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CLERGY IN-SERVICE TRAINING MANUAL

Prepared by

THE SPIRITUAL DIMENSION IN VICTIM SERVICES

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ABOUT

THE SPIRITUAL DIMENSION IN VICTIM SERVICES

The Spiritual Dimension in Victim Services is a resource to both the religious community and to victim and social service providers.

Its purposes are to ..

- * assist people of all faiths to respond to the pain of victimization in our society ..
- * share information about resources, services and programs in the existing victims movement ..
- * explore with congregations avenues of ministry by which they can assist in alleviating the pain of abuse ..
- * provide methods of increasing the participation of the religious community in victim services ..
- * make the spiritual resources and insights of our religious efforts available to victim and offender services.

The Spiritual Dimension is a non-profit educational corporation. It maintains an exempt status under Section 501 (c) (3) of the Internal Revenue code.

THE SPIRITUAL DIMENSION
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PREFACE

This manual is being offered to pastors, priests, rabbis, lay leaders and religious counselors of all faiths as an elementary guide to understanding the issues confronting victims of crime. It also offers suggestions on what you and your congregation can do to address these complex issues both among the members of your church, temple or synagogue and in your community (See pages 147-175). Although it is difficult to look into the pain of family violence and other forms of victimization, it cannot be denied that such suffering is an ever present reality. Many who are victims or survivors go first to their spiritual leader for counsel and understanding. The contents of this manual can assist you.

In considering the needs of the victim you are, in a very real way, identifying with the prophets of Israel - with Ezekiel who "sat where they sat" (1), and with Jeremiah who, out of the depths of compassion, cried, "For the wound of the daughter of my people is my heart wounded. I mourn, and dismay has taken hold on me. Is there no balm in Gilead? Is there no physician there? Why, then, has the daughter of my people not been restored?" (2)

The Christians among you, in choosing to minister to victims, are responding to the powerful message of the One you call Savior and Lord, as given in the often recalled story of the Good Samaritan. It is the story of the failure of two individuals, and the ministry of one to a victim of crime. At the end, Jesus asked, "Which of these three, in your opinion, was neighbor to the man who fell in with the robbers?" The answer came, "The one who treated him with compassion." To which Jesus replied, "Then go and do likewise." (3)

Your concern for victims is reflected in the prayer of one of the saints of the church.

"Oh, God, Creator of us all, I do not aspire to comprehend You nor Your creation, nor to understand pain or suffering. I aspire only to relieve the pain and suffering of others, and I trust in doing so, I may understand more clearly Your nature, that You are the Parent of all humankind, and that the hairs of my head are numbered."

St. Francis of Assisi

- (1) Ezekiel 3:15 KJV
- (2) Jeremiah 8:21,22 KJV
- (3) St. Luke 10:36,37 NAB 4

THIS PROJECT IS IN RESPONSE TO THE FOLLOWING
RECOMMENDATIONS AS PUBLISHED IN THE FINAL REPORT OF THE
PRESIDENT'S TASK FORCE ON VICTIMS OF CRIME, 1982 (1)

RECOMMENDATIONS FOR THE MINISTRY

"In hearing after hearing across the country, victims identified the religious community as a vital and largely untapped source of support for crime victims. The Government may compensate for economic loss; the state may punish; doctors may physically heal; but the lasting scars of spirit and faith are not so easily treated. Many victims question the faith they thought secure, or have no faith on which to rely. Frequently, ministers and their congregations can be a source of solace that no other sector of society can provide. It is in recognition of the unique role of the ministry that we offer the following recommendations.

1. The ministry should recognize and address the needs of crime victims.
2. The ministry should develop both seminary and in-service training on the criminal justice system, the needs of victims, and ways to restore victims' spiritual and material health."

COMMENTARY

The report continues with the following commentary.

"All too often, representatives from the religious community come to court only to give comfort, support, and assistance to the accused. This is indeed a noble endeavor, and this Task Force would not seek to discourage it. However, what we do seek, here as elsewhere, is a balance, a recognition that the victim certainly no less than the victimizer is in need of aid, comfort, and spiritual ministry. There is as great a need for a ministry to victims as there is for a ministry to prisoners.

"The almost total lack of church involvement in this area is not due to any failure of charity or compassion. The clergy operate under the same misconceptions and lack of information that contribute to secular insensitivity. Most people fail to meet the needs of crime victims because they do not appreciate the demands that the crime, the system, and the consequences of victimization impose. Seminary and in-service training that addresses the victim's needs is as necessary for the minister as it is for the doctor, the lawyer, or the psychologist.

"There is much that can be done in addition to extending a willingness to listen and pray and give counsel; ministers and their congregations can help meet important needs. In some counties the victim/witness assistance program is operated by interfaith groups. In others, churches have undertaken extensive volunteer projects that provide 24 hour crisis counseling and court escort services in addition to emergency housing, food, and clothing. In some cities, ministers, priests and rabbis have formed an interdenominational chaplaincy corps that is on 24-hour call to go to the scene of a crime, to the hospital, or to the homes of victim's families to ensure that this tragic information is imparted with care, and to provide the counsel and solace that they are so uniquely qualified to bring.

"In most of these programs, the laity as well as the clergy are deeply involved. Even if there are programs offered by secular groups, or if the church is unable to cooperate in an extensive undertaking, each congregation should be mindful that every year, every congregation will have members who are victimized. It is hoped that these victims could turn to their community of faith to find understanding and support. In addition, those without faith also need help. Churches that minister only to their own meet but a small part of the problem and may discharge only a measure of their obligation."

QUOTATIONS PLACED IN THE MARGINS OF THE REPORT

"Many times people will trust a clergyman when they would not trust a police officer, and they will listen to us, relative to how they can be protected." Rev. H. A. Hunderup, Police Department Chaplaincy Corps, Portsmouth, VA

"We were left alone to bury our daughter. More than 2,000 people attended the funeral but after the services everyone seemed to disappear. People don't know what to do or say so they stay away. Even the religious stayed away. To this day they visit the killer and his family weekly, but for the victim's family there doesn't seem to be any time." A Victim

"I found myself questioning some of the deep basic beliefs that I had grown up with. At one time they comforted me." Another Victim

(1) For sale by the Superintendent of Documents, U. S. Government Printing Office, Washington D. C. 20402

SUBJECT MATTER

Since the publication of THE REPORT OF THE PRESIDENT'S TASK FORCE ON VICTIMS OF CRIME, 1982, two other significant task force reports have been published. They are THE ATTORNEY GENERAL'S TASK FORCE ON FAMILY VIOLENCE, 1984, and THE PRESIDENT'S CHILD SAFETY PARTNERSHIP, 1987.

The first report dealt broadly with the entire spectrum of crime in America. The last two were more specific to crimes within the family and against children.

Although we have been asked by the Office for Victims of Crime to place primary emphasis upon the child & family issues of the two latter reports, other crimes of violence will also be considered.

This manual is designed as an elementary overview of present understanding and experience regarding victimization by the following crimes:

FAMILY VIOLENCE - CHILDREN:

PHYSICAL ABUSE

SEXUAL ASSAULT

EMOTIONAL ABUSE

NEGLECT

FAMILY VIOLENCE - SPOUSAL/PARTNER ABUSE

FAMILY VIOLENCE - ABUSE OF THE ELDERLY

RAPE - SEXUAL ASSAULT

ROBBERY/ASSAULT/BURGLARY

VIOLENT DEATH

HOMICIDE

DRUNK DRIVING

There is also a section on

POSITIVE CLERGY AND CONGREGATIONAL RESPONSE TO THE NEEDS OF VICTIMS

and, from the experiences of the 1989 Clergy In-Service Training Initiative trainings, a section on

PLANNING AND CONDUCTING A CLERGY TRAINING EVENT

CONFERENCE INFORMATION

This manual for clergy and congregations was prepared originally for those who participated in one of the four pilot inter-faith clergy training conferences conducted in

FT. WORTH, TEXAS - Richland Hills Church of Christ, February 23, 1989,

NASHVILLE, TENNESSEE - Scarritt Bennett Center (adjacent to Vanderbilt University), April 6, 1989,

DENVER, COLORADO - Regency Hotel, May 11, 1989, and in

HAMDEN, CONNECTICUT (statewide conference) - Congregation Mishkan Israel Temple, September 20, 1989.

Total attendance was 555 making the average per event 139.

The local chairpersons for each of these conferences were:

FT. WORTH - The Rev. Richard Lord, Rush Creek Christian Church, Arlington (817) 465-5261

NASHVILLE - Lynn Colbert McGuffey, Tennessee Department of Human Services (615) 741-4972

DENVER - Tom Waddill, Lakewood Police Department (303) 987-7191

CONNECTICUT - Donna Davies and Diane Casey, Covenant to Care, Bloomfield - (203) 875-5427

In addition to the information contained in this manual, the originals contained information as to the state laws on reporting of child and elderly abuse, law enforcement procedures on domestic violence, lists of local victim service providers and information on state victim assistance and compensation programs. This manual, edited for general distribution, eliminates those local references. However information will be given as to how clergy and religious leaders may obtain information on the laws and resources in his or her particular state.

Since these events, several requests have come from various parts of the country for similar clergy training conferences. The Rev. David and Anne Delaplane of The Spiritual Dimension in Victim Services, Sacramento, CA, facilitators of these conferences, are available to assist in implementing such trainings. Since federal funding was only for the one-time pilot project, local funding would be necessary.

Those of you who are located in the areas of the original pilot conferences may contact one of the above local chairpersons or The Spiritual Dimension in Victim Services (916-446-7202) if you desire further information as to local follow-up events.

THE EXTENT OF VICTIMIZATION
(Statistical Information)

HOUSEHOLDS TOUCHED BY CRIME (1)

One in four American households were touched by a crime of violence or theft in 1987*, the same proportion as in the previous two years. The offenses, which included attempted as well as completed crimes, are measured by the National Crime Survey (NCS), the source of this report.

The term, "household" as used in this report refers to a dwelling unit (usually a house or apartment) and the people who occupy it. A household is considered "touched by crime" if during the year it was affected by a

burglary
auto theft, or
household theft,

or if a household member was

raped,
robbed, or
assaulted,

or was a victim of

personal theft no matter where the crime occurred.

Almost 5% of the Nation's households had a member who was the victim of a violent crime in 1987.

5% of all households were burglarized at least once during the year.

17% had a completed or attempted theft.

Approximately 3% were victims of both personal and household crimes.

About 1% of households were touched by both personal theft and violence.

As of 2/1/90 only the preliminary report for 1988 has been published. This particular breakdown for 1988 is not yet available. 1988 preliminary figures of the number of victimizations are given on the following page.

NUMBERS OF VICTIMIZATIONS IN 1988 (2) *

All "National Crime Survey" crimes	35,988,530
Violent crimes	6,024,960
Rapes**	167,450
Robberies	984,190
Assaults	4,879,890
Aggravated (weapon)	1,735,820
Simple	3,142,170
Thefts	13,584,280
Household crimes	16,385,600
Burglary	6,061,230
Household larceny	8,707,990
Motor vehicle theft	1,614,900

** A Word About Rape

"The social stigma traditionally attached to rape makes the experience difficult for many victims to discuss. Only about half of the victims of rape or attempted rape surveyed had been reported to the police. As might be expected, the rate is somewhat lower for attempted rape, and cases involving strangers were more readily reported to the police than those involving offenders the victims knew.

"Just as some women are reluctant to report rape to the police, others are reluctant to report the event to a survey interviewer. It is almost certain that the national estimate of rapes and rape attempts understates the total number that occurred. The exact amount of the understatement is impossible to ascertain." (3)

* Includes both completed and attempted

Two items not Identified in Above Chart

HOMICIDES in 1987 20,096 (4)

DRUNK DRIVING - In 1986 there was about one arrest for driving under the influence or of an intoxicant for every 88 licensed drivers. The National Highway Traffic Safety Administration estimates that the number of persons killed in alcohol-related vehicle crashes in the past ten years is perhaps as many as ----- 250,000
Persons injured in such crashes every year come to more than ----- 650,000 (5)

FAMILY VIOLENCE

CHILD ABUSE

Fatalities caused by child abuse in 1987 1,100 (6)
(Note: This translates into about three child abuse deaths every day)

Child Abuse and Neglect reports in 1987 2,250,000 (7)

Child Sexual Abuse Several studies involving therapists estimate this to be as high as ----- 1 in 4 girls
and ----- 1 in 7 or 8 boys
are molested by the age of 18.

SPOUSAL/PARTNER ABUSE 450,000 *

* Neither the method used in measuring the extent of crime in the United States by the FBI Uniform Crime Reports (UCR) nor that of the Bureau of Justice Statistics' National Crime Survey (NCS) are well suited to the incidence of family violence. SO THE FIGURE PRESENTED CANNOT AND, IN FACT, SHOULD NOT BE USED TO ESTIMATE DIRECTLY THE EXTENT OF FAMILY VIOLENCE.

It is striking, though, that the National Crime Survey uncovers about 450,000 cases of family violence each year through a technique originally designed to measure such crimes as burglary, robbery, larceny and aggravated assault. Undoubtedly many more cases are unreported to either police or survey interviewers because victims do not perceive the abuse as criminal, they feel too much shame to report it, or they feel hopeless about the possibility of stopping the abuse. (8)

The Federal Bureau of Investigation estimates that at some point in their lives one out of two women will be physically abused by the men with whom they live.

Among pregnant women, approximately 25 percent have a history of injury related to abuse.

Absenteeism from work due to domestic violence results in an estimated economic loss to the businesses of this country of 35 billion dollars each year.

Of the 22,516 murders in the United States in 1981, one fifth were family killings. (9)

ELDERLY VICTIMS

Crimes against the elderly are included in the above general statistics. Consequently Comparative Information is given.

Data from the National Crime Survey (NCS) show that between 1980 and 1985 the elderly, those age 65 and older, had the lowest victimization rates of any age group of the U.S. population age 12 and older. In a number of respects, however, crimes committed against the elderly are often more serious than crimes against younger people.

Major Findings:

Elderly victims were more likely than younger victims to face offenders armed with guns 16% vs 12%

Elderly victims were more likely than younger victims to report that the offenders were total strangers 62% vs 47%

The elderly were more likely than victims under age 65 to be victimized by a violent crime at or near their own homes 45% vs 22%

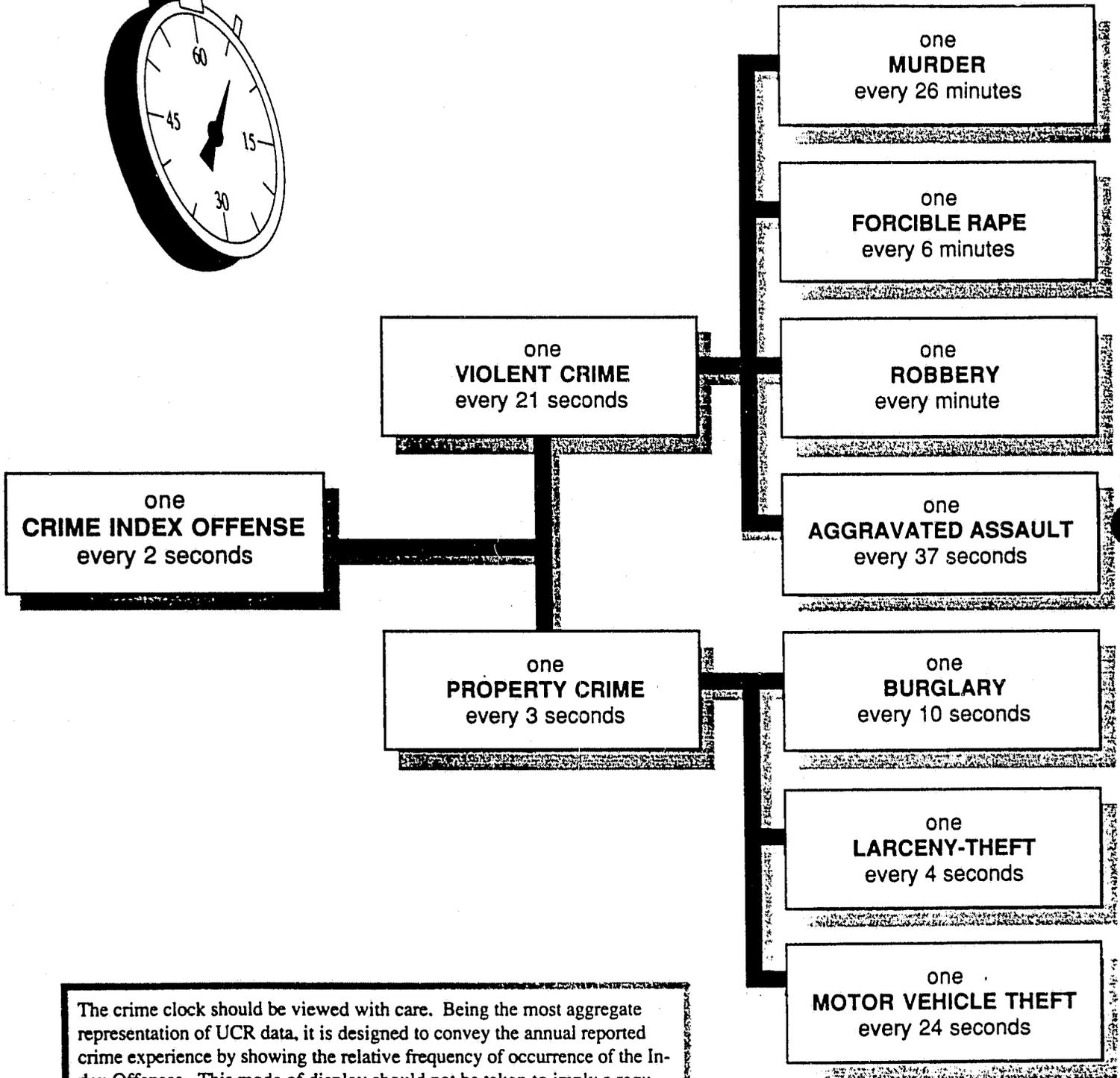
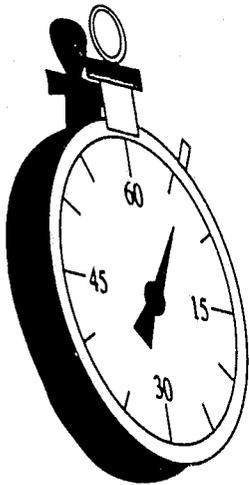
The elderly were less likely than younger victims to attempt to protect themselves during a crime incident 52% vs 72% (10)

In-home and institutional abuse and neglect of the elderly are not covered adequately by these statistics. Recent estimates indicate that number of older Americans who are victims of some kind of abuse to be 1,000,000 (11)

It is reported that the percentage of the aged who are subject to physical abuse, theft, verbal abuse, drug overdosing and sexual abuse by their own families is 20% (12)

- (1) Bureau of Justice Statistics Bulletin, Households Touched by Crime, 1987, May 1988
- (2) National Crime Survey: Victimization Levels and Rates, Preliminary 1988
- (3) Bureau of Justice Statistics Bulletin, The Crime of Rape, March 1985
- (4) Federal Bureau of Investigation, Uniform Crime Reports
- (5) Bureau of Justice Statistics, Drunk Driving, February, 1988
- (6) National Committee for the Prevention of Child Abuse, News Release, April 5, 1988
- (7) American Association for Protecting Children, Denver, Colorado
- (8) Bureau of Justice Statistics, Special Report, Family Violence, April 1984
- (9) Domestic Violence, Guide for Clergy, State of New Jersey, Department of Community Affairs
- (10) Bureau of Justice Statistics, Special Report, Elderly Victims, November, 1987
- (11) Rocky Mountain News, December 30, 1985
- (12) Los Angeles Times, November 7, 1980

CRIME CLOCK 1987



The crime clock should be viewed with care. Being the most aggregate representation of UCR data, it is designed to convey the annual reported crime experience by showing the relative frequency of occurrence of the Index Offenses. This mode of display should not be taken to imply a regularity in the commission of the Part I Offenses; rather, it represents the annual ratio of crime to fixed time intervals.

From Uniform Crime Reports, 1987, Federal Bureau of Investigation.

THE IMPORTANCE OF THE FAITH PERSPECTIVE

Acts of crime and violence punctuate, with ominous frequency, the daily activities of our American life. Victims of these crimes live in the houses, condominiums and apartments of our communities, and on the farms of our country sides. They attend our schools; work in our offices, factories and stores; walk our streets; play in our parks; shop in our markets; eat in our restaurants; attend our churches, temples and synagogues. They lie in our hospitals and in our cemeteries.

Many in our society have responded to the needs of these victims. The government compensates for economic loss and even physical and mental treatment; the state often, but not always, punishes the offender; doctors seek to heal both the physical and the psychological wounds. But any pastor, priest or rabbi, knows that there is, beyond this, yet another realm in need of great attention, the realm of the spirit. First, however, a look at the

PSYCHOLOGICAL TOLL

The following is an excerpt from *Crime Victims, Learning How to Help Them*, By Robert C. Davis, published by the National Institute of Justice, *Research In Action*, May/June 1987.

"Only recently have people come to realize that victims of crime experience crisis reactions similar to those experienced by victims of war, natural disaster and catastrophic illness.

"In 1975 researchers at Marquette University (1) interviewed 3,000 victims and witnesses from cases active in Milwaukee County's court system and 1,600 persons identified as victims of serious personal crimes by a previous National Crime Survey.

"They found mental or emotional suffering to be the most frequent problem expressed by victims in general, while time and income loss posed the greatest difficulties for victims involved in the court process. The fear and emotional distress experienced by victims often extended as well to the victims' families and friends.

"The Milwaukee study introduced the term 'secondary victimization' to characterize the distress experienced by the family and friends of crime victims. In 1982, a research team from the New York Victim Services Agency, (2) pursuing this theme, questioned 240 New York City victims of robbery, nonsexual assault, and burglary. They asked about problems and needs stemming from the crime and about organizations and individuals to whom victims turned for assistance.

"While few victims had sought assistance from organizations, virtually all had received help from friends, neighbors, or relatives. The help ranged from listening while victims 'ventilated,' to aiding in apprehending the criminal, to lending money, to helping with replacement doors, windows and locks."

THE SPIRITUAL TOLL

The following statement excerpted from the Report of the President's Task Force on Victims of Crime, 1982, speaks of the spiritual toll.

"The lasting scars of spirit and faith so easily treated. Many victims question the faith they thought secure, or have no faith on which to rely. Frequently ministers and their congregations can be a source of solace that no other sector in society can provide."

THE UNIQUE SPIRITUAL ROLE

Each year more abuse victims, perpetrators, and family members seek help from clergy and religious leaders than from all the helping professions combined. (3) It has long been known by members of the faith community that psychological and even physical health can result from spiritual wholeness. However, as implied above, physical and psychological healing does not, necessarily, result in spiritual health. For this reason, proper ministry by the religious community to the needs of victims is of paramount importance.

All religions accept the premise that loving attention to an individual's physical and material needs can be at least an initial avenue towards psychological and spiritual health. Congregations can certainly find ways to "listen while the victim 'ventilates,' to lend money, to replace doors, windows and locks."

Beyond this there can be great assistance in bringing the love and comfort of the God whom the victim may even be questioning. In many cases, the victim who is a believer begins to doubt God, while at the same time feeling guilty because of that doubt. The community of faith is called to be God's loving presence during such a crisis.

The final section of this manual, POSITIVE CLERGY & CONGREGATIONAL RESPONSE, will provide insights from some who have, exercising their faith, ministered to victims.

- (1) NIJ, R. Knudten and associates, 1975
- (2) NIJ, R. C. Davis, 1982
- (3) Abuse and Religion, A.L. Horton, J. Williams, Lexington Books, Preface₁₆

A SERMON ON VICTIM ASSISTANCE

Note: This sermon, by a Christian minister, is based on both the Hebrew and Christian Scriptures. It is presented here as one possibility for one particular faith. All of the other material in this manual is, of course, directed to clergy and congregations of all faiths. Those of other faiths are also encouraged to use whatever thoughts in this sermon may be helpful, and adopt them to their particular emphasis. The positions presented here are those of the author and do not reflect an endorsement by the U. S. Department, Office of Justice Programs, Office for Victims of Crime.

THE VICTIM - MY NEIGHBOR

by Rev. David W. Delaplane

TEXTS (in order quoted): Genesis 4:5-8, St. Luke 10:25,-37, Isaiah 58:6,7, St. Luke 4:18, Jeremiah 8:21,22, Ezekiel 3:15

It is winter...not a snowy winter, but a Los Angeles winter. By 6:30 p.m., darkness has fallen upon the city. A high school student walks home from basketball practice. He sees some guys from his school in a small knot on the corner. He only knows them well enough to say "hi!" as he passes. There is a blast from a passing car. The drug dealing target is missed. The basketball player lies dead on the pavement.

It is mid-day in Kansas City. An elderly woman pushes her little grocery cart back to her retirement home. Suddenly she feels a heavy bump on her frail back, and a powerful tug on her tiny arm. She is thrown to the ground. A sharp pain pierces through her hip. She tries to move the arm. The shoulder has been dislocated. The hip is broken. Her purse, containing the balance of the money from her social security check, is gone.

It is bed-time in the lovely suburban home in a tree shaded community outside of Philadelphia. The beautiful little blonde seven-year-old girl has just been tucked into bed. Her mother wonders as she leaves the bedroom why, every night, her daughter seems so tense, and pleads for mommy not to leave her alone. Maybe it's just a phase. A few minutes later, the child hears those familiar footsteps on the stairs. Her father is coming up to tell her goodnight again. But, it's more than "goodnight." Once again, she must endure the touching, the fondling, even the attempts of penetration of what her school teacher called those private parts that "no one should touch." He says that it is because he loves her, but it feels wrong, so very, very wrong. She is confused because it is her father, especially when he tells her that it is their secret, and

bad things will happen if she tells.

It is the dawn of human history. A man is extremely angry with his brother. Listen to the account from the book of Genesis. "And Cain was very angry, and his countenance fell...And Cain talked with Abel, his brother; and it came to pass, when they were in the field, that Cain rose up against Abel, his brother and slew him."

It is the fulcrum point of history...the time of division between B.C. and A.D. A man is traveling along the road from Jerusalem to Jericho. On the most remote part of that steep, desolate "hiway," he is robbed, stripped of his clothes and beaten nearly to death. Certain religious types see him lying there and "pass by on the other side." Then, a despised foreigner stops, binds up the wounds, pours in oil and wine, takes him to an inn, and pays for him to be taken care of.

What do they have in common...the basketball player, the elderly woman, the seven-year-old girl, Cain's brother, Abel, and the man beside the road to Jericho? They are all victims. Each one's person has been violated by another. They and their bereaved are in desperate need of deep understanding, and much help.

America is a country with great freedom, wealth, courage, faith, basic goodness and a very real concern for the rights of others. And yet we know, as has been true since the dawn of history in all societies, that opposite the light exists the darkness; within the clear life-giving stream of goodness is the pollution of evil. Always, not far from the doorsteps of our tranquil homes and peaceful lives, and even at times, within both, flows the menacing undercurrent of violence.

Now, in the '80s and '90s, this violence seems to have reached near epidemic proportions. The Federal Bureau of Investigation tells us that in the United States, based on convictions, there are over 20,500 homicides a year, over 90,000 forceable rapes, 542,500 robberies, 834,000 aggravated assaults, 3,200,000 burglaries, and 7,200,000 cases of larceny and theft. The President's Task Force Report on Victims of Crime states that "50 percent of violent crime goes unreported." The National Resource Center for Child Abuse and Neglect tells us that documented reports of child abuse and neglect are nearly 2,000,000 per year, a ratio of 30 children out of every 1,000 in the United States. The President's Child Safety Partnership Report says that "each year, nearly three quarters of a million actual cases (versus those reported) are documented - more than 2000 per day!" The National Committee for the Prevention of Child Abuse reports that approximately 2,000 children per year die of child abuse and/or neglect.

All of these millions every year leave a trail of victims...confused, angry, violated, fearful and, tragically, often avoided. As with the nearly dead man on the side of the road to Jericho, they are, all too many times, "passed by" not only by the general traveler, but also by the extremely busy religious folks as well.

But it need not be. The prophet, Isaiah, plead with the people of God who felt quite self-righteous because they fasted often. Hear the mighty messenger of Jahweh. "Is not this the fast that I choose; to loose the bonds of wickedness, to undo the thongs of the yoke, to let the oppressed go free...Is it not to share your bread with the hungry, and bring the homeless poor into your house; when you see the naked, to cover him, and not to hide yourself from your own flesh?"

And Jesus, in the synagogue, opened the book to that very prophet and read another powerful declaration, "The Spirit of the Lord is upon me, because he has anointed me to proclaim good news to the poor...to set at liberty those who are oppressed..."

I am convinced that most want to help. But it is so difficult. We are saying to ourselves, "just to keep my own life together, to be what I should be to my family, to perform well on the job, to pay the bills...just to keep ahead...or maybe just even...or perhaps not too far behind in a very fast life is about all that I can do. I know that I have been like one of those religious types on the road to Jericho. I have read in the newspaper of, or seen on the television and even on the street victims of crime and violence. I've been moved. But there is so much to do. I've 'passed by on the other side.' I wish I hadn't, but I did . . . I do.

For many, too many, there comes a time when violence strikes a friend, a loved one or even themselves or a member of their family. They see the wave of grief, the sense of loss, the anger, the fear, the vulnerability. They see it clearly...so they look. They must look. And they cry out, as did the prophet Jeremiah, "For the wound of the daughter of my people is my heart wounded. I mourn, and dismay has taken hold on me. Is there no balm in Gilead? Is there no physician there? Why then has the health of the daughter of my people not been restored?"

These find time, born of suffering, to do something. They volunteer to work in battered women's shelters, on rape crisis hot lines, in support groups for victims of all kinds. They see that many congregations and ministries are working to save the criminal. Jail ministries abound. They encourage their pastor, priest or rabbi to initiate the same for the victim,...maybe a program to give some

respite to a parent who is at risk of abusing her children...or perhaps a foster home outreach for children who have been abused...possibly safe homes for the women fleeing a battering partner...or a support system for those who have been burglarized...new locks...money to tide the victim over until the next pay check.

For those of us not yet involved perhaps a good beginning is to learn from the prophet Ezekiel of whom it was said when he was with the victimized Israelites, "He sat where they sat." Who knows? Maybe this simple act will lead to more specific efforts.

I sat listening to a young woman as she spoke in a clergy training conference in North San Diego County. Because of severe abuse and neglect, she and her sisters had been placed in foster homes at very young ages. As they were separated from one another and passed from placement to placement, she became very angry and sullen. Then came that last move to the foster home she will never forget. A church had taken on the ministry of enlisting foster parents who were believers. Their purpose was to show God's love to the placements, and to bring them to experience the same in their lives.

She said, "I tested this foster father to the limit. But the love never faltered. He always treated me in the same way that he did his own daughter...with love and understanding. Finally, I broke and gave my life to the Lord. I was a teenager by this time, and had kept in touch with my sisters. I was able to share this same love of God with them, which they also received. It was the beginning of the washing of the hatred from our hearts..".

One day, this teenager's foster mother took the young woman's fast food establishment pay check to be cashed. The foster mother went to a branch of her bank in a suburb other than their own. There were nine tellers. As the check was being cashed by the teller that she "just happened" to choose, the teller remarked about the unusual name on the check, and asked if the woman was the girl's mother. Upon being told that she was the foster mother, the teller said, "I know that girl. She has two sisters, doesn't she? Several years ago, three little ragged, troubled girls were brought to my Sunday School class by foster parents. They did not stay long, but I have been praying for those three children ever since."

One can only imagine the joy of that "accidental" meeting when the teller was informed of the answer to her prayers of many years. Why the prayers? Why the dramatic answer? Because the people of God did not "pass by on the other side."

A CHILD IS CRYING

No concern should be more important to a community than the protection and welfare of its children. Babies and young children are among the most vulnerable victims of violent crime.

According to the National Center on Child Abuse and Neglect, 2,000,000 children are abused or neglected each year. Data from a survey conducted by the National Committee for the Prevention of Child Abuse reveal 1,100 child abuse fatalities in a given year, three child abuse related deaths every day.

Child abuse and neglect are found in all cultural, ethnic, occupational and socio-economic groups. It is a problem which requires our immediate and serious attention and the development of interagency and community cooperative efforts in prevention, education, reporting, training and treatment.

Many persons are in positions to observe the battered and abused child: teachers, doctors, nurses, clergy and religious educators, counselors, babysitters, neighbors and family members. Too often neglect and abuse situations are overlooked, reaching child protective agencies only after the damage is severe or irreversible. The earlier the problem is referred for help, the better the chance of helping the child and the family.

Abusing a child is a crime. Therefore, those agencies of government responsible for dealing with crime must maintain a major role in such cases. Once such intervention has occurred, however, it is recognized that it may not always be appropriate to handle this type of criminal activity with a traditional crime and punishment approach. All segments of the system must work together; pooling their collective experience and judgment. Together they should move to ensure even greater cooperation and communication between law enforcement, social service agencies and private community resources to create the necessary team approach.

Certainly our understanding of "private community resources" should include the religious community, with its vast pool of volunteers which are, by the very mandate of their faith committed to ministering to human need.

We must be concerned with the detection, treatment and, above all, the effective prevention of child abuse and neglect for the sake of children, parents and society as a whole.

SCRIPTURAL REFERENCES ABOUT CHILDREN

The following list is not exhaustive, but contains a sufficient number of scriptures to suggest possibilities to use for addressing the concerns of children and others in society who are vulnerable. This is not an attempt to "proof text." The suggested scripture passages should be considered within the framework of their contexts. The reference is accompanied by a clue phrase.

These scriptures may be used in a variety of ways - as texts for sermons or homilies on care for children, as the basis for a Biblical litany or a dramatic reading, as memory verses, or to make banners or posters.

FROM THE HEBREW SCRIPTURES

Genesis 21:16	Let me not look upon the death of a child.
Genesis 33:14	I will lead on slowly according to the pace of the children.
Deuteronomy 4:10	..that they may teach their children also
Deuteronomy 6:7	..and you shall teach these words diligently to your children
I Samuel 3:8	Then Eli perceived that the Lord was calling the boy.
I Samuel 16:11	There remains yet the youngest.
Psalms 8:2	..out of the mouths of babes and infants
Psalms 22:9	Thou didst keep me safe upon my mother's breasts.
Psalms 27:10	My father and my mother have forsaken me.
Psalms 68:5	Father to the fatherless
Psalms 103:13	As a father pities his children . .
Psalms 128:3	Your children shall be like olive shoots around your table.
Psalms 129:1	Sorely have they afflicted me from my youth.
Psalms 131:2	..like a child is quieted at its mother's breast
Proverbs 10:1	A wise son and a foolish son
Proverbs 13:22	A good man leaves an inheritance to his children's children.
Proverbs 22:6	Train up a child in the way he should go.
Proverbs 31:8	Open your mouths for the rights of all who are left desolate.
Ecclesiastes 12:1	Remember your Creator in the days of your youth.
Isaiah 9:6	For unto us a child is born.
Isaiah 11:6	And a little child shall lead them.
Isaiah 49:20	The children shall say . . "The place is too narrow for me. Make room for me.."

Isaiah 49:25
Isaiah 58:7

I will save your children.
Hide not yourself from your own flesh.

FROM THE TALMUD

Nedarim 81a
Zohar 1.227b

And be needful (mindful) not to neglect
the children of the poor
A blessing of a parent's children is
his own blessing.

FROM THE NEW TESTAMENT

Matthew 2:16

Then Herod . . killed all the male
children . . two years old or under.

Jesus

Matthew 7:9

Who would give a son a stone instead
of bread, etc.

Matthew 18:2-6

Whoever receives one such child receives
me . . Whoever causes one of these little
ones to sin . . better he be drowned in
the . . sea

Matthew 23:37

How often would I have gathered your
children. .as a hen gathers her brood
under her wings?

Mark 7:27

Let the children first be fed.

Mark 9:37

Whoever receives one such child in my
name receives me.

Mark 10:13-16

Let the children come to me; do not
hinder them.

Luke 18:17

Receive the Kingdom of God like a child.

John 21:15

Feed my lambs.

The Apostles

I Corinthians 13:11

When I was a child I spoke like a child,
I thought like a child..

Ephesians 6:1

Children obey your parents in the Lord.

Ephesians 6:4

Parents, do not provoke your children
to anger.

James 1:27

Religion that is pure . . is this: to
visit orphans . . . in their affliction.

GENERAL INFORMATION

There are four categories of child abuse:
Child Neglect
Child Physical Abuse
Child Sexual Abuse
Child Emotional Abuse

Particular information on each of these will follow several pages of general information which is relative to all categories.

WHO ARE THE VICTIMS?

Children 0-5 account for 43% of all child abuse reports. The average age of children with major physical injuries due to abusive treatment is 5. It is obvious that very young children are the most vulnerable to physical injury by a parent or caretaker.

A 1983 study of adult women reported that 38% of the respondents had been sexually abused before the age of 18.

Overall reporting rates are essentially the same for both boys and girls. However, reported cases of sexual abuse are 78% female. (Note: This may be a reporting issue. More recent reports indicate that there may be many more boys molested than previously thought. They seem to not divulge as readily.)

WHO ARE THE ABUSERS?

Child abusers are usually ordinary people caught in situations that are beyond their control. Child abuse cuts across all boundaries of economic level, race, ethnic heritage and religious faith.

- * 90% of physical abuse and neglect cases involve caretakers of children.
- * contrary to popular belief, perpetrators of sexual abuse are well known to the child in 85% of reported cases. This statistic dispels the myth that only strangers molest children.

WHY DOES ABUSE HAPPEN?

The "why" is a complex issue. Child abuse is likely to occur when:

- * An adult has the potential for abuse. Having the potential is usually the result of being abused as a child, being isolated, being unable or unwilling to seek help, being unable to meet one's own needs, and viewing a child with unrealistic expectations.

- * An adult views a child as being different. The parent perceives a child as being different from other children or as having special needs. Perhaps the child was the result of an unwanted pregnancy, a difficult birth, or perhaps that child was conceived in order to solve the parents' own problems.
- * There is a crisis or series of crises. The crisis need not be major, but it is a crisis that precedes and precipitates the incident. It may be stress from a job or a personal situation or argument or something relatively minor, such as the car not starting.

HOW SERIOUS ARE THE LONG TERM EFFECTS OF ABUSE?

Results from a number of research studies strongly suggest that the single most common element in the lives of abusive or violent adults is the experience of having been neglected or abused as children.

For example:

- * Two out of every three prisoners convicted of first degree murder report previous childhood histories of physical abuse.
- * 97% of hard core juvenile delinquents experienced a history of severe physical punishment and assault in the home.
- * 80% of prostitutes report histories of sexual abuse as children.

Our society pays a high price for the tragedy of child abuse. Billions of dollars are spent in the areas of medicine, education, social services and lost productivity.(1)

BUT IN MY CONGREGATION? YES

Although the research is limited, most child protective services and treatment centers indicate that there are as many cases of ongoing or previous child abuse coming from the church, temple and synagogue families as from the population in general.

