



MACSAS NEWS

PO Box 46933, London, E8 1XA

Vol 5 Issue 1

Summer 2009

Welcome to the Summer 2009 edition. This is the last newsletter under this title. At the AGM, the committee decided that a more expressive name was needed for our newsletter and, after much discussion, “**OUT LOUD**” was decided upon to reflect the aims of MACSAS to bring the reality of sexual abuse by ministers and clergy into the open and call upon churches to develop policies and procedures not only to stop the abuse but also to acknowledge the harm done to survivors and provide appropriate support. The next issue will be published with this name and also on our website – www.macsas.org.uk which is well worth a visit and, if you haven’t been there yet, give it a try – it’s informative, interesting and free!



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MACSAS CONFERENCE 2009: EDINBURGH

Saturday 17th October 2009

RECENT DEVELOPMENTS IN THE UK AND IRELAND

Keynote speakers:

Lesley Orr (confirmed)
Tom Doyle (USA) (To Be Confirmed)
Speaker from 1 in 4 (Ireland) (To Be Confirmed)
Others To Be Confirmed

Themes will include:

The Ryan Commission (Ireland).
Update on Historic Cases Review in the Anglican Church.
Finding from PhD research on Clergy Abuse.
Lessons from America.
Developments in Procedures and Policies.
Development of support networks for survivors within the church.

A range of workshops will be arranged to look at these themes in more detail.

Further details will be sent in August.

**PhD Completed- a report from
Margaret Kennedy**

“It is with overwhelming relief to be able to tell you that my PhD is completed and accepted.

The thesis title; 'The Well From Which Drink is Poisoned – Sexual Exploitation of Women by Clergy ' clearly states both the findings and contents of this 8-year study of 63 women, 65 cases, the first of it's kind in Britain and Ireland. This tracks the journey of women from their entrapment by clergy to their exit from that dynamic and how the women now conceptualise the exploitation. The most startling finding was the high levels of violence; 9 rapes including buggery. I hope to make the thesis accessible to all in some shape or form, but a book may not be ready until next year.

“I want to thank all the women most especially who came forward and I hope that this research honours and makes public all they endured. May churches now listen”



Margaret Kennedy “Steps Down”.

“It is with great regret that I must step-down from Chair as MACSAS. Note I did not say ‘resign’! or

‘retire’! I have found the progression of my Parkinson’s Disease such that I now have what is called ‘executive dysfunction’. This means that my planning, management and concentration is so poor that nothing gets done... It’s part of “parky” but a little known feature since everyone knows about shaking but not the ‘brain’ dysfunctions.

“I have been committed to MACSAS work and it has been the most challenging of positions to be chair. When you stretch the Church’s minds on the issues of Clergy sexual abuse, they tend to ‘shoot the messenger’. Nevertheless MACSAS has achieved a great deal.

“My role as a rather ‘bolshie Irish Woman’ is counted by the fact we are an organisation that is well known and we are able to respond to events as they happen. ‘Stepping down’ will allow a new leadership to develop further. At a recent meeting of the committee I agreed to remain as the ‘Public Relations/Media’ officer. I will also be doing the two evening help line shifts though an hour has been cut due to me needing to be in bed by 9pm!

“So do not worry.... I’m still around. I ask you to keep me in your prayers and I hope my work has helped people have easier lives. We have to continue the dialogue with

Churches to enable more support to be given to clergy abuse survivors.”

Following on from this, Anne Lawrence, a member of the Committee since 2003, is now the Chair



AGM - 7th February 2009

Minutes

Location: “Somewhere Else”, Bolt Street, Liverpool at 1pm to 4.45pm

Annual Report: Presented by Margaret Kennedy

Newsletter Subscriptions low, needs advertising

Title changes

Who are we aiming newsletter at?

Easter issue to go out to Dioceses and churches

Further discussion needed to resolve newsletter issues

Help Line Needs further advertising

Website Needs updating. Links to other websites

Emails Getting busy, affecting number of letters being received.

Conferences Margaret Kennedy attended 10th Catholic Conference on Child Protection. She questioned

procedures and noted that there were no survivors on any of the panels.

“Vulnerable adults” do not include those who go to priests for advice or pastoral support.

