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Child Sexual Abuse Within the Catholic Church

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Child Sexual Abuse Within the Catholic Church

by

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A Thesis

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Abstract

In May 2013, Minnesota passed the “Child Victims Act” which allowed victims of child sexual abuse a three-year window to report their abuse, regardless of when the abuse occurred (“Minnesota Child Victims Act,” 2015). Since this legislation was enacted, hundreds of childhood victims of clergy sexual abuse have come forward within the state of Minnesota. Furthermore, numerous lawsuits have occurred, which have required dioceses across the state to release the names and personnel files of priests credibly accused of child sexual abuse. This exploratory study focuses on disclosures by examining five personnel files of credibly accused priests. The research questions guiding this study include: 1) What variables are available for examination within each priest file? 2) What are the characteristics of priests credibly accused of child sexual abuse? 3) What policy implications do these findings have for the Catholic Church, offenders and victims? Based on the analysis of these five personnel files, 166 variables were identified including the priest’s personal history, parish and assignment history at the time of the sexual abuse allegation, sexual abuse allegation(s), treatment history and community and church response. The findings from the univariate analysis of these variables provide suggestions for future studies and policies centered on youth school systems, seminary schools, child sexual abuse reporting procedures, investigation strategies and treatment programs.

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CHAPTER ONE: RESEARCH STATEMENTS

Introduction

Over thirty years ago, reports of child sexual abuse in the Catholic Church began to emerge in the United States (U.S) as Reverend Gilbert Gauthé, from the Diocese of Lafayette in Louisiana, was convicted of sexually abusing dozens of boys (“Sexual Offense and Offenders,” 2008). In 1993, reports of child sexual abuse by clergy resurfaced after more than one hundred people filed lawsuits alleging that they had been abused by former priest, James Porter, at the Diocese of Fall River in Massachusetts (Cedrone, 2004). In response to these lawsuits, Boston’s Cardinal, Bernard Law, described the problem as “narrow in scope and swiftly proposed a new policy solution by settling victim lawsuits quickly and quietly (Cedrone, 2004, p. 68).” Although the public learned of these reports, the nation did not further investigate the issue of child sexual abuse among clergy.

In 2002, the Boston Globe released reports disclosing allegations of child sexual abuse by priests and the efforts by the Catholic Church to cover up the church’s knowledge of these reports (through published pictures of letters sent to Cardinal Bernard Law). Cardinal Bernard Law responded to these reports by claiming that the situation was a result of inadequate record keeping and a lack of continual institutional memory (Martin, 2007; Cedrone, 2004). The public scandal prompted the nation to address this issue, and an increasing number of victims to come forward and speak out concerning their childhood victimization.

According to the United States Conference of Catholic Bishops, between 1950 to 2012, almost 17,000 individuals from the U.S. have revealed that they were abused by priests as children (“Charter for the Protection of Children and Young People,” 2013). The U.S. Conference of Catholic Bishops also conducted a 2014 audit survey of all U.S. Catholic dioceses

and found that from July 1, 2013 to June 30, 2014, 620 survivors of child sexual abuse by clergy came forward to make 657 allegations for the first time (“2014 Annual Report Findings and Recommendations,” 2015). Unfortunately, these reports do not encompass the complete number of credibly accused clergy as the U.S. Conference of Catholic Bishops report findings only include allegations that each diocese determines as credible (“Charter for the Protection of Children and Young People,” 2013). Furthermore, since many cases have been settled out of court, in civil lawsuits, or include instances where the offender has now passed away, data regarding the number of clergy who have been criminally prosecuted is also limited.

The majority of research which has examined the dynamics of child sexual abuse within the Catholic Church has utilized self-report surveys, seminary documents and clinical data from files at treatment centers. However, due to numerous civil lawsuit settlements, dioceses across the nation are now being required to release personnel files to the public regarding all allegations of child sexual abuse, exploitation, and misconduct. The information contained within each file has the potential to provide researchers with detailed information including, but not limited to, demographic characteristics, work history and victimization patterns and trends. This study will provide an in-depth analysis of five personnel files of credibly accused priests with the goal of expanding the criminal justice field and communities’ knowledge and ability to develop evidence-based practices and policies to aid in the prevention of child sexual abuse by clergy across the nation.

Research Problem and Questions

In 2013, child abuse survivor David Pususta, spoke publically about the abuse he suffered as a 10-year-old altar boy in the 1960’s by Father John Brown. In December 2013, Father John Brown was named by the Archdiocese of Saint Paul and Minneapolis as having substantiated

claims of sexual abuse of a minor. Nearly one year later, John Brown's personnel file was released to the public. As part of this law suit and numerous others by Minnesota based law firm, Jeff Anderson & Associates, an additional 200 personnel files on priests credibly accused of child sexual abuse are and will continue to be disclosed publically.

This exploratory study will focus on Minnesota disclosures by examining five personnel files of credibly accused priests whose files are listed on <http://www.andersonadvocates.com/Disclosures/Priests>. The research questions guiding the current study are as follows: 1) What variables are available for examination within each priest file? 2) What are the characteristics of priests credibly accused of child sexual abuse? 3) What policy implications do these findings have for the Catholic Church, offenders and victims?

Definitions

For the purposes of this research, the following terms are defined as the following:

- Credibly accused: Substantiated child sexual abuse allegations in which their personnel files are included on the Jeff Anderson & Associates website.
- Child sexual abuse: Unwanted sexual activity, with perpetrators using force, making threats or taking advantage of victims not able to give consent ("Sexual Abuse," 2015).
- Clergy: Bishops, Priests and Deacons of the Catholic Church who are the leaders of a religion and who perform religious services ("Clergy," 2015).
- Grooming: Premeditated behavior intended to manipulate the potential victim into complying with the sexual abuse ("Sexual Offense and Offenders," 2008).
- Priest: An ordained minister who can perform ceremonies for most of the sacraments, including the Eucharist, baptism, and marriage within the Catholic Church ("Priest," 2015).

A proper description of some of the characteristics of these credibly accused priests may provide researchers with a better understanding of the surrounding circumstances in which these sexual victimization events occurred. This investigation may be useful in understanding how the criminal justice system, the Catholic Church, victims, families and other institutions should respond to the rising concerns and problems of child sexual abuse. Such information would also be useful in informing prevention and intervention strategies in addressing child sexual abuse within the Catholic Church and other social institutions.

CHAPTER TWO: LITERATURE REVIEW

Throughout the mid-1960's, the culture within the Catholic Church was centered around strongly practicing the faith, with 4.5 million elementary school students enrolled in private Catholic schools in the United States and another million enrolled in Catholic high schools ("Catholic Schools in the USA," 2015). Not only did clergy have easy access through the schools, but many priests could also access vulnerable children through sporting events and directly through the church (i.e. altar boys). During this time, many parents did not question any relationship between a priest and their son or daughter, and would have thought it was honorable for their child to have a special relationship with the priest.

Since 2004, the Vatican has examined more than 3,400 allegations of child sexual abuse. From these reports, the Vatican has defrockedⁱ 848 priests who raped or molested children and sanctioned 2,572 priests with lesser penalties ("Vatican reveals...since 2004," 2014). The Vatican has also recently taken steps to publically identify those priests who have abused children; however, their long history of secrecy may not explain the entire scope of childhood victimization within the Catholic Church.

Previous literature on clergy abuse has included self-reports of women sexually abused by clergy, priests and brothers who had sexual relationships with adult women, Catholic Priests and religious brothers referred for psychiatric evaluation, and clergy who abused children (Terry, 2008). Statistics from these research efforts have provided insight into the characteristics of clergy child sexual abuse. A 2005 study examined 74 clergy who had abused children and found that approximately 38 percent primarily abused children 13 years old and younger and 62 percent abused children between the ages of 14 and 18 (as cited in Terry, 2008).