This is verified by the studies that have been made by Christian and other religious counselors at faith-based colleges, Bible schools and seminaries; and by

(1) "Highlights of Official Child Neglect and Abuse Reporting," 1984 - American Assn. For Protecting Children, Inc. "Talking About Child Sexual Abuse," Cornelia Spelman, National Committee for Prevention of Child Abuse, 1985.

pastors and rabbis who have opened the subject in their churches and congregations. (1)

Pastors, priests and rabbis who have, in some way, made it known to their congregations that they are aware of the extent and nature of child abuse, are usually immediately approached by victims, non-offending spouses or even the perpetrator himself or herself. This is because the incidence of abuse and neglect is so high, both in the general population and in our congregations as well.

However, if a victim feels that there will be lack of understanding or insensitivity to the victim's concerns on the part of the spiritual leader, the chances are very slim that such problems will ever be divulged to him or her.

James Williams, M.D., S.J. is both a pediatrician and a Jesuit priest. He practices at the Children's Center of the Oakland Children's Hospital, Oakland, California. Dr./Fr. Williams makes the following statement: "I think there is a natural tendency towards denial initially. That was certainly the case among physicians years ago with physical abuse . . . an attitude of 'This is unbelievable. This can't really be happening.' I don't think clergy are alone in sharing that reaction. But all of us who are in a position to help must quickly realize that it is real . . . and we all have a job to do. That can mean becoming a prophet . . . unwilling at times. I mean, prophets usually say unpleasant things. And they are not always treated kindly . ." (2)

Proper intervention by clergy and congregations involves, at a minimum, identification, reporting to authorities, treatment and spiritual ministry. The importance and the ramifications of reporting will be considered here inasmuch as it is a requirement for all four forms of child abuse and neglect.

The other three factors will then be considered separately as part of each of the four categories: neglect, physical abuse, sexual abuse and emotional abuse.

(1) See "Survey of Pastors and Counselors on Incest," Rotzien and Hart, Fuller Grad. School of Psych., Pasadena; and "In My Father's House: Self-Report Findings of Sexually Abused Daughters from Conservative Christian Homes", Vincent E. Gil, So. Cal. College, Costa Mesa, CA.

(2) From "Angels Among Us", proposed Guidebook to a film (in production), Calif. Dept. of Social Services.

REPORTING TO LEGAL AUTHORITIES

For the protection of their children, states now have mandated child abuse reporting laws. Professionals who, in the course of their daily activity come in contact with children, are required to report suspected child abuse.

The particular professionals who are mandated to report varies from state to state, but generally include physicians and surgeons, nurses, psychiatrists, psychologists, licensed clinical social workers, marriage and family counselors, other mental health therapists, educators (in both public and private schools), including administrators and teachers, teachers aides and other staff; day care providers and staff, foster parents, group home personnel, departments of human or social services, and law enforcement personnel.

What about clergy and religious workers?

There is a difference between states on the issue of requiring clergy and religious workers to report. Some states do mandate their reporting. Others, because of the "seal of confidentiality", exempt clergy from reporting.

It should be kept in mind, however, that even where clergy, as clergy, are exempt, if they are also practicing one of the other professions (e.g. Christian school or a day care administrator, or marriage and family counselor, etc.) they are, regardless of their status as clergy, mandated to report.

Clergy should be familiar with the requirements of the law in their state. This information may be obtained from the state's attorney general's office.

Question 1 Is the state intruding into private family matters?

Although the right of parents to control and raise their own children is accepted as a fundamental right in our society, intervention is justified by a paramount social interest - the safety of the child. The Fourteenth Amendment of the United States Constitution states that everyone has equal protection under the law. Intervention for the protection of a child may involve a broad range of possible action, including counseling and treatment for the family; referral to community assistance programs; the filing of criminal charges; and/or the removal of a child from the control and custody of a parent, guardian or other caretaker." (1)

In establishing child abuse laws, the states are affirming that they have compelling interest in protecting children from abuse and neglect.

The U. S. Supreme Court rendered a decision in a 1943 case wherein a child was being used to sell religious literature on the street. It weighed "the obviously earnest claim for freedom of conscience and religious practice" against "the interest of society to protect the welfare of children." The latter interest was held to prevail. Judge Wiley Rutledge, in the majority opinion wrote that "the power of the state to control the conduct of children reaches beyond the scope of its authority over adults, as is true in the case of other freedoms..." The court also stated in this decision that "the right to practice religion freely does not include liberty to expose the...child...to ill health or death." (2)

A brief history

Interestingly enough, the first plea for governmental attention to child abuse came in part from "interested church workers." In 1874, concerned neighbors in the New York tenement house where nine-year-old Mary Ellen lived, told a nurse, Etta Wheeler that they thought the girl was being seriously mistreated by her parents. Nurse Wheeler investigated and found the child chained to a bedpost in her parent's apartment. Mary Ellen had apparently been beaten often, her body gave evidence of severe bruises in various stages of development. She was pitifully undernourished from her diet of bread and water.

Etta Wheeler and interested church workers brought the matter to the police and district attorney. They discovered that there was no law to cover such a situation, no agency with the power to interfere. Out of desperation they appealed to the Society for the Prevention of Cruelty to Animals on the grounds that the child was a member of the animal kingdom. The society agreed that Mary Ellen's case fell under the laws governing the treatment of animals and had the child removed from her home on these grounds.

Mary Ellen was brought into court on a stretcher. She was weak, ill, and emaciated, with all the signs of vicious treatment still evident in her stunted body; but she was alive and safe. It was a shock to the citizenry to realize that the question of cruelty to animals had been regarded as more important than the prevention of cruelty to children. One year later, in 1875, the first Society for the Prevention of Cruelty to Children was organized in New York.

To be remembered is the fact that the government in our American democracy is that method whereby we as a people perform certain functions corporately which we could not perform as well, or at all, as individuals (e.g. law enforcement, schools, highways, defense, protection

of resources, safety, etc.). By granting our local law enforcement and human service agencies the responsibility of taking on the task of protecting vulnerable children, we are all exhibiting our concern and acting in the interests of those in need.

In a free democratic society, however, all citizens, certainly including religious leaders, while providing public officials with the means to fulfill their obligations, should also hold them accountable for proper exercise of these responsibilities. For this reason, all citizens should keep informed as to the needs and the methods of those agencies which have been established to protect our children, disabled and elderly.

Also, it has long been an American tradition that the private sector, which would include our religious institutions, render assistance over and above those responsibilities designated to the public agencies. Another section of this manual will speak to some of the ways by which the community of faith can help.

Question 2 What about information received in confidence?

The issue of the clergy privilege of confidentiality vs. the legal requirement to report child and elderly abuse merits serious consideration.

A Pastoral Dilemma

The requirement that clergy report suspected child and elderly abuse leaves the minister, priest or rabbi with a dilemma. For many, the tenets of his or her faith, denomination, or personal and professional ethics, require that matters divulged in confidence be so held. For example, Roman Catholic priests, under church laws carrying severe penalty, may not divulge information received under the seal of the confessional.

On the other hand, the safety and protection of those who are being severely hurt, molested, and even in danger of death, is a strong mandate of every faith. There is a considerable body of scripture both Hebrew and New Testament, enjoining God's people to care, not only for all others (We are our "brother's keeper."), but particularly for the weak and vulnerable.

Some denominations have begun to address this issue. The Evangelical Lutheran Church in America gives this direction to clergy, "Ordained ministers must respect privileged and confidential communication and may not disclose such communication, except with the express permission of the person who has confided it or if the person is perceived to intend great harm to self or others." (3) (emphasis added)

Confidentiality vs. Secrecy

In considering the issue of the privilege of clergy confidentiality, it is important to understand the difference between secrecy and confidentiality. Giving assurance to the one divulging facts that these facts will never, under any circumstances, be divulged to anyone, is secrecy. Obviously suspected child or elderly abuse from information received in such a circumstance could not be reported; and the child would, in all likelihood, continue to be harmed.

To give assurance of confidentiality, on the other hand, is to give assurance that the recipient of the information will hold it in trust. To hold information in trust means that it could, with permission, be shared with others when to do so is in the best interest of the person giving the information, or of someone about whom the information is given. (e. g. consultation with another professional, or reporting to authorities who will make an independent evaluation).

The purpose of the privilege of confidentiality is not to protect perpetrators of abuse from possible penalty or required treatment. Maintaining confidentiality is a way of encouraging a client (parishioner) to open up. This, then, enables him/her to receive the help he/she may need in order that further harm to themselves or others be prevented.

It is also important to keep in mind that the privilege of confidentiality is not designed to protect the clergy. Some clergy use this privilege as a means to keep the problem under wraps, and thus avoid difficult situations which might arise from reporting. In the meantime the child or elderly person continues to suffer physical abuse, sexual molestation, emotional trauma or neglect.

It should be noted in this regard that generally treatment of abusers must be enforced by law in order to maintain them in treatment long enough to be effective. A repentant attitude, and even prayer and pastoral counsel are generally not sufficient to break the addictive patterns. True repentance means that the one repenting is willing to go through whatever process is necessary to make the necessary changes. Also, abuse and molest are against the law and payment of the required penalties can, to one who is truly repentant, also be remedial.

A Possible Approach

Dr. Ian Russ, Professor, University of Judaism, Los Angeles, suggests the following response for one who is requested to keep a confidence, "Don't make any promises that may be difficult to keep. You may say something like, 'You know that I will always take the preservation of health as a priority . . . yours and others. So, if this issue relates to your safety or someone else's I'm going to take whatever action is necessary. I hope that you trust me enough to believe I will act appropriately.'"

"Then, Dr. Russ continues, "if they choose to tell me, there is no betrayal nor any surprises. In fact, a confidence that is dangerous is no longer a confidence. It is a secret. To participate in a secret like that means that you have included yourself in the distortion of truth in the world." (4)

One caution in respect to this is that many people who go to their pastor, priest or rabbi under any circumstance, counseling session or otherwise, assume that what is being said will be held in confidence (often giving it the meaning "secret"). It is important before a person begins to disclose anything of a personal nature, to stop him or her and first determine whether confidence is expected. If so, the above suggested approach may be used.

Question 3 How and where do clergy report and what happens when they do?

The laws and procedures vary, to some extent, from state to state. However, states are fairly consistent in requiring that reports be made to local law enforcement agencies (police or sheriff) and/or the child or adult protection service of the department of social (human) services.

Usually there is a provision in mandated reporting laws that grant immunity from criminal or civil liability to mandated reporters for reporting as required or authorized. The states attorney general's office can advise if this provision is in a particular state statute.

Social services to which reports should be made could be in one of several possible jurisdictions (county, district, state) depending upon the state. The best guideline is to start with the most localized office. Often there is a telephone listing specifically for making reports. Many law enforcement agencies in larger jurisdictions often have special departments to handle child and adult abuse and neglect cases.

There is greater variation between states regarding the investigative and court procedures. In most states, however, social services and law enforcement work together, although their investigations will generally be separate for particular reasons.

Law enforcement is investigating for possible criminal offense, while departments of social services are investigating for child or adult welfare purposes, particularly health and safety. In most jurisdictions law enforcement officers may, if they determine clear and present danger, remove the child for a very brief period, only until a court within a mandated limited time period, such as 24 or 48 hours, can make a determination on the case.

If there is sufficient evidence that a crime has been committed, the offender may be arrested and tried in district (state, superior) court for his/her alleged criminal activity. If the child or adult protection worker of social services determines that the child is in danger, he/she may bring the case to juvenile, family or other appropriate court to make the determination. Reports of physical exams and other evidence are generally a part of the court's considerations.

Most courts and departments of social services make efforts to keep the child in the home if at all possible, by offering counseling, parent support programs, etc. However, there are cases, many more than we would like to believe, where the child has simply been so abused, and is in such continued danger in the home, that temporary or even permanent placement outside the home is necessary. A child may be placed with the non-custodial parent, a relative or in a foster home. Even in these cases, attempts are generally still made at family re-unification if possible.

In some jurisdictions and some situations, offenders are allowed to go to treatment instead of jail or prison. There is no guarantee of this, but such a possibility is much more likely in cases of admission of guilt by the offender and agreement by all parties involved to work at treatment. Usually, in such cases, if the offender fails to continue in treatment, he/she must then return to court to face penalty.

Question 4 Will reporting help?

Actions which address the problems of a dysfunctional family, often require the choice of the "lesser of two evils", i.e. separation for protection, courts, etc. vs. continued neglect, abuse or molestation.

So the answer to the question, "Will reporting help?" has to be "yes", in that it initiates a process that may accomplish several things: 1. protect the victim, 2. bring the offender to justice, 3. set up possible counseling under a reunification process in the hope that there can be at least minimal correction of the dysfunction.

Of course there are also negatives. The victim may be placed in a foster home (some good, some not so good, but at least all licensed and observed for violations). The offender may go to jail or prison. It may never be possible for the family to be reunified.

From a spiritual standpoint, however, bringing the neglect or abuse to the criminal justice system will result in the possible break through of secrecy and/or denial on the part of the offender. Many perpetrators who do not have proper anger or impulse control seem relieved to have the problem finally brought out into the open. The lancing of a boil is painful, but it must be done for healing to take place. Also, in the case of physical abuse, there is often spousal abuse as well. Many times in these situations the wife is too intimidated to deal with the abuse until some outside corrective measure is introduced.

Finally, it should be remembered that abusive behavior can develop into a repetitive pattern that is difficult to break. This includes the abuser's inability to control anger related actions, causing physical abuse, or deviant sexual impulses resulting in child sexual molestation. Even where a strong spiritual experience has resulted in changes of attitude, the ongoing work of changing the pattern of behavior is a daily discipline, and usually intense special assistance is needed to break its power.

If a pastor, priest or rabbi is counseling with a congregant regarding overeating he or she may have the luxury to take more time in the prayer and encouragement process. However, in the case of abuse (either physical or sexual) every time there is a failure or recurrence of the behavior, the vulnerable and innocent are again victimized. Protection of the victim during court action and counseling is the reason for required separations.

Question 5 What can clergy and congregations do during this entire difficult process?

It can be readily seen from the above that there are many opportunities for proper pastoral response. The section of this manual entitled, POSITIVE CONGREGATIONAL RESPONSE, will outline some of these.

However, at this point, it should be stated that "walking through the system," particularly with the victim, is a vital ministry. Clergy should keep in touch with law enforcement, children and youth services and the courts to assure that the child is not, through some breakdown (caused, perhaps, by sheer overload), re-victimized by the very procedure established to protect him or her. These agencies will, with rare exception, appreciate positive support from, and relationships with those who want to help.

There are volunteer programs like CASA (Court Appointed Special Advocates) which assign a caring adult to go with the child to court hearings and interviews in order to render support through the entire, complex system. The ministry of simply "being there" for all involved is, in itself, one of the most effective of congregational responses.

Other congregational responses such as respite care, in-home assistance, foster care, etc. will be addressed in this manual as indicated above.

- (1) Child Abuse Prevention Handbook, Crime Prevention Center, Office of the Attorney General, Sacramento, CA
- (2) 321 U. S. at 170, 166-167
- (3) Definition and Guidelines for Discipline, Evangelical Lutheran Church in America, November 19, 1989.
- (4) Angels Among Us, Proposed DSS Handbook for Clergy, Spiritual Dimension in Victim Services, Sacramento, CA

CHILD NEGLECT

Billy and Mary had been brought to Sunday School by friends during the New Member Contest. Their clothes were unkempt, and they had obviously not been washed or bathed for some time. When they "wolfed down" cookies, a handful at a time during the refreshment period, their Sunday School teacher suspected that they might be more hungry than merely impolite.

The next Sunday she brought some extra food and slipped it to them. This they also hungrily devoured. She then determined to visit the home "to let the parents know how pleased she was that the children were attending." The small house appeared to not have been cleaned or picked up for weeks. A three year old sister, whom she had never seen, was crying on a cot in the corner. The older sister, Mary, was trying to help. No adults were in sight. Billy said that they did not know where their father was. They had not seen him in a long time. Their mother was out with her "boyfriend." "She always was," he said. The Sunday School reported all of this to the pastor. (1)

THE PROBLEM IN CONTEXT

The definition of neglect is relative to the standards of the society where it occurs. To be sure, there are parental failures, such as starving an infant, whose effects are so physical and, again, so obvious that abhorrence of them hardly seems a matter of culture. Yet, there have been communities as civilized as the Greeks in which damaged infants and unwanted daughters were simply left on hillsides to die of exposure. Americans, whose culture is so strongly influenced by the Judeo/Christian ethic, would regard such actions as more than neglect, as infanticide or child murder. Therefore, it is clear that any definition of neglect is culturally relative, and that the meaning in the United States, or even in one area of the United States, need not be the same as might apply elsewhere.

In the context of American society, the definition of neglect cannot stray too far from that which is acceptable to "most people," or Child Protective Service workers would not have community support behind them. Fortunately, despite a number of gray areas and ambiguities, there seems to be substantial agreement about what constitutes child care that is below standard. A recent study indicates that on "gut level" issues regarding child care, reactions of social workers were very similar to those of low-income, blue collar mothers; and the latter, in turn, were in surprising agreement with upper income and middle class mothers. (2) While blue-collar mothers put more emphasis on physical care, there was also great similarity of opinion about emotional care and cognitive stimulation.

Although there is some consensus about what constitutes minimally adequate child care, because of the nature of American society there are limitations as to what professionals can do about neglectful parents; laws protect these families from unreasonable intrusion. (3)

DEFINITION OF NEGLECT

Child neglect may be defined as a condition in which a caretaker responsible for the child either deliberately or by extraordinary inattentiveness permits the child to experience available present suffering and/or fails to provide one or more of the ingredients generally deemed essential for developing a person's physical, intellectual and emotional capacities.(4)

Note: Every state has, in its child protection laws, a definition, often more specific than this general definition. The state's Attorney General's office or the Child Protective Services of the local Department of Social or Human Services can be contacted for a copy of the law for their state.

DYNAMIC VIEW OF THE NEGLECTFUL FAMILY

Neglectful parents differ from other parents at the same socioeconomic level. (5) Neglectful parents suffer pervasive and profound character disorders, of which the two most frequent are the Apathy-Futility Syndrome and the Impulse-Ridden Character. (6) Many children have one parent who does not function well, but the slack in meeting their needs is picked up by the other parent, or by a substitute parent figure. For neglected children, the "luck of the draw" is to have parents who are much alike, so that if one is inadequate the other is likely to be also. (7)

Research shows that both the physical and psychological care received by a child is determined in large part by the character structure of the mother and, to somewhat lesser extent, by that of the father. In low-income families, child care is still generally the responsibility of the mother. However, an inability to form interpersonal relationships is the most significant deficit in the fathers. These findings, of course, do not detract from or diminish admiration for parents who, despite poverty, inadequate and even dangerous housing, and a plethora of illnesses and emotional upsets, care for their children adequately. However, those identified as neglectful, whether they be a low, middle, or upper income family, are more vulnerable because of life-long traits; and their child care does, in fact, deteriorate.

It is often said that you cannot give love if you have never received it. Neglectful mothers often report pro-

found sadness over not having been loved or wanted by their own mothers. Many have been in formal placement as children; even more have been given to relatives to rear for long periods of time. One mother's salient memory is hearing her mother say, "I cursed the day you were born." Such mothers started life lonely, and lonely is the way they live. (8)

CHARACTERISTICS OF NEGLECTFUL PARENTS AS COMPARED TO NON-NEGLECTFUL PARENTS

Neglectful parents are less:

- * involved with others
- * able to plan
- * able to control impulses
- * confident about the future
- * verbally accessible
- * equipped with sense of workmanship.

Neglectful parents are more:

- * plagued by psychological and psychosomatic symptoms
- * socially isolated--formally and informally
- * isolated from informal helping networks. (9)

INDICATORS OF POSSIBLE CHILD NEGLECT (10)

Note: The presence of any one, or even a few of the following indicators does not necessarily determine that the child is being neglected according to legal definition. However, the larger the number of indicators present, the more likelihood there is of neglect. Clergy are, of course, encouraged to be alert for indicators in children with whom they come in contact.

Child's Appearance

- Consistently dirty, unwashed, hungry, or inappropriately dressed.
- Without supervision for extended periods of time or when engaged in dangerous activities.
- Constantly tired or listless.
- Has unattended physical problems or lacks routine medical

care.

- Is exploited, overworked, or kept from attending school.
- Has been abandoned.

Child's Behavior

- Is engaging in delinquent acts (e.g. vandalism, drinking prostitution, drug use, etc.).
- Is begging or stealing food.
- Rarely attends school.

Caretaker's Behavior

- Misuses alcohol or other drugs.
- Maintains chaotic home life.
- Shows evidence of apathy or futility.
- Is mentally ill or of diminished intelligence.
- Has history of neglect as a child.

INTERVENTION AND PREVENTION

The General Information portion of this section presents detail concerning the requirement and importance of reporting to law enforcement when child neglect is suspected (See page 28).

Discussion on further appropriate responses by clergy and exciting programs that can be effected by congregations will be found in the section of this Manual entitled POSITIVE CLERGY AND CONGREGATIONAL RESPONSE.

- (1) Angels Among Us, Handbook for Clergy, California Department of Social Services and Spiritual Dimension, Sacramento, CA
- (2) N. A. Polansky and D. P. Williams. "Class Orientations to Child Neglect." Social Work 23:297-401, 1978
- (3) Hally, Polansky & Polansky Child Neglect: Mobilizing Services, U. S. Department of Health and Human Services, 1980

- (4) Hally, Polansky and Polansky, Profile of Neglect:
A Survey of the State of Knowledge of Child Neglect.
Washington D.C.: Dept. H.E.W., Comm. Serv. Admin.,
1975 p.5
- (5) Polansky, Chalmers, Bittenwieser, Williams.
"The absent father in child neglect."
Soc. Serv. Review, in press, 1979
- (6) For a case study explanation of these two disorders
see pages 11-14 of publication Op. Cit. Note 3 above.
Single copies available without charge from
LSDS, Dept. 76, Washington, D.C. 20401.
Include the (OHDS) 80-30257 when requesting your copy.
- (7) Op. Cit. Note 6 above.
- (8) Op. Cit. Note 3 above.
- (9) Ibid.
- (10) Child Abuse Handbook for Professionals.
ICAN, Los Angeles County, April 1986

CHILD PHYSICAL ABUSE

The six year old boy, having been let off early at the church day care center was accidentally sprayed by the automatic lawn sprinkler. The attendant, in removing the outer clothing to dry it, noticed severe welts across the back of the child's legs. She then began to understand why this child seemed to cower (like a whipped puppy) when an adult suddenly came close to him. She reported it to the Director of the center, who, in turn reported it to the pastor. (1)

DEFINITION OF CHILD PHYSICAL ABUSE

The National Center on Child Abuse and Neglect defines child physical abuse as

"the physical injury or maltreatment of a child under the age of eighteen by a person who is responsible for the child's welfare under circumstances which indicate that the child's health or welfare is harmed or threatened thereby.." (2)

Note: Every state has, in its child protection laws, a definition, often more specific than this general definition. The state's Attorney General's office or the Child Protective Services of the local Department of Social or Human Services can be contacted for a copy of the law for their state.

A COMMENT ABOUT DEFINITIONS

Dr. Phil Quinn, formerly a severely battered and abused child, now director of ICARE, a child advocacy organization in Hermitage, TN, makes the following, rather sardonic comment -

"The problem of defining exactly what constitutes child abuse is a difficult and perhaps insurmountable one, particularly in a culture which condones the use of violence in recreation, discipline, and relationships. A society rooted in violence cannot hope to be free of violence, even against children.

"The debate rages on and children continue to die. Few surviving victims of severe child abuse would have as much difficulty defining it." (3)

PUNISHMENT/DISCIPLINE

The issues of discipline and punishment always arise in any consideration of child physical abuse because this is the primary justification given as reason to beat, burn or cut a child.

For this reason there will follow a separate consideration of corporal punishment or discipline, particularly in the light of Biblical injunctions concerning the use of the rod. However, a statement on the subject by the Medical Director of a Child Protection Team in a Florida Regional Medical Center seems to fit, more appropriately in this definition section.

"For children in abusive families, 'discipline' is neither educational nor constructive. It does not teach proper behavior attitudes. It simply produces injury - either physical or emotional - that frequently requires some sort of medical intervention. 'Disciplinary' actions that leave marks are abusive actions."(4)

INDICATORS OF POSSIBLE PHYSICAL CHILD ABUSE (5)

Note: The presence of any one, or even a few of the following indicators does not necessarily determine that the child is being physically abused according to legal definition. (The possibility of accidental injury must always be kept in mind.) However, the larger the number of indicators present, the more likelihood there is of physical abuse. Clergy are, of course, encouraged to be alert for indicators in children with whom they come in contact.

Child's Appearance

- Bruises or welts on body or face (especially if in various states of healing, in unusual patterns or clusters which would reflect the instrument or in multiple areas of the body).
- Burns (cigar or cigarette burns, glove or sock-like burns on extremities, doughnut shaped burns on buttocks, or any burn that shows the shape of the item used, such as an iron).
- Fractures (spiral fractures of long bones without a history of twisting force as the cause, multiple fractures in various stages of healing, any fracture in a child under two).
- Lacerations and abrasions (especially around the mouth, lip, eye, or external genitalia).
- Human bite marks.

Child's Behavior

- Wary of physical contact with adults.

- Apprehensive when other children cry.
- Demonstrates extremes in behavior (either extreme aggressiveness or withdrawal).
- Seems afraid of parents.
- Reports injury by parents.

Caretaker's Behavior

- Has history of abuse as a child.
- Uses harsh discipline inappropriate to child's age, transgression, and condition.
- Has performance expectations which are beyond the age capabilities of the child
- Offers illogical, unconvincing, contradictory, or no explanation of child's injury.
- Seems unconcerned about child
- Significantly misperceives child (e.g. sees child as bad, evil, a monster, etc.)
- Psychotic or psychopathic.
- Misuses alcohol or other drugs.
- Attempts to conceal child's injury or to protect identity of person responsible.

- (1) Angels Among Us, Handbook for Clergy, California Department of Social Services and Spiritual Dimension, Sacramento, CA
- (2) Public Law 93-37
- (3) Cry Out, Phil Quinn, Abingdon, Press, Nashville
- (4) Penny Tokarski, M. D., Medical Director, Child Protection Team, Orlando Regional Medical Center, Orlando, FL from Abuse and Religion, Lexington Books
- (5) Child Abuse Handbook for Professionals, ICAN, Los Angeles Co., CA

CHILD PHYSICAL ABUSE AND CORPORAL PUNISHMENT/DISCIPLINE

Although the phrase, "Spare the rod and spoil the child," is not a Biblical text, there is no doubt that it reflects the meaning of two or three of the strongest Biblical Proverbs on child rearing.

These passages from the book of Proverbs read, "He who spares the rod hates his son, but he who loves him is diligent to discipline him. (Proverbs 13:24) "Folly is bound up in the heart of a child, but the rod of discipline drives it far from him. (Proverbs 22:15) "Do not withhold discipline from a child; if you beat him with a rod, he will not die. If you beat him with the rod you will save his life from Sheol ("soul from hell" Authorized KJV). (Proverbs 23:13,14)

All other Biblical texts which speak of child rearing, with the possible exception of Hebrews 12:6 which speaks of "chastising" ("scourging" in the Authorized KJV), use more general, positive terms such as "discipline," "nurture" and "train up."

There are those that would even seem to contradict the Proverbs texts, a primary example being Ephesians 6:4, "Fathers, do not provoke your children to anger, but bring them up in the nurture and instruction of the Lord."

Professionals who daily must deal with child physical abuse uniformly speak of the fact that most physical abuse results from attempts to punish or control the child, which attempt has escalated to produce physical harm. For this reason, many are concerned when religions, on the basis of the above quoted passages, advocate the use of the rod.

One pediatrician who works with physically abused children in hospital emergency room situations has said, "I do not understand that quote from Proverbs which says, 'if you beat him with a rod he will not die.' The fact is, many do die."

All Biblical scholars, including fundamental Christian teachers, know that, on the surface, at least, there are apparent contradictions between various sections, and books of scripture. However the fundamental scholar, who believes in the literal inerrancy of the entire Biblical text, will resolve these by pointing out the differences of time, place and dispensation.

In the case of potential child abuse by physical beating, it becomes extremely important that such scholars do resolve these apparent discrepancies. Perhaps, this could be done by pointing to the "New Covenant" emphasis upon the positive teachings which follow the

model of Jesus' treatment of children, or of the apostle Paul's definition of love in I Corinthians 13. (Note: The reference here has been to Christian scholarship. It is of interest that there seems not to be as much emphasis on these "use of the rod" passages as justification for corporal punishment in the Jewish tradition which gave us these Proverbs).

It is not the place of this discussion to deal with theological issues, however. The manner in which this is resolved theologically must be left to each minister, priest or rabbi. The following information from various individuals who have seriously considered the issue of corporal punishment and physical child abuse is given only as information which may be helpful to those seeking a non-abusive interpretation. (4)

The Concerns of

A Medical Doctor, Director of a Child Protection Team:

"For children in abusive families, 'discipline' is neither educational nor constructive. It does not teach proper behavior or attitudes. It simply produces an injury - either physical or emotional - that frequently requires some sort of medical intervention. 'Disciplinary' actions that leave marks are abusive actions...

"Professionals today have come to realize that the problem is far more complex and varied. In one case the parent and the child may not be acting 'on the same wavelength.' In another the child may be the 'target child' in the family - singled out for physical and verbal abuse. In still another a victim may crave attention to the point of misbehaving in order to receive it.

"In just as much of need of nurturing, the abusing caretaker may see the child as a reflection of himself or herself, or believe the child deliberately misbehaves to defy authority. It has been shown that abusing parents are frequently treating their children as they were treated during childhood. Although they may be 'regular people,' and not psychopaths, they may still be socially detached or depressed, have a poor self-concept, and be stressed with marital problems, financial difficulties, or substance abuse. Placing such an adult with such a child in a situation of stress or crisis often results in injuries." (5)

Director, Domestic Violence Prevention Center

"Not all child abusers are Christian and not all Christians are child abusers. But a surprisingly high number of cases of reported child abuse occur in Christian

families. Moreover, the abuser often bases the justification of their behavior on Christianity. A father, when confronted by state child protection workers resisted their assistance and said, 'What do you mean I can't beat my child? I'm a Christian.' This Christian father, who had paddled his child with such force that he caused injury, had not sought help to control his anger and violence. He had been taught that his responsibility as a parent involves the regular use of corporal punishment and had used it to the extent that it was abusive. Herein lies the problem." (6)

A Psychologist

In a study of 230 graduate students, psychologist Goodwin Watson found that students who had rated their parents in the top quartile as to punitiveness and strictness revealed the following in extensive self-reports of their emotional health:

- "More hatred and restraint toward their parents
- More rejection of their teachers
- Poorer relations with their classmates
- More quarrels with friends
- More shyness
- More unsatisfactory love affairs
- More worry and anxiety
- More guilt
- More unhappiness and crying
- More dependence on parents"(7)

A Parenting Trainer

"..In direct contrast to the conventional and 'common sense' belief of parents that punishment must be used to prevent aggressive behaviour of children, the evidence clearly indicates the opposite - namely, harsh punishment actually promotes aggression.

"Physical punishment literally trains youngsters to be aggressive and to use violence themselves. Thus each generation learns to be violent from the previous generation. Consider these frightening findings from a survey by Straus, Gelles & Steinmetz, 1980:

"Nearly 100% of children whose parents used a lot of physical punishment had severely assaulted a brother or sister, as compared to only 20 % of children whose parents did not use physical punishment.

"Husbands who had experienced severe violence at home as children have a 600% greater rate of wife-beating than husbands who came from non-violent homes." (8)

"A study conducted in Oregon showed a positive correlation between school vandalism and corporal punishment. Schools using more physical punishment had more vandalism; those using less physical punishment had less vandalism."(9) (10)

A Christian Writer, D.Min.

"The debate about whether spanking is discipline or punishment has raged for centuries and continues today. Its proponents argue that it teaches the unpleasant consequences of certain behavior and thereby serves as a deterrent to repeated misbehavior. To the extent that it teaches children to control themselves, it is discipline, they say.

"There can be no doubt that spanking can 'work'. Pain is an incredibly effective motivator. Violence gives immediate short-term control. And this is what most parents want when they are looking for something 'that works.'

"But hitting teaches children some very important lessons about human relationships. It teaches that some hitting is acceptable - but not all hitting. It teaches that it is OK for big people to hit little people - but it is not OK for little people to hit back. It also teaches a definition of parental love: Parents who love their children hit them.

"Many hidden problems inherent in spanking can have a serious impact upon the lives of children, their families, and society in general. There are as many definitions of spanking as there are people who do it. Parents tend to define spanking by their own experience. If what they are doing falls within the range of their own childhood experience, then - regardless of its severity or effect upon the child - it is not child abuse." (11)

Alternatives?

There are alternative parenting possibilities which nurture and discipline, but are not punitive and do not create the danger of escalation into physical child abuse. Information on these parenting programs may be obtained from local child abuse and child advocacy agencies, parenting programs, colleges and universities. One of these models even contains a Biblical component for those with this orientation who are interested in alternatives.

Footnotes next page.

- (1) Proverbs 13:24
- (2) Proverbs 22:15
- (3) Proverbs 23:13,14
- (4) Delaplane, David, The Spiritual Dimension in Victim Services, Sacramento, CA
- (5) Tokarski, Penny M.D., Abuse and Religion, Lexington Books, 1988
- (6) Fortune, Marie, A Commentary, Center for Prevention of Sexual and Domestic Violence, Seattle, WA
- (7) Watson, G. A., Journal of Social Psychology, 1934, 5, 102-105
- (8) Straus, M., Gelles, R., & Steinmetz, S., Behind Closed Doors: Violence in the American Family. New York: Anchor Books, 1980
- (9) Hyman, I, McDowell, E., & Raines, B., Corporal Punishment & Alternatives in Schools. Inequality in Education, 1975, 23, 5-20
- (10) Gordon, Thomas, Crippling our Children with Discipline, Boston University, Journal of Education, Volume 163, #3, Summer 1981
- (11) Quinn, Phil DMin., Spare the Rod, Abingdon Press, Nashville, TN

CHILD SEXUAL ABUSE

A woman of the congregation tells the minister that she is concerned about a rather dramatic behavior change in her five year old daughter. The little girl was always outgoing and happy, but over the past few months has become withdrawn and secretive. When asked if she would like to tell her mother anything, tears welled and she fearfully said, "no." The previous day she had touched the older brother's genital and area and used a sexual term which she would not have been expected to know or understand.

A MAJOR ISSUE FOR CLERGY

Clergy need only be reminded of the extensiveness of the incidence of child sexual assault to realize how important it is for them to have some understanding of this subject. Although, because of the nature of this crime, there may never be a totally definitive statistic, ongoing studies continue to confirm the long standing ratio that approximately 1 in 4 girls and approximately 1 in 7 (reduced from 1 in 10 through further disclosure of male sexual abuse) will have been sexually molested before the age of 18.

This certainly means that clergy and congregational lay leaders will come in contact with the issue often, either as a present event, or in difficulties experienced by adults who were molested as children. It has been the experience of those working in the field that whenever a minister, priest or rabbi indicates that he or she has given some attention to the subject, immediate divulgence comes forth from members of the congregation. (Note: This is also true in the case of spousal abuse.) The challenge to minister to this need is great.

DEFINITION OF CHILD SEXUAL ABUSE

National Center on Child Abuse and Neglect defines child sexual assault as

"..Contacts or interactions between a child and an adult when the child is being used for sexual stimulation of the perpetrator or another person when the perpetrator or another person is in a position of power or control over the victim"

Note: Every state has, in its child protection laws, a definition, often more specific than this general definition. The state's Attorney General's office or the Child Protective Services of the local Department of Social or Human Services can be contacted for a copy of the law for their state.

Sexual abuse of children is often hidden in the corners of family life and social relationships -- with outsiders (strangers who attack, molest, or harass) less often involved. In a New England survey by David Finkelhor about one-third of victims were molested by a relative, another one-third by an acquaintance.(1) In a paper presented to the American Academy of Pediatrics, Dr. M. Rimsza has estimated only 10% victimization by strangers (25% family/relative, 60% close acquaintance--neighbor, babysitter, friend of the family, etc.)(2). Various other surveys paint a similar picture: ".50 to 80% of child sexual abuse victims are abused by people they know; and parents and other relatives account for 30 to 50% of the reported cases." (3) (4)

THE PEDOPHILE

However, even though the higher percentage of molestation is by someone known to the victim, it is very important for clergy in particular to give careful attention to the fixated offender, the pedophile. This is the person whose primary sexual attraction is toward children, either sex. The pedophile will go to almost any length to have sexual experiences with such children.

Single mothers are particularly vulnerable to the designs of the pedophile. This person will offer to be a friend to the child participating in sports, taking on hiking trips, etc. The mother, anxious for the children to have a male image, often readily goes along with these offers from "such a nice person." The fixated pedophile is "very good" to the child as one might expect in an erotic love situation. There is some wooing.

It is possible that a pedophile tends to be attracted to a child of the particular age at which he, himself, was molested as a child. For this reason he may "go through" a family hitting on each child as he or she passes through that particular age window.

The reason for the importance of this information to clergy is that churches, temples and synagogues are very vulnerable to the advances of the pedophile. Congregations function on volunteer help, youth workers, Sunday, Sabbath school and C.D.C. teachers, nursery assistants, etc. This individual will volunteer for these positions in order to get at the children. Interestingly enough churches, temples and synagogues become targets because of the frequent tendency of leadership to not be as observant, or to deal with "messy" issues "in-house" if they are exposed. Also, in many cases there is reluctance to prosecute a religious institution or worker. All of this speaks to the importance of screening volunteers.

INCEST

Note: The masculine pronoun is used to describe the incest offender throughout this section. This is because there is a higher number of male perpetrators than female. This does not infer that there are no female perpetrators. In fact the most recent studies indicate that either the number of female perpetrators is increasing or that there are now more reports of female offenders.

On the basis of major demographic characteristics most perpetrators cannot be distinguished from non-offenders. Incest occurs amongst those of all socioeconomic classes, all levels of education, all occupations, all races and all religions.

The difference between incest offenders and others is simply that, whether faced with stress, or simply for personal gratification, they seek emotional outlet through sexual activity with their children.

Often incest offenders are authoritarian, with a very rigid belief structure. They tend to want to be in control. Christian offenders may use the "head of the house" scriptures as a basis for allowing them to do anything they want with both spouse and children.

Such an offender's very rigid belief system may not allow even for such socialization as dancing or other appropriate social interchange with the opposite sex. This can aggravate his already existing tendency to use sex as an instrument of power as well as an emotional outlet. He then must keep his sexual experience within the confines of his own area of control -- his home. Feeling insecure or inadequate, with, perhaps marriage difficulties as well, he will seek to find gratification with his children.

Often he has inner feelings of helplessness, vulnerability and dependency. When daily stressors of marriage, parenthood and vocation are added to long standing insecurities and to the breakdown of other coping mechanisms, incest occurs.

Because this is both pleasurable and a release, the offender, like any other addict, becomes dependent on sexual activity to meet his emotional needs. Actually incest can be defined as sexual misuse of power. The incest experience may be used to resolve a variety of problems not related to the sensual aspects of sex. There may be issues related to competency, adequacy, worth, recognition, validation, status, affiliation and identity.