Pastoral care and support for survivors of sexual abuse not on agenda

MACSAS needs to focus on getting churches to prioritise the care and support of survivors.

MACSAS Conference (2009)

Hope to have a conference in Scotland at which we will focus on pastoral support of survivors.

No details yet, planning for September/October possibly in Edinburgh.

TV/Radio/Media

Media coverage this year – Margaret Kennedy has appeared on TV and radio and had letters in press

The church ability to contain media coverage. When issues do arise, the journalists want survivors to talk to this; can be voyeuristic, sensationalistic. There is a struggle for survivors to get heard. Need to jump on issues when they arise and whilst still current.

Ireland: Margaret Kennedy went to Voice Of The Faithful (VOTF) meeting with Cardinals Brady and Walsh and a Priest in Belfast. Little came of the meeting, although some issues were to be considered and there has been no further communication or response from the church.

Concerns

There is a need to get information packs out. They should go to all who request a pack and to dioceses and churches.

Churches are not prioritising or funding pastoral care. The Catholic church Bishop's conference rejected the last policy group recommendations. No funding was made available.

Clergy Abuse of Adults – MACSAS needs to get across the issue of abuse of adults. They are not affairs. Margaret Kennedy's research needs to be got out. Attitudes need to be challenged. Currently these are considered unfortunate incidents but communities refuse to recognise seriousness, collective non-speak.

Annual Accounts; Presented by the Treasurer.

A healthy balance in excess of £4000. A fundraiser has been engaged and has brought in over

£2000. The fundraiser is to make a funding application for MACSAS. We need to get to charitable status as this attracts funding. The Catholic Bishops conference has given us £2000 for 2009, to be paid quarterly.

Committee: A new committee was elected. In addition an associate member was appointed and volunteers were identified to work with MACSAS.

Issues : Does MACSAS have to register with ISA? Do volunteers need to register? Impact on churches, reporting, and duty to refer cases.



Treasurers Report

The accounts cover the period January 2008 to December 2008.

During the year we were awarded two significant donations of £1,000 each from De La Salle Brothers and the Catholic Bishop's Conference, after a funding appeal. Further donations were awarded after MACSAS employed a fundraiser in the autumn. As a result of her efforts, we gained £1,325 from various sources, and we have been given an additional grant of £2,000 from the Catholic Bishops Conference which is to be paid throughout 2009 on a quarterly basis. Other income has come from small

individual donations and newsletter subscriptions.

Our spending this year has focused on the continuation of the help line service, newsletter and website development. At the beginning of the year we had £1,261 remaining from the Awards for All grant, given in 2006. This was spent on help line training and the production of information packs, as well as setting up our new website.

Other areas of expenditure have included the day - to - day running expenses of telephone, postage, stationery and office costs, as well as travel to meetings.

We have again been able to have the use of a room at St. John the Evangelist for a nominal rent; a £250 donation for the year that MACSAS has used the premises.

Unfortunately, MACSAS has been the victim of bank fraud on two occasions during the year and attempted fraud on another occasion. This arose due to our bank details being made available on the Internet to attract donations. Sadly, we attracted the attention of fraudsters instead! However, the bank reimbursed us for the money lost and so we have not been charged in any way, although the episode was highly inconvenient and quite stressful! Although our bank details were removed from the website, a

further attempt at fraud was made last month, but I was contacted directly by the bank to confirm the transaction and I was therefore able to cancel the payment.

We have entered the New Year with a healthy bank balance. If we wish to expand our services and work towards gaining charitable status, we need to increase our income, and our fundraiser is presently considering making a funding application to give our finances a boost.

MACSAS looks forward to 2009 being a year of expansion!

Accounts For Jan - Dec 2008

Income

	£
Grants	2,000
Donations/subs	4,028
<u>Total</u>	<u>6,028</u>

Expenditure

	£
Travel	536
Postage/telephone	173
Stationery	304
Printing	40
Newsletter/Info packs	1439
Office costs	250
Help line costs	418
Help line training	357
Website	818
MACSAS AGM	105
Fundraising costs	272
Misc items	145

<u>Total</u>	<u>4,857</u>
C/F	£3,207
from 2007	

Grand Total	<u>£4,378</u>
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NEWS

Judgement Reserved In Jesuit Sex Case

A judge has reserved ruling in a £5m damages case brought by an ex-Preston Catholic College pupil who claims he was sexually abused by a priest.