ⁱ To officially remove (a priest) from his or her job as punishment for doing something wrong ("Defrocking," 2015).

A 1999 study of 19 clergy also found that 39 percent of the sample had offended against adolescents and 52 percent described the nature of their sexual behavior as deliberate (as cited in Terry, 2008). Additionally, a 1993 clinical sample study of 1,322 priests and brothers found that 8.4 percent reported sexual misconduct with a minor (as cited in Terry, 2008). Lastly, a 1990 clinical sample study found that 2 percent of priests engaged in pedophilic behavior and 4 percent of priests are sexually preoccupied with adolescent boys or girls (as cited in Terry, 2008).

Based upon these studies, researchers found that the typical child sexual abuser in the Catholic Church was a diocesan priest who was an Ephebophileⁱⁱ (Terry, 2008). However, the true scope of this issue and characteristics of this group of offenders is still unclear due to small sample sizes. Furthermore, many studies include limited responses from priests, underreporting, and delays in reporting.

Catholic Church Structure

The Catholic Church plays a critical role in the lives of millions of people. From celebrating rituals such as baptisms, weddings and funerals, priests serve as the face of the Catholic Church. Their presence alone often assumes authority, respect and trust from those within their communities. As a result, any questions regarding a Priest's decisions and actions may be unpopular and even ignored. Furthermore, as Canon Law governs the Catholic Church, the loyalty of all clergy to the Vatican has provided the justification for dioceses across the United States to disregard local laws involving child sexual abuse.

The Catholic Church's organizational structure has enabled and perpetuated priest's opportunity to harm vulnerable children. Understanding the hierarchy of the Catholic Church is

ⁱⁱ One who develops recurrent, intense, and sexually arousing fantasies about adolescents (Terry, 2008).

critical to recognizing the unspoken culture and communication regarding all matters between the Priest, Bishop, and the Pope. According to Catholic News Service, there are over 410,000 Catholic priests around the world and over 42,000 in the United States (“Vatican reveals...since 2004,” 2014; Kane, 2008). These priests are all a part of a diocese, which is a geographical region in which a Bishop manages. Archdiocese and Archbishops (or Cardinals), are also similar to the bishop; however they oversee large dioceses (i.e. New York City). As part of their duties, they visit the Pope every five years to discuss current and future events within the diocese. Therefore, many matters concerning the priest and their local parishes are communicated to the Bishop and then to the Pope.

Cardinals are also included in the Catholic Church’s hierarchy. Cardinals are bishops or archbishops appointed by the Pope. Seven cardinals and seven retired cardinals who are not currently diocesan bishops lead the U.S. Archdiocese (Kane, 2008). They also can serve as “cabinet members” (i.e. Cardinal Secretary of State) on different issues and assist the Pope. The Pope oversees the entire Catholic Church in his home at Vatican City. Due to the Vatican’s doctrine of sovereign immunity, the Pope assumes immunity from prosecution as the sovereign leader (“Sovereign Immunity,” 2015).

The Catholic Church is governed by the Code of Canon Law which is a code of ecclesiastical laws governing the Catholic Church (“Canon Law,” 2015). By following the Code of Canon Law, leadership is able to use the Catholic Church’s government structure to protect their own positions and decision-making authority (Cedrone, 2004). This government structure within the church therefore makes it difficult for priests to challenge authority. At ordination, priests take a vow of obedience to their bishop and his successors. Therefore, all priest in the diocese live a vow of obedience to Cardinal Law. Opponents of the Catholic Church’s structure

argue that the, “central focus of attention has always been the ‘good of the church’ which in reality has often meant the good of the hierarchy” (Doyle, 2006, p. 194).

Additionally, the requirement of celibacy among Catholic priests has aided into the complex history of secrecy within the Catholic Church. Although celibacy is a church-centered law, researchers suggest that it is not grounded in scripture; but that the Catholic Church requires celibacy because the priest must be removed from all distractions and totally dedicated to God’s service (Doyle, 2006). Celibacy among clergy may give the perspective that they are superior to others and helps to create the wall of secrecy and mystique about the clerical world (Doyle, 2006).

Publically released priest personnel files have also indicated that non-offending priests have been aware of reports of child abuse by clergy, yet did not report the abuse to proper authorities. The Seal of Confession allows a priest to avoid disclosing any matters that have been relayed to them. A 1985 revised Code of Canon Law stated “it is a crime for a confessor in any way to betray a penitent...a confessor who directly violates the seal of confession incurs an automatic excommunication reserved to the Apostolic See; if he does indirectly, he is to be punished in accord with the seriousness of the offense (Dalton, 2012, p. 2).” Since the Seal of Confession protects priests from reporting a confession or whether it took place, and child abuse reporting statues vary in requiring priests to report child abuse, this added protection aids in the continued secrecy among other priests who may become aware of child sexual abuse by clergy.

Furthermore, the misconceptions some clergy have in regards to their position have also played a significant role into the multifaceted history of child sexual abuse within the Catholic Church. The “radical misunderstanding of the place of clerics in the Catholic Church and erroneous belief that those clerics constitute an elite group because of their power of sacramental

ministries” can be described as clericalism (Doyle, 2006, p. 190). As a church authority, priests and other leadership may also have “the attitude of self-importance and belief in their own ‘specialness’ which prevents them from seeing beyond their own self-protection to the intense damage inflicted on victims and scandal to society (Doyle, 2006, p. 191).” Recent studies also indicate that the present generation of young priests see themselves as essentially different from laity and as men set apart by God (Hoge, 2002).

Child Sexual Abuse within the Catholic Church

The Catholic Church has a long history of child sexual abuse. Although church officials state that clergy sexual abuse of children is limited, there is a, “two thousand year history of Biblical, Papal and Holy See statements showing awareness of clerical child sex abuse (‘Report by Commission of Investigation into Catholic Archdiocese of Dublin,’ 2009, p. 4).” For instance, reports in the 1550’s show that Trent Pope Julius III was “in a sexual relationship with a 15 year old boy who he later made into a cardinal (Farrell, 2009, p. 41).” Other reports indicate that “children were passed freely among bishops and priests celebrating Catholicism’s latest triumph (Victory of Catholic Spain over the Moors) with a sexual bacchanalia (Farrell, 2009, p. 41).” These reports of child sexual abuse have occurred on an ongoing basis, and the Catholic Church’s long history within their legal code also demonstrates their acknowledgment of this issue. Canon XVIII, stated that, “Clerics committing sexual sins” and “those who sexually abuse boys” are threatened with irrevocable exclusion (Farrell, 2009, p. 41).

Although some argue that this issue is specific to the United States, other countries have also conducted in-depth investigations into the allegations within their Archdiocese. The Dublin Archdiocese Commission of Investigation examined the handling by Church and State authorities on allegations and suspicions of child sexual abuse against clerics from 1975 to 2004

within the Archdiocese of Dublin. This investigation examined over 320 cases of child sexual abuse from their sample of 46 priests. This report found that the Archdiocese dealt with these reports by the, “maintenance of secrecy, avoidance of scandal, the protection of the reputation of the Church, and the preservation of its assets...and did not implement its own canon law rules (‘Report by Commission of Investigation into Catholic Archdiocese of Dublin,’ 2009, p. 3).” Furthermore, the depth of the issue within third world countries is unknown as many of these communities lack the resources required to address and identify the issue of child sexual abuse.

Each country throughout the world has a conference of bishops whose purpose is to make policies regarding issues pertaining to their nations needs and issues. At a 2002 meeting, the United States Conference of Catholic Bishops (USCCB), created a charter for the Protection of Children and Young People in response to the current policies centered on child abuse and misconduct. The charter guidelines comprised of creating a safe environment for children and young people; healing and reconciliation of victims and survivors; making prompt and effective response to allegations; cooperating with civil authorities; disciplining offenders; and providing for means of accountability for the future to ensure the problem continues to be effectively dealt with through the Secretariat of Child and Youth Protection and the National Review Board (‘Charter for the Protection of Children and Young People,’ 2013).