SEXUAL ADDICTION

The nature of any addiction is that the experience used to create a desired mood becomes a central focus of the addicts life. This is true of sexual addiction. The compulsion for sexual behavior pervades the consciousness.

The addiction begins with a delusional thought process, often fortified with rationalization. These thoughts create justification for the act. The addict does not always perceive on the conscious level that he is engaging in this type of activity because of other issues, such as stress, insecurity, low self-esteem or need for control. However, these factors are usually contributory. Yet he does consciously create the climate for deviant sexual behavior first at the level of thought, enhancing the impulse. The Proverb, "...as a man thinks in his heart so is he" (5), is certainly appropriate to consider. First the thought.

There are several faulty self concepts which the sexual addict maintains. Two that are primary are, 1. that his needs are never going to be met by depending on others, 2. that sex is his most important need. These may arise from a lack of self esteem wherein the addict feels that he is bad or unworthy, and that no one could love him as he is.

The four step cycle of addiction intensifies with each repetition. These steps are:

1. Preoccupation - Sex is a primary element in his thinking process. Every encounter is seen from a sexual perspective;
2. Ritualization - The thoughts and acts that lead up to sexual behavior are consistent and repetitive. The "ritual" acts intensify the preoccupation with sex, and trigger arousal and excitement,
3. Compulsive Acting Out - This is the act which has been the objective of the ritual acts leading up to the behavior. At this point powerlessness to stop becomes a reality. Previous resolves are forgotten or ignored. There is loss of control, or of any inhibitor. This "out-of-controlness" is the reason for identification of the individual as an addict;
4. Regret, sorrow, despair - The hopeless feeling of powerlessness is often accompanied by a resolve to never do it again . . . but he does.

CHILD SEXUAL ABUSE/THE PROGRESSION OF THE ACT

There are usually several stages in the process of sexual seduction of children.

1. The Approach

Child sexual abuse (molestation) is an intentional activity. The first requirement (with rare exceptions) is that the offender be alone with the child.

The child is often induced into being alone with the perpetrator by his suggestion of some activity like playing a game. It should be kept in mind that the greatest number of child molestations are by someone known to the child. Even in cases of "strangers" (those outside the family context) the offender, after becoming acquainted with the mother or caretaker, may offer to spend some time with the child in sports, a trip to the zoo or museum.

The initial approach, coming from an adult who may be the father, stepfather or another known person, who says it is o.k., usually results in a favorable response. This is because children tend to accept adult authority, particularly that of adults close to them. In such cases the warnings about not talking with strangers does not seem relevant.

One exception to this trust factor on the part of the child is when the child has been molested, and this is a repeat request. In this event the child may back off, but by then the "secret", with accompanying warnings, has already been established.

The game itself turns out to be "our little secret." It is presented as a very special game. It may take the form of, "Look at my penis. Do you want to touch it? It's fun isn't it? When we are finished we'll go out and have an ice cream," or some such similar approach.

There is, unfortunately, another method which does not involve this kind of fun and gentleness. Force, intimidation, threats and duress are used by some less skilled, or by more deviant perpetrators. In these cases the threat may be taken very seriously by the child because of her/his having seen force used on the mother or another in the family. Although sexual molest, regardless of the method of approach, is very confusing and traumatic to the child, the forced molest results in extreme trauma because of the additional intense fear factor.

2. Sexual Interaction

Child molest, like other addictive behaviors is progressive. It may start with touching or fondling, but almost invariably progresses to some form of penetration, vaginal, oral or both.

3. Secrecy

Keeping the secret is absolutely necessary in order to avoid consequences and to allow continued availability of the victim. The longer the secret is held, the longer the behavior is able to continue. The offender usually knows that this conduct is against the law, and is, therefore, not adverse to telling the child that bad things will happen if the secret gets out. Violent offenders may be more specific telling the child that bad things will happen to her/him if the secret is told. Many wonder why children do not tell. This threat aspect is the reason.

Children will usually keep the secret unless the confusion and pain is too great, or unless it is accidentally revealed. Many never tell, or do not disclose the secret until years later. To some, the experience is so shameful and traumatic that they actually forget (or block) the experiences. When other problems arise in adulthood, therapists often find, to the surprise of the victim, that childhood molest which was blocked is at the root of the present problems.

4. Disclosure

Often disclosure is not voluntary. It may come through an unintentional slip of the child. She/he may tell a playmate, a day care provider, a Sunday or Sabbath school teacher, or other teacher or caretaker without intending to. Or disclosure may come by observation. There are many indicators of possible sexual assault (see below). The presence of a number of these could cause suspicion. It is here that perceptive observation by the clergy and other congregational staff of their children in day care or Sunday or Sabbath school is extremely important.

There are cases where the disclosure is voluntary. The small child may be so traumatized, or in such confusion that she/he must get it out. The child may do this in stages, or indirectly by making it sound like the molest is happening to someone else. Or she/he may just drop a word or two about it in the middle of a completely unrelated conversation. It is very important to hear these words and, without any emotional reaction (a very difficult assignment), to draw the child out further. If there is strong reaction on the part of the adult listener, the child's fear may cause her/him to close down.

When a child molest victim reaches adolescence, she/he may, because of the dynamics of puberty, teenage relationships, and other adolescent issues, be so distraught by the ongoing molest that she/he will voluntarily disclose. Disclosure will often be to the non-offending parent or to a trusted member of the family, or, in some cases it may even be to the authorities.

Whether the disclosure is voluntary or involuntary, there will be immediate reactions ranging from denial and hostility to a desire to protect and obtain help. The first line of defense for the offender is, of course, denial. This can be very strong and convincing. There is a lot at stake. There are severe consequences to admission (but, it should be added, more severe if not admitted and later found to be true by the courts). There is the possibility of publicity, loss of reputation, criminal charges, financial difficulties and marital and family breakdown. These give strong motivation for the offender to lie.

Thus, the offender may, in his position as an adult authority, attempt to undermine the victim's account. In a debate between an articulate adult and a child, the child, unless believed, can often come out the loser . . . in more ways than one.

Non-offending spouses, on the other hand, must deal with important issues also. The first is whether to believe the alleged offender. If the allegations are accepted as true, in addition to the above listed consequences, she must deal with the possible loss of financial security, the possibility of having to testify against her husband or partner and, perhaps even being victimized herself by physical or other forms of retaliation.

Also, the non-offending spouse may feel guilt for not protecting the child. In the process of looking the other way for fear it might be true, she may have known and yet not known. Always the question in the minds of everyone involved in the disclosure phase is, "How will I be affected by this?"

This leads to, perhaps, the most important question of all, to report or not report? In the case of involuntary disclosure, the suspicion of child molest may have been by someone who is mandated by law to report. In this case, the decision is taken out of the hands of the family members.

Although it is very difficult to see the law, social services or the courts involved, reporting can be a very positive step toward resolution of the problem. First and

foremost, reporting will involve those who can protect the victim. In addition, coming from this action is accountability and the possibility of treatment for the victim and, often for the offender, particularly if admission and cooperation is forthcoming.

Clergy can play a very important part in this by reporting if they suspect child abuse; by encouraging the offender to overcome denial and seek treatment (This option cannot be guaranteed, but is much more likely if the offender does admit the crime and ask for help.); and by assisting all parties involved through the system, keeping the welfare of the victim as a paramount concern.

A True Story

A minister was called in to counsel a family where child sexual assault had been disclosed. The offender acknowledged that he had molested the daughter. He seemed repentant. The pastor counseled with him regarding stopping the activity, and did not report the incident either to law enforcement or the child protective services. Four years later the young woman, by then an adolescent, seriously attempted suicide, and was nearly successful.

When asked in the hospital why she had tried to take her life, she told of the molest, which had not stopped. To the next question, "Had she ever told someone about it?", she replied, "Yes, the minister." His failure to report had nearly cost a life.

Note: A detailed coverage of the necessity of, and all that is involved in reporting is covered at the beginning of this section of the manual.

5. Suppression

It is very common, in view of all of the problems surrounding disclosure, for all parties involved to attempt, or at least consider suppression. Even in the less likely event of the offender being an outsider, there is the strong temptation to try to avoid publicity and intervention. This is often done by minimization, the attitude that, "It's not as big a deal as all that. She'll soon get over it." But she won't.

As the victim, the offender and the non-offending parent or family member become involved in the investigation and the court process, the offender may very well seek to discredit the child by pointing out both factual and fictitious faults of the victim. These may be such things as that she is having difficulty in school (which is not unusual for a victim of molest) or that she

has a tendency to lie. This can cause a child, who may already be having problems with guilt, to feel isolated. She may simply stop cooperating with the investigation. She might even change her story to get back into good graces.

6. Repression or Recovery

This is the choice. If the child sexual assault is suppressed, some surface adjustments may be made and life will go on as before. In most cases, "as before", will involve all that went on before, including the continued molestation. Having gotten away with it, the offender may begin to molest another child as well. The dysfunction is perpetuated.

Moving toward recovery, perhaps initially the more difficult alternative, is by all standards the preferred choice. Treatment of both the child victim, who has been severely damaged, and of the offender, who struggles with deep-seated psychological difficulties, is long and difficult. More often than not, treatment will last up to two years and possibly more. Often the specter of being required to return to court if treatment is not maintained is the only incentive that will keep the offender in treatment.

If those involved will not give up when things "die down" or appear "normal" again, the reward of a young person's not having to live with this darkness, and of the offender's finally acknowledging and dealing with his problem is worth it all.

INDICATORS OF POSSIBLE CHILD SEXUAL ABUSE (6)

Note: The presence of any one, or even a few of the following indicators does not necessarily determine that the child is being sexually abused according to legal definition. However, the larger the number of indicators present, the more likelihood there is of sexual abuse. Clergy are, of course, encouraged to be alert for indicators in children with whom they come in contact.

Child's Appearance

- Has torn, stained, or bloody underclothing.
- Experiences pain or itching in the genital area.
- Has bruises or bleeding in external genitalia, vagina, or anal regions.
- Has venereal disease.
- Has swollen or red cervix, vulva, or perineum.
- Has semen around mouth or genitalia or on clothing.
- Is pregnant.

Child's Behavior

- Appears withdrawn or engages in fantasy or infantile behavior.
- Has poor peer relationships.
- Is unwilling to participate in physical activities.
- Is engaging in delinquent acts or runs away.
- States he/she has been sexually assaulted by parent/caretaker.

Caretaker's Behavior

- Extremely protective or jealous of child.
- Encourages child to engage in prostitution or sexual acts in the presence of caretaker.
- Has been sexually abused as a child.
- Is experiencing marital difficulties.
- Misuses alcohol or other drugs.
- Is frequently absent from home.

- (1) Finkelhor, D., Sexually Victimized Children, New York, Free Press
- (2) Rimsza, M., Paper to American Academy of Pediatrics, March 1984,
- (3) Brassard, M., Tyler, A. & Kehle, T., Sexually Abused Children: Identification and Suggestions for Intervention., School Psychology Review, 1983, 12, 93-97
- (4) Pain and Trouble: The Effects of Sexual Abuse on Children, Doug Knight, California. Youth Authority. Sacramento, CA
- (5) Proverbs 23:7
- (6) Child Abuse Handbook for Professionals, ICAN, Los Angeles County, CA

CHILD EMOTIONAL ABUSE

A teenager, being admitted to Juvenile Hall after committing a drug related crime, told the counselor, "I don't care. I'm no good anyway." When asked what made him think he was no good he responded, "That's what my mom and old man always told me. They said, 'they wished I had never been born,' and 'Why didn't I just get out of their lives?'" "Ever since I was born," he continued, "they've told me that I was just in the way."

The following Sunday the counselor spoke of the incident in the adult Sunday school class. His question . . . "What can I say to this young man? Are people basically good or bad?"

DEFINITION OF CHILD EMOTIONAL ABUSE

Emotional abuse or maltreatment is the most difficult of the four forms of abuse to identify and substantiate. The two primary reasons for the difficulty are:

- * professionals don't always agree on what constitutes emotional maltreatment; and

- * the effects of emotional maltreatment, such as lags in physical development, learning problems, and speech and habit disorders are also seen in children who are emotionally disturbed. (1)

The Interdisciplinary Glossary on Child Abuse and Neglect (2) draws a distinction between emotional abuse and emotional neglect:

- * The definitions of emotional abuse include verbal or emotional assault, close confinement, and threatened harm.

- * The definitions of emotional neglect include inadequate nurturance/affection, knowingly permitting maladaptive behavior (for example delinquency), and other refusal to provide essential care. (3)

The definition given by Dr. James Garbarino, Edna Guttman and Janis Wilson Seeley in their definitive work on what they refer to as the psychologically abused child, does not specifically make the distinction between emotional abuse and emotional neglect.

Their comments and definitional categories in the following paragraphs are extremely valuable in consideration of child emotional abuse.

"Rather than casting psychological maltreatment as an ancillary issue, subordinate to other forms of abuse and neglect, we should place it as the centerpiece of efforts to understand family functioning and to protect children. In almost all cases, it is the psychological consequences of an act that define that act as abusive. This is true of physical abuse (consider, for example, the meaning to a child of an injury inflicted by a parent in rage compared with the same "injury" inflicted by accident in the course of an athletic event, recreation, or even medical attention); it is also true of sexual abuse (since sexual acts have little or no intrinsic meaning apart from their social psychological connotations - as the incredible variety of norms regarding sexual activity in childhood and adolescence across cultures suggests).

"As investigators who have carefully explored families involved in maltreatment report, rarely does one form of maltreatment occur alone (physical abuse without psychological abuse; sexual assault in the absence of emotional threat). When one form of maltreatment does exist in isolation from others, it is likely to be psychological in nature. Rarely if ever does a child experience physical abuse or neglect, or sexual assault or exploitation, in a relationship that is positive and nurturing. Indeed, even to pose the matter in such terms seems ridiculous.

"In our definition, psychological maltreatment is a concerted attack by an adult on a child's development of self and social competence, a pattern of psychically destructive behavior, and it takes five forms:

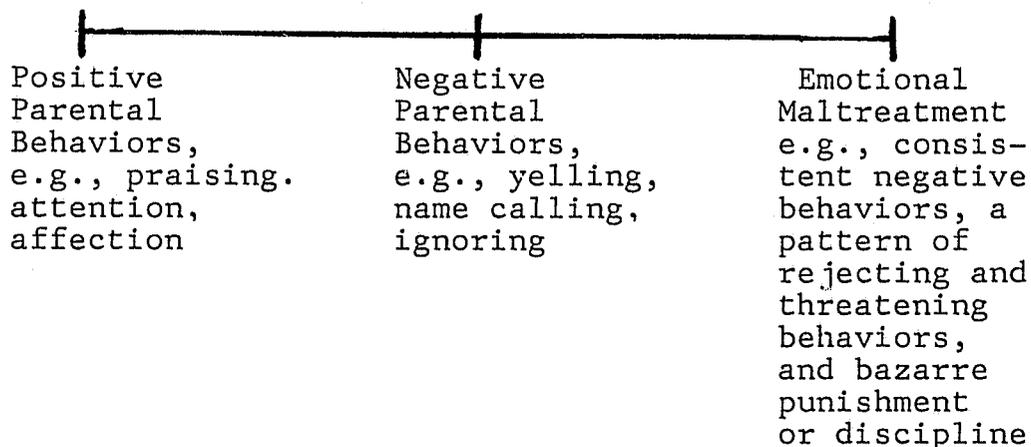
- * Rejecting (the adult refuses to acknowledge the child's worth and the legitimacy of the child's needs).
- * Isolating (the adult cuts the child off from normal social experiences, prevents the child from forming friendships, and makes the child believe that he or she is alone in the world).
- * Terrorizing (the adult verbally assaults the child, creates a climate of fear, bullies and frightens the child, and makes the child believe that the world is capricious and hostile).
- * Ignoring (the adult deprives the child of essential stimulation and responsiveness, stifling emotional growth and intellectual development).

* Corrupting (the adult 'mis-socializes' the child, stimulates the child to engage in destructive antisocial behavior, reinforces that deviance, and makes the child unfit for normal social experience).

"These are basic threats to human development. Psychological maltreatment is the core issue in the broader picture of abuse and neglect. It provides the unifying theme and is the critical aspect in the overwhelming majority of what appear as physical and sexual maltreatment cases..." (4)

CONTINUUM OF PARENTAL BEHAVIOR

Emotional abuse can be viewed on a continuum of parental behavior.



At one extreme we have positive parental actions..As we move toward the center of the continuum we have negative parental behaviors...Finally, at the opposite extreme we have emotional abuse.

Therefore, occasional negative parental behaviors are not typically considered emotional abuse because they may be countered by positive parental behavior leaving no or minimal long-lasting effect on the child. Emotional abuse, then is characterized by a consistent pattern of negative parental behaviors or occasional forms of bizarre punishment; for example, locking a child in a closet for two days, which has a long-lasting harmful effect on a child.(5)

AN ALTERNATE LISTING OF FORMS OF EMOTIONAL ABUSE

Another listing of the forms which child emotional abuse takes include some of the areas covered in Garbarino, et. al's listing above. This second list is added, however, because it contains some variation and enhancement.

* Rejection. An explicit refusal to accept the child. Children thrive on acceptance--they

need it to grow and develop in to healthy adults. On the other hand, their self-concept, behavior, and emotional stability are negatively affected by rejection.

- * Coldness. Children need a rich and varied emotional experience with their parents if they are to form a valid and reliable picture of the world and to place themselves appropriately within that picture. When the parent-child relationship is cold, the child is deprived of a necessary element of social experience. Without this experience to work with, the child develops gaps in his/her social skills and emotional development. The child who is exposed systematically to coldness from the parent is seriously impaired in future relationships.
- * Inappropriate Control. Abdication of responsibility for disciplining children or dictatorial overcontrol place children at risk for impaired development, particularly if inappropriate control is coupled with rejection and coldness.
- * Extreme Inconsistency. Extreme inconsistency in which the child is not given a firm foundation of reality is a common form of emotional maltreatment. When there is no consistent presentation of reality or when there is little clear definition of what is real, what the standards are, what is expected, and how social relationships (including the family) work, the child's development is in jeopardy.

These four forms of maltreatment may affect children in different ways. The available research suggests that

- * rejection leads to negative self-image,
- * coldness leads to inadequate emotional development,
- * inappropriate control leads either to self destructive or antisocial behavior, and
- * extreme inconsistency may well lead to the development of a bizarre picture of reality. (6)

PARENTAL BEHAVIOR AS A SPECIFIC INDICATOR

One of the difficulties in identifying or substantiating emotional maltreatment is that the symptoms are the same in emotionally maltreated and emotionally disturbed children. Observing parental behavior can help in distinguishing between emotional disturbance and maltreatment.

The parents of an emotionally disturbed child generally recognize the existence of a problem; whereas the parents of an emotionally abused child often blame the child for the problem or ignore its existence. The parents of an emotionally disturbed child show concern about the child's welfare and actively seek help, whereas the parents of an emotionally abused child often refuse offers of help and appear unconcerned about the child's welfare. (7)

PARENTAL CHARACTERISTICS

Dr. James Garbarino of the Erikson Institute, who has made an extensive study of emotional maltreatment, identified some characteristics that parents who emotionally maltreat their children may have:

- * Lives out of control. Probably the most common group of parents that emotionally maltreat their children are the parents whose lives are out of control. They may have trouble resolving their distress in an ethically sound and socially appropriate manner and may turn it against their children. In this sense, even though the child's behavior may contribute to the distress, the child unjustifiably becomes a scapegoat for the parents' inability to cope.
- * False ideas about children's needs. Treatment of children should be based on both cultural norms and scientific ("objective") knowledge. Because of their personal or cultural history, some parents lack an objective standard and have false ideas about children. This often results in these parents becoming involved in emotional maltreatment. Often these ideas are taken out of their original cultural context where at least they have the virtue of being accepted.
- * Diminished capacity. Parents may be at special risk for emotional maltreatment if they have a diminished capacity for completely understanding and dealing with children. For example, mental retardation, psychopathology, alcoholism, or drug abuse may make parents unable to respond appropriately or to provide the kind of emotional nurturance and sustenance a child needs to develop normally.

To summarize, there are four criteria that can help guide decisions about whether action is justified to protect a child from emotional maltreatment. These criteria help differentiate emotional maltreatment from ineffective or even occasionally harmful parental behaviors toward children.

First, emotional maltreatment is a behavior that has an effect on the child. It causes mental or emotional injury.

Second, the effect can be observed in the child's abnormal performance and behavior. Although we may speculate that the child is silently storing away his/her feelings for an explosion later in life, we cannot legitimately identify "symptomless" emotional abuse.

Third, the effect is long-lasting. The child's intellectual and/or psychological capacity is affected by the abuse. By implication, this means that the parent's behavior toward the child is probably chronic; the child's reaction is more than temporary unhappiness or angry acting out. And

Fourth, the effect of the emotional abuse constitutes a handicap to the child. It causes substantial impairment of the child's ability to function as a person--to think, learn, maintain lasting relationships, and find satisfaction in personal endeavors. (8)

INDICATORS OF POSSIBLE EMOTIONAL MALTREATMENT

Note: The presence of any one, or even a few of the following indicators does not necessarily determine that the child is being emotionally abused according to legal definition. However, the larger the number of indicators present, the more likelihood there is of emotional abuse. Clergy are, of course, encouraged to be alert for indicators in children with whom they come in contact.

Child's Appearance

- Emotional maltreatment, often less tangible than other forms of child abuse and neglect, can be indicated by behaviors of the child and the caretaker.

Child's Behavior

- Appears overly compliant, passive, undemanding.
- Is extremely aggressive, demanding or rageful.
- Shows overly adaptive behaviors, either inappropriately adult (e.g. parents other children) or inappropriately infantile (e.g., rocks constantly, sucks thumb, is enuretic).
- Lags in physical, emotional, and intellectual development.
- Attempts suicide.

Caretaker's Behavior

- Blames or belittles child.
- Is cold and rejecting.
- Withholds love.
- Treats siblings unequally.
- Seems unconcerned about child's problems.(9)

PASTORAL RESPONSE

Emotional abuse is more susceptible to positive spiritual ministry than perhaps any other form of abuse or victimization. It has been said, "When love touches the hurt, healing begins." And the people of God, more than any other are, or should be, the carriers of love. Certainly this is true of those who practice the precepts of their faith. Proper attention to this need by our congregations could be one of the most fruitful in their attempts at life changing efforts. The section of this manual, POSITIVE CLERGY AND CONGREGATIONAL RESPONSE, will offer some suggestions.

- (1) Navy Family Advocacy Program, Curriculum for Chaplains, Armed Services YMCA
- (2) National Center on Child Abuse and Neglect, 1978
- (3) Garbarino, J., Guttman, E. & Seeley, J. W., The Psychologically Battered Child, 1986, San Francisco: Jossey-Bass Publishers.
- (4) Ibid
- (5) Op Cit. Note 1 above
- (6) Ibid
- (7) Ibid
- (8) Ibid
- (9) Child Abuse Handbook for Professionals, ICAN, Los Angeles Co., CA

WHERE TO TURN

NATIONAL RESOURCE AGENCIES

National Committee for the Prevention of Child Abuse
332 So. Michigan Ave.
Chicago, IL 60604-4357 (312) 663-3520

National Center on Child Abuse and Neglect
U. S. Department of Health & Human Services
P. O. Box 1182
Washington, D. C. 20013 (202) 245-2840

National Center for Missing and Exploited Children
1825 K Street, N.W. Suite 700
Washington, D. C. 20006
Toll Free Hot Line 1-800-843-5678

American Association for Protecting Children
The American Humane Association
9725 East Hampden Avenue
Denver, CO 80231-4919 (303) 695-0811

Kempe National Center for Prevention and
Treatment of Child Abuse and Neglect
1205 Oneida
Denver, CO 80220 (303) 321-3963

The Spiritual Dimension in Victim Services
P. O. Box 163304
Sacramento, CA 95816 (916) 446-7202

NATIONAL RESOURCE CENTERS

National Resource Center on Child Sexual Abuse
Chesapeake Institute
11141 Georgia Avenue, Suite 310
Wheaton, MD 20902 1-800-KIDS006

National Resource Center on Child Abuse and Neglect
American Association for Protecting Children
The American Humane Association
9725 E. Hampden Avenue
Denver, CO 80231 (303) 695-0911

National Child Abuse and Neglect Clinical Resource Center
Kempe National Center
University of Colorado Health Sciences Center
1205 Oneida Street
Denver, CO 80220 (303) 321-3963

National Child Welfare Resource Center for Management
and Administration
University of Southern Maine
246 Deering Avenue
Portland, ME 04102 (207) 780-4430

National Legal Resource Center for Child Welfare
American Bar Association
1800 M Street, N.W., Suite S-200
Washington, D.C. 20036 (207) 331-2250

National Resource Center for Foster & Residential Care
Child Welfare Institute
P. O. Box 77364, Station C
Atlanta, GA 30357 (404) 876-1934

National Resource Center for Special Needs Adoption
3660 Waltrous Road
P. O. Box 337
Chelsea, MI 48118 (313) 475-8693

National Resource Center for Youth Services
440 South Houston, Suite 751
Tulsa, OK 74127 (918) 581-2986

National Resource Center on Family Based Services
University of Iowa
School of Social Work
N240 Oakdale Hall
Iowa City, IA 52242 (319) 335-4123

National Resource Institute on Children and Youth
with Handicaps
Child Development and Mental Retardation Center
Room 405
University of Washington, MS WJ-10
Seattle, WA 98195 (206) 543-2213

NOTE: These organizations and agencies may be contacted for information on state resources. The National Committee for the Prevention of Child Abuse, for example, has an affiliate in each state. Others also have listings of local resources. The child protection services of Departments of Social or Human Services in each state and county also can provide information as to resources in their locations.

CHILD ABUSE AND NEGLECT PUBLICATIONS

Note: This is only a sampling of the many publications on the subject. These publications are selected from a compendium published by The National Center on Child Abuse and Neglect, U. S. Department of Health and Human Services. The book, pamphlets and kits in this list were reviewed and catalogued by The National Advisory Board on Child Abuse and Neglect and are offered by the Board as professional and community resources. The inclusion of these publications does not imply endorsement by the Federal Government, The U. S. Department of Health and Human Services or the U.S. Department of Justice. The books are among hundreds of publications in the Clearinghouse on Child Abuse and Neglect, a project of the National Center on Child Abuse and Neglect.

GENERAL CHILD ABUSE AND NEGLECT

Families in Stress, Carol A. Johnson, National Center on Child Abuse and Neglect, P. O. Box 1182, Washington, DC 20013, 14 pgs.

Plain Talk About Child Abuse, Herb Stoenner, American Humane Assn., Denver, CO 80201, 24 pgs.

Violence in the Family, Barbara Ann Stolz, U. S. Catholic Conf., Office of Domestic Social Development, 1312 Massachusetts Ave., Washington, DC, 44 pgs.

Child Abuse and Neglect--Everyone's Problem, Shirley O'Brien, Assn. for Childhood Education Intl., 11141 Georgia Ave., #200, Wheaton, MD 20902

It Shouldn't Hurt to be a Child, National Committee for Prevention of Child Abuse, 332 So. Michigan Av., Suite 950, Chicago, IL 60504-4357, 15 pgs.

Whatever Happened to Judy?, Sandra Judy Hampton, Lee Hultquist, Logos Intl., Plainfield, NJ, 159 pgs.

Physical Child Abuse, Anne H. Cohn, National Committee for Prevention of Child Abuse (See address above).

Who's Answering the Phone?, Gertrude M. Bacon, Parents Anonymous (a self-help organization for abusing parents), 250 East 57th Street, New York, NY 10019.

Child of Rage, Glenn Hester and Bruce Hygren, Thomas Nelson Publishers, Nashville, TN, 190 pgs. (religious perspective).

Pastoral Care for Survivors of Family Abuse, James Leehan Westminister/John Knox Press, Louisville, KY, 1989

Sins of the Fathers, Ruth Inglis, St. Martins Press, 175 Fifth Ave., New York, NY 10010, 212 pgs.

The Child Abuse Help Book, Jim Haskins, Addison-Wesley Pub. Co., Inc., Reading, MA 01867, 106 pgs.

President's Child Safety Partnership, 1987, U. S. Dept. of Justice, U.S. Government Printing Office, Washington, DC
Note: pp 166-171 contain a large detailed bibliography.

The Efficacy of Reward vs. Punishment - Comparison of Two Cottage Units, Cari Rondeau, CHILDHELP USA, Woodland Hills, CA 91367, 14 pgs.

Outgrowing the Pain--A Book For and About Adults Abused as Children, Eliana Gil, PhD, Launch Press, P. O. Box 40147, San Francisco, CA 94140.

Child Abuse --A Crying Shame, Shirley O'Brien, Brigham University Press, Provo, UT 84602.

CHILD SEXUAL ABUSE

Daddy's Girl--A Very Personal Memoir, Charlotte Vale Allen, Bantum Books, 666 5th Ave., New York, NY 10103, 254 pgs.

What Parent's Should Know About Child Sexual Abuse, Cynthia Tower, Susan McCauley, National Education Associates, P. O. Box 509. West Haven, CT 06516, 4 pgs.

Talking About Child Sexual Abuse, Cornelia Spelman, National Committee for Prevention of Child Abuse (see address above). 15 pgs.

The Silent Children--A Parents Guide to the Prevention of Child Sexual Abuse, Linda T. Sanford, Anchor Press/Doubleday, Garden City, NY, 360 pgs.

Sexual Abuse--Let's Talk About It, Margaret O. Hyde, Westminster Press, Philadelphia, PA, 90 pgs.

Protective Parenting--The Art of Teaching Children About Sexual Abuse, Minnesota Criminal Justice Program--Dept. of Public Welfare, 658 Cedar St., St. Paul, MN 55115, 10 pgs.

No More Secrets: Protecting Your Child From Sexual Assault, Caren Adams and Jennifer Fay, Impact Publishers, Box 1094, San Luis Obispo, CA 93406, 90 Pgs.

Sexual Abuse--A Primer for Parents, Austin Child Guidance Center, Austin Services Division, 612 West 6th St., Austin, TX 78701.

CHILD EMOTIONAL ABUSE

Emotional Maltreatment of Children, James and Anne Garbarino, National Committee for Prevention of Child Abuse (see address above), 25 pgs.

The Psychologically Battered Child, J. Garbarino, E. Guttman, J. W. Sealey, Jossey-Bass Publishers, 433 California St., San Francisco, CA 94104, 272 pgs.

Wednesday's Children: A Study of Child Neglect and Abuse, McGraw-Hill Paperbacks, 1221 Avenue of the Americas, New York, NY 10020, 190 pgs.

BOOKS ON ALL FOUR FORMS OF CHILD ABUSE AND NEGLECT

Note: This list is provided by The Spiritual Dimension in Victim Services. Several of them are published by religious publishing houses and are from a religious perspective. Their listing here does not imply endorsement by The Spiritual Dimension in Victim Services or the U. S. Department of Justice.

Abuse and Religion: When Praying Isn't Enough, Anne L. Horton, Judith A. Williamson, Lexington Books, D. C. Heath & Co., Lexington, Mass., 286 pgs.

Cry Out, P. E. Quinn, Abingdon Press, 201 8th Ave., So., Nashville, TN 27202, 200 pgs.

Spare the Rod, P. E. Quinn, Abingdon Press (see above for address), 191 pgs.

Somewhere A Child is Crying, Vincent J. Fontana, M. D., Mentor Book, New American Library, P. O. Box 999, Bergenfield, NJ 07621

Please Don't Hurt Me: A Sensitive Look at the Growing Problem of Abuse in Christian Homes, Dr. Grant Martin, Victor Books, Scripture Press, Wheaton, Il 60187, 192 pgs.

Child Abuse and the Church: A New Mission, James Mead, Glenn Balch, Jr., HDL Publishing Co., 650 Town Center Dr., Costa Mesa, CA 92626, 121 pgs.

A Silence Betrayed, John Crewdson, Little Brown & Co., Boston, Toronto, 260 Pgs. (Sexual abuse of children)

Sexually Victimized Children, David Finkelhor, Free Press, Macmillan Publishing Co., 866 Third Ave., New York, NY 10022, 221 pgs.

Positive Discipline, Jane Nelson, EdD, Sunrise Press, 4984 Arboleda Dr., Fair Oaks, CA 95628, 189 pgs.

FAMILY VIOLENCE - SPOUSAL/PARTNER ABUSE

A WORD ABOUT TERMS

The Clergy In-Service Training Initiative is in response to the recommendations of the President's Task Force on Victims of Crime and the Attorney General's Task Force on Family Violence. In these recommendations, the term, "Family Violence," is used to embrace both the abuse of children as well as of spouses and partners.

However, among many service providers the term "Domestic Violence" (or "Family Violence") often refers only to spousal/partner abuse as differentiated from Child Abuse. For this reason, when, on occasion, the term "Domestic Violence" is found in this section it will be referring only to the subject of spousal/partner abuse.

FORMAT AND MATERIALS

The Basic Text

There is more excellent material available to clergy and congregations on the subject of spousal/partner abuse than on any other form of victimization. Much of this writing and research, specifically directed to the religious community, will be included in a bibliography at the end of this section. Clergy and lay leaders desiring to be of assistance to victims of spousal/partner battering are encouraged to obtain and utilize this material.

To avoid duplication of effort, we have received permission to reproduce what we consider the best of these excellent existing training guides. It is titled, A Guide for Clergy on the Problems of Domestic Violence, published by the New Jersey Department of Community Affairs, Domestic Violence Prevention Program, May 1987, Deborah J. Pope-Lance and Joan Chamberlain Engelsman, authors. We are indebted to Beverly Crawford of that office for making this publication available to us.

A SENSITIVE THEOLOGICAL ISSUE

The issue of submission of wives to husbands vs. marital separation are of paramount importance to religious leaders in any treatment of the subject of spousal/partner abuse. Some evangelical and fundamental clergy and congregations, because of their strong position on the inerrant inspiration of the Bible in its original text, may feel that to recommend that a woman who is being battered to leave the home, obtain a restraining order, or file charges is in violation to the scriptural injunction for wives to obey their husbands.

The following material from the New Jersey manual deals sensitively with this issue. It may be, however, that conservative or evangelical pastors and lay leaders would also appreciate receiving additional information and comment from a specifically evangelical source. A well written book, *In The Name Of Submission*, by Kay Marshall Strom, 1986, Multnomah Press, Portland, Oregon, meets this criteria. Chapters 5 ("Wives Submit to Your Husbands") and 7 ("Getting Out") might be particularly helpful.

DOMESTIC VIOLENCE AND THE LAW

Assault on a spouse or partner within the confines of a home or relationship is as much a crime as an assault by a stranger or under any other circumstance. Nevertheless, until recently, because it is a family matter, law enforcement, upon arrival at the scene, often attempted to mediate. However, there is an increasing tendency, based on interesting research, to treat spousal/partner battery in the same manner as other assaults, and arrest the perpetrator. It has been found that this is one action that, in many cases, discourages repetition.

Clergy, who frequently are confronted with the situation of a violent spouse or partner, should have at least an elementary understanding of the legal process. Many times victims of spousal/partner abuse will, for their protection, file Temporary Restraining Orders. Battered women's shelters or domestic violence counseling centers often provide information to victims on filing this document, and on its use and value. There are, of course, many other aspects to the legal system relative to this issue.

For this reason, a complete Research in Brief document published by the National Institute of Justice (NIJ) is included in this section. It is titled, *Confronting Domestic Violence: The Role of Criminal Court Judges*, by Gail A. Goolkasian, NIJ, November, 1986.

In the section of this manual entitled, *Positive Clergy and Congregational Response*, some suggestions are outlined as to how churches, temples and synagogues can specifically minister to those caught in spousal/partner abuse.

Myths and Facts About Domestic Violence

MYTH: Domestic violence affects only a small percentage of the population.

REALITY: According to a national survey conducted by Dr. Richard Gelles, violence occurs in 28 percent of all marriages. Dr. Gelles observes that this figure probably underestimates the problem.

In a survey conducted by the United Methodist Church, for example, 1 in 13 church members responding had been physically abused by a spouse, and 1 in 4 had been verbally or emotionally abused.

An estimated 90 percent of all domestic violence incidents go unreported.

MYTH: Middle class women and men do not experience domestic violence as frequently as poor women and men.

REALITY: Abusers and victims come from every race, religion and socio-economic background. Women have reported attacks by husbands who are doctors, judges, lawyers, legislators, police officers, teachers, social workers, clergy, factory workers and laborers.

A University of Wisconsin study found that 25 percent of American adults approved of husband/wife battles. Even more surprising was the evidence that the higher the educational level the greater the likelihood of such approval.

Poor women are often over-represented in shelters for battered women because they have few resources. Wealthier women may have access to credit cards, bank accounts and cash and can purchase services. They may have more to lose in terms of status and economics if they report their abusers to police.

MYTH: Alcohol abuse causes violence.

REALITY: Studies reveal that 40 to 80 percent of the time alcohol is a factor in incidents of domestic violence. However, researchers agree that alcohol is not the cause of domestic violence. Drinking lowers one's control or inhibitions and may be the excuse for letting down these restraints against violence.

MYTH: Abusers are psychopathic. Only sick, evil people abuse their partners.

REALITY: Abusers may lead "normal" lives in all aspects except their inability to control aggressive impulses. While no one would dispute the evil of a vicious assault on another person, men who beat their wives or intimate partners are not always psychologically unbalanced. Studies have found that the male spouse abuser has a poor self-image, feels he is less than he ought to be and feels he does not live up to society's ideal of masculinity. A man takes out his feelings of inadequacy and frustrations on his wife because he feels he can, because he feels he can't tell off his boss, and because he feels that other men would respond to his aggression in kind.

Abusers do show a tendency to use charm as a manipulative technique and are usually described by their women as being either very, very good or very, very horrid. Unlike the psychopath, however, the abuser does feel a sense of guilt and shame at his uncontrollable actions and this may contribute to his denial of the dire consequences of his actions.

MYTH: Women who are domestic violence victims are masochistic, provoke the assaults and enjoy the violence.

REALITY: According to Murray Strauss in *Sexual Inequality, Cultural Norms, and Wife Beating* (1976), husbands provoke the violence 85 percent of the time. Women report being brutally assaulted for such things as: the baby was crying; the dishes weren't done yet; the man wanted a dinner other than that which had been prepared; his or her wanting to have sex; his or her not wanting to have sex.

The idea that anyone would enjoy violence — being punched in the face, kicked in the abdomen, thrown against a wall, having bones broken, eyes swollen shut and lips split open — is ludicrous.

MYTH: Some women need or deserve a beating to keep them in line.

REALITY: Historically, laws have stated that men not only had the right but the obligation to keep their "children, cattle and wives from transgressing." Laws to this effect were made by both secular and religious bodies. Laws have changed, but attitudes prevail. Women are not the property of men. No one has the right to control another's behavior by violent and brutal assaults.

Studies have suggested that a victim's behavior may have little correlation to an abuser's violence. When the abuser is under stress, he will find reasons to assault the victim.

MYTH: A strong faith will prevent battering.

REALITY: The prevention of battering relies on the development and understanding of what it means to care for and love another. Religion, its scripture and its community, has been used to accept or condone violence in relationships. These same resources can also provide restraints against violence and define healthy, safe relationships. It will take more than faith to prevent battering.