Former City lawyer Patrick Raggett

Patrick Raggett, 50, was subjected to years of "insidious" abuse by Father Michael Spencer, a teacher at the

college who died in 2001, the court heard.

London's High Court heard Mr Raggett's claims that, while he was naked, the priest measured him "to chart his growth", filmed him performing exercises, photographed him and touched him inappropriately.

The former city lawyer was close to tears as he described to the court how he was abused by Fr Spencer.

He said he suffered years of under-achievement at work, a failed marriage and binge drinking – but did not link his experiences at the school until he had a breakdown in April 2005.

The High Court heard how Mr Raggett said he had a golden childhood and had done exceptionally well at school until, in 1969, he went to the College, which "the Jesuits ruled with a rod of iron".

Father Spencer died at the age of 76.

His counsel, Robert Seabrook QC, told Mrs Justice Swift at London's High Court: "At no time before that date did he attribute his disabilities to Father Michael Spencer's really outrageous and disreputable behaviour and there is no reason why he should – this was not a violent or painful rape or assault; there was no

overt aggressiveness on the part of the priest."

The governors of the college, which closed in 1978, deny liability and say that even if the abuse occurred, which is not admitted, the case cannot proceed as it was brought years outside the legal time limit.

The college's counsel, Kate Thirlwall QC, said that if Mr Raggett was right about the abuse, he would have known it was "significant" by the time he was 18.

She said: "We say that no reasonable person would consider such assaults and their consequences as a fact of life that wasn't worth bothering about.

"We say it is wholly untenable for the claimant to say that he did not consider he had been sexually abused. There is no other way to describe it."

Father Michael Spencer taught French and religious education at the school from 1962 until 1980.

The judge did not say when she would give her ruling.

Lancashire Evening Post
27 March 2009



REVIEWS

New Safeguarding Materials for 2009

Published by CCPAS

The basic idea is to produce a series of materials with a common theme and structure, related to the 10 safeguarding standards. The material will be clearly linked both visually and in content, and will be published around the generic title of 'Safe and Secure'. The material will incorporate existing safeguarding manuals and the free leaflet by the same name which was originally sponsored by the Metropolitan Police. In addition, we will be producing a new training DVD and, for the first time, a detailed web-based manual.

This is both a new set of resources for existing members and users of CCPAS services and also to aid us in reaching other groups who need help and encouragement to respond to safeguarding requirements. We hope that these new users will progress from the free 'key facts' booklet and use all the resources in the series, including the on-line manual. However, we recognise that because of language difficulties and for other reasons, many will not get beyond the key facts document and the DVD. So whilst linked together each product has to be self sufficient in terms of its message because that will be all some users receive.

Details as follows:

‘Safe and Secure – the manual’

This will encompass our three existing manuals relating to safeguarding children and adults. It will be specifically designed and written to be web-based and fully searchable. The manual, based on 10 new safeguarding standards, will be easier to understand than the current paper versions. It will be fully updateable and it will be possible to print either sections or the complete publication. There will be checklists for each standard as an aid to implementation. Video instruction will be included in due course. It is planned to publish a consultation version of the manual to members and specialist advisors in February 2009. The full version will hopefully be available within three months thereafter. There will be no cost as the web-based version will be for members only.

‘Safe and Secure – the manual’ (disk version).

It is proposed to sell a disk version of the new manual to replace the three printed manuals in current use. The proposal is to package the disk with ‘Safe and Secure – key facts’ (see below). The disk will contain all the material on the web-based version at a particular point in time (though there will be some printing

restrictions). It will obviously lack the updating facility, but users will be able to graduate to the web-based version by joining CCPAS. There will be a charge for the package – possibly less than we currently charge for the current ‘Guidance to Churches’, but there will be an incentive to join CCPAS to access the on-line version ie deducting the cost of the disk from the membership donation. The current disk will also be given to new members as they join.

‘Safe and Secure – the DVD’.