The Catholic Church’s United States Conference of Catholic Bishops, Office of Child and Youth Protection and National Review Board also conducted a study on “The Nature and Scope of Sexual Abuse of Minors by Catholic Priests and Deacons in the United States from 1950-2002.” The goal of this project was to examine the numbers and nature of allegations of minors from 1950 to 2002, priest information and church responses, characteristics of victims and financial impact (“The Nature and Scope...from 1950 – 2002,” 2004). The data collected for

this study were comprised of three surveys provided by 195 dioceses in the United States. These surveys included a profile of each diocese (including characteristics of the diocese such as region and size), the total numbers of allegations, the total expenditures, and church records relating to the priests, victims of abuse and the nature of the reported abuse (“The Nature and Scope of Sexual Abuse of Minors by Catholic Priests and Deacons in the United States from 1950-2002,” 2004).

Findings from this study found that from 1950 to 2002, 4,392 priests in the Catholic Church had allegations of sexual abuse in the Catholic Church (Terry, 2008). Additionally, the financial impact of these allegations have cost the Catholic Church millions of dollars. Documents indicate that the “Archdiocese spent at least as much on treatment of victims as it did on treatment of priests and furthermore spent five times as much on settlement payments to victims as it did on treatment of priests (Cedrone, 2004, p. 70).” By 2004, the Church had paid more than \$572 million for victim compensation, treatment for the victim and priest, and attorney costs whereas the current estimate is more than \$1 billion (Terry, 2008). According to this study, “by the end of 2002, the police had been contacted about 640 priests with allegations of abuse, in which 226 priests were criminally charged, 138 were convicted, and 100 of those served time in prison (Terry, 2008, p. 563).”

This study also suggested that the spike in the number of cases in the 1960’s and 1970’s was connected in part, to the sexual revolution. During this time, an increased amount of drug use, crime, premarital sex and other factors, affected the men who entered into the priesthood (“The Nature and Scope...from 1950 – 2002,” 2004).” However, critics of this study suggest that this report is biased and inaccurate, and that these factors provide no reasoning for child molestation. This report also found that the ages of abusive priests ranged from 18 to 90, with the

largest number (40%) abusing when they were between the ages of 30 and 39; that 274 of the abusive priests were themselves victimized; the most common age and gender of victims abused by priests were boys between the ages of 11 and 14; that priests with fewer allegations have a high percentage of female victims than those with more allegations; and approximately 10% of priests ordained from 1970 to 1975 had allegations of abuse, with a significant decline thereafter (Terry, 2008).

As a follow-up to these findings, the United States Conference of Catholic Bishops, Office of Child and Youth Protection and National Review Board conducted the “Causes and Context of Sexual Abuse of Minors by Catholic Priests in the United States, 1950 – 2010” study to further examine the circumstances surrounding the allegations of child abuse. In addition to the findings from the previous study, this study also collected data from existing longitudinal data sets of various types of social behavior over the studies time frame; seminary documents outlining the history and development of a curriculum on human formation; surveys of various groups within the Catholic Church including priests with allegations of abuse and a comparison sample of priests in active parish ministry who had not been accused and a group of priests with integrity who served in some capacity to assist victims of abuse; data from a 1971 survey of 271 priests on the psychology of American Catholic priests; and Clinical data from files at three treatment centers (Terry, 2008).

Terry (2008) found “no single identifiable cause of the crisis, and no specific ‘high risk’ characteristics to help identify potential abusers (p. 176).” This study also suggested that the unguarded access to children and the high level of trust was a major factor in giving them the opportunities to abuse, whereas priests had more contact with boys until 1983 when parishes started to allow girls to become altar servers (‘Sexual Offense and Offenders,’ 2008, p. 176).

Findings from this study found that priests who abuse minors displayed behavior consistent with non-priest abuser. As such, these “abusers ‘groomed’ their victims through gifts, emotional and spiritual manipulation, and justified and excused their own behavior by shifting responsibility to the victims or others (‘Sexual Offense and Offenders,’ 2008, p. 176).” Overall, these findings found that, “priest who sexually abuse children are similar to sex offenders in the general population...and fit the typology of regressed offenders (‘Sexual Offense and Offenders,’ 2008, p. 177).”

Fixated-Regressed Typologies of Offenders

In the 1970’s researchers created different typologies of child sex offenders based on their motivations to offend. As such, the fixated-regressed typology of sex offenders was established. The fixated offender is described as having a persistent, continual, and compulsive attraction to children and the regressed offender tends to be situational and precipitated by external stressors (Terry & Tallon, 2004). As previously mentioned, findings from the “Causes and Context of Sexual Abuse of Minors by Catholic Priests in the United States, 1950 – 2010” found that the priests within their study fit the typology of regressed offenders (‘Sexual Offense and Offenders,’ 2008).”

Studies on regressed offenders find that abusive behavior is not fixed, but a temporary departure from their attraction to adults (‘Sexual Offense and Offenders,’ 2008). Regressed offenders are also, “rarely attracted to a particular type of child or adolescent in terms of age and gender but instead victimize children to whom they have easy access to (‘Sexual Offense and Offenders,’ 2008, p. 176).” Furthermore, researchers suggest that those offenders in the fixated-regressed typology are on a continuum, where offenders are not solely attracted to children or adults, but have varying levels of attraction towards children (‘Sexual Offense and Offenders,’

2008). Below includes a table distinguishing the two typologies and their motivation, victim preference and risk of reoffending.

Table 1. Characteristics of Fixated and Regressed Offenders

	MOTIVATION	PRIMARY VICTIM PREFERENCE	RISK OF REOFFENDING
FIXATED OFFENDER	<ul style="list-style-type: none"> • Having never developed an attraction to age-appropriate partners, the fixated offender has a persistent, continual, and compulsive attraction to children. • Behavior emerges in adolescence. • Offenses are premeditated in nature and do not stem from stressors. • Most likely to be diagnosed/characterized with pedophilia/ephebophilia. 	<ul style="list-style-type: none"> • Extrafamilial • Female (prepubescent), male (pubescent/adolescent) • Typically recruits vulnerable children and engages in extensive grooming in order to ensure the continuation of the abuse 	<ul style="list-style-type: none"> • Very high risk of recidivism • The risk of recidivism increases according to the number of victims.
REGRESSED OFFENDER	<ul style="list-style-type: none"> • Offending stems from stressors in the individuals environment which undermine self esteem and confidence. • Behavior emerges in adulthood. • Offending is a departure from the offender's attraction to adults. • Similar to rapists, the offender is not necessarily motivated by sexual needs alone. 	<ul style="list-style-type: none"> • Intrafamilial, acquaintance • Gender varies, depending on who is accessible. • Tend to victimize children to whom they have easy access 	<ul style="list-style-type: none"> • Since they are not sexually fixated on children, they are at a lower risk of reoffending if treated. • Capable of feeling remorse for their actions

(Retrieved from Terry and Tallon, 2004).

The Federal Bureau of Investigation (FBI) expanded upon Groth's Fixated-Regressed Typologies to include five additional categories of offenders which include: morally indiscriminate, sexually indiscriminate, inadequate, seductive and sadistic. However, limited research has been conducted to corroborate this typology system. These FBI typologies of Child Molesters and the characteristics of the offenders can be found below in Table two.

