

# Training

## For Sessions and Congregations in dealing with Sexual Abuse/Harassment Issues

by Sylvia Cleland

*“That ministers of congregations arrange for training for sessions and other congregational leaders in dealing with sexual abuse/harassment by church leaders.”*

*A&P 1996, p. 363*

The Presbyterian Church in Canada

*Training for Sessions and Congregations  
in dealing with Sexual Abuse/ Harassment Issues*

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Permission is granted to photocopy this resource.  
It can also be purchased from the Book Room (1 800 619-7301) for \$2.50.

This document can also be found on the church's webpage: [www.presbyterian.ca/mcv](http://www.presbyterian.ca/mcv)

**TRAINING**

**for Sessions and Congregations  
in dealing with Sexual Abuse/Harassment Issues**

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**TRAINING**  
**FOR SESSIONS AND CONGREGATIONAL LEADERS**  
**IN DEALING WITH SEXUAL ABUSE/HARASSMENT ISSUES**

**Introduction**

The 1996 General Assembly passed the following recommendation:

*"That ministers of congregations arrange for training for sessions and other congregational leaders in dealing with sexual abuse/harassment by church leaders." (A&P 1996 p. 363)*

**Workshop Leaders**

The minister may do the training or arrange for an appropriate workshop leader (lay, diaconal or clergy)<sup>1</sup> When possible, team up to share the leadership. There are many advantages. If no other Presbyterian clergy are close by, consider an ecumenical arrangement.

We strongly recommend that each presbytery keep a current list of trainers in their area.

**It would be beneficial that at least one of the workshop leaders**

1. has attended a trainer's workshop or a *Broken Boundaries* workshop provided by the FaithTrust Institute (formerly called the Center for the Prevention of Sexual and Domestic Violence)<sup>1</sup>, or an equivalent presbytery-approved workshop.
2. has read, understands and accepts
  - *The Policy of the Presbyterian Church for Dealing with Sexual Abuse and/or Harassment, 1998 & Statements of Clarification 2001*<sup>2</sup>
  - *Church Leaders and Sexual Responsibility*, Section 8.1-3 from the *Human Sexuality Report*<sup>3</sup>

**Attendance**

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<sup>1</sup> See appendix E for a current list of individuals who have attended a trainer's or *Broken Boundaries* workshop

<sup>2</sup> Available on the church's webpage [www.presbyterian.ca/mcv](http://www.presbyterian.ca/mcv) or see Appendix D for purchasing of this document

<sup>3</sup> Appendix G of this document. The full report on human sexuality is available on the church's webpage [www.presbyterian.ca/documents](http://www.presbyterian.ca/documents).

At least three weeks prior to the workshop, congregational leaders should be told the workshop title and given some idea about its content. They should also be asked to read the *Policy*.

Workshop leaders should be prepared for emotional reactions to the workshop material and be aware that it could trigger a flashback in someone with no apparent history of abuse. If an individual wants to make a disclosure, assure them of support and ask them to meet with you following the workshop.

If you know, or suspect, that a potential participant (male or female) has had an experience of abuse/harassment, special care must be taken regarding his or her attendance at the workshop. Occasionally an individual may need to be excused from attendance, others may need to be prepared for the workshop, and still others should be carefully shepherded as the workshop progresses. It is imperative that workshop leaders become familiar with local resources for counselling and support groups prior to the workshop.

# WORKSHOP PREPARATION

- Purpose** To fulfill the General Assembly direction regarding the education of all church leaders in matters pertaining to sexual abuse/harassment.
- Objectives**
- To help congregational leaders recognize their responsibility for appropriate, ethical behaviour in their exercise of leadership.
  - To educate leaders concerning the procedure to be used in dealing with complaints of sexual abuse/harassment, particularly at the congregational level.
- Time Frame** 3½ - 4 ½ hours
- Participants**
- Session
  - Board of Managers, Christian Education Committee
  - Small group or cell group leaders
  - Leaders of all children's and youth groups
  - Staff of vacation church schools
  - All who come in contact with children or young people in any ministry or leadership role
  - Leaders of Bible Studies and Adult Sunday School
  - Choir Leaders
- Note:** If a preschool, out-of-school care or other independent group meets in the church building, you might chose to offer their staff, leaders and officers an opportunity to attend this workshop with church personnel. "The policy is for all ministers, church leaders, staff, volunteers, congregations and **other groups using the church space\***." - *The Policy of the Presbyterian Church in Canada For Dealing with Sexual Abuse and/or Harassment*, page i.

\* emphasis added

## Workshop Preparation

- Goals** Participants will
- Reflect upon the biblical mandate for justice and its relationship to allegations of sexual abuse/harassment
  - View and discuss one of two videos: *Not in My Church* or *Sexual Misconduct in Our Church: Learn to Spot It, Learn to Stop It*.
  - Consider:
    - the consequences of sexual abuse
    - the relationship of power and vulnerability
    - the need for boundaries
    - different kinds of touch, different circumstances
  - Review the procedures flow chart for sessions
  - Share ideas about the prevention of sexual abuse/harassment

- Resources**
- *The Policy of The Presbyterian Church in Canada For Dealing with Sexual Abuse and/or Harassment 1998 & Statements of Clarification 2001*
  - *Leading with Care: A Policy for Ensuring a Climate of Safety for Children, Youth and Vulnerable Adults in The Presbyterian Church in Canada, 2005:* Sections 1.1 & 1.4
  - *The Statement on Human Sexuality (The Presbyterian Church in Canada) 1994:* Sections: 4.1, 7.7, 8.1-.3
  - *Living Faith:* Sections 8.2.2 & 8.2.3

Excerpts from the four documents listed above are found in Appendices F&G.

- *Sexual Misconduct In Our Church: Learn to Spot It, Learn to Stop It* (Video)  
OR
  - *Not in My Church* (Video)
- (If this is a first introduction to the topic of boundary violations: *Sexual Misconduct In Our Church: Learn to Spot It, Learn to Stop It* is recommended. *Not In My Church* is especially helpful when working with people who have experienced a breach of trust; those already somewhat informed about the topic; and those who will be part of a Sexual Abuse/Harassment Committee. See Appendix D for more information on these videos.)
- *Clergy Misconduct: Sexual Abuse in the Ministerial Relationship, Workshop Manual.* This manual is useful regardless which video is used.
  - Bibles

For information on obtaining the above resources see Appendix D

## Workshop Preparation

### Equipment and Supplies

- Video player and TV monitor
- Overhead projector and transparencies if required
- Newsprint or flip chart and markers
- Masking tape
- Index Cards
- Pencils and paper for note taking

### Setting

The room should be large enough for chairs to be moved about for grouping. There should be a room or place where an individual may withdraw for privacy if necessary.