MYTH: Shelters for victims of violence break up families.

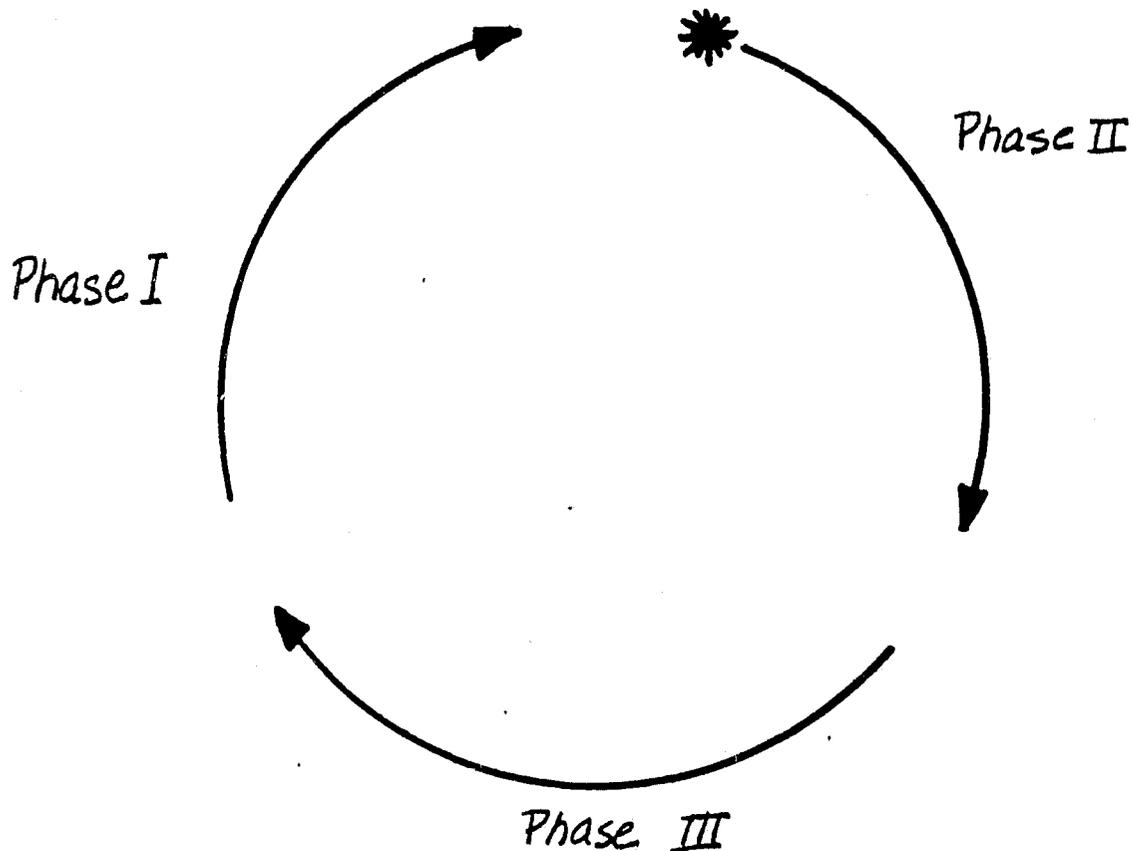
REALITY: "To suggest that shelters break up abusive families is like saying that hospitals cause auto accidents" (Working Together). Violence breaks up families.

Women who have been abused must make their own decisions regarding their future and their children's future. This is the philosophy of empowerment held by most shelter programs.

Being a victim of domestic violence is a difficult experience and the decision to leave is not a simple one. About 75 percent of women who go to shelters return to abusive relationships and nearly that number will return to the shelter after another violent episode.

A Cycle of Violence

Many people who work with violent families have noted a pattern or cycle of violence. While there is no uniformity on how long a phase lasts, Lenore Walker suggests that there is a pattern: the tension building phase, the explosion or acute battering incident, and the calm, loving respite.



In phase one, the tension builds. In this phase the abuser becomes increasingly edgy. The victim, noticing this behavior, may try to calm or appease the abuser in ways that have worked in the past. There may be minor outbursts of violence for which the abuser may quickly apologize. Usually the victim forgives and assumes the guilt for these incidents. The victim will rarely become angry because she fears that her anger would serve to escalate the violence. The abuser is aware of his inappropriate behavior even if he doesn't acknowledge it. This serves to make him even more fearful that she will leave him. He attempts to keep her captive by being more abusive, possessive and controlling. His ability to defend these assaults or to placate his victim become less effective. The tension builds to a point where an assaultive explosion is inevitable.

Phase two is the shortest and most violent part of the cycle. It may begin with the abuser attempting to teach the victim a lesson, not with the intent of doing her physical injury, although this is the result of his unrestrained rage. At the end of the episode the abuser cannot fully understand or remember what has occurred. Although the victim will often let her anger out during this phase, she does not usually fight back because she believes that to do so will only bring her more abuse and injury. Although most victims are seriously beaten at the end of this phase, they consider themselves "lucky" for surviving and will often placate the abuser by denying the extent of their injuries.

Phase three is a period of calm. Some victims, sensing that phase two is inevitable, will "encourage" its appearance and completion because they know that once the violence of phase two is over, phase three brings the "reward" of a kind, caring, if not contrite, partner. The abuser is usually sorry for his behavior even if he does not acknowledge this. He promises never to do it again and the victim wants to believe him. He may even become especially helpful and compromising in his behavior. Just prior to this phase a victim may have sought outside help, perhaps in connection with treatment for injuries. The appearance of her idealized, loving husband during this phase provides her with a glimpse of what she hopes for — that people who truly love one another can overcome all odds. The apparent calm and bliss of phase three often undercuts a victim's interest in seeking and utilizing help. The cycle of violence inevitably continues as phase one behavior unfortunately reappears.

Not all violent situations follow this pattern. Some abusers have been known to wake their victims up with physical assaults. In some cases, violence occurs only sporadically while other abusers engage in violent behavior of some form on a consistent or daily basis.

*"He would bring me flowers and gifts the very next day after beatin' me . . . I used to love the day after until things were getting worse and worse."
"He would say he was sorry and promise to change, but then about one month later he would go right back to kicking and punching. He even grabbed my throat once!"*

Profile of a Batterer

"All my life I was taught that a man is the head of the household. Who are you to tell me this is no longer true?"

"I don't want to hit her, but she keeps nagging me. It is just like she wants me to hit her."

"The man is the head of the wife. I have the right to do what I have to do to keep things in order."

"Hitting actually helps both of us. It relieves all the tension I've built up, and it makes her behave. She treats me better and I treat her better after we've had a little fight."

"All I ever have to do is yell at her. I don't hit. I'm not a wife beater. She does what I tell her, and as long as she does I will never hit her."

"I just do what my Dad did, and they had a good marriage."

"If I was married to somebody else, this wouldn't happen. I'm not that kind of person."

"It must be okay. Last time we had a fight she went and saw her pastor and he sent her home."

"All I know is what I see on T.V. and what I see is people fighting and the stronger person winning."

"I'm a survivor and I ain't going to be dominated by any women."

"I think secretly she likes it. I think she does it because she likes it when we make up."

"Look, I've a responsibility to my family. I go out and make a living and she stays home and takes care of the kids. If she isn't going to pull her own weight I'm not going to let her get away with it. They wouldn't let me get away with it at work. Anyway, the guys at work think it is all right to hit once in a while if the wife really needs it. It's just part of marriage."

"I love my wife. If I didn't love my wife I wouldn't hit her, I'd just leave."

"Every once in a while you have to take her on a little trip to knuckle junction. When she comes back she is just like she was on the honeymoon."

An Overview of A Batterer

Batterers are counseled by helping professionals or voluntarily seek assistance from social service agencies with considerably less frequency than victims of battering. Much of the assistance they obtain is court-ordered and consequently sporadically received. As a result, much of the data on batterers comes from information provided by victims and from court-ordered programs.

Not all batterers are alike, but they often share some common characteristics. Batterers appear to:

- have intense, dependent relationships with their victims;
- have low self-esteem;
- believe all the myths about domestic violence;
- be traditionalists, believe in male supremacy and stereotyped masculine sex roles;
- have poor impulse control or explosive tempers;
- have limited tolerance for frustration and severe reactions to stress;
- often present a dual-personality — loving or violent;
- have difficulty acknowledging or describing feelings;
- deny and minimize their violent behavior;
- not believe their violent behavior should have negative consequences;
- be extremely jealous, possessive, controlling and fear they will be abandoned;
- be depressed and vulnerable to drug and alcohol abuse.

Why Do Abusers Continue to Abuse?

Why do men batter and continue to batter? Most of the men in batterers' programs have been violent throughout their relationship with their victims. Most often, these men have learned to use violence as a way of managing everyday stress and frustration. They may not use violence at work, because they know that they would be fired. They have unrealistic expectations of themselves and their partners. At the same time, they have low self-esteem. Thus, they are extremely dependent on their partners for their sense of self-worth and for a sense of control over their lives.

Because of this dependency they are often extremely jealous and possessive of their partners. In some cases, the fearful rage that can result has impelled an abuser to murder his partner rather than let her leave him.

Abusers may not like their violence, but they know of no other options. Because most of them cannot accept what they are doing, they will often minimize, deny and even lie about their abuse.

Profile of A Battered Woman*

"My husband and I are both attractive people and for the most part respected and well liked. We have three children and live in a middle class home with all the comforts one could possibly want."

"For the most part of married life, I have been periodically beaten by my husband. What do I mean by 'beaten'? I mean those times when parts of my body have been hit violently and repeatedly, causing painful bruises, swellings, bleeding wounds, unconsciousness, or any combination of those things."

"I have had glasses thrown at me. I have been kicked in the abdomen when I was visibly pregnant. I have been kicked off the bed and hit while laying on the floor — while I was pregnant. I have been punched and kicked in the head, chest, face and abdomen on numerous occasions."

"I have been slapped for saying something about politics, having a different view about religion, for swearing, for crying, for wanting to have intercourse."

"I have been threatened when I wouldn't do something I was told to do. I have been threatened when he's had a bad day — when he's had a good day."

"I was never able to drive after one of these beatings, so I could not even get myself to a hospital for care. I could never have left my young children alone and I certainly could not have left them alone even when I could have driven."

"My husband on a few occasions did call a day or so later to provide me with an excuse which I could use for returning to work, the grocery store, the dentist appointment, and so on. I used the excuses — a car accident, oral surgery, things like that."

"Everyone I have gone to for help has somehow wanted to blame me and vindicate my husband. I can see it there between the words and at the end of sentences. The clergyman, the doctors, the counselor, the police — every one of them has found a way to vindicate my husband."

"I've learned also that the doctors, the police, the clergy and friends will excuse my husband for distorting my face, but won't forgive me for looking bruised and broken."

**Adapted from Battered Wives by Del Martin*

An Overview of Battered Women

While battered women are different from one another in circumstances and characteristics and vary as much as non-battered women from one another, there are some characteristics that appear to be common to victims of domestic violence. And these characteristics often correspond to the needs of their violent abusers. Victims appear to:

- believe all the myths about domestic violence;
- be traditionalists about home, family unity and female sex roles;
- accept responsibility for the batterer's behavior;
- have low self-esteem;
- feel guilt, self-blame and self-hatred and deny legitimacy of their own feelings and needs;
- show martyr-like endurance and passive acceptance;
- hold unrealistic hopes that change is imminent;
- become increasingly socially isolated;
- act compliant, helpless and powerless;
- define themselves in terms of other people's needs;
- have a high risk for drug and alcohol addictions;
- exhibit stress disorders, depression and psychosomatic complaints.



Why Do Abused Women Stay?

Some women expect to grow up, get married and be taken care of by a husband. Because they cannot imagine living under different circumstances and because they love their mate when he is not violent, some stay, enduring years of violence. Often women are confused by the mixed messages of violence and love.

For some women, physical punishment in their childhood was rare or mild, but their homes were controlled, traditional and authoritarian. Other women experienced violence in their childhood homes and appear to expect it in their homes and relationships. Both groups of women cling to the hope that it will never happen again and that the batterer's promise to stop is true.

Battered women often hold fiercely to conventional views of marriage and sex-stereotypical roles. They believe they are responsible for their husband's well being. They make excuses for his behavior. They believe it is a woman's responsibility to insure the peace and success of the family. These women think they can change their partner's behavior by acting more loving or being better wives themselves. They believe they can save their partners. Violence for many has been interpreted as "their cross to bear."

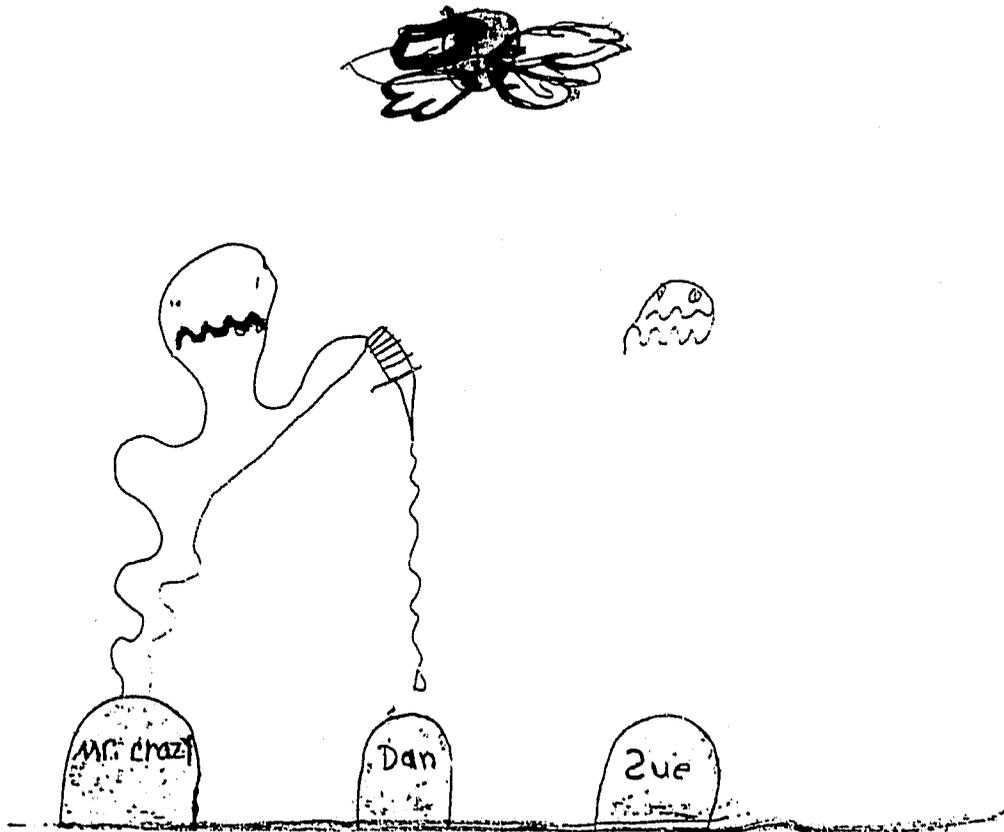
Women also stay because they are socially and economically dependent on their abusing partner.

Some women with children often stay because they cannot imagine how the children will be fed and clothed without the income from their spouse. Others believe that a violent father is better than no father at all. Some women have been told that the family must stay together at all costs.

These reasons combine into what author Lenore Walker has called "learned helplessness." The victim becomes passive and submissive because she believes that she has no control over the relationship's violence or her own children's safety.

"I kept on staying with him because I thought all marriages required the wife to suffer." "I did not know I deserved better. I saw my mom get beat and figured what makes me special?"

A Child's Image of Domestic Violence



An Overview of Children Who Witness Domestic Violence

Children often appear:

- sad, fearful, depressed and/or anxious;
- aggressively defiant or passively compliant;
- to have limited tolerance for frustration and stress;
- to become isolated and withdrawn;
- to be at risk for drug and alcohol abuse, sexual acting out, running away;
- to have poor impulse control;
- to feel powerless;
- to have low self-esteem;
- to take on parental roles.

Domestic violence may be kept from relatives, neighbors, clergy and others, but the children of violent partners know what is happening. In one home there may not be any physical violence against a child whose adult caretakers have an abusive relationship, while in another home there may be physical abuse of the child as well. Either way, a child who lives in a house where domestic violence occurs is a victim all the same.

A home that is characterized by physical, emotional, sexual or property abuse is a frightening, debilitating and unhealthy place. The children in such a home are often unable to be children. They worry about protecting their parents. They are concerned that they not become an additional source of stress or problem, and fear for their own safety and security. They have the burden of carrying around a tremendous family secret.

Children from violent homes often suffer from depression. Some become isolated. Many do not want to bring friends home because of the shame and unpredictability of violence. They may spend much time away from home and get into trouble for truancy, petty crimes or disturbances. Children from violent homes often experience nightmares, sleep disturbances and nighttime bed wetting. A child's ability to handle his or her school work the next day is often adversely affected. Domestic violence incidents often occur during late evening hours, just at the time a child is getting ready for bed, and often wakes them up with shouts and noise. Needing to feel secure and safe themselves and to know that their parents will return safely, they can refuse to be left and/or they will be disruptive in school.

Children from violent homes often feel responsible for everything bad that happens to themselves or to their parents. If they were neater, quieter, helped more or were smarter in school, maybe the violence would stop.

In all cases, a child is being educated in a regimen of violence. There is some correlation between being raised in a home where domestic violence occurred and becoming an abusing or abused spouse. One study reported 33.33 percent of the victims and 49.1 percent of their abusers had witnessed violence between their parents.

RELIGION AND DOMESTIC VIOLENCE

My heart is in anguish within me
the terrors of death have fallen upon me.
Fear and trembling come upon me,
and horror overwhelms me.
And I say, "O that I had wings like a dove!"
And I would fly away and be at rest;
yea, I would wander far,
I would lodge in the wilderness,
I would haste to find me a shelter from
the raging wind and tempest.

It is not an enemy who taunts me—
then I could bear it;
it is not an adversary who deals insolently with me—
then I could hide from him.
But it is you, my equal, my companion, my familiar friend.
We used to hold sweet converse together;
within God's house we walked in fellowship.

My companion stretched out his hand against his friends,
he violated his covenant.
His speech was smoother than butter,
yet war was in his heart;
his words were softer than oil,
yet there were drawn swords.

Psalm 55 RSV

Introduction

“After I left him, he tried to make me feel as guilty as possible. During this time he had a supposed conversion experience and got these friends of his to write me letters every day, sometimes two a day. They told me he was on his knees praying for me to come back to him. Since he told everyone at church that I had abandoned him, I thought that people in church would never speak to me again.”

“To date very little work has been done in the area of theological reflections on domestic violence. We must study, preach and teach, and our preaching and teaching must include new theological perspectives on a very difficult issue.”

Pioneer work has been done by Rev. Marie Marshall Fortune, Denise Hormann, and Rabbi Julie Ringold Spitzer. In the following section we quote from their works — specifically *Spouse Abuse in Rabbinic and Contemporary Judaism* by Rabbi Spitzer and *Family Violence: A Workshop Manual for Clergy and Other Service Providers* by Rev. Fortune and Ms. Hormann.

We highlight two important theological and religious issues — the nature of marriage from a Jewish and a Christian perspective. In addition we also discuss some aspects of the issues of suffering, sacrifice and forgiveness which are relevant to the problems of domestic violence. There are many other matters such as guilt, loss of faith, the image of God, the power of God to change people’s behavior and the connection between domestic violence and social justice which still need to be addressed. For further information and bibliographic assistance please consult Appendix F.

“A violent, criminal act is the responsibility of the violent person and not the victim.”

Jewish Marriage*

“Sanctions do exist against the mistreatment of wives. Why then, are there so many rabbis who are unaware of this? Why are so many people in the Jewish community afraid to speak out?”

Responsa *Even haEzer*, #297

Q: A. often strikes his wife. A's aunt, who lives at his home, is usually the cause of their arguments, and adds to the vexation and annoyance of his wife.

A. A Jew must honor his wife more than he honors himself. If one strikes his wife, one should be punished more severely than for striking another person, for one is enjoined to honor one's wife, but is not enjoined to honor the other person. Therefore, A. must force his aunt to leave his house, and must promise to treat his wife honorably. If he persists in striking her, he should be excommunicated, lashed, and suffer the severest of punishments, even to the extent of amputating his arm. If his wife is willing to accept a divorce, he must divorce her and pay her the *ketubah*.

Shulhan Aruh (Isserless) 154:3

A man who strikes his wife commits a sin, as if he had struck another person. And if he does this frequently, it is in the hands of the court to chastise him, and to excommunicate him (to place him in *herem*), and to flog him in every kind of chastisement, and force him to swear that he will not do it again. And if he doesn't heed the words of the court, some say that the Beit Din forces him to divorce her, but we warn him first, once or twice, saying it is not the manner of Jews to beat their wives but it is a deed of the Gentiles. This all applies if he starts the troubles, but if she curses him without reason, or puts down his father or mother and he reproves her with words, and she does not care for him (listen to him), some say that it is permissible to beat her. But some say that it is forbidden even to beat a bad wife, but the first opinion is the correct one. If it is not known who caused it (the trouble), the husband is not believed when he says that she started it, since all women are under the presumption of being decent (pious), and (the court should) appoint for them others (observers) to see who causes the trouble. And if she curses him with no reason, he divorces her without paying her the *ketubah*.

A Perspective From Historical Texts in Judaism

Much of the material in rabbinic texts instructs the husband and/or the wife as to their marital duties and obligations. The material set standards and provided guidelines, thereby helping to maintain domestic harmony. When that harmony became difficult or impossible to maintain, further guidelines were established providing for the dissolution of the marriage, in what was, at the time, considered to be an equitable and fair manner.

**This section adapted.*

It is safe to say that if a law existed prohibiting an activity, that activity had been or was still being practiced. As early as the Talmudic period, therefore, men used force to compel their wives to activities that the wives did not want to do. Laws existed prohibiting the mistreatment of wives. Such abuse was, therefore, not unknown.

On the whole, the rabbinic literature reviewed deals fairly with domestic violence. A surprising exception is Maimonides' ruling in the *Mishneh Torah* permitting a woman to be beaten by her husband because she refuses to do her household chores. Unlike *Terumat ha-Deshen* in which a woman may be beaten to keep her from cursing her parents or her in-laws (a significant transgression), the *Mishneh Torah* passage permits use of force for a relatively minor infraction. Even the Ramban's contemporaries did not all agree with his opinion.

On the lenient side, Rabbi Meir of Rothenberg's responsa are the most supportive of the woman's position in wife abuse cases. He even would go as far as to recommend excommunication if the case were to come before him. The *Shulchan Aruch* also rules sensitively in this matter, noting that wife beating was not to be tolerated, but providing a fair manner in which to adjudicate the charges.

In general, husbands were obligated to respect their wives, and wives, in turn, were expected to be good companions. It cannot be judged as to whether or not complaints of abuse came frequently before the rabbinic courts. They were not unheard of, however.

What remains significant is that spouse abuse has been a known phenomenon in the Jewish community in centuries gone by, and is not new to the modern era, or America after the women's movement.

Spouse abuse is documented throughout Jewish history. Rabbinic texts deal explicitly with situations of wife-beating. Although opinions vary on the subject, there is a surprising amount of support for the victim of domestic violence.

Many spouses are part of a religious community, or hold some type of religious belief, but much of the literature on spouse abuse neglects this fact. Clergy, in general, are not trained to be aware of the particular nuances characteristic of women and men who seek their help in cases of abuse. Counselors trained to help families experiencing domestic violence do not generally consider the effect of religious beliefs and practices on domestic violence. Today, that dichotomy is becoming less pronounced.

The roles of counselor and *halakhic* authority often go hand in hand when the counselor turns to rabbinic texts for guidance in handling a particular problem. Most of the material acknowledges that abusive conduct on the part of either spouse is not to be tolerated, and it outlines ways to correct such situations. In the particular case of battered wives, more often than not, the rabbinic authorities do not tell the woman to go home and correct her behavior. They do not place the blame upon the wife, the victim. They do not deny that the problem exists, or pretend that it will go away by itself. "Why then do we find examples of so many modern rabbis who ignore this literature? Why do so many rabbis believe the myths about spouse abuse?"

"The concept of Shalom Bayit should not be misinterpreted as encouraging the preservation of an abusive marriage. When domestic harmony is impossible because of physical abuse, the only way for peace may be dissolution of marriage. Although marriage is viewed as permanent, divorce has always been an option according to the Jewish tradition."

*This section adapted from Julie Ringold Spitzer, *Spousal Abuse in Rabbinic and Contemporary Judaism*. Published by National Federation of Temple Sisterhoods, 838 Fifth Avenue, NY, NY 10021, 1985.

"I know He (God) is out there watching over me and I pray He takes care of me!" "He'll (God) be the one to punish my husband for all he's done to us (her and her daughters) . . . that's not my job!"

Christian Marriage*

"My priest said marriage was a vow and a sacrament that I could not break and remain a good Catholic. I knew that marriage should be kept in sickness and in health but not if there is more sickness. . . that's all there was with him. . . sickness."

Ephesians 5:21-33

Submit yourselves to one another because of your reverence for Christ.

Wives, submit yourselves to your husbands as to the Lord. For a husband has authority over his wife just as Christ has authority over the church; and Christ is Himself the Savior of the church, His body. And so wives must submit themselves completely to their husbands just as the church submits itself to Christ.

Husbands, love your wives just as Christ loved the church and gave His life for it. He did this to dedicate the church to God by His word, after making it clean by washing it in water, in order to present the church to Himself in all its beauty — pure and faultless, without spot or wrinkle or any other imperfection. Men ought to love their wives just as they love their own bodies. A man who loves his wife loves himself. (No one ever hates his own body. Instead, he feeds it and takes care of it, just as Christ does the church; for we are members of His body.) As the scripture says, "For this reason a man will leave his father and mother and unite with his wife, and the two will become

*Parts of this section adapted from Marie M. Fortune and Denise Hormann, *Family Violence: A Workshop Manual for Clergy and Other Service Providers*. Seattle: Center for the Prevention of Sexual and Domestic Violence, 1980.

one." There is a deep secret truth revealed in this scripture, which I understand as applying to Christ, and the church. But it also applies to you: every husband must love his wife as himself, and every wife must respect her husband.

"The Bible says wives should submit to their husbands in everything. . . even violence?" "Scripture is right when it puts the man as the head of his wife, after all he's stronger."

Most commonly, directives on marriage based on scripture are given to women and not to men, and state that wives must "submit" to their husbands. This often is interpreted to mean that the male is the absolute head of the household and that the wife and children must obey him without question. Unfortunately, this idea has also been interpreted to mean that wives and children must submit to abuse from husbands and fathers.

A closer look at the actual scriptural references reveals a different picture.
Ephesians 5:21

"Be subject to one another out of reverence for Christ." (Revised Standard Version)

The instruction to husbands is very clear and concrete. A husband is to nourish and cherish his own body and that of his wife. Physical battering which occurs between spouses is probably the most blatant violation of this teaching.

It is interesting that the passage quoted above from Ephesians, which is commonly used as instruction for marriage, is instruction primarily for husbands; nine of the verses are directed toward his responsibilities in marriage; only three of the verses refer to hers, and only one refers to both. Contemporary interpretation often focuses only on the wives and often misuses those passages to justify the abuse of wives by their husbands. While spouse abuse may be a common pattern in marriage, it certainly cannot be legitimated by scripture.

The Marriage Covenant and Divorce or Separation

A strong belief in the permanency of the marriage vows may prevent an abused spouse from considering separation or divorce as options for dealing with family violence. For the Christian, the promise of faithfulness "for better or for worse. . . 'till death do us part" is commonly taken to mean "stay in the marriage no matter what," even though death of one or more family members is a real possibility in abusive families.

For some Christians, their denomination's strong doctrinal position against divorce may inhibit them from even considering separation. For others, a position against divorce is a personal belief often supported by their family and church. In either case, there is a common assumption that any marriage is better than no marriage at all and therefore should be maintained at any cost.

The covenant of Christian marriage is a life-long, sacred commitment made between two persons and witnessed by other persons and by God. A covenant between marriage partners usually contains some or all of the following elements:

1. It is made in full knowledge of the relationship.
2. It involves a mutual giving of self to the other.
3. It is assumed to be lasting.
4. It values mutuality, respect, and equality between persons.

A marriage covenant can be violated by one or both partners. Violence or abuse in a marriage violates this covenant, fractures a relationship and the trust which was assumed between partners. Neither partner should be expected to remain in an abusive situation. Often, one marriage partner feels a heavy obligation to remain and do everything possible to make it work. This is most often true for women. However, a covenant relationship only works if both partners are able and willing to work on it. It is clear that God does not expect anyone to stay in a situation that is abusive. Just as Jesus did not expect His disciples to remain in a village that did not respect and care for them (Luke 9: 1-6), neither does He expect persons to remain in a family relationship where they are abused and violated.

If there is a genuine effort to change on the part of the abuser, it is possible to renew the marriage covenant, including in it a clear commitment to non-violence in the relationship. With treatment for the family members, it may be possible to salvage the relationship. If the one who is being abusive is not willing or able to change then the question of divorce or separation arises.

At this point in the marriage, these radical actions make public what has happened in private. The other option, of course, is to continue to pretend that the marriage is intact. One woman reported that she has been divorced for a month but that her marriage ended ten years ago when the abuse began.

In violent homes, divorce is not breaking up families. Violence and abuse are breaking up families. Divorce or separation is often the painful, public acknowledgment of an already accomplished fact, but such intervention may be necessary to generate healing and new life from a devastating and deadly situation.

"I figured my love for him would make him change." "You may think this is weird but, I had a message from God that I was called to help him; he was going to do the Lord's work!"

Sacrifice and Suffering

"This is my cross to bear."

1 Peter 4:12-19

Beloved, do not be surprised at the fiery ordeal which comes upon you to prove you as though something stranger were happening to you. But rejoice insofar as you share Christ's sufferings, that you may also rejoice and be glad when His glory is revealed. If you are reproached for the name of Christ, you are blessed, because the Spirit of glory and of God rests upon you. . . Therefore let those who suffer according to God's will do right and entrust their souls to a faithful Creator.

Phillippians 2:7-8

. . . emptied himself, taking the form of a servant. . . humbled himself and became obedient unto death, even death on a cross.

"I kept praying the Lord would give me strength to stay committed to him. . . it got harder and harder to keep from hating him." "I prayed God would help him and make him stop drinking and hitting me!"

Scriptural and Theological Issues

The experience of physical or psychological pain or deprivation can generally be referred to as "suffering." When a person experiences suffering, often the first question is, "Why is there suffering?" and "Why me?" These are classical theological questions to which there are no totally satisfactory answers. Sometimes a person will answer these questions in terms of very specific cause-and-effect relationships.

"I am being abused by my husband as punishment from God for the fact that 20 years ago, when I was 17 years old, I had sexual relations with a guy I wasn't married to."

In this case, the victim of abuse sees her suffering as just punishment for an event which happened long ago and for which she has since felt guilty. This explanation has an almost superstitious quality. It reflects an effort on the part of the woman to make sense out of her experience of abuse by her husband. Her explanation takes the "effect" (the abuse), looks for a probable "cause" (her teenage "sin"), and directly connects the two. This conclusion is based on a set of theological assumptions which support her view: God is a stern judge who seeks retribution for her sins and God causes suffering to be inflicted on her as punishment.

Unfortunately, the woman's explanation neither focuses on the real nature of her suffering (i.e., the abuse by her husband), nor does it place responsibility for her suffering where it lies: on her abusive husband.

Sometimes, people try to explain suffering by saying that it is "God's will" or "part of God's plan for my life" or "God's way of teaching me a lesson." These explanations assume God to be stern, harsh, even cruel and arbitrary.

Suffering which occurs when a person is beaten, raped, or abused, especially in a family relationship cannot be justified. It may, on occasion, be endured by a victim for a number of reasons, including a belief that such endurance will eventually "change" the person who is being abusive. However, this belief is unrealistic and generally only reinforces the behavior.

Jewish and Christian traditions teach that suffering happens to people because there is evil and sinfulness in the world. Striving to live a righteous life does not guarantee that one will be protected from the sinfulness of another. A person may find that she or he suffers from having made a poor decision (e.g. by marrying a spouse who is abusive). But this in no way means that the person either wants to suffer or deserves abuse from the spouse.

In religious teaching, at no point does God promise that we will not suffer in this life; however, in scripture God does promise to be present to us when we suffer. This is especially evident in the Psalms which give vivid testimony to people's experience of God's faithfulness in the midst of suffering (see Psalms 22 and 55).

One's fear of abandonment by God is often strong when experiencing suffering and abuse. This fear is usually experienced by victims of abuse who often feel they have been abandoned by almost everyone: friends, other family members, clergy, doctors, police, lawyers, counselors. Perhaps none of these believed the family members or were able to help. It is therefore very easy for victims to conclude that God has also abandoned them. For Christians, the promise to victims from God is that even though all others abandon them, God will be faithful. This is the message found in Romans:

"For I am sure that neither death, nor life, nor angels, nor principalities, nor things present, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord." (Romans 8:38-39, Revised Standard Version.)

Often this reassurance is very helpful to victims of violence. Suffering may indeed present an occasion for growth, but whether this potential is actualized depends on how the experience of suffering is managed.

Sometimes, people who regard suffering as God's will for them believe that God is teaching them a lesson and/or that hardship builds character. Experiences of suffering can, in fact, be occasions for growth. People who suffer may realize in retrospect that they learned a great deal from the experience and grew more mature as a result. This can be the case, but only when the person who is suffering also receives support and affirmation throughout the experience. With the support of family, friends and helpers, people who are confronted with violence in their family can end the abuse, possibly leave the situation, make major changes in their lives and grow as mature adults. They can also learn some difficult lessons: dealing with self-reliance, anger, survival outside abusive relationships and personhood.

However, this awareness that suffering can be an occasion for growth must come from those who are suffering and at a time when they are well on their way to renewal. It is hardly appropriate to point out that things really are not so bad and that someday she or he will be glad that all of this happened. These and other words of "comfort and

reassurance” are usually for the benefit of the minister or rabbi, not the victim. At a later time, it may be useful to point out the new growth which has taken place and very simply to affirm the reality that this person has survived an extremely difficult situation.

Forgiveness

“The priest told me I must forgive him 70 times 7.” “I figured if he knew he was forgiven he’d change, but it made no difference.”

“When I went to my minister, he advised me to go home and pray for my boyfriend to repent. That night my boyfriend came home late and I was already asleep, which he doesn’t like. . . he broke my nose.”

Matthew 5:39

But if anyone strikes you on the right cheek turn to him the other also.

“I’d remember the saying turn the other cheek so he’d hit me and I’d turn the other cheek and he’d hit me again, then I’d give him the other cheek and turn it again. Then I just ran out of faces.”

The issue of forgiveness arises for victims of abuse. A friend or family member may pressure the victim: “You should forgive him. He said he was sorry.” Or it may arise internally: “I wish I could forgive him. . .” In either case, the victim feels guilty for not being able to forgive the abuser. In these cases, often forgiveness is interpreted to mean forget or pretend the abuse ever happened. Neither is possible. The abuse will never be forgotten—it becomes a part of the victim’s history. Forgiveness is a matter of the victim being able to say that she will no longer allow the experience to dominate her life. She will let go of it and move on. This is usually possible if there is some sense of justice in the situation, officially (through the legal system) or unofficially. Forgiveness by the victim is possible when there is repentance on the part of the abuser, and real repentance means a change in the abuser’s behavior.

The Hebrew term “teshuvah” is the word for repentance. “Teshuvah” literally means “return,” clearly denoting a return to God after sin. In Judaism there is a distinction between sins against God and sins against people. For the former, only regret or confession is necessary.

In Christian teaching, the Greek word for repentance is "metanoia," which literally means "to change"—to have a change of heart or actually a change of behavior. Sins against people require admission of wrongdoing, asking for forgiveness of the person wronged or abused, and reconciliation, which can be accomplished only by a change in behavior.

The need to admit wrongdoing is a healthy sign that the abuser is no longer denying the problem but is ready and willing to face it. The offender may seek out a minister or rabbi for the purpose of confessing. The clergy person is then put in a position of assuring forgiveness and evaluating the strength of the person's promise not to abuse again. While the abuser may be genuinely contrite, he is seldom able to end the abuse without assistance and treatment.

The rabbi or minister needs to assure the abuser of God's forgiveness and must confront the person with the fact that he needs additional help in order to stop the abuse. For some people, a strong word from a pastor is an effective deterrent: "The abuse must stop now." Sometimes this strong directive can provide an external framework for beginning to change the abusive behavior.

Another issue is timing. A clergy person's need for the victim to finish and resolve the abusive experience may lead him or her to push a victim to forgive the abuser. Forgiveness in this case is seen as a means to hurry the victim's healing process. Victims will move to forgive at their own pace and cannot be pushed by others' expectations of them. It may take years before they are ready to forgive; their timing needs to be respected. They will forgive when they are ready. Then the forgiveness becomes the final stage of letting go.

"Forgiveness is an ongoing process. Every time the support check is late, or you have to hassle with the courts, or he forgets the kids' birthdays, I have to keep forgiving him so I can go on with my life."

From Domestic Violence, A Guide for Clergy, May 1987, used by permission of New Jersey Department of Community Affairs, Domestic Violence Program, Trenton, NJ.



National Institute
of Justice

Research in Brief

November 1986

Confronting Domestic Violence: The Role of Criminal Court Judges

Gail A. Goolkasian

The judge told him, in no uncertain terms, that the law doesn't allow him to assault me just because I'm his wife. He said that he'll send him to jail if he's brought back for another offense. Right there in the courtroom

... you should have seen the look on his face. I think he knew the judge wasn't kidding, and that's when he decided to do something about it.

—a former battered woman

The facts

"Domestic violence," also called "battering" and "spouse abuse," refers to assaultive behavior involving adults who are married, cohabitating, or

From the Director

The family is the fundamental unit of American life. Thus, public policies that support the family are imperative for the survival of our society. To help families thrive within our communities, we must address the serious problem of family violence.

Family violence too often shatters families from all walks of life. Once considered a "hands off" issue, to be dealt with in the privacy of a family, these cases increasingly are brought to the criminal courts. No longer viewed simply as disagreements, arguments, or "family spats," they are recognized as violent crimes with victims suffering physical and psychological scars.

Research has found that such violence often continues and escalates over time, becoming both more frequent and more severe. Spouse abuse can mean a push down the stairs, a kick in the abdomen, a series of beatings, or even murder. One study found that in over 50 percent of domestic homicides, the police had previously been called to the residence five times or more.

Recent National Institute of Justice research has found that arresting the

abuser can deter future violence in families. By making informed decisions based on careful evaluation of police methods, it appears that policies can either contribute to the decline or escalation of violent assault within the family.

Judges play a critical role in forming the criminal justice reaction to this kind of violence. Spouse abuse has traditionally been handled in family court. As police departments increasingly have developed arrest policies for both misdemeanor and felony domestic assault, more family violence cases are being heard before criminal court judges.

Within their own courtrooms, judges determine the kind of attention paid to family violence cases by probation agencies. They ensure that court orders and probation agreements are monitored closely. Special statutory provisions for protection orders are available in some jurisdictions. Judges can have an impact simply by talking to the parties involved in family violence cases.