The DVD is basically an hour’s length visual presentation of the 10 standards, delivered in a language of preference (8 languages – possibly more). It will also contain written scripts in each of the languages used. It is appreciated that some users will not progress to using the full manual (language difficulties will be a problem for some). This production will therefore have to be sufficiently comprehensive to enable a place of worship to meet minimum safeguarding requirements. The quality of the production will follow that which has been achieved in ‘Kids are Safe Here’. As this is funded by the DCSF we will be giving the disk to churches with whom we are working (and maybe to new members) but will make a cover charge so that it can be ordered and also to place some value on it.

‘Safe and Secure – key facts’.

This will be produced as a free publication for large-scale distribution as at present. It will include the basic information currently in the ‘Safe and Secure’ booklet, but remodelled around the 10 standards. It will in effect be an introduction to safeguarding and other resources in this series, and available through CCPAS.

CCPAS-commissioned research.

We have commissioned a professional organisation (known for their church attendance surveys) to carry out research across churches in England, during March/April, in order to assess their safeguarding performance against the new standards. We have carried out two national research studies previously, the results of which have been well publicised and each time the Radio 4 flagship ‘Today’ programme has broadcast some of the findings. We are therefore expecting similar interest in this new research – particularly in relation to the new ‘Vetting and Barring’ process through the Independent Safeguarding Authority.

4 February 2009



The Commission To Inquire Into Child Abuse - The Ryan Report

Disabled Children

By Margaret Kennedy

Ireland is in outrage following the publication of the Ryan report. This is understandable and right. For too long has child sexual abuse been hidden in this alleged ‘Garden of Eden of Catholicism’. More and more, for reasons others have speculated upon, Ireland seems to have had its very own unique deviance amongst Catholic Clergy. I leave the exploration of that to others.

My concern is for the victims. After 20 plus years in the field of Disability and Child Protection I can spot the flaws in this document. Most of us by common sense can recognise that disabled children are especially vulnerable. They may be in institutions far from family. They may not understand what is happening to them therefore unable to tell. This will be compounded by speech difficulties or learning disability.

The Ryan Commission was set up to study the abuses within industrial schools. Though the reports on disabled children did not concern industrial schools they were included after many reports to the

commission. The report covers 'Our Lady of Good Counsel, Glanmire, Cork (Learning disabled residence and school) Renmore Galway (school for learning disabled children) both run by the Brothers of Charity. Ryan covers 18 Hospitals (not named) where there were allegations of abuse of sick or disabled children. Three deaf schools; Mary Immaculate School for Deaf Children (boys) run by The Daughters of the Cross of Liege, St Josephs School for Deaf Boys 'Cabra' run by the Christian Brothers and St Mary's school for Deaf girls, Cabra run by the Dominican Sisters. Chapter 13 covers 'Special Schools and Residential Services and records witness reports from 58 witnesses from 14 different special needs schools and residential services (not named). It is unclear whether these victims are different to the former mentioned.

The abuse of disabled children does not engender the same media response as abuse of non-disabled children. We can speculate that openly discussing the very vulnerabilities of this group of children is painful for parents and there has been a tendency to believe such children will not be targeted. That somehow we 'feel sorry for them' and that their very impairments give added protection. Far from it. Deaf children are 4

times more likely to be sexually abused than hearing children; with 50% of deaf children experiencing sexual abuse. For learning disabled children we can estimate 50%-90% of all learning disabled children and adults have experienced sexual abuse. These are American statistics since Britain and Ireland have not researched the prevalence of such abuse here. Anecdotal evidence suggests the figures are about right for Britain and Ireland also.

So what did the Ryan inquiry find? It is difficult to summarise, the report being long and complex. However it is clear that many, many disabled children were sexually, physically and emotionally abused. In chapter 13 it notes that a higher proportion of disabled witnesses were in their 20's and 30's suggesting abuse was relatively recent, not 'historical'. Many spent most of their childhood in institutions. 41 (of 58) witnesses reported abuse over a 35 year period prior to 1970, 17 related to 1970-1990's (chapter13: special needs). There were 20 witnesses from the Deaf¹ boys school (chapter13 vol; 1) and 21 from the Deaf girls schools (chapter 15) comprising all three pages, two and half pages describes the institution, with 20 lines

¹ Uppercase 'D' denotes Signing Deaf Children/adults, i.e. *culturally* born Deaf.

allocated to the abuse there. Another chapter (16) concerns another Deaf school examined by written reports only, though 20 written statements were furnished. Despite the 20 written statements only 4 pages cover this school with one page taken up by two photographs of the Institution, whilst one page only covers the abuse experienced.