### Preparation

The leader should:

- Become familiar with at least one book of general information about sexual abuse/harassment from appendix D. (The *Workshop Manual for Clergy Misconduct: Sexual Abuse in the Ministerial Relationship* is particularly valuable. This workshop outline refers the leader of the workshop to particular pages in this resource. It can be rented from the Book Room. See Appendix D. p.18.)
- Arrange to have a book/pamphlet display (see Appendix D for suggestions). Books can be ordered from the Presbyterian Church Book Room on consignment and many book stores will also agree to set up a display.
- Review the video you plan to use at least once and preferably twice. (To decide which video to use see brief description under Resources p. 4 or Appendix D.)
- Become familiar with the Sexual Abuse Policy and the excerpts from other church documents found in Appendices F and G.
- Study the procedures flow chart for sessions on page 35-36 of the Sexual Abuse Policy and make an enlarged copy on chart paper or for your overhead projector.
- Prepare Opening and Closing Worship or photocopy Appendix A & C (or prepare overheads)
- Write workshop purpose, objectives and goals on a flip chart
- Photocopy 'Definitions of sexual abuse', Appendix F.
- Write workshop questions on a flip chart or overheads.
- Photocopy the hypothetical situations in Section VII B of the Workshop Outline
- Prepare evaluation questions or photocopy Appendix H
- Arrange for juice, coffee, tea and light refreshments or lunch.

## Workshop Preparation

### **Preparation on the day of the Workshop**

- Set up video player and video (make sure it is working, and adjust the sound and place chairs so that the video monitor is clearly visible to all; rewind the video to the beginning.)
- Set up overhead projector if needed
- Have flip chart in place
- If needed: name tags, sign-in sheet
- Set out pencils, index cards
- Have a box of tissues available
- Set up a display of pamphlets and books

*We would like to thank the FaithTrust Institute ( formerly the Center for the Prevention of Sexual and Domestic Violence) for the excellent work they are doing in the area of education about and prevention of sexual abuse and harassment.*

*Their video, Not in My Church, is one of the videos recommended for use in this workshop. Some of the material here has been adapted from the Institute's Trainer's and Workshop Manuals.*

# WORKSHOP OUTLINE

## Getting Started

Welcome participants, give out name tags and sign in, encouraging them to pick up refreshments and browse through the books while they are waiting.

## I. Introductory Remarks and Opening Worship 10 Minutes

Start on time. Welcome participants, mention the book display and explain the objectives of the workshop. Write this information on the large chart papers and post it where it will be visible throughout the day.

Announce the scheduled breaks, but remind participants that they are in charge of their own physical requirements and feelings, they do not require permission to attend to personal needs.

Opening worship - See Appendix A.

## II. Set the Climate for Discussion 15 Minutes

Distribute index cards. Ask participants to write **brief** answers to the following questions. These questions are for personal reflection only and are not intended to be shared with the group.

1. What do you hope to take away from today's workshop?
2. What question(s) do you really want to have answered by the end of the workshop?
3. What feelings do you have about today's workshop?

### Ask Participants:

"God requires of us justice and mercy."

– Can you think of a biblical text that illustrates this statement?

- In pairs: Share this text with your neighbour. Tell how you think it applies in a contemporary context.

*(Note: If some find this difficult, ask them to read and reflect on the relevance of one or more of the following texts)*

Deuteronomy 10:12-19

Isaiah 42:1-7

Isaiah 61

Ezekiel 18:25-32

Amos 8:4-7

Micah 6:6-8

The Book of Esther

The Book of Ruth

Psalms 12:5-6

Psalms 15

Psalms 18:20-24

Psalms 33:4-8

Psalms 41:1-3

Psalms 99:4

Psalms 146:7-9

The Apocrypha: Daniel 13:1-63

Luke 8:40-56

Luke 13:10-17

Luke 18:1-8

Romans 2:1-11

Romans 12:9-13

### **III. Introducing the Concept of Sexual Abuse and Harassment as an Essential Justice and Mercy Issue for the Church      25 Minutes**

#### **Leader:**

Make a brief and clear statement about God's gift of human sexuality. You might choose to refer to the Sexual Abuse Policy, page 1, the first paragraph Section I: Theological Basis or *Living Faith* 8.2.2; 8.2.3. (See Appendix G.) Conclude with a statement reflecting the fact that like all God's gifts, the gift of human sexuality is sometimes abused.

**Ask for a definition:** What is sexual abuse? Write down suggestions.

#### **What does our church say?**

“This is what our church has to say about sexual abuse.”

Hand out copies of “Definitions of Sexual Abuse” (Appendix F)

Allow time for the participants to read.

“Let’s look at how we defined sexual abuse. Is there anything we should add?”

**Note:** In recent years, there has been much media coverage of abuse issues. It may not be necessary nor even helpful to produce statistics that may sidetrack discussion. However, statistics are available and should be presented if anyone doubts the prevalence of sexual abuse or harassment in or at church, or if it will strengthen subsequent discussion. See page 14 of the Workshop Manual *Clergy Misconduct: Sexual Abuse in the Ministerial Relationship*. (One of the recommended resources. See Appendix D p.18 of this manual.)

#### **Brainstorm**

1. Who is affected by sexual abuse or harassment when it occurs within the church community?
  - (- victim/survivor, and his or her family and friends,
  - abuser, his or her family and friends,
  - church community . . . )
2. Think about the Scripture texts you shared earlier with one another. What are some of the justice issues around sexual abuse or harassment when members or leaders of the church are involved?
  - (- abuse of power, misuse of authority,
  - failure to maintain appropriate boundaries, failure to protect,
  - loss of trust, etc.)

Note: During the brainstorming session, it is important to record every statement without comment or discussion.