Table 2. FBI Typologies of Child Molesters

TYPE OF OFFENDER	CHARACTERISTICS OF OFFENDERS
Situational offenders	
REGRESSED	Offenders have poor coping skills, target victims who are easily accessible, abuse children as a substitute for adult relationships.
MORALLY INDISCRIMINATE	Offenders do not prefer children over adults and tend to use children (or anyone accessible) for their own interests (sexual and otherwise).
SEXUALLY INDISCRIMINATE	Offenders are mainly interested in sexual experimentation, and abuse children out of boredom.
INADEQUATE	Offenders are social misfits who are insecure, have low self-esteem, and see relationships with children as their only sexual outlet.
Preferential offenders	
SEDUCTIVE	Offenders "court" children and give them much affection, love, gifts, and enticements in order to carry on a "relationship."
FIXATED	Offenders have poor psychosexual development, desire affection from children, and are compulsively attracted to children.
SADISTIC	Offenders are aggressive, sexually excited by violence, target stranger victims, and are extremely dangerous.

(Retrieved from Terry & Tallon, 2004).

Many of the clerical abusers of the past two decades were products of the traditional seminary system which began on the high school level as boys entered puberty, were isolated in an all-male environment with an institutionalized negativity toward marriage, sexual contacts, intimate relationships, and women. Studies of the emotional and psychic health of seminarian and priests have shown that the traditional formation system produced a significant degree of emotional and sexual immaturity (Doyle, 2006). Kennedy and Heckler found that 66% of U.S. priests were underdeveloped and stated that these men have not resolved the psychosexual issues and problems which are usually worked through in adolescence (Doyle, 2006).

In a 2003 study of 14 clergy who sexually abused children and were residents at a treatment center, Saradjian and Nobus found that these clergymen used their religious role and relationship with God to give themselves permission to offend, deny their likelihood of getting caught, reduce feelings of guilt after offending, and maintaining a positive sense of self. By

examining the offender's beliefs during one's pre-offense and post-offense stages, the study found that "offenders exhibited a denial of the likelihood that a child would tell or be believed due to the offender's perception of trust and power as a priest; belief that god will let no harm come to the victim; belief that god accepts the weaknesses of the clergyman and forgives the clergy for the acts he has committed; and that the act of forgiveness facilitates the maintenance of a positive sense of self (Saradjian & Nobus, 2003, p. 915)." Priest Sexual Offender Typology: Epehebophiles

The most common typology of child sexual offender within the Catholic Church is consistent with the definition of an Epehebophile. This group of offenders includes abusers who have a sexual attraction to children, usually over the age of 14 who are post-pubescent. In a 2002 study of 168 pedophiles, epehebophiles, and interfamilial offenders, researchers found that epehebophiles were most likely to have experienced external stress as a precursor to offending and pedophiles were the most likely group to have a history of child sexual abuse and most likely to prefer pre-pubescent children (Danni & Hampe, 2000). Additionally, a study of over 600 male epehebophiles found that a little over 50 percent of these offenders also had a history of abusing boys under the age of 14, 28 percent sexually abused girls under the age of 14, and 20 percent molested girls 14 to 17 years old ("What Is A Epehebophile ... Pedophile?, 2015").

Treatment for Child Sexual Abuse Offenders

In 1993, Loftus and Camargo conducted a study of 40 men at a treatment center for clergy offenders. The researchers found that the majority of the patients "were diocesan priests, between the ages of 49 and 60 when they were first referred for treatment, ministered in parishes and educational settings, had no criminal or psychiatric history and had no history of substance abuse (Terry & Tallon, 2004, p. 39)." Based on the findings from this study and in comparison to

non-clergy offenders, researchers suggested that clergy should receive the same type of treatment as other sex offenders.

For over 40 years, the Catholic Church has continued to send priests who have been accused of sexually abusing children to preferred institutions. Treatment centers such as Saint Luke's Institute and the Servants of Paraclete are led by clergy and market themselves as resources to serve fellow priests and brothers who are facing particular challenges in their vocations and lives ("Servants of the Paraclete," 2015). As priest's personnel files are becoming public, treatment center records found in these files continue to demonstrate their role into the long history of child sexual abuse within the Catholic Church.

Victims of Clergy Sexual Abuse

According to data provided by the St. Luke's Institute (treatment facility for Clergy who have allegations of child sexual abuse), researchers have found that the average number of clergy victims is approximately nine. Reports also indicate that the most common type of abuse is genital fondling without penetration and that approximately 3,000 clergy have abused 24,000 victims in the last 50 years ("Sexual Offense and Offenders," 2008). Due to the fear of retaliation by an offender, embarrassment, or fear of a negative reaction by family, peers or law enforcement, recent studies find that only 30 percent of victims of sex related crimes report their abuse to authorities (Finkelhor, 2009).

In situations where the victim and offender are in different positions of power (i.e. student and teacher), victims are less likely to report their abuse to authorities (Terry & Tallon, 2004). Those with power within the church, such as priests, may have greater ability to initiate the relationship with their victims. Unfortunately, children serve as a high risk victim for perpetrators. Historically, children possess particular risk factors that have made them vulnerable

to becoming victims of exploitation, as they tend to be easily trusting, naïve, vulnerable, curious, and persuaded.

Research suggests that many victims of clergy sexual abuse “come from devout families who are often deeply involved in the life of the institutional church (Doyle, 2006, p. 205).” Furthermore, when child sexual abuse by priests takes place, a trauma bond occurs. This trauma bond is “the development of strong, emotional ties between two persons, with one person intermittently harassing, beating, threatening, abusing or intimidating the other (Doyle, 2006, p. 206).” Because of this trauma bond, many victims stated that they failed to report the abuse since they were told that no one would believe them. In addition, victims of clergy sexual abuse may experience religion duress. Religious duress occurs when fear is formed by respect, awe, or reverence one has for an authority figure (Doyle, 2006). Due to the priest’s position within the Catholic Church, a secret and special relationship between the victim and priest, may confuse and deceive the victim.

Men and women who were abused during childhood indicated that they have high incidence of current and lifetime Post Traumatic Stress Disorder (PTSD), report having the inability to seek and maintain gainful employment, trust others and develop intimate relationships (Wolfe., et. al. 2006). Men who were victims of childhood sexual and physical abuse also reported having lifetime rates of anxiety, alcohol abuse/dependence, and antisocial behavior than non-abused men (Wolfe, et. al. 2006).

Minnesota Child Victims Act

In May 2013, Minnesota passed the “Child Victims Act.” The “Child Victims Act,” allowing victims of child sexual abuse a three-year window to report their abuse, regardless of their current age (“Minnesota Child Victims Act,” 2015). Since this legislation was enacted,

hundreds of childhood victims of clergy sexual abuse have come forward within the state of Minnesota. However, questions remain regarding the Catholic Church's response to these allegations, as these accused clergy have still not been removed from dioceses or properly prosecuted by law enforcement officials.

Identifying the characteristics of credibly accused priests and their victims is vital to understanding the victimization of children within institutions of power. By researching offenders who have been credibly accused, officials will gain a better understanding about child sexual abuse and its effects on children. Some priests have used the Catholic Church as the ideal place to groom children and remain hidden. Regardless of what type of sexual solicitation is or has taken place, it is clear that there is a serious problem among offenders who use the Catholic Church to manipulate and exploit children.

CHAPTER THREE: RESEARCH DESIGN

Theoretical Approach

For the purposes of this research, the social learning theory serves as the basis to support this research analysis. Applying social learning theory to this research design aids in identifying possible characteristics of these offenders and determining if this pattern exists among these credibly accused priests. Research suggests that a large percentage of sex offenders do report being sexually abused as children, specifically those who are male and offend against young boys (Faupel, 2015).

In a 2000 study of clerics who committed sexual offense, the authors found that sexual abuse in childhood was one of the factors for becoming a perpetrator of child molestation in adulthood for both cleric and non-cleric groups, when adjusted for group differences in demographic and psychological characteristics (Langevin, Curnoe & Bain, 2000). Furthermore, according to “The Nature and Scope of Sexual Abuse of Minors by Catholic Priests and Deacons in the United States from 1950-2002,” researchers reported that 274 of the abusive priests were themselves victimized (“The Nature and Scope...from 1950 – 2002,” 2004). Based upon the review of the five personnel files from Minnesota, one priest reported childhood sexual abuse. This theoretical model suggests that children who were sexually abused develop into sexually abusive adults (Faupel, 2015).