There is no reference to the 150 Deaf people who submitted to the commission before the deadline but many more were not aware of the process and missed the deadline. Nor of the 135 Learning disabled victims from Brothers of Charity Galway (Redress board figures). So that it is apparent the Ryan Report is discussing only the 'tip of the iceberg'.

It is clear the commission had great difficulty putting in place sufficient resources for deaf people to give evidence. Reference to these difficulties were noted by Ryan

The principle difficulty was in obtaining statements of complainant witnesses. Protracted correspondence and discussion **failed to produce agreement** as to arrangements for taking statements that would be considered satisfactory (chapter 16)(emphasis mine).

It is unclear who was to be 'satisfied', the Deaf victims or the

commission and here lies the nub of the issue. From reports I've received; the commission apparently did not rise to the required standards of interpreting. This is far from satisfactory in an era where disability rights would allow for 'The freedom of expression' (Human Rights legislation). It certainly means there is a huge gap of knowledge to interview deaf abused victims, which needs to be addressed if they are to be protected today. Ryan seems reluctant to tell us more about these difficulties.

The Ryan report fudges the issue on oral verses sign language use for deaf children in education by arguing this debate takes place elsewhere. This despite the fact the European Union has requested all states to recognise the Sign Language of its Deaf citizens. The political right to a language has not been endorsed for Deaf people in Ireland so in essence this abuse can not be appraised objectively, even after the victims evidence of forced oralism (Only speaking, not signing). This is cowardice and an omission of justice.

Thirty-one witnesses gave evidence concerning hospitals (chapter 16). Regarding Lota's learning disabled victims (chapter 5) there are no statistics on number of witnesses. Chapter 13, vol 111 (special needs) does tell us that 37 witnesses were

intellectually disabled but not the institution they came from. 19 witnesses were sensorally impaired but this is a different number given in the deaf chapters and does not say how many blind or visually impaired witnesses there were or from where. Two witnesses reported abuse in schools and residences for physically impaired children (not named).

Hospitals are covered by Chapter 5 vol 1 Interviews, and a separate chapter 16, vol 111. Here the numbers of witnesses are 33 in relation to 18 hospitals (not named), with four abused in other institutions as well (reports Chapter 16). It is unclear exactly how many were interviewed (chapter 5 vol IV).

As for the abuse suffered all disabled people described unbearable fear of beatings, sex abuse, and were subjected to a variety of unimaginable horrors.

Descriptions of physical abuse included being hit or beaten with sticks, brushes, kitchen implements, wooden coat hangers and rulers. They also reported having their heads held under water, being put in cold baths, having their hair cut and pulled, being forcibly fed, being locked in outhouses, sheds and isolated rooms. Witnesses with sensory impairments described the particular fear and trauma associated with being physically abused when

they could not see or hear abusers approaching them. Deaf children described being punished for sign language use.

Sexual abuse was evident in nearly all institutions where disabled children were. It is astonishing that the Brothers of Charity positioned a known sex offender from an English primary school in Ireland. It is not said whether this establishment was for learning disabled pupils. However the police were involved but the Brothers brought him back to Ireland and placed him with learning disabled children in Lota, in 1951 and stayed until 1984. Was it that the Brothers of Charity believed abusing learning-disabled children 'did not matter'? Brother O'Shea, told the committee the trajectory of this man's history using interesting terminology as if coached by his legal team such as; "I would *feel* that *maybe...*" (don't admit anything), "*my sense is...*", (be vague) "*we would* have acted upon..." (speculate). "*I suppose...*" Such evidence is 'weaselesque' and duplicitous. Brother O'Shea deserves investigating himself.