#### IV. Video

Show one of the following videos. (See Resources, p. 4 or Appendix D, p.17, if you need help in deciding which video to use.)

*Not in My Church*

*Sexual Misconduct in our Churches:  
Learn to spot it. Learn to stop it.*

View Video – **45 minutes**

View video (28 minutes) and stop for discussion at various points in video (45 minutes). Total time – **73 minutes**

Break - **20-30 minutes**

Discussion of video – **30 minutes**  
See appendix B for discussion questions.

Break - **20-30 minutes**

#### Break

This should be a substantial break. Include juice, tea, coffee and lunch or muffins.

#### V. Discussion of Video

In discussing either video specific issues might include:

- Power imbalance
- Vulnerability of victims in the presence of real or perceived authority
- Secrets—an atmosphere of secrecy
- Meaningful consent
- Ethical conduct
- Manipulation of circumstances, individuals, committees and congregation by the abuser
- Abuser's resistance and denial
- Victim's reluctance to report and self-denial
- Consequences—to victims, victims' families, congregation, church, abuser, abuser's family
- Forgiveness and repentance
- The difference between an abuser who is a predator and one who has inadvertently "crossed the boundary"
- Who has power and authority in our congregation? (lay and clergy)

**VI. Developing Awareness of Personal Responsibility and the Maintenance of Boundaries** **30 Minutes**

*Boundaries are necessary in all aspects of our lives and we often cross boundaries in appropriate and healthy ways in our healthy relationships. In sexual abuse and harassment cases boundaries are violated.*

For assistance in preparing this section of the workshop refer to pages 29-36 of The Workshop Manual, *Clergy Misconduct: Sexual Abuse in the Ministerial Relationship*. (One of the recommended resources. See Appendix D, p.18 of this manual.)

Specific issues for discussion should include:

**A. Ask the Participants:**

1. Think about a time when you experienced a touch or a hug:
  - that was enjoyable and made you feel good
  - that was unwanted and made you feel uncomfortable
  - that left you feeling confused and uncertain
2. What circumstances led you to feel differently in each situation?  
List the responses in the appropriate column under the following headings:  
ENJOYABLE                      UNCOMFORTABLE                      UNCERTAIN

**B. Conclude with a clear statement** about intention and reception. For example: "The toucher's intention and the receiver's experience are independent of each other. Our experience of touch arises out of our own perceptions about who, what, when and where, and may be totally different than what the one who touches intended."

**C. Point out** the necessity for boundaries which protect us. Use an example from your own experience. For instance, describe a fence that keeps hikers away from a precipice, then draw an analogy to the social boundaries that protect and preserve relationships.

**D. Demonstrate** how to turn an unwanted hug into a friendly handshake. Encourage volunteers to role play—

- asking permission to receive, or to give, a hug;
- the experience of refusing, or being refused, permission;
- dealing with a request for a hug at an inappropriate time, or in an inappropriate location.

**VII. Application of Concepts and Information**

**30 Minutes**

- A.** In groups of two or three, review the Procedural Flow Chart for Sessions on page 35-36 of *The Policy of the Presbyterian Church in Canada for Dealing with Sexual Abuse/Harassment*.
- B.** Assign one of the following scenarios to each group and ask them to use the Procedural Flow Chart (page 35-36) to describe the steps that should be taken as the Session seeks to respond to the alleged offense.
1. Ms. Jones phoned her elder and told her that she was extremely upset because the church choir leader had twice cornered her after choir practice, had made suggestive comments and had touched her inappropriately.
  2. Mr. Brown rushed into the office demanding to see the minister. He said his 15 year old daughter is "having an affair" with the 23-year-old youth leader, and he wants the Session to "do something about it right now!"
  3. A number of rumours have come to the Session's attention regarding the Sunday School Superintendent and the teenage boys in her class. At least one elder has good reason to believe that the rumours may be true.
- C.** Ask each group to consider the following questions:
1. What are the implications for the congregation
    - if the alleged complaint is sustained?
    - if it alleged complaint is not sustained?
  2. Who else might be a part of this scenario?
  3. How can the Session provide pastoral care for all the people who might be affected
    - if the alleged complaint is sustained?
    - if the alleged complaint is not sustained?
- D. Plenary:** Ask each group to report:
1. Any problems using the Procedural Flow Chart (discuss them.)
  2. What they learned/observed as they discussed the questions in part C

**VIII. Prevention**

**10 Minutes**

Consider your own congregation.

What preventative measures can the Session put in place:

- to help congregational leaders establish and maintain healthy boundaries?
- to lessen the possibility that sexual abuse or harassment may occur?

List the suggestions and make a note about who will be responsible for considering and possibly implementing them.

**IX. Closing Worship**

**5 Minutes**

See Appendix C.

**X. Evaluation**

**5 Minutes**

See Appendix H for an evaluation form. Give one to each participant. Have a box where they can leave the completed forms.

## APPENDIX A

*Photocopy for participants*

### OPENING WORSHIP

**Scripture** Psalm 55 *NRSV* This Psalm is a victim's prayer.

OR

2 Samuel 11:1 – 12:1a

**Prayer** Creator God, you call us  
to love our neighbours as ourselves,  
to show mercy, and act justly;  
**We confess that by thought and word and deed,  
we often fail to respond to your call.**

Loving Jesus, you call us  
to reach out  
to the broken in spirit, in mind, in body;  
to provide shelter, comfort and support,  
to give bread to the hungry,  
and drink to the thirsty.  
**We confess that by thought and word and deed,  
we often fail to respond to your call.**

Gracious Spirit, you call our spirits,  
to see our friends' needs,  
to hear the stranger's cries,  
to feel the child's plight,  
to recognize the victim's pain.  
**We confess that by thought and word and deed,  
we often fail to respond to your call.**

Merciful God, forgive us!  
Open our hearts and our minds  
that as today's workshop unfolds,  
we may better understand  
the plight of neighbours, strangers, friends.  
Be with us as we learn and share with one another.  
May we come to know  
specific ways we can respond to your call  
in Jesus' name. **Amen.**

## **APPENDIX B**

### **DISCUSSION QUESTIONS**

Questions to facilitate discussion after viewing the video *Not in My Church*

1. What are some of the differences you noticed in polity and tradition between The Presbyterian Church in Canada and the church in the video?
  