Both the President's Task Force on Victims of Crime and the Attorney

General's Task Force on Family Violence recognized that family violence is often much more complex in causes and solutions than crimes committed by unknown assailants.

To assist criminal justice professionals who deal with these cases, the National Institute of Justice sponsored a study, *Confronting Domestic Violence: A Guide for Criminal Justice Agencies*. Gail Goolkasian, of Abt Associates, the principal investigator of that report, is the author of this *Research in Brief*.

The *Brief* draws on family violence research to give judges information about batterers and battering behavior. It reviews current practice that is considered state of the art and examines the various options available to judges in hearing and deciding these cases.

Judges are playing an ever stronger role in heightening recognition of the serious and criminal nature of family violence. The National Institute of Justice believes the research summarized here will inform policy choices in that effort.

James K. Stewart
Director
National Institute of Justice

have an ongoing or prior intimate relationship. In the overwhelming majority of cases, domestic violence is perpetrated by men against women.¹

The facts about domestic violence are alarming. It was not until the mid-1970's that activists first succeeded in sparking public attention to the problem.² A well-known survey conducted in 1975 shattered the common perception that battering is a rare and inconsequential occurrence in our society.³ Based on a national probability sample of more than 2,000 families, the researchers estimated that in the previous year over 1.7 million Americans had faced a spouse wielding a knife or gun, and well over 2 million had experienced a severe beating at the hands of their spouse.

These figures, which are based on self-reports, are believed to underestimate substantially the true scope of the problem. Ten years later, a 1985 replication of that survey found similarly high rates of spousal violence.⁴

Crime statistics bear out the lethal consequences of domestic violence: In 1985, for example, the FBI reported that 30 percent of all female murder victims were killed by their husbands or boyfriends.⁵

Other facts are equally troubling. Rarely is domestic violence a single isolated event. Data from the National Crime Survey, conducted by the Bureau of Justice Statistics, shows that once a woman is victimized by domestic violence, she faces a high risk of being victimized again.⁶

It represents a pattern of behavior that tends to escalate both in frequency and severity over time, and is often carried from one generation to the next. Even if they are not the targets of violence themselves, children who witness domestic violence in their homes learn graphically that "this is how families behave."

Those who study and work with groups of abusers and battered women have found that many grew up in homes where domestic violence

occurred.⁷ Furthermore, there is a substantial body of evidence which indicates that children who are exposed to domestic violence suffer immediate and serious psychological harm.⁸

The dynamics

For people whose lives have never been touched by domestic violence, it can be difficult to comprehend. To understand domestic violence, one must consider its context and its history.

For centuries men were legally and socially permitted to chastise their wives; "modest" battering or "modest" force was considered a legitimate way for men to maintain their ultimate control in the family.⁹ But as wives and children ceased to be viewed as a husband's legal property, that rationale became obsolete.

Why does he do it?—Are batterers sick? Are they ignorant or poverty-stricken? Are they violent because they are addicted to alcohol or drugs? Do they batter because there is too much stress in their lives? Or do the women simply drive them to it?

The answer to all these questions is an emphatic no. Research has shown that domestic violence occurs within all social, economic, ethnic, and religious groups, although battering among disadvantaged socioeconomic groups is more likely to come to the attention of public agencies.

While many batterers abuse drugs or alcohol, many others do not. Countless numbers of people experience extreme stress without resorting to violence. And, while most batterers find a way to blame the victim for their own violent behavior, this is just an excuse.

There are two basic reasons why battering continues to exist today. First, violence is a highly effective means of control; often the victim of a domestic assault will spend a great deal of energy on trying to avoid subsequent assaults, including attempts to anticipate the needs, wishes, and whims of the abuser. Men who batter often explain their violence by saying that their victims will not do what they want them to, and they feel that as men they have a right to control "their" women. Second, men batter

because they can; that is, because in most cases no one has told batterers that they must stop.

Recent research suggests that violence is less likely to recur once a clear message is given that battering is inappropriate behavior which will not be tolerated. Sherman and Berk found that domestic violence offenders who were arrested had almost half as much repeat violence during the following 6 months as offenders who were not arrested.¹⁰ Langan and Innes' analysis of data from the National Crime Survey indicates that simply bringing a domestic violence incident to the attention of police seems to help prevent recurrences.¹¹

In recent years, the battered women's movement has made tremendous strides in broadening awareness about domestic violence issues in public institutions as well as the community at large. There has been a great deal of legislative reform at the State level aimed at protecting battered women, treating domestic violence as a crime, and holding abusers accountable for their violent acts.¹²

Why does she stay?—For many people, this is perhaps the biggest puzzle about domestic violence. There is no simple answer.

The experience of battered women can be likened to that of a hostage or a prisoner of war; she is subjected to random violence and often forced into isolation from her relatives and friends. She frequently is threatened with increased violence if she tries to take any action against her abuser. Never knowing if the reality of violence might lead to death, battered women can be immobilized by fear.

Economic dependence is another factor that can prevent battered women from leaving. A woman without financial resources or a job outside the home may have to rely on the abuser to support herself and her children.

Furthermore, many experts point to the cyclical nature of domestic violence. Battered women are not constantly being abused, and batterers frequently become loving, kind, and contrite for a period of time following an attack.¹³ Often the batterer knows he has gone too far and tries to convince the victim that it will never happen again. The victim wants to believe that this is true, that the

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violence has ended, and may succeed in believing it until the pattern is repeated time and again.

Despite these dynamics, many battered women do try to end the abuse by seeking outside help. Communities that have opened shelters for battered women and improved the institutional response to domestic violence report a huge influx of victims seeking an end to abuse. But pleas for help from battered women often go unanswered.

Public institutions and professionals in the community often fail to provide needed support and assistance. They may see the batterer when he is calm and articulate, and fail to believe that he is capable of such violence.

Physicians, hospital staff, welfare officials, mental health professionals, and the clergy have typically overlooked, ignored, or failed to act appropriately in domestic violence cases. Traditional training in these fields reflects a bias toward keeping the family together at all costs.

Barriers to action are even greater for women from certain racial, ethnic, religious, or cultural groups. For example, some women feel compelled to remain in abusive relationships because of their religious views on divorce, or because separation carries a tremendous social stigma in their community.

They may also feel that officials in public institutions hold racial and cultural stereotypes which will affect the amount of help they receive. Some women of color are more hesitant to press charges against their partners due to the common belief that minority men are sentenced more severely than white men for similar crimes. Therefore, a woman of color who chooses the court system may do so at the expense of terminating the support systems, including family and friends, within her own community.¹⁴

Finally, given the nature of domestic violence, the question "Why doesn't she leave?" seems misdirected. To say that the victim should leave does not address the conduct of the person responsible for the violence.¹⁵ One former abuser put it simply: "If you don't deal with us, you're going to have the problem for the rest of eternity."¹⁶

Overview of the criminal justice response

Although violence against the person is usually handled through criminal law, until recently most domestic violence cases entering the justice system were either screened out entirely or automatically routed to family courts. This practice reflected the view of society at large that domestic violence was a private family matter rather than a crime.

In the United States, most legal reform efforts have been aimed at the criminal justice process, instituting policies that reflect the serious criminal nature of domestic violence. The goal of criminal justice reforms is to eliminate the system's traditional avoidance and disdain for domestic violence cases, and to ensure that the law is enforced as vigorously as it would be if the parties were strangers.

It is also important to remember that domestic violence often involves a long history of abuse. Furthermore, because of the parties' relationship, a domestic violence offender typically has more access to the victim and is better able to intimidate and manipulate her.

Agencies within the justice system have begun to recognize their duty to provide legal remedies in domestic violence cases. Assault, battery, homicide, weapon use, kidnaping, and unlawful imprisonment are some of the most frequent crimes of domestic violence. More and more justice officials are realizing that a domestic violence incident constitutes a crime and, as with other crimes, the responsibility for taking legal action against an offender should rest with the justice system rather than the victim.

When justice agencies deliver a clear message that domestic violence is unacceptable behavior that will not be tolerated, this view is encouraged throughout society.

In many States, legislative reform aimed at improving the entire community response to domestic violence has forced justice agencies to modify past policies. For example, these laws can define the boundaries of proper police arrest practices, mandate data collection and reporting, require domestic violence training programs, provide for various forms of victim assistance,

authorize the use of civil orders for protection, and increase the penalties for repeat offenders. These and other provisions may be embodied in a single domestic violence statute, or may be included in two or more separate pieces of legislation.

Police—Most attention concerning the role of the justice system has focused on police and, in particular, on whether or not police officers should favor arrest when they respond to calls involving domestic violence. In the past, most police departments discouraged officers from making arrests in "family disputes," advising officers to try to calm down the parties and make referrals to social service agencies in the community.¹⁷

Nonarrest strategies were harshly criticized for treating domestic assaults less seriously than assaults involving strangers, and for failing to provide adequate protection to battered women. Recent empirical research evidence from Sherman and Berk supports the growing consensus that arrest, consistent with State law, should be presumed the most appropriate police response to these incidents.¹⁸

Police departments throughout the country are beginning to educate officers about the dynamics of domestic violence, and are adopting official policies encouraging or requiring officers to arrest suspects in domestic violence incidents. State laws are expanding officers' legal authority to arrest in these cases; in most States, officers are now permitted—or, in some States, required—to arrest suspects in misdemeanor domestic violence incidents without obtaining a warrant even if they did not witness the crime, provided that they have probable cause to believe that a crime has been committed by the person being arrested.¹⁹

Prosecutors—The result of proarrest policies is often a large increase in the number of domestic violence cases entering the justice system. In recent years, several prosecutors' offices throughout the country have proposed and adopted policy improvements for these cases.

The prosecutorial policies reviewed by Lerman include: establishing

domestic violence units in large offices to permit vertical prosecution and the development of prosecutor expertise on domestic violence cases; reviewing police reports on a regular basis to identify domestic violence incidents and conduct outreach to victims; developing objective filing and charging policies; and working with victim advocates, who can offer support and protection to victims and maximize the likelihood that victims will cooperate with prosecutors.²⁰

Judges—Judges play a crucial role in shaping a community's overall response to domestic violence. Members of the judiciary can wield tremendous power as system advocates, by proposing changes in legislation and helping to educate the public about the criminal nature of domestic violence. They can also encourage improvements in police and prosecutor policy and court data collection and recordkeeping.

Judges have the power to demand information from law enforcement agencies if a paltry number of domestic violence cases are showing up in the courtroom, and can communicate with city or State government officials about the need to devote more resources to the problem (e.g., for victim advocates, shelters, or counseling programs).

Within their own courtrooms, judges determine the kind of attention domestic violence cases will receive from probation agencies. Judges can give a strong signal to probation officers that court orders and probation agreements must be monitored closely in these cases. In some States there are also statutory provisions that give judges special tools to handle domestic violence cases, such as formal orders for protection.

Furthermore, judges can have a positive impact by simply talking to the parties in domestic violence cases. Smith's study of the criminal court response to nonstranger violence found two ways that judges are critical in deterring future violence:

First, judicial warnings and/or lectures to defendants concerning the inappropriateness and seriousness of their violent behavior apparently improved the future conduct of some defendants. Second, judges occasionally counseled victims by telling them that they should not tolerate violent

abuse, by suggesting counseling programs, or both. For some victims, this official affirmation that they did not deserve to be hit helped them to realize that the abuse was not something which they simply had to tolerate. It seems likely that the judges' conduct would be especially critical to those individuals, both victims and defendants, appearing in court for the first time.²¹

In this vein, the Attorney General's Task Force on Family Violence urged judges not to underestimate their ability to influence a defendant's behavior, noting that "Even a stern admonition from the bench can help to deter the defendant from future violence."²² As one judge told a defendant, "I don't care if she's your wife or not. A marriage license is not a hitting license. If you think the courts can't punish you for assaulting your wife, you are sadly mistaken."

Not surprisingly, the nonstranger violence study also found that the way a judge talks to the victim and defendant in court affects the victim's level of satisfaction with the justice system. Victims were more satisfied when judges were well-informed about domestic violence, provided referrals to shelters and other community organizations, and lectured defendants about the seriousness of their assaultive behavior.²³

Restrictions on pretrial release

The vast majority of defendants in domestic violence cases are released prior to trial, usually on their own recognizance. The victim is especially vulnerable during the pretrial period, when the defendant may try to retaliate for her role in having him arrested, or threaten her with more violence if she cooperates with prosecution.

The court can protect the victim during this period by restricting the defendant's access to her as a condition of pretrial release. Practitioners feel that this kind of protection is needed in most domestic violence cases. State laws commonly authorize the issuance of protection orders (also called restraining or stay-away orders) in civil court. In most States, civil and criminal relief can be sought simultaneously, and a civil protection order can help the victim to get the protection she needs during prosecution.

Some State statutes which provide for civil protection orders also authorize criminal court judges to issue protection orders as a condition of pretrial release in domestic violence cases. This is preferable in criminal cases because victims are not required to go through a whole separate process and bureaucracy in order to get the necessary protection while charges are pending.

Lerman notes that criminal court judges can issue protection orders even without specific statutory authority, since they have wide discretion to impose conditions on the release of any defendant.²⁴ When there is no enabling legislation for issuance of protection orders in criminal cases, judges may find it useful to consult civil protection order statutes for guidance on what to include in such orders.

In most jurisdictions, a probation agency is responsible for investigating the defendant's eligibility for ROR (release on recognizance) and the need to attach specific conditions to pretrial release. As part of this investigation, probation officers should contact the victim for information about her particular safety needs. The probation officer and victim should explore release conditions available to the court and conditions that the victim feels she needs to protect her safety, such as limited or no contact by the defendant, allowing the defendant only supervised child visitation, or the temporary removal of weapons from the household.

Some judges are reluctant to issue an order of protection that excludes a man from his own home, fearing that this may violate his constitutional rights. However, State supreme courts that addressed this issue have found that such conditions do not violate due process, even if the order is administered on an ex parte basis.²⁵

The importance of enforcing protection orders cannot be overemphasized. In some jurisdictions, critics have charged that the orders "aren't worth the paper they're written on." Indeed, an unenforceable order is worse than none at all, because it gives the victim the illusion that she has protection. Orders are most effective where violation constitutes a separate criminal offense, and police officers in the field can verify the existence, validity,

and terms of an order when a violation is alleged. But even if violation is not a criminal offense in and of itself, charges such as trespassing or disturbing the peace can often be applied in addition to civil contempt.

Protection orders, or restrictions on the defendant's contact with the victim, can be imposed as a condition of bail as well as ROR. In certain cases, the circumstances may warrant a high cash bail to make pretrial release unlikely. This action is appropriate in especially serious cases, cases where the defendant has continually threatened the victim with more violence upon his release, and cases where the defendant has reassaulted the victim in the past even though a protection order was issued.

Pretrial court appearances

If possible, defendants in all domestic violence cases should be required to appear in court at the first opportunity following arrest, preferably before pretrial release. This demonstrates to the defendant that domestic violence is considered serious criminal conduct. If the defendant will be released prior to trial, holding him until a court appearance gives the victim time to seek safe housing. This requirement is embodied in some State domestic violence statutes.

In States without legislation mandating appearance at arraignment, a change in court rules may be necessary to impose this requirement. The initial court appearance is the best time to issue an order of protection, because it eliminates the need to locate the defendant to serve him with the order, and to verify that service took place. The defendant should be informed about the specific terms of the order, and should be required to sign a statement indicating that he understands these conditions before he is released from custody. A copy of the order should be given to the defendant, the victim, and the local law enforcement agency.

Victim reluctance

Judges, along with police and prosecutors, frequently express frustration at the unwillingness of some battered women to "follow through" with prosecution. Victim reluctance raises some difficult issues.

To the extent that it results from intimidation by the defendant, reluctance is best addressed by protecting victims during the pretrial period. Reluctance may also stem from confusion, inadequate emotional or financial support, or lack of understanding about the process and end results of prosecution. In several courts, judges report that battered women are more willing to cooperate and testify when they receive information, emotional support, community referrals, and trial preparation from victim advocates who are assigned to each case.

There is considerable disagreement among experts regarding what action should be taken when victims are given protection and support, yet still refuse to testify. In some jurisdictions, victims are subpoenaed to give the justice system more control over prosecution and to demonstrate to the parties that the prosecutor is responsible for the case, thereby relieving pressure on the victim not to appear in court.²⁶ In other jurisdictions, subpoenas are issued to shield victims from pressure not to testify, but only if the victim so desires.

If a battered woman refuses to testify and is found in contempt, the judge can impose a disposition that addresses her needs, such as participation in a battered women's support group. Some experts argue that it is unfair to force all victims to testify, and that subpoenas are sometimes used to invoke inappropriate punitive measures against battered women.²⁷

Ford asserts that at least some battered women use the threat of prosecution and punishment as leverage on the defendant to secure an acceptable arrangement, such as separation or participation in batterer counseling.²⁸ For these women, a refusal to testify may not be placing them in greater jeopardy or wasting the system resources that were already expended on their cases, but may in fact signify that the criminal justice system has enabled them to end the abuse.

While followup data on one small sample of cases support this view,²⁹ further research on the long-term impacts of prosecution is needed to guide policies in this area. If subpoenas are issued in battering cases, they should be used to protect battered women, not to punish them.

Even when prosecution is clearly in the best interest of the victim and the community, cases can sometimes be tried successfully without forcing victim testimony. Corroborating evidence may be available in some cases. For example, testimony may be available from a police officer or family member who was an eyewitness to the event or its consequences.

Judges can also permit expert testimony from qualified authorities, who can speak generally about the nature of battering. An expert witness who has interviewed the victim can confirm that she is a battered woman and identify some of the reasons why she is not present to testify herself. Expert testimony has the added benefit of educating the judge and jury about some of the dynamics and complexities of domestic violence.³⁰

Sentencing

In the past courts often imposed lesser sanctions for domestic violence compared with violent crimes involving strangers. As one attorney observed:

Sentences in this area are very much lighter than comparable situations of stranger violence. It's very discouraging when...the sentence is so light that it's, in a sense, a final way of condoning the violence.³¹

Sentencing options and practices cover a wide range in domestic violence cases. In general, sentences should be aimed at holding offenders accountable, ending abusive behavior, and meeting the needs of victims and other family members. Multiple interventions are often appropriate. What "works" with one offender might fail completely with another, even in cases that are similar in many respects.

For example, some offenders comply with no-contact orders and court-ordered counseling because they are frightened by the prospect of serving time in jail, while others readily violate these orders, especially if they have gotten away with it before.

Fines can be imposed in accordance with State statutes. The amount of the fine, and the way fines are used, may be strictly defined by law. Sentences involving probation with a suspended jail or prison term are very common in domestic violence cases. Incarceration

tion is both appropriate and necessary in cases involving more serious violence, a long pattern of abuse, significant threat of continued harm if the offender were released, or failure at previous alternatives to incarceration.

Restitution should be considered in communities where restitution programs are available for crime victims. Offenders should be ordered to reimburse the victim for expenses resulting from the crime, such as lost wages; shelter costs; medical, counseling, and other treatment fees; and replacement costs of any destroyed property.³²

In an increasing number of jurisdictions, victim needs and preferences regarding sentencing are being communicated to the judge—sometimes as part of a probation agency's presentence investigation, a prosecutor's sentencing recommendation, or a formal victim impact statement.

Many battered women seek help in stopping the violence without incarcerating the abuser, particularly if they want to continue their relationship with the offender or must depend on the offender for financial support. Weekend or evening incarceration may be appropriate in cases involving less serious violence when the victim wants the offender to continue to work and support the family. Lerman notes that sentences should reflect victim wishes when this will not result in overly lenient penalties.³³

Special issues for sentences involving probation—Probation sentences can be extremely useful in domestic violence cases, particularly in communities with batterer intervention programs that accept referrals from the courts. Judges usually have considerable flexibility in establishing the specific conditions of probation. It is essential to place restrictions on the offender that will protect the victim and other family members. Protection orders that were issued as a condition of pretrial release can often be extended through the probationary period. The specific terms of an order should be determined based on the victim's particular safety needs.

Participation in counseling or other intervention programs can also be ordered as a condition of probation. Specially-designed programs for

batterers, aimed at ending their violent behavior, are available in a growing number of communities. Many batterer programs accept clients on probation who are referred by criminal courts.³⁴ Judges have found that these programs offer a useful dispositional alternative for many domestic violence cases, particularly in light of crowded prisons and jails. Some batterers need other kinds of intervention in addition to that which focuses on stopping violent behavior.

Treatment for alcohol or drug abuse is needed in many cases. When alcohol or drug problems exist, they usually must be addressed before the offender enters a specialized program for batterers, although there are some programs that can address both kinds of problems concurrently.

Although judges have found mediation to be an excellent forum for resolving some types of disputes, mediation is not an appropriate sentence for domestic violence offenders. Mediation requires the victim to participate in the offender's sentence and relies on the mutual goodwill and fairness of both parties in a situation where one party has consistently controlled and manipulated the other. Mediation or couples' counseling is appropriate in domestic violence cases only if both parties seek it voluntarily, and the batterer has already succeeded in ending his violent behavior. Court-ordered intervention should focus solely on the offender.

Court-ordered counseling and education for batterers

Specially designed programs for batterers are a recent and promising dispositional alternative for offenders in some domestic violence cases. The number of programs is growing rapidly; they were virtually nonexistent a decade ago, and now there are over 100 across the country.³⁵

The programs are working more and more with local courts. One recent nationwide survey of batterer programs by Pirog-Good and Stets-Kealey found that roughly one-third of all clients are sent by the court system.³⁶

Many people are skeptical about court-ordered counseling for batterers,

believing that counseling can only be useful if an individual participates voluntarily and truly wants to change his behavior at the outset. However, there is compelling evidence that court-ordered counseling is appropriate and, in many cases, effective in ending violent behavior.

Experts agree that batterers tend to deny or minimize the seriousness of their violent behavior and are unwilling to accept responsibility for the battering. As a result, batterers typically refuse voluntary treatment. By ordering an offender to counseling in lieu of incarceration, the courts give him a powerful incentive to enter and participate in the program.

While there is a dearth of research on batterer programs in general, there is some evidence that criminal justice referrals are effective. Pirog-Good and Stets-Kealey found that judges are the most likely referral source for programs with the highest completion rates.³⁷ The survey also indicated that clients referred by the criminal justice system may be more likely to stop further violence than clients who are referred by other sources, such as physicians and clergy.

Types of programs—The primary goal of batterer programs is virtually universal: to stop the violent behavior. There are a variety of program affiliations among batterer programs that work with the courts.

Programs for court-ordered batterers are constantly being refined as we learn more about the complexities of domestic violence and as professionals gain more experience in working with this difficult and challenging group of clients. Group counseling and educational programs are the two major alternatives designed specifically for batterers that are currently available to the criminal justice system.

Effectiveness—Because the field is still new, there have been no formal evaluations of the long-term effectiveness of batterer intervention programs. Fortunately, some promising research efforts in this area are currently underway.

There is some evidence of success. A study commissioned by the Texas State Senate examined the clientele and effectiveness of three different programs that counsel batterers. The

study found that the programs were effective in eliminating or reducing physical violence compared with precounseling levels in most cases, by the accounts of both the men and women involved.³⁸ Shepard found evidence that batterer counseling and education in Duluth, Minnesota, reduces abusive behavior and increases knowledge about the use of abuse as a means of controlling victims.³⁹

While these programs do have great potential in many cases, their limitations must also be recognized. It is important to note that, for many offenders, battering represents a complex, long-term behavior pattern that is not easily changed. The kinds of programs currently available to the courts are simply insufficient to change these patterns in some cases. As Ganley observed, "It is very likely that, as in the field of alcoholism, different approaches will be successful with different individuals."⁴⁰

Because of this reality, some courts now refer domestic violence offenders to professional counselors for an assessment session before ordering participation in a particular intervention program. When individual offenders are found to be inappropriate for available programs, the criminal justice system must impose other suitable sanctions.

Putting teeth in court orders: monitoring and enforcement—

Probation gives offenders a chance to avoid incarceration by meeting certain specified conditions, such as participation in a counseling program, compliance with a protection order, and no further use of violence. If an offender's compliance with these conditions is not monitored and he is able to violate them without facing any negative sanctions, the court order—indeed, the entire criminal justice process—has failed in its mission. Probation should be revoked when the offender fails to adhere to the conditions that were established by the courts. In short, the court order must have "teeth."

Monitoring compliance—In most jurisdictions, probation officers are responsible for monitoring compliance with the conditions of probation. The probation department must work with intervention programs in the community to: (1) establish ground rules for

offender participation in court-ordered programs, such as the fees required and number of absences permitted; and (2) permit a two-way flow of information between counselors and probation officers, so that both parties can be informed about program attendance, reincidence of violence, and changes in probationary status.

Probation policies should require that a revocation hearing before the judge is requested according to court rules when an offender continues his violent behavior, exceeds the maximum number of absences from court-ordered sessions, violates the terms of a protection order, or otherwise fails to comply with probation conditions.

In courts without probation agencies, some judges have been able to establish special procedures to monitor compliance in domestic violence cases. For example, a judge in one rural Washington State area requires probationers to return to court at regular intervals with evidence of attendance at counseling sessions.

Revoking probation—When a judge determines that an offender has violated the established conditions of probation, it is essential that the offender face some additional sanctions or requirements as a result. When probation is revoked, judges' sentencing practices vary a great deal based on the reason that the offender was brought back to court and the number of times the offender has failed in the past to comply with probation conditions.

In most cases, revocation should result in a period of incarceration, however brief, to let the offender know that the courts mean business. For example, a first-time offender who exceeded the maximum number of absences from counseling might be placed in jail for a short period of time—even a few days—and then placed on probation again and mandated back to counseling.

When there is a meaningful threat of revocation, many offenders do take the court orders seriously. A recent sample of over 400 cases referred to the House of Ruth batterer counseling program in Baltimore revealed that 70 percent of offenders ordered through supervised probation had completed the full program. It was well-known in this jurisdiction that judges had

jailed some domestic violence offenders for refusing to cooperate.

Conclusion

Changes in the criminal justice treatment of domestic violence have created a range of alternatives to respond to and control this particular form of violence. As new methods evolve, judges play a critical role in shaping the community response to domestic violence and responding to cases that enter the criminal justice system.

There are some basic ways that judges can be more effective in these cases, even under a variety of legislative frameworks. These include: restricting the defendant's access to the victim during the pretrial period; communicating judicial concern about domestic violence to both the victim and defendant; considering a range of dispositional alternatives in an effort to impose sentences that reflect both the seriousness of the crime and the needs of victims and other family members; and strictly enforcing court orders and conditions of probation.

In most criminal courts, judges have the tools available to establish these kinds of procedures. Judges in many communities have taken a strong stand against domestic violence. In Baltimore, Maryland, for example, the Chief Administrative Judge of the District Court sends all new judges to a local domestic violence project to receive a 1-day orientation and training session on domestic violence issues and procedures to be followed in domestic violence cases.

Judge William R. Sweeney, who was instrumental in establishing domestic violence reforms in St. Louis County (Duluth), Minnesota, summed it up this way: "Being a judge, you make a lot of important decisions on a case-by-case basis. Unless you're an appellate judge, you can't have that much impact on the community as a whole. This is one thing that I feel good about, like I've really done something for my community."

Notes

1. Data from the National Crime Survey found that 95 percent of all assaults on spouses or ex-spouses during 1973-77 were committed by men. U.S. Department of Justice, *Report to the Nation on Crime and Justice: The Data* (Washington, D.C.: Bureau of Justice Statistics, 1983), p. 21.

2. Erin Pizzey, *Scream Quietly or the Neighbors Will Hear* (Short Hills, New Jersey: Ridley Enslow, 1977), published in England in 1974.
3. Murray A. Straus, Richard J. Gelles, and Suzanne K. Steinmetz, *Behind Closed Doors: Violence in the American Family* (Garden City, New York: Anchor Press, 1980), pp. 25-26, 32-36.
4. Murray A. Straus and Richard J. Gelles, "Societal Change and Change in Family Violence from 1975 to 1985 as Revealed by Two National Surveys," *Journal of Marriage and the Family* 48 (August 1986): 465-479.
5. U.S. Department of Justice, *Uniform Crime Reports—1985* (Washington, D.C.: Federal Bureau of Investigation, 1986), p. 11.
6. U.S. Department of Justice, *Special Report: Preventing Domestic Violence Against Women*, by Patrick A. Langan and Christopher A. Innes (Washington, D.C.: Bureau of Justice Statistics, 1986), p.1.
7. Jeffrey A. Fagan, Douglas K. Stewart, and Karen V. Hansen, "Violent Men or Violent Husbands? Background Factors and Situational Correlates," in *The Dark Side of Families: Current Family Violence Research*, ed. David Finkelhor, Richard J. Gelles, Gerald T. Hotaling, and Murray A. Straus (Beverly Hills: Sage Publications, 1983), pp. 49-67.
8. Honorable Marjory D. Fields, "Spouse Abuse as a Factor in Custody and Visitation Decisions," unpublished monograph, New York, 1986.
9. Nan Oppenlander, "The Evolution of Law and Wife Abuse," *Law and Policy Quarterly* 3, 4 (October 1981): 382-405.
10. Lawrence W. Sherman and Richard A. Berk, "The Specific Deterrent Effects of Arrest for Domestic Assault," *American Sociological Review* 49 (April 1984): 261-272.
11. U.S. Department of Justice, *Special Report: Preventing Domestic Violence Against Women*. Bureau of Justice Statistics.
12. Lisa G. Lerman and Franci Livingston, "State Legislation on Domestic Violence," *Response* 6 (September/October 1983).
13. Lenore E. Walker, *The Battered Woman* (New York: Harper and Row, 1979), pp. 55-70.
14. Catherine Avina et al., "The Response of the Judicial System," in Minnesota Department of Corrections, *Battered Women: An Effective Response*.
15. Honorable Marjorie D. Fields, Family Court, New York City, Personal Communication, July 10, 1986.
16. *Attorney General's Task Force on Family Violence, Final Report* (Washington, D.C.: U.S. Department of Justice, 1984), p. 22.
17. Morton Bard, *Training Police as Specialists in Family Crisis Intervention* (Washington, D. C.: Government Printing Office, 1970).
18. Sherman and Berk, "The Specific Deterrent Effects of Arrest for Domestic Assault."
19. Lerman and Livingston, "State Legislation on Domestic Violence."
20. Lisa G. Lerman, *Prosecution of Spouse Abuse: Innovations in Criminal Justice Response* (Washington, D.C.: Center for Women Policy Studies, 1981).
21. Barbara E. Smith, *Non-Stranger Violence: The Criminal Court's Response* (Washington, D.C.: National Institute of Justice, 1983), p. 96.
22. *Attorney General's Task Force on Family Violence, Final Report*, p. 36.
23. Smith, *Non-Stranger Violence*, pp. 90-92.
24. Lisa G. Lerman, "Placing Conditions on Pretrial Release of Batterers," *Response* (January/February 1981): 10; Nadine Taub, "Adult Domestic Violence."
25. Lisa G. Lerman, "Court Decisions on Wife Abuse Laws: Recent Developments," *Response* (May/June 1982): 3-4.
26. Lisa G. Lerman, *Prosecution of Spouse Abuse: Innovations in Criminal Justice Response* (Washington, D.C.: Center for Women Policy Studies, 1981), pp. 46-47.
27. Barbara J. Hart, "Testify or Prison!" Reading, Pennsylvania, 1983.
28. David A. Ford, "Prosecution as a Victim Power Resource for Managing Conjugal Violence," paper presented at Annual Meeting of the Society of Social Problems, San Antonio, Texas, August 1984.
29. David A. Ford, "Long-Term Impacts of Prosecution Outcomes for Incidents of Conjugal Violence: Evidence from Victim Case Studies," paper presented at Annual Meeting of Law and Society Association, San Diego, California, June 1985.
30. *Attorney General's Task Force on Family Violence, Final Report*, pp. 41-42.
31. Ruth Gundie, Esq., Oregon Legal Services, Portland, Oregon, in *Attorney General's Task Force on Family Violence, Final Report*, p. 12.
32. *Ibid*, p. 35.
33. Lerman, *Prosecution of Spouse Abuse*, pp. 47-50.
34. Some programs also accept clients referred by prosecutors' offices as a requirement of pretrial diversion, or referred by civil courts as a condition of a civil order for protection.
35. Maureen Pirog-Good and Jan Stets-Kealey, "Male Batterers and Battering Prevention Programs: A National Survey," *Response* (Summer 1985): 8-12.
36. *Ibid*.
37. Pirog-Good and Stets-Kealey, "Male Batterers and Battering Prevention Programs."
38. Texas Department of Human Resources, "An Evaluation of Three Programs for Abusive Men in Texas," by William A. Stacey and Anson Shupe, Arlington, Texas, 1984.
39. Melanie Shepard, "Summary: Evaluation of Domestic Abuse Intervention Project Counseling and Educational Program," Duluth, Minnesota, 1985.
40. Ganley, *Court-Mandated Counseling for Men Who Batter*, p. 5.

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WHERE TO TURN

RESOURCES

NATIONAL

Center for the Prevention of Sexual and Domestic Violence
1914 N. 34th Street, Suite 205
Seattle, WA 98103 (206) 634-1903

National Organization on Domestic Violence
P. O. Box 2309 (Project Share)
Rockville, MD 20852 (301) 231-9539

National Coalition Against Domestic Violence
Box 15172
Washington, D.C. 20003-0127 (202) 293-8860

National Organization for Victim Assistance
1757 Park Rd. N.W.
Washington D.C. 20010 (202) 393-NOVA

National Victim Center
307 W. 7th St., Suite 1001
Ft. Worth, TX 76102 (817) 877-3355

Office for Victims of Crime
U. S. Department of Justice
633 Indiana Ave., N.W.
Washington, D. C. 20531 (292) 272-6500

The Spiritual Dimension in Victim Services
P. O. Box 163304
Sacramento, CA 95816 (916) 446-7202

National Denominational Women's Ministry Offices

LOCAL

Local resources can be obtained from:

1. Domestic violence (battered women's) shelters
(law enforcement agency or phone directory can provide contact phone number. Addresses are not usually given out because of need to keep location confidential),
2. Domestic violence counseling centers (often connected with the shelters. If not, they could provide information),
3. Service provider directory (usually known to United Way), and
4. Victim and Witness Assistance Program of the District (State's) Attorney's Office.

SPOUSAL/PARTNER ABUSE PUBLICATIONS

Note: This list contains only a very few of the vast number of publications on the subject of spousal/partner abuse. The inclusion of these publications in this manual does not imply endorsement by The Spiritual Dimension in Victim Services or the U. S. Department of Justice, Office for Victims of Crime. They have, however, been read and recommended by qualified professionals in the field.

Pastoral Care of Battered Women, Rita-Lou Clarke, Westminster Press, Philadelphia, PA 1986

Abuse and Religion. When Praying Isn't Enough, A. Horton & J. Williamson, Lexington Books, Lexington, Mass., 1988

Sexual Violence, The Unmentionable Sin, An Ethical and Pastoral Perspective, Marie Fortune, Pilgrim Press, New York, NY, 1983

In The Name of Submission, Kay Strom, Multnomah Press, Portland, OR 97266

Violence in the Family: A National Concern, A Church Concern, United States Catholic Conference, 1321 Massachusetts Ave. NW, Washington, D. C. 20005

Attorney General's Task Force on Family Violence, Final Report 1984, U. S. Dept. of Justice, U. S. Government Printing Office, Washington, D. C.

The Violent Family, Nancy Hutchings, Human Sciences Press, Inc., 72 Fifth Ave. NY 1988

Conjugal Crime, T. Davidson, Hawthorn Books, Inc., New, NY 1978

Battered Wives, D. Martin, Glide Publications, San Francisco, CA 1976

Victimology, An International Journal, Volume 2, 1977-78, Numbers 3-4, Spouse Abuse, Visage Press, Inc., Washington, D.C. 20016

The Battered Woman, E. Lenore, Harper & Rowe, Inc., NY 1979

Intimate Violence, R. J. Gelles, Murray A. Straus, Simon & Schuster, New York, NY 1988

Sticks and Stones Break More Than Bones, U. S. Catholic, October 1979 pp 34-38

Pastoral Care for Survivors of Family Abuse, James Lechan Westminster/John Knox Press, Louisville, KY 1989

Domestic Violence Bibliography (very comprehensive), State of New Jersey, Department of Community Affairs, Trenton, NJ

ELDERLY ABUSE AND VICTIMIZATION

PROLOGUE

The inspired author of the book of Ecclesiastes, who refers to himself as "The Preacher," or "The Teacher of Wisdom," "son of David King in Jerusalem" (1:1) writes a compellingly beautiful poem on the limitations of old age.

In thinking of the elderly as victims of crime, one's attention is particularly drawn to the phrase -

"And one fears the heights,
and perils on the streets."

The interpretative annotations are from the New American Bible footnotes. Other interpretations are, of course, possible.

ECCLESIASTES 12:1-7

"..the years approach of which you will say,
'I have no pleasure in them;'
Before the sun is darkened,
And the light, and the moon and the stars,
While the clouds return after the rain
(the cloudy and rainy Palestinian winter,
a natural symbol of old age)
When the guardians (the arms) of the house tremble,
And the strong men (the legs) are bent,
And the grinders (teeth) are idle because they are few
And they who look through the windows (eyes) grow blind
When the doors (compressed lips) to the street are shut,
And the sound of the mill is low (loss of hearing);
When one waits for the chirp of a bird, but all the
daughters of song are suppressed
(weakened voice and vocal chords);
And one fears heights, and perils in the street;
When the almond tree blooms (white blooms, white hair),
And the locust grows sluggish (an image of stiffness
of movement);
And the caper berry (appetite stimulant) is without
effect,
Because man goes to his lasting home,
And mourners go about the streets.
Before the silver cord is snapped,
And the golden bowl is broken,
(The golden bowl suspended by a silver cord was
a symbol of life; the snapping of the cord and
the breaking of the bowl as a symbol of death.)
And the pitcher is shattered at the spring,
And the broken pulley falls into the well,
(another symbol of the same)
And the dust returns to the earth as it once was,
And the spirit returns to God who gave it."

A FEW SCRIPTURES ON AGING AND THE ELDERLY

These scripture passages, only a few of many Biblical passages on aging and the elderly, are presented here as reference material for use in a variety of ways - as texts for sermons or homilies, as the basis for a Biblical litany or a dramatic reading, as memory verses, or to make banners or poster .

They are not given as proof texts to establish any particular teaching, and should be considered in proper context.

PASSAGES FROM THE HEBREW SCRIPTURES

- Leviticus 19:32 You shall rise up before gray hairs,
 And honor the face of an old man.
- Isaiah 46:4 Even in your old age I am He,
 And to gray hairs I will carry you.
- Psalms 20:29 The beauty of old men is their gray
 hair.
- Psalms 71:9 Do not cast me off in the time of old
 age,

 Forsake me not when my strength is
 spent.
- Psalms 71:18 So even in old age and gray hairs,
 Oh God, do not forsake me.
- Proverbs 16:31 White hairs are a crown of glory.
- Proverbs 23:20 Do not despise your mother when she is
 old.