However, these findings only highlight a correlation between childhood sexual abuse and developing into sexually abusive adults, and do not suggest that child sexual abuse causes individuals to be perpetrators later in life (Richards, 2011). Additional research has also found that those offenders who experienced child sexual abuse have certain characteristics and factors which are more closely associated with committing child sexual abuse as an adult. These factors

include emotional and physical abuse or neglect as a child, exposure to family violence and early exposure to pornography (Richards, 2011).

Research Populations and Sampling

The population for this research included personnel files of credibly accused Catholic Priests in Minnesota. These case files were selected because they represent credible accusations of child sexual abuse by priests within the Catholic Church. The Minnesota based law firm, Jeff Anderson & Associates, which has been at the forefront of pursuing civil litigation and settlements against the Catholic Church, has been responsible for releasing these files. By using the research capability of <http://www.andersonadvocates.com/Disclosures/Priests>, 200 credibly accused priests from Minnesota were listed online for public access.

Although the names of these priests have been released, not all names included a personnel file, as their information is still being collected and organized by Jeff Anderson & Associates, PA (See Appendix A for list of all names). As a result, 58 personnel files were identified with having a complete file (See Appendix B for list of the 58 priests with personnel files). These files were then randomly sorted and examined individually to determine if each file qualified for selection (See Appendix C for the sorted list of priest names). The following criteria were utilized to determine whether files were suitable for inclusion in this study: under 400 pages, personal history on priest, priest's assigned parishes and assignments, allegations of child sexual abuse, treatment center information, and the Catholic Church's response to the victim and priest. Due to the large volume of information contained within each case file, the first five cases that met these criteria were included in this study. The selected priest personnel files included Leland Smith, Jack Krough, John Brown, Thaddeus Posey and Sylvester Brown.

Research Method Selection

Quantitative and Qualitative research methods were employed in this study. Quantitative research occurs when the researcher seeks to explain a phenomenon by collecting numerical data to analyze and apply mathematically based methods (“Introduction to Quantitative Research,” 2015). When measuring variables of credibly accused priests, this research method is critical since it allows the researcher to transfer the information within these case files into numbers that can be collected and further analyzed.

Qualitative research methods were employed to help the researcher explore child sexual abuse within the Catholic Church. This type of research seeks to understand human behavior and reasons that govern such behavior (“Qualitative vs Quantitative Research,” 2015). Qualitative research will support the quantitative research efforts within this study by providing insights into the complexities among the Catholic Church and within each priest personnel file.

Data Collection

Prior to the data collection, a coding sheet for the variables of accused priests was developed by reviewing two selected priest personnel files. When a coder identifies the characteristics of either the priest, church or victim, they will designate this variable on the coding instrument. These variables were entered into a spreadsheet. Once all variables were identified, each priest’s personnel file was reviewed and all corresponding variables were recorded for further analyses.

Data Analysis and Reporting

Univariate data analysis will be used to examine the characteristics of credibly accused priests and their victims. Univariate analysis is used to explore each variable in a data set separately, and to describe the pattern of response(s) to each variable (“Univariate Data

Analysis,” 2015). The findings of this study will then be used to develop preliminary (or potential) policy implications and suggestions for future research.

CHAPTER FOUR: DATA ANALYSIS

In order to compare and analyze the data contained in each priest's personnel file, variables were identified and a list was developed for examination. After reviewing all five files, 166 variables were detected and grouped into five different categories, including the priest's personal history, parish and assignment history at the time of the sexual abuse allegation, sexual abuse allegation(s), treatment history and community and church response.

These variables were selected due to their relevance to the scope of this study and consistency across all five personnel files. Data pertaining to the offender's characteristics, the sexual abuse and the church's response, was critical for a better understanding on the scope of child sexual abuse within the Catholic Church. A full list of all variables and the corresponding data can be found in Appendix D.

Findings

Characteristics of Priests Credibly Accused of Child Sexual Abuse

The characteristics of priests credibly accused of child sexual abuse were obtained from the content within each personnel file. All five files were released publically between October 7, 2014 to January 14, 2015. Currently, three of the priests are deceased and two are still living. The two living individuals currently reside in Minnesota and are 88 and 95 years old. The average age from this sample group at the time of ordination was 26 years old. Two priests were ordained in the mid 1970's, two others in the mid 1950's and the remaining individual in the late 1940's.

The priests within this study worked at the following dioceses: Archdiocese of Denver; Archdiocese of St. Louis; Archdiocese of Saint Paul and Minneapolis; and the Diocese of Winona. Four of the five priests solely worked within one diocese during their career, whereas

three out of the five priests worked for the Diocese of Winona. Two priests also had additional assignments with the United States Army and National Guard.

The total number of parishes (including military organizations) served among all priests was 64 parishes. All five of the priests worked in a Catholic High School or Elementary School during their career and four out of five individuals worked with the Boy Scouts of America Organization. Two of the defendant's retired in 2002, one retired in 1991 and later resigned in 2002, and two went through laicizationⁱⁱⁱ. Furthermore, based on the information presented in these documents, one out of the five priests disclosed his own childhood sexual abuse. Father Sylvester Brown reported that his, *“uncle initiated and maintained a sexual relationship with him (Brown). The abuse stopped when Brown told his uncle he found it wrong and told him to stop.”* A breakdown of these key findings can be found below in Table three.

Table 3. Personal and Parish History Findings

Average Age at Ordination, 26 years old	4 out of 5 priests worked with the Boy Scouts of America Organization during their career	All 5 of the priests worked in a Catholic High School or Elementary School during their career
1 out of the 5 priests disclosed childhood sexual abuse	Total Number of Parishes (including military organizations) served among all priests was 64	3 out of the 5 priests worked for the Diocese of Winona

ⁱⁱⁱ The process by which a priest is returned to the lay state (“Laicization,” 2015).

Sexual Abuse Allegations

The sexual abuse allegations documented in these files included eight instances of abuse with students while the priest was assigned at a Catholic school, two reports with children who were parishioners within the priest's assigned church, multiple allegations from individuals who were seeking spiritual guidance, and many more that remain unknown. Furthermore, two of the five personnel files disclosed additional allegations of child sexual abuse, however no specific data or official reports was provided within the file.

These sexual abuse allegations occurred within the school and school's photography darkroom, hotel rooms during school trips, church rectories^{iv}, during confessional^v, in the priests' office and in a vehicle. Alcohol was also reported in two of these incidents. The nature of the abuse was initiated during one-on-one meetings in which the priest would physically touch and sexually abuse the child.

There is also documentation from victims that reveal grooming tactics by the hands of the offender. On one occasion, the victim reported that the child abuse happened right after their father died and that Father Brown took advantage of him at a vulnerable time and betrayed a personal trust. In another case, the victim reported that the priest began by asking him different questions, which included, *"Do you play with yourself? If you do play with yourself, how does it feel?"* Additionally, one report stated that the priest *"targeted him because he had a low self-esteem who had problems fitting in...and the priest befriended him, plied him with drugs and alcohol and played 'mind games' to keep him quiet."*

There were also multiple explanations as to why many victims delayed their reporting of the childhood sexual abuse. These reports included fear of losing friends, fear of no one

^{iv} A residence of a rector or a parish priest ("Rectories," 2015).

^v A private place inside a church where a priest hears confessions ("Confessional," 2015).

believing them, guilt, thinking that the abuse was their fault, wanting to protect the priest and church, cultural and religious taboos, confusion over the role of sexuality and embarrassment. One victim reported, *“I’ve never spoken to the family about this (wouldn’t have been a good Catholic boy if I had...), the family wouldn’t have understood had I made a scene then. I’d probably still have remained silent (even now), had it not been for his lack of any sign of conscience.”* Additional descriptions from the victims regarding their abuse are available throughout each priest personnel file. The nature of the abuse, disclosures of grooming tactics and descriptions for not/delaying their report of the abuse can be found on the next page in Table four.