2. How did you feel about the story? Was it realistic?
  
3. Our denomination has in each presbytery a standing committee to investigate allegations of sexual abuse or harassment.

If you were on the standing committee and you heard the testimony given in the video, how do you think you would have felt?

What would you have asked the Rev. Mr. Gannett?

4. What specific issues are illustrated in the video?
  
5. Why did the Rev. Ms. Williams have difficulty confronting the abuse she experienced?
  
6. What differences in power did you observe between the various lay and clergy persons? How did each difference affect what happened?

Could there have been "meaningful consent" in any of the relationships?

Could any of the relationships have been "ethical" under different circumstances? How?

7. How did Mr. Gannett abuse his position and his power in each situation?

How is clergy abuse like incest?

What harm can result from sexual contact between a religious leader and a member of the congregation?

8. Should the Rev. Mr. Mendoza have served on the Board of Enquiry?

Why or why not?

What does this situation suggest about membership on a presbytery standing committee established to investigate allegations of sexual abuse/harassment?

9. What do you think about the resolution of the charges? Why was this resolution reached?

What were the consequences of the "deal"?

What would have been a more "just" decision?

10. Do you think any of the abused women could ever forgive Mr. Gannett?

Why or why not?

11. Outline what you think should happen for a congregation which has been victimized by a religious leader.

12. What could a church leader do if faced with a member of the congregation who wanted to initiate or sexualize a relationship?

13. Consider *The Policy of the Presbyterian Church in Canada For Dealing with Sexual Abuse/Harassment*. What could you do if you were sexually abused or harassed?

The above questions were adapted from those in the booklet that accompanies the video, *Not in My Church*. They were first used in a workshop with First Presbyterian Church in Nelson, BC, and have subsequently been revised.

## APPENDIX C

*Photocopy for participants*

### CLOSING WORSHIP

**Scripture**      Psalm 140 *NRSV*      This Psalm is a survivor's prayer.

**Prayer**      **God of mercy  
whose loving kindness surrounds us  
now and forever,  
this day has raised  
in our hearts and our minds,  
new understanding  
of your call upon our lives,  
of the way  
you desire your people  
to think, and speak, and live.**

Some have seen  
past actions and words in a new light  
and seek forgiveness. . . .  
Some have experienced  
a burden of shame lifted  
and give you thanks. . . .  
Some have found a new purpose  
in protecting your children  
and seek your assistance. . . .  
Some have begun a new journey  
in faith and seek your grace. . . .

**Lord, hear our prayers  
for others and ourselves  
and in your great love and mercy  
grant each supplication.  
Heal each heavy heart,  
and let your peace  
flow over us  
and from us  
out into the world  
in Jesus' name.    Amen**

## APPENDIX D

### RESOURCES

*The audio-visual resources and the Workshop Manual are available for loan from the Book Room. Rental Fee: \$6.00 per item (unless noted otherwise) plus postage. Free to members of the Audio Visual Resource Library.*

*The print resources and some videos may be purchased from the Book Room.*

50 Wynford Drive, Toronto ON M3C 1J7.

Phone: 416 441-1111 or 1 800 619-7301; Fax: 416 441-2825

Email: [bookroom@presbyterian.ca](mailto:bookroom@presbyterian.ca)

*For addresses and phone numbers of other suppliers see page 21.*

<sup>HR</sup> Highly Recommended

The following resources are useful for workshop preparation or for a resource display table.

#### **Resources Used in this Workshop**

##### **Sexual Misconduct in Our Churches: Learn to spot it. Learn to stop it.**

Using five real-life scenarios, this 28-minute video shows clergy, church staff, and lay people how to recognize the various forms of sexual misconduct that can occur in a church community, and how to prevent them. At three points in each incident, the video is paused for participants to discuss one of the following questions: What is happening here? What could be done immediately? What practice should be put in place? The video also responds to these questions. The video can be used with large or small groups or can be viewed at home by individuals. Information presented in this video complies with the Canadian legislation concerning sexual misconduct. The video was produced for the Diocese of Toronto, the Anglican Church of Canada. Available from the Book Room for purchase (\$21) or rental.

##### **Not in My Church**

The story of a church faced with a betrayal of trust by its minister. The 45-minute video helps people deal with the problem of clergy sexual misconduct. Produced by The Center for the Prevention of Sexual & Domestic Violence (now the FaithTrust Institute). Available from the Book Room for rental. Trainers listed in Appendix E may have a copy.

**Workshop Manual-  
Clergy Misconduct: Sexual Abuse in the Ministerial Relationship,**

A comprehensive manual to be used when offering training on the subject of sexual abuse by clergy. Produced by The FaithTrust Institute. Available from the Book Room for rental. Participants in a Broken Boundaries workshop (see appendix E) would have a copy.

**Resources of The Presbyterian Church in Canada**

The documents below are available on the church's website [www.presbyterian.ca](http://www.presbyterian.ca). This training manual can also be found there.

*The Policy of The Presbyterian Church in Canada for Dealing with Sexual Abuse and/or Harassment 1998 & Statements of Clarification, 2001*

*The Policy for Dealing with Sexual Abuse and/or Harassment (a brochure)*

*Leading with Care: A Policy for Ensuring a Climate of Safety for Children, Youth and Vulnerable Adults in The Presbyterian Church in Canada (2005)*

*Book of Forms, Chapter 9: Church Discipline (sent down under Barrier Act 2005)*

**Websites**

[www.advocatweb.com](http://www.advocatweb.com)

This website has been in existence since 1998. Nancy Myer Hopkins, Garry Schoener. Resources for those who have been victimized by professional clergy misconduct.

[www.csbsju.edu/isti](http://www.csbsju.edu/isti)

Interfaith Sexual Trauma Institute. Dedicated to "Building healthy, safe and trustworthy communities of faith."

[www.faithtrustinstitute.org](http://www.faithtrustinstitute.org)

Features current articles regarding ethical and boundary issues in religious contexts.

[www.religiousinstitute.org](http://www.religiousinstitute.org)

"An ecumenical interfaith organization dedicated to advocacy for sexual health, education and justice in faith communities and society."

[www.thelutheran.org](http://www.thelutheran.org)

Lutheran magazine. Select sexual abuse for relevant articles on sexual misconduct and boundary issues.