FROM THE NEW TESTAMENT

- St. John 21:18 When you are old, you will stretch out
 your hands, and another will gird you,
 and carry you where you do not wish
 to go.
- I Timothy 5:1 Do not rebuke an older man, but exhort
 him as you would a father. (RSV)

ELDERLY ABUSE

IMPORTANT CROSS REFERENCES

1. This section will deal primarily with elderly abuse as experienced in the context of family violence (abuse by caretakers and those known to the victim).

Another very important aspect of elderly victimization: assault outside the home, robbery and burglary, to which the elderly are so vulnerable, will be given special treatment in that section of this manual.

2. The legal aspects of reporting elderly abuse will be considered in this section. However, the important issue of clergy confidentiality and the requirement to report has been given attention in the general information portion of Family Violence - Children. The issues are the same.

3. For significant statistics on elderly victimization see page 12 of this manual.

THE ISSUE

The 72-year-old woman lifts her thin, gray curls to reveal a two-inch scar in the middle of her forehead. She had been struck with an iron skillet.

"And you see this here?" she asks. She points to a jagged mark between her eye and the bridge of her nose. "That's where I got kicked with a steel-toed shoe." That injury landed her in the hospital for a month.

It was no mugger who assaulted the elderly woman. She says her unemployed son and daughter-in-law did it. They live with her in her cramped apartment on the edge of downtown Dallas. They won't let her use her own stove or refrigerator, so she cooks her meals at a neighbor's. The night before Thanksgiving, her landlady found her sitting outside crying. Her son had locked her out.

With each beating, the old woman, who doesn't want her name published, vows that "next time" she will call the police and file charges, but she is reluctant to see her son locked up.

The Dallas woman is among the growing number of abused old people...Who will care for them? Perhaps not the children of aging parents who have youngsters of their own to take care of. "Put all these things together, and you have a pot ready to explode," Suzanne Steinmetz, Professor of Individual and Family Studies at University of Delaware, warns.

GENERAL CHARACTERISTICS OF ABUSED AND NEGLECTED ELDERLY PERSONS

The four major studies undertaken in the field of elder abuse point out the tentativeness of their findings. In general, these studies are not adequate to provide a comprehensive set of characteristics of the abuser and his/her victim.

Yet, the completed studies provide an approach to the problem, and a victim profile does emerge. The Massachusetts study, the Battered Elder Syndrome, and the Lau and Kosberg studies all point out that the victim tends to be an "older" elderly person; with 55% of the citations in the Massachusetts survey found in persons above the age of 75. All three studies agree that abuse is observed to an overwhelming degree in elderly women (77% in Lau and Kosberg, 80% in Massachusetts and 81% in the Battered Elder Syndrome).

The victims of abuse usually live in the family environment with an adult child or other family member who abuses them.

The overwhelming majority of abuse victims suffer from one or more disabilities which place them in a vulnerable and service-demanding position. 75% of the Massachusetts survey respondents stated that the abused person had a mental or physical disability which prevented him or her from meeting basic daily needs. Block found that 62% suffered some form of mental impairment. Lau and Kosberg report that 41% suffered either partial or total mental confusion.

Although more research needs to be done, it is easy to imagine that a victim of abuse is usually a person in some discomfort who may need constant attention and in-depth care. In some cases the older person may act cantankerously, demand care, and use guilt as a motivating force.

The older person may need a special diet, special hygiene care and shows of affection and caring. In some cases there may be a history of family violence, alcoholism, drug abuse or other stress that may prevent the neglecter/abuser from caring for the elderly person. The vulnerable elder may have been an abusive parent.

In order to understand the psychodynamics at work in an abusive situation it may be helpful to put yourself in the role of a dependent and ailing older adult. The following exercise should assist you in understanding the victim's point of view.

Imagine yourself as an older person who is now incapable of caring for your own basic needs. You move into your child's home and away from the home you have known for years.

Moving has brought up old memories of the family--memories with which you may not be entirely comfortable. Your relations with your children were never ideal and you may feel it's too late to establish good ties.

Now you are a burden on your children--people you never really knew as they were growing up. You may have even abused them at one time in a period of great stress.

Your promise of golden retirement is shattered by inflation, a small fixed income and, perhaps, the loss of a spouse. You may feel yourself deteriorating physically and mentally and there are times when pains assault you. Now you are forced to compete with your grandchildren for attention, affection and care.

You may feel trapped in this home in which your personal cleanliness, privacy, nutrition and medical needs are low on the list of family priorities. Passivity, boredom, resignation to filth and withdrawal become your means of escaping. At this point it seems hopeless to reach out for aid.

CHARACTERISTICS OF THE ABUSER OF ELDERLY PERSONS

The Massachusetts Survey found that in 75% of the abuse citings, the abuser lived with the victim, with 86% of the abusers being relatives of the victim. The Battered Elder Syndrome found close correlation, with 81% of abusers being relatives of the victim. They also found that females (58%) more often than males are the abusers.

Two of the surveys showed the largest categories of abusing relatives to be as follows:

Massachusetts

Sons	24%
Daughters	15%
Husbands	20%

Lau and Kosberg

Sons	14%
Daughters	30%
Husband/Spouse	12%
Granddaughters	14%
(Siblings (Usually a Sister)	12%

Two of the surveys indicated that the abuser was usually experiencing some form of stress when the abuse occurred.

These were indicated as follows:

Massachusetts

Alcoholism or drug addiction	28%
Long-term medical complaint	18%
Long-term financial stress	16%
Lack of needed services	9%

Battered Elder Syndrome

Psychological stress	58%
Economic stress	31%
Note: Psychological and economic stress were combined in Massachusetts as	63%

The Battered Elder Syndrome survey indicates that abusers tend to repeat their abuse in 58% of the case studies.

One of the most interesting statistics to come out of the studies undertaken relates to the attempt to get some form of help. The Battered Elder Syndrome indicates that in 95% of the cases studied an attempt by abuser or victim was made to obtain some sort of service. Social service agencies were most often contacted. This fact may point to the poor communication skills of the abuser and/or the victim, or the failure of agencies to provide simple, easy access to assistance. After a failed attempt at reaching other family members or a service provider, the abuser or victim may give up further attempts.

Two scenarios describing abusive situations follow. They are offered in order to help ministers, priests, rabbis and other religious personnel understand the dynamics which may lead to instances of psychological and physical abuse and neglect.

Scenario I

Imagine you are a middle-aged woman who has built up her meager reserves of self-confidence to find a job. The kids are grown and gone, leaving an emptiness in your life. You look forward to office work and the friendships and communication associated with the non-home environment.

After your mother has an operation, it becomes apparent that she can no longer care for herself. She comes to stay with you and all plans for work are scrapped. Your

self-confidence slowly ebbs. You reach out to the community for in-home services. You find they are only for low-income persons. Your mother is ineligible because she is living in your home.

You feel betrayed, seeing your work plans crumble. You begin to spend more time away from home in order to avoid your mother. You know she needs many types of care, but you cannot face life as a caretaker. At times you let her go for days without a bath. You serve her poorly prepared meals and abruptly leave the room without offering conversation. You know this is cruel punishment for your mother, but you cannot help yourself.

Scenario 2

Suppose you are a middle-aged bachelor son. Mother, an 84-year old woman with failing health, comes to stay. She has a small pension which provides her in-home care services such as washing, feeding, etc.

After losing your job, you resolve to live on the pension with Mom. All outside services are dropped as you feel you can care adequately for her. At the same time, you blame her for your failure to marry and to make a separate life for yourself. Now her presence disrupts your social life. Her attempts to communicate her needs to you seem like whining, and you criticize your mother for her ungratefulness.

Abuse somehow occurs. First, a slap on the cheek when Mom won't eat fast enough. You continue the slapping at mealtimes, saying to yourself that Mother needs discipline for her childishness. As the abuse continues, you build up a justification for continuing the abuse.

Asking a social service agency for help is unthinkable. It would be embarrassing and humiliating to have a social worker type of person in your home.

You are frightened by legal intervention which might cause your mother to be moved, along with her pension. You might even go to jail.

The aging process makes many old people as helpless as children, and that explains some of the parallels in abuse cases. Like children, the elderly often are dependent, afraid of being left alone, terrified of being put in an institution. Like children, they may be confused, embarrassed and ashamed to admit that a loved one gave them a black eye or locked them in their room.

But unlike most children, the elderly are often isolated. In their case, no school teachers or playmates' parents exist to notice telltale bruises or an unexplained absence. Since the elderly are naturally more prone to broken bones and to black-and-blue marks, it is harder to identify abuse.

An abuser may have been mistreated as a child or may have an alcohol or drug problem or may be emotionally unstable. Stress frequently serves as a catalyst for abuse. A New Jersey man claimed that the only way to get his senile mother's attention was to hit her. Geraldine Turner, a 38-year-old Alabama housewife who cared for elderly parents for 2 1/2 years, says she knows how difficult caring for an aged parent can be. Her alcoholic father, an invalid, swore at her and chased away nurses and house cleaners. He would call her at 2 a.m., insisting that she come over. At the same time, paying for her mother's medication depleted her own family's savings.

"At times you want to put them in an attic and pretend they aren't there," she says. "I never did that, but I can identify." Her father has since died, and her mother is in a nursing home.

Indeed, rendering judgement in abuse cases can be a legal and ethical nightmare. Should children be compelled to care for parents? States typically establish no such obligation. Often people aren't aware that laws require them to report abuse... (1)

ELDERLY ABUSE AND THE LAW

In most states the laws to protect the elderly, or more specifically any neglected, abused or exploited adult, are very similar to the laws to protect children. Of course, they vary from state to state, but most have the following components in some form.

There is an elderly protection agency. Sometimes, in order to keep a better watch on potential victimization, there is an agency apart from social or human services which initially receives calls, and which, even pro-actively sends out investigators. This may be a Commission on Aging, or an Area Agency on Aging within a jurisdiction. These agencies have what is known as "ombudsmen" whose task is to look for abuse and neglect of elderly whether in a home or an institutional setting. They can receive or initiate reports. These people are often the go-betweens between the victim, the department of social services, and, where necessary, law enforcement. Of course, departments of social or human services have the adult protection services, whose calls may come from ombudsmen or from private citizens.

Reports of elderly abuse ultimately, in any event, go to the adult protection services of the departments of human or social services. Many states have mandated elderly abuse and neglect reporting laws, just as they have for child abuse and neglect. Some states include clergy among mandated reporters. The state's Attorney General's office can advise for that particular state.

Departments of social or human services investigate all reports and seek to render services to those found to be needing such. They attempt, if at all possible to work out living and care arrangements in accordance with the desires of family or relatives. They do have, as in child abuse and neglect, authority to temporarily remove the victim until the courts can make a determination. Also, if there is found to be a violation of the law either through abuse, neglect or exploitation, the matter is referred to law enforcement and to the district or state's attorney for possible prosecution if the investigation of this office confirms a basis for such.

When elderly are found to be mentally or physically incompetent and there is no caretaker, the case can be referred to the jurisdiction's conservator who can appoint an attorney to represent the individual's interest until placement or care can be arranged.

INDICATORS OF ELDERLY ABUSE AND NEGLECT

Note: Although only one of these indicators may be sufficient to indicate abuse, neglect or exploitation, the presence of only one, or even a few of the indicators, do not necessarily determine such. However, the larger the number of indicators present, the more likelihood there is of abuse, neglect or exploitation. Clergy are, of course, encouraged to be alert for indicators in the elderly with whom they come in contact, and to report same to jurisdictional protective services.

- Malnutrition
- Dehydration
- Frequent or multiple decubiti
- Poor personal hygiene
- Unclean clothes or bedding
- Withholding drugs by caretaker
- Overmedicating of client by caretaker
- Untreated physical or mental health problems

- Inadequate heating or cooling
- Multiple injuries, burns, or bruises
- Vague explanation or denial in view of obvious injury
- Conflicting or illogical explanations of injury
- Exaggerated defensiveness exhibited by caretaker
- Over hostility towards client exhibited by caretaker
- Has "imprint injuries" (i.e. bruises that retain the shape of traumatizing object). Note shapes of bruises similar to objects or hand/thumb/fingermarks. Inner arm or thigh bruises are especially suspect as are injuries to the head, scalp or face.
- Unwillingness to discuss problems or injuries with caretaker or in caretaker's presence
- Fearful of caretaker, but anxious to please
- Failure to meet basic subsistence needs despite adequate income
- Reliance on client's income by caretaker for personal needs
- Legal documents signed when caretaker is incapable of understanding

PASTORAL RESPONSE

Reporting abuse is a moral as well as, in many states, a legal responsibility. But there is so much more, concerning this particular form of abuse, that can be done by congregations and clergy. More than in any other organization, the elderly are actively involved in or contacted on a daily or weekly basis by congregations. Clergy are among the few, and perhaps the only professionals whose responsibilities regularly take them into homes and care facilities. No other professional is in a better position to observe the signs of abuse and neglect by a caretaker, and to do something to protect the victim.

The section in the manual, Positive Clergy and Congregational Response, will discuss possibilities for ministry to these victims.

(1) Inforum, Newsletter of National Council on Child Abuse and Family Violence, Spring, 1988, Washington, D.C., from a February 3, 1988, Wall Street Journal Article

WHERE TO TURN

RESOURCES

American Association of Retired Persons
Criminal Justice Services
1909 K Street., N.W.
Washington, D.C. 20049 (202) 728-4363

National Clearinghouse on Aging
Administration on Aging
330 Independence Ave., S.W., Room 4760
Washington, D.C. 20201 (202) 245-0724

National Council of Senior Citizens
925 15th St., N.W.
Washington, D.C. 20015 (202) 347-8800

National Organization for Victim Assistance
1757 Park Rd. N.W.
Washington, D.C. 20010 (202) 393-NOVA

National Victim Center
307 W. 7th St., Suite 1001
Ft. Worth, TX 76102 (817) 877-3355

Office for Victims of Crime
U. S. Department of Justice
633 Indiana Ave., N.W.
Washington, D.C. 20531 (202) 727-6500

The Spiritual Dimension in Victim Services
P. O. Box 163304
Sacramento, CA 95816 (916) 446-7202

Select Committee on Aging
U. S. House of Representatives
Washington, D.C.

For state, regional and local resources, clergy should contact

- one of the above national resources,
- their Department of Social (Human) Services (Adult Protective Services), or
- for Ombudsmen, their State Commission on Aging or Area Agency on Aging.

ABUSE OF THE ELDERLY PUBLICATIONS

Note: This list contains only a very few of the vast number of publications on the subject of elderly abuse. The inclusion of these publications in this manual does not imply endorsement by The Spiritual Dimension in Victim Services or the U. S. Department of Justice, Office for Victims of Crime. They have, however, been read and recommended by qualified professionals in the field.

The Battered Elder Syndrome, An Exploratory Study. M. R. Block & J. Sinnott: Center on Aging, University of Maryland: 11/79

Abuse of the Elderly. J. J. Costa, Lexington, MA; Lexington Books, 1984

Responding to Elder Abuse: Using Spouse Abuse Models. K. Crist & L. Lerman, Washington, DC: Center for Women Policy Studies

Abuse and Maltreatment of the Elderly. J. I. Kosberg (ed.), Littleton, MA: John Wright & Sons, Ltd., 1983

Abuse of the Elderly. Ann Langley, Project Share Human Service Monograph Studios: 9/81 No. 27

Elder Abuse and Neglect: Causes, Diagnosis and Intervention Strategies. M. J. Quinn & S. K. Tomita, New York: Springer Publishing Co., 1986

Behind Closed Doors: Violence in the American Family. M. A. Straus, R. J. Gelles, S. K. Steinmetz, Garden City, NY: Doubleday & Co. Anchor Press, 1980

A Manual for the development, implementation, and operation of family support groups for the relatives of functionally disabled elderly. C. L. Hayes, Richmond VA: Commonwealth of Virginia Department of Aging, 1984

Learning to Live Without Violence. D. J. Sonkin & M. Murphy, San Francisco: Volcano Press, 1982

The 36 Hour Day. N. L. Mace & P. V. Rabins, Baltimore: John Hopkins University Press, 1981

Scream Quietly or the Neighbors Will Hear. E. Prizy, Penguin Books, 1974

The Cycle of Violence. S. K. Steinmetz, New York: Praeger, 1977

RAPE - SEXUAL ASSAULT

Precisely at 7AM the pastor's phone rang. A trembling voice of one of his members, an attractive woman in her 40's, member of the choir, and a leader in the congregation's outreach activities, apologized for calling so early. "I wanted to call you earlier, even in the wee hours of the morning, but I just couldn't bring myself to bother you. I hope this is not too early." The minister assured her that it was not, and that she should have felt free to call him in the middle of the night. She asked for an appointment right away, which, of course, he granted.

Haltingly she told him that she had been raped very late the night before. Her husband was out of town on business and this man, who worked in her husband's office, and whom she knew slightly, had knocked on the door, very late, getting her out of bed. When she opened the door he pushed his way in, grabbed her forceably and proceeded to rape her.

"Had she called the police?" "No." She was ashamed and didn't know if they would believe her? "Did she know where her husband was staying?" "Yes." "Had she called him?" No. She was afraid that he would think she was seeing this man when he was out of town - having an affair. "Was she?" "Absolutely not!" She had not seen this man in weeks, and then only as a part of a group at an office function. She didn't even know his last name, and wasn't even sure that she had his first name correctly. "Did she go to the hospital - see a doctor?" "Not yet." She knew that she should have, but wasn't sure how, and was too panicked and wrought up to make any decision. She feared that it might be too late now.

DEFINITION OF RAPE

Although legal definitions of rape vary from state to state, the most comprehensive definition refers to forced penetration by the penis or any object of the vagina, mouth, or anus against the will of the victim. Lesser forms of forced sexual contact are dealt with as assault and battery. This legal definition represents a significant improvement over previous rape laws which specified vaginal intercourse forced by a male on a female. These legal definitions describe what actually happens in rape situations and do not limit rape to penis-vagina intercourse....

Clinically, rape is regarded as a pseudosexual act. It is an act which has the appearance of sexual activity in that genital contact is involved. However, rape is only

pseudosexual because it is committed in order to fulfill nonsexual needs related to power, anger, and aggression. Rape involves hostility (anger) and control (power) more than passion. (1) Anger and a desire to dominate and control the victim are the primary motivations of the rapist. These factors are consistent with the victim's experience of sexual violence. The victim feels violated. (2)

CONCERNING RAPE (3)

Rape is one of the most frequently committed violent crimes and its incidence is steadily increasing. Hand-in-hand with the rising incidence of sexual assault is the rising fear among women of such victimization. A study of perceptions of violent crime among residents of Seattle, Washington, reported that all women fear rape, especially those under 35. They report that rape is a more terrifying possibility to them than any other crime including murder, assault, and robbery.

Such fear is not necessarily misplaced. It is believed that perhaps twice as many criminal sexual assaults occur as are officially reported. Also official tallies do not reflect the number of deaths as a result of rape; these deaths are reported as murders. However, an analysis of the FBI Uniform Crime Reports speculates a 160 percent increase in sex related murders between 1976 and 1984.

RAPE MYTHS

Despite the prevalence of sexual assault in the United States, a number of misconceptions surround this crime and its victims. Some of the most common myths include:

1. Rape is a crime of passion.

The notion that the rapist is controlled by overwhelming lust is far removed from the reality. Psychologists have found that the motivation behind sexual assault is most often the need to dominate and control, rather than the inability to control sexual urges. Rape is primarily an act of power and aggression, with the sexual aspects taking secondary role.

2. Women who are careful don't get raped.

Rapes occur in a variety of places and situations during any hour of the day or night. According to the Bureau of Justice Statistics, 35 percent of all rapes occur in or near a victim's home, and there are incidences of rape in offices, schools, and other work locations. While

there are certain preventative measures women can take, even the most cautious women are not perfectly safe.

3. Rape is impossible if the woman really resists.

Most victims resist sexual assault in some way, but the rapist usually has the advantage of surprise and strength. Physical force is used in 85 percent of all reported rapes, and 25 percent of victims are threatened or attacked with a dangerous weapon. In addition to the sexual attack, more than half who are physically assaulted, receive some injury. Such injury was more likely if the victim resisted.

4. Women secretly want to be raped.

There is a difference between romantic fantasy and brutal, violent reality. There also is a difference between the fundamental right of choice in one's fantasy and the loss of control as a victim of sexual assault.

5. The rapist is usually a stranger.

Expert opinions vary. According to the Bureau of Justice Statistics (BJS), a woman is twice as likely to be attacked by a stranger than by someone she knows. However, sexual assault by an acquaintance or "date rape" is a serious and largely unreported occurrence. In a survey sponsored by the National Institute of Mental Health (NIMH), 6,159 college students at 32 schools nationwide were interviewed and reported that 84 percent of the victims of completed rapes knew the offender, most often (66 percent) as a date. Of these victims, 95 percent did not report the crime to the police. Similarly, the incidence of marital rape, as a form of domestic violence, goes largely unreported.

6. Women invite rape by dressing or acting seductively.

There is little correlation between physical attractiveness and the likelihood of becoming a victim. To believe that a woman "deserves" to be raped is to say that a wealthy-looking man "deserves" to be robbed.

7. If rape is imminent, the woman should relax and enjoy it.

This may be a fatal belief, according to interviews with murderers who sexually molested their victims. These offenders report that the victim's compliance or nonforceful resistance were not deterrents to the murder, with survivors being those who forcefully resisted. Even in sexual assaults without homicidal intent, it is unreasonable to expect a woman to enjoy involuntary participation in a violent, terrifying crime.

8. Women "cry rape."

The reality is that sexual assault is perhaps one of the most underreported crimes in relation to its actual incidence. BJS found that only about half of the victims of rape or attempted rape surveyed between 1973 and 1982 reported that came to the police. Various other surveys also found that a vast number of sexual assaults go unreported, with even higher percentages of victims not reporting. In general, victims of "classic" rape, i.e., violent attack by a stranger, are more likely to report the crime than women raped by men they know, at home or in social settings. Thus, the notion that "a woman scorned" will hurl false rape accusations, considering the tendency of victims not to report out of shame or despair, is unlikely to be true.

IMPACT OF RAPE

The consequences of sexual assault for victims and their families and friends are profound. While any form of victimization is stressful, rape takes a particularly devastating toll on the self image, sense of independence, and overall emotional well-being of its victims long after any physical injuries have healed.

The Rape Trauma Syndrome describes the emotional, psychological, and social impact of sexual assault:

* In the period immediately following an assault, victims may respond by expressing fear, anger, and outrage or by adopting a controlled style of response, exhibiting little visible reaction. Despite outward appearances, this latter coping style does not reflect the victim's inner turmoil in the wake of the assault.

* During the first few days and weeks after a sexual assault, the victim may also experience acute physical symptoms. These include soreness, especially in the stomach, throat, arms and legs. Muscle tension often results in disturbances in sleep patterns, including problems getting to sleep, crying out at night, and mumbling during sleep. Generally victims feel distressed, irritable, and jumpy. Loss of appetite is also common.

* Initially, victims experience a sense or disorganization in which their lifestyles are disrupted by the rape crisis. Emotionally, fear dominates, but shame, humiliation, degradation, guilt, anger, self-blame, and revenge are common. Given the intensity of these feelings, victims may be susceptible to mood swings.

* Long term emotional symptoms, ranging from mild to severe and beginning anywhere from a few days to a few weeks after the rape, involve a reorganization of the life shattered by the assault. One of the primary characteristics of this stage is difficulty in retraining to daily schedule of activities. Victims often express and may act upon a strong desire to change jobs/schools.

General sleeplessness may continue, marked by dreams and nightmares. Fears and phobias may develop. Sexual concerns are widespread; it may be some time before victims resume their normal sexual patterns.

Those close to the victim have been found to experience similar reactions. In the immediate aftermath of a rape, the woman's parents/spouse may exhibit physical and emotional symptoms just as she does. Crying, headaches, loss of sleep, and fear of violence are common, as are feelings of revenge and guilt. In the long term, the victim's personal relationships are altered and may be shattered, as her significant others cope with their feelings toward the crime and the victim. Her family and friends may become overprotective or patronizing; other changes in usual interactions may occur. Personal or intimate relationships existing before the assault may be destroyed if partners fail to recognize the victim's emotional and psychological needs. Thus, the woman may not be the only victim of a sexual assault; this crime may deeply affect those around her.

PREVENTION

While there are no guaranteed steps that women can take to prevent rape, there are several things they can do to possibly avoid an assault.

Good Prevention Counsel

- * Remember that the rapist needs the opportunity.

Don't give it to him. Normal crime prevention safety tips--locking doors and windows, checking the back of your car before entering--should be habits, no matter how "safe" the area or circumstance.

- * Follow your instincts.

Take immediate action if a stranger is acting suspiciously or if a dating situation is getting out of control. Don't let concerns about being thought foolish prevent you from asking for help--security/personnel and police would rather answer a "false alarm" or escort you to your car than see you as a rape or murder victim.

- * Avoid dangerous situations.

The stranger outside your door with a compelling story can wait there while you make that "urgent" phone call for him. If circumstances require that you be out alone, especially at night, avoid dark or secluded areas and let others know where you are.

- * Don't appear vulnerable.

Walk assertively and purposefully, staying in well-lit areas when out alone at night. Restrictive clothing and high-heeled shoes may be fashionable, but are useless if the need to run or fight arises.

- * Know your abilities.

Some women in our society have been raised to be passive and submissive (Note: Clergy whose theological position, rightly or wrongly, places emphasis here, should be advised). Learned helplessness can facilitate sexual assault. General fitness and self-defense courses are useful for developing personal strengths and decreasing the likelihood of becoming a victim. (Note 2: Self-defense training may be difficult for some clergy to recommend, in view of their emphasis upon faith in God. This is a practical theological issue that each must resolve.)

IF ASSAULTED

Keep control of the situation.

Try to distract the attacker while planning an escape. Don't rely on talk alone; most rapists are not going to pay attention to their victims' pleas.

* Attract attention.

Screaming, knocking over trash cans, sounding your car horn or making any other noise may bring help.

* Remember that only the rapist, and not you, is responsible for the attack.

Even in a social situation, your personal integrity is more important than a date's "ego."

Communities can also take rape prevention measures. Many communities and college campuses have organized against rape. Public awareness and education programs, "escort" services to accompany women out alone at night, self-defense classes, and a heightened awareness of the problem all contribute to preventing sexual assault.

SEXUAL ASSAULT AND THE LAW.

Rape prosecutions are generally made under State law, except for the comparatively fewer instances of sexual assault occurring in areas under Federal control, such as military installations and some Indian reservations. There have been major changes in the law regarding sexual assault in the past two decades, owing to an increased awareness of the problem and to increased consciousness that the law has not always served the victim. Between 1975 and 1980 almost every State in the United States enacted some form of rape reform legislation, and changes continue to be made. Rape reform legislation generally seeks to facilitate prosecution and assure justice for the victim. Such reforms include:

* Rape shield laws.

These laws restrict admission into evidence information concerning the victim's past sexual relations. Most States require a hearing and judicial determination of relevance before evidence of the victim's past sexual conduct can be heard by a jury.

* Victim resistance.

Prior to reform, many States had borrowed the British common law definition of rape as the "carnal knowledge of a female, not his wife, forcibly and against her will." Under this definition, prosecutions hinged on questions of consent and resistance that made conviction difficult and trials an ordeal for the victim. Reform removed the re-

sistance requirement, deleting legal provisions that forced victims to prove they resisted sexual attacks to the utmost of their ability. The consent standard was also changed and rape equated to other crimes in this regard.

* Redefinition of rape.

Gender-neutral terms in new definitions redefined rape to enable prosecutions against both men and women for a wide range of behavior, including sexual assault with an object and homosexual assault. These changes created new crimes, termed "sexual assault," "criminal sexual conduct," or "sexual battery," permitting prosecution of any sexual assault, not only those involving heterosexual intercourse.

* Changes in penalty structure.

Reform introduced staircasing, or the gradation of sex offenses to prevent defendants from pleading guilty to reduced charges such as assault and battery, which give no clue to the crime's sexual nature. Rather than one charge of rape, legislatures have developed a variety of degrees for sex offenses, depending upon the circumstances of the crime and the defendant's culpability. These reforms also include sentencing laws, with some mandatory sentences or changes in modality such as sentences to treatment.

Not all reforms listed above have been adopted in every State. The statutes also vary in wording and operation. However, in assessing the impact of these reforms, one attorney noted that the number of reported rapes has approximately doubled since 1970 and tripled since 1960.

(1) Nicholas Groth & Jean Birnbaum, Men Who Rape, (New York: Plenum Press, 1979) p.2

(2) Marie Fortune, Sexual Violence: The Unmentionable Sin (New York: Pilgrim Press, 1983) p.p.7,8

(3) Sexual Assault: An Overview, National Victim Resource Center, U. S. Department of Justice, Rockville, MD, 1987

FACTORS HAVING A NEGATIVE IMPACT ON RAPE VICTIMS WHEN PREPARING FOR COURT

What is presented below is in part a summary of parts of Chapter 5, "Getting the Case to Trial," from The Victim of Rape: Institutional Reactions, by Holstrom and Burgess. It is based on a study of rape victims' interactions with medical, law enforcement, and criminal justice system personnel and procedures. The book would be invaluable to anyone within one of those institutional settings who works with rape victims.

The rape victim who presses her case in court often has a difficult and discouraging job to do. There is attrition at each stage. Only a small percentage of cases ever gets scheduled in court. It is the unusual victim who remains enthusiastic to press charges through this whole time. The process of getting a rape case to trial acts as a way of "cooling out" the victim, that is, it dilutes her will for justice by making its pursuit more stressful than she can endure.

I. CROSS PRESSURES ON THE VICTIM:

A. Pressure to Drop Charges

- from assailant, his friends, defense counsel, or her own support network
- "mysterious happenings", such as unexplained or obscene telephone calls
- threats, sympathy appeals, and even bribes may be used by the assailant or his friends

B. Pressure to Go Through with Court

- from police or prosecutor
- may contain threats ("If you don't come to court, I may have to arrest you") which may be stated "humorously"
- appeals to victim's sympathies ("you can't back out on me now")
- appeals to victim's sense of civic duty ("You need to help us get this guy off the streets so he won't rape someone else")

II. DELAYS

A. Psychic Energy Consumed

Wearing Victim Down. Rape victims find the long court process, and especially the many delays, wearisome and discouraging. They get emotionally prepared for court - "psyched up" - and then experience a letdown if the case is continued. The court process seems to last forever. Victims may feel worn down to the point where

they no longer care what happens.

B. Monetary and Time Costs to Family and Friends

Court delays increase the financial and time losses for relatives and friends who accompany the victim to court. Each delay means more lost work or school time, lost pay, interrupted day, or expenses (babysitter, lunch, transportation).

C. Monetary and Time Costs to Victim

The cost of missing work or school is compounded by some victims' desire to keep other people from knowing what has happened. Thus they are faced with the additional problem of getting time off without revealing the reason for the absence.

D. Degradation

The degradational costs of delay are not mentioned so explicitly by victims. Nevertheless, a sense of loss to the self does come through when one reads between the lines. It seems to come through most in comments having to do with the conditions of waiting. Victims may talk about sitting unnoticed ("We went to court and waited 'till 2 pm. No one said anything to us.") They may talk about waiting in the courthouse corridor ("It was just awful standing out in the hall that day."), or about a wait that occurs during the appointment with the D.A., who may interrupt the interview for other business that takes priority.

III. INTERVIEW

A. Questions and Style - The manner and style adopted when interviewing a rape victim has a strong impact on how helpful her answers are and how she is affected emotionally by the experience. Questions asked in a supportive way without implying judgements about her actions or behavior are most effective. An effort should be made to put the victim at ease through empathy or the use of appropriate humor.* Abruptness should be avoided.

B. Advice and Explanations - Rape victims by and large are unfamiliar with workings of the court. Most have not been to court before, and they do not know what to expect or what is expected of them. Adequate time (as determined by the victim) spent on advice and explanations will make the victim feel less threatened and vulnerable and enable her to be a more effective witness.

- C. Pressure on the Victim and Victim Requests - Prosecutors occasionally put victims under considerable pressure, either to strengthen their story or to reduce the charges to a lesser offense. Such pressure may lead the victim to believe that her personal tragedy is being manipulated by the system and the true reality of what happened to her is not being taken seriously. A more effective way for the prosecutor (or support person) to deal with these or other problematic situations is to inform the victim fully and in a supportive manner of what the problems and options are and allow (or encourage, in the case of a support person) her to make the decision. Many rape victims experience a loss of control in their legal case as an extension of the rape itself, in which loss of control over their lives is a paramount issue. Allowing victims full participation in the preparation of their cases is not only good therapy for them, but encourages the kind of cooperation needed for thorough planning and strong presentation.
- D. The D.A.'s Role - From Interrogator to Counselor **
The data in this study suggest that there is a psychological payoff to victims when D.A.'s conceive of their role as legal counselor rather than as moral arbiters or interrogators. Five issues which victims say are of concern to them are: (1) indications of suspicion (about their truthfulness; (2) judgmental commands; (3) explanations and advice; (4) privacy; and (5) general "style." Sensitivity to these issues by the D.A. is likely to encourage the rape victim to be more willing to go through the court process.

* It is questionable to the editor whether there is any appropriate use of humor in dealing with a rape situation.

** This advice is given to District Attorneys. Clergy will profit from it however, as they serve in support roles.

STAGES OF ADJUSTMENT

Each person going through a crisis of any kind progresses through stages of emotional adjustment. A victim may spend a great deal of time in one stage and only touch lightly on another, or may pass through a number of the stages over and over again, each time experiencing them with a different intensity. Furthermore, anyone close to the victim may experience these stages as well.

SHOCK....."I'm numb."

Offering information to the victim during this stage is not helpful, as she will most likely remember very little, if anything, about what occurs during this time.

DENIAL....."This can't have happened."

Not yet able to face the severity of the crisis, the victim spends time during this stage gathering strength. The period of denial serves as a cushion for the more difficult stages of adjustment which follow.

ANGER..... "What did I do? Why me?"

Much of the anger may be a result of the victim's feeling of loss of strength and loss of control over her own life. The anger may be directed toward the rapist, a doctor, the police, or anyone else, including herself.

BARGAINING....."Let's go on as if it didn't happen."

The victim sets up a bargain: She will not talk about the rape in exchange for not having to continue to experience the pain. In so doing, she continues to deny the emotional impact the rape has had upon her life.

DEPRESSION....."I feel so dirty - so worthless."

If the victim is warned of this stage ahead of time, she may not be so thrown by it. She may experience drastic changes in sleeping or eating habits, the indulging in compulsive rituals, or generalizing fears completely taking over her life. Professional counseling may be advisable. Though a painful time for her, this stage shows she has begun to face the reality of the rape. As she allows the negative emotions to surface, she should be reminded that these feelings are normal and will not last forever.

ACCEPTANCE....."Life can go on."

When enough of the anger and depression is released, the victim enters the stage of acceptance. She may still spend time thinking and talking about the rape, but she understands and is in control of her own emotions and can now accept what has happened to her.

ASSIMILATION "It's part of my life."

By the time the victim reaches this stage, she has realized her own self-worth and strength. She no longer needs to spend time dealing with the rape, as the total rape experience now meshes with other experiences in her life. (1)

MARITAL RAPE: THE MISUNDERSTOOD CRIME

This form of rape that is still not receiving sufficient attention of professionals (clergy included), law enforcement, the courts or, often, even the victim herself. In a May, 1984, address, David Finkelhor, PhD, Associate Director of Family Violence Research Program, University of New Hampshire, and one of the nation's leading authorities on sexual abuse, made the following statements.

"The depth of popular ignorance about the problem of marital rape runs deep.....People are apt to think of marital rape, if they think of anything at all, as a bedroom squabble over whether to have sex tonight.....But marital rape does have brutality and terror and violence and humiliation to rival the most graphic stranger rape."

Space limitations of this training manual preclude detailed discussion of this important topic. It is vitally important, however, that clergy, who are often involved in marriage counseling, be aware of this damaging form of sexual assault. A text on this subject is listed in the bibliography at the end of this section. Also further detailed information is available from The Spiritual Dimension in Victim Services (address on cover sheet).

NOTE TO CLERGY AND CONGREGATIONAL LEADERS

Clergy and religious counselors can readily see, from the information in this section, how important it is to understand the trauma of the victim of rape. Probably the most damaging pastoral response to a victim of rape is that of judgmentalism or of questioning as to what she did to invite the act. A sexual component, or whether or not the violation occurs within a relationship (casual or long term) does not minimize the act. It is a assaultive and criminal.

The victim of rape desperately needs, compassionate, non-judgmental understanding and assistance along the lines suggested both in this section and in the section of this manual entitled, Positive Clergy and Congregational Response.

(1) Adapted from Raped, by Deborah Roberts, Zondervan Publishing House, 1981, P. 157-159

WHERE TO TURN

RESOURCES

NATIONAL

National Center on Women and Family Law
799 Broadway, Room 402
New York, NY 10003 (212) 674-8200

National Clearinghouse on Domestic Violence
P. O. Box 2309 (Project Share)
Rockville, MD 20852 (301) 231-9539

National Coalition Against Sexual Assault
c/o Sexual Violence Center
1222 West 31st Street
Minneapolis, MN 55408 (612) 824-2864

Center for the Prevention of Sexual
and Domestic Violence
1914 N. 34th St., Suite 105
Seattle, WA 98103 (206) 634-1903

National Coalition Against Domestic Violence
Box 15172
Washington, DC 20003-0127 (202) 293-8860

National Organization for Victim Assistance
1757 Park Rd. N.W.
Washington, DC 20010 (202) 393-NOVA

National Victim Center
307 W. 7th St., Suite 1001
Ft. Worth, TX 76102 (817) 877-3355

National Victims Resource Center
P. O. Box 6000
Rockville, MD, 20850 (301) 251-5525

Office for Victims of Crime
U. S. Department of Justice
633 Indiana Ave., N.W.
Washington, DC 20531 (202) 272-6500

The Spiritual Dimension in Victim Services
P. O. Box 163304
Sacramento, CA 95816 (916) 446-7202

FOR LOCAL RESOURCES clergy may contact the above national organizations, the rape crisis and assistance centers, the sexual assault treatment programs of their community, or the victim and witness assistance coordinator of their district or state's attorney's office.

RAPE/SEXUAL ASSAULT PUBLICATIONS

Note: This list contains only a very few of the vast number of publications on the subject of rape. The inclusion of these publications in this manual does not imply endorsement by The Spiritual Dimension in Victim Services or the U. S. Department of Justice, Office for Victims of Crime. They have, however, been read and recommended by qualified professionals in the field.

Note 2: The Bibliography in this manual under Family Violence/Children contains publications dealing with child sexual assault. The following deal primarily, though, not entirely with rape of adult women.