As for the Brothers of Charity Galway, this institution was completely omitted from this statutory Commission of Inquiry. The fact Dr McCoy produced a report on the Brothers Galway, which was a non-statutory review by the Western Health Board, (now the

western Health Service Executive (HSE) seems to have allowed this establishment to slip out of the Ryan radar. Which means that what happened there will not receive the due inspection that only a public inquiry can now deliver. This is a terrible omission as this institution had prolific sex-offending Brothers. One Brother abuser who was spirited away from Galway to Belmont Waterford and thence to a learning disabled establishment in Britain where he was to become a 'committed' sex offender. He was convicted and jailed in Britain in 1999. Neither McCoy nor Ryan sufficiently focused on the movement of Brother/Clergy/Nun offenders in its own right.

It would seem that various inequalities surface regarding disabled witnesses.

- a) *The confusion and failures on how to facilitate Deaf peoples' evidence.*
- b) *The anonymising of the institutions they were in except for some select few that were given individual chapters.*
- c) *The omission of the real numbers of those who came forward but not included. The overall effect is to minimise the numbers of disabled victims and to protect the anonymous institutions.*
- d) *The lack of analysis concerning the deliberate movement of*

offenders from one establishment to another. (A mapping exercise would have been helpful).

- e) *The lack of any analysis of learning disabled victims in Tingwall Hall Liverpool, who were abused by two brothers of Charity sent from Lota, and Galway. (Are not the Brothers of Charity and the Commission responsible for them too?)*
- f) *Rigorous analysis was afforded institutions for non-disabled children, but not disabled schools..*

It is not the place of a small article to re-visit the atrocities against disabled children as it is all contained in the report. What is necessary is to raise the profile of disabled adults who endured these schools and institutions for by their very impairments they may not have the opportunity to raise their voices themselves.

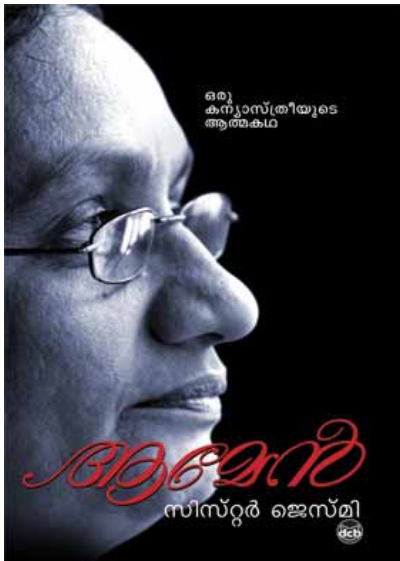
That they were targeted and disregarded, and often deliberately put at risk by senior religious in the various orders, points to the depravity of both offender and the religious management entrusted with a 'duty of care to protect'.

We now have a duty to ensure that all schools and institutions for disabled children are at a level of humanity and safety that we demand.

Amen – An Autobiography of a Nun by Sister Jesme

A New Book from India

Sister Jesme, a former nun from Kerala tells of the sexual abuse of nuns in Kerala and the sexual harassment that she faced in her convent from both priests and nuns.



She first became aware of sexual abuse as a novice when she found that the priest asked each girl if he could kiss them. She also tells of being sexually abused by a nun.

Sister Jesme recounts a number of incidences of sexual abuse and trauma The book clearly leaves the reader with the impression that

sexual abuse of women in the church in Kerala was rife.

However the book looks beyond sexual abuse and explores the abuse and corruption of power she witnessed and experienced within the Catholic Church, from the mental torture novices were subjected to the politicisation of religion. The response of the Catholic Church to Sister Jesme has been to denounce her as mentally ill and to trivialise her book.

The book throws further light on the scandals that have recently rocked the Catholic Church in Kerala. In 2008 a Sister committed suicide and left a note alleging sexual harassment by a senior nun. In the same year two girls living at an orphanage run by a religious order, tried to commit suicide, and when questioned alleged a trainee priest had humiliated them when counselling them and intimated that they were not good girls! In October 2008 a 60 year old nun alleged that young nuns from the convents were being forced to have abortions, the implication being that priests were the fathers. For raising these allegations the nun was locked away in a mental hospital by the Church. In 2009 another sister committed suicide and allegations were made that it was because she had been abused by other nuns.

[The book is currently not available in English but it is hoped that a publisher will be found].



Understanding the Dynamics of Abuse in USA

There is a sustained debate between two prominent Catholic priests in the field of clergy sexual abuse in America on why early warning signs about sexually abusing priests went unheeded.