[www.walkin.org](http://www.walkin.org)

The Walkin Clinic in Minneapolis (Garry Schoener.) Leading clinic since the 1980's, handles the treatment of offenders and victims. There is information both for the person accused and the victim about what steps they should take.

### **Books**

These three books contain excellent bibliographies, worship suggestions, healing prayers and services.

*Pastoral Care for Survivors of Family Abuse*  
James Leeham. Westminster/John Knox Press, 1989.

HR *Sexual Abuse in Christian Homes and Churches*  
Carolyn Holderread Heggen. Herald Press Scotsdale, 1993.

HR *Sexual Assault and Abuse: a Handbook for Clergy and Religious Professionals,*  
Edited by Pellauer, Chester, Byajian, Harper and Row, 1987.  
(Out of print but may be available in a library.)

### **Other Helpful Books**

*Allies in Healing: when the person you love was sexually abused as a child*  
Laura Davis. Harper Collins, 1991  
A support book for partners.

HR *Clergy Misconduct: Sexual Abuse in the Ministerial Relationship - Trainer's Manual*  
The FaithTrust Institute.  
Available only to those trained by the FaithTrust Institute .

*The Courage to Heal* and its companion volume *The Courage to Heal Workbook*  
Ellen Ross & Laura Davis. Harper and Row, 1988.  
The companion volume is an excellent workbook, but *The Courage to Heal* can be used alone by women confronting issues surrounding childhood sexual abuse.

*Is Nothing Sacred? The Story of a Pastor and the Women He Sexually Abused, and the Congregation He Nearly Destroyed,* Marie M. Fortune United Church Press, (new edition).

*Keeping the Faith: Guidance for Christian Women Facing Abuse*  
Marie M. Fortune, Harper Collins.

Useful as a handout to women who have been abused; and also to help church leaders understand the pain, anxiety, shame and fears experienced by the victim. Now available in English, Spanish and Korean languages from the FaithTrust Institute.

## Resources

- HR Preventing Sexual Abuse in Congregations: A Resource for Leaders*  
Karen A McClintock. Alban 2004.
- HR Restoring the Soul of a Church: Congregations Wounded by Clergy Sexual Misconduct*  
Mark Laasar and Nancy Myer Hopkins, editors. Liturgical Press, 1995.
- Sex in the Forbidden Zone*  
Peter Rutter, M.D. Ballantine Books, 1993.  
(Out of Print. May be borrowed from Ministry and Church Vocations.)
- Sex in the Parish*  
Karen Lebacqz & Ronald Barton. Westminster/John Knox Press, 1993.
- HR Sexual Abuse in Christian Homes and Churches*  
Carolyn Holderread Heggen. Herald Press Scotsdale, 1993.
- HR The Subtle Power of Spiritual Abuse, Recognizing and Escaping Spiritual Manipulation and False Spiritual Authority Within the Church*  
David Johnston & Jeff Vanvonden. Bethany House Publishers, 1991.  
Spiritual abuse is linked to sexual abuse especially when the abuser is a church leader. In this excellent book, victims stories and circumstances are examined in the light of Scripture and theological reflection.
- HR Trauma and Recovery: The Aftermath of Violence - from Domestic Abuse to Political Terror*  
Judith Lewis Herman, MD. Basic Books, 1992.  
Considers the whole spectrum of trauma; examines commonalties between survivors, stages of recovery, and restoration of connection between survivors and communities.
- Victims No Longer (Second Edition): The Classic Guide for Men Recovering from Child Sexual Abuse,*  
Mike Lew . Harper Collins, Revised 2004.

### **Journals**

Advocacy, Pastoral Care & Prevention

*Journal of Religion and Abuse.* Vol.1, Number 1 1999

Marie Fortune, editor, Haworth Pastoral Press.

This journal is published four times each year --- Costly - some issues (as above) contain articles that are particularly relevant for congregational use.

**Brochures**

*HR* *The Policy For Dealing with Sexual Abuse and/or Harassment*  
This brochure about the policy of The Presbyterian Church in Canada is available in English, Korean and Japanese with plans for French and Spanish translations in the future.

*HR* *The Secret of the Silver Horse*  
Free from Communications and Public Affairs, Dept. of Justice.

*What you in the congregation need to know about Clergy Misconduct*  
The FaithTrust Institute.  
Available in packages of 25 in English, and Spanish.

**Other Resource Suppliers**

**The FaithTrust Institute**

(Formerly the Center for the Prevention of Sexual and Domestic Violence)

#105 - 1914 North 34th Street, Seattle, Washington, USA, 98103

1-206 634-1903 [www.faithtrustinstitute.org](http://www.faithtrustinstitute.org)

**Communications and Public Affairs**

Department of Justice, Canada, Ottawa, ON, K1A 0H8

613-957-4222 [www.justice.gc.ca](http://www.justice.gc.ca)

## APPENDIX E

### RESOURCE PEOPLE

The following people have completed a **trainer's workshop** through the Faith/Trust Institute. They have been trained to educate others on the problem of Clergy Misconduct: Sexual Abuse in the Ministerial Relationship. Presbyteries may know of other personnel who have the knowledge and experience to lead a congregational workshop.

Rev. Sylvia Cleland  
4397 W. 12<sup>th</sup> Avenue  
Vancouver, BC  
V6R 2P9

Rev. Dr. M. Roy Gellatly  
1306 13th Ave. S.  
Lethbridge, Alberta  
T1K 0R5

Rev. Herb Hilder  
1500 Edmonton St.  
Prince George, B.C.  
V2M 1X4

Rev. Keith Humphrey  
8715 118th Ave.  
Edmonton, Alberta  
T5B 0T2

Rev. Betty Marsh  
#1104-1110 Lawrence Ave.  
Kelowna, B.C.  
V1Y 7W3

Ms. Barbara Marshall  
23-8190 King George  
Highway  
Surrey, B.C. V3W 5B7

Rev. Karen McAndless-  
Davis  
1316 Seventh Avenue  
New Westminster, B.C.  
V3M 2K1

Rev. Wayne Menard  
444 St. Laurent Blvd.  
Ottawa, ON  
K1K 2Z6

Rev. Anja Oostenbrink  
#208-10041-149 St. NW  
Edmonton, AB  
T5P 4V7

Rev. Linda Paquette  
168 Henry Street  
Rockwood, Ontario  
N0B 2K0

Mr. Hector Rose  
3 Hawside Park NW  
Calgary, AB  
T3G 2W3

Ms. Janet Tremblay  
5391 Norfolk Street  
Burnaby, B.C.  
V5G 1G3

Rev. Grant Wilson  
2725 Fir Street  
Vancouver, B.C.  
V6J 3C2

Rev. Robert Wilson  
5020 48th Street  
Sylvan Lake, Alberta  
T4S 1C6

rev. 10/05

## Resource People

The following people attended a **Broken Boundaries workshop** sponsored by the National Council of Churches. This program used the workshop design developed by the Faith/Trust Institute. Its purpose was to sensitize, train, and equip committees to handle allegations of sexual misconduct in their own denomination.