Table 4. Descriptions of Abuse

Nature of Abuse (Examples)	Disclosure of grooming tactics described by victim	Victim disclosure of reasons for not/delay in reporting the abuse
<ul style="list-style-type: none"> • Smith would call student names after class where he would place hands behind their backs and rub his erect penis against their hands. The children would try to get away. Survivor's brother recalls being fondled (genitals). The victim confronted Smith and he never did it again. • Victim came to Brown for a counseling session to talk about "my feelings of being anxious about the academic workload. I did not initiate any discussion on sexuality. You began to talk about sexuality, explaining to me what an erection is... about the physical factors which cause sexual arousal, etc... Then you brought up the matter of Circumcision and suggested that if I undress so that you could see my genitals, you would help me know whether I was circumcised. My gut feelings were telling me that something was wrong here, but I thought, well, he's a priest, and must know what he's doing. Maybe this is a normal part of counseling. It must be ok." • Victim reports, "we're working on a photography project and they begun kidding around... then they (Krough and victim) wagered some sort of bet about pissing in a bucket... While the victim was doing so, Krough grabbed (the child's) penis while he urinated." • "started with playful wrestling matches at St. Augustine's rectory... where Krough would grab the victim's crotch and occurred about every other week for the duration of the school year." Victim reports incident in school's darkroom, " Krough would make the victim sit on his lap while looking at pictures... and recalls that he could feel Krough had an erection... and that Krough would touch him on his legs and upper body in a way that made him feel uncomfortable. Occurred weekly... Krough would confide in victim about personal and professional matters." 	<ul style="list-style-type: none"> • "I'm not a homosexual... (I) went to a priest for help... was told I was too quiet... (Posey) constantly called me, followed me and to be blunt, embarrassed me both at school and around my family... (Posey) got me drunk with Airlines Scotch and molested me." • "The situation happened right after my father died. How dare Father Brown pick a vulnerable time to let me down... Did Father Brown take advantage and betray a personal trust of me and the Church?" • "He knows he was an easy target, a kid with low self-esteem who had problems fitting in with his peers. The priest befriended him, plied him with drugs and alcohol and played 'mind games' to keep him quiet. Priest would tell him that no one will understand... keep this between us, everybody's doing it, you'll understand when you're older." • "I was taken advantage of in a very unhealthy way, you were using your position to be sexually exploitative and abusive." • Brown asked the following questions: "Do you play with yourself? If you do play with yourself, how does it feel?" • "I was naïve enough that I thought this is something that I was supposed to do." • "I don't think it's very good for him to be in a position where people can automatically trust him and where people can take down all boundaries. Afterwards he kept saying it took a great deal of trust." Krough stated, "The victim struck him as a lonely person... he was in so much pain and I really wanted to help." 	<ul style="list-style-type: none"> • "Met with a Psychiatrist who advised me to expose the awful things that have happened, guilt I've lived with every time he enters the church... cannot imagine the pain I have suffered... At the risk of losing my remaining friends, self-respect, dignity, love, all the things we live for, I am going to expose you, and what you did to me... I pray that God will help me through this and also that you never be allowed to teach or say mass again, or ruin any one's life again." • "I felt I could have gotten away if I moved faster after class. Did I create this scene? Was I responsible? Did I like it because of the attention? I had a real desire to be liked, was I an easy target?" • "I feel I am grieving the loss of self-esteem and credibility. How many would believe me then about Father Brown since this town thought he was GOD. I feel I was keeping a dark secret that I chose not to share to protect Father Brown's character, protect the Church, and Priests in general." • Victim stated, "I was a child. Cultural and religious taboos, made it difficult to tell his parents. The African-American community still struggles with how to react to homosexuality and pedophilia. When more reports of pedophile priests started to shame him... he knew the Catholic Church was not telling the truth." • "I've never spoken to the family about this (wouldn't have been a good Catholic boy if I had...), the family wouldn't have understood had I made a scene then. I'd probably still have remained silent (even now), had it not been for his lack of any sign of conscience. He didn't actually molest me... but he tried to get me to "jack him off." I don't feel that there are any psychological "scars" or anything of that sort. I can't even blame him for me no longer being a Catholic." • Left me embarrassed, self-conscious, and confused as the role of sexuality in my own growth.

Throughout the personnel files, numerous individuals were notified of the child abuse allegations. These individuals included bishops, parents, a victim's girlfriend, a mentor at a church, a child's Psychiatrist, the diocese insurance company, staff at different treatment centers for the accused priest, school officials, a chancellor, the diocesan administrator, other priests and church officials. No child sexual abuse report was reported to law enforcement from church officials, the victim or victim's family.

In one correspondence, the victim stated to church officials that, *"Unless you have other complaints regarding Fr. Smith (which I'd rather not know) please don't contact civil authorities. It frankly was not that big a thing to me, then or now. I was just concerned that if he was still active with young people, they should be aware of his apparent proclivity."* The church official then responded back to the victim with, *"We contact civil authorities when it is necessary, we always communicate with the diocesan attorney and with the Insurance agent."*

Throughout each priest's personnel file, there were multiple responses from the victim to church officials regarding what should be done to the priest in response to the allegation. Many victims stated that they wanted the priest to be placed in treatment or counseling, wanted the church to handle the situation, requested that the church restrict the priest's ministry and others stated that the offender would receive their punishment in the afterlife. Families also notified church officials and requested that, *"the church confront the priest on this matter and wanted to ensure that the priest was not being inappropriate with any other persons."* In response to the child sexual abuse reports, church officials sometimes notified the family when they sent the priest to treatment and what the priests' restrictions would be. Other times, they asked the victim and their family for forgiveness. A recap of the victims, families and church's response to the child sexual abuse allegation, can be found below in Table five.

Table 5. Victims, Families and Church's Response

<p>What did the victim tell the church they wanted to be done with the priest?</p>	<ul style="list-style-type: none"> • "I want Smith to seek help....I desire help for Father Smith. Does not want to destroy Smith, but wants him to get help, so he won't hurt kids." • "Would like to see Krough placed in treatment where his predatory problems can be addressed." • "The man did what he did, and will have to deal with whatever punishment befalls him in the afterlife...my intention is to neither threaten nor whine, I only wish to inform you about a 'situation.'" • "I believe he should be restricted in ministry, that's all I really look for is that I don't believe he should be working in parishes." • "In a way, since he's retired and only dealing with old people, I'm kind of sorry I said anything. I'm sure he's no longer in situations where he has the same "opportunities" he did years ago. While I don't "like" the man for what he tried to do, I do not believe that he is a 'bad person...I think I choose to believe that Lee is a very good person who made a mistake, and I don't want to punish him for a mistake he made."
<p>What did the victim's family tell church they wanted to be done with Defendant?</p>	<ul style="list-style-type: none"> • Letter from family of victim (victim has since deceased) requesting that the church officials, "contact Posey to confront him with this sorrow and let him have some kind of reparation for this grievous offense, as the Holy Father calls it....I must ask for your consideration to address the matter and to also address the matter to Father Posey." • Victims Dad told Rev. Mahon that "He felt responsible to get back to you because he would not want Father Brown being inappropriate with any other persons. If Father Brown has dealt with these concerns in treatment, the dad is not hesitant about his participation."
<p>What was the response of the church official(s) to victim/victim's family?</p>	<ul style="list-style-type: none"> • Bishop Vlazny wrote letter to victim to notify him that immediate action has been taken in regards to Krough. "I share your desire to see to it that those who have offended others will receive the appropriate diagnosis and treatment and that they not be placed in a situation where they may offend another ever again." • Notified the family that this case would be going to the Province Conduct Review Board. • Letter from Bishop to victim's Pastor, "In asking them (the victim) to try and forgive what seems to be a single instance of human weakness I hasten to promise them and you, that I will insist that Father Brown accept whatever help he might need and let you know of the progress that he is making. I know you share my prayers and hopes that Father Brown who has extended himself to respond to people's pastoral needs that they come from all over....will find some one or more persons to minister to him in this present crisis." Letter to victim from Bishop, "Your maturity and spirit of Christian forgiveness impress me a great deal; this is all the more reason that I will make every possible effort to help a brother priest who is filled with sorrow and remorse and because of the suffering and pain he brought into your lives." • A Reverend told the victim's dad that Brown had been gone in the past for a leave of absence for many reasons which included his sexuality....that we (the church) had not received a report about a minor he touched inappropriately or inappropriate questions. But Father Brown was dealing with his sexuality in reference to adults. • McGrath to victim, "As to your description of the groping of genitals in the car, he (Smith) did say that that was probably true." Told victim of Smith's current restrictions and that they wouldn't continue to monitor him."

