise power that is destructive” (Langberg 1996, 67). “Leadership is given as a tool to accomplish God’s purpose in the world – the purpose to which God has called us” (Farmer 2003, 66). Leadership was not given as a tool to accomplish selfish desires and one’s own purposes. Leadership was not intended to be abusive in any form. When leadership has been abusive, it has been called sin.

Theological Understanding of Sin and Its Results

Sin has affected both the victim and the perpetrator. The result of sexual sin upon the child has been devastating to the CSA victim. The relationship with God has

been affected because the church worker, priest, choir director or other leader that represented God was abusing the child. The issue of guilt and even what has been called “false guilt” could devastate the child. One victim declared, “You feel like it was your fault and God holds you responsible for what happened” (Annis, Loyd-Paige, and Rice 2001, 11). It has caused separation from God and has affected the relationship with their Creator.

There has been a sense of deserving “punishment” for wrong doings (Erickson 1992, 188; Heggen 1993, 34). Of course the child did not understand that he or she has done nothing wrong, but the confusion, questions, and false guilt have set in leaving the child broken in spirit which affects his or her spirituality (Allender 1995a, 200; Burkett and Bruni 1993, 80; Cheston 1994, 43-44; Hadman-Cromwell 1991, 65-66; Heggen 1993, 44; Hunter 1990, 90-91; Langberg 1999, 129-30).

“Sin is a serious matter; it has far-reaching effects – upon our relationship to God, to ourselves, and to other humans” (Erickson 1992, 193). “Every institution of correction, every prison of punishment, every sanitarium and asylum is bulging with the results of sin” (Duffield and Van Cleave 1983, 167). Sin could be experienced “personally and corporately” (Pazmiño 2001, 39). “Corporate patterns of sin result in privilege and power accruing to certain persons at the expense of others, perpetuating socially acceptable forms of prejudice, deference, and victimization” (Pazmiño 2001, 39).

Selfishness and Evilness of Sin

The perpetrator has been greatly affected by sin. One effect of sin has been the “inability to empathize” (Erickson 1992, 193). The molester was not looking to the welfare of the child, but to his own selfish desires. He did not consider the needs, desires,

interests, or concerns of the child. The molester was living with denial of his sin, rejection of God, and in a self-centeredness way of life. He did not have the ability to empathize with the child who was being physically, emotionally, mentally, and spiritually damaged. The pain was severe for the child, but the molester was soaked in his own sin, with no regard for the child. There was no value for human life.

“Do nothing out of selfish ambition or vain conceit, but in humility consider others better than yourselves. Each of you should look not only to your own interests, but also to the interests of others” (Philippians 2: 3-4). The molester has not considered the child, but merely his own interests. “Such behavior is evil because it is injury to another human self who cannot provide her own protection” (Poling 1988, 59). Sin has been evil because it injured the child who was being abused. Abuse has been considered evil, which brought pain and fear to the child. God has valued humans as His special creation, but abuse would not value the child but instead would declare, “you’re worthless” (Sidebotham 2003, www.cmf.org). No doubt, the work of evil has been to “steal, kill and destroy” the child (John 10:10).

Sin Distorts

Another theological concern of sin and CSA was that “abuse distorts the image of God, devalues human beings created in his image, and devastates its victims” (Swagman 1997, 5). Genesis 1:26 declared that God made man in His image, “Let us make man in our image, in our likeness.” If His creation, humankind, the most special of all creation, was made in His image, then CSA was against His creation and ultimately against His image. God Himself was being rejected in CSA.

God's power was distorted (Poling 1991b, 84). Victims have a difficult time understanding God as their loving and kind Father (Pais 1990, 62), when in the church "Father" (a priest or other church leader) has sexually assaulted their very being.

Noisy loneliness may be turned to peaceful solitude and raging hostility to forgiving hospitality, but significant spiritual challenges still remain for survivors, as they are called to reach out to a God who is identified as a caring Father For many the description of God as Father results in no belief in God at all. (Leehan 1989, 107)

There was a distortion of who God was and how He treated His most special creation, humankind. "Acts of sexual abuse are blasphemous because they deny the sacredness of another human being" (Heggen 1993, 25). When the abused child did not see God in their parents or other figures that represented God, then the child's spiritual development has been altered (Sidebotham 2003, www.cmf.org).

Relationships for the victims have been distorted. "And abuse is a *sexual sin* because it distorts and misuses sexuality" (Heggen 1993, 25). Proper love, care, and nurturing for the child has been interrupted leaving a broken and battered child within. A relationship with God has been interrupted when CSA has occurred in the child's life (Carlson 1988, 52-55). Recovering an intimacy for God was necessary for the victim in order to have a healthy spiritual life (Brewer 1990, 121-30). CSA has been a serious concern in communities and churches, which has been "severely underestimated" in regards to the "effects of this problem on our children's health and quality of life" (Mercy 1999, 317).

Developmental consequences for the child have been inevitable (Ferrara 2002, 141, 164-68, 179-83, 201-11, 220-30; Ney 1995, 6; Trickett and Putnam 1998, 43-48; Waterman 1986, 15-29). "The long term effects of child abuse on mental health, social behaviour and relationships stem from a lost of trust, hope and self esteem in the

developing child” (Sidebotham 2003, www.cmf.org). Normal development of the spiritual being included “awareness of self, awareness of God, and awareness of others” and when any of these areas face disruption in developmental stages, the child has suffered (Sidebotham 2001, www.cmf.org). CSA has caused the child to have low self-esteem (awareness of self), not feel loved (awareness of God), and think that all people would hurt and abuse (awareness of others). The development of the child has been interrupted in the spiritual developmental arena.

Sin and Suffering

Sin and suffering has been an issue that all people faced due to the fall of humankind, particularly through Adam (Erickson 1992, 200-03; Smith 1996, 749). It was the consequence of sin. Suffering could be described as “the experience of physical pain and/or mental distress” (Smith 1996, 749). Suffering has occurred in CSA. The child has suffered physical abuse along with mental anguish and distress as a result of CSA. “To suffer is to feel pain or distress; to sustain injury, disadvantage, or loss; or to undergo a penalty. Suffering can be physical, psychological, or spiritual, and it can take many forms” (Harrington 2000, 2).

One of the deep and profound questions in theology regarding CSA has been, “Why does God allow this?” (Leehan 1989, 109). Christians have tended to link suffering with Christ’s suffering, causing people to believe that they may need to suffer in their circumstances in order to gain God’s approval or a heavenly reward (Leehan 1989, 110). A wife who has been battered by her husband was encouraged to stay by his side because of her commitment to God in marriage; however, “such advice is not helpful; it is

dangerous” (Leehan 1989, 110). Victimization did not help redeem the wife nor did it redeem the abused child (Leehan 1989, 111).

Suffering has been evident in CSA. Prayer has been a healing agent for suffering. Prayer would not be easy as victims’ minds have been cluttered with images that have been harmful to them for years. “Spiritual directors must acquaint survivors with the physical mechanics of prayer and meditation” (Leehan 1989, 114). Victims need to learn how to pray. Anxiety has afflicted the spirit of the victim. “Their healing and their spiritual growth come from confronting their anxiety” (Leehan 1989, 114).

Assisting people to wholeness and health should be the mission of the church (van der Poel 1999, 115). Wholeness and health apply to physical, spiritual, and psychological pain. “Psychological pain is the psychic or emotional discomfort that occurs when a certain dimension of life is threatened or impeded so that functioning becomes difficult or impossible” (van der Poel 1999, 48). Depression has been the most common psychological trauma that humans experienced (van der Poel 1999, 48). There have been two categories of depression; reactive depression and endogenous depression. Reaction depression could be traced to a source of the pain, whereas, endogenous depression “does not have a recognizable source” (van der Poel 1999, 49). Depression has been the widely known symptom and pain of CSA that has applied to all ages of children and followed them into adulthood (Allender 1995a, 161-62; Wood 1993, 10).

Sin and suffering came in the form of destruction of values such as faith, hope and love. A child needs to learn how to trust adults and when that trust has been broken due to abuse, faith has been destroyed (Sidebotham 2003, www.cmf.org). Hope has been destroyed when the child has regarded the future as something they did not have control

over leaving a hopeless feeling within the child (Sidebotham 2003, www.cmf.org). Love has been destroyed when a child has been abused; as they could grow up feeling “unloved and unvalued” which has caused difficulty in understanding a loving God (Sidebotham 2003, www.cmf.org). Suffering has taken many forms but destruction of faith, hope and love has been the destruction of the spiritual development of a child. 1 Corinthians 13 revealed that the Apostle Paul emphasized the foundation of the church, faith, hope and love, with love being the greatest of all (Sidebotham 2003, www.cmf.org). Destruction of these principles has been destruction of the spiritual being within the child.

The biblical basis for ministering to the abused can be found in Isaiah 61.

The prophet proclaimed that the Messiah would bind up the brokenhearted, proclaim freedom for the captives, release prisoners from darkness, and comfort all who mourn. The hearts and spirits of abuse survivors have been crushed. They are prisoners of darkness living in shame and fear. Like the Good Samaritan, we are mandated to tend to those who have been beaten, robbed of their innocence and dignity, and left discarded by the roadside of life. (Palm 2004, [enrichment journal.ag.org](http://enrichmentjournal.ag.org))

Victims need to be set free from the emotional and spiritual suffering of abuse. Although the process may not be an easy course of action; “the power of the Holy Spirit can heal the mind, emotions, and spirit of a person who has been abused” (Palm 2004, [enrichment journal.ag.org](http://enrichmentjournal.ag.org)).

Ethical Concerns of Child Sexual Abuse

Poling suggested there were three ethical concerns to address.

1. Church and society have an ethical responsibility to provide treatment for children who are victims of CSA.
2. Church and society have an ethical responsibility to provide aggressive programs of treatment for adults who were molested as children.

3. Church and society have an ethical responsibility to provide treatment of child molesters (Poling 1989, 259-61).

Providing treatment for the child victim would help the child to deal with any anger, fear, mistrust of adults, and problems with self-esteem (Poling 1989, 259-60). Treatment provided for adults who were molested as minors would help them to work through issues of “denial and dissociation” (Poling 1989, 260). Matthew 25:35-36 declared, “I was in prison and you visited me.” CSA victims and abusers have been in their own “prisons” with memories and trauma inflicted upon them by persons who manipulated, abused, and traumatized them in their childhood (Wood 1993, 20). Molesters need quality treatment and society should provide the best resources possible, however; molesters may not desire or want treatment (Poling 1989, 260). Few molesters seem to recover from their own past of abuse and their abuse towards others.

Educational Understanding of Child Sexual Abuse

A common definition of CSA would be: “It occurs whenever anyone disempowered by handicap, age, or situation is involved in an activity which is sexually stimulating to the perpetrator and which the victim does not fully comprehend or to which she/he is unable to give informed consent” (Heggen 1993, 20). Child abuse has involved physical, emotional, neglect, ritual and sexual abuse (Melton 2002, 12-13; National Association of Counsel for Children n.d.a, naccchildlaw.org). CSA can include all of these areas. CSA revealed an unequal power relationship in which the child did not understand the consequences of such actions. Children have been sexually abused in homes, communities, and churches (Cashman 1993, 9, 39, 47; Gillham 1991, 16; Heggen 1993, 135; Tarro 1992, 17-18). “Most sexual violence occurs in the family and in other

human relationships based on trust and intimacy” (Poling 1991b, 13). The church has been a type of family structure based on trust.

Child Abuse History, Literature, and Statistics

In 1866, the American Society for the Prevention of Cruelty to Animals was formed (Bagley and King 1990, 28). The beginning of recognized child abuse cases in the United States began in 1874. It was a time in history when animals were given more protection rights than children. Mary Ellen was a child of ten years of age living in an abusive situation in New York. “On Thursday, April 9, 1874, her rescue was accomplished” (American Humane 2004c, www.americanhumane.org). A Methodist mission worker named Etta Wheeler checked on the child due to a complaint. The Humane Society assisted in the rescue. The rescue raised public awareness of abused children (American Humane 2004b, www.americanhumane.org; Fontana 1964, 8-9; Weiner and Kurpius 1995, 16).

On the basis of this case and story, the New York Society for the Prevention of Cruelty to Children was founded 1874-1875 (Allen and Morton 1961, 15; Bagley and King 1990, 28; Fontana 1964, 8). It was the first organization to prevent abuse of children (American Humane 2004c, www.americanhumane.org; Radbill 1968, 13). Although sexual abuse was not mentioned in the case, it was considered a historic landmark for child abuse cases in the United States.

The famous case inspired organizations to create and enforce laws for the protection of children. “The Society for the Prevention of Cruelty to Children was formed, and by 1900, there were 161 such groups in the U.S.” and during the first year of the organization, 300 cases of child abuse were investigated (Jewish Coalition Against

Sexual Abuse/Assault n.d., www.theawarenesscenter.org). Many laws, amendments, acts, and legislations were passed regarding child abuse in the United States between 1900 and 1960; however, CSA “received much less attention in professional literature” (Bagley and King 1990, 29).

In the 1960s, there was a recognition of “child abuse and neglect as a legal problem, creating new definitions and fashioning different legal responses” (Katz 1991, 5). “A study of the Massachusetts Society for the Prevention of Cruelty to Children showed that in 1960 over 200 children had been referred to the agency for investigation of child abuse” (Fontana 1964, 7).

In 1961, Dr. C. Henry Kempe, a medical physician, made a presentation on October 3 at “the 30th Annual Meeting for the American Medical Academy of Pediatrics” joined by Dr. Brandt F. Steele and other medical colleagues (Enersen 1994, www.whonamedit.com).

This symposium, which attracted a large number of people, was the stimulus for the beginning of present-day interest. The Children’s Bureau awarded grants for the study of child abuse, and the American Human Society uncovered 62 cases in a single year. Every state and every social class was represented in this group. Twenty-seven per cent of these 662 cases represented fatalities; many more had permanent brain damage. As a result of this recent surge of interest, the problems of the battered child are taking on a new phase in our history. It is one of the most serious concerns facing society. The progress made in the last decade is only a beginning of man’s attempt to change the lot of these unfortunate children. (Radbill 1968, 16)

The Battered-Child Syndrome was considered the launching pad for research on the issue of child abuse (Enersen 1994, www.whonamedit.com; James 2000, www.aic.gov.au).

In 1962, Dr. Henry Kempe would publish “The Battered Child Syndrome” in the *Journal of the American Medical Association* which would give definition to child abuse (Jewish Coalition Against Sexual Abuse/Assault n.d., www.theawarenesscenter.org).

center.org; Radbill 1968, 16). “*The battered-child syndrome* is a term used by us to characterize a clinical condition in young children who have received serious physical abuse, generally from a parent or foster parent” (Kempe, et al 2000, 12). The article was “generally regarded as one of the most significant events leading to professional and public awareness of the existence and magnitude of Child abuse and neglect in the United States and throughout the world” (Jewish Coalition Against Sexual Abuse/Assault n.d., www.theawarenesscenter.org). Also in 1962, New York City had over “5,000 dependency and neglect cases” brought to the attention of the children’s court (Fontana 1964, 7).

In 1963, “only about 150,000 children were reported to the authorities because of suspected abuse or neglect” (Besharov 1990, 7-19; Besharov 1994, www.futureofchildren.org). Prior to 1963, child abuse reporting laws did not exist (National Association of Counsel for Children n.d.b, naccchildlaw.org). California was the first state to pass such a law in 1963 and by 1967; every state had passed a law for reporting child abuse (Pence and Wilson 1994, www.futureofchildren.org).

In 1964, *The Maltreated Child: The Maltreatment Syndrome in Children* was written by Vincent J. Fontana. Acknowledgement of Kempe’s work in 1962 was mentioned as bringing further enlightenment to the public and medical profession (Fontana 1964, ix). The purpose of Fontana’s book was “to bring out from hiding the types of abuse and neglect inflicted on children and the diagnostic criteria which can confirm the physician’s suspicions” (Fontana 1964, x).

In 1968, there was a study published revealing “1,100 known cases of child sexual abuse in New York City” (Bagley and King 1990, 57). The author, Vincent De

Francis was from the American Humane Association. He estimated a “national occurrence of 100,000 cases annually” (Bagley and King 1990, 57). It “was one of the first attempts to estimate occurrence at a national level. De Francis also revealed that 75 per cent of the offenders were known to the children they assaulted” (Bagley and King 1990, 57). In the same year, a book *The Battered Child* was published, edited by Ray E. Helfer and C. Henry Kempe. Leading experts in the field contributed to the book to create a compilation of subjects on child abuse. Further information was gathered regarding families and abuse between the years of 1968 and 1972.

In 1972, a second book, *Helping the Battered Child and His Family*, was published, edited by Kempe and Helfer which brought attention to therapeutic assistance for the child and family (Helfer and Kempe 1976, xix). “Families in which a child has been abused or there is potential for such behavior require particular kinds of support and help if the goal of preservation of the family is to be reached” (Pollock and Steele 1972, 3).

In 1974, “the U.S. Congress passed the Child Abuse Prevention and Treatment Act (CAPTA), Public Law 93-247, to give a national definition of child maltreatment and prescribe actions states should take to protect children” (English 1998, 40).

As part of the CAPTA legislation, the U.S. Congress mandated that a National Incidence Study of Child Abuse and Neglect (NIS) be conducted periodically. This survey collects comprehensive information about child abuse and neglect from a nationally representative sample of community-based professionals and social service agencies. (English 1998, 43-44)

In 1976, Helfer and Kempe wrote a book called *Child Abuse and Neglect: The Family and the Community*, revealed that the term “battered child” would be replaced with a new term “child abuse and neglect” (Helfer and Kempe 1976, xix). Although

“battered child” was a term used some fifteen years earlier, the new term “child abuse and neglect” would include all types of abuse, not just a physical stance of the issue (Helfer and Kempe 1976, xix). The use of the term “battered child” was to get the attention of the medical field regarding the crisis of child abuse (Helfer and Kempe 1976, xix). The use of the new term “child abuse and neglect” would seek the attention of the whole society and culture.

Although Helfer and Kempe brought the subject of child abuse to the forefront in the medical world, “contemporary awareness of widespread sexual abuse of children dates back only to the late 1970s” (Conte 1994, 224). CSA was considered a “widespread social problem” by the late 1970s (Bagley and King 1990, 33). “Prior to the mid-1970s, much of the psychiatric, psychological, medical, and sociological writing on child sexual abuse downplayed the seriousness of the problem” (Myers et al. 1999, 203). “No one would claim today that child sexual abuse happens in only one family in a million. Yet that preposterous estimate, based on statistics from 1930, was published in a psychiatric textbook as recently as 1975” (Kohn 1987, www.findarticles.com).

Until the early 1970’s child sexual abuse was thought to be rare, and centered among the poor. Experts now agree that child sexual abuse has always occurred and still exists in all socio-economic groups. Increased public awareness has led to greater reporting; from 1970 to 1990, child sexual abuse reports increased more than other categories of neglect or abuse. Despite this gain, child sexual abuse still remains vastly under-reported. (Advocates For Youth 2004, www.advocatesfor youth.org)

Also in 1976, “6,000 cases of sexual abuse” were reported which made up “only 3 percent of all reports” (U.S. Department of Health and Human Services, Administration for Children and Families 1993, nccanch.acf.hhs.gov).

In 1977, “the National Center on Child Abuse and Neglect (NCCAN) developed 21 manuals (the *User Manual Series*) to provide guidance to professionals involved in the child protection system” and produced community support services for families (U.S. Department of Health and Human Services, Administration for Children and Families 1993, nccanch.acf.hhs.gov).

In 1978, Ruth S. Kempe and C. Henry Kempe wrote a book *Child Abuse*. A chapter was devoted to “Incest and Other Forms of Sexual Abuse” (Kempe and Kempe 1978, 43-56). The authors discussed why previous research neglected this subject.

A discussion of incest and other forms of sexual abuse of children is likely to bring forth strong feelings of revulsion or disbelief among readers. But these are the same feelings that have caused professionals to shy away from the problem of sexual abuse and to underestimate its severity and extent. (Kempe and Kempe 1978, 43)

In 1980, the first national study (NIS-1) was conducted on child abuse and neglect. The study revealed that “sexual abuse makes up about 7 percent” of the reported child abuse cases (Besharov 1987, www.liftingtheveil.org).

In 1982, “sexual abuse cases reached a high of 22,918” with figures “10 times larger than the 1,975 cases of sexual abuse tallied in 1976, the first year of AHA’s (American Humane Association) collection effort” (Finkelhor 1984b, www.findarticles.com). The figures have increased and yet sexual abuse has been underreported (Finkelhor 1984b, www.findarticles.com).

In 1983, Roland C. Summit published a paper *The Child Sexual Abuse Accommodation Syndrome*. Summit shared that “the syndrome includes five categories: secrecy, helplessness, entrapment and accommodation, delayed, conflicted, and unconvincing disclosure, and retraction” (Summit 2000, 159).

In 1984, *The Common Secret: Sexual Abuse of Children and Adolescents* was written by Ruth S. and C. Henry Kempe. It provided a brief overview of CSA for the professional (Kempe and Kempe 1984, 7).

In 1985, “more than 1.9 million children were reported to the authorities as suspected victims of child abuse and neglect. This is more than twelve times the estimated 150,000 children reported in 1963” (Besharov 1987, www.liftingtheveil.org). Male rapes were numbered at 123,000 over a ten year period by the U.S. Department of Justice, Bureau of Justice Statistics (From Darkness to Light 2001, www.darkness2light.org).

In 1986, the second national study (NIS-2) of child abuse and neglect was conducted, but “there have been substantial and significant increases in the incidence of child abuse and neglect” (Sedlak and Broadhurst 1996, www.nccanch.acf.hhs.gov). “The National Incidence Study (NIS) is a congressionally mandated, periodic effort of the National Center on Child Abuse and Neglect (NCCAN)” (Sedlak and Broadhurst 1996, www.nccanch.acf.hhs.gov). Discussion of the effects of CSA and long-term effects were provided in the article *Impact of Child Sexual Abuse: A Review of the Research* which was published in 1986 (Browne and Finkelhor 2000, 218).

In 1990, there were over 1.5 million confirmed and substantiated cases of child abuse (National Center on Child Abuse and Neglect, Administration for Children and Families 1992, www.findarticles.com).

In 1991, “experts estimate that 20 to 40 percent of all children experience some form of sexual violence before age eighteen, and that more than half of all women have experienced a rape or attempted rape in their lifetime” (Poling 1991b, 11). Some studies

have revealed “one out of three girls and one out of seven boys were victims of CSA before the age of eighteen” (Melton 2002, 15).

In 1992, “according to the Justice Department, one in two rape victims is under age 18; one in six is under age 12 (RAINN [Child Rape Victims, 1992. U.S. Department of Justice] n.d., www.feminist.com). “One in three girls and one in five boys are sexually abused before the age of 18” (The STTAR Center n.d., sttarcenter.org). Crime data was reported for 15 states through a survey by the Bureau of Justice Statistics. The survey focused on forcible rapes and the ages of victims. Five states reported statistics which showed a higher percentage of children (classified as under the age of 18) forcibly raped than adults (Langan and Harlow 1994, www.rainnn.org). Out of 2,936,000 child abuse cases reported, 17% of the cases were for sexual abuse (Weiner and Kurpius 1995, 17).

In 1993, the third national child abuse study (NIS-3) was conducted. The research revealed that “the total number of abused and neglected children was two-thirds higher” in the national study than in 1986. CSA “more than doubled” in this time span (Sedlak and Broadhurst 1996, www.nccanch.acf.hhs.gov). The study showed that “girls were sexually abused three times more often than boys” and that “children are consistently vulnerable to sexual abuse from age three on” (Sedlak and Broadhurst 1996, www.nccanch.acf.hhs.gov). According to one study, CSA increased “119,200 in 1986 to 217,700 in 1993 (an 83% increase)” and according to another, the increase was estimated from “133,600 in 1986 to 300,300 in 1993 (a 125% increase)” (Sedlak and Broadhurst 1996, www.nccanch.acf.hhs.gov).