Sexual Violence, The Unmentionable Sin, Marie Fortune, New York: Pilgrim Press, 1983

Invisible Wounds, Candice Walters, Portland: Multnomah Press, 1988

Recovering From Rape, Linda E. Ledray, New York: Henry Holt & Co., 1986

Taking Action, What To Do If You Are Raped, Santa Monica: Santa Monica Hospital, 1982

Rape and Sexual Assault: A Research Handbook, New York: Garland Publishing, 1985

Rape: Nursing Care of Victims, Theresa Foley and Marilyn Davies, St. Louis: C. V. Mosby Co., 1983

Surviving Sexual Assault, Los Angeles Commission on Assaults Against Women, 1985

If You Are Raped: What Every Woman Needs To Know, Holmes Beach, FL, Learning Publications, 1985

The Aftermath of Rape, Thomas McCahill and Linda C. Meyer, Lexington, MA: Lexington Books, 1979

If She Is Raped: A Book For Husbands, Fathers and Male Friends, Alan McEvoy and Jeff Brookings, Holmes Beach, FL: Learning Publications, 1984

Rape in Marriage, Diana E. Russell, New York, MacMillan Publishing Co., 1982

ROBBERY, ASSAULT, BURGLARY

Although the primary emphasis of this Clergy In-Service Training Initiative is being placed upon ministry to victims of family violence, it is important to note that congregations can also be of very vital service to victims of robbery, assault and burglary.

This section will present:

Legal definitions

Impact of these crimes on the victim

Preventative measures

Information on one Biblical perspective

Comments on the particular vulnerability of the elderly to these crimes

A word about what to do if you are a victim of one of these crimes

In the section of the manual on Positive Clergy and Congregational Response suggestions for ministry to these victims will be presented.

In April, 1987, Steven R. Schlesinger, Director of the U. S. Department of Justice, Bureau of Justice Statistics, made the following statement in a Special Report on Robbery Victims:

"Robbery ranks among the most serious and feared criminal offenses because it involves both threatened or actual violence and loss of property to the victim. It also occurs much more frequently than either rape or homicide. Although many robberies do not result in physical harm to the victim or extensive loss, fully 1 in 3 involve actual injury, ranging from bruises and black eyes to life-threatening gunshot or knife wounds, and 1 in 8 involve thefts of \$250 or more."

In January 1985, this same person, in a Bulletin on Household Burglary made the following statement:

"Household burglary ranks among the more serious felony crimes, not only because it involves the illegal entry of one's home, but also because a substantial proportion of the violent crimes that occur in the home take place during a burglary incident. Thus burglary is po-

tentially a far more serious crime than its classification as a property offense indicates; for many victims, including those that avoid the trauma of personal confrontation, the invasion of their home on one or more occasions constitutes a violation that produces permanent emotional scars."

DEFINITIONS (1)

ROBBERY - The unlawful taking or attempted taking of property that is in the immediate possession of another, by force or threat of force.

ASSAULT - Unlawful intentional inflicting, or attempted inflicting, of injury upon the person of another. Aggravated assault is the unlawful intentional inflicting of serious bodily injury or unlawful threat or attempt to inflict bodily injury or death by means of a deadly or dangerous weapon with or without actual infliction of injury. Simple assault is the unlawful intentional inflicting of less than serious bodily injury without a deadly or dangerous weapon or an attempt or threat to inflict bodily injury without a deadly or dangerous weapon.

BURGLARY - Unlawful entry of any fixed structure, vehicle, or vessel used for regular residence, industry, or business, with or without force, with the intent to commit a felony or larceny.

LARCENY-THEFT - Unlawful taking or attempted taking of property other than a motor vehicle (motor vehicle theft is a separate category) from the possession of another, by stealth, without force and without deceit, with intent to permanently deprive the owner of the property.

IMPACT ON VICTIMS (2)

There are six major ways in which victims suffer from crime. They are

1. loss of property and money,
2. injury,
3. feelings and behavior that occur because of the shock, symptoms of post traumatic stress disorder,
4. effects of the crime on the family and friends of the victim,
5. the variety of inconveniences caused by the state's action of trying to identify, convict and hold an offender accountable.

6. difficulties with the lack of access to specialized services, like victim support programs and problems with hospitals, insurance companies and welfare agencies.

PREVENTIVE MEASURES

REDUCING THE RISK OF A BURGLARY

1. Join or start a Neighborhood Watch. Your local police department has a crime prevention office or officer who will give you assistance.
2. Lock doors and windows.
3. Light the outside of the house; trim shrubs.
4. Install good dead-bolt locks, window gates and an alarm system.
5. Ask a neighbor to keep an eye on things.
6. Make the house appear occupied. Use timers, and when on vacation, stop deliveries and arrange to have circulars collected, the lawn mowed and garbage put out.
7. Etch identifying numbers on valuables, and move them out of the bedroom, the first place a burglar looks.
8. Never open your door to a stranger; use a peephole, not a door chain.

REDUCING THE RISK OF ASSAULT OR ROBBERY

1. Avoid, as much as possible, being alone on foot a night or in isolated places even during the day.
2. If out at night stay in well lighted public places.
3. Carry a non-lethal protection device, (e.g. whistle).
4. Lock car doors. Don't hesitate to use the horn, loudly, when danger is sensed.
5. Follow your instincts. If a situation "doesn't feel right," get out, get help, get among people.
6. Remember, many larger stores have security guards. Enter one quickly if danger is sensed. See nearest clerk.
7. Keep doors locked when home alone. Don't open door to strangers. Use peephole, not chain.
8. Practice being conscious of who is in proximity and of a place to quickly go in event of emergency.

INFORMATION ON ONE BIBLICAL PERSPECTIVE

Any thorough study of either the Hebrew or New Testament scriptures on the issue of criminal justice and the victim must consider the issue of restorative justice.

This form of justice is particularly pertinent to the subject of this section: burglary, assault and robbery, since it's value to the victim can be so clearly observed.

The book, Crime and Its Victims, by Daniel W. Van Ness (3) presents an interesting study of the Biblical approach to dealing with these crimes. Reference to this work is only as one recent publication which may be of interest to clergy on this subject. It does not represent an endorsement of its positions or conclusions by either The Spiritual Dimension in Victim Services or the U.S. Department of Justice, Office for Victims of Crime.

VULNERABILITY OF THE ELDERLY (4)

Three primary injuries which victims may suffer during the course of a burglary, assault or robbery are: 1. physical injury, 2. financial injury, and 3. psychological injury.

PHYSICAL INJURY

Increased physical frailty and decreased physical ability are both part of the aging pattern. These, of course, add to an older person's vulnerability to physical injury.

Older people often have a fear of falling because of their self-awareness of the fragility of their bones. If an older woman is injured during a purse snatch, it may result in permanent disability, even though the injury would have been for a younger person relatively minor - a broken hip, arm or wrist.

Ann Carter,* age seventy-three, was knocked down in a purse snatch. Her hip was broken in the fall. She was in a hospital for a month and then sent to a nursing home. She never recovered sufficiently to return home.

When Gerald Anderson's house was burglarized while he was sleeping, the burglar not only took the television

* All names of victims mentioned in this section have been changed to preserve confidentiality.

but threw Gerald's glasses on the floor and broke them. Gerald, age sixty-nine, was left unable to read his daily paper or watch television. He became depressed and tried to take his own life.

FINANCIAL INJURY

Financial vulnerability is another by-product of aging. Older people are often condemned to live on fixed incomes, which do not reflect rising costs of living. When inflation is taken into account, some estimate that as many as 36 percent of the elderly do not have enough income to survive by themselves.

To these, the financial impact of burglary, assault or robbery can be devastating. The larceny of \$50 may mean that an individual goes without food, or medication, or even forfeits his/her apartment because of lack of rent.

When Eunice Ladd's purse was snatched, she lost \$100. Her heat and lights were cut off in the following month, because she had not been able to pay her utility bills. She remained without heat and lived in candlelight for three additional months because of the extra charges she would have to pay to reconnect the utilities.

Burglaries and vandalism cause untold damage and require repair and replacement. One would argue that such impact can be ameliorated by private insurance; in fact, even if people could afford it, such coverage is rarely adequate. Not only do most insurance policies have heavy deductibles which require the insured to pay the first \$100-\$500 worth of damage, but the actual reimbursement rate is likely to be for less than the replacement value of the damage or loss.

Mary and John Travis' home and furniture was so destroyed by the vandalism that accompanied their burglary that they could not afford to clean or repair it. They were forced to move from the house in which they had lived for thirty-five years. They ended up living a lonely life in an apartment far from their friends and their neighbors.

PSYCHOLOGICAL INJURY

Some gerontologists have suggested that the single most critical age-related difference in physiology is a diminishing ability to respond to stress (physical and emotional) and to return to the pre-stress level.

Crime is an extraordinary trauma. Most victims suffer some discomfort and stress as a result of even the smallest kind of crime. Some have suggested that 20 percent of all victims seem to exhibit severe stress reactions. And, 5 percent of all victims are likely to go into emotional crisis. Elderly victims are among those types of victims who are viewed as high crisis risks following crime.

The elderly victim may have already been trying to deal with a growing sense of dependence and helplessness. Mildred Stone was so upset after being robbed that she began to calm herself through the use of alcohol. She became afraid of leaving her home. She found she couldn't concentrate on day-to-day events in her life and began to stay in bed for most of the day. She didn't go out, didn't see friends, didn't talk to anyone. One day a friend came to see her and found her so ill from malnutrition and alcohol abuse that she had to be hospitalized at once.

The possibilities for ministry to such victims by congregations are apparent and numerous. Consideration of these possibilities will be given in the section of this manual, Positive Clergy and Congregational Response.

WHAT VICTIMS OF, OR WITNESSES TO THESE CRIMES SHOULD DO (5)

1. Get a good description of the offender.

- Carefully observe and remember as much as possible about appearance and behavior.

- Try to memorize details of the person's physical identity (age, height, weight, color of eyes and hair). A good way to determine height and weight is to compare the person to yourself or someone you know, or to note the person's size and build relative to an object or a doorway located where the crime is occurring.

- Look for distinguishing personal characteristics, such as scars, tattoos, hair style, or other prominent features.

- Observe the persons clothing (style and colors), jewelry, gait and manner of speech.

- If a car is involved in the incident note the make, model, color and license number.

2. Call the police emergency number immediately to make a crime report. The sooner you report the crime, the

more likely it is that the police will be able to collect important evidence and apprehend the offender.

3. If the crime occurred in your home or neighborhood, it is a good idea to notify your neighbors and/or the landlord so that they may take extra precautions.

4. Make use of the services that are offered to assist crime victims and their families and witnesses to crime. Crime victims often suffer psychological stress, financial losses, and other problems related to being victimized. Victims and witnesses to crime need information about the legal process and assistance dealing with police and court procedures. There are many agencies that offer help. Contact the police department, Victim-Witness Programs in the District Attorney's Office or the City Attorney's Office (see General Information Section of this manual), or the office of your legislative representative for information about the services available.

(1) Bureau of Justice Statistics, Report to the Nation on Crime and Justice 2nd Edn., March, 1988

(2) Crime Victims: Needs, Services and Reforms. I. Waller, Paper presented at 4th International Symposium on Victimology, Dept. of Criminology, Ottawa

(3) Published by Inter Varsity Press, Downer's Grove, IL 60515, 1986

(4) Excerpts from The Elderly Crime Victim, NOVA Network Information Bulletin, Vol. 2, No. 2, Sept. 1985, National Organization for Victim Assistance, Washington, DC

(5) From Being Safe, Rape Treatment Center, Santa Monica Hospital Medical Center, Santa Monica, CA 1988

SURVIVORS OF HOMICIDE VICTIMS INCLUDING DRUNK DRIVING DEATHS (1)

"Survivors of homicide victims (including drunk driving deaths)" is a phrase used to describe those individuals who had special ties of kinship with the person murdered, and who were therefore victimized, not only by the loss of someone close, but also by the horrific circumstances of that untimely death. Survivors are usually thought of as family members or close friends, but at times the term may include people with seemingly more distant relationships such as neighbors, schoolmates, and members of the community at large.

DEFINITION

Murder and homicide are defined as the reckless or intentional taking of a human life by another individual. It includes both those killed in drunk driving crashes, since driving while under the influence of drugs or alcohol is quite properly considered to be criminally reckless conduct.

Let it be said at the outset: nothing in life prepares survivors for the day when a loved one is murdered. Most people live with illusions of immortality both for themselves and the people they know, at least before they reach old age. Death of a younger person is always a shock to those who grieve, who may even be stunned by the expected death of an old, infirm relative.

But murder involves more than death. For a majority of victims, it cuts short a healthy, young life, and for all victims, it is committed through an act of wanton human cruelty. The dimension of cruelty compounds the sense of sorrow and loss with acute feelings of injustice, distrust, and helplessness.

CLERGY AND UNTIMELY DEATH

Death, even untimely death, is a phenomenon with which most clergy are very familiar. It is to this event that they are always called and to which they minister.

Most clergy have had some training in dealing with bereavement and the grief process. They are familiar with the stages of the bereaved's reaction:

Denial - Anger - Powerlessness - Depression - Acceptance.

Every minister, priest and rabbi has his or her own methods for ministering to people in each of these

stages. However, since sudden, violent death is not as frequent an occurrence, a few comments on response to same seem appropriate.

COMMON REACTIONS

The common response to any extraordinary trauma is crisis. The long term effect of the crisis is influenced by a number of objective and subjective factors, such as:

- intensity of the event
- the suddenness of the event
- whether the event was anticipated
- the ability to understand the event
- our state of mind prior to the event

It is clear that learning of a loved one's murder is intense, sudden, and virtually impossible to understand. Hence, most survivors face a long period of emotional struggle to reconstruct a devastated life.

That private turmoil is characterized by a number of different feelings*

- Turmoil and numbness. Survivors report suffering an initial phase of shock and confusion. This is both mental and physical.
- Inability to accept news of the death and even less able to comprehend it,
- Preoccupation with the survivor's personal loss,
- Horror about the suffering that the victim may have suffered,
- A need to know every detail,
- Attacks of panic,
- Fixation on maintaining a day-to-day routine, though this may be shattered at times by outbursts of intense emotion,
- Restlessness and insomnia,
- Inability to concentrate,
- Flashbacks to the death notification or to the memory, or imagined picture of the homicide or auto accident itself,
- Fear for one's own life or that of other loved ones,

- Self blame about something that the survivor did or did not do to prevent the crime.
- Hostility towards everyone who cannot bring the victim back to life.
- Utter hopelessness and helplessness.

ADDITIONAL STRESS FACTORS

- Method of death notification. Often insensitive or incomplete because of the need of law enforcement to get on with investigation.
- Impact on other life changes. There may already be other problems among survivors: divorce, unemployment, illness. These are intensified.
- Unwanted and untimely demands: identification of the body, funeral arrangements, medical or ambulance bills, notification of family and friends, etc.
- Necessary role changes. Perhaps the one lost handled all the finances and business of the home, or the child rearing. Perhaps a son now has to become "the man of the house."
- Financial stress. This is especially true when the victim was the sole or primary source of income. Medical and funeral expenses. Cleaning up the home. Arranging for another automobile.
- Misguided compassion. Those who turn to religion often hear such statements as, "It was God's will", "Your loved one is better off in heaven," or "God called him." These often alienate the survivor not only from the person speaking out but from their faith. Some survivors report that they are advised to "forgive the murderer" or "pray for his redemption." Such advice is not only infuriating but painful to hear.

NOTE TO CLERGY: THIS LIST OF STRESS FACTORS COMES FROM A PUBLICATION OF THE NATIONAL ORGANIZATION FOR VICTIM ASSISTANCE. IT EXPRESSES WHAT PROFESSIONAL VICTIM ADVOCATES HAVE EXPERIENCED. THERE ARE MANY THEOLOGICAL IMPLICATIONS HERE. A SPECIAL WORD WILL FOLLOW ON THIS PARTICULAR STRESSOR.

- Responses from families and friends. Murder (including death by drunk driving) is extremely painful to deal with. For this reason friends may avoid the survivors or advise them to "get on with their lives," "forget about the past," "concentrate on the family they have left." This exhibits a failure to enter into the grief with

the loved one.

A UNIQUE STRESSOR - THE CRIMINAL JUSTICE SYSTEM

Most survivors turn to the criminal justice system for a special kind of emotional support as well as practical support in their passion to see the assailant apprehended, prosecuted, convicted and punished.

- Initial reaction may seem fueled by revenge. When outsiders like the criminal justice system see only vengefulness in the survivors, and miss the other feelings at work - feelings of wanting to restore just order to the world, an order that has been so badly violated by the murderer - and feelings that it is important to do something about the crime as a way to combat their sense of helplessness. Those who see only the survivor's anger are often put off ("frightened" may be more accurate) by its intensity...By the way survivors are put at arm's length means that, even in cases that end up with a severe sentence, the survivor may not feel vindicated or relieved.

- Perceived failure of the criminal justice system. When an arrest is made relief bordering on euphoria is common among survivors, who often believe that now everything is going to be all right. What they are most always forced to learn is that arrests do not necessarily result in prosecutions, or prosecutions in convictions, or convictions in stiff sentences, or stiff sentences ordered in stiff sentences served.

- Delays. If the case does go to trial, the trial dates may be postponed and delayed for months or years.

- Barring from court procedures. When trials do start survivors will almost certainly be barred from attending the proceedings (except in states which have passed a "court attendance" act) because it is felt that their presence may prove prejudicial to the jury.

- Failure to inform. It is the fate of many survivors to not even be informed if prosecution charges have been filed. Before the movement for victim rights and services gained momentum in the 1980s, the surviving relatives were not considered the "direct victims" of homicide, and so, unless they were key witnesses, they were simply forgotten as often as not. "Victims' Bills of Rights", adopted by a majority of states are putting and end to this thoughtless process.

- Hope for a plea bargain. The survivors who are kept informed of the progress of a prosecution may often hope that a plea bargain will be struck, at least if it means a guilty plea to first or second degree murder, or if it means

a conviction when the prosecutor has serious evidentiary problems in the case. Survivors learn; however, that guilty pleas are much less common in homicide cases than in other types of crime.

- Disillusionment with a plea bargain. If there is a plea bargain the survivor often has stress because there was no public ritual to condemn the person who committed so hideous a crime.

- Problems with the verdict. The outcome of hearings usually boils down to three categories in the view of most survivors: 1. a "not guilty" verdict, 2. a "guilty" verdict, but which, for one reason or another produces an inappropriate sentence and, 3. a "guilty" verdict that produces an appropriate sentence.

In all three cases, survivors are often surprised with their own reactions. When "not guilty" verdict is delivered, the survivors report disillusionment, outrage, and isolation - and much more intensely than they had anticipated. At times survivors even fear retaliation by the defendant.

If a "guilty" verdict is handed down with an inappropriate sentence from the perspective of the survivor, the reactions are usually the same.

If a "guilty" verdict is handed down followed by an appropriately severe sentence from the perspective of the survivor, survivors are often surprised by their response. Survivors typically assume that a just conclusion will salve their pain, and they are sometimes shocked when it does not. One reason for this is that, from the point of arrest onward, most survivors concentrate so much on the criminal justice dimension that they do not allow themselves the time or space for grieving. Hence, when the trial is over, their emotions are no longer "on hold" and they are plunged back to a starting place in the grieving process.

- Victim impact statement. Thanks to legislation mandating "victim impact statements," survivors in most states now have a right to have some input into the sentencing. Sometimes it is a written, objective statement of how the murder affected the survivors financially, medically, and emotionally. In some states, this information may be supplemented by the survivor's opinions as to what the sentence should be. And in at least a few states, survivors are permitted to speak to the judge at the sentencing hearing itself.

(1) Excerpts from NOVA Network Information Bulletin,
Vol 2 No. 3, October 1985, National Organization for
Victim Assistance, Washington D.C.

CLERGY COUNSEL AT THE TIME OF VIOLENT DEATH (1)

In the above information professional victim advocates are quoted: "Many survivors find comfort in their religion, but even their religious community may react with misguided compassion. Statements such as 'it was God's will', 'your loved one is better off in heaven,' or 'God called him' often alienates survivors not only from the person speaking but from their own faith. Some survivors report that they are advised to 'forgive the murderer' or 'pray for his redemption.' Such advice is not only infuriating but painful to hear."

Although it is difficult to read statements by victim assistance professionals about religious concepts, it should be understood, that whatever the position of the minister, priest or rabbi on such things as the sovereignty of God, life after death or forgiveness, survivors are really not in a place to hear theological concepts. This is true even though they may even be asking questions like, "Why did God allow this to happen? etc."

Rather, this is a time for merely being with the survivor in his or her suffering. It is said of the prophet Ezekiel, in ministering to the pain of the captive Israelites, that he "sat where they sat." (2) If the survivor asks something like "Where is he or she now?" it may be appropriate to give a response, but certainly not with the inference that the victim is better off (even if we know he or she is). Because of the suddenness and the violence of the event the survivor is incapable of hearing such at this time.

A helpful response may be to give assurance that God is with us in this suffering. In this evil, God suffers as well. Also in this pain, God is a "very present help". Even though survivors may be even questioning the God in which they have always believed, it is paradoxical that they are usually still willing to go there for comfort and strength. And, when they do, they invariably receive it.

Forgiveness is an even more delicate issue. Clergy know how strong the scriptural teaching is on this subject, and that true healing of the wounds of an offense can come through forgiveness. But timing is so very important. The grieving period, which may be months or years, is not the time to recommend this. Later, in order to release the terrible burden, it may come. One survivor, who was a strong Christian, said, "I know I should forgive, but I can't." An appropriate response might be, "Let's not worry about that now. Perhaps later God will enable."

(1) Rev. David Delaplane, The Spiritual Dimension in Victim Services, Sacramento, CA

A PRACTICAL GUIDE

A new publication by Janice Lord, National Director of Victim Services for Mothers Against Drunk Driving, is entitled Beyond Sympathy (1). Coming from someone who is in constant touch with survivors of drunk driving victims, this book gives very direct and practical responses to the tragedy of violent death. The following is a summary of some of the subjects covered:

FROM UNEASINESS TO UNDERSTANDING

The First Step in Helping

- Considering the level of care needed
- Evaluating the level of your commitment
- Understanding the grief or loss
- Taking care of yourself

UNDERSTANDING THE NEEDS OF PEOPLE IN SPECIFIC SITUATIONS

- Serious injury
- Terminal illness
- Death following illness
- Sudden death
- Suicide

HELPING PRINCIPLES

Empathetic Listening

- Listening
- Coping with intense emotions
- Dealing with guilt
- Sharing your own experiences

Active Support

- Providing Practical Assistance
- Sending notes
- Handling Second Victimizations

SPECIAL ISSUES

- Understanding reactions of children
- Planning and attending funerals
- Coping with holidays
- Understanding spiritual and mystical experiences
- Suggesting counseling
- Preventing suicide

Note: Review of this publication does not indicate endorsement by U. S. Department of Justice, Office for Victims of Crime.

(1) Pathfinder Publishing Co., 458 Dorothy Ave., Ventura, CA 93003

WHERE TO TURN

RESOURCES

NATIONAL

Families of Murder Victims, Inc.
(formerly Parents of Murdered Children, Inc.)
1300 Chestnut, Seventh Floor
Philadelphia, PA 19107 (215) 875-6475

Mothers Against Drunk Driving (MADD)-National
669 Airport Freeway, Suite 310
Hurst, TX 76053 (817) 268-MADD

Students Against Drunk Driving (SADD)
P. O. Box 373 (301) 320-9199
Sandy Spring, MD 20806 or 493-9568

National District Attorneys Association
1033 North Fairfax Street, Suite 200
Alexandria, VA 22314 (703) 549-9222

National Victim Center
307 West 7th St., N.W., Suite 1001
Ft. Worth, TX 76102 (817) 877-3355

National Organization for Victim Assistance
1757 Park Rd. N.W.
Washington, D.C. 20010 (202) 393-NOVA

National Victims Resource Center
P. O. Box 6000 (301) 251-5525
Rockville, MD 20850

The Spiritual Dimension in Victim Services
P. O. Box 163304 (916) 446-7202
Sacramento, CA 95816

FOR LOCAL RESOURCES clergy my contact any of the above listed national organizations for information as to local affiliates, or the Victim and Witness Assistance Coordinator in their community through the offices of the state's, district or city attorney.

PUBLICATIONS

GRIEF/DYING/DEATH

In the Center of the Night: Journey Through A Bereavement, Jayne Blankenship, New York: Putnam, 1984

Recovering from the Loss of a Child, Katherine Fair Donnelly, New York: Macmillan Publishing, 1982

Recovering from the Loss of a Parent, Katherine Fair Donnelly, New York: Dodd, Mead & Co., 1987

Starting Over: Help for Young Widows and Widowers, Adele Rice Nudel, New York: Dodd, Mead & Co., 1986

Parental Loss of a Child, Therese Rando, ed., Champaign, IL: Research Press Co., 1986

Unspoken Grief: Coping With Childhood Sibling Loss, Helen Rosen, Lexington, MA: Lexington Books, 1986

Living Through Mourning: Finding Comfort and Hope When a Loved One Has Died, Harriet Sarnoff Schiff, New York: Viking Press, 1986

SUDDEN DEATH

Healing Life's Great Hurts, Sid Cato, Chicago: Chicago Review Press

No Time For Goodbyes: Coping with Sorrow, Anger, and Injustice After A Tragic Death, Janice Harris Lord, Ventura CA: Pathfinder Publishing, 1987

DEATH AND FAITH

Good Grief, Westberg Granger, Philadelphia: Fortress Press

A Grief Observed, C. A. Lewis, Scranton, PA: Seabury Press (Harper Religious Books)

Hour of Lead: Sharing Sorrow, Ann Lindbergh, Minneapolis: Redpath Press

The Sunflower, Simon Wisenthal, New York: Schocken Books

Lament of a Son, N. Wolterstorff, Grand Rapids, MI: Eerdmans

POSITIVE CLERGY AND CONGREGATIONAL RESPONSE

In going through this manual step-by-step ministers, priests, rabbis, teachers, religious leaders and counselors can readily see opportunities for vital ministry to the needs of victims. However, in this concluding section, a few suggestions will be offered. There are congregations which are already performing some of the victim services which will be mentioned here. The Spiritual Dimension in Victim Services is in touch with these, and will be pleased to give more detail upon inquiry.

CHILD ABUSE AND NEGLECT

INTERVENTION

Phil Quinn, D. Min., a man who was extremely abused during his childhood years, has written an account of his experiences in a book entitled, Cry Out (1). The conclusion of this book issues a strong challenge for pastoral intervention into child abuse. He writes,

"Parents are the gods of children. A young child can know no other. Possessing absolute authority, they have the power to build or destroy, to mold or bind, to strengthen or weaken, to bless or curse, to give life or to bring death. When the church speaks of God's love and acceptance, it has no meaning for the young child apart from the love and acceptance of his or her parents. If there is hate, rejection, pain, distress, and chaos at home, the child learns early the emptiness of words proclaimed as gospel from the pulpit. Jesus becomes a grotesque image of mystery, myth and meaninglessness. God becomes a word used to curse.

"As an adult survivor of six years of severe child abuse - both physical and emotional - I often wonder why the church did nothing to help me, my brothers, and my parents. Was it that they could not see the bruises, the cuts, scratches, and abrasions covering my body? Could they not see the desperation out of which my parents lived? Or the need? Surely as I attended church school classes someone must have noticed the pain and terror in my eyes, the hopelessness with which I moved, my withdrawal into isolation, or, at least, the swelling in my hands and feet. Surely someone must have noticed me.

"The priest was often in our home socially, as were other members of the church. Relatives were also there frequently. Could they not see what was happening to me? Surely the neighbors heard my screams in the middle of the night. Were they too frightened to help me? Did not

the teachers at school wonder why I was so passive and withdrawn?. Why didn't the police begin to suspect something when I ran away from home so many times?

"For six years I was beaten and battered by my parents. For six years I was ignored by everyone who came into contact with me. I would have given anything during that time if my prayers to God for help had been answered. But God was silent, his people were silent, and I suffered in silence..."

The importance of intervention by clergy and religious teachers and leaders cannot be overstated. The section of this manual on Child Abuse gives the information necessary for one to know the indicators and to be sensitive to the need to deal with the problem.

Some clergy have difficulty with the reporting aspect of child abuse. Can they not deal with the problem on their own? Should the states have to enter into child rearing issues that rightly belong to the family and the church? These questions have been dealt with in this manual. The most important factor to remember is that child abuse and neglect is a crime, just like any other physical or sexual assault. A civilized society cannot tolerate this kind of conduct. For this reason, in most of our states anyone who suspects child abuse or neglect is mandated to report it, just as surely as one would report an incident of someone holding a gun on a person at a street corner.

After the report is made there is an investigation by Child Protective Services. Clergy can, and should, be in touch with this process. Sometimes there is a need, for the safety of the child, to separate the child from the offender. If this occurs, there is a very definite need for congregational support of all involved. The offender may need assistance maintaining a separate residence. Sometimes he or she may be allowed to see the child if there is one to supervise the visitation. This supervision is another service that can be performed by the church, temple or synagogue.

There is a need for support of the victim, the offender and the non-offending spouse through the court process. In this case, assistance of the offender is often also assistance of the victim. The reason is that the offender should be encouraged to cooperate with the courts, and go into treatment for as long as it takes, even before being so ordered by the court. If an offender cooperates with the court and admits the offense, there is a possibility (not an assurance) that he or she will be able to go into treatment in lieu of incarceration.

In the case of sexual assault, it is important that clergy be aware of the extreme addictive nature of this abuse. If attempts are made to counsel the victim and/or the offender without requiring separation, the victim will continue to be molested. There have been cases of molest continuing through several years of pastoral counseling. This is unacceptable. The best possible remedy is for the offender to have to face up to the harsh reality of the law, acknowledge his guilt, and go through whatever is necessary to become healed. This is a "trial by fire." But fire purges. Clergy should stay with all parties during this disruptive process. Things have to get worse before they can get better, but we know that God is able to bring good out of even the most difficult circumstances if we cooperate with the resources that are provided to assist in the remedy.

Clergy are seen as the representatives of God to the world. Since God is seen to be the ultimate answer to all problems, there may be, on the part of some ministers, priests or rabbis, the tendency to resolve problems of family violence, including child abuse, exclusively in pastoral counseling situations. It is well for clergy to be aware of their limitations. Child abuse involves legal as well as social and psychological issues. There are professionals who have great expertise in the field. Their education and experience should be recommended just as surely as a pastor would recommend a medical doctor for a physical problem.

It should be remembered, when making a referral to a qualified therapist, that he or she is also mandated to report the case to legal authorities. Offenders, as well as victims, should be advised of this, but still encouraged in the strongest terms to still seek this help. They should not simply be referred and dropped, however. Pastoral counseling during therapy is an extremely valuable resource.

Some clergy are reluctant to refer to outside therapists for fear that psychological therapy may undermine the tenets of their particular faith. Becoming acquainted with a therapist, letting him or her know of the concerns can overcome this fear. Good, qualified therapists will respond positively to such interest. Although the most recent Supreme Court case on clergy liability for failure to refer was decided in favor of pastoral counseling, there is still that possibility of liability that should always be kept in mind.

(1) Abingdon Press, Nashville, TN, 1984

PREVENTION

Besides the extremely important issue of religious leaders' recognition of and intervention in child abuse and neglect, is the great opportunity for implementation of positive prevention programs by congregations. The possibilities are numerous. Among them are:

1. Parenting Programs, particularly for high risk parents

Many congregations have parenting programs for their members. Much child abuse derives from lack of knowledge of child development resulting in over expectations. Good parenting programs are available both through religious publishing houses and child abuse agencies. Those putting an emphasis on discipline without violence are, of course, recommended.

Those who attend parenting classes are those who feel they need it. It is important, as well, to make outreach efforts to sign up high risk parents who do not express a need. Often the abuse comes out of frustration. To let the parenting class become a parent support group may be a helpful approach.

2. Parent Aides

Parent aid programs can be as varied as the congregation that chooses to initiate such. There is an interesting biblical injunction that older women teach the younger how to love their children (1). This could serve as one model for parent aid. Most parents complain that by the time they learn how to raise children, their children are grown. Such women could be a resource to younger frustrated, high risk parents. The program could involve in-home assistance. Of course, there should be a training component, so that the recipient is open and benefited from such assistance.

3. Respite Care

Respite care involves giving a high risk parent some respite from stress. Many single parents work during the day to provide for the home, then have to come home to care for the children in the evenings and on weekends. They seem to have no time off. A program which would give them some free time is a very helpful preventative program. There are congregations which have "Mom's Morning Out". The children can be left at the church, temple or synagogue at certain times for little or no cost. They would be well supervised and the parent can do something herself in order to take off the pressure.

4. Latch-Key Programs

Akin to respite care are latch-key programs. The latch-key child is one who is alone in the home from after school time until parents arrive from work. Some congregations have "Stop Bys." A "Stop By" is a place where children can come after school, receive a little refreshment, get some help with their studies, play games, watch television, simply "be at home" because there are volunteers who are spending time being parents while the parents are away.

Note: It is important to screen volunteers very carefully. Pedophiles (fixated child molesters) often volunteer for such positions just to be with children. This should not, however, deter congregations from rendering this assistance. Most member volunteers are well known over a period of many years.

5. Child Care

There are many faith-based child care facilities. Some churches find ways to let their church school facilities double as day care rooms. Others provide separate facilities. These must, and should be licensed by the state licensing agencies. There is a great need for low cost child care. If congregations, being non-profit, can find ways to keep the cost down they are performing a great service. Note: The warning for Item 4 above, certainly applies here as well.

6. Foster Care

There is an overwhelming need for both long and short term foster homes. County welfare services will pay subsistence for such facilities. Some churches have taken this on as a mission. They recruit foster parents who will serve as loving models to terribly damaged children. Not only are they thus providing for immediate physical need, but are also ministering to great emotional and spiritual needs. Congregations should contact their local departments of human or social services for information on foster care.

An adaption to this, which is working well, is where several members of a congregation gather around that foster parent with support. They may provide materials (diapers, cribs, toys, etc.) or services (trips to the doctor, respite for the foster parent, etc.).

7. Adopt-A-Social Worker

One interesting, and rather extensive program that is effective involves congregations' offering support (not salary) to a social worker in the community. This takes the form of being available to meet specific requests

that a social worker may have for her or his family case load. The county covers certain needs, but many "fall through the cracks." There are many things that social workers might use in specific cases which would be of great help, but which fall outside the guidelines of what can be provided.

The request may be for a tricycle or some other toy, or an item of house repair, or a certain special item of clothing or one of an innumerable number of items that could make the difference for a high risk family. The reports that come back to the congregation from their social worker can raise the consciousness of the entire congregation.

These are a few key suggestions. Once the dynamics of child abuse are understood, the creative energies of congregations can provide many other prevention models.

The Spiritual Dimension in Victim Services would like to serve as a clearing house for these positive efforts. Clergy are invited to call for names and information concerning specific programs of the type listed above, and to advise of others of which they may be familiar. (916) 446-7202.

ABUSE OF THE ELDERLY

America's churches, temples and synagogues generally do quite well in providing programs and services for the elderly. Senior citizen programs abound. Meals, transportation, health support, socialization, and many other activities and services exist for those who, through the aging process, are in need of such. A natural supplement to this good ministry is to minister to the elderly as victims.

The section in this manual on the victimization of the elderly outlines the unique vulnerability of our older citizens to crime. Many, having lost a lifelong partner, or living in another location apart from their children are dependent upon neighbors and friends for a sense of security and support.

INTERVENTION

The need to report suspected abuse of the elderly to the authorities is as vital as the need to report child abuse and neglect. The information on that subject applies here as well. Of course calls would be to the Adult Protective Services.

(1) Titus 2:3,4

Sensitivity to the forms of elderly abuse and exploitation as outlined in the elderly abuse section of the manual is vital. Clergy are in the homes of the elderly, whether private or institutional, probably more than any other outside guest. Sometimes they are the only outsiders. Clergy can and should become the agents of protection as well as the source of pastoral care.

PREVENTION

It is at this level that responses differ between child abuse and elderly abuse. In the case of elderly abuse, intervention and prevention often become one and the same. For example, when an elder care institution is suspected of abuse, proper intervention could prevent many others from being similarly abused. Here are a few suggestions.

1. Visitation

Probably the most effective elderly abuse prevention efforts are those centered around visitation. The more that outsiders who are concerned and loving visit the residences of the elderly, the more the potential of abuse is reduced. Visitation programs can be as simple as assigning someone to regularly drop in and visit each elderly person or couple. At first these could be to the elderly in the congregation, later such visits could be expanded to others in the community.

The visitor should have some information on the indicators of abuse for which to be alert. But he or she should not visit in order to police the place, or to even let their friend know that they are observing at all. It is simply a matter of being alert while being friendly.

2. Escort and Transportation

Keeping the elderly from being victimized can be as simple as someone being with them when they make necessary shopping, banking and other trips into the community. Here is great potential for creative congregational programs.

3. Property Services

Many little chores, such as the changing of a light bulb, which the younger take for granted, are very difficult of elderly and infirm. Because they are so simple, older people often do not ask for help. The burned out light bulb can result in injuries from a fall in replacement attempts or the danger of non-illuminated space when replacement is not attempted. Offenders often use

the darkness. On the contrary, light is one of the images of the people of God.

Other examples of proper services are trimming bushes that are close to the house or apartment (good hiding places), installing locks and safety devices (warning alarms, smoke devices, etc.), checking window locks, etc.

4. Financial Services

Financial exploitation is one of the most common forms of crime against the elderly. When older persons are no longer able to conduct their own business affairs, others begin to sign and cash their welfare, social security or pension checks for their own purposes. The elderly are then neglected, or maintained in just enough health to keep the checks coming.

Another form of financial exploitation is that of the scam. There are those who will take advantage of the lack of sales resistance of many elderly, and sell them on some "double your income" scheme which will use, of course, their present secure funds and investments. Many have lost all in a multitude of such "ventures."

Congregations should assist elderly in properly trusting their unmanageable affairs to a very trusted relative or friend. Agencies such as Social Security, Department of Human or Social Services, County Conservator, Area Office on Aging, AARP legal services and others can help with such things as legal advice (powers of attorney), direct deposit, joint tenancy, representative payee, etc.

5. Support after the crime.

At no other point is the service of the church, temple or synagogue more valuable than when a crime has been perpetrated against the elderly.

The sense of fear, hopelessness, loss, violation is almost overwhelming, and indeed often is "too much." Immediate response on the part of the people of God, to be really helpful should take many forms:

- obtaining law enforcement and medical assistance
- taking the victim to a safe place,
- calling relatives,
- cleaning up the apartment or house,
- restoring locks and safety devices,
- repairing damage to property,
- helping make decisions,

- giving comfort and assurance,
- helping through the police and court processes,
- replacing lost funds,
- assisting in insurance matters and other paper work,
- taking time - not rushing the victim to get past the event,
- above all, not forgetting, after an initial burst of sympathetic assistance.

6. Faith

Only the community of faith can properly assist in this. "Where is God?" "Why did this happen to me?" "Can I still trust Him?" It is not the answers to the "whys" that are helpful at this time. It is the prayer, the experience of divine assistance in the present crisis, and the helper's becoming the expression of God's love and provision that renews the spirit of the victim. Each congregation will bring the victim to an experience of God's present help according to its own faith perspective. The power of God's presence, love and care is the one aspect of victim assistance that only the faith community can offer.

RAPE/SEXUAL ASSAULT

Rape is sexual assault. Under certain circumstances the term "sexual assault" carries broader connotations (*). This section will, therefore, speak only to positive clergy and congregational response to the crime of rape.