Rev. Jean Armstrong  
205-100 Anna Russell Way  
Markham, ON  
L3R 6C7

Rev. Harry Bradley  
1540 Main Street East  
Hamilton, ON  
L8K 1E6

Rev. Jean Bryden  
808 9th Street NW  
Portage La Prairie, MB  
R1N 3L3

Rev. Cynthia Chenard  
P O Box 2554  
Dartmouth, NS  
B2W 4B7

Rev. Joyce Hodgson  
837 Exmouth St.  
Sarnia, ON  
N7T 5R1

Rev. Ray Hodgson  
261 N. Christine St.  
Sarnia, ON  
N7T 5V4

Rev. Keith Humphrey  
8715 118th Ave.  
Edmonton, AB  
T5B 0T2

Rev. Thomas J. Kay  
20 Quebec Street  
Guelph, ON  
N1H 2T4

Ms. Georgia Keeping  
49 Campbell Street  
North Sydney, NS  
B2A 2C8

Rev. Robert Kerr  
921 Wembly Road  
Parksville, BC  
V9P 2E6

Rev. Doug Maxwell  
117 Norton Avenue  
Kimberley, BC  
V1A 1X8

Rev. Lorne MacLeod  
180 Brunswick St.  
St. George, NB  
E5C 3S2

Rev. Betty McLagan  
214 - 22015 48th Avenue  
Langley, BC  
V3A 8L3

Rev. Ted O'Neill  
Box 465  
25 Fair Street  
Maxville, ON  
K0C 1T0

The Rev. Sam Priestley  
143 Main Street North  
Markham, ON  
L3P 1Y2

Rev. Jeffrey E. Smith  
4109 Elaine St.  
Orillia, ON  
L3V 6H4

Rev. Terrance Trites  
114 Pasadena drive  
Moncton, NB  
E1G 1H5

Rev. Joanne Vines  
Box 15, Site 13  
Trenton, NS  
B0K 1X0

Rev. Stephen Webb  
591 St. Vincent Street  
Meaford, ON  
N4L 1X7

Rev. Mary Whitson  
602 Metler  
RR #3  
Fenwick, ON L0S 1C0

Rev. Robert Wilson  
5020 48th Street  
Sylvan Lake, AB  
T4S 1C6

Rev. Barbara Young  
9296 East Saanich Road  
Sidney, BC V8L 1H8

rev. 10/05

## APPENDIX F

### DEFINITIONS OF SEXUAL ABUSE

#### What is Sexual Abuse?

*Sexual abuse* includes, but is not limited to, any unwanted sexual contact.

*Sexual contact* includes, but is not limited to, sexual intercourse, genital contact, petting, fondling, sexually suggestive language or the display of pornography.

Sexual abuse includes, but is not limited to, *sexual assault* and other sexual offences involving children as defined in the Criminal Code of Canada. (See Appendix 2, p. 62 of this document.)

Sexual abuse includes, but is not limited to, sexual harassment. *Sexual harassment* is defined as:

- a course of vexatious comment or conduct that is known or ought reasonably to have been known to be unwelcome, including repeated sexual remarks or physical contact that is degrading;
- a sexual advance or solicitation made by a person who is in a position to grant or deny a benefit to another;
- the threat of or an actual reprisal by a person in authority against a person who has rejected a sexual advance from that person in authority.

Sexual abuse is often accompanied by violence. Violence impairs or destroys mutual consent, which is needed to ensure that sexual activity is voluntary. Sexual abuse therefore includes *spousal violence*.

From *The Policy of the Presbyterian Church in Canada for Dealing with Sexual Abuse and/or Harassment 1998 & Statements of Clarification, 2001*, page 7

#### Sexual Violence and Abuse

Through sexual violence and abuse, the healthy sexual relations God established within creation are destroyed. Sexual violence disregards the mutuality of choice in which adults give themselves to each other in intercourse. Sexual abuse of children denies the safety a child should be able to expect from a trusted adult and replaces honesty and consent with coercion and deceit. Sexual abuse is a misuse of power and a betrayal of trust. Victims of sexual abuse and violence are left with physical, emotional, psychological and spiritual scars. Response to the proliferation of sexual violence in society needs to address issues of power and control in relationships which express human sexuality.

From *The Report on Human Sexuality, 1994*, section 7.1

## APPENDIX G

### EXCERPTS FROM CHURCH DOCUMENTS

#### **The Policy of The Presbyterian Church in Canada for Dealing with Sexual Abuse and/or Harassment 1998 & Statements of Clarification, 2001**

##### **Section I: Theological Basis**

The policy of The Presbyterian Church in Canada on sexual abuse is set in the framework of what it means to be a sexual person of Christian faith and a servant in the Church. Our sexuality, as a dimension of our whole selves, is to be offered to God. In the expression of sexual desires we are called to holiness. God values sexuality as good, blessed and purposeful, both as an expression of love and for the procreation of children. Sexuality is a gift to be celebrated. We are called to be responsible in the use of our sexuality and to respect each other as children, women and men made in God's image. From this belief in the sacredness of our physical beings we understand and declare that every person has the right to sexual and bodily integrity.

All those who serve the Church, especially clergy, church leaders, staff and volunteers, are expected to adhere to Christian ethical principles in their sexual conduct and in their exercise of authority and power. The Church in all its extended ministries is to be seen as a safe place in the community; a place where it is known that sexual abuse is not tolerated. This is part of our Christian witness to the community. Therefore, the leadership of any group using church premises for their activities is also subject to this policy.