Nearly one-half of the sexually abused children were sexually abused by someone other than a parent or parent-substitute, while just over one-fourth were sexually abused by a birth parent, and one-fourth were sexually abused by other than a birth parent or parent-substitute. (Sedlak and Broadhurst 1996, www.nccanch.acf.hhs.gov).

gov)

In 1994, according to *Child Maltreatment 1994 – Report from the States to the National Center on Child Abuse and Neglect*, there were 48 states reporting child abuse cases which was a 27% increase since 1990 (HHS 1996, www.hhs.gov). During the same year, there were 345,400 cases of sexual abuse reported to Child Protective Services in the United States (All These Years n.d., www.alltheseyears.net).

In 1995, the statistics were 126,000 children identified as CSA victims and with 75% being female. Nearly 30% of the child victims were between the ages of four to seven (RAINN [Department of Health and Human Services, Administration for Children and Families, *Child Maltreatment 1995*] n.d., www.feminist.com.) In 1995, the statistics were “one out of three girls and one out of five boys were victims of CSA by the time they were age 18” (Whetsell-Mitchell 1995, 1).

In 1996, “approximately one-third of all juvenile victims of sexual abuse cases are children younger than 6 years of age” (RAINN [Violence and the Family. Report of the American Psychological Association Presidential Task Force on Violence and the Family, 1996] n.d., www.feminist.com). “The National Center on Child Abuse and Neglect (1996) notes that 39% of substantiated cases of sexual abuse involve children under 8 years of age” (Fieldman 2002, www.findarticles.com).

In 1997, “over 3,000,000 children were reported for child abuse and neglect to child protective service agencies in the U.S.” (Melton 2002, 15). Confirmed cases of child abuse was calculated at 984,327 victims which included 12.5 percent as sexually abused (National CASA Association 2000, www.casenet.org). “Child abuse reporting

levels have increased 41% between 1988 and 1997” (Artic Originals, Inc. 2001, www.childabuse.com).

Studies have estimated that 1 out of 3 girls is sexually abused before the age of 18. Similarly, studies indicate 1 out of 7 boys have been sexually abused before the age of 18. Even more frightening is that these numbers may be underestimated since many children are reluctant to report abuse. (Melton 2002, 15)

In 1998, “approximately 903,000 children were victims of maltreatment” which included “11.5 percent sexually abused” (Administration for Children & Families 1998, www.acf.dhhs.gov).

In 1999, “an estimated 3,244,000 children were reported to Child Protective Services (CPS) agencies as alleged victims of child maltreatment” (n.d., www.yesican.org/statisticChild.htm). The 1999 Fifty State Survey revealed that out of all the abuse cases substantiated that year, 9% were for sexual abuse (Peddle and Wang 2001, www.preventchildabuse.org). Although there were cases of CSA, the numbers in the 1990s had shown a decline of 39% within the United States from 1992 (150,000 cases) to 1999 (92,000 cases) (Jones and Finkelhor 2002, 133). There was uncertainty as to why the decline happened, but no doubt part of the reason may have been due to publicity, treatment, and prevention campaigns against CSA. Experts declared it was “a complex puzzle” to understand the decline (Jones and Finkelhor 2002, 133; Jones, Finkelhor, and Kopiec 2001, 1139-1157). The “science” was not always clear and data was not always accessible to show the demands of a decline, nor was it there for at risk families and abused children (Finkelhor 1999, 969).

In 2000, along with other reports and surveys:

An estimated 89,000 cases of child sexual abuse were substantiated in 2000. . . In 2000, the sexual assault victimization rate for youths 12 to 17 is higher than for adults, or 2.1 per 1,000, compared to an adult rate of .9 according to the National

Crime Victimization Survey In 1999, 70% of forcible sex offenses and 97% of non-forcible sex offenses are ages 0-17 According to a self-report study, 51% of lifetime rapes occur prior to age 12. (Crimes Against Children Research Center n.d., www.unh.edu)

In 2001, “based on a review of state records pertaining to child abuse and neglect, 86,830 children in the United States experienced sexual abuse” (NCIPC n.d., www.cdc.gov). Maltreatment in 2001 included sexual abuse as 10% of the child abuse reported (Childhelp USA 2003, www.childhelpusa.org).

In 2002, 896,000 children were considered victims of child abuse. Ten percent were sexually abused; meaning approximately 89,600 children were sexually abused (National Clearinghouse on Child Abuse and Neglect Information 2004, nccanch.acf.hhs.gov). “Of all perpetrators of sexual abuse, nearly 29 percent were other relatives, and nearly one-quarter were in nonrelative or nonchildcaring roles” (National Clearinghouse on Child Abuse and Neglect Information 2004, nccanch.acf.hhs.gov). “Violence in the home is a commonly occurring event. In any given year, more than 2 million cases of suspected child abuse are reported” (Bugental and Shennum 2002, 56).

The fourth national child abuse and neglect study (NIS-4) has been scheduled to occur September 4 through December 3, 2005 (Administration for Children and Families, U.S. Department of Health and Human Services n.d.b, www.nis4.org; American Humane Association 2004a, www.americanhumane.org).

The history of child abuse along with findings by national studies, reports, and individual researchers has shown the serious nature of CSA. The numbers revealed the crisis of CSA in America. Even methodology and research problems have contributed to the unknown statistics of CSA, which merely pointed to the vast underestimation of cases that were reported each year (Goldman 2000, www.findarticles.com). “Sexual abuse can

no longer be considered an isolated tragedy which befalls a few unfortunate individual children. It is instead an epidemic affecting us all. The true extent of sexual abuse will never be known” (Heggen 1993, 53).

Sexual abuse of males was a significant factor in CSA research. Previously society thought CSA affected only females; however, male victims have been telling their stories (Angelica 2002, 105-47; Briggs 1995b, 18-61; Cozzens 2002, 66-69; Dorais 2002, 125-35; Etherington 2000, 27-99; Hunter 1990, 181-281; Phillips 2002, 192-96; Prendergast 1996, 53-59; Stone 2004, 150-67). Research has been utilized to make the public aware of the serious problem of CSA among males. “Approximately one in six boys is sexually abused before age 16” (Hopper 1996b, www.jimhopper.com). The numbers have been increasing in the male population. Males sometimes can be known as the “neglected victims of sexual abuse” (Hunter 1990, 27-31).

“Unlike girls, boys are more often abused by an older male who is not a family member. The boys are persuaded, coerced, or forced into sexual activity by an individual who is often known to the victim and perhaps trusted by his family” (Isely and Isley 1990, 87; Stone 2004, 158). “Sexual abuse of boys is common, underreported, under-recognized, and under-treated” (Prevent Child Abuse America n.d. b, www.preventchildabuse.org). Statistics and research may have shown that girls were abused more often, but the rise of male sexual abuse has shown that male and female have been abused on an equal basis, however; abuse of boys has been underreported (Kinnear 1995, 12).

A concern to understand within research statistics has been “these statistics are vast underestimates, since most cases of abuse and neglect never come to the attention of these state agencies” (Hopper 1996, www.jimhopper.com). “This is particularly true for

neglected and sexually abused children, who may have no physical signs of harm. In the case of sexual abuse, secrecy and intense feelings of shame may prevent children, and adults aware of the abuse, from seeking help” (Hopper 1996, www.jimhopper.com).

Deadly Denial

Denial of CSA has been common within our culture. It has permeated throughout our society and has many levels that need stripped away to understand abuse of power (Cozzens 2002, 91-96; Sipe 1999, 114-22; Whitfield, Silberg, and Fink 2002, 4-5). Denial could be understood and described as, “No one wants to admit the reality of child sexual abuse, so eyes and ears are closed to its victims who seek help. If no one ‘sees’ it, then it does not exist” (Fortune 1983, 164). The defense mechanism of denial was not a matter of choice, but, rather, was “generated automatically as a way for survivors to cope with overwhelming feelings of anxiety and rage” (Stien and Kendall 2003, 100-01).

The church has assumed that CSA “would not happen here” as they were a trusting group of people where one could know most people on a personal level (Church Law & Tax Report 1993; Melton 2002, 14). “Why would we have need of prevention? It could not happen at our church!” When allegations are brought out, the church declares “there is no problem, it can’t be true” (Sipe 1999, 114).

The “closing of the eyes” is not only an individual but a systemic and societal response. It is natural to recoil at the prevalence and the horror of the sexual abuse of children. The widespread existence of sexual abuse defies our beliefs about ourselves as a democratic society that is both rational and decent. This unwillingness to see is further compounded in the church, where we want to believe that Christians are loving and nice. (Cooper-White 2000, 100-01)

Denial within the Church

The church in denial has blamed the media and did not take responsibility for the actions of priests and/or other church leaders (Sipe 1999, 115-16). The church has lived in denial and believed that priests and other leaders have rarely abused (Cozzens 2002, 91; Heggen 1993, 50; Sipe 1999, 114). Bishops and priests have even declared that the victim “wanted it and they liked it” concluding that the victim was responsible for clergy misconduct (Cozzens 2002, 93; Rossetti 1991, 35; Sipe 1999, 117). The church has denied the reality of CSA and believed that “abusers are sick, the consequences are not dire, and the victim was sick anyway” (Sipe 1999, 119). Institutional denial “has compounded the pain for victims” (Heggen 1993, 49). Some of the excuses of denial given by the church can be “Father is only human, forgive and forget and we are not responsible for abuse” (Sipe 1999, 121).

One form of denial has been the belief that by allowing priests to marry, child sexual abuse within the Catholic Church would be reduced. Research has suggested otherwise (Plante and Daniels 2004, 383-85). Priests have left the priesthood to get married, but they have married adults and lived normal married lives in society. Allowing priests to marry would not solve the child sexual abuse crisis in the Catholic church, but has been a myth that needs to be dispelled (Plante and Daniels 2004, 383-85).

Churches have a difficult time discussing CSA. Sexuality and issues of a sexual nature have been “taboo” within many churches. Avoiding such discussion has assisted in the denial of CSA. Churches “refuse to confront their fears and the damage abuse causes to victims” (Omaits 1993, 93). Pastors and ministers failed to believe the

allegations because they denied that someone they personally have known in their church could be involved in CSA (Ritter 1995, 101).

Denial within the Parents

Parental denial has come from a lack of education on CSA (Finkelhor 1986, 230-31). Many parents believed that their children were smart, could stay out of danger, would not be abused, would not be assaulted, and, in general, were able to handle themselves in any situation (Finkelhor 1986, 230). Parents, overall, believed that their children were well supervised. The parent failed to recognize the dangers posed by pedophiles and pederasts. They were unaware of the sly and craft character of such persons, or how they harm children.

Due to fear, the parent denied the value of education for their children (Finkelhor 1986, 229-31). Parents did not want to talk about abuse because they had to consider their own actions with their children (Poling 1989, 258). Some parents denied the subject because they would need to deal with their own emotional trauma (Finkelhor 1986, 231).

Denial within the Child

Children have reacted with denial as they have become victims. "I must have imagined this" or "this is not real," could be two ways that the child denied that something was wrong (Heggen 1993, 28-30). Children have ignored the action of the perpetrator not knowing how to respond (Burkett and Bruni 1993, 66; Heggen 1993, 29; Phillips 2002, 91).

Many times children considered the acts to be their fault or that somehow they caused it to take place. Denial has set in when others “discount their experience” of the abuse (Booker 1995, 54). Children have denied the abuse so that they may “survive emotionally and physically” (Lev 2003, 29). The process of denial would be considered less painful than the experience of CSA.

Denial within the Perpetrator

Perpetrator denial has been a common factor among those who commit the offenses (Dove 2002, 15; Leberg 1997, 60-62). They have claimed “I had a right to do this” or blame the child by declaring “the child wanted it to happen” (Leberg 1997, 83). Perpetrators lived in denial because they were ashamed and fear people would know what has taken place. For the perpetrator it has often been a reliving of the shame that they personally have encountered as a child who was sexually abused (Poling 1991b, 53).

“Denial and minimization are common defenses by perpetrators that make the truth nearly impossible to discern. All perpetrators lie to avoid the consequences of their crimes” (Poling 1991a, 6; *State v. Root* 2004; www.sconet.state.oh.us). Consequences of crime could lead to incarceration, therefore; denial of such a commitment of a crime has been the “normal” path for the perpetrator (Conte 1986, 18-19). Perpetrators desired the freedom to continue molesting children (Lev 2003, 31).

Denial of the Victim’s Quick Response

Denial of a quick response from the church has been observed in many cases in America and other countries where the justice system has been ignored and the church has kept the whole issue in secret in order to protect the one accused (Moeller 1993, 90-

91). Protection has been for the priest who has “done so much good in our community” (Burkett and Bruni 1993, 67). Ireland provided perfect examples of this very issue (Sipe 1998, 133-49), where priests were shifted from parish to parish when trouble arose, so that the priests could continue in “good deeds” (Krebs 1998, 20). The hard fact to be considered was these priests were merely transferred to other parishes and congregations where they would continue to molest and rape youth (Krebs 1998, 19-21).

Quick responses by the justice system were impossible when the church was sworn to secrecy in order to protect the image of the denomination, the local church and/or church leaders. The community lived in denial which shows support of continued secrecy. There must be a protection of the community leader because of his outstanding work in the community (Briggs 1995b, 45-46; Poling 1991b, 141).

The Enemies within Child Sexual Abuse

Secrecy, silence, and shame have all been factors within the complex crisis of CSA. These three work together as enemies against the child as the perpetrator has inflicted pain upon him/her, and the church has employed these three enemies when confronted with accusations of CSA.

Secrecy

Secrecy has been the silent deadly force at work in the church, the community and the citizens of society (Cooper-White 1995, 147-52; Lev 2003, 41-43; Poling 1991b, 12). Secrecy produced shame and guilt for the victim (Hunter 1990, 80-81). The perpetrator through threats, bribes, and gifts (Blume 1990, 62-64; Leberg 1997, 28-33) enforced the secrecy. Secrecy was demanded, which ensured that victims did not speak

about CSA inflicted upon them until later in adulthood. These were forces to be reckoned with and brought to the open, so that healing could occur for the victim (Engel 1989, 48; Kearney 2001, 28; McGlone and Shrader 2003, 39-40; Parkinson 2002, 15-17; Stone 2004, 39).

The child victims were engulfed in the secrecy of CSA (Stone 2004, 59). They had to live in secrecy because if someone found out, the child thought he or she could cause harm to another person such as a parent or sibling. Threats assured the secrecy of the child (Conte 1986, 8; Leberg 1997, 28-33). Threats could be described as: "I will kill your mom," "I will kill your pet," or "I will not be your friend." Threats secured the perpetrator would have the opportunity of continual abuse without the danger of exposure (Carl 1985, 52; Leberg 1997, 28-33). The child sometimes would receive gifts so that pleasure was mixed with violence, leaving the child confused with what was taking place (Briggs 1995b, 18-19). Children usually lied about any abuse that happened, because of shame, embarrassment, and fear. The refusal to tell the truth came from fear, because they had been told to "keep it a secret" (Adams and Fay 1990, 1). Children could not distinguish what would happen if they told the truth.

Silence

The church's silence reinforced the tragic cycle of abuse which kept it in constant motion (Poling 1991b, 73). The church has not discussed the matter of CSA, so people have been uneducated about the facts of CSA. "Our silence will not protect us; it is life-threatening, and it is unfaithful to our commission" (Livezey 2002, www.faihandvalues.com). There has been a lack of communication on the issue of CSA (Cozzens 2002, 16-17). Instead, people have held onto myths, such as a person who has committed

such an act usually has been a stranger and therefore we must warn children about strangers and the danger they could pose. Nothing could be further from the truth. Strangers have made up a small percentage of the known CSA cases (Stone 2004, 15). Many more times it has been a family member or a trusted friend of the family or church member who has inflicted CSA upon the child (Hunter 1990, 21; Huskey 1990, 107-10; Stone 2004, 15). Society, as a whole, has not made an effort to understand the concept of CSA, and that it usually has been a trusted person known to the child who has been most often the perpetrator (Hunter 1990, 21).

The secrecy and silence of the church has continued as an insult to the victim even when restitution has been offered.

The standard operating procedure now is for dioceses to offer victims and their families cash up front, with their silence on the matter as a condition of the settlement. In addition, victims' groups with which the Church used to consult, such as Linkup and Survivors Network for Those Abused by Priests, say that the hierarchy has now cut off contact with them. (Michalski 2003, 83)

"Breaking the silence" has brought healing to the victim's wounds (Dee Miller 1996, 52-55; Miller 1997, www.advocateweb.org). Keeping the silence can be costly (Lieblich 2002, www.peak.org). "In general, disclosure of traumatic events has been found to decrease distress, to increase support, and to decrease physical symptoms related to the traumatic event" (Arata 1998, 63).

Shame

Secrecy and silence has brought shame to the victim as described in stories of countless victims (Briggs 1995b, 21). They have already experienced shame from the act forced upon them. The victims have also experienced a hidden shame and guilt that has corroded their very being, personality, and soul (Berry 2000, 350-53). The secret has

sometimes been the worst part for the victim, and has tended to be a greater trauma than the physical and sexual abuse itself (Kearney 2001, 22; Poling 1991a, 12). Secrecy has caused the whole incident to be imbedded into the child's consciousness at a deeper level causing other problems to arise in later life (Brown 1994, 14-15; Carl 1985, 54-55).

“Shame is an interpersonal affect; it requires the presence of another, in fact or in imagination, for its blow to be felt” (Allender 1995a, 64). Humans experience shame when they have been seen “as deficient and undesirable by someone whom we hope will deeply enjoy us” (Allender 1995b, 64). Shame is a “killing of the soul of the person” (Stein 2002, 211). Shame immobilized the victim and caused them to feel unworthy of anything good. “It is a highly negative and painful state that also results in the collapse of bodily posture, the disruption of ongoing behavior, confusion in thought, and an inability to speak, at least briefly” (Feiring, Taska, and Lewis 1996, 130). Trust has been broken, which causes shame to take its ugly place in the being of the child. Shame, secrecy and silence have become the enemies of the CSA victim (Allender 1995a, 57-75).

Victims of Child Sexual Abuse

Victims of CSA have been discovered and identified in every culture, race, and socioeconomic lifestyle (Hammar, Klipowicz, and Cobble 1993, 7; Whetsell-Mitchell 1995, 5-6). Victims have been from every culture and can be any child or youth of either gender. There have been several factors to consider with male victims. The first consideration was that males were “more likely to be sexually abused by someone outside of the family than are female victims” (Peters 1986, 82). The second factor to consider was that they were “more likely to be abused by someone of the same sex than are female victims” (Peters 1986, 83). The final factor unique to male victims was they

were “more likely to be physically abused as well as sexually abused by their molesters” (Peters 1986, 83). The most vulnerable age of children, whether male or female, in CSA has been acknowledged as between ages 7 and 13 (Finkelhor 1994, 48).

Have child victims made up or lied about incidents of CSA? Children may have great fantasies such as make believe friends, play dress up and make believe games, however;

Children rarely lie about sexual abuse. They are more likely to deny abuse has happened than to make it up. In one study, even the very small number of children thought to be lying about a particular incident had been abused previously and were suffering from flashbacks . . . children don't know enough to make up the abusive incidents they describe. (Adams and Fay 1990, 4)

Young children were not developmentally able to lie about CSA because they lacked an adult sexual knowledge (Hunter 1990, 21). False reports of CSA usually have stemmed from parental accusations and did not stem from the child reporting anything (Gardner 1992, 185-87). These “false reports” have been considered rare from children (Conte 1995, 293; Hay 1997, 3; Kearney 2001, 55). The majority of children were telling the truth about CSA but children have been manipulated to lie in custody cases (Gardner 1992, 183, 196).

Victims' Life Long Problems

Many victims have suffered with low self-esteem, depression, relationship and sexual problems, difficulty trusting others, mood swings, love and hate syndrome, dissociation – splitting off from the real self, creating another person that can deal with the pain and the list continued on (Adams and Fay 1989, 89-105; Bagley and King 1990, 105-32; Black 1992; Briggs 1995b, 18-61; Cooper-White 1995, 158, 162-63; Daughterty 1984, 88-91; Denov 2004, 1137-56; Melton 2002, 17-18; Stone 2004, 112-13).

In fact, victims have faced an extensive list of problems throughout their lives (Hadman-Cromwell 1991, 65-72; Itzin 2000, 123-40; Mullen and Fleming 1998, 1-19; Parkinson 2003, 39-42, 86-93; Wood 1993, 13-14; Zurbriggen 2003, 135-57). CSA research published in 1999 provided an example of difficulties faced by adult victims:

Spoiled a close relationship I had with this person; made me distrust most or all men; tried to forget it or not think of it; felt guilty; made it hard for me to enjoy sex; felt angry about what happened; and had trouble, or still having trouble getting over it. (Vogeltanz 1999, 586)

Coping mechanisms such as “dissociation, alcohol, drugs, anger, withdrawal, emotional disorders and sicknesses” were other emotional survival tactics that victims embraced because the trauma was so great that they tried to bury the images (Hunter 1990, 64-73, 85-86). Education and learning problems were further symptoms of CSA (Kendall-Tackett, Williams, and Finkelhor 1993, 167).

Male victims suffered “sexual identity crisis” which left the male child to think they were “damaged goods” (Grubman-Black 1992, 3-22; King 1995, 91-100; Peters 1986, 84). After the child has been violated by the predator or perpetrator, the male child has been left with confusion and belief that he may have caused this incident to take place. Male victims often wondered if they were homosexuals, and believed this had been the cause of CSA (Stone 2004, 151). Many male victims have struggled throughout their lifetime thinking it meant they were homosexual because other males have physically violated them (Peters 1986, 84). Questioning masculinity has become a major concern for the male victim.

No doubt there has been emotional scars that left the children hurt and traumatized throughout their lives. The “death of trust,” “perpetual anger,” and “self-hatred” were three emotional scars that affected every part of the victim’s life (Tesch and

Tesch 1995, 19-26). Children learned they could not trust adults; therefore they began to protect themselves and to nurture themselves. Children had pent up anger from the abuse it needed to be released. Many times the children would release the anger in inappropriate ways. Children saw themselves through the eyes of the adult. Self-hatred built up within the child who had been traumatized by CSA (Tesch and Tesch 1995, 19-26). Many children have become victims again through circumstances beyond their control (Swanston et al. 2002, 115-27).

Victims with Disabilities

The child with a disability would be considered the highest risk for CSA (Kepler 1984, 143; Tang and Lee 1999, 269). Disability has been a factor in the sexual abuse (Bruhn 2004, 186). “Studies indicate that children with disabilities compared to nondisabled children are about 1.7 times more likely to be abused, 1.8 times more likely to be neglected and 2.2 times more likely to be sexually abused” (Clark, Clark, and Adamec 2001, 69). Children with mental retardation and/or developmental disabilities (MR/DD) have faced a greater risk of being a victim of CSA because they were “devalued and dehumanised by society as a whole (because they are imperfect)” (Briggs and Hawkins 1997, 154).

Children and youth with disabilities were bathed and given routine hygiene care by others, meaning many caregivers and professionals often touched them. People diagnosed with MR/DD lack knowledge of appropriate touch, lacked the communication skills to report something wrong, and lacked in self-esteem (Briggs and Hawkins 1997, 154-55). There were abuse prevention training programs for persons categorized in the MR/DD population (Briggs 1995a, 77-199; Sgroi and Carey 1989, 217-43; Sgroi, Carey,

and Wheaton 1989, 203-15). One prevention program dealt with the following: self-esteem, assertiveness skills, general safety skills, understanding the body, private body parts, feelings, and touching (Briggs 1995a, 77-199). Lack of training and communication difficulties has created a foundation for potential victimization.

Victim-Offenders

Some victims have become known as victim-offenders. Victims need love, attention, and affection, however; they associated that love with molestation (Briggs 1995b, 18-25). Victims have confused sexual actions with love (Briggs 1995b, 19). Child victims have suffered from lack of attention, lack of proper love and nurture. They could seek this “love” from other children (Briggs 1995b, 54). Confusion and ignorance about appropriate sexuality has led to the molestation of other children. The trauma endured by children has altered their cognitive skills and reasoning, affecting their developmental abilities in their stage of physical growth (Stone 2004, 15). Other children, usually much younger than the victim-offender have been the target for “love” (Briggs 1995b, 33-35). These children have not intentionally tried to harm other children, but were merely acting out what they understood to be love.

Should these children be considered perpetrators or victims? Actually they were categorized as both (Moser and Frantz 2000, 14-15). Although they were a victim of CSA, they could role play what has happened to them onto other children. They had no sense of boundaries, because normal boundaries have been broken. Violence in society has escalated with children and teens. Video games, television, movies, and the internet have been an influence to some youth, not only to abuse but to kill other humans (Moser and Frantz 2000, 17-32). Sexual victimization has not always stopped in childhood, but

has continued into adulthood as the person chose their life long relationships (Arata 2000, 28-38).

Multiple Victims

“There are three kinds of victims – primary, secondary, and peripheral” (Didato 2002, www.nacsw.org). Primary victims would be described as those upon whom CSA was inflicted; secondary victims would be described as people who were not there at the time of the victimization but would suffer from the results of the incident; and peripheral victims would be everyone else (Didato 2002, www.nacsw.org).

Other victims not always recognized include the following: other family members, the church members and attendee’s, the community and neighborhood (Didato 2002, www.nacsw.org; Hopkins 1993, 41-42). All of these people would be considered victims of CSA. Many times there were multiple primary victims in a CSA case that were brought into the criminal justice system (Flaccus 2004, www.chron.com; Goodman, et al 1998, 273-76; Klipowicz 1993, 31; Leberg 1997, 23; Melton 2002, 55). Many primary victims actually meant there would be many more secondary and peripheral victims. The victim was not only the child or youth that has been violated.

Victims Need Healing

The response of the church in the past has been extremely poor (Plante and Daniels 2004, 388). The church has been slow to respond, slow to believe, and slow to provide healing for the victims. Many researchers have declared that the poor response of the church has been the contributing factor of a continuous epidemic of CSA within religious structures (Hadman-Cromwell 1991, 65-72; Hammar, Klipowicz, and Cobble

1993, 11; Krebs 1998, 19). It has been as if the church did not understand the role it has played in the trauma (Fortune 2003, 33).

If the church would take positive action in the prevention of CSA, there would be fewer victims (Hammar, Klipowicz, and Cobble 1993, 12; Melton 2002, 7-9).

“Educationally, the church has a responsibility to help those oppressed individuals that have suffered from sexual abuse as children or ideally prevent it from occurring in the future” (Craven 1986, 75; Fortune 2003b, 33). An active healing ministry for the victims and prevention of CSA for others within the church has been needed within the church (Fortune 2003b, 33; Hunter 1990, 135). Shame-healing would provide assistance for victims. “The victim’s journey is neither as quick and direct as the car driving along the freeway, nor as aimless and passive as the tumbleweed blowing along at the side of the road. It’s a walk that requires patience, stamina, and hope” (Horst 1998, 19).

Victims need to be heard, believed and given restitution so that healing can take place within their life (Melton 2002, 58-60; Parkinson 2002, 15-17). The church would need to shift their attention from themselves to the victim. Many times the church has been more concerned with its own reputation than with the well being of the victim (Fortune 2003b, 33).

Perpetrators of Child Sexual Abuse

Many of those who molest, assault, and rape children are trusted and well known in their community (Briggs 1995b, 141; Leberg 1997, 25; Poling 1991b, 141; Salter 2003, 79-80). Most perpetrators will “target specific gender, age, hair and eye color” along with other specific “requirements” (Ferguson 1998, www.designm.com). They are not strangers on the street corner nor are they “dirty old men” (Rossetti 1991, 9;

Salter 2003, 79-80). Child sexual perpetrators are usually male (Cozzens 2002, 92; Ferguson 1998, www.designm.com) and many times a married man with children of his own (Leberg 1997, 11; Melton 2002, 19). "In 90% of child sexual abuse cases, the offenders are male and are often described as being unassertive, withdrawn, and emotionless" (Prevent Child Abuse n.d. c, www.preventchildabuse.org). Single males and women do not provide the highest risk as abusers of children.

Women Perpetrators

Women nevertheless can become perpetrators (Briggs 1995b, 137; Denov 2004, 1138-39; Hastings 1994, 29-62; Hunter 1990, 34-43; Mitchell and Morse 1997, 149-80; Motz 2000, 15-58; Parkinson 2003, 42-44; Sgroi and Sargent 1993, 15-38). Although there have been cases involving women as the perpetrator of CSA (Conway, Duffy, and Shields 1999, 28-29; Ferguson 1998, www.designm.com), they have provided a much lower risk level than men. Women have been considered the nurturing part of our society, but they can take on the role of power and dominance especially when they have been violated in some manner that enhanced this type of behavior (Briggs 1995b, 137-51). Research has been required for further understanding of the female perpetrator as their role in CSA has been underreported. Denial has been accentuated in regard to women perpetrators because it has been difficult to imagine that the nurturers of society have been involved in shame and infliction of pain upon children (Briggs 1995b, 151; Conway, Duffy, and Shields 1999, 29).

Characteristics of Perpetrators

Perpetrators have been average people coming from “all walks of life” (Briggs and Hawkins 1997, 125). Just as victims of CSA have come from different classes, social and economic backgrounds, so also the perpetrators have come from varied backgrounds (Melton 2002, 18-19). They have spent most of their time with children or youth, never building good solid relationships with people of their own age (Hunter 1990, 1-8). They have had their own set of interpersonal problems often in the sexual realm. They “can have adult sexual partners, but children are the primary sex object” (Ferguson 1998, www.designm.com).

Although CSA has been deemed as an act of power, control and violence; sexual acts have been involved (Poling 1991b, 143). Perpetrators “desire to punish, humiliate, and retaliate” but there has been a sexual element involved, but it has been a small part of the abuse (Finkelhor 1984a, 34). Often, the perpetrator “may commit first offense when in teens” (Ferguson 1998, www.designm.com). Many times the perpetrator has acted out his own abuse that he/she has faced in his/her own childhood. It has been a reenactment of the violation, abuse, and trauma that he/she has personally experienced (Briggs 1995b, 34; Leberg 1997).

Many of these perpetrators have had more than 500 victims in their life time and have never been caught, tried, or sent to prison for violation of the law (Klipowicz 1993, 28). CSA has been labeled a federal crime in all fifty states (Klipowicz 1993, 28). Many abusers have received “light” sentences of jail time, only to be returned to their neighborhood (Leberg 1997, 9). Perpetrators have been people that prey upon the weak and the vulnerable, having easy access to children (Ferguson 1998, www.designm.com;

Mart 2004, 468-69). Professional pedophiles and pederasts have been suspected of purchasing childcare centers in order to have easy access to young children (Briggs and Hawkins 1997, 126).

Perpetrators “groom” or prepare their victims for CSA making it much easier to have children engaged in sexual acts (Cohan 1996, 15; Leberg 1997, 25-38). There has been a special grooming process that all molesters (opportunists) and pedophiles (those seeking sexual relations with children under age 12) (Whetsell-Mitchell 1995, 37) used to engage their victims (Elliott, Brown, and Kilcoyne 1995, 584-85; Leberg 1997, 25-26). Several key factors of grooming have been “isolation and physical seclusion” of the child and presenting themselves as “normal” among other adults (McFadyen 2000, 62-65). It begins with one act and progresses into other sexual activities (Pryor 1996, 157-87). The same type of isolation and seclusion can be found in families hiding incest (Tierney and Corwin 1983, 107).

Physical Grooming

Physical grooming can include tickling, playing games with the body, rough housing such as wrestling, and other such tactics that would break down the child’s inhibitions and build a trust with the person (Leberg 1997, 26; van Dam 2001, 154-60). On the surface, grooming seemed to be normal play activities (Leberg 1997, 25). If “Uncle Joe” played games and built trust with little Suzie, then it would have seemed normal to play other games that included other parts of the body. The grooming process could be labeled as an “illusion of consent” (McFadyen 2000, 65). The child would become confused because he/she liked the other games, but these games were not wanted

and the child did not want to make “Uncle Joe” unhappy, because the child might lose the attention bestowed upon him/her (Leberg 1997, 32; McFadyen 2000, 66).

Psychological Grooming

Psychological grooming has been used when threats, bribes and gifts have been bestowed upon the child (Leberg 1997, 28-33; Mayer 1985, 29-35). Gifts were given such as ice cream, candy, money, and birthday presents. The skilled perpetrator has built a trust not only with the child, but also with the parents and other family members. “Pedophiles groom their victims by starting benignly, then making them feel special and exclusive, sometimes even using a mother or father’s trust to get to a child” (Dickinson 2002, 1). A huge wall of trust has been built up that would enable the perpetrator to act out his intentions upon the child. It has been preplanned, so that the perpetrator could have his/her personal desires met (Leberg 1997, 28).

Besides gifts used to silence the child, bribes could also be used (Ferguson 1998, www.designm.com/protectkids; Leberg 1997, 29-33). An example of a bribe would be, “You wouldn’t want Uncle Joe to be sad? Don’t you want to make him happy?” The bribe would cause confusion for the child because every child wants to please adults (Leberg 1997, 29). The child desired to feel liked and wanted (Briggs 1995b, 18-61). The child would submit to this because he/she did not understand the outcome of the situation. The child did not have understanding of the emotional and physical consequences that would follow the CSA situation (Briggs 1995b, 20-21).

Threats were used to control the child so that secrecy was maintained. If the secret was revealed, then the CSA would stop; therefore “Uncle Joe” no longer has his needs met. Threats were imposed upon the child because the game has become risky

(Briggs 1995b, 20-22). Abuse of power has been clearly manifested. Abuse made children powerless which left them with the feeling of no control or power over their own space or body (Leberg 1997, 29; McFadyen 2000, 74).

Social Grooming

Social grooming techniques were used to ensure the child's cooperation in CSA (van Dam 2001, 96-103). One aspect of social grooming was winning the family's approval and trust. This would secure parental approval for being with the child. Many perpetrators were involved in religion to some degree, whether Protestant Christianity, Catholicism, or other religious systems (Briggs 1995b, 41-61; Cashman 1993, 12; Heggen 1993, 73; Poling 1991b, 154). The perpetrator would secure the trust of the church so that they had many families on their side, should their behavior come to light. In fact, many times when the abuse has been discovered, adults and authorities would side with the accused and not the victim (Leberg 1997, 25).

There are a number of reasons why a child molester can function so freely within a church community and remain undetected. Recent court cases have shown that these offenders are often protected and allowed to retain their positions in the church after the sexual abuse was discovered by church officials. These individuals are often afforded greater opportunities to escape the responsibilities of their actions, because of the nature of the institutions they serve and the role they play in them. The church is often seen as a "safe haven" for children. Priests and church workers are often given free access to children, access that is not normally afforded to others. Many times, there is an unconditional trust in church ministers who are the leaders of their faith communities. (Isley and Isley 1990, 92)

The grooming process was conducted to ensure the silence of the child and to make the child available for further abuse. Perpetrators seek out organizations that allow them to have one-on-one contact with children and youth (Athens 2003, 1; Mayer 1985, 30). Many molesters have been involved with child pornography. Molesters have been

known to photograph and video tape children in order to exchange information with other molesters of children (Ferguson 1998, www.designm.com; Mayer 1985, 30).

The majority of molesters “continue behavior even after conviction and treatment” (Ferguson 1998, www.designm.com). One researcher noted that priests were able to reenter into ministry positions provided they had successful professional counseling (Valcour 1991, 63-65). Reinstating offenders into ministry positions within religious organizations has been risky. The rehabilitation and healing of a molester has been extremely low due to their denial of wrongdoing (Institute for Psychological Therapies 1989-2003, www.ipt-forensics.com). Admittance to the serious nature of the crime would be a crucial step for the molester and a first step towards recovery; however, it is rare for a molester to seek such recovery. Those that seek recovery have a long and difficult on-going process throughout their life.

Prevention and Intervention of Child Sexual Abuse within the Church

“Evangelicals cannot afford to pretend that we are immune to sexual sin by clergy or volunteers” (Christianity Today 2002, www.christianitytoday.com). The church needs to recognize the cultural phenomenon that has been present in our society for centuries and how it plagues the church today.

Volunteer workers are the most frequent abusers, constituting half of all sexual misconduct offenses in churches, according to a profile last year by Church Law & Tax Report. Paid staff members represent 30 percent of the perpetrators, and 20 percent are committed by another child. (Cagney 1997, christianitytoday.com)

Educational opportunities would open discussion regarding these problems. The staff and volunteers of a church have been considered “mandated reporters” as they have been officially selected to oversee children on a regular basis.

Persons with daily access to children have the opportunity to identify the child in peril before the damage becomes severe. This is the rationale under which states generally require all professionals coming in regular contact with children to report. (Meriwether 1988, 36)

The church would be responsible to report any suspected situations of child abuse. With proper reporting of CSA, children can be protected from further harm.

Response to CSA

“Religious communities respond to the moral emergency of child sexual abuse in three general ways: (1) Religious education and abuse prevention; (2) Social justice; and (3) Pastoral care and counseling” (Angelica 1993, 69). Education and prevention programs have been similar to school based prevention programs, although few have been found. Prevention programs that have existed have focused on children ages 8 to 18. Social justice included denominational stances on issues such as domestic violence and child abuse. Leaders of churches provided pastoral care and counseling for families as the need arose within their congregation (Angelica 1993, 74-76). Churches need to understand that CSA has become a public health concern for the community and prevention should be implemented to protect the youngest members of the community (Wurtele 1999, 323-25).

“Admitting that it could happen to you is one of the most important things you can do to protect your children” (Anderson 1992, 145). “Self-education, quality reading materials, parental involvement, and seminars” should be reasonable approaches to CSA awareness (Anthony 1992, 10-12). Prevention should be the step in bringing justice to the epidemic of CSA. “Where policies don’t exist, they need to be instituted; where they do exist, they need to be improved” (Nielsen 2003, 18).

Although prevention has been desperately considered necessary within the church, it must be accomplished in a healthy manner. “Unhealthy prevention is borne out of fear” but a healthy prevention strategy would produce positive outcomes such as “education and screening” (Parkinson 2003, 298).

CSA Prevention Steps

Prevention steps have been available for each church to utilize. They must be conducted consistently within every congregation and/or parish. Prevention can assist every church in providing the best ministry possible (Crabtree 1998, 27). Suggestions have been derived from several sources that discussed prevention steps or awareness of CSA by a church. Richard Hammar, a leading lawyer and expert on the issue of child sexual abuse and prevention within the church, along with two of his co-researchers suggested that a church consider the following checklist:

1. We currently screen all paid employees, including clergy, who work with youth or children.
2. We currently screen all volunteer workers for any position involving work with youth or children.
3. We do a reference check on all paid employees working with youth or children.
4. We train all of our staff who work with children or youth, both paid and volunteer, to understand the nature of child sexual abuse.
5. We train all of our staff who work with children or youth, both paid and volunteer, how to carry out our policies to prevent sexual abuse.
6. We take our policies to prevent sexual abuse seriously and see that they are enforced.
7. Our workers understand state law concerning child abuse reporting obligations.
8. We have a clearly defined reporting procedure for a suspected incident of abuse.

9. We have a specific response strategy to use if an allegation of sexual abuse is made at our church.
10. We have insurance coverage if a claim should occur.
11. We are prepared to respond to media inquiries if an incident occurs (Hammar, Klipowicz, and Cobble 1993, 28).

Hammar and his co-researchers also advised: having a six month rule for all workers; using members; conducting interviews; criminal records checks; considerations of supervision of workers; two adult rule; education of leaders; education of the family; education of church workers; education of the congregation; and open doors and windows into classrooms (Hammar, Klipowicz, and Cobble 1993, 3-66).

Joy Thornburg Melton, writing on behalf of the United Methodist Church suggested the following for consideration: local church education; denominational education; screening and application forms, criminal background checks; interviews; reference checks; the two adult rule; training for leaders and workers; windows in classroom doors and open door counseling; education for families; supervision; and adequate insurance response plan for allegations (Melton 2002, 8-9, 24-29, 31-41).

Christian Reform Church researcher, Beth Swagman included in her research church policies and guidelines for handling allegations of abuse from several denominations, including the: Christian Reformed Church, Mennonite Church, Presbyterian Church USA, United Church of Christ, and Evangelical Lutheran Church in America (Swagman 1997, 49-130). These prevention steps were: screening workers; compliance with policies; training leaders and staff; internal policies; internal reporting; external reporting; modifying the church facility; discipline policy; reducing the risks of

one-to-one contact; applications; interviews; references; criminal record check; fingerprinting; and reporting procedures (Swagman 1997, 13-14, 23-47).

The Free Methodist Church of North America has a written policy and procedure guideline suggested from the denomination's headquarters. These policies and forms mirror the suggestions of Hammer, Klipowicz, and Cobble in their *Reducing the Risk* kit, available to churches (Miller, Dottie 1996, www.sidewalksundayschool.com). It seems that others have been modeling their suggestions similar to Hammar's guidelines (Hammar, Klipowicz, and Cobble 1993, 28).

Although the sources have not been numerous, they did agree upon some common prevention steps for prevention within the church. The following list has tended to be the common ground between researchers:

1. A written policy and procedure manual on CSA prevention;
2. Screening form and/or volunteer application (paid or volunteer);
3. Conducting an interview of the potential volunteer and/or staff;
4. Completing reference checks (phone or written);
5. Conducting background check (fingerprinting) through criminal justice system;
6. Keeping doors open or having windows in the doors to enhance safety;
7. Hall monitor (usher or other person checking classrooms and hallways);
8. A 2-adult rule in place – meaning that all groups of children must have two adults present for classes and other activities and 1 child can never be left alone with 1 adult for any reason and/or activity;
9. Computer on-line check for sexual offenders;
10. Waiting six months from membership so that people in the church will know the person who is volunteering to work with children and/or youth;
11. Prevention training at the local church;

12. Prevention training at denominational level;
13. Provide adequate church insurance to provide adequate funding for such occurrences that come to court and the justice system; and
14. A team of members ready to deal with any accusations that may occur (Child Protection Policy Task Group 1999, www.eocumc.com; Crabtree 1998, 36-39, 53-60; Free Methodist Church of Canada 1998, www.fmc_canada.org; Hammar, Klipowicz, and Cobble 1993, 27-66; Klipowicz 1993, 12-27; McGlone and Shrader 2003, 15-16, 18-19; Meade and Balch 1987, 26-30; Melton 2002, 8-9, 23-41, 47-48, 51-54, 61-76; Miller, Dottie 1996, www.sidewalksundayschool.com; Parker 2002, 11-19, 31-40; Swagman 1997, 13-15, 23-47; Zarra 1997, 51-89).

Written policy and procedure manual. A written policy and procedure manual would ensure that the church board has approved the procedures and that all church members would follow the same set of policies. A manual would be described as a written educational tool that could assist in training others in CSA awareness (Child Protection Policy Task Group 1999, www.eocumc.com; Hammar, Klipowicz, and Cobble 1993, 63; Dottie Miller 1996, www.sidewalksundayschool.com). “A church policy manual should include definitions of sexual abuse, standards of conduct, guidelines for screening and training workers, and procedures to follow if an incident is reported” (Lueders 1997, 99). Although a written policy and procedure manual has been deemed necessary, “the difficulty is to establish a policy that provides protection and yet is practical to apply” (Swagman 1997, 14-15). It should be a vital consideration that a church has a policy and procedure manual that was able to be followed and implemented (Hammar, Klipowicz, and Cobble 1993, 67-73; Hammar 2002).

Screening workers. Screening workers would be described as a procedure of creating an interview process. The process would focus not only upon safety, but also

gifting of the volunteer. Safety would be explained as necessary but having the right person for the position has been equally described as necessary for the health of the church. Requesting reference checks would provide two or three other people's opinions of this person's work habits, moral qualities, and overall character in working with children and youth (Hammar, Klipowicz, and Cobble 1993, 30-31; Mead and Balch 1987, 29). "Screening procedures should also be completed retroactively for current staff" (Lueders 1997, 99). Investigations in churches where charges and accusations have been made, there has been a lack of application and background information on the worker (Mead and Balch 1987, 26). Initial screening of a potential worker would include an application, interviewing, phone and/or written reference checks (Hammar, Klipowicz, and Cobble 1993, 30-33).

Criminal background checks. Criminal background checks would include fingerprinting and on-line checks of convicted child molesters for each state. These methods were used to ensure that the volunteer has not had a history in CSA or other violent crimes. President Clinton signed into law the *1998 Volunteers for Children Act*, amendment to the *1993 National Child Protection Act* on October 9, 1998.

Because of this important amendment, specified organizations and businesses may now use national fingerprint-based criminal history checks to screen out volunteers and employees with relevant criminal records. This includes any business or organization that provides care, treatment, education, training, instruction, supervision, or recreation for children, the elderly, or individuals with disabilities, —whether public, private, for profit, not-for-profit, or voluntary. With this new amendment, if a volunteer or employee of an organization sexually molests a child in his or her care and if it can be shown that this volunteer or employee had previously been convicted of a relevant crime (in the US), that organization may be held liable for negligent hiring. (Pandora's Box n.d., www.prevent-abuse-now.com)

It would be a vital step that churches would begin to use fingerprinting as a means of

protection of their children, youth and other vulnerable persons.

Windows and open doors. Windows and open doors would assist in keeping the classroom as an “open door policy” so that anyone can enter at any time. “In some instances it may be necessary for the church to make changes in its physical structure, such as having a toilet in each classroom and having windows between hallways and classrooms” (Bowles 1997, 45). A window would provide a way to see into the room without disturbing the classroom activities. Open doors would provide entrance by those in supervision.

Hall monitor. A hall monitor who would supervise the classrooms and hallways would provide added security. Supervision has been one of the crucial steps in CSA prevention (Hammar, Klipowicz, and Cobble 1993, 45). Inadequate supervision can cause a multitude of problems especially in the area of CSA. If a case has been brought to court and the church has been negligent in supervision of the volunteers, the church could be held legally responsible (Church Law & Tax Report 1992).

Two-adult rule. The two-adult rule would be a helpful security measure (Melton 2002, 31). If two adults were always present in the classroom, activity, or outing, it would be less likely that CSA would occur (Hammar, Klipowicz, and Cobble 1993, 46). If an accusation was made, there would be a second witness to the situation. Having two adults also would bring stability to the situation. General safety and procedures could also be adhered to when two adults were present. For example, one of the adults could contact a parent in case of emergency.

Six-month waiting period. A congregation must decide a person needs to attend services for at least six months before working with minors. Some suggest that waiting six months from membership would be a key to prevention (Hammar, Klipowicz, and Cobble 1993, 37; Melton 2002, 27). Membership of the volunteer would ensure the person was supportive of the safety procedures and overall church life. Either strategy would be an excellent strategy for the church to practice as a prevention step of CSA. The policy would allow time to know the individual on a much closer, observed basis before permitting the person to have close contact with minors.

Education and training. Education and training should be required for all members of the church which would make them aware of CSA and prevention steps used within the church (Melton 2002, 32, 51-54). Initial and on-going training would be required at the local church level to keep members aware of the problem of CSA (Hammar, Klipowicz, and Cobble 1993, 63-66). The local church could look to professional organizations for assistance. For example, forty-nine organizations have been listed in a resource guide *Gathering the Facts About Child Sexual Abuse: A Resource Guide for the Media* (Stop It Now 2002, www.stopitnow.com).

Denominational training would give structure for all procedures from a denominational perspective. For example, the Presbyterian Church (U.S.A.) has guidelines for ministers reporting child abuse within their denomination (Presbyterian Church [U.S.A.] 2004, 15-16). Higher education for the professional church leader would provide an opportunity to train and equip leaders for prevention of CSA. Attention to self-care would be required so that ministers and other church leaders would understand

their limits, boundaries, relationships and how to effectively deal with these issues (Fortune 1994, 14).

Proper liability insurance. Churches need to check with their insurance companies to be sure that adequate insurance has been provided through their carrier for CSA (Melton 2002, 36). Insurance companies have been experiencing an increase in the number of claims for CSA (Lueders 1997, 101). Some victims have been known to receive more than a million dollars compensation for the abuse inflicted upon them (Hammar, Klipowicz, and Cobble 1993, 28). “In Minneapolis, a jury awarded one man \$3.5 million” (France 2004, 429).

A civil jury on July 24 (1997) ordered the Roman Catholic Diocese of Dallas to pay \$119.6 million in damages for sexual abuse caused by a parish priest. The award is the largest ever in a case of molestation by a priest The plaintiffs each will receive between \$7.4 million and \$13.2 million. (Christianity Today 1997, www.christianitytoday.com)

Recently, there have been higher costs in settlements for the victims of CSA. In one case “the archdiocese may have to pay as much as \$100 million in settlements, according to some estimates” (Cutrer 2002, www.christianitytoday.com). In southern Ohio, “abuse allegations involve 188 victims and more than \$3.4 million in out-of-court settlements, legal fees and counseling for priests and victims” (Horn 2004, www.enquirer.com). In another case, headlines read: “Lutheran Church abuse victims receive \$69 million settlement” (Moll 2004, www.christianitytoday.com). The Lutheran Church case involved 14 victims with nearly \$69 million awarded for their pain, suffering, and medical expenses. One church “nearly closed after lawsuit” because the cost was beyond the church’s capability to pay restitution (Thorkelson 1998, www.christianitytoday.com). The Roman Catholic Church in Los Angeles, California had “more than 850 alleged

victims” with more than “300 attorneys and dozens of church insurers” working on the cases (Flaccus 2004, www.chron.com). Multiple victims cause the cost of cases to rise into multimillion dollar cases.

Insurance companies have information regarding the risk of CSA. Companies that provide insurance for churches have creating manuals filled with information to assist the churches in prevention of CSA and other general safety issues (Church Mutual Insurance Company 2000, www.churchmutual.com). Buying proper insurance could be costly, but the lack of proper insurance could be even more costly (Herman n.d., www.nonprofitrisk.org).

Team of members. A team of members need to be ready to deal with media, legal matters, counseling issues, and financial aspects of the church if an accusation would be made against a member of the church (Hammar, Klipowicz, and Cobble 1993, 57-59; Woodruff and Kasper 2001, www.christianitytoday.com). Responding to the media takes education and understanding that there could be legal ramifications. Information given to the press in a case of CSA could “jeopardize current or future legal proceedings” (Anderson 1992, 72-73). A church needs to have a spokesperson representing the church and all persons involved in the case. Although the media wants the information, the case needs to have a person that will not make “insensitive remarks in a pressure situation” (Anderson 1992, 74). A predetermined skilled lawyer would be required to understand the specific needs of CSA cases.

Church Intervention

Intervention in CSA begins by applying the prevention steps and educating “congregations, staffs, and volunteers” (Bowles 1997, 44). If churches would take the issue seriously and begin to take steps in the right direction, then many perpetrators could be stopped. The church should step up to the call of prevention of CSA for the protection of families, children, communities and churches. Consistency would be needed in the process of establishing a prevention program.

The church can intervene by being proactive. Instead of denial, the church can take the lead in education of its church members, families and even in its communities (Hammar, Klipowicz, and Cobble 1993, 63-66). A church willing to change old ideas on the subject can begin to pave a pathway to new light on the issue so that the victimization can stop and be prevented in every possible way. Assigning a person to lead this area within the church, assists the church to be current on the issue of CSA (Hammar, Klipowicz, and Cobble 1993, 68). Finances would be required to support such a change within the religious structures of our society.

Reporting suspicions of CSA would be one way church leaders could begin to protect children of their congregations. Failure to report any allegations of CSA places the church in a risky situation for legal conflicts. Ministers need to understand what their own state laws are on reporting suspicions of CSA. Many ministers have been considered mandated reporters, but each state has different laws affecting the reporting process (Flynn 2002, www.cfchildren.org; Hammar 2000, www.christianitytoday.com).

Intervention Outcomes

The church would comprehend the crisis of CSA if the church had techniques of intervention in place. Through education the church would better equip others to know the signs of abuse (McGlone and Shrader 2003, 30-31; Turley 2002, www.christianitytoday.com). The church would understand how to minister to the victim and bring healing to him/her through its own understanding and education of the matter of CSA.

Knowledge of CSA signs. Typical signs of CSA have been physical abuse such as bleeding and bruising in genital areas, difficulty walking or urinating, infections that would not be considered normal for children such as venereal disease, pregnancy in children and bruising on the face or back of the neck (Kearney 2001, 20-21).

Other signs included, but were not limited to: not wanting to be alone with a certain person, crying and having behaviors when left in the care of someone, eating disturbances, change of behaviors, change of grades in school, breaking of rules within the home, sexual acting out such as with toys, dolls or pets, and explicit sexual language that would not be considered normal for the child (Kearney 2001, 22-28).

Healing for the victim. Consider the biblical story of the Good Samaritan (Parkinson 2002, 15-17). The church should be the one, who comes along and picks up victims, binds their wounds, listens to them, takes them to get proper care, and pays for the care of victim.

It is clear that Jesus cared about the problems of the needy and the suffering. He healed the sick and even raised the dead on occasion. If the church is to carry on his ministry, it will be engaged in some form of ministry to the needy and the suffering. (Erickson 1992, 339)

Victims need to recover in order to continue on with life. There needs to be a healing touch from the hand of God. Only through Jesus Christ and His divine healing nature, can the victim be set free of the trauma and fear in his/her life. Jesus can bring healing to the child or adult that has been victimized, if the church would be the proper agent on the Lord's behalf (Parkinson 2002, 3).

Provision of victim support. A supportive system needs to be established for victims of CSA, whether through referral counseling or support groups held within the church (Delaplain 1997, 14-18; Heitritter and Vought 1989, 117-23). The church needs to be willing to listen, pray and assist the victim to wholeness and self worth. The victims need restoration, healing and a chance to “rebuild their self-image” (Adams and Fay 1992, 79-92; Frank 1995, 145). “By recognizing needs of sexual abuse victims, and then researching ways to best meet those needs, the church can become a healing place for them. The church works to care for needs of members through ministry, and this should include sexual abuse victims” (Hughes 1996, 121).

There is much need for hope and healing in the lives of child sexual abuse victims and abusers – the kind of hope Christ can give; healing so that the cycle of abuse will not be repeated in the lives of children or others the abuse survivor loves. The chains of the past can be broken. The abuse survivor can walk freely into the future – with God's help. (Hancock and Mains 1987, 180)

Trust needs to be established so victims can learn to trust the right people. Victims have tried to trust others, but the trust has been violated and misused. “When it is violated by someone in a position of trust, by someone the child herself trusts, the child's trust of anyone is shattered” (Brown 1994, 34). Learning to trust others begins with learning to trust the first person that hears their buried secret.

Indeed, there is a serious need for better treatment of abuse victims. Sylvia Demarest, an attorney who has represented victims of abusive priests, reports that over a course of 20 years of work in this area, in none of the cases she has investigated was a victim offered treatment. Not a single one. This is an abominable record, which must change. (Nielsen 2003, 19)

Victims and survivors of CSA have specific needs that can be met within the church, if leaders would be sensitive to their needs. Victims and/or survivors need:

A significant sense of belonging; to be pursued; to have physical and/or finances need met; hope without condemnation; a balance of ministry and fun; others' willingness to witness great pain and believe the 'unbelievable'; a listener, not a fixer or a blamer; resources; touch; knowledgeable friends; to resolve spiritual issues; time; and intercession. (Langberg 1997, 272-76)

The church can be a healing agent of God (Cashman 1993, 111; Laaser 1995, 246-47; Tesch and Tesch 1995, 101-09). Research suggested that good Christian counseling be available for victims (Kearney 2001, 81-91; Poling 1991b, 183). Although the church may be a "healing agent," Christ would be the true healer of emotions and trauma (Langberg 1999, 178-81). Prayer and forgiveness should be available but many times these subjects were difficult for the CSA victim (Feldmeth and Finley 1990, 85-102; 128-40; Foote 1994, 23, 34, 82).

Prevention training should be the beginning step in the right direction, but there have been many victims today for whom prevention came too late. Abuse and emotional trauma have already occurred (Et Al 1999, 22-40; Gil 1983, 19-23; Hope 1999, 61-78; Katy 1999, 41-60; Leehan 1989, 20; Lindsey 1999, 100-20; Melinda 1999, 1-21; Mikki 1999, 79-99; Tesch and Tesch 1995, 111-12). They need assistance to a healthy recovery (Kearney 2001, 105-19). The church needs to face the dilemma that the forces of evil have come upon those who have been abused (Means 2000, 179). Victims need to

understand themselves as a person on the path to healing and how they can “outgrow the pain” of the abuse (Gil 1983, 8-10).

“Congregations need to be challenged to develop attitudes and behaviors that help survivors find safety and healing” (Heath 1999, 16). Although Heath referred to domestic violence and the role of the church, the same can be stated about CSA and the role of the church. “The church must make itself a safe place for victims to come and reveal that they have been abused” (Hughes 1996, 123). The church must be willing to assist the victim with treatment offered by the church. Research would suggest that “emotional and cognitive support for dealing with this trauma” of CSA should be provided by the church through religious experiences (Doxey, Jensen, and Jensen 1997, 186). Victims need safe places to express their pain with sensitive church leaders to guide them to healing avenues for their lives (Haskins 2002, 103). The response of the church needs to be compassion (Fortune 2002, www.faithtrustinstitute.org).

Parental Partnership with the Church

Parents have a responsibility to report CSA should suspicion arise that their children have been abused. The aspect of reporting any such occurrences would not be easy to handle as a parent, but a parent must enlist help from a professional to deal with the suspicion of CSA.

The hard but healthy way to deal with this problem is: face the issue, take charge of the situation, confront the problem to avoid future abuse, discuss the problem with your pediatrician who can provide support and counseling, and report the abuse to your local child protection service agency and ask about crisis support help. (American Academy of Pediatrics 2000b, www.nlm.nih.gov)

Professionals such as “child’s pediatrician, a counselor, a police officer, a child protective service worker, or a teacher” can provide guidance and direction in reporting the situation to the proper authorities (American Academy of Pediatrics 2000b, www.nlm.nih.gov). A parent may need to report another person’s child, which can be intimidating and fearful. “Individuals reporting in good faith are immune from prosecution. The agency receiving the report will conduct an evaluation and will take action to protect the child” (American Academy of Child and Adolescent Psychiatry 1998, www.accap.org). “Most professionals who serve children are required to report” (Besharov 1990, 23). “Children who are abused often fail to reveal, or reveal only after a delay. Children who reveal are often not believed. Children who are believed are often not reported to social services or the police” (Lyon 2002, 125). Early detection of CSA could be critical “to the healing process for children and their future well-being” (Lanning, Ballard, and Robinson 1999, 3).

Parental Communication

Many parents only hear “something that does not sound right” or a “hint” of the problem when their child speaks with them (Adams and Fay 1981, 59; Crewdson 1988, 91). The child struggles with communicating the complicated issue of CSA. The child may not know how to explain in words what they were forced to be involved in, but the parent can watch for signs that would signal that something was wrong in the life of their child. Parents should be aware of changes in their children’s behavior or attitudes. These changes could be:

noticeable fear of a person or certain places; unusual or unexpected response from the child when asked if she was touched by someone; unreasonable fear of a physical exam; drawings that show sexual acts; abrupt changes in behavior, such as

bedwetting or losing control of his bowels; sudden awareness of genitals and sexual acts and words; and attempting to get other children to perform sexual acts. (American Academy of Pediatrics 2000a, www.nlm.nih.gov)

Other signs could be:

Nightmares, trouble sleeping, fear of the dark, or other sleeping problems; spacing out at odd times; stomach illness all of the time with no identifiable reason; refusing to talk about a 'secret' he/she has with an adult or older child; talking about a new older friend; suddenly having money and cutting or burning herself or himself as an adolescent. (Stop It Now n.d. b, www.stopitnow.com)

Parents can assist their children in staying safe by communicating with them on a daily basis. Parents who talk with their children can keep open lines of communication with their children (Hammel-Zabin 2003, 212-24). "If families establish an open environment of communication in which any questions can be asked and answered without shame or judgment, children will come to parents when things aren't right" (Dickinson 2002, 1).

Children should not be the ones to stop the abuse by themselves. It is not enough to teach them to talk with us. It is our responsibility as adults to learn, to notice, and to say something when we see sexually inappropriate behaviors towards children and teens Adults need to learn what to do when we think a person is harming a child in a sexual way. (Stop It Now n.d. a, www.stopitnow.com)

"The problem should be identified, the abuse stopped, and the child should receive professional help. The long-term emotional and psychological damage of sexual abuse can be devastating to the child" (American Academy of Child and Adolescent Psychiatry 1997, www.accap.org). "To minimize the long-term effects of abuse, age-appropriate treatment services should be available to all maltreated children" (Prevent Child Abuse America n.d. a, www.preventchildabuse.org).

Education of Children

Children need to understand the difference between a “good” touch and a “bad” touch (Tobin and Kessner 2001, 71). Children need touch. Mark 10:13-16 revealed the importance of touch. Jesus “took the children in his arms, put his hands on them and blessed them” (Fortune 1983, 163-64). Good touches can be important for children to understand care, love, and acceptance. Teaching and training the children to understand the difference of “good” and “bad” touches would assist children in being prepared for the unwanted touches (Tobin and Kessner 2001, 71). It would help the child to distinguish the difference of many kinds of touches.

Teaching children the proper personal safety tools can help a child recognize a perpetrator. Children can also learn from other children’s stories of abuse (Foltz 2003, 35-42). Recognition of the perpetrator would assist the child in protecting himself/herself against unwanted touches. “Yet children face a difficult social reasoning task in recognizing inappropriate adult action because they are accustomed to doing what adults say, even when they do not understand why” (Burkhardt and Rotatori 1995, 64).

Parents need to educate and empower their children to say “no” to older persons, if it makes the child uncomfortable or feel unsafe for any reason (Help For The Abused n.d., oneway.jesusanswers.com). Giving children the power to speak up for their own being gives children the chance to ward off evil intentions from perpetrators (Doors of Hope n.d., www.doorsofhope.com). CSA prevention training can come from school-based programs supported by the parents and books written for children regarding their body (Girard 1984, 1-26). Allowing their children to participate in such programs can be one avenue of prevention of CSA (Wurtele and Miller-Perrin 1992, 91). Children’s

literature can be a source of prevention of CSA (McDaniel 2001, 203-24). Books have been published for children to read about prevention of CSA and protection of their body.

Education of Parents

Education for the parent should be considered in order for the parent to protect their children (Wurtele and Miller-Perrin 1992, 91-102). Parents can receive education and awareness through school-based prevention programs that would assist them in answering their children's questions and provide the parent with a better understanding of CSA (Daro 1994, 207-11; University of Calgary n.d., www.ucalgary.ca; Wurtele and Miller-Perrin 1992, 91-102). Phone numbers, support groups, educational and other professional organizations can aid parents in self-awareness and education of CSA (Mahoney 1999, 61-90). Prevention and awareness of the issues of CSA remain the key for parents protecting their children from any sexual perpetrator or predator (Baker 2002, 268-75; Strom 1986, 48; Wurtele 2004, www.cfchildren.org; Wurtele and Miller-Perrin 1992, 96). Although prevention programs have been available, parents would still be responsible to make sure the program was suitable for their child (Plummer 2004, www.cfchildren.org).

Parents need to realize that "dirty old men" (Strom 1986, 63) or "only strangers molest children" (Prendergast 1996, 184) have proven to be false statements. Awareness of children's activities and with whom the children have been associated can be a step in the right direction for parents to provide protection for their children (What you need to know to help safeguard your child n.d., www.designm.com). If harm has come to a child, the parent can take action to prevent further harm and to help their child to recover from CSA (Adams and Fay 1992, 81-82; Garbarino and Stocking 1980, 135;

Hagans and Case 1988, 77-103; Strom 1986, 59-61). Prevention from further harm incorporates seeking healing for the child and the child's family (Tarro 1992, 22-23). The question seems to be, "Are we doing enough?" to educate others on CSA prevention (Renk et al. 2002, 68-84).

Profile of the Current Study

The precedent literature review has explored the crisis of CSA within the church through:

1. Historical and theological background (Blomberg 1996, 824-25; Corby 2000, 22-64; Rush 1980, 17; Swagman 1997, 5; Whetsell-Mitchell 1995, 36-37),
2. Scriptural implications, and ethical implications (Poling 1989, 259-61),
3. Understanding of the victim (Hammar, Klipowicz, and Cobble 1993, 7; Whetsell-Mitchell 1995, 5-6),
4. Understanding the molester (Briggs 1995b, 141; Briggs and Hawkins 1997, 125; Hunter 1990, 1-8; Leberg 1997, 25; Poling 1991b, 141; Prendergast 1996, 184),
5. Prevention and intervention (Child Protection Policy Task Group 1999, www.eocumc.com; Crabtree 1998, 36-39, 53-60; Free Methodist Church of Canada 1998, www.fmc_canada.org; Hammar, Klipowicz, and Cobble 1993, 27-66; Klipowicz 1993, 12-27; McGlone and Shrader 2003, 15-16, 18-19; Meade and Balch 1987, 26-30; Melton 2002, 8-9, 23-41, 47-48, 51-54, 61-76; Miller, Dottie 1996, www.sidewalksundayschool.com; Parker 2002, 11-19, 31-40; Swagman 1997, 13-15, 23-47; Zarra 1997, 51-89),
6. Healing for the victim (Adams and Fay 1989, 89-105; Black 1992; Briggs 1995b, 18-61; Cooper-White 1995, 158, 162-63; Melton 2002, 17-18, 58-60; Parkinson 2002, 15-17; Stone 2004, 112-13), and
7. Parental involvement (Dickinson 2002, 1; Wurtele and Miller-Perrin 1992, 91-102).

Social science research was discovered on school-based prevention of CSA victims, however; research on CSA prevention within the church was found to be inadequate. Research was needed for CSA prevention within the church. The foundation

of the research was based on theological and biblical understanding of the crisis of CSA along with prevention within churches.

All research should provide a background understanding of the crisis of CSA and reveal that there have been many facets of the crisis, making it a difficult issue for the church to comprehend and consider. The researcher can use the background information to create further studies on such a needed subject for the church.

The design of the research was correlational to find a relationship, if any, between knowledge and practice of current faith-based church leaders. The leaders involved in this research study were students from a seminary that has four different geographic locations (a central location and three extensions or sites). The researcher's hope was to understand what knowledge current leaders have in regard to CSA, and to discover what common prevention steps were being utilized within churches. Then the researcher would be able to consider any measurement of relationship between the two components of the subject of CSA.

CHAPTER 3
METHODOLOGICAL DESIGN

The purpose of this study was to correlate church leaders' knowledge of child sexual abuse with prevention steps utilized within a church.

Design Overview

The following list describes the research design overview:

1. A descriptive quantitative study focusing on a correlational research was conducted in the research (Leedy and Ormrod 2001, 191).
2. Data collection occurred by use of a research survey created by the researcher and validated by the expert panel members (see Appendix 2). The research instrument was created by careful and deliberate study of the precedent literature on CSA, selecting the predominant information that could be measured through correlational study.
3. Research surveys were distributed in a seminary classroom setting, by permission of the seminary and faculty.
4. After the completion of the survey, the survey was collected.
5. Data was entered into Excel spreadsheets.
6. Measurements of central tendencies were conducted.
8. A correlation coefficient, r , known as Pearson's Product Moment Correlation was conducted (Hopkins, Stanley, and Hopkins 1990, 89).
9. Tables and graphs were utilized to display the data.

The proposed research was a “descriptive quantitative” study focusing on a correlational research (Leedy and Ormrod 2001, 191). A point-biserial correlation was considered for the research but one would receive the same results with Pearson r ; therefore, Pearson r correlation was conducted for determination of relationship between variables (Fraas 2005). Although correlational research was conducted, it did not mean there was a connection of causation involving the variables (Hopkins, Stanley, and Hopkins 1990, 92). There could be other considerations involved in the research.

The knowledge of CSA facts and prevention understanding from faith-based church leaders was obtained through a research instrument. Creation of a research survey involving correlational research would determine any relationship between knowledge and practice of faith-based church leaders on the subject of CSA. The research instrument was created by careful and deliberate study of the precedent literature for the research topic, selecting the predominant information that could be measured through correlational study.

Research requires “logical reasoning” therefore the researcher relied on “deductive reasoning” which was considered common for quantitative research (Leedy and Ormrod 2001, 102). Drawing conclusions from the data and scientific research only occurred after careful measurement of the variables was conducted. The researcher looked for what the “norm” may be among the population surveyed with the research instrument. Numbers were calculated so that a scientific measurement could be accomplished (Leedy and Ormrod 2001, 103). “Faulty logic” can be a problem within correlational research, so the researcher was assisted by one of the expert panel members

for greater understanding of the research data and interpretation of the data (Leedy and Ormrod 2001, 193).

The research involved “nonprobability sampling” which further would be “convenience sampling” (Leedy and Ormrod 2001, 218). The researcher did not know how many men or women, what denominations, what ages, what church size, etc. would be involved in the study. The sampling was convenient for the researcher because of the location of the seminary. “Simple random sampling” was used because “every member of the population has an equal chance of being selected” (Leedy and Ormrod 2001, 214).

Population

The population for the study was Ashland Theological Seminary students from four different locations of the seminary, which were labeled: A, B, C, and D. Seminary students were faith-based church leaders of various leadership positions and denominations. Although there were no official statistics on the number of students involved in ministry at the seminary, many students were currently holding leadership positions within churches when they entered seminary or beginning a change of career, being called to ministry at a later point of life. The positions were volunteer and/or paid. The seminary encouraged continuation of church leadership as the student progressed through their educational journey. “The Seminary models and fosters a commitment to lifelong learning which balances ministry and family life” (Ashland Theological Seminary 2002-2004, 5). The geographic locations provided a variety of ethnic and social economic backgrounds. Students were pursuing various degrees through the seminary.

Sample and Delimitations

The sample for the research survey was seminary students who were church leaders. The seminary had approximately 800 students, although not all students were available for the research study. The pool of sampling was adequate for the research. Collection of the sample was through a research instrument created by the researcher (see Appendix 2), and validated by an expert panel. The approach was convenient with access to the seminary which provided a high return rate of the data.

The sample was delimited to:

1. Students of the seminary who were faith-based church leaders.
2. Students who were accessible through the classrooms available at the time the research was conducted.

Limitations of Generalization

This research did not necessarily generalize to other seminaries, other denominational churches not included in the sample, or to other regions of the country.

Instrumentation

An expert panel was used in conjunction with the precedent literature to design a Likert response scale instrument to further investigate the knowledge and practice of faith-based church leaders. The expert panel from Ashland Theological Seminary was comprised of Eugene Gibbs, Ed.D., Professor of Christian Education; Elaine Heath, Ph.D., Director of Doctor of Ministry Program; and Douglas Little, Ph.D., Professor of Counseling Emeritus (see Appendix 1).

Demographics included gender, age, church leadership position, church size, years of ministry experience, denomination, and pursuit of degree. The demographics

provided understanding of the background of the participants of the study. These variables were measured for central tendencies. These variables would provide understanding of the participants and their particular characteristics.

The Likert response scale was used to measure the church leaders' responses about CSA knowledge and prevention within the church. The Likert scale had five possible responses: (1) Strongly Agree; (2) Moderately Agree; (3) Neither Agree nor Disagree; (4) Moderately Disagree; and (5) Strongly Disagree.

There were twenty statements in which the participant responded. Only twenty statements were chosen making the instrument easy to complete within a limited amount of time within a classroom setting. All statements were placed in random order and related to the RQ's within the research. Statements numbered 9, 12, 13, 15, and 20 related to RQ 1 measured knowledge of CSA facts. Statements numbered 1, 2, 6, 14, and 18 related to RQ 1 measured knowledge of CSA prevention. Statements numbered 5, 8, 10, 16, and 19 related to RQ 3 measured the impact of higher education on the church leaders. Statements numbered 3, 4, 7, 11, and 17 related to RQ 4 measured denial among church leaders. Random order of the statements was necessary so that the student would not detect a pattern of answers within the research instrument. It would ensure a higher quality of answers within the research.

A checklist was created with sixteen CSA prevention steps available on the research instrument. These prevention steps were found and substantiated within precedent literature. The student marked the instrument so that the researcher would know what prevention steps were currently being used at the leader's church. The checklist included:

1. Written policy and procedure manual;
2. Screening form and/or volunteer application;
3. Interviewing potential volunteers and staff;
4. Phone references for all volunteers and staff;
5. Written references for all volunteers and staff;
6. Fingerprinting all volunteers and staff;
7. Computer on-line check for sexual offenders;
8. Windows are in doors to all classrooms;
9. Doors are left open when classes are in session;
10. Hall monitor (Usher or other person checking classrooms and hallways)
11. Two adults present in each classroom/activity involving children/youth;
12. Prevention training at the local church;
13. Prevention training at the denominational level;
14. Proper liability insurance;
15. A team of members ready to deal with any accusations that may occur;
16. I don't know what my church has in place for prevention of child sexual abuse;
17. Other _____

The checklist was created from the precedent literature that discussed CSA prevention steps (see Appendix 2 for the church leader survey) (Child Protection Policy Task Group 1999, www.eocumc.com; Crabtree 1998, 36-39, 53-60; Free Methodist Church of Canada 1998, www.fmc_canada.org; Hammar, Klipowicz, and Cobble 1993, 27-66; Klipowicz 1993, 12-27; McGlone and Sharader 2003, 15-16, 18-19; Meade and Balch 1987, 26-30; Melton 2002, 8-9, 23-41, 47-48, 51-54, 61-76; Miller, Dottie 1996,

www.sidewalksundayschool.com; Parker 2002, 11-19, 31-40; Swagman 1997, 13-15, 23-47; Zarra 1997, 51-89).

A section for listing two hindrances to implementation of CSA prevention steps was included in the instrument. The student was able to fill in the two blanks with what they believed were the hindrances within their own church that would prevent implementation of prevention steps.

The final part of the instrument was a comment section in which the participants could make any comment regarding the subject of CSA and prevention within the church.

After input and suggestions were collected regarding the research instrument, the expert panel validated the research instrument. The research instrument was printed and copied so that each location had a different color which would identify seminary sites A, B, C, and D.

Procedures for Gathering Data

Upon receiving research approval from The Southern Baptist Theological Seminary, the approval forms were completed at the seminary involved in the research.

Permission from the seminary and faculty of classes was granted. Copies of the instrument were distributed to students in various classes. At site A, the instruments were distributed by the researcher with permission of the faculty leading the individual classes. At sites B, C, and D, the instrument was distributed by the site director of the seminary extension. Communication and written instructions were provided for the classes. The researcher gave instructions as such:

1. This is a survey regarding child sexual abuse within the church. It is looking at the leadership issues of the subject and will not be discussing any personal issues.
2. If you feel uncomfortable in participating in this study, please understand this is a voluntary position of participation, you may choose not to participate.
3. If you have already participated in this study, please do not participate again. (The researcher understood that some of the students could be approached through several classes.)
4. The survey will take approximately 7-10 minutes to complete.
5. Please be sure to fill out the survey completely by filling in the appropriate circle or completing the checklist.

The researcher and site directors distributed the survey to each student that was willing to participate in the research. After the student had completed the research instrument, students placed their survey into a manila envelope marked with the site location. Confidentiality was kept to protect the participants. The site director returned the envelope to the researcher. The researcher thanked the professors and site directors for participating in the research process.

Church leaders were determined by a checklist of positions within the church included in the Demographic section of the instrument. Students marking "I do not hold a church leadership position," were labeled as non-usable data. All surveys filled out by church leaders were used unless a participant had clearly not completed the research instrument, did not hold a leadership position, or was an undergraduate student. If a survey had been altered it was also excluded.

After gathering the data, it was entered into Excel spreadsheets to determine statistical measurements. The researcher completed the data entry and the statistical measurements. Assistance was given by Eugene Gibbs, Ed. D. and John Fraas, Ph. D. on Pearson r correlation.

CHAPTER 4

ANALYSIS OF FINDINGS

The description of the compilation of the survey data can be found in this chapter. The results of the research and data analysis follow the description.

Compilation of Survey Data

Seminary students were surveyed at four different locations (one seminary with three extensions), which supplied a geographic difference for the study. Seminary students were surveyed in a classroom setting with permission from the seminary and faculty conducting the class. Permission from site directors was given for this study. The researcher contacted each site director and made arrangements for distribution of the research instrument.

Each instrument had five parts to be completed: Demographics, Likert Response Scale, Checklist of Prevention Steps, Listing of Two Hindrances, and a section for Comments. Using the RQ's, a statement was created that supported precedent literature. The statement correlated with one of the RQ's. The researcher collected data from current faith-based church leaders. There were four locations, therefore; the researcher used different colors of paper to determine the site location. The four sites were labeled as A, B, C, and D.

Receiving the completed research instruments, they were hand sorted to determine if the research data was usable. All instruments were included with exceptions of the following:

1. The student did not hold a church leadership position.
2. The survey had marks making the answers unclear or unrecognizable.
3. The Likert Response Scale was not completed.
4. The church leader was an undergraduate student.
5. The church leader altered the research survey.
6. A page of the instrument was missing.

Surveys were organized into notebooks and labeled. Tabulation of the raw data from usable surveys was entered into the computer program Excel. Each site was tabulated into separate Excel spreadsheets.

Statistical Tests on Data

Statistical tests on data included central tendencies: mean, mode, sum, and count. A correlation test, Pearson product moment r was completed to determine relationship of church leader's knowledge of CSA with practice of prevention steps.

Eugene Gibbs, Ph.D., Professor of Christian Education assisted in supervision of analyzing the data of the research. John Fraas, Ph.D., Professor of Business Administration and Trustees Professor at Ashland University, an expert in Pearson r and point biserial correlation, assisted in correct usage of correlational technique. John Fraas taught statistics and statistical analysis at the university. Research experts reviewing the final data guaranteed statistical testing was correctly completed and implications of the data were understood.

Demographics

If the student did not hold a church leadership position, the instrument was eliminated from the research study. There were no research statistics completed on non-church leaders. There were forty non-church leaders and seventeen others eliminated from the study, with a total of fifty-seven leaders eliminated. There were 213 students included in the research. Students were given the option of receiving a copy of the results of the research study. Students who wanted a copy gave their addresses to the researcher by writing them onto the instrument.

The following tables show gender, age, leadership position, ministry experience, denomination and student degree participation of the church leaders involved in the research.

Table 1. Gender Involved in CSA Research

<i>Sites Surveyed</i>	<i>Male</i>	<i>Female</i>
Site A	79	43
Site B	5	9
Site C	13	15
Site D	16	33
	<i>n</i> =113	<i>n</i> =100

Table 2. Average Age Involved in CSA Research

<i>Sites Surveyed</i>	<i>m</i>
Site A	36.62
Site B	45.23
Site C	41.92
Site D	47.20
All sites	42.74

Table 3. Church Members

<i>Sites Surveyed</i>	<i>m</i>
Site A	413.04
Site B	749.57
Site C	1479.96
Site D	936.19
All sites	894.69

Table 4. Years of Ministry Experience

<i>Sites Surveyed</i>	<i>m</i>
Site A	9.33
Site B	15.25
Site C	12.35
Site D	15.02
All sites	12.98

Table 5. Church Leadership Position

<i>Church Leadership Position</i>	<i>n</i>
Senior Pastor	39
Associate Pastor	22
Assistant Pastor	14
Youth Pastor/Director	29
Christian Education Director	9
Nursery/Preschool Director	2
Children's Teacher (K-6)	14
Youth Teacher (7-12)	11
Other	73

Note: Other included various positions such as worship, prayer, adult ministry, lay ministry, counseling, and other ministerial positions.

Table 6. Denominations Involved in the Research

<i>Denominations</i>	<i>n</i>
Baptist	38
Brethren	20
Catholic	0
Congregational	0
Independent	10
Lutheran	2
Methodist	47
Nazarene	8
Orthodox	1
Presbyterian	10
Pentecostal	20
Reformed	0
Wesleyan	3
Other	54

Note: Other included a variety of denominations not listed on the table. Catholic, Congregational, and Reformed were not included in the research as random sampling did not find them among the participants of the research.

Table 7. Students and Degrees

<i>Degree Name</i>	<i>n</i>
D. Min. (Doctor of Ministry)	10
M. Div. (Master of Divinity)	120
M.A. Practical Theology or Black Church Studies	23
M.A. in Biblical Studies, History, or Theology	9
M.A. or M.Div. in Counseling	39
Other	12

Note: Other included various degrees offered by the seminary not listed on the table.

The Likert Response Scale

There were twenty statements in which the student responded to the subject of CSA and prevention with the church. The responses available for the Likert response

scale were as follows: (1) Strongly Agree; (2) Moderately Agree; (3) Neither Agree nor Disagree; (4) Moderately Disagree; and (5) Strongly Disagree.

Knowledge of Faith-Based Church Leaders (RQ 1)

What knowledge do faith-based church leaders have regarding CSA and prevention? The question was explored by use of a Likert response scale. RQ 1 questions were in random order on the Likert response scale, but the researcher used a master sheet to know which ones related to RQ 1.

Table 8. Knowledge of CSA Facts (RQ 1)

<i>RQ 1</i>	<i>m</i>	<i>mode</i>
#9. Child molesters begin their molesting in their early 20's.	3.69	3
#12. Female and male children and/or youth are both at risk.	1.52	1
#13. Molesters are single men who have not had adequate relationships with women.	4.11	5
#15. Child sexual abuse produces life long trauma for the victim.	1.47	1
#20. Most child molesters are caught and punished for their crimes.	4.08	5

The knowledge of the leader gave insight to the overall understanding of CSA and prevention within the church.

Statement no. 9, "Child molesters begin their molesting in their early 20's" would not be true. In fact, child molesters usually begin their molesting of children during adolescent and sometimes in pre-adolescent years. Precedent literature supported molestation usually stems from abuse the molester has suffered at the hands of another abuser. The statement surveyed the knowledge of the leader about child molesters

beginning their activity. The average response was 3.69 and (3) Neither Agree nor Disagree was the common value. A portion of the church leaders were unaware of knowledge regarding child molesters and when they begin to exhibit these activities.

Statement no. 12, "Female and male children and/or youth are both at risk" would not be true. Professional researchers in the field of CSA no longer see females as the only risk. Male children would also be at risk, according to precedent literature. The statement surveyed the knowledge of the leader about the equal risk of female and male minors. The average response was 1.52 and (1) Strongly Agree was the common value. The majority of church leaders acknowledge both male and female were at risk.

Statement no. 13, "Molesters are single men who have not had adequate relationships with women" would not be true. The precedent literature supported the molester as a male, married, and has children of his own. Stereotypically, society assumed the molester was a single man seeking to abuse minors. The statement surveyed the knowledge of the leader about the stereotype of molesters. The average response was 4.11 and (5) Strongly Disagree was the common value. The majority of church leaders acknowledge single men do not pose the greatest threat of CSA.

Statement no. 15, "Child sexual abuse produces life long trauma for the victim" would be true. CSA victims need recovery and healing, which would be a life long process. Precedent literature supported trauma would be lessened throughout life especially with proper counseling and therapy, but haunting memories were always present with victims. The statement surveyed the knowledge of the leader about life long problems for victims. The average response was 1.47 and (1) Strongly Agree was the common value. The majority of church leaders acknowledge CSA victims would have

life long trauma.

Statement no. 20, “Most child molesters are caught and punished for their crimes” would not be true. Precedent literature supported most molesters were never caught and many have over 500 victims throughout their lifetime. The statement surveyed the knowledge of the leader about the criminal punishment of molesters. The average response was 4.08 and (5) Strongly Disagree was the common value. The majority of church leaders acknowledged most molesters were not caught or punished for their criminal activities.

Table 9. Knowledge of Prevention (RQ 1)

<i>RQ 1</i>	<i>m</i>	<i>mode</i>
#1. Written policies and procedures are valuable for the prevention of child sexual abuse within the church.	1.78	1
#2. Most churches are screening their workers to prevent child sexual abuse.	3.03	3
#6. Two adults present in each classroom is not necessary as long as the volunteers are members and in good standing with the church.	3.63	5
#14. Personal references are important for all persons working with children and/or youth in the church.	1.58	1
#18. Every volunteer and staff member should have a criminal background check completed before working with children and/or youth.	1.74	1

Leaders responded to the Likert response scale about prevention knowledge of CSA. The responses assisted the researcher to explore knowledge of leaders on the subject of CSA prevention.

Statement no. 1, “Written policies and procedures are valuable for the

prevention of child sexual abuse within the church” was supported by precedent literature. The statement surveyed the knowledge of the leader about the value of written policies and procedures. The average response was 1.78 and (1) Strongly Agree was the common value. The majority of church leaders acknowledged and agreed that written policies and procedures were valuable in CSA prevention.

Statement no. 2, “Most churches are screening their workers to prevent child sexual abuse” would not be true according to Richard Hammar, a leading lawyer and expert in the field of CSA prevention. Precedent literature revealed that most churches were not screening to prevent CSA. The statement surveyed the knowledge of the leader about percentage of churches screening for prevention. The average response was 3.03 and (3) Neither Agree or Disagree was the common value. A portion of the church leaders were unaware of the low number of churches screening for CSA prevention.

Statement no. 6, “Two adults present in each classroom is not necessary as long as the volunteers are members and in good standing with the church” would not be supported by precedent literature. In fact, precedent literature supported a two-adult rule for churches to ensure safety of minors. The concept of two adults present would reduce the risk of CSA. The statement surveyed the knowledge of the leader about the two-adult rule. The average response was 3.63 and (5) Strongly Disagree was the common value. The church leaders acknowledged and understood the value of two adults present in the classroom to prevent CSA.

Statement no. 14, “Personal references are important for all persons working with children and/or youth in the church” was important for the safety of minors. Precedent literature supported personal references, whether written or by phone, for all

persons working with minors. The average response was 1.58 and (1) Strongly Agree was the common value. The majority of church leaders acknowledged the importance of personal references completed for volunteers and staff working with minors.

Statement no. 18, “Every volunteer and staff member should have a criminal background check completed before working with children and/or youth” was of utmost importance in protection as it would reveal previous criminal activity. Precedent literature supported criminal background checks (fingerprinting) for workers within the church providing care of minors. The average response was 1.74 and (1) Strongly Agree was the common value. The majority of church leaders acknowledged and agreed that criminal background checks need to be completed for workers with minors within the church.

CSA Prevention Steps within Churches (RQ 2)

What common CSA prevention steps have been utilized within churches? The question was explored by use of a checklist for all CSA prevention steps available for churches and supported from precedent literature (see Appendix 2). There was an average of 4.72 prevention steps used within the churches represented in the study. There were sixteen prevention steps available for the leaders to utilize within their churches.

Table 10. Average Number of Prevention Steps Per Church

<i>Sites</i>	<i># Prevention Steps Used</i>
A	620
B	77
C	113
D	195
Total	1005
<i>m</i>	4.72

Table 11. CSA Prevention Steps Used by Church Leaders (RQ 2)

<i>CSA Prevention Steps</i>	<i>%</i>
1. Written policy and procedure manual	44.60
2. Screening form and/or volunteer application	40.37
3. Interviewing potential volunteers and staff	48.82
4. Phone references for all volunteers and staff	23.94
5. Written references for all volunteers and staff	18.77
6. Fingerprinting all volunteers and staff	16.43
7. Computer background checks	16.90
8. Windows are in doors to all classrooms	39.90
9. Doors are left open when classes are in session	27.69
10. Hall monitor (usher or other person checking classrooms and hallways)	21.12
11. Two adults present in each classroom/activity involving children/youth	39.90
12. Waiting six months from membership before working with children	19.71
13. Prevention training at the local church	14.08
14. Prevention training at denominational level	17.84
15. Proper liability insurance	46.00
16. A team of members ready to deal with any accusations that may occur	15.02
I do not know what my church has in place for prevention of child sexual abuse	17.37
Other	3.28

Note: All sixteen prevention steps are supported through precedent literature.

Higher Education of Faith-Based Church Leaders (RQ 3)

To what extent does higher education take a role in the understanding and prevention of CSA? The question was explored by use of a Likert response scale. RQ 3 questions were in random order on the Likert response scale, but the researcher used a master sheet to know which ones related to RQ 3.

Table 12. Higher Education of Faith-Based Church Leaders (RQ 3)

<i>Higher Education</i>	<i>m</i>	<i>mode</i>
#5. It would be valuable to have seminary training in a required class regarding the prevention of child sexual abuse within the church.	1.95	2
#8. I have experienced adequate seminary training on the prevention of child sexual abuse within the church.	3.92	5
#10. It would be valuable to have a two-day workshop on the prevention of child sexual abuse within the church.	1.89	1
#16. Education at seminary level would assist church leaders in setting up child sexual abuse prevention steps within their church.	1.72	1
#19. I did not have adequate training at seminary for prevention of child sexual abuse within the church.	2.36	3

The statements on higher education were used to evaluate student's satisfaction and educational training in regard to CSA prevention.

Statement no. 5, "It would be valuable to have seminary training in a required class regarding the prevention of child sexual abuse within the church" had an average response of 1.95 and (2) Moderately Agree was the common value. The majority of church leaders expressed moderate agreement for a required seminary class about CSA prevention.

Statement no. 8, "I have experienced adequate seminary training on the prevention of child sexual abuse within the church" had an average response of 3.92 and

(5) Strongly Disagree was the common value. Some of the church leaders strongly disagreed that they received adequate educational training for CSA prevention at seminary.

Statement no. 10, “It would be valuable to have a two-day workshop on the prevention of child sexual abuse within the church” had an average response of 1.89 and (1) Strongly Agree was the common value. The majority of church leaders strongly agreed that a two-day workshop on prevention of child sexual abuse would be valuable.

Statement no. 16, “Education at seminary level would assist church leaders in setting up child sexual abuse prevention steps within their church” had an average response of 1.72 and (1) Strongly Agree was the common value. The majority of church leaders strongly agreed that seminary education would assist leaders in establishing child sexual abuse prevention steps within churches.

Statement no. 19, “I did not have adequate training at seminary for prevention of child sexual abuse within the church” had an average response of 2.36 and (3) Neither Agree nor Disagree was the common value. Some of the church leaders were unaware of any seminary training they received for prevention of child sexual abuse within the church.

Denial among Faith-Based Church Leaders (RQ 4)

To what extent is denial present among faith-based leaders regarding child sexual abuse? The question was explored by use of a Likert response scale supported from precedent literature. RQ 4 questions were in random order on the Likert response scale, but the researcher used a master sheet to know which ones related to RQ 4.

Table 13. Denial Among Faith-Based Church Leaders (RQ 4)

<i>Denial Among Leaders</i>	<i>m</i>	<i>mode</i>
#3. Everyone in my church is a safe responsible person.	3.44	4
#4. Child sexual abuse will never occur at my church.	3.66	5
#7. Child sexual abuse is predominantly a Catholic Church issue.	4.42	5
#11. Child molesters do not pose a threat providing they have had a true conversion experience along with successful counseling.	3.80	4
#17. Female volunteers do not pose a threat of child sexual abuse to children and/or youth.	4.37	5

The statements created for the research instrument measured the level of denial within church leaders regarding CSA.

Statement no. 3, “Everyone in my church is a safe responsible person” was a statement unknown to any leader. Leaders believe volunteers were safe responsible persons in their congregation, but it did not guarantee each person was considered a safe responsible person. The average response was 3.44 and (4) Moderately Disagree was the common value. The church leaders demonstrated some denial about their view of people within their churches.

Statement no. 4, “Child sexual abuse will never occur at my church” was a statement demonstrating denial. It was manifested in the attitude of “It would not happen at my church.” The average response was 3.66 and (5) Strongly Disagree was the common value. The church leaders understood that CSA could happen at anyone’s church. The church leaders demonstrated some denial, but overall the majority did not demonstrate denial.

Statement no. 7, "Child sexual abuse is a predominantly Catholic Church issue" measured the leader's denial about equal involvement in CSA by Catholic and Protestant churches. Although the media has emphasized the Catholic Church, precedent literature supported CSA was more dominant in Protestant churches. The average response was 4.42 and (5) Strongly Disagree was the common value. The majority of church leaders understood child sexual abuse has been a crisis in all denominations. Denial was demonstrated in a small portion of the church leader's responses.

Statement no. 11, "Child molesters do not pose a threat providing they have had a true conversion experience along with successful counseling" measured denial within church leaders about predators. Child molesters always pose a threat, even if they had a conversion experience and/or counseling. Even if the person had a conversion experience, the abuser cannot be trusted with minors. Precedent literature supported the majority of molesters would offend again if given a situation in which the offense can occur. Precedent literature supported few abusers receive proper counseling and/or treatment as well as many did not want recovery. The average response was 3.80 and (4) Moderately Disagree was the common value. The church leaders demonstrated denial about the reality of abusers and a conversion experience.

Statement no. 17, "Female volunteers do not pose a threat of child sexual abuse to children and/or youth" would not be true. Men have been the majority of molesters; however, precedent literature revealed women have been prosecuted for child molestation, but in lower numbers. Both male and female molest children. The average response was 4.37 and (5) Strongly Disagree was the common value. The church leaders

understood that male and female were both potential abusers to children and youth.

Denial was demonstrated in a portion of the church leader's responses.

Relationship between Knowledge and Practice (RQ 5)

What is the relationship between knowledge of faith-based church leaders and practice of prevention steps used within their churches? The question was explored by use of a Likert response scale and a checklist of CSA prevention steps available to church leaders. Percentages were calculated.

Table 14. Percentages of Knowledge and Practice (RQ 5)

<i>Knowledge of Leaders</i>	<i>%</i>	<i>Practice of Utilizing Steps</i>	<i>%</i>
Written policies and procedures are valuable for the prevention of CSA within churches.	58.68 SA	Written policy and procedure manual	44.60
Most churches are screening their workers to prevent CSA.	12.67 SD	Screening form and/or volunteer application	40.37
Two adults present in each classroom is not necessary as long as the volunteers are members and in good standing with the church.	32.86 SD	Two adults present in each classroom and/or activity involving children/youth	39.90
Personal references are important for all persons working with children and/or youth in the church.	64.31 SA	Phone references for all volunteers and staff	23.94
Every volunteer and staff member should have a criminal background check completed before working with children and/or youth.	57.74 SA	Fingerprinting all volunteers and staff	16.43

Note: SA=Strong Agreement Statement and SD=Strong Disagreement Statement

There were 58.68% church leaders that strongly agreed written policies and procedures were valuable for prevention yet their practice demonstrated only 44.60% had such documents within their churches. This was less than half of the leaders surveyed in the research study. Out of 213 churches represented, only 104 churches had written policies and procedures available for their congregations.

Only 12.67% of church leaders strongly disagreed most churches were screening for prevention, leaving 87.33% believing churches were screening volunteers for CSA prevention. Yet, the research revealed only 40.37% of leaders surveyed was using a screening form for their workers within churches. Out of 213 churches represented, only 86 had a screening process available for their congregations.

There were 32.86% of church leaders strongly disagreed with the statement about the two-adult rule, leaving 67.14% of church leaders agreed to some degree of the importance of a two-adult rule in operation within the church. Only 39.90% of leaders surveyed use the CSA prevention step within their churches. Out of 213 churches represented, only 85 churches were using the two-adult rule within their congregations.

Church leaders generally agreed personal reference checks were important for CSA prevention with 64.31% in support of this prevention step. Yet, only 23.94% of leaders surveyed used phone references as a CSA prevention step within their churches. Out of 213 churches represented, only 51 churches were using phone reference checks with 40 churches utilizing written reference checks on volunteers and staff.

There were 57.74% of church leaders that agreed criminal background checks were important for their workers with minors. Yet, only 16.43% of leaders surveyed used fingerprinting as a CSA prevention step within their churches. Out of 213 churches

represented, only 35 churches were fingerprinting their workers, with 36 completing an on-line check for criminal sex offenders.

Comparison and correlation between knowledge and practice of the church leaders was conducted. Percentages were completed for comparing the two variables. Pearson product moment r was the statistical test used for evaluation of relationship between knowledge and practice. The following figure shows the comparison of percentages of knowledge with practice.

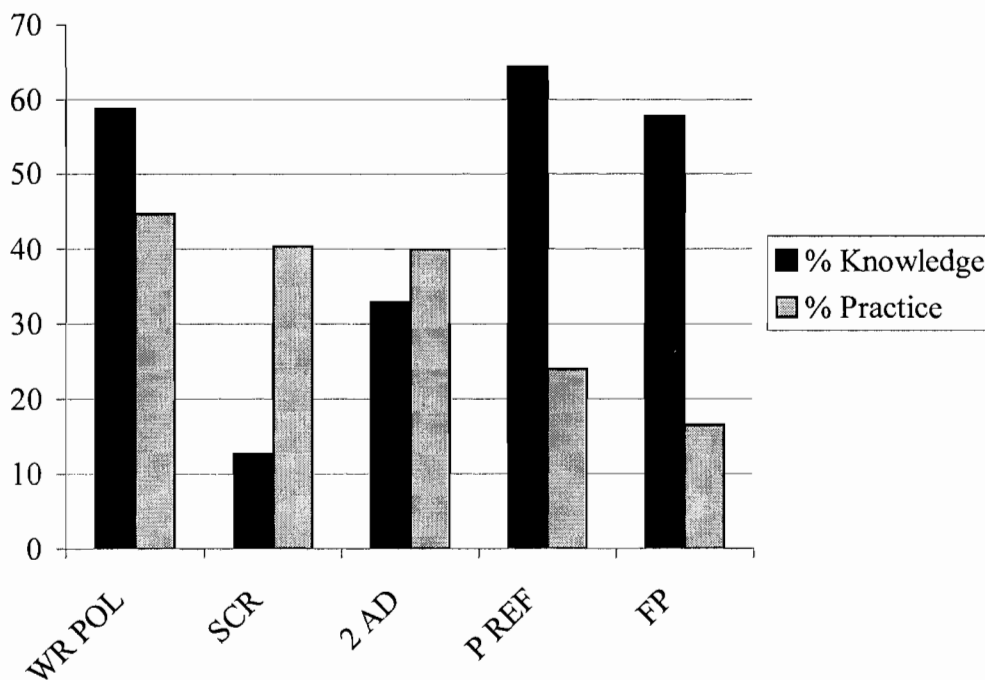


Figure 1. Comparison of Percentages for Knowledge and Practice

Note: WR POL=Written Policy, SCR=Screening, 2 AD=2 Adults, P REF=Personal Reference Checks, and FP=Fingerprinting

The following table revealed the two variables involved in the research and the Pearson r correlation measurement between the two variables.

Table 15. Correlation of Knowledge and Practice among Church Leaders

<i>#1 Variable Knowledge of Leaders (Likert Response Scale)</i>	<i>#2 Variable Practice of CSA Steps (Yes/No Checklist)</i>	<i>Pearson r Correlation</i>
Written policies and procedures are valuable for the prevention of CSA within churches.	Written policy and procedure manual	-0.10302
Most churches are screening their workers to prevent CSA.	Screening form and/or volunteer application	-0.17136
Two adults present in each classroom is not necessary as long as the volunteers are members and in good standing with the church.	Two adults present in each classroom and/or activity involving children/youth	0.19426
Personal references are important for all persons working with children and/or youth in the church.	Phone references for all volunteers and staff	0.01163
Every volunteer and staff member should have a criminal background check completed before working with children and/or youth.	Fingerprinting all volunteers and staff	-0.13167

Pearson r correlation depicted there was no determined relationship between knowledge and practice of church leaders. “The strength of the relationship is indicated by the size of the correlation coefficient. A number close to either +1 or -1 indicates a strong correlation In contrast, a number close to 0 indicates a weak correlation” (Leedy 2001, 271). A extremely weak correlation was found between knowledge and practice in two of the five areas, with three of the five areas showing no relationship

between knowledge and practice of church leaders. Church leaders generally agreed prevention steps were important and need to be utilized within the church; yet when practice was considered and measured for relationship; few churches had CSA prevention steps established within their churches.

Church Size and CSA Prevention Steps (RQ 6)

To what extent does the size of the church play into prevention steps of CSA?

The following table displayed the average number of members (m) compared to the average number of prevention steps (m) used within the denomination.

Table 16. Members Compared to Number of Prevention Steps (RQ 6)

<i>Denomination</i>	<i>Members m</i>	<i>Prev Steps m</i>
Baptist	1029.52	3.42
Brethren	393.45	3.4
Catholic	--	--
Congregational	--	--
Independent	324.5	2.5
Lutheran	400	5.5
Methodist	465.44	6.04
Nazarene	196.87	4.5
Orthodox	200	7
Presbyterian	565	6
Pentecostal	874.25	4.45
Reformed	--	--
Wesleyan	98.33	7.33
Other	806.98	4.39

Note: Orthodox had one leader, Lutheran had two leaders, and Wesleyan had three leaders respond to the survey.

The size of the church seemed to have no bearing on the research. Large size churches had a small and a large number of prevention steps implemented. Smaller size

churches had the same scenario. One would believe smaller churches had less prevention steps implemented than a larger church, but that was undetermined from the research. All sizes of churches need implementation of CSA prevention steps; however, churches of all sizes have not implemented CSA prevention steps according to the research findings.

The following table represented church leaders who did not know what was implemented within their churches. The table showed church leaders who marked what steps were implemented but shared that they did not know what else was currently utilized within their churches. Uncertainty was a concern in the research as some church leaders simply did not know the information and therefore could not record what CSA prevention steps were currently implemented within their churches. It was possible that more prevention steps could have been represented within their churches. According to the chart, Baptist and Methodist denominations had the most church leaders represented in the research that did not know what steps were available within their churches.

Table 17. Church Leaders' Knowledge of Implementation of CSA Prevention Steps within Churches

<i>Denomination</i>	<i>Don't Know</i>	<i>Partial</i>
Baptist	4	3
Brethren	2	--
Catholic	--	--
Congregational	--	--
Independent	1	1
Lutheran	--	--
Methodist	3	2
Nazarene	--	--
Orthodox	--	--
Presbyterian	--	--
Pentecostal	1	2
Reformed	--	--
Wesleyan	--	--
Other	5	6

Denominations Leading in CSA Prevention Steps (RQ 7)

What Christian denomination seems to be leading in the use of CSA prevention steps? A checklist supported by precedent literature of sixteen CSA prevention steps was created for the participants to indicate which steps were utilized within their churches. Excel spreadsheets were created to discover what churches were using specific CSA prevention steps. Percentages were calculated. The following figure displayed how many church leaders responded to the various prevention steps being utilized within their churches. These numbers were out of 213 participants.

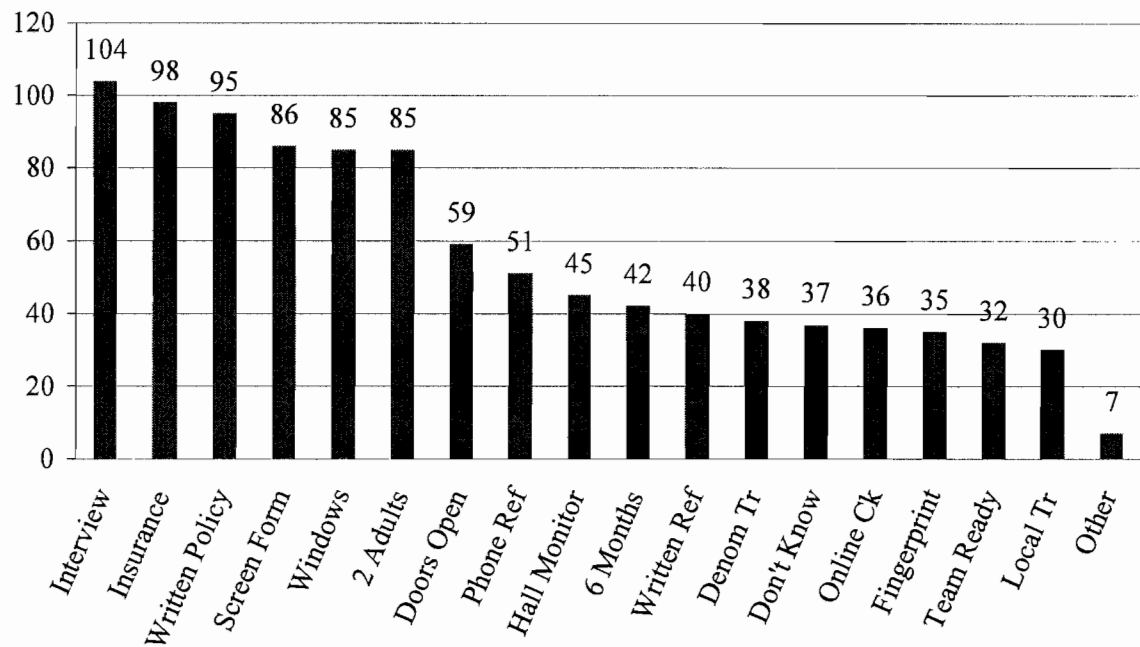


Figure 2. Prevention Steps Utilized Within Churches

The top five CSA prevention steps of church leaders surveyed were: (1) Interviewing; (2) Proper Liability Insurance; (3) Written Policy and Procedure Manual;

(4) Screening Form; and (5) Windows in doors. There were 48% of church leaders that reported the use of an interview process for volunteers and staff. There were 46% of church leaders that reported their church had proper liability insurance for such occurrences. There were 44% of church leaders that reported their church had a written policy and procedure guideline for CSA prevention. There were 40% of church leaders that reported their church had a screening form for volunteers and staff. There were 39% of church leaders that reported their church had windows in the classroom doors.

Although the numbers seem to reveal that churches have taken the subject of CSA prevention as a serious consideration, the percentages revealed that less than half of the church leaders surveyed were using these prevention steps. The numbers also dropped quite considerably after these five areas. Overall, these were the five most commonly used CSA prevention steps but they did not assist in providing a relationship between knowledge and practice of church leaders.

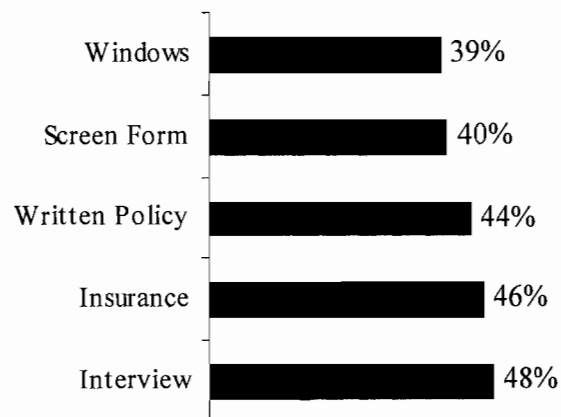


Figure 3. Top Five Prevention Steps Utilized Within Churches

Table 18. Denomination % Implementing the Top Five CSA Prevention Steps

<i>Denomination</i>	<i>Interview Volunteers</i>	<i>Liability Insurance</i>	<i>Written Policy</i>	<i>Screening Form</i>	<i>Windows in Doors</i>
Baptist	34.21	28.94	31.57	21.05	21.05
Brethren	20.00	40.00	25.00	30.00	40.00
Independent	40.00	40.00	10.00	10.00	10.00
Lutheran	50.00	50.00	50.00	50.00	50.00
Methodist	55.31	65.95	65.95	51.06	53.19
Nazarene	62.50	12.50	37.50	50.00	62.50
Orthodox	100.00	--	100.00	100.00	--
Presbyterian	70.00	80.00	60.00	40.00	60.00
Pentecostal	50.00	55.00	35.00	40.00	35.00
Wesleyan	33.33	100.00	66.66	66.66	66.66
Other	57.40	40.74	40.74	48.14	37.03

Note: Catholic, Congregational, and Reformed were not included in this table as there were no church leaders participating in the research. Lutheran had two, Orthodox had one, and Wesleyan had three church leaders respond to the survey.

Table 19. Leading Denomination % in the Top Five CSA Prevention Steps (RQ 7)

<i>CSA Prevention Steps Used in Churches</i>	<i>#1 Leading</i>	<i>#2 Leading</i>	<i>#3 Leading</i>	<i>#4 Leading</i>
Interviewing potential volunteers and staff	Orthodox 100.00	Presbyterian 70.00	Nazarene 62.75	Other 57.40
Proper liability insurance	Wesleyan 100.00	Presbyterian 80.00	Methodist 65.95	Pentecostal 55.00
Written policy and procedure manual	Orthodox 100.00	Wesleyan 66.66	Methodist 65.95	Presbyterian 60.00
Screening form and/or volunteer application	Orthodox 100.00	Wesleyan 66.66	Methodist 51.06	Lutheran & Nazarene 50.00
Windows are in doors to all classrooms	Wesleyan 66.66	Nazarene 62.50	Presbyterian 60.00	Methodist 53.19

Hindrances

The fourth section of the research instrument allowed church leaders to express two hindrances preventing their churches from implementation of CSA prevention steps (see Appendix 2). The hindrances were categorized into fourteen areas (Figure 4.). All church leaders did not list hindrances on the research instrument. Other church leaders noted they did not find any hindrances that would prevent implementation of prevention steps within their churches. The following table displayed the hindrances listed by church leaders along with how many church leaders stated it was considered a hindrance to implementation of CSA prevention steps.

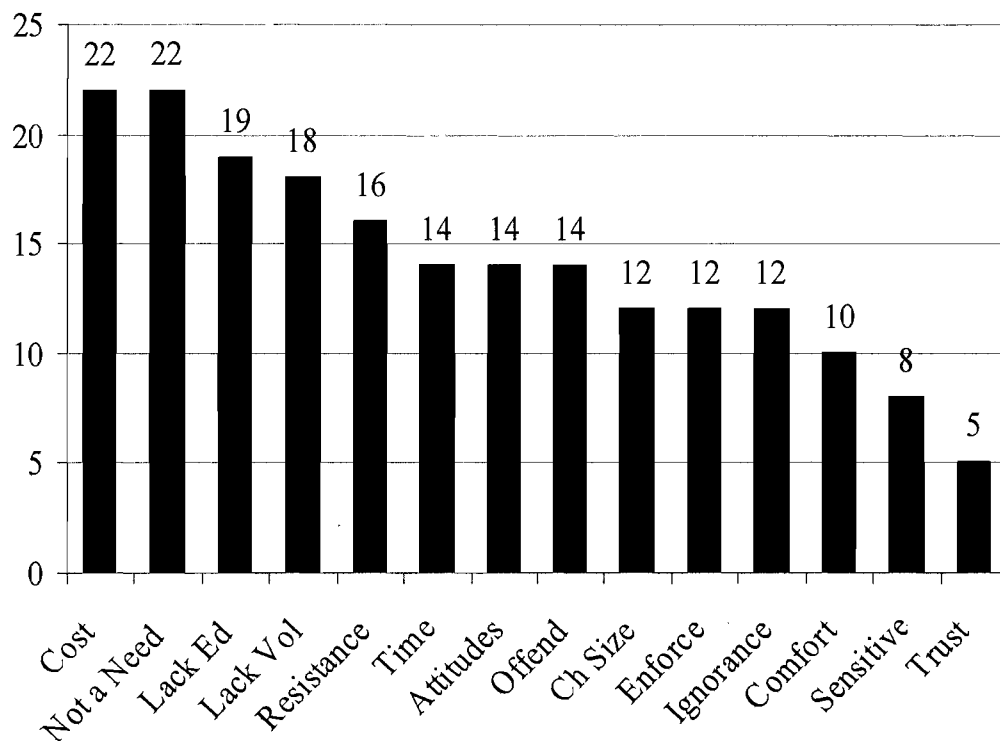


Figure 4. Fourteen Hindrances to Implementation of Prevention Steps

The two highest hindrances noted by church leaders were cost and the church not seeing CSA prevention as a need. Cost implied lack of funds, no budget to begin implementation or continuation of a prevention program, and cost for materials to train others. A financial commitment concerned leaders and was considered a hindrance by 22 church leaders. Statements included the following: “funding,” “cost,” “money issues for background checks,” “limited finances,” “money for cost of program implementation,” and “maintenance and cost for liability insurance.”

The church not taking into consideration the need for CSA prevention was rated the highest hindrance, along with cost. There were 22 church leaders concerned that members of their church would not see the need to implement such prevention steps for a variety of reasons. Statements included the following: “leadership may not deem as necessary,” “members not seeing the need,” “people don’t feel there is a need,” “people feeling there is no need for training in prevention,” “church doesn’t see the need,” and “may not see the need – we’ve never had a problem.”

A lack of education was the next hindrance. A lack of education included knowledge of the subject and training leaders. There were 19 church leaders that expressed concern that leadership lacked education and knowledge on the subject, as well as members not understanding CSA. Statements included the following: “leadership being properly educated and trained,” “adequate training for church leaders and members,” “church leaders do not know where to begin to implement prevention,” and “uninformed leadership.”

A lack of volunteers was the next hindrance. There were 18 church leaders concerned with the subject of volunteers. Church leaders expressed concerns of not

having enough volunteers and losing the volunteers currently serving within the church. Statements included the following: “lack of people,” “number of volunteers per classroom to get the two adults,” “fear of losing volunteers,” “lack of volunteers in children’s program,” “not enough volunteers to do proper training sessions,” and “not enough people to do the work.”

There were 14 church leaders who expressed concerns about resistance to implementation of CSA prevention steps within their churches. Their concerns were resistance from long time members, elderly, church board, trustees, and other leadership within the church. Church leaders were concerned about conflicts within the church that may arise because of the implementation of CSA prevention steps. Statements included the following: “opposition of long term established volunteers,” “resistance by long-term members and teachers,” “disagreement,” “member resistance,” and “acceptance from the official board.”

There were 14 church leaders concerned about the time involved for planning and implementing CSA prevention steps. Statements included the following: “administration of it,” “time commitment,” “the amount of time that is needed for implementation,” and “time to get trained.”

There were 14 church leaders concerned about attitudes and beliefs members would have about the establishment of CSA prevention steps. Statements included the following: “we know everyone here – no one is like that,” “I know my teachers,” “the mindset that it ‘would never happen here’” and “rural mentality ‘everyone knows everyone.’”

There were 14 church leaders concerned about offending members and long

time workers within the church. Statements included the following: “upsetting people who have been doing it for years,” “most people are long standing members,” “not wanting to offend people,” “staff volunteers would most likely be offended by it,” “possibility of upsetting people already working with children,” and “volunteers are sometimes offended by the request for screening and fingerprinting.”

There were 12 church leaders concerned about the size of the church as a hindrance to CSA prevention steps. Statements included the following: “small community church,” “new church plant – not together on issue,” “new baby church,” “small size of church makes background checks seem offensive to long time members,” and “small size – new congregation.”

There were 12 church leaders concerned about the enforcement of policies and procedures for implementing CSA prevention steps. Statements included the following: “who would take initiative?”, “personnel to administer the tests,” “enforcement,” “having a hard time getting people to do them,” “proper personnel” and “these steps get lost in a sea of other policies.”

There were 12 church leaders who listed concerns of ignorance as a hindrance to the implementation of CSA prevention steps. Statements included the following: “people unaware of impact of child sexual abuse,” “ignorance on frequency,” “denial this would happen in a church or church function,” “thinking child abuse is not happening in the church and being in denial about it,” “church leaders are naïve about CSA,” and “don’t understand importance of child abuse prevention.”

There were 10 church leaders who listed comfort for the church and their members. Statements included the following: “people fear that talking about such issues

will give people ideas,” “people who feel that it is not the church’s responsibility,” “many people attending a long time and related to each other,” and “small enough to feel safe.”

There were 8 church leaders who listed CSA as a sensitive subject for their church and members. Statements included the following: “nature of the subject,” “fear in dealing with the subject,” “uncomfortable subject,” and “the elderly in church who are not comfortable discussing such issues openly.”

There were 5 church leaders who listed trust among their churches and members as a hindrance to CSA prevention steps. The five statements included the following: “work with long-term trusted leaders,” “people would feel that they were not trusted,” “trusted and cohesive church family,” “people would grumble that the church doesn’t trust them,” and “congregation is too trusting and don’t believe it would happen.”

Comments

The final section of the research instrument was created for church leaders to convey any comment on CSA. Site A made 58 comments. Site B made 5 comments. Site C made 11 comments. Site D made 20 comments. There were a variety of comments in regard to the subject. These comments were categorized into five areas: (1) Concerns about volunteers and staff; (2) Concerns about personal responsibility; (3) Opinions of personal beliefs; (4) Concerns about the overall issue of child sexual abuse; and (5) Miscellaneous issues.

Although there were an excellent number of comments, not all church leaders responded with comments to the research instrument. Two church leaders expressed concerns about volunteers and staff, 16 church leaders expressed concerns about personal responsibility, 14 church leaders expressed opinions of their own personal beliefs about

child sexual abuse, 41 church leaders expressed concerns about the overall issue of child sexual abuse, and 24 church leaders expressed concerns about miscellaneous matters about CSA prevention. Some of the church leader's comments can be found in the final chapter.

Strength and Weakness of the Research Design

The strength of the research instrument was considered. The research instrument could be duplicated with a different geographical location and could be used with other higher education institutions. The research instrument was not burdensome to manage nor for the student to complete. The research instrument was adequate for Pearson r correlation, which was the main goal of the research study.

The weakness of the research instrument was considered. Cultural and ethnic differences were not noted on the survey. Adding these areas to the instrument may have brought different insight to the research. Age and ministry experience had no bearing on the research, so it would have created less information for the student to complete by eliminating these two items from the research instrument. Results were higher when the researcher presented the materials to the students compared to others presenting the materials. Results could have been higher in the number of participants if the researcher would have personally presented the research instrument to all students.

CHAPTER 5

CONCLUSIONS

The results of the study provided an opportunity for church leaders to understand CSA facts and begin to establish CSA prevention steps within the church.

Research Purpose

The purpose of this study was to correlate church leaders' knowledge of child sexual abuse with prevention steps utilized within a church.

Research Implications

The vital information and implications of this research study can be discovered in the five different areas of the research instrument. Demographics, Likert Response Scale, CSA Prevention Steps Checklist, Hindrances, and Comments have been vital areas that could give the researcher some insights regarding the subject.

Survey: Demographics

There were 113 males and 100 females that participated in the research study. The average age of the church leaders was 42.74. The church leadership position displayed that the largest group surveyed was 39 Senior Pastors, followed with 29 Youth Pastors, and closely followed by 22 Associate Pastors. The average church size was 894.69 members. The ministry experience of the leaders was an average of 12.98 years.

The denominations that were most represented in the study were 54 miscellaneous denominations, 47 Methodist, 38 Baptist, 20 Pentecostal, and 20 Brethren. The degree that most students were pursuing was the M.Div. (Master of Divinity) which had 120 church leaders represented and M.A./M.Div. (Master of Arts/Master of Divinity) in Counseling which had 39 participants. The demographics merely provided background information on the research study participants.

Survey: Likert Response Scale

The Likert response scale gathered data from the participants of the research study in order to understand the knowledge and education of church leaders on the subject of CSA prevention.

RQ 1 – Knowledge of CSA Facts

Faith-based church leader's knowledge was explored by using five statements of CSA facts.

The first statement about CSA facts, "Child molesters begin their molesting in their early 20's," revealed that a significant portion of the church leaders were unaware of child molesters and when they begin to exhibit these activities ($m=3.69$) and ($mode=3$, Neither Agree nor Disagree). Although child molesters begin their activities earlier than in their 20's (Briggs 1995b, 34; Ferguson 1998, 34; Leberg 1997, 9) some of the church leaders seemed to lack understanding and education about the molesters. One leader commented, "I think it is important to realize the abuser may be a child, not just adults." This leader understood that molesters begin activities even as children. The implication

was that more education should be required to train church leaders about the real facts regarding molesters.

The second statement about CSA facts, “Female and male children and/or youth are both at risk,” revealed that the majority of church leaders acknowledge both male and female are at risk ($m=1.52$) and ($mode=1$, Strongly Agree). The implication for the statement was the majority of church leaders seemed to be educated on the issue of risk for both sexes and understand that it was no longer an issue for just the female population (Angelica 2002, 105-47; Briggs 1995b, 18-61; Cozzens 2002,66-69; Dorais 2002, 125-35; Etherington 2000, 27-99; Finkelhor 1994, 48; Hunter 1990, 181-281; Peters 1986, 82, 83; Phillips 2002, 192-96; Prendergast 1996, 53-59; Stone 2004, 150-67). More education would be required to alert other leaders to this CSA fact.

The third statement about CSA facts, “Molesters are single men who have not had adequate relationships with women,” revealed that the majority of church leaders acknowledged single men and their relationships or lack of relationships were not an issue in CSA ($m=4.11$) and ($mode=5$, Strongly Disagree). The majority of church leaders seemed to be educated on the issue of molesters who can be married and/or single, but most were found to be male and married with children of their own (Cozzens 2002, 92; Ferguson 1998, www.designm.com; Leberg 1997, 11; Melton 2002, 19). One leader commented, “Sexual abusers come in all shapes, sizes, colors, etc. As a society, when we start learning to stop stereotyping people of all kinds, then we can address real issues.” And yet, another leader who did not understand the issue of molesters made the comment, “I think that married workers in the church are more safe than non.” And yet another stated, “Let priests marry,” which assumed that single priests were the sole

abusers, which was not supported by precedent literature. In fact, child sexual abuse was reported to be more than a Catholic Church concern (Advocates For Youth 2004, www.advocatesforyouth.org; Child Sexual Abuse n.d., www.kensmen.com; Child Sexual Molestation by Protestant Clergy of Every Denomination 'CSMPCED' n.d., 1-168; Fater and Mullaney 2000, 282; Hall 2002, 1, 3; Olsen and Hertz 2002, www.christianitytoday.com; Poling 1991b, 23; Shupe 1998b, 1-11). The implication of the statement was education should be required for all church leaders so that leaders have correct information, not assumptions, regarding the facts of CSA.

The fourth statement about CSA facts, "Child sexual abuse produces life long trauma for the victim," revealed that the majority of church leaders acknowledged that CSA victims will have life long trauma ($m=1.47$) and ($mode=1$, Strongly Agree). One comment was, "This is a very important issue. I have ministered to many adults who have experienced sexual abuse as children in the church." Another leader stated, "I have met some people who have suffered this kind of abuse and my heart bleeds for them. They have scars which will take a lifetime to heal – healing only Christ can give." The implication of this statement was that the majority of church leaders seemed to be aware of the trauma that CSA victims face and will continue to face throughout their lifetime (Allender 1995a, 161-62; Sidebotham 2003, www.cmf.org; van der Poel 1999, 48; Wood 1993, 10). More education should be required to alert other leaders to this fact of CSA.

The fifth and final statement about CSA facts, "Most child molesters are caught and punished for their crimes," revealed that the majority of church leaders acknowledged most molesters were not caught or punished for their crimes ($m=4.08$) and ($mode=5$, Strongly Disagree). The implication for this statement was even though the

majority of church leaders understand this issue, there were still a portion of leaders that believed that most molesters were caught and punished for their crimes. In fact, most molesters were not caught for the crimes committed and many have more than 500 victims in their own lifetime (Klipowicz 1993, 28; Leberg 1997, 9). More education should be required for church leaders regarding molesters, criminal activity and sentencing. Education would assist church leaders about the real facts of CSA.

Overall, in knowledge of CSA facts, church leaders measured at a high level of knowledge. Although there was a high level of measurement on the Likert response scale, church leaders need more education, as there were leaders uncertain of the real facts about CSA. It appeared to be that some church leaders made assumptions about the facts of CSA, instead of educated statements. Precedent literature supported that church leaders, whether volunteer or paid staff, need training and education on the subject of child sexual abuse and prevention within the church (Fortune 1994, 14; Hammar, Klipowicz, and Cobble 1993, 63-66; Melton 2002, 32, 51-54).

RQ 2 – Knowledge of CSA Prevention Steps

There were five statements explored regarding knowledge of prevention steps within the church.

The first statement about knowledge of CSA prevention, “Written policies and procedures are valuable for the prevention of child sexual abuse within the church,” revealed that the majority of church leaders knew that written policies and procedures held value and were important for the safety of children within the church ($m=1.78$) and ($mode=1$, Strongly Agree). One leader commented, “It is absolutely essential to have a

policy in place to prevent child abuse. We implemented one last year as a result of denomination insistence.” Yet, another leader stated, “We have no formal policy.” Churches need not wait for their denomination to insist upon a written plan for prevention, but should initiate the plan within the local church. Writing a plan would not cost in a financial stance, but would cost in time and planning. It would be suggested by the researcher that a group of people (church board, Christian education committee, or other committee) work on writing the policy and procedure guidelines for the church, if the denomination has not assisted in this prevention step (Child Protection Policy Task Group 1999, www.eocumc.com; Hammar, Klipowicz, and Cobble 1993, 63; Dottie Miller 1996, www.sidewalksundaysschool.com).

The second statement about knowledge of CSA prevention, “Most churches are screening their workers to prevent child sexual abuse,” revealed that a portion of the church leaders did not know if churches were screening (Hammar, Klipowicz, and Cobble 1993, 30-33; Mead and Balch 1987, 29) to prevent abuse ($m=3.03$) and ($mode=3$, Neither Agree or Disagree). A portion of church leaders assumed that most churches were involved in screening and prevention of CSA, but the reality was that most were not screening or using CSA prevention steps. According to the statistics of this research, less than 50% were using CSA prevention steps in any manner. Thus, only 33.89% of the prevention steps were used equaling an average of 4.72 CSA prevention steps out of sixteen steps available. Precedent literature suggested that 70% of churches were not using CSA prevention screening (Richard Hammar 2002). Precedent literature and this research were equal in agreement. Churches have not been screening volunteers to their fullest potential. Education and assistance should be available for churches to have

screening procedures. Most of all, church leaders need to implement the knowledge they already have about CSA prevention.

The third statement about knowledge of CSA prevention, “Two adults present in each classroom is not necessary as long as the volunteers are members and in good standing with the church,” revealed that a portion of church leaders acknowledge and understand the value of two adults present in the classroom for CSA prevention ($m=3.63$) and ($mode=5$, Strongly Disagree). Two adults are a common prevention step according to precedent literature (Hammar, Klipowicz, and Cobble 1993, 46; Melton 2002, 31). One leader commented, “Two adults would be a great preventative measure.” Another leader stated, “I think the church has to take a hard look at what’s going on in the world and understand that the worldly people make up 50% of the church.” Understanding that there were many people within the church and the church could not possibly know each and everyone on a personal basis, it would be important to train leaders to set up programs that have more than one adult in supervision of minors. Even though the volunteer may be a member in good standing with the church, he or she could also be a molester waiting for an opportunity to abuse a child. Two adults available reduce the risk of such abuse to occur.

The fourth statement about knowledge of CSA prevention, “Personal references are important for all persons working with children and/or youth in the church,” revealed that the majority of church leaders know that personal references are important for volunteers and staff within the church ($m=1.58$) and ($mode=1$, Strongly Agree). One leader commented, “At our church one female youth advisor was asked to resign due to discovered felony record.” If personal references and checks were

completed, it could prevent persons with felony records working with minors (Hammar, Klipowicz, and Cobble 1993, 30-31; Mead and Balch 1987, 29). The implication with the statement was that although the majority of church leaders knew personal references were important, some leaders still did not understand the importance of references. Education and implementation of CSA prevention steps need to be considered for church leaders and their churches.

The fifth and final statement about knowledge of CSA prevention, "Every volunteer and staff member should have a criminal background check completed before working with children and/or youth," reveals that the majority of church leaders knew the importance of having criminal background checks completed for those working with minors ($m=1.74$) and ($mode=1$, Strongly Agree). The implication for this statement was although the majority understood the value of background checks; there were still a portion of church leaders that did not understand the importance of criminal background checks. One leader commented it would be good "to find a non-threatening way to do checks and fingerprinting without causing hard feelings." The church leader believed that finding an easier way to implement the prevention steps without offending volunteers was the answer. However, while leaders consider the option of a non-threatening way to prevent CSA, abusers continue to offend children by exposing them to CSA. Could it be an assumption that volunteers would be offended? Church leaders need to understand that criminal background checks, especially fingerprinting, would ensure that criminal sex offenders would not have access to their children and youth within their churches. The greatest offense would be the lack of protection against those who cannot defend themselves.

Overall, church leaders understand the importance of CSA prevention within churches. Precedent literature supports CSA prevention (Child Protection Policy Task Group 1999, www.eocumc.com; Crabtree 1998, 36-39, 53-60; Free Methodist Church of Canada 1998, www.fmc_canada.org; Hammar, Klipowicz, and Cobble 1993, 27-66; Klipowicz 1993, 12-27; McGlone and Shrader 2003, 15-16, 18-19; Meade and Balch 1987, 26-30; Melton 2002, 8-9, 23-41, 47-48, 51-54, 61-76; Miller, Dottie 1996, www.sidewalksundayschool.com; Parker 2002, 11-19, 31-40; Swagman 1997, 13-15, 23-47; Zarra 1997, 51-89). There was some confusion on how to implement and proceed with the knowledge they possessed on CSA prevention. Education would enhance the implementation needed for CSA prevention steps.

RQ 3 – Higher Education

There were five statements about the church leader's experience with higher education, which would assist to evaluate the educational training of the leader.

The first statement on higher education, "It would be valuable to have seminary training in a required class regarding the prevention of child sexual abuse within the church," revealed that the majority of church leaders expressed agreement for a required seminary class to be presented on CSA prevention ($m=1.95$) and ($mode=2$, Moderately Agree). It implied that a large portion of the leaders would consider it valuable while a smaller portion of the leaders would not find it necessary. One leader commented, "All seminarians should get some training on this issue!" Another leader shared, "It should be a seminar and/or workshop for seminarians regardless of the degree being pursued." It was reasonable to address the subject of CSA and prevention within

the church through higher education. It was logical that the subject should be considered as part of a required class within the seminary.

The second statement on higher education, "I have experienced adequate seminary training on the prevention of child sexual abuse within the church," revealed that a portion of church leaders disagreed that they had received adequate training ($m=3.92$) and ($mode=5$, Strongly Disagree). It implied there was a need for adequate seminary training for church leaders. CSA prevention training was needed at a higher education level of learning in order to prepare current and future church leaders to deal with CSA prevention within the church.

The third statement on higher education, "It would be valuable to have a two-day workshop on the prevention of child sexual abuse within the church," revealed that the majority of church leaders agreed that a two-day workshop would be of value ($m=1.89$) and ($mode=1$, Strongly Agree). The response implied that the church leaders see value in a two-day workshop being presented in a higher education setting. One leader commented, "If you are planning a two-day session, I believe it should be longer and covered in depth. Not a lot of information thrown at a person but information with a workbook so when they leave much of what needs to be done has been started in the workshop. Also, it needs to be inexpensive so that many churches can be involved." Church leaders were concerned with cost of a workshop, yet it would cost to have a speaker, presentation materials, and a place to hold the workshop. Church leaders need to see this training as a top priority for its leaders, staff, and volunteers. Until the leader sees the need, the congregation would not see the value of CSA prevention training. A leader

stated, "It needs more attention and most mainline midsize churches overlook this." Yet, another shared, "It needs to be taken more serious."

The fourth statement on higher education, "Education at seminary level would assist church leaders in setting up child sexual abuse prevention steps within their church," revealed that the majority of church leaders agreed that seminary prevention education would assist their churches in establishing CSA prevention steps ($m=1.72$) and ($mode=1$, Strongly Agree). Church leaders have expressed a need in their educational process so their churches would benefit from the training in CSA prevention.

The fifth and final statement on higher education, "I did not have adequate training at seminary for prevention of child sexual abuse within the church," revealed that some of the church leaders were unclear about the seminary training they had received for prevention of child abuse within the church ($m=2.36$) and ($mode=3$, Neither Agree nor Disagree). The statement was a reversal statement of the second statement in higher education. It was purposefully created so that a clear picture of possible training was presented to the researcher. It was obvious that adequate CSA prevention training was not provided at a higher education level and needs to be considered in some aspect within the proper setting, whether it was in the form of a workshop, a required class, and/or other avenues of training. One church leader shared, "The leadership should be taught about child sexual abuse in the church and how to prevent it." Another leader commented, "I am the youth director and it never occurred to me to do any of this." Exposure of CSA prevention training should be considered at the higher education level. Some church leaders have not considered CSA prevention, which leaves their churches vulnerable to accusations of abuse.

Overall, church leaders were alarmed at the possibility of CSA within the church. They were requesting further education on the matter at a higher education level. Christian higher education institutions need to consider this aspect of church leadership and address the concerns of leaders. Exposing church leaders to educational information about CSA prevention would assist churches in protecting their youngest members. Church leaders desired the correct education on the subject of CSA prevention.

RQ 4 – Denial

There were five statements to explore if church leaders had inclinations of denial within the subject of CSA. The five statements were strong statements that would provoke a strong response to the statement itself, in order to measure the level of denial within the church leader. The statements were intended to be strong statements.

The first statement of denial, “Everyone in my church is a safe responsible person,” revealed that some church leaders demonstrated denial regarding how they view people within their church ($m=3.44$) and ($mode=4$, Moderately Disagree). The statement should provoke a strong statement of disagreement, as there would be no guarantee that everyone could be a safe responsible person within the church. Leaders who did not respond to the strong statement indicated a sense of denial regarding people in their church. All leaders would like to believe that everyone would be safe, but there would not be a secure way to know if it was true. One leader shared, “We assume we know and can trust people because we worship with them. And even with all of the safety checks, it will still occur at some level but the hope should be to reduce the severity.” Assumptions about people can be dangerous in the arena of CSA prevention for the church. There was a level of denial present among some church leaders.

The second statement of denial, “Child sexual abuse will never occur at my church,” revealed that some church leaders displayed denial, but overall the majority did not display denial regarding this attitude ($m=3.66$) and ($mode=5$, Strongly Disagree). The sense of denial implied that some church leaders believed that CSA would not occur at their church, which was something that could not be known by the leader or the church. When a person believes it would not happen, then the person may not consider CSA prevention steps as he or she would not see the need to implement these steps. Again, this statement should provoke a strong disagreement for leaders, but there was a level of denial present among some church leaders.

The third statement of denial, “Child sexual abuse is predominantly a Catholic Church issue,” revealed that there was a strong response to the denial statement ($m=4.42$) and ($mode=5$, Strongly Disagree). The majority of church leaders understood that CSA was a crisis within all denominations and not only the Catholic Church (CSMPCED n.d., 1-168; Clergy Sexual Abuse n.d., www.kensmen.com; Hall 2002, 1, 3). The Catholic Church was well known because of the media frenzy, yet there have been more Protestant churches affected with the same crisis, according to precedent literature (Fater and Mullaney 2000, 282; Olsen and Hertz 2002, www.christianitytoday.com; Shupe 1998b, 5). One leader commented, “This is an important issue that must be addressed today in all churches. No one church is totally guilty.” While true, not one church or denomination would be totally at fault, many churches lack CSA prevention steps within their churches. Denial was not found in the church leader’s responses.

The fourth statement of denial, “Child molesters do not pose a threat providing they have had a true conversion experience along with successful counseling,” revealed

church leaders were divided on this subject ($m=3.80$) and ($mode=4$, Moderately Disagree). This statement of denial should provoke a strong disagreement, as many molesters still pose a threat to minors even if they have had a true conversion experience along with successful counseling. The first consideration was most molesters, according to precedent literature, will offend again if given the opportunity (Ferguson 1998, www.designm.com; Institute for Psychological Therapies 1989-2003, www.iptforensics.com). A second point was that many molesters do not have true conversion experiences, nor do they seek professional counseling or assistance to deal with abuse (Poling 1989, 260). Church leaders expressed denial regarding the conversion experience of a molester, possibly due to consideration of grace and forgiveness within the church. While the church needs to forgive, the church should not put children in danger because leaders continue in denial. Yes, grace and forgiveness would be needed for all parties involved in accusations of CSA; however, accountability should also be required. A correct theological understanding of grace and forgiveness should not exclude accountability, nor should it put temptation in the way of the person.

The fifth and final statement of denial, "Female volunteers do not pose a threat of child sexual abuse to children and/or youth," revealed that the majority of church leaders understood the abuser can be male or female ($m=4.37$) and ($mode=5$, Strongly Disagree). Although the majority of church leaders recognized female volunteers can pose a threat to safety of children, there were a number of leaders who were in denial about the possibility that females could pose a risk of being perpetrators. Church leaders need to understand that both male and female pose a threat to children, therefore, all workers regardless of their gender should be screened equally for the safety of minors

within the church. Females should not be exempt from proper screening, as precedent literature has indicated that there have been a rising number of cases involving female perpetrators (Briggs 1995b, 137; Denov 2004, 1138-39; Hastings 1994, 29-62; Hunter 1990, 34-43; Mitchell and Morse 1997, 149-80; Motz 2000, 15-58; Parkinson 2003, 42-44; Sgroi and Sargent 1993, 15-38). Perhaps it was difficult for leaders to understand this aspect of CSA because the female population has been the nurturing element of society.

Overall, the majority of church leaders did not measure extremely high in denial on the subject of CSA. Church leaders were trusting and open to all the people within their churches, therefore, they could not comprehend that all of their members were not safe people. When dealing with a sexual offender who may have had a conversion experience, church leaders lacked understanding of sexual offenders and their actions. Leaders have often been forgiving and trusting, even with sexual offenders. Education should be required for church leaders to understand sexual offenders and how they operate in society. Yes, forgiveness should be provided for the offender, but church leaders should not trust the care of their children and youth to the molester, only to have another incident of abuse within the church.

Survey: CSA Prevention Steps Checklist

There were sixteen prevention steps provided on a checklist that church leaders could utilize within their churches. There were 1005 prevention steps used according to all the leaders that participated in the research. Prevention steps used ($m=4.72$) represents a low number of steps utilized within churches. The implication of the research was that few churches were using prevention steps. In fact, less than 50% were using some type of prevention steps within the church. The following abbreviated table represented the

percentage of churches using the steps and the percentage of churches not using the prevention steps.

Table 20. Percentage of Churches Using and Not Using Prevention Steps

<i>CSA Prevention Steps</i>	<i>% Using PS</i>	<i>% Not Using PS</i>
1. Written policy and procedures	44.60	55.40
2. Screening form/application	40.37	59.63
3. Interviewing volunteers/staff	48.82	51.18
4. Phone references for all	23.94	76.06
5. Written references for all	18.77	81.23
6. Fingerprinting for all	16.43	83.57
7. Computer background checks	16.90	83.10
8. Windows in doors	39.90	60.10
9. Doors left open	27.69	72.31
10. Hall monitor	21.12	78.88
11. Two adults present	39.90	60.10
12. Waiting six months	19.71	80.29
13. Local prevention training	14.08	85.92
14. Denominational prev training	17.84	82.16
15. Proper liability insurance	46.00	54.00
16. Team of members ready	15.02	84.98
I do not know	17.37	--
Other	3.28	--
<i>m</i> = 16 prevention steps	28.20	71.80

Note: Other represents any prevention not listed above.

Precedent literature supported the sixteen CSA prevention steps (Child Protection Policy Task Group 1999, www.eocumc.com; Crabtree 1998, 36-39, 53-60; Free Methodist Church of Canada 1998, www.fmc_canada.org; Hammar, Klipowicz, and Cobble 1993, 27-66; Klipowicz 1993, 12-27; McGlone and Shrader 2003, 15-16, 18-19; Meade and Balch 1987, 26-30; Melton 2002, 8-9, 23-41, 47-48, 51-54, 61-76; Miller,

Dottie 1996, www.sidewalk.sundayschool.com; Parker 2002, 11-19, 31-40; Swagman 1997, 13-15, 23-47; Zarra 1997, 51-89).

Although 44.60% of churches had a written policy and procedure manual, there were still 55.40% of churches that did not have one. A written policy and procedure manual would be a vital piece of information for the church and how they would approach the subject of CSA prevention.

There were 40.37% of churches using a screening form and/or application form to screen volunteers and workers with minors. However, 59.63% of the churches were not using a screening form of any kind to prevent CSA. If a church was not screening their workers with some type of application form, then personal reference checks could not be accomplished. Reference checks would not be available to church leaders, therefore, critical information about the character of the potential volunteer would not be obtainable for CSA prevention.

There were 48.82% of churches that interviewed volunteers and staff, which left 51.18% not interviewing workers with minors. More than half of the churches were not interviewing potential volunteers with minors. Properly conducted interviews can be a means of gaining information such as: knowledge of the person's character, skills they possess, and how the person would fit in to the position. Interviews not only provide but also enable a church to place volunteers in the right positions according to their talents and skills.

Phone references have been considered an important means to establish the character of persons who show interest in volunteer work with minors; yet, only 23.94% of churches completed phone reference checks for their workers. The implication was

that 76.06% of churches did not complete phone reference checks for volunteers and staff. A church not completing phone references on their workers create an environment for potential abuse. Phone reference checks assist the church in knowing about the volunteer, which could prevent abuse. Church leaders assumed children are safe within churches.

Written references would be important if phone references have not been completed. There could be a combination of written and phone references used within a church for CSA prevention. There were 18.77% of churches using written reference checks, while 81.23% of churches were not using written reference checks. Written reference checks may not always be used, but have proven to be the best way to get information regarding the character of the potential worker with minors. The written reference check also leaves a paper trail for legal support which indicates the church's proactive stance against CSA.

Fingerprinting would be the safest and most secure way of obtaining an accurate criminal background check on volunteers and staff; however, only 16.43% of churches were fingerprinting all of their workers with minors. This result implied that 83.57% of churches were not completing a criminal background check of their workers. While cost may be a factor in the decision not to conduct criminal background checks, the higher cost would be to expose a child to endangerment because a convicted sex offender began working with minors at the church. Another factor involved was whether one would need to do a state or federal check. A state check would cover only one state while the federal check would cover all 50 states. The cost for a state check would be lower than the cost for a federal check, but the federal check would cover the person if he

or she has moved around in various states. The lack of fingerprinting could cost children life long trauma and interruption in their normal development. If cost was the hindrance that prevented implementation of CSA prevention within the church, then the issue of cost has been greatly misunderstood. The greater financial cost would be the multimillion-dollar lawsuits that would come from a substantiated case of abuse within the church. In long range planning, a \$15 state background check for each worker would be much cheaper than a multimillion-dollar lawsuit. The initial set up for prevention would definitely be costly for a church to begin the process, but the cost would be no comparison to lawsuits.

Computer background checks can provide churches with information regarding previous offenses with children. Sex offender lists offered in counties and states can be found as web accessible giving online verification of criminal activity. These online listings can also provide the church with identities of sex offenders living within their community. Pictures and addresses of the offenders have been offered freely to the public. Only 16.90% of churches do some type of computer background check. This implied that 83.10% of churches did not check online for information regarding sex offenders. The information has remained free to the public as an awareness of safety in the community.

Churches should not use the excuse that they lack internet access. If a church does not have internet access, many families within the church have access within their homes. The local library has computers and could be utilized for this prevention step. Internet background checks have not been foolproof. A potential volunteer could give a fictitious name, which means that one would not find them on the sex offender list. For

this reason, fingerprinting would be the most secure way to prevent previous offenders from entering the church to work with minors.

Installing windows in doors helps to reduce the risk of potential problems. There were 39.90% of churches that had windows in their classroom doors so that others could look into the room to observe the classroom setting. There were 60.10% of churches lacking windows in doors, probably due to the construction of their building. Older buildings may not have this prevention step available, but it could be built into the existing building or future constructions. Yes, there would be a cost, but if churches could work together, windows could be installed at a minimal price for churches. Many churches have volunteers that could assist in the project.

Classroom doors can be left open to reduce the risk of abuse. There were 27.69% of churches leaving doors open to the classroom while 72.31% of churches were not utilizing an open door policy as a prevention step. Noise would always be a concern when deciding to leave a door open, but if there was no window in the door, it would be highly suggested as a preventative measure for CSA. Just as one can see into the room through a window, one can see into the room through an open door. It would give the message that everyone was welcome to enter at any given time. It would be a way to reduce the risk of abuse.

There were 21.12% of churches that used a hall monitor or usher to check on children within their church. A hall monitor would be a great way to keep watch for potential problems, yet 78.88% of churches did not use a hall monitor. It could be due to lack of volunteers or leadership to implement this type of prevention step. Watching for potential problems would a way for the church to prevent CSA. A hall monitor would be

able to check bathrooms and hidden areas of the church to ensure the safety of all that attend.

Two adults present within classrooms would prevent any scenario of one adult grooming a child for sexual abuse. Although having two adults present within classrooms would be beneficial, only 39.90% of churches were using this prevention step. This implied 60.10% of churches were not using this prevention step. Many churches struggle to provide enough volunteers for children and youth ministries. Not all churches seem to possess adequate human resources for programs and ministries. Churches need to consider revamping ministries and programs to provide adequate staffing for children and youth. There should be two adults present for all activities that involve children and/or youth. When a church provides less than adequate staffing, the church needs to consider the value of that ministry. If children or youth ministries provide value to the church, adequate staffing should be provided.

There were 19.71% of churches that waited six months from membership to use volunteers in children and/or youth ministries, which implied that 80.29% of churches were not waiting a period of time before launching people into positions with children and/or youth. One reason churches did not utilize the six month rule, was that children and youth ministries always need volunteers. Churches tend to be very trusting of people and not wait any length of time to have people fit in and become part of the church functions, including teaching and working with children and/or youth. Churches need to be cautious and begin using this prevention step in order to protect children and/or youth from potential danger of abuse. It would be better to be cautious than to have the wrong person working with the children and youth of the church.

Local prevention training at the church was completed by 14.08% of churches, which implied 85.92% of churches did not complete any type of training within the local church. Prevention training should be provided on an annual basis for all workers with minors. Churches providing training would alert members of their congregation about their stance against CSA. When cases go to court, judges look at what the church provides for CSA prevention. Training has been proven to be a key element of CSA prevention.

Denominational prevention training has been provided by few denominations. Only 17.84% of churches were influenced by their denomination through training and education of CSA prevention. This implied that 82.16% of churches were not influenced by their denomination about CSA prevention.

Proper liability insurance should be vital for all churches to possess, yet 54% of churches did not have insurance to cover the possibility of a claim, leaving only 46% of churches with adequate coverage. Church leaders declare that one of the highest hindrances has been cost, yet without proper liability insurance; the cost of a substantiated claim could be a multimillion-dollar case. Cost of insurance would be inexpensive compared to a lawsuit of any financial amount. Churches need to have a plan of action to begin working towards provision of proper liability insurance and implementation of a prevention program. Denominations need to consider the issue of adequate insurance for all their churches. Adequate insurance should be the first CSA prevention step implemented within the church.

A team of members ready to deal with any accusation would be needed for all churches. Many times churches do not consider this avenue until an accusation has been

declared, leaving the leaders in confusion as to how to handle the situation. Only 15.02% of churches were ready to address any accusations, leaving 84.98% of churches without an established team. If churches were not prepared for accusations, they would not be able to deal with the media, lawyers, phone calls, counseling, and other concerns that would arise through an accusation. Handling the accusation would be as crucial as having prevention steps in place. Facilitation of the situation could either legally assist or hinder the church.

Although there was a list provided for church leaders, 17.37% of church leaders were not aware of what prevention steps their churches established regarding CSA. Church leaders should be in the forefront of CSA prevention, yet there were church leaders without any knowledge of what their church has implemented. One leader commented, “Although some pastors/church administrative personnel are not gifted to deal with the issue, they all should be aware of proper procedures and alternative resources for help.” Yet another leader shared, “Knowing we’re not even close to dealing with this makes me feel negligent.” Another 3.28% of church leaders declared their church had a different prevention method utilized within the church.

Overall, an average of 28.20% of churches were using CSA prevention steps, while 71.80% were not using the prevention steps. The research in this dissertation lined up with Richard Hammar’s statement that “70% of churches do nothing” to prevent CSA (Hammar 2002).

Church leaders struggle with uncertainty of where to begin in the prevention planning for their church. One leader stated, “We have been talking about implementing these things and just have not known where to start.” Yet, another commented, “No

children at this time in our church, but we should put something in place, more than we have.” Other leaders shared, “It’s obviously not a much discussed issue in many places – I’m pretty inexperienced as far as this issue in the church” and “If sexual abuse happens at my church today, the blood would be on my head. Please forgive us for our lack of fervency in getting these preventions in place.” Church leaders were overwhelmed at their own responsibility, which delays the process of implementation of CSA prevention steps.

While some church leaders struggled with beginning the process, possibly feeling overwhelmed at the procedure; other church leaders struggled with a lack of volunteers and issues of staffing with minors. One leader shared, “There is such a difficulty getting people to even volunteer for ministry let alone ‘extras’ they need to do for that ministry.” Another leader commented, “Because of the policies we have in place it makes it difficult to find enough Sunday school teachers to fill all the spots.” All churches seem to need volunteers for children and youth ministries.

There should be evaluation of programs and ministries within the church. Ministries with children and youth need adequate adult supervision. If churches cannot provide adequate supervision, then churches need to reconsider the event or ministry. Church leaders have struggled with a post-modern society that would rather drop their children off at the door due to the busy life of the family. The church needs to find new innovative ways to minister to the over-stretched family. It was suggested that parental involvement would be necessary within the church.

Remaining Research Questions

RQ 5 – Correlation between Knowledge and Practice

Establishing a correlation between knowledge of prevention measures and prevention steps utilized was the goal of the research study. Finding a relationship between knowledge and practice among church leaders would imply that the leaders knew and understood CSA prevention; therefore, the prevention steps would be in operation within their churches.

Percentages of churches were calculated to determine how many churches were using certain CSA prevention steps. Correlation was explored regarding how many leaders had the matching CSA prevention steps established within their churches.

Knowledge of CSA prevention was compared to practice of CSA prevention. The Pearson product moment coefficient (r) was conducted. No relationship was determined between knowledge and prevention. Although leaders know CSA prevention was important, the CSA prevention steps were not utilized within churches. The finding implied that church leaders possess knowledge of the importance of CSA prevention steps, yet when compared to the practical side of the equation, the prevention steps were not evident within churches. Understanding and knowledge of the importance of CSA prevention does not stop the molester from entering the church. Wisdom would be going beyond knowledge. Knowledge would be described as what one knows; whereas, wisdom would be described as what one does with the knowledge. Churches and leaders need to move beyond knowledge and into wisdom about CSA prevention within the church, which would prevent the molester from easy access to their children and/or youth. One leader stated, “The church seems to be the last ‘sanctuary’ for offenders!”

RQ 6 – Church Size

There were churches of many sizes represented in the research, however, there seemed to be no substantial connection of the size of church compared to how many CSA prevention steps were utilized within the church. It was evident from precedent literature that all churches no matter how many members have been enrolled need CSA prevention steps. One leader commented, “This is a must in all size churches!!!” Although prevention should be provided in all sizes of churches, it seemed that all sizes of churches have few CSA prevention steps available for their congregations. One would consider that small churches would have few prevention steps due to the size of the congregation; however, whether small or large, most churches were not utilizing CSA prevention steps.

RQ 7 – Leading Christian Denomination

Although the research indicated different denominations leading in specific CSA prevention steps, there was no definite denomination leading in overall CSA prevention within the research study. There were other factors to consider. One factor would be that if a larger sample was studied, the factor of denomination influence could be changed. Another factor to consider was that the numbers could change in a different geographical location. Still, another concern was that some denominations were not represented in this study.

The researcher noted that the United Methodist Church seemed to be most proactive in providing assistance to their churches. One leader shared, “United Methodist Church has resources and staff to train and assist in child protection policies. Churches are reviewed annually as to their planning and implementation.” More denominations need to consider assistance for their churches. Churches need guidance in CSA

prevention. The guidance provided by the denomination could bring answers to the many concerns of church leaders. The denomination would assist in providing necessary training needed for church leaders with the financial support of the denomination available to churches.

Research Applications and Recommendations

The current research study considered present applications and recommendations for further research. The study ends with a strong petition to the reader that more research would be required on this critical concern for the church.

Research Applications of the Findings

The research findings serve to inform Christian educators, church leaders, volunteers, parents of minors, and clergy that CSA has been a critical concern within the church. The church needs to protect its youngest members. It was the hope of the researcher that leaders would begin to seek educational opportunities, to begin learning about CSA, and learn how to prevent such occurrences of abuse. The following list revealed the implications that could be applied from the research.

1. CSA has become a crisis within religious organizations.
2. Churches must awaken to understand, comprehend, and consider the crisis of CSA.
3. Church leaders need to exhibit wisdom not just knowledge of CSA prevention.
4. CSA prevention education should be required for current and future church leaders in higher education.
5. A practical hands-on type of workshop would assist church leaders in developing CSA prevention steps for local churches.
6. All denominations need to establish assistance for implementation of CSA prevention steps.

7. Development of new materials should be considered for churches to educate their congregation on the issue of CSA prevention.
8. Continued research should be considered in the field of CSA prevention within the church.

Research Recommendations for the Church

The church has four areas to consider:

1. The Crisis of the Church;
2. The Call of the Church;
3. The Challenge for the Church; and
4. The Change for the Church.

These four areas would alert the church to be proactive in CSA prevention. Church leaders must move beyond knowledge of CSA prevention and into wisdom so prevention steps could be established within churches.

The Crisis of the Church

The *Crisis of the Church* has been heard throughout the precedent literature of research. The stories were true. The names have been hidden to protect the innocent, but the stories were about real people facing the consequences of sin inflicted upon them by the actions of child sexual abuse. History and society has cultivated the crisis. It has built the crisis layer upon layer throughout generations. The victims have suffered and continue to suffer at the hands of the church. The children cried out in agony and the church passed by ignoring the biblical story, The Good Samaritan.

The crisis will not fade away. The church cannot hide from the crisis. The crisis stands at the door of the church and has even entered into the sacred places in

which members worship. Yes, there has been and continues to be, a crisis within the organized church. There has been chaos and confusion for the victim, but chaos and confusion have also been present in the church. The chaos has turned to fear and the confusion has set in wondering how the crisis has increased throughout the years. Questions have surfaced. Answers need to be presented. Will the church respond to the crisis?

The Call of the Church

The *Call of the Church* begins with one single person accepting the call to begin prevention strategy within the church. The call would be for leaders who have a heart to listen to victims sharing their pain and frustration from abuse. Leaders need to be willing to heed the call of restoration and healing within their own lives, before they can minister to others around them that have been hurt. A call has been extended to all leaders of every Christian denomination. No one should be exempt from the call of Christ to be vessels of healing and restoration to the victims, families, and churches.

If church leaders ignore the call, many victims would remain broken and wounded. Christian leaders have an opportunity to bring healing and restoration. The opportunity has been placed before church leaders. Leaders can no longer sit by while abuse continues throughout churches. A voice calls to leaders, the voice of Christ, calling leaders to Himself so that they can experience healing in their own lives. When leaders have experienced the healing power of Christ, then they can bring others to the Master who heals all wounds. The church can be the hand of Christ reaching out to those suffering and in pain. Will the church be ready to hear the call?

The Challenge for the Church

The *Challenge for the Church* would be to establish policy and procedures for the protection of children, youth, and other vulnerable members. Establishment of such policies would not be the only challenge. Follow through in implementation of policies and procedures have been the real challenge for the church. According to precedent literature there have been some resources to assist a church to begin the process of child sexual abuse prevention. Resources have been found such as: books, training manuals, videos, dvd's, and online sources. The challenge would not be "What should the church do about CSA?," but "When will the church begin to implement the steps of prevention?"

Each church, no matter its size, needs to establish some kind of guideline, policy and procedure to protect the younger members of the church. Every church has the capability of providing some type of protection. The church needs to start with one area of prevention and begin to make progress in this critical area of the church. The challenge may seem overwhelming at first, but any accomplishment starts with one step. Will the church step up to the challenge?

The Change for the Church

The *Change for the Church* has been evident. Churches need a new way of thinking regarding safety procedures within its structured walls. The church must be willing to change it's thoughts about child sexual abuse and embrace the change needed so that all attending the church would be safe. Change would bring new life to the deadly denial that has existed in the past history of the church. Change would not always be easy, but it would be necessary for the church.

Change occurs by educating others within the church regarding the facts of child sexual abuse. Instead of refusing to talk about the sensitive issue, the church needs to take the initiative in the conversation. It needs to be the forerunner for the conversations and education, even within the community. Healing and restoration has been long overdue for the victim and only through Jesus Christ can the victim experience true healing from past traumas and painful memories. Christ can revive the broken spirit and bring healing to the wounded spirit. Change for the Church would be required so that the victim may experience healing through a safe environment within the church. Support groups would be provided to assist people through the healing stages of the journey. Counseling referrals should be ready for those dealing with extremely painful memories and trauma. Will the church become a change agent so that victims can be prevented and for those already afflicted, that they may be healed?

A Final Quotation

Kempe influenced a generation of his time, and yet his words ring true today, "Prevention is not far away, given the right amount of effort and priority setting by all those concerned with this field" (Helfer and Kempe 1976, xx).

Further Research

The following could be models of further research on the subject.

1. Future research could be use of the same research instrument with another seminary to see if the results would be comparable.
2. Future research could be to measure the levels of denial among parents and church leaders, then to compare and correlate levels of denial within the two groups.

3. Future research could be to use the same research instrument, delete the higher education area, add more statements to the Likert response scale and survey any number of church leaders for a broader base of research.
4. Future research could be to use the same research instrument, delete the higher education area, add more statements to the Likert response scale and survey any number of church leaders in two or more denominations for comparison.
5. Future research could be to use the section on what hinders churches and leaders as a beginning to another research instrument for dealing with hindrances.

APPENDIX 1
EXPERT PANEL

The following were members of the expert panel selected to determine the quality and effectiveness of the research instrument. All of the expert panel members had leadership qualities that assisted the researcher in the process of establishing a good research instrument. All of the expert panel members were from Ashland Theological Seminary, Ashland, Ohio.

Members of the Expert Panel

Eugene Gibbs, Ph.D., Professor of Christian Education brought expert advice in the field of Christian education and research. Dr. Gibbs had researched other concerns within Christian education.

Elaine Heath, Ph.D., Director of Doctor of Ministry brought expert advice in the field of domestic violence and child sexual abuse. Dr. Heath understood the sensitive subject of child sexual abuse.

Douglas Little, Ph.D., Professor of Counseling Emeritus brought expert advice in the field of research and principles of research. Dr. Little had worked with colleges, universities, and seminaries on research concerns.

APPENDIX 2
CHURCH LEADER SURVEY

The following instrument was utilized to survey seminary students who were active as church leaders. The four page survey, an exact replica of the instrument utilized within the classroom with the students, follows on page 165.

CHURCH LEADER SURVEY

Agreement to Participate

The research in which you are about to participate is designed to survey the issue of child sexual abuse and prevention within the church. This research is being conducted by Dawn R. Morton for purposes of dissertation research. In this research, you will be asked to complete the following survey. Any information you provide will be held *strictly confidential*, and at no time will your name be reported, or your name identified with your responses. *Participation in this study is totally voluntary and you are free to withdraw from the study at any time.*

Signature _____ Date _____

Please **COMPLETELY FILL IN** the appropriate circle that corresponds with your answer or write in the answer.

Male Female

Your age _____ How many members at your church _____

How many years of experience you have in ministry (this can be volunteer or paid; full or part-time) _____

**Church Leadership Position: (Choose ONLY ONE – Your Dominant Role)
(It can be a volunteer or paid position, full or part-time.)**

- Senior Pastor
- Associate Pastor
- Assistant Pastor
- Youth Pastor/Director
- Christian Education Director
- Nursery/Preschool Director
- Children's Teacher (grades K-6th)
- Youth Teacher (grades 7th-12th)
- I do not hold a church leadership position
- Other _____

Denomination (Choose ONLY ONE):

- Baptist
- Brethren
- Catholic
- Congregational **(More on Next Page)**
- Independent
- Lutheran
- Methodist
- Nazarene

- Orthodox
 Presbyterian
 Pentecostal
 Reformed
 Wesleyan Other _____

In Pursuit of Degree:

- D. Min.
 M. Div.
 M.A. Practical Theology or Black Church Studies
 M.A. in Biblical Studies, History, or Theology
 M.A. or M.Div. in Counseling
 Other _____

Please CIRCLE the number that corresponds with your answer.

- 1 Strongly agree
 2 Moderately agree
 3 Neither agree nor disagree
 4 Moderately disagree
 5 Strongly disagree
- | | | | | | |
|---|---|---|---|---|---|
| 1. Written policies and procedures are valuable for the prevention of child sexual abuse within the church. | 1 | 2 | 3 | 4 | 5 |
| 2. Most churches are screening their workers to prevent child sexual abuse. | 1 | 2 | 3 | 4 | 5 |
| 3. Everyone in my church is a safe responsible person. | 1 | 2 | 3 | 4 | 5 |
| 4. Child sexual abuse will never occur at my church. | 1 | 2 | 3 | 4 | 5 |
| 5. It would be valuable to have seminary training in a required class regarding the prevention of child sexual abuse within the church. | 1 | 2 | 3 | 4 | 5 |
| 6. Two adults present in each classroom are not necessary as long as the volunteers are members and in good standing with the church. | 1 | 2 | 3 | 4 | 5 |
| 7. Child sexual abuse in the church is predominantly a Catholic Church issue. | 1 | 2 | 3 | 4 | 5 |
| 8. I have experienced adequate seminary training on the prevention of child sexual abuse within the church. | 1 | 2 | 3 | 4 | 5 |

Please CIRCLE the number that corresponds with your answer.

- 1 Strongly agree
 - 2 Moderately agree
 - 3 Neither agree nor disagree
 - 4 Moderately disagree
 - 5 Strongly disagree
-
9. Child molesters begin molesting in their early 20's. 1 2 3 4 5
 10. It would be valuable to have a two-day workshop on the prevention of child sexual abuse within the church. 1 2 3 4 5
 11. Child molesters do not pose a threat providing they have had a true conversion experience along with successful counseling. 1 2 3 4 5
 12. Female and male children and/or youth are both at risk. 1 2 3 4 5
 13. Molesters are single men who have not had adequate relationships with women. 1 2 3 4 5
 14. Personal references are important for all persons working with children and/or youth in the church. 1 2 3 4 5
 15. Child sexual abuse produces life-long trauma for the victims. 1 2 3 4 5
 16. Education at seminary level would assist church leaders in setting up child sexual abuse prevention steps within their church. 1 2 3 4 5
 17. Female volunteers do not pose a threat of child sexual abuse to children and/or youth. 1 2 3 4 5
 18. Every volunteer and staff member should have a criminal background check completed before working with children and/or youth. 1 2 3 4 5
 19. I did not have adequate training at seminary for prevention of child sexual abuse within the church. 1 2 3 4 5
 20. Most child molesters are caught and punished for their crimes. 1 2 3 4 5

Please FILL IN the circle that represents what your church currently has in place for prevention of child sexual abuse. (YOU MAY COMPLETE AS MANY THAT REPRESENT YOUR CHURCH.)

- Written Policy and Procedure Manual
- Screening Form and/or Volunteer Application
- Interviewing Potential Volunteers and Staff
- Phone References for all Volunteers and Staff
- Written References for all Volunteers and Staff
- Fingerprinting all Volunteers and Staff
- Computer Online Check for Sexual Offenders
- Windows are in Doors to all Classrooms
- Doors are Left Open when Classes are in Session
- Hall Monitor (Usher or other person checking classrooms and hallways)
- Two Adults Present in each Classroom/Activity involving Children/Youth
- Waiting Six Months from Membership before Working with Children
- Prevention Training at the Local Church
- Prevention Training at Denominational Level
- Proper Liability Insurance
- A Team of Members Ready to Deal with Any Accusations that May Occur
- I don't know what my church has in place for prevention of child sexual abuse
- Other _____

Please give two hindrances that would prevent your church from implementing child sexual abuse prevention steps.

1. _____

2. _____

Is there any comment that you would like to make regarding the issue of child sexual abuse prevention within the church?

Thank you for your time and participation in this research survey. It is greatly appreciated.

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ABSTRACT

THE CORRELATION BETWEEN CHURCH LEADERS' UNDERSTANDING OF THE ISSUE OF CHILD SEXUAL ABUSE AND PREVENTIVE STEPS TAKEN WITHIN THEIR CHURCHES

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The research examined the relationship between knowledge of faith-based church leaders regarding the facts of child sexual abuse and the practice of child sexual abuse prevention steps utilized within the church. It examined the historical, theological, biblical, and ethical concerns about child sexual abuse and the church. The biblical accounts of David and Bathsheba along with the story of Tamar and Amnon were reflected upon within the historical and biblical context of sexual abuse. The theological understanding of sin and its results was analyzed in the context of child sexual abuse.

A chronological exploration of the history of child abuse in the United States along with statistics for the represented years was included in the study. Exploration of the abuse of power, the multileveled aspects of denial, the victim, the perpetrator, prevention steps available to the church and parental partnership were included. The common prevention steps discussed were: a written policy and procedure manual, screening form, interview, reference checks by phone or written, criminal background checks (fingerprinting), keeping doors open, windows in the classrooms, hall monitor

system, a 2-adult rule, computer on-line check for sexual offenders, waiting six months from membership, prevention training at the local church, prevention training at denominational level, adequate church insurance, and a team of members ready to deal with any accusations that may occur.

There was a description of the research process. The study was descriptive quantitative research by use of a research instrument (developed from the precedent literature and validated by an expert panel) that examined the relationship between knowledge and practice of faith-based church leaders regarding child sexual abuse and prevention. The research instrument consisted of five sections: Demographics, Likert Response Scale, Prevention Steps Checklist, Hindrances, and Comments. The Likert Response Scale included questions on knowledge of child sexual abuse facts, knowledge of prevention steps, higher education, and the issue of denial among church leaders. There were 213 seminary students who were church leaders that participated in the research study.

Displays of the data, analysis of the data, and interpretation of the data were included along with a description of the research implications and applications, along with possible further research. Pearson r correlation was conducted to determine if there was a relationship found between knowledge and practice of church leaders.

Recommendations were made to the church on the subject of child sexual abuse prevention.

Key Words: Child Sexual Abuse, Child Abuse, Sexual Abuse and Religion, Child Sexual Abuse Prevention, Prevention of Child Sexual Abuse, Abuse of Power.

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