Whilst Fr Fitzgerald was head of the Servants of the Paracletes, an order that works with wayward priests, in the 1950s and 1960s he repeatedly asked US bishops and the Vatican not to allow the priests to return to ministries as they would offend again. These concerns went unheeded.

Msgr Stephen Rossetti, head of an institute that treats problem priests believes that Fr Fitzgerald was ignored because he was a lone voice speaking from emotion rather than sound information. However Fr Tom Doyle believes that he was ignored because the bishops preferred not to confront the problem.

The NCR article goes into detail of when Fr Fitzgerald raised his

concerns and the actions he took to have them heeded. However because these concerns were raised in the 1950s Rossetti does not think it would have been reasonable for Bishops then to understand the dynamics of abuse and so the warning would not have been heard without more supportive corroboration maybe from the psychiatric profession. He contends that Fitzgerald did not engage the psychiatric community in his concerns and he was not always accurate, as not all priests who have committed child abuse, relapse. At the St Luke's Institute, which he runs out of the 365 priests treated for child sex abuse between 1985 and 2008 only 22 (6%) have relapsed. Rossetti maintains that it was quite reasonable that only as the awareness of sexual because problem grew over time from the 1980s onwards and for the Bishops only to take decisive action in 2002.

Doyle on the other hand was one of the few clerics to warn church officials early on of the dangers of priests who were sexual predators. Doyle is a canon lawyer who has for years served as an expert witness for victims suing the church. He has viewed some of the Fitzgerald letters concerning priests in the 1950s and 1960s and is of the view that Fitzgerald clearly knew that these men needed to be defrocked because of the damage they were doing to the

body of Christ. Doyle believes that the Bishops ignored him because they did not want to confront the issue head on. He thinks that it was only the public outrage both within the media and the courts that forced the Bishops to act in 2002. The Fitzgerald documents will continue to have effect as they counter the Bishops' claims that they never knew anything.

(From an article in the National Catholic Recorder by Tom Roberts, NCR editor at large, troberts@ncronline.org 13/04/09)



LETTERS

Clergy Sexual Misconduct Study

Baylor School of Social Work
Waco, Texas

Dear friends,

I am writing to update you on the project you served, either as a consultant or an interviewee, on the topic of clergy sexual misconduct with adults. I am grateful to you for your participation, and I am long overdue in giving you a status report.

Our work has involved two companion projects: (1) a national random survey to determine the

prevalence of clergy sexual misconduct (CSM) with adults; and (2) a qualitative study of women and men who self-identified as survivors who had been the objects of CSM, family or friends of survivors, and offenders who had themselves committed CSM. The purpose of this qualitative study was to identify the social characteristics of CSM. The goal of both projects was to define the scope and nature of CSM as a foundation for developing prevention strategies. Clergy sexual misconduct was defined in this study as:

Minister, priests, rabbis, or other clergypersons or religious leaders who make sexual advances or propositions to persons in the congregations they serve who are not their spouses or significant others.

The study is reported in two articles submitted in April 2009 to *Journal of the Scientific Study of Religion*: Chaves and Garland, "The Prevalence of Clergy Sexual Advances towards Adults in their Congregations"; and Garland and Argueta, "How Clergy Sexual Misconduct Happens: A Qualitative Study of First-Hand Accounts." The findings of these studies must remain confidential until the journal review process is complete, indicating that professional peers have reviewed the research methodology, findings, and

conclusions and judged them to be sound. If the articles are accepted for publication, we anticipate release of the findings in early September 2009.

We are preparing for major media coverage when the results are released, since this is the first broad-scale research project on the topic of CSM with adults. Therefore, we are attempting to prepare so that we can use the media coverage to educate the public on the nature of CSM as abuse of power rather than a consensual “affair,” and to provide approaches for prevention. Thanks to the generous funding of the Ford Foundation, we have been able to engage the services of a wonderful publicity organization, Levick Strategic Communications, LLC, in Washington, DC; our colleagues there are Melissa Arnoff and Megan Fox.

Melissa and Megan have held two media training sessions for us, one in Waco and one in DC. We have had six volunteers from the interviewees who have agreed to be the public “face” of this project, to tell their stories to the media if/when the opportunities present themselves. Melissa and Megan have also helped me learn how to talk about the results of this study in ways that are clear and compelling rather than academic jargon. Don’t hold them responsible, however, if I botch it!