Our commitment is to model the example of Christ and to be rooted in the love of Christ in all our relationships. For any Christian to betray trust by the grave ethical transgression of sexually abusing another, whether child or adult, is to deny his or her own Christian identity, as well as to deny to the one abused the witness to the risen Christ in the world. Such a betrayal will be a gross injury to the one abused and a violation of faithfulness to Christ. Because of the serious consequences of sexual abuse, the Church must make every effort to ensure that sexual abuse does not occur within its jurisdiction. When such abuse does occur, the Church must make a clear and just response.

**It is, therefore, the policy of The Presbyterian Church in Canada that sexual abuse or harassment of any kind by any church leader, staff or volunteer will not be tolerated.**

From *The Sexual Abuse Policy*, page 1

## Section II: Guiding Principles

All allegations of sexual abuse or harassment will be taken seriously. Every allegation will be received, investigated and acted upon in accordance with the terms of this policy.

The person complained against is always presumed innocent until proven guilty. If the presbytery or session cannot conclude from the evidence on a balance of probabilities that the actions did occur as alleged, then it must decide that the complaint cannot be substantiated. In simple terms, the person complained against will be found innocent. Any allegation must be substantiated before discipline can occur.

The protection of children is a priority. In accordance with civil law, any allegation of sexual abuse of a child will be reported to the child protection agency (Children's Aid Society or equivalent) immediately.

A person who is alleging to have been sexually harassed shall be informed of the right to seek assistance of, and take their complaint to, the appropriate Provincial Human Rights Commission.

This policy is the policy of The Presbyterian Church in Canada. Therefore, church courts are expected to implement this policy as it is written. Changes to the policy will be made for the whole Church by the General Assembly. In the interests of fairness and consistency, presbyteries, sessions and other church bodies will refrain from implementing unilaterally procedures not outlined in the policy.

The church is called to implement this policy in the spirit of prayerfulness, love, affection, and humility, under the continual illumination of the Holy Spirit.

**These guiding principles are the basis of the policy. The policy can be properly understood only when read in the light of the guiding principles.**

From *The Sexual Abuse Policy*, page 2

***Leading With Care:***  
**A Policy for Ensuring a Climate of Safety for Children, Youth And Vulnerable  
Adults in The Presbyterian Church in Canada**

**Reasons for the *Leading With Care* Policy**

The *Leading with Care* policy is not about us as individuals. It is about us as a body of Christ - a denomination - trying to ensure the highest quality of ministry by offering our best to Christ and working to make sure that the worst does not happen. It is a time for entering the age of lost innocence, whether real or imagined.

All would agree that we should care for children/youth/vulnerable adults and follow the ways of Jesus. So, why is this policy necessary? Because children, youth and vulnerable adults are precious to us and we want to ensure that their teachers and leaders are equipped and trained in the best ways to nurture their faith journey. We also want to assure them, their parents and guardians that there is safety in our programs.

While we believe that religious institutions are supposed to be safe places, public media reminds us that it has not always been so. Despite careful procedures, abuse and unsafe practices have occurred in congregations where no one would expect it by people no one would question. To say “It can’t happen here” is not supported by what some people have heard, seen or experienced.

We also know that when vulnerable people are taken advantage of, it dishonours the name of Christ and the church. It dishonours the good work that many faithful servants have contributed over many years. Fifty years of faithful ministry could be seriously undermined by the act of one person. Therefore, our task is to uphold the name of Christ and to protect the work that has been achieved in our congregations. One way to protect is to make sure we have policies and procedures in place that, as best we can, provide a safe environment.

The Presbyterian Church in Canada is committed to providing safe environments for all persons, including children, youth, vulnerable adults, and those who minister to and with them. The church’s ministry includes times of worship, service, study and play in all milieus (e.g. church courts, congregations, camps) that fall under the jurisdiction of The Presbyterian Church in Canada. All staff, both volunteer and paid, must support this policy.

The following action statements describe both the reasons for this policy and The Presbyterian Church in Canada's active commitment to it:

- We will **prevent** abuse of children/youth/vulnerable adults. Prevention includes having good processes in place in order to prevent opportunities for abuse, neglect and harm from arising.
- We will **protect** the vulnerable in our midst. The Presbyterian Church in Canada affirms that the protection of all children, youth and vulnerable adults is a spiritual, ethical and legal imperative.
- We will **report** incidents of abuse, neglect and harm. Such incidents, wherever and whenever they are encountered, will be reported immediately to the minister, the police, and the appropriate agencies in accordance with civil law requirements and the policies of The Presbyterian Church in Canada.
- We will **train and support** our teachers and leaders. Many congregations already have in place a process for recruiting, training, supervising and supporting teachers and congregational leaders. One of the reasons for this policy is to provide ways for congregations to begin, continue and/or improve on this process so that teachers and leaders are well trained and equipped for their ministry tasks.

### **Biblical and Theological Foundation**

Our concern for the protection and care of all children, youth and vulnerable adults is firmly grounded in scripture and in our Presbyterian/Reformed view of justice. God calls the church to seek and establish a climate of justice because it reflects the divine righteousness revealed in the Bible.

*Show, O heavens, from above,  
And let the skies rain down righteousness;  
Let the earth open, that salvation may spring up,  
And let it cause righteousness to sprout up also:  
I the Lord have created it. (Isaiah 45:8)*

*By myself I have sworn,  
From my mouth has gone forth in righteousness  
A word that shall not return:  
"To me every knee shall bow,  
every tongue shall swear."  
Only in the Lord, it shall be said of me,  
Are righteousness and strength. (Isaiah 45:23-24a)*

Even as he lay dying, King David describes his role as leader as grounded in justice. "The spirit of the Lord speaks through me, his word is upon my tongue. The God of Israel has spoken, the Rock of Israel has said to me: One who rules over people justly, ruling in the fear of God, is like the light of morning, like the sun rising on a cloudless morning, gleaming from the rain on the grassy land." (2 Samuel 23:2-4)

Our Church is called to deal fairly with each other, protect the rights of others and protest against things that destroy human dignity. Our church's sense of justice is about both rights and responsibilities.