Eight allegations from the five priest personnel files were referred to a conduct review board or other internal investigation groups within the priest's diocese. In addition to these investigations, a number of restrictions were placed on these priests. Some of these restrictions included supervision, limited faculties to the elder populations, removal from public ministry and inability to be in one-on-one situations with young men. The different restrictions placed on the priests are outlined below in Table six.

Table 6. Restrictions

Restrictions					
Posey was placed under supervision and not allowed to perform public ministry except through the military chaplaincy program.	"Faculties are limited to the aged in nursing homes in Winona; hearing confessions is restricted to the elderly whom you visit and you are not to hear the confessions of minors; not to exercise public ministry (but can at priest retreats, private conferences); not to be alone with a minor or minors on any occasion."	Krough is not to be in one-on-one situations with young men.	Will not participate in public ministry in any form; not present yourself as a priest; not wear clerical garb; are permitted to celebrate Mass privately but not in any public setting.	Brown accepted permanent removal from any form of priestly ministry and/or archdiocesan assignment. He has agreed to: not perform any sacramental or priestly ministry; not wear distinctively clerical dress, not use the title of "Father" or "Reverend" and not claim to represent the Archdiocese of Saint Paul and Minneapolis or the Catholic Church.	Put on administrative leave until the investigation was complete.

Treatment

Throughout the personnel files, there were numerous documents regarding the priest, the child sexual abuse allegation and corresponding treatment center. Based on the records provided, five Bishops, four church officials and one unknown individual, made referrals for the priest to receive an evaluation at a treatment center. The treatment centers included Child Psychiatry and Psychiatry, St. Luke's Institute, Walk-in Counseling Center, Olmsted Medical Group, Villa St. John, The Andos Center and St. John Vianney Hospital.

Documentation from the treatment centers disclosed their assessment findings to church officials. Some treatment staff noted concerns for the priest around the topic of sexuality and boundary issues. Whereas others found no reasoning, which would indicate that the priest cannot work with minor children.

There were three different medications identified and prescribed in all personnel files. These drugs included Depo Provera, Effexor and Trazodone. Depo Provera was noted in one document to be, *"a medication used as a primary resource in the treatment of sexual addiction."* Treatment staff also noted that some priests experienced issues with Ephebophilia, sexual addiction and depression.

In response to the assessments, numerous priests had treatment plans and recommendations provided to them from the treatment facility. For instance, the Saint Luke's Institute outlined a continuing care contract for Jack Krough which purpose was to, *"assist the patient in transitioning from treatment to post-treatment and to help them in maintaining their recovery."* A final draft for Krough Continuing Care Contract can be found in Appendix E. As part of this program, Krough was required to create a support group to assist him in his recovery. Krough was also asked to attend re-entry workshops within eight weeks of his new assignment.

In addition to this contract, Krough created a list of budding signs or bussing sings, which are “behaviors that the patient has identified as precursors to relapse.”

Example

The following figure and notes are an example of Budding Signs documented for Jack Krough as part of his treatment plan. The full list can be found in Appendix F.

JK

Budding Signs
Jack L Krough

Sayings remain meaningless until they are embodied in habits.
—Kahlil Gibran

Eliminate something superfluous from your life. Break a habit. Do something that makes you feel insecure. Carry out an action with complete attention and intensity.
—Piero Ferrucci

When an ordinary man attains knowledge, he is a sage; when a sage attains understanding, he is an ordinary man.—Zen saying

Budding Signs are clearly observable attitudes and behaviors that indicate that something is going wrong in my recovery and that I may be moving toward a slip from sobriety. When I become aware of this I need to contact my support group, therapist, or sponsor as soon as possible to determine what is going on in my life to cause them.

I am in danger of relapse when...

- ⇒ I am Hungry, Angry, Lonely, Tired.
- ⇒ I do not meditate for 2-30 minute periods a day.
- ⇒ I do not regularly pray the Liturgy of the Hours.
- ⇒ I do not regularly visit my spiritual director.
- ⇒ I do not regularly receive the Sacrament of Reconciliation.
- ⇒ I do not maintain a program of regular spiritual reading.
- ⇒ I do not attend 12 Step meetings each week.
- ⇒ I do not share my sexual feeling, actions, and coping methods with my sponsor, therapists, or members of my support group.
- ⇒ I experience feelings of jealousy in my relationships.
- ⇒ I place myself in situations with minors which may lead to establishing unhealthy relationships with them.
- ⇒ I want to include minors in my personal social life.
- ⇒ I want to minister one-on-one to a man with AIDS.

Community and Church Response(s) to Allegations

There were multiple documents throughout the files, which indicated that church officials reviewed the priest personnel files for red flags concerning child sexual abuse allegations. In a 2002 letter, a church official wrote to the Archbishop about some missing information regarding sexual abuse allegation. The letter included:

"We were reviewing files and discovered some vague indications that Father Brown had touched someone inappropriately in the mid-1960's (1966)... He (Brown) said it was part of a foolish medical preoccupation he had earlier in his life, and that he had subsequently realized the wrongness of the 'examination' he did...As you can see, there are two problems from the file, beyond whatever was done or not done in the 1960's. First, Archbishop Roach had asked Bishop Welsh and me to get Brown moved at that time, but we did not get it done. I do not know why that is so. Second, there is a file copy of a letter sent to Doctor Schoener, but no record of the follow up to that request for an assessment."

In addition, in Thaddeus Posey's file, there were correspondences between the University of St. Thomas, the Diocese of St. Paul and Minneapolis and Posey's previous employer regarding a red flag in Posey's file about an allegation of child sexual abuse made in 1989. Regardless of this red flag, the Archbishop of St. Paul and Minneapolis gave Posey faculties.

In another case, the Diocese of Tulsa asked the Archdiocese of St. Paul and Minneapolis about John Brown's status in the church and *"if he was a priest in good standing and that no allegation concerning the abuse of minors have ever been made concerning him."* The Archdiocese of St. Paul and Minneapolis responded that he was, *"a retired priest in good standing in our Archdiocese...and that Brown was accused several years ago of having engaged, in the 1950's and 1960's, in a way of interaction with young people which can be best described*

as inappropriate. He readily admitted to the behavior but indicated that he had realized its inappropriateness about thirty years ago and modified his pastoral practice thereafter.”

Policy Implications

All future policies that address child sexual abuse within the Catholic Church must acknowledge and address the institution’s history of secrecy and self-reliance on operating within the walls of the church. The repeated history within the Catholic Church which allows priests to serve in roles which they are not properly qualified for, continues to perpetuate a common practice in which no one ever questions the decision of the priest and other leaders. For example, the training that an individual must receive to become a licensed family counselor versus a priest in the state of Minnesota, is vastly different. The reluctance of the church to seek outside support, such as assistance from qualified therapists and victim advocates, should be addressed in order to create a culture that protects all of its parishioners. Furthermore, all future policies centered on education, reporting, investigations, treatment and future researcher, must include practices that do not solely rely on the Catholic Church, but encompass a multi-disciplinary team of experts from both in and outside the Catholic Church.