Since the common misperception continues to exist, it is well to repeat that rape is not primarily a sexual crime. It is a violent assault with a sexual weapon. The primary issues are power and anger, not sex. The resource section of the manual lists many good publications explaining this.

However, since there is sexual involvement, and sexual conduct is a moral issue for the church, there can be a tendency on the part of clergy and congregations to see rape only in sexual terms. Nothing can be more damaging to the victim of rape.

Historically, the religious community has dealt with sexual morality around such issues as seductiveness, provocativeness, promiscuity, and even proper dress to avoid such conduct. Consequently, if rape is seen to be primarily sexual, there is a strong temptation to put some blame on the victim for inciting the perpetrator.

In the crime of rape, the victim rather than the violent assaultive perpetrator, is more likely to be given

a share of blame than in any other crime. Clergy and congregations should definitely reject such a response.

First, it is important for the victim to receive medical and legal assistance. Many rape victims are reluctant to report the crime or encourage prosecution because of that edge of blame, spoken or unspoken, that seems to be always present; as well as because of the humiliation of such an intimate personal violation. Clergy should remember that a rapist successfully prosecuted could protect other innocent women. It may be very difficult for a rape victim to deal with the criminal justice process. The victim should receive strong support through the court hearings.

Exhibiting non-judgmental compassion and understanding, clergy and congregations can stand by the victim at every step from the medical examination through the prosecution. The violation of the person in rape results in some of the most acute trauma experienced from any violent crime. Because this crime violates the body, not only externally, but internally in the most intimate manner, triggering acute emotions, the victim of rape may often be out of control. To understand, and be quietly present, giving reassurance that the crime was not her fault is very helpful.

The victim's family will also need a great deal of emotional support during the aftermath of the crime. Since the victim may now present a totally different personality, and shy away from even her husband's most gentle and loving approaches, a good deal of counseling and understanding during this time is necessary. Clergy should be aware that there are therapists who specialize in rape issues, and that rape crisis centers are an invaluable aid. Congregational support groups can also be very helpful.

Since the business of faith communities is to deal with right and wrong, the strong temptation to judge is always present. But the business of the people of God is also to love, care for, support and comfort those who have been hurt. In the case of rape to indulge in the former is to preclude the latter.

Note: Adults who were molested as children are in need of specialized care. Self help groups under the direction of knowledgeable therapists are particularly helpful. A good resource, in addition to those on Page 129, is Parents United, Intl., P. O. Box 952, San Jose, CA 95108-0952 (408) 280-5505

(*) See Rape/Sexual Assault section of this manual beginning on Page 116.

SPOUSAL/PARTNER ABUSE

From Domestic Violence, A Guide for Clergy, May 1987, used by permission of New Jersey Department of Community Affairs, Domestic Violence Program, Trenton, NJ.

SUGGESTED RELIGIOUS RESPONSES

“For all the classes I had in family living, counseling, psychology and the like, no one in Bible college had prepared me to help a woman with black eyes, broken ribs, and a concussion from her violent husband.”

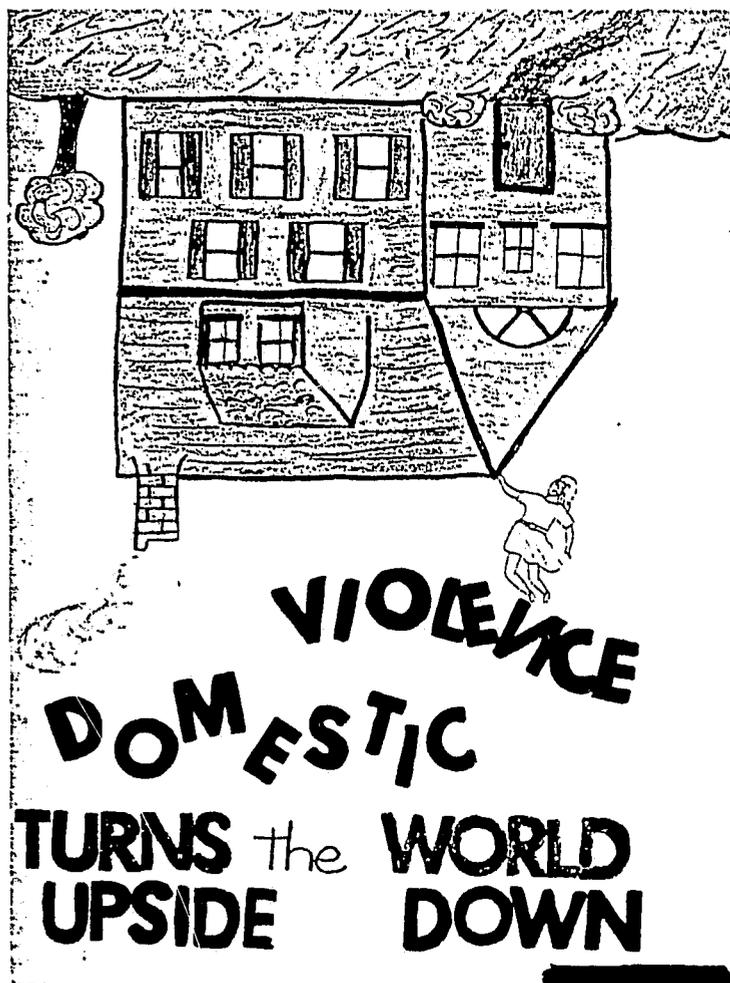
James M. Nichols
Wounded in the House of My Friends
Spouse Abuse: Can the Church Cope?

Introduction

The most important first step for clergy is *to recognize that domestic violence exists with greater frequency than you may have assumed, even within your own religious community.* The battered woman is in your congregation, however well she or her abuser may attempt to conceal that presence. Within your congregation there are also batterers. There are also children witnessing, or themselves enduring, violence in their homes on a regular basis. For these reasons, it is important that clergy learn how to recognize and deal with domestic violence.

The second most important step in your efforts to help is *to understand and to declare that domestic violence is a crime and will not be tolerated.* The worship service, although approached from various theological perspectives, provides clergy with an opportunity to speak to issues which concern the gathered religious community and to relate these to their faith and tradition. Thus an entire community can be made more aware of issues of domestic violence and encouraged to respond in ways that will help the victims, batterers and their families who are experiencing violence.

Sample services and sermons are available in several of the books or manuals on domestic violence listed in the bibliography or are available from denominational resources. (See Appendix F and H.)



Guidelines for Clergy*

When a woman comes to you for help or you suspect there may be violence in the home, there are some specific things to keep in mind. Problems associated with domestic violence are difficult to work through. Usually patterns of abuse have existed for a long time, and unless you are a professionally trained counselor, you should not enter into a long-term counseling or therapy situation. You are in a unique position to relate and minister to all parties and these pastoral relationships need to be preserved.

The response of clergy and laity to the religious crisis caused by domestic violence can be a great resource for victims. The following guidelines may prove helpful; however, as a clergy person, you need to be aware that the life of the victim may be in immediate danger and safety is the first concern.

1. Ask the question. Women rarely come in and announce they have been battered. Women may come for counseling and speak in terms that are general or vague. Develop some ways that you are comfortable with for asking specific questions such as, "Are you in danger?" "What does he do when he gets angry?" "Are you worried about the safety of you and your children?" Listen to the woman and understand her situation; uncover abuse; recognize panic and fear. Take seriously her assessment of a life-threatening situation and the potential danger to her from her husband's violence. Do not discount her fears that he may try to kill her if she leaves, or that if she stays she may end up dead.
2. Believe her! Battered women will often be telling you the minimal truth, not an exaggerated version. There are many things a battered woman fears and the fear of not being believed is a strong one. This fear will be compounded in religious settings when her husband chairs a board, sings in the choir or is a "pillar of the community," all of which are very likely. It is important for her to break the silence by describing what is happening to her. Telling you the story is embarrassing for her. She is not likely to exaggerate.
3. Listen to her and affirm her feelings. It is crucial that clergy respond with affirmation and without judgment to a battered woman. Let her be your teacher and educator. You be a listener. Listen without assigning blame.

Active and respectful listening may be more important than giving theological answers. Listening carefully and attentively can help you discern what is important to *the person in crisis*. The important thing is to learn, from inside the victim's own theology, what will be helpful to her for her safety and well-being. You can discuss theological differences when the person is not in crisis.

*Much of the material used in these guidelines has been adapted from: *Battered Women: From a Theology of Suffering to an Ethic of Empowerment*, Joy M. K. Bussert; suggestions offered by Mary Pellauer in a brochure entitled "Ministry of Abusive Families," number sixteen in a series of Family Resources published by the Division for Parish Services, Lutheran Church of America, 2900 Queen Lane, Philadelphia, PA 19129-1094; and from *Pastoral Care of Battered Women*, Rita-Lou Clarke.

4. Unequivocally challenge violence. It is often difficult for victims of domestic violence to come forward because of our tendency to "victimize the victim." It is important to state clearly that violence is not acceptable and not ask a woman questions such as "What did you do to provoke him?" A battered woman is not responsible for the violence in her relationship. Confront her with the reality of the situation: she can't make him stop and neither can you. She can, however, declare that she will leave if he does it again, or that she will not come back until he gets help.

Support faith statements that address the victim's safety, well-being and empowerment. A victim may say, "I believe that God never sends us anything we can't handle." This sincere belief may be both an obstacle and an opportunity. On the one hand, it implies that God has sent this abuse, that it is God's will, that we must put up with and endure the "cross that God has seen fit to lay upon us." This first implication could stand in the way of the victim's safety. On the other hand, it also implies that God knows this person has resources for dealing with the abusive situation. It may be more helpful to affirm this part of the statement and say, "Let's name the resources you think God has given you to deal with it."

5. Encourage her to find a safe place for herself if she is in physical danger. Such a place could be the home of a friend or relative, a shelter, a motel or a church-family refuge.

6. Offer the woman alternatives from which to choose. Her vision may be so clouded from a life of abuse that she may not be able to see her options. Some of these options may be individual counseling, career counseling, support groups, education, separation, help for the battered, divorce or legal aid or counsel.

7. It is extremely important that a battered woman make her own choices and make them in her own time. Support her even if you disagree with her decision. If she decides to stay in the relationship, it is appropriate to share with her your concern for her safety and to discuss ways she can increase her safety. It is not appropriate for you to tell her what she has to do or should do. Beware of your tendency to want to rescue the woman. It is imperative for her to make her own choices: whether to stay or to leave, and how to do it.

8. Help her discover and develop her own resources: money, friends, relatives, employment, stress reduction. Encourage her to make contact with the nearest shelter.

9. Confront what is happening to any children who are involved in this relationship. Are they being abused by either her husband or her? Does she want this kind of future for them? Sometimes concern for the welfare of her children can motivate a woman to act. In many states there is a legal obligation to report any known child abuse.

10. Have it as your goal to involve her in a domestic violence program as soon as possible. In addition, a woman counselor or lay leader or women's group can provide further support she may need to deal with her situation.

11. Continue to support her. It is important that you not give a battered woman resources and then exit the scene, particularly if she has been an active member of your

congregation. Maintain contact by checking with her periodically to see how she is doing and offer more information on resources.

12. Assure confidentiality. Let her know that you will not discuss this matter with anyone else without her permission. Agree that you will not call on her at home and bring up the subject. Doing either of these may increase her danger as well as increase her fear and distrust.

13. Confront the abuser. Once a woman's safety has been assured, you can be instrumental in assisting a batterer to take responsibility for his actions. Many local domestic violence programs have services for batterers, as do many local mental health agencies. You can direct him to these programs where he can get help and learn to live violence-free.

When confronting the abuser, remember he may vehemently deny any wrongdoing and may not even be able to remember the episodes of violence. You will need to be patient with him, yet unrelenting in your statements that the violence must cease today. The abuser may have a long history of violence in his own family and will need help in seeing his behavior clearly and beginning to identify the patterns of violence in his life. This should be a learning process to effect change and NOT an exercise in finding excuses for the violent behavior. There is no short term solution to a life of violence, therefore it should be your goal to involve him in a batterer's program as soon as possible. It is just as important for you to maintain contact with the abuser to offer hope and support as it is for you to support the victim.

14. DO NOT SUGGEST MARRIAGE or COUPLES COUNSELING. Unless the violence has completely stopped *and* the man has gone through a batterer's program, couples counseling could increase the level of violence a woman experiences. She faces the fact that if she talks about the situation she will be beaten later, and not being able to talk about the situation nullifies the counseling process. **The immediate goal is not to save the marriage, but to stop the violence.**

15. Give her the gift of time and be prepared for frustration. A battered woman needs time to sort through a lot of religious, social, emotional and economic issues. She deserves time and patience from you as she does this. She will know when the time is right for her to act. Provide support and help her rebuild her sense of self-worth, self-confidence and the belief that she can make it on her own.

Respectfully offer alternatives to faith statements that are keeping victims trapped. A good way to do this is to make "I" statements. If you say, "I am confident that God does not want you to suffer," or "I do not believe that God is punishing you for sin" you may be heard as offering possibilities to victims, rather than shaming and blaming them for believing the wrong thing.

Connected with ideas of sin may be the victim's feeling that she must forgive the abuser and stay in the abusive situation. Respectfully suggest that if abuse is ongoing, it means that the abuser has not repented and that therefore forgiveness is not appropriate. You may suggest that forgiveness is the end, not the beginning, of the healing process. You may suggest that forgiveness is up to God, not up to the victim.

16. Refer! Refer! Refer! Domestic violence affects the entire family. Many local domestic violence programs have professionals who will work with the women, the children and the abusers. Domestic violence does not stop by itself. Children who grow up witnessing violence are likely to become victims and abusers.

Relating to Service Providers

LEARN WHAT RESOURCES ARE AVAILABLE TO VICTIMS AND BATTERERS BEFORE YOU NEED TO CONSULT OR REFER TO THEM. Among the social service providers you need to contact are:

- local shelter programs
- local batterers programs
- local self-help groups
- Alcoholics Anonymous
- local individual, marital and family therapists
- the local prosecutor's office

Domestic violence programs and their staff see or speak with hundreds of victims and batterers on a daily basis, twenty-four hours a day. They are skilled and experienced with handling the complicated and difficult issues of domestic violence. Ideally, clergy should develop a partnership with them. The staff of programs can support the clergy's ongoing pastoral care to victims, batterers and their families, relatives and congregations. Clergy can support the domestic violence staff's ongoing efforts to provide safety, legal recourse and counseling to those involved.

Among the things it may be helpful to know is how domestic violence programs operate and what philosophy many of them utilize.

In New Jersey there are programs for victims in every county. Related programs for non-resident victims, children who witness violence, and for batterers are scattered throughout the state. Clergy and religious communities can support these programs in the following ways:

- (1) Post in a prominent place the phone numbers for emergency hot lines, the local shelter and programs for violent partners;
- (2) Visit and talk with counselors in the above programs;
- (3) Ask the program if there are basic needs which the congregation could assist in gathering. Some of these supplies might be: clothing, food, furniture, toys, linens;
- (4) Recruit volunteers for training and ongoing assistance at the shelter;
- (5) Write to local, state, and national legislators encouraging them to support local programs;
- (6) Offer to sponsor a woman who needs a place to live or to assist her in finding and furnishing a place to live.

In a broader response, clergy and religious communities can act as prophetic "voices crying in the wilderness" by also:

- (1) Sponsoring a series of forums on domestic violence;
- (2) Organizing a task force on domestic violence to keep informed on the issues and to respond in new ways as needed;
- (3) Subscribing to newsletters of local programs and to national networks and posting the phone number of local programs in church bulletins;
- (4) Forming a study group to consider some of the religious issues raised by domestic violence and making the group's discoveries available to those experiencing domestic violence.

Crisis Counseling

If you receive a call from a victim who has just been beaten, is in crisis and asking for help, we suggest the following:

Do not go to the home. The violence may still be occurring and could be dangerous to you. Offer to call the police.

Ask her if the violence is over and how she is at this point. Does she need medical attention? Does she fear her abuser will be back? Where are the children? Does she have a safe place she can go to? If a shelter is her only option, provide her with the phone number and encourage her to call.

Encourage her to make contact with the local victims program, whatever she decides. Most domestic violence programs, in an effort to empower a woman to take responsibility for her safety and her needs, prefer a victim to call for help directly. Strongly encourage her to do so.

If a couple comes to you for counseling because of episodes of violence, recognize that this visit rarely occurs without pressure from civil authorities or under threats from relatives. Occasionally, the victim has compelled the abuser to go to couples counseling by stating that she will not see him under any other circumstances. In this latter case, you will be a third party to their "visitation" and have little room for counseling interventions.

The success rate for treating violent relationships in couple counseling is extremely low. Most abusers are looking for easy, quick solutions and for immediate ways of getting back together with their partner-victim. Most victims do not want to separate or leave their partner-batterer and wish to believe that if they confront their abuser before a third party (the pastor), the abuser will be forced or embarrassed into changing his behavior. Unfortunately, this rarely happens.

If a couple comes to you for counseling because of violent episodes in the relationship or if you discover in the course of counseling a couple that violence occurs

in their relationship, we strongly recommend that you refer them to a domestic violence program or to a counselor trained in treating domestic violence situations. In most cases, each partner will be referred to separate counselors or to a group situation for victims or for batterers. The victim's goal is to take responsibility for her safety needs. The batterer is to take responsibility for his violent behavior and to change it.

Pre-Marital Counseling

Pre-marital counseling is a unique and crucial opportunity for you to assess how a man responds to and deals with anger and frustration, and how the couple interacts and responds to each other. In pre-marital counseling you can explore family histories as well as current behaviors. (Seventy percent of all men who batter saw their mother being battered.) Early warning signs such as alcohol or drug abuse, physical abuse during courtship, cruelty to animals, inability to handle frustration, poor self-image, extreme possessiveness and jealousy, a police record for a violent crime and many other characteristics can help identify potential batterers. These early warning signs and other literature or discussion of family violence should become an integral part of Pre-Cana, Engagement Encounter or any other pre-marital programs in your church or synagogue.

Early Warning Signs

Alcohol/Drug Abuse. Experts say that between 40 and 80 percent of battering incidents involve alcohol and drug abuse.

Physical abuse during courtship is often a guarantee of later abuse. The evidence is overwhelming that after one beating there will be more. As time goes on, the abuse usually will become more severe and more frequent. It can be a mistake to marry with the idea "I can change him."

Violent environments breed abuse. If a man grows up seeing his father beat his mother, he is apt to think of abuse as normal behavior. If he was violently abused by his parents, there may be a greater chance that he will batter his wife, his child, or both.

Abusers are often cruel to animals. Many kill them for sport, and this should not be minimized. Anyone who beats a dog or other pets should be considered a potential batterer.

An inability to handle frustration should be a warning. If relatively minor problems, such as missing a parking space or being jostled in a crowd, cause a man to blow his top, to scream and otherwise seriously over react to the situation, he may try to handle many of the normal frustrations of marriage by abusing his spouse.

Batterers are men who cannot handle frustration and turn to violence as a solution to problems. A man who frequently punches walls, breaks objects or throws things in rage is likely to turn on a woman.

A poor self-image is another characteristic of a batterer. Men often attack women when they feel their masculinity has been threatened.

Extreme possessiveness and jealousy. If a man considers his spouse to be his property and becomes enraged when he does not receive all of her attention, he is a potential abuser. If he is threatened by a woman's friendships and does not want her to form any, that should be considered as another negative sign.

A police record for a violent crime, such as rape, assault and battery, or armed robbery. Any type of recurring violent behavior is a sign.

A general dislike or mistrust of women.

A Summary of Clergy Response

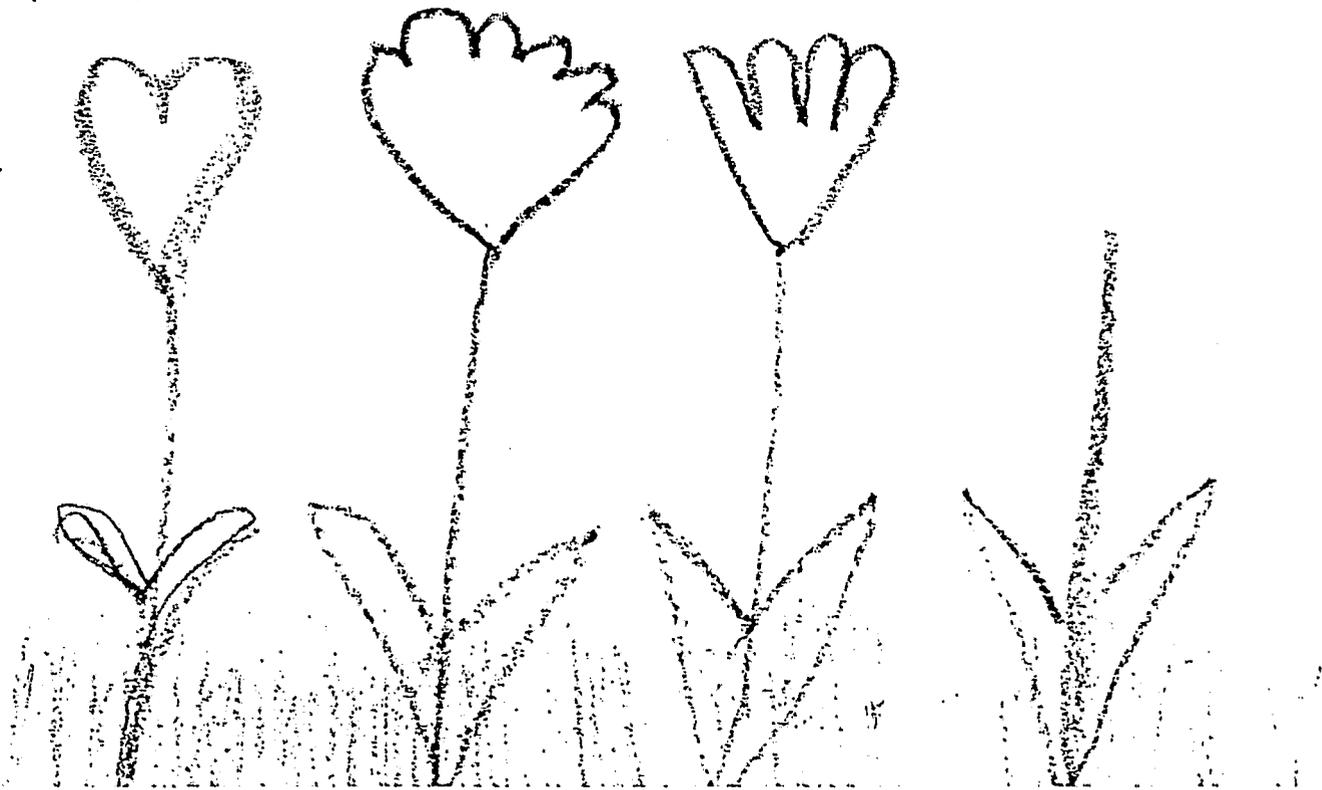
1. Indicate that violence of any kind in marriage and family life is unacceptable. Let the congregation know where you stand in clear and simple terms.
2. To help the congregation deal with the issues of domestic violence, educate members through sermons and by setting up appropriate educational programs for adults, teens and children.
3. Make contact with the local domestic violence program. Become familiar with available resources such as audio-visual materials and speakers bureau. (See Appendix G.)
4. Find out what the congregation can do to support your local domestic violence program. Furniture and clothing for women and children, as well as financial support, may be needed.
5. Familiarize yourself with legal matters which may arise. Domestic violence is a crime in the State of New Jersey. (See Appendices A, B, C.) Staff workers and volunteers at local domestic violence programs are trained to help women deal with legal issues and are an available resource.
6. Be prepared to discuss the theological and religious issues with the victim, the children, the abuser and the congregation. Suggested ways to educate yourself about domestic violence include:
 - a) Investigating denominational resources on local, regional, and national levels. (See Appendix H.)
 - b) Exploring the religious and theological issues with your study group or other peers.
 - c) Reflecting on these issues personally through study and prayer. (See Bibliography, Appendix F.)
 - d) Attending training seminars sponsored by your local domestic violence program and the New Jersey Clergy Outreach Project.

Pastoral Self Care

Helping families who are experiencing violence is extremely frustrating and difficult work. Clergy would do well to remember that they are not able to control all the events in the lives of their congregants. What excellent and competent clergy we would be if we could spare our congregants the suffering and pain that life holds.

Since that is not possible, it is always helpful to have a support network of other clergy or helping professionals with whom to share some of the concerns and feelings which come up in the course of helping congregants in crisis. Develop a network for yourself. The staff of domestic violence programs can also function in this way for you. Beyond offering guidance and resources, they can offer support to you personally in your efforts to make a difference in the lives of the people in your congregation.

*I would like to be swaying flowers
that would be in the open. Were no won can
pick me.*



From Domestic Violence, A Guide for Clergy, May, 1987
used by permission of New Jersey Department of Community
Affairs, Domestic Violence Program, Trenton, NJ

VIOLENT DEATH
DRUNK DRIVING/HOMICIDE

Some appropriate positive clergy response to violent death has previously been suggested. The following further insights are very valuable. They are from a thoughtful paper written for the National Organization for Victims of Crime by The Rev. Richard Lord (1).

WHAT VICTIMS WANT TO SAY TO CLERGY
A collection of feelings expressed by victims

Don't explain.

As deeply as I cry out "Why?", I know there is no rational explanation. My "Why?" is more a longing for God to hold me in His arms and give me some comfort than it is a question I want answered. I don't want you to try to give me answers. What has happened is absurd. It is surely not as God intended life to be. It doesn't make sense. God didn't cause it. The devil didn't cause it. It could not have been God's will.

Therefore, let us together try to explain the cause of the tragedy as factually and honestly as possible. I want God, and you as my pastor, as companions who will stand with me in my longings, not as sources of explanation.

Don't take away my reality.

My pain seems unbearable to me and yet, in light of what has happened, it feels right that I should be in pain. I know it is uncomfortable for you. I know you want to take it away. But you can't, so please don't try. The pain is a sign to me of how much I have loved and how much I have lost. If I have doubts, if I am angry, understand that these are normal reactions to a very abnormal situation. I will not always be like this, but I am now. These are my feelings. Please respect them.

Help me deal with forgiveness with integrity.

Understand that if my faith is important to me, I will struggle with the issue of forgiveness. I will remember all the times I've been told that I must forgive. And yet, something deep within me resists forgiving someone who has not even said, "I'm sorry."

I wonder if I am the appropriate one to forgive that person who harmed or injured someone I love. I don't feel obligated to forgive; I don't even feel that I have the right to forgive in those circumstances. But yet, I feel uncomfortable in my resistance to forgive.

I am also troubled by the difference between forgiving and forgetting. I desperately want my loved one who has been killed or injured to be remembered. I resist anything that threatens the memory of one who has died. Therefore, even if I do decide at some point that I can honestly and with integrity offer forgiveness, please don't ask me to forget what happened. It is impossible to forget, and, to me, it is very undesirable as well. Even Jesus said "Remember me" when He was dying on the cross.

Understand that forgiveness is far more than just saying three words, "I forgive you." If I say the words, they must be true. I must speak them from the depths of my very soul with absolute integrity. Don't push me to say the words just to satisfy you. I can only say them if I come to really mean them.

Stay close

Just as a one year old child learns to walk with someone close by to steady him when he stumbles, stay close enough so I can reach out and steady myself on you when I need to. Understand my need to grieve, my need to withdraw, my need to agonize, but remind me that you're there to lean on when I want to share my pain.

Remember me .. for a long time.

This loss will always be a part of me. I'll need to talk about it for years to come. Most people will be tired of hearing about it after a period of time. Be the person who will invite me to share my feelings about this after others have moved on to other concerns. If my loved one has died, mention his or her name from time to time and let us remember together.

Don't be frightened of my anger.

Anger isn't nice to be around. But it's part of what I'm feeling now, and I need to be honest about it. I won't hurt myself or anybody else. I know my anger doesn't threaten God. People got angry in the Bible. Even God got angry at certain things. The one to worry about is the one who has experienced violence but hasn't become angry.

Listen to my doubt.

You stand for faith, and I want you to, but listen to my doubt so you can hear the pain it is expressing. Like anger, doubt is not pleasant to be around, so people will want to talk me out of it. But for right now, let me express the questions which are measured by the depth of

the loss I feel. If I cannot doubt, my faith will have no meaning. It is only as I move through doubt that a more meaningful faith will develop.

Be patient.

My progress will not be steady. I'll slip back just when everyone thinks I'm doing so well. Be one to whom, on occasion, I can reveal my weakness and regression. Let me be weak around you and not always strong. I'll make it, but it will take much longer than most people think. I'll need your patience.

Remind me this isn't all there is to life.

My pain and my questions consume me. I can think and feel nothing else. Remind me there is more to life than my understanding and my feelings. Speak the word "God", not to dull my pain, but to affirm life. I don't want God as an aspirin but as a companion who shares my journey. Stay beside me and remind me of that Eternal Presence which can penetrate even my grief.

REFLECTIONS OF A PASTOR'S DIFFICULTY
IN WORKING WITH CRIME VICTIMS

also by
Dr. Richard P. Lord

They want answers,
But they know there are none.
They want people present,
But they want to be alone.
They want people to understand,
But they know no one does.
They want to be loved,
But they react angrily.
They pull,
But they push.

Help me, O Lord
To listen more than to speak
To be more than to do
To share more than to give

For it is
In listening that they will hear.
In being that they will heal
In sharing that they will receive.

(1) "Out of the Depths" by Dr. Richard P. Lord, Rush Creek
Christian Church, Arlington, TX

CONDUCTING A CLERGY TRAINING EVENT

In 1989 four training events were conducted by the Clergy In-Service Initiative. They were held in Ft. Worth, TX, Nashville, TN, Denver, CO and Hamden, CT. The suggestions outlined in this section arise from both previous understandings and experiences gained through this project.

1. SUBJECT MATTER

The series of in-service training events presented an elementary overview of
Child Abuse (physical, emotional, sexual) and Neglect,
Domestic Violence (spousal/partner abuse),
Elderly Abuse,
Rape,
Robbery, Assault, Burglary,
Violent Death (homicide/drunk driving) and
Positive Congregational Response.

The first decision to make is whether, in a training event, to cover all areas or only one or two. To cover all areas, treatment must be elementary giving only the basic information on each. Dealing with fewer areas would, of course, result in more detailed treatment. There are advantages both ways.

The advantage of covering all facets of victimization is that clergy and religious leaders need to be aware of its many aspects, and have some elementary information on how to respond to each one, even if the response is merely to refer to proper service provider, and support the victim through the assistance process.

The advantage of limiting the training to only one or two areas of victimization is that a more detailed consideration of the issues can be given resulting in a better, more informed response.

2. THE PROGRAM

The program can be a combination of plenary sessions and workshops, using local victim service providers and clergy knowledgeable in victim assistance as presenters. Almost all areas of the country now have good people who work daily in the field. The local district attorney's office or law enforcement agency can advise of the resources for each area of victimization. Also there are national resources (listed after each section of this manual) which can provide information as to whom to contact in their particular discipline.

A keynote speaker may also be desirable. A clergyperson who works with victims is probably preferable, but other known leaders in the victim assistance movement who are sympathetic to the involvement of the religious community can also be used very effectively. Again, the national resources, can provide possibilities.

Another entirely different approach to clergy in-service training is to engage a trainer to put on the entire program. The Spiritual Dimension in Victim Services can provide this service, either by giving a basic treatment of the entire spectrum of victimization or by treating in more depth one or two selected areas. Trainers from this organization also have an understanding of the various theological nuances in the religious community and are able to speak to victim issues without offending.

Also, many local victim service agencies can also provide trainers in the specific field in which they work. It is important that such trainers have a general understanding of the religious community in all of its variety, and are willing to relate to every type of congregational leader.

3. LENGTH OF THE EVENT

The next consideration is the length of the training event, whether one day, a day and an evening, or longer.

The longer the event, the fewer the number of clergy and religious leaders who will probably be able to attend. However, a day and an evening, each complete in itself, but not repetitive, will probably draw two separate groups (with some attending both), resulting in greater over all attendance.

4. REGISTRATION CHARGE

Generally, it is good to keep the cost as low as possible. The charge should be keyed to the expenses. Ideally the event should break even.

If presenters from local service provider and law enforcement agencies are willing to participate without charge as an outreach of their programs, the charge can be kept down.

Donation of the facility could be a big help. Private (for profit) hospitals are often willing to do this, and some, if they receive some acknowledgement in the publicity, are even willing to pick up the cost of the meals. Some schools and colleges will provide space merely for the cost of custodial service and utilities. Most hotels charge for space, but some will donate the room or rooms if they obtain the meal contract.

Sometimes a corporation, foundation or denomination will contribute to the costs of such an event. However, even if the event is totally funded, a small registration charge should be made. People tend to have a greater appreciation of an event for which there is a cost. Any excess funds could always be contributed back to the agencies or congregations of the presenters, or held as a fund for follow-up events.

5. FACILITY

A neutral site is preferable. There are clergy who have difficulty relating to secular service providers, but there are many more who have difficulty relating to clergy of other faith stances. Religious differences are strong. Among Christians alone there are fundamentalists, evangelicals, liberals, "mainliners" (Catholic and Protestant) and independents. Beyond this there are the "extra-biblical" religions which hold texts other than the Bible as equally inspired and authoritative. Also to be given important consideration are those of faiths other than Judeo-Christian (Buddhist, Hindu, Moslem, etc.).

The Clergy In-Service Training Initiative intentionally chose four different types of sites for its trainings: a Christian church, a college, a hotel and a Jewish synagogue. The two trainings with the largest attendance were at the hotel and the college. Site may not have been the only contributing factor in the variation of attendance, but it seemed to be one.

There are many land mines along the way towards conducting a clergy training event. One can be avoided by selecting a neutral site such as a hospital, college, hotel, school, retreat center (which hosts many types of groups), conference center or a corporate conference room. Some of these may even donate space. (See note above on costs.)

6. MEALS

It is best to keep meals simple in order to lower the costs. Hotels, hospitals and conference centers may have their own food service. Good caterers are always available and will work within the selected budget.

Meats should be avoided. Some religions encourage vegetarianism, and others do not allow the eating of ham or pork. If meat is offered it is safest to stick with chicken or fish, and to be certain to also offer a vegetarian choice.

It should be kept in mind that when hotels and some catering services quote a price, it may or may not include tax and gratuity. This will be charged, however, regardless of the original quote. Therefore it should be included in the initial agreement. These items can increase the cost by 18 to 20%.

Coffee, tea and possibly rolls and muffins in the morning, and fruit, sodas or juice in the afternoon contribute to the enjoyment of the event. If offered, they must, of course, be considered in the overall cost.

7. REGISTRATION

It is necessary to have an address to which pre-registrations may be sent. Preferably this should be the office of one of the planning committee members which has computer capability. This enables acknowledgement and alphabetization.

A sufficient number of volunteers should be enlisted for on-site registration. It is helpful to have name tags of pre-registrants made up before hand. Alphabetization of advance registrations is essential.

8. HANDOUTS

The only essential handout at registration is a schedule for the day. This can be expanded by including all of the handout material of the presenters, and biographical information on them if desired, in one packet. Or the presenters can give out their own handouts at each workshop.

Note: If the training covers all aspects of victimization, it is probable that registrants will be able to attend only two or three of the possible seven workshops offered. In this event, handouts from the other workshops should be made available to all.

9. DAY

The best days for clergy in-service trainings seem to be Tuesday or Thursday. Monday, and in some cases Friday, is often a day off for clergy. Also, Friday, is the beginning of Jewish Sabbath. Friday and Saturday are also often preparation days. Wednesday is frequently a church activity day (but an acceptable third choice). Weekends, of course, are generally not advisable. Avoid religious holidays, particularly Lent, Passover, Easter, Rosh Hashanah to Yom Kippur, Hanukah and the Christmas holidays.

10. PROMOTION AND PUBLICITY

How to get clergy and religious leaders to attend? This is the big one! There are many stories of great conferences that have been planned for clergy and the religious community, but there were not enough registrations to justify continuing. Some methods that can generate good participation are listed below.

a. From the beginning include clergy and religious leaders in the planning process. It is never as effective for others to totally plan a program for the religious. Clergy can give leads into their denominational structure and encourage their peers to attend. They also can give good advice on what will and what will not work.

In every community there are clergy who are interested in the needs of victims. The best leads to these come from the victim assistance providers. They have heard from these clergy. Also, many on the staffs of these agencies are active in their own congregations, and can encourage their own minister, priest or rabbi to help in the project.

b. There are many besides clergy in congregations who need to be aware of the needs of victims, and who can assist. These include counselors, teachers, associate pastors, priests or rabbis, youth workers, religious educators, victim service people, recovering victims and other interested lay persons. Expand the invitation to include all of these.

Of course, it is most helpful if the senior pastor, priest or rabbi attends and learns of these issues first hand. He or she can lend support to any congregational effort that may arise out of the conference. This support can take several forms: preaching on the subject, being aware of the indicators, and looking for them in pastoral counseling, encouraging assistance programs, etc.

c. Credibility is important. Clergy receive volumes of invitations to varied events. The training must be something that touches his or her needs, and it must be presented by known agencies. Governmental backing is helpful (e.g. District Attorney's office, law enforcement or state or local social services).

It is good to get sponsors from various groups. These could include denominational offices and ministerial and rabbinical associations. It is important that the associations include both the conservative and the more liberal clergy. Often there are different associations for each. Sponsors can also include hospitals, seminaries, religious based colleges, Bible schools, victim service provider agencies (both public and private) and interested businesses and corporations.

d. Clergy should be part of the training program. Often they can be workshop leaders along with victim service providers. Clergy will see the victim assistance issues from the spiritual perspective, and with understanding of the dynamics necessary for congregational involvement.

e. "Save-the-Date" cards, mailed out well in advance, are helpful. The brighter and more eye catching the color the better. This card allows the recipient to at least tentatively mark the event down in his or her calendar. It should also outline the issues to be covered and advise that detailed information will follow.

f. A brochure should be developed that provides the date of the event, time, location (possibly with a map), purpose of the training, outline of the program, presenters, sponsors, cost, pre-registration deadline, whether or not registrations will be accepted by phone or at the door, a return registration form with address and phone of the registrar. If possible the brochure should not be too "busy". There should be white space.

g. Mailing lists are crucial. Some ministerial associations have lists. If at all possible, lists should have the names of the pastor, priest or rabbi. Denominational directories are the best source for this. However, there are many independent churches (some very large) that are not in such directories. The most complete list of all congregations is in the Yellow Pages. Be sure to look under "Synagogues" and "Religions and Religious Organizations" as well as under "Churches." Some from this source have clergy names; many do not. None have zip codes. Obtaining these from a zip code directory is a volunteer job.

Associations are also a good source. Some of these are the local affiliates of The National Sunday School Association, National Association of Evangelicals, National Council of Churches and the National Council of Christians and Jews.

h. The most effective method of assuring a good attendance is through follow-up phone calls. This is also the most difficult to implement. A method by which each volunteer has only to make a very few calls to people with whom he or she feels comfortable is the best. The call need not be difficult, simply, "Did you receive the information on the conference? Had you planned to attend? Do you have any questions?"

Attempts to involve the religious community in victim services can be very rewarding. Many people of faith are anxious to learn, to improve their responses, and to institute effective programs. The people of God are a great potential resource for victim assistance.