In addition to our sense of biblical justice, the second main reason we have as Christians for a policy such as this is the desire to bear witness in our tradition to valuing people in a holistic way in our homes, churches and in the world. The Bible gives us examples of the importance and primacy of family life - the nuclear family and the extended family (Genesis 1:27; Luke 15:11-32; 2 Timothy 1:3-5). In our churches we strive to find a place of significance for all children, youth and vulnerable adults. Children and youth are not seen as "the church of the future," but are the "church of today". As adults we acknowledge the valuable gifts they contribute to the community of faith. Concerning this, Living Faith declares, "The church is the family of God. Here all should be valued for themselves. We are one body in Christ: together rejoicing when things go well, supporting one another in sorrow, celebrating the goodness of God and the wonder of our redemption." (*Living Faith: A Statement of Christian Belief*, The Presbyterian Church in Canada, 1984, section 8.2.6)

Third, we are called to provide a protective environment and care for the young and vulnerable because we believe this is what Jesus would have us do. As Christians we imitate the example of Christ and aim to stay rooted in his love in all our relationships. The gospels contain many stories of times when Jesus met and healed children (Matthew 9:18-19, 23-25) and portrayed them as examples for others (Matthew 19:10-14; Mark 9:33-37). The gospels have many stories, too, of Jesus' care for vulnerable adults. In Mark's gospel we read about Jesus healing a man possessed by evil spirits (Mark 1:21-26), a man with leprosy (Mark 1:40-42), a crippled man (Mark 2:1-12), a dying girl and a sick woman (Mark 5:22-43), sick people in Gennesaret (Mark 6:53-56), and a deaf man (Mark 7:31-35). We read about Jesus feeding the hungry (Mark 8:1-9), healing a blind man (Mark 8:22-26), and commending a poor woman's generosity (Mark 12:41-44). In his Sermon on the Mount (Matthew 5:1-11), Jesus exhorts us to care for and love strangers, prisoners, and the naked, hungry, thirsty and sick of the world; these words of Christ himself constitute, as declared in *Living Faith*, "a call to help people in need and to permeate all of life with the compassion of God." (*Living Faith: A Statement of Christian Belief*, The Presbyterian Church in Canada, 1984, section 9.1.3)

From *Leading with Care*, 2005, Section 1.1 & 1.4

## **Report on Human Sexuality**

### **4. Contemporary Context**

- 4.1 Personal responsibility for the Christian individual in the midst of sexual pressures and pleasures, anxiety and yearning, begins with a sense of Christian vocation. Each individual is a child of God, created with unique gifts and called to use them in a life of worship and service that is shaped by relationship with God in Jesus Christ. As one strand of our identity, sexuality is woven into the fabric of what each person offers to God and the world. Other human capacities, intellect and imagination, manual skills and gifts of personality, art and energy, are equally significant to identity and the integration of each human life. In the framing of a theological understanding of sexuality and sexual ethics, the rich potential created by these other aspects of human identity and ability ought not to be overlooked or underestimated.

### **7. Sexual Violence and Abuse**

- 7.7 The Scriptural foundation for attitudes which will help to eliminate sexual violence is found in texts not specifically related to such acts of violence. Concern for powerless and vulnerable people - widows, orphans, strangers - pervades the Old Testament. As noted in both the Law and the Prophets, those who had no one to protect them, and were vulnerable to cruelty and risk, deserved special care from the community. The New Testament carries on this concern in texts like James 1:27 and Galatians 3:27-29, in Jesus' command that we love one another (John 13.34), and in the example Jesus sets in his relationships with women and children (see, for eg., Matthew 9:20-23; Matthew 18:1-6; Matthew 19:13-15; John 8:2-11).

### **8. Church Leaders and Sexual Responsibility**

- 8.1 Those in positions of leadership in the Church, to whom trust, loyalty and respect are given in varying degrees, include not only clergy, members of the Order of Diaconal Ministries and elders, but also organists, choir directors, educators and youth leaders.

- 8.2 All followers of Christ, no matter what their role within the Church, are called to model the love of Christ in their relationships and in the conduct of their sexual lives. However, positions of leadership, whether paid or volunteer, contribute to the authority and status conferred upon individuals. Both the trust and authority accorded to those in leadership put a special burden of responsibility on every leader to protect the integrity of those they lead and of the Church they serve. Inappropriate sexual behaviour on the part of any Church leader is a failure of Christian discipleship; it is also an abuse of power that accompanies leadership and a betrayal of trust accorded to those leaders.
- 8.3 In order not to be abusive, sexual relationships must be formed by mutual consent of the parties involved. The authority of position that accompanies leadership positions complicates the mutuality between persons essential for true consent to intimacy between a leader and someone in a role of lesser authority.

From *The Report on Human Sexuality, 1994*

### **Living Faith**

**8.2.2** God's purpose for us can be realized in both single and married life. Marriage is not God's will for everyone. Fullness of life is offered to all, both single and married.

**8.2.3** Christian marriage is a union in Christ whereby a man and a woman become one in the sight of God. It is the commitment of two people to love and to support one another faithfully for life. God's law forbids adultery. Loyalty is necessary for the growth of love. Disloyalty destroys the union of marriage. Sexual union in marriage is intended to provide mutual joy and comfort as well as the means of creating new life.

## APPENDIX H

*Photocopy for participants*

### WORKSHOP EVALUATION

Name \_\_\_\_\_

Please indicate your response to the following statements.

		Strongly Disagree			Strongly Agree	
1)	The information provided in the workshop was useful.	1	2	3	4	5
2)	The information provided in the workshop was presented in a helpful manner.	1	2	3	4	5
3)	In relation to its stated goals and objectives, this workshop met my expectations.	1	2	3	4	5
4)	As a result of this workshop I feel better able:					
	a) To identify sexual abuse and harassment and potentially abusive situations within church leader-congregant relationships.	1	2	3	4	5
	b) To intervene and respond appropriately to sexual abuse and harassment by clergy and other church leaders.	1	2	3	4	5
	c) To take steps to prevent sexual abuse and harassment in the relationships in which I carry out my church leadership roles, and in similar relationships of other church leaders.	1	2	3	4	5
5)	The most useful part of this workshop was					
6)	The least useful part of this workshop was					
7)	To make this workshop more useful/meaningful, I would					
8)	General comments:					