Education

These findings have numerous policy implications for institutions, offenders and their victims. As discovered in each priest’s parish and assignment history, many individuals were designated to roles outside of their specific parish. This included leaders within the Boy Scouts of America and instructors with the Catholic School system. Furthermore, many of the child sexual abuse reports disclosed in the priest’s personnel files occurred within the Catholic School and involved students of the offending priest.

An in-depth examination into the policies and practices of priest and other clergy within the school system may aid in preventing students from being in one-on-one situations with potential offenders. Furthermore, consistent policies regarding the role and expectations of a priest in organizations such as the Boy Scouts of America, is also essential to prevent offenders from one-on-one access to potential victims. Due to the additional assignments and involvement that a priest may have in their community, it is critical that clear policies regarding one-on-one encounters are in place. According to the U.S. Department of Health and Human Services guide on policies and procedures on the prevention of child sexual abuse within youth-serving organizations, interaction guidelines that incorporate group activities is critical to creating a culture which limits one-on-one interactions between youth and adults (“Preventing Child Sexual Abuse Within Youth-serving Organizations: Getting Started on Policies and Procedures,” 2007).

Policies which require that priests are qualified to provide counseling on matters outside their role of priest should also be incorporated within the Catholic Church and the organizations they serve. Properly educating priests about their role and encouraging them to advise parishioners exclusively in their areas of expertise, may hold priests accountable for decisions make during their interactions with parishioners. Furthermore, by providing priests with outside resources to help those who may need additional support, a culture that encourages transparency and overall safety for all individuals may be established.

Better education in elementary and high schools regarding sexual abuse, sexuality, sex education and the dynamics of power and control is also critical to help raise awareness on the issues of child and adult safety. More education for parents, school staff and students on the potential risk factors for both offenders and at-risk children needs to occur. Furthermore, education opportunities for parishioners should be incorporated within the Catholic Church. This

will equip all parishioners within the church the ability to identify potential red flags or warning signs of children who may be victims of child sexual abuse. With a greater awareness on the signs of child sexual abuse, parents, school staff and the Catholic Church may create an atmosphere that encourages victims to report any form of child sexual abuse.

Reporting and Investigation

Reporting and investigation policies and practices within the Catholic Church need to be victim-centered. A victim centered approach is defined as “the systematic focus on the needs and concerns of a sexual assault victim to ensure the compassionate and sensitive delivery of services in a nonjudgmental manner (‘Human Trafficking Task Force e-Guide,’ 2015).” Based on the reports included in the five priest files, review boards within the Catholic Church included fellow clergy and much of the focus was on the treatment for the offender. Furthermore, no report was referred to law enforcement. In all incidences, which include a minor, all cases should be automatically referred to law enforcement. Previous practices would depend on if the review board found the allegation credible and then the case may be reported to law enforcement. However, this practice within the church was not followed.

Since the laws and statutes on mandated reporters vary from state to state, the Catholic Church needs to develop policies that are consistent from state to state. It is also important for all church staff to be fully trained on what to do if they receive reports of child sexual abuse. For instance, when a school system begins to set up protocols, they may consider the following: Who within the school does the educator notify if they have suspicions? Who does the classroom teacher notify? What specific information does the reporter need to know in order to report? What other school personnel should be involved? (Crosson-Tower, 2003). These same questions should be incorporated into the Catholic Church’s organization.

An emphasis on how to properly receive the report without re-traumatizing or blaming the victim also needs to be included. Additional resources from the church should also be provided, such as a victim advocate. In instances when the Catholic Church may conduct its own investigation, the review board should include practitioners from the medical, law and victim services field. The Catholic Church should also have procedures in place if the person making the report does not want to go to law enforcement.

Treatment

Policies within the Catholic Church should not include specific treatment options for victims of clergy sexual abuse. For instance, the church should not determine the duration or placement of their treatment. These individuals should be referred to appropriate victim service providers, medical professionals. These qualified individuals should then make the appropriate treatment determinations. Additional resources for the victim and their families should also be provided. In a 2004 study of female victims of priest sexual abuse, the findings indicated that therapists need to be trained on, “the spiritual dimension, so that victims of sanctuary molestation can be validated in their feelings of grief and loss and an understanding of the power dynamics of the religious community (Wormer & Berns, 2004, p 53).”

Although many of these offenders have deceased, policies and practices centered on “treatment” of offenders should be replicated by current evidenced-based practices in the field. Furthermore, these individuals should receive counseling by qualified and licensed practitioners and not clergy from the Catholic Church. A review of all current treatment plans also needs to be reviewed to ensure that they are effective and appropriate for those offenders who have a history of child sexual abuse. An outside party who is not a part of the Catholic Church should conduct this review.

Researchers

Due to the large amount of information in each priest's personnel file, establishing policies for future researchers is critical when examining child sexual abuse within the Catholic Church. This exploratory study only studied five priest files, yet the amount of time it took to analyze all documents and transfer the data into the spreadsheet, was approximately 100 hours. Additionally, the files within this study included files that were under 400 pages, however, other personnel files (found at Jeff Anderson & Associates website) surpassed this page requirement and included over 1,000 pages of content. Considerations for the amount of time and the resources needed, are essential for future researchers who wish to examine these publically released priest personnel files.

Future researchers should also create a team of two to three researchers to ensure accuracy in data collection and analysis. This team should create specific guidelines to determine when to include a report in their data collection if there is limited or missing data within the files. Establishing and agreeing on these standards will help to ensure that all data identified and collected is consistent and critical to the scope of the research.

CHAPTER FIVE: DISCUSSION AND RECOMMENDATIONS

This exploratory study examined five personnel files from priests who have been credibly accused of child sexual abuse. The information within each of these files contained data on the characteristics of priests, their victims, the reported sexual abuse, correspondences between church officials and documents regarding the accused priest's visits to treatment centers. Although there was a wealth of information provided in these files, this data only provides a small portion of all the possible data regarding child sexual abuse within the Catholic Church.

Limitations

There were numerous limitations to the research capabilities within this study. Many of the files had data blacked out and therefore potential variables and other characteristics of victims and offenders may not have been included in the study's findings. Furthermore, any identifying information regarding the victim was not available. Therefore, it was difficult for the researcher to determine the sequence of events and what correspondences were directly in response to the specific allegation.

Due to significant reporting delays by the victim, identifying all the data during the time period when the abuse occurred, was also difficult to identify. In order to collect all available data on a certain allegation, it was critical to go back and forth between documents to confirm details. For instance, if an allegation was reported to church officials in 1992 about abuse that occurred in 1978, the researcher would need to look at where the priest was assigned during the time of the allegation and other correspondences that occurred during that time to identify additional variables specific to that incident.

Throughout the priest's personnel files, there was also documentation that these files were sometimes reviewed by church officials, making it possible that additional information may

be missing or was withheld. Vague descriptions regarding reports of child sexual abuse also made it difficult to quantify and analyze the data. Furthermore, since all original documents were scanned into PDF's for inclusion in the personnel file, some documents are unreadable and therefore could not be utilized for analysis.

Recommendations

Personnel File Review

Due to large amount of information in each file, it is recommended that at least two or three researchers review each file in future studies. The ability to confirm the sequence of events and ensure that all correct variables associated with a specific allegation are included, would assist in data collection and analysis. With additional researchers reviewing each file, the sample size may also be increased to include a better representation of the population. Furthermore, it is critical that at least one researcher understand the Catholic Church's organization structure, staff positions and roles. This is especially critical if the researcher hopes to further examine the Catholic Church's response to reports of child sexual abuse.

As previously mentioned, the documents within