Vicki Kabat, the Director of Communications and Marketing in the Baylor School of Social Work, has developed a web page dedicated to this project, which is now functional - <http://www.baylor.edu/clergysexualmisconduct/>.

The website is designed to be a resource to which we can direct the media, congregational leaders, and survivors=2 0if/when they contact us when the findings of the project become public. We welcome your checking it out and giving us feedback!

In particular, I would direct your attention to the three case studies on the website; by the end of this week, each of them also will have a video clip of one of the survivors, telling a short version of her personal experience as the target of a religious leader’s misconduct. Carolyn’s story and video clip are already there. We are using real first names, but identifying information about location, congregation, and offender have been removed. I am eternally grateful to these very courageous women. I wish we could have posted all six, but we had to limit to three, so we tried to pick the three that would really show the diversity of experiences that are involved in clergy sexual misconduct. All six of them stand at the ready to speak. If you want to send a message to them encouraging them, e-mail me and I’ll forward it on!

You will notice I have blind copied all of you, so that you don't know who else is receiving this e-mail. It is my attempt to protect the identities of those who are *not* ready to be public with their stories.

Returning to the website, we have written a short piece on "dual relationships" (under resources, and then documents), since we found that most cases of CSM took place in a relationship that included counselling. Also, there is a sample code of ethics we are proposing for religious leaders. And, of course, there is an annotated bibliography of resources and websites.

There is a link for "legislation." We hope soon to have sample legislation to put there to make CSM not only unethical and immoral but also illegal. The faculty of the Baylor School of Law is working on the sample legislation for us. I read their draft last week. It is a very strong legal description of what needs to be in such legislation that gives it teeth and at the same time protects for constitutional challenges related to avoiding entanglement of government with religion. I am really grateful for their work. We will have a great resource to put in the hands of advocates seeking to develop state legislation making CSM illegal, not just immoral and unethical.

We are working now on a curriculum on "power and the Christian life," to address the power we have as bosses, community leaders, teachers, and religious leaders. We are hoping that a broad curriculum that addresses the broad issue of power and its abuse will get more attention than the narrower focus on religious leaders. We hope! We don't want to develop a resource that speaks truth but that no one will use because the topic scares them so much. Our goal with this piece is to raise awareness and give language of "abuse" to replace language of "affair." Because we are Christians, the prevention sources we are developing for congregations will have a bent toward Protestant Christians, but we certainly will encourage others to adapt any resources we develop for their own faith traditions, and we would love to provide links.

We are hoping to launch the study into the public media immediately after Labour Day. I will let you know, most certainly!

That's the update. We welcome your thoughts and feedback. Thanks again to the Ford Foundation, the Christian Life Commission of the Baptist General Convention of Texas, and the JES Edwards Foundation. We could do this work because of their support, and I am so grateful!

Diana

Diana Garland, PhD, Dean



**Safeguarding Disabled Children
Practice Guidance**

The Children's Society
Riccald, North Yorkshire

Hello everyone

The new Safeguarding Disabled Children Practice Guidance that DCSF commissioned The Children's Society to write was launched last Thursday by Baroness Morgan at an ADCS Conference.

It is now available to download from the DCSF website - <http://www.dcsf.gov.uk/everychildmatters/safeguardingandsocialcare/safeguardingchildren/safeguarding/>.

Hard copies will be available soon and sent by DCSF to all chairs of LSCB's and Directors of Children's Services. A tape version with BSL signing has also been agreed and we are working on a dissemination leaflet to promote the guidance and a leaflet for young people explaining what the guidance is all about. Thank you again for your contributions. We very much hope the guidance will provide a practical

tool for both LSCB's and practitioners. Do please pass on this link to your colleagues.

Regards

Chris

Chris Osborne, Policy Adviser



DON'T FORGET!

You can, if a survivor of Clergy sexual abuse/exploitation, become members of MACSAS at no cost.

If you are a friend or relative or a church person, you can become an associate member for £5.00.

The annual subscription to the newsletter is only £10.00

Email us at: macsas@hotmail.com.
Or visit www.macsas.org.uk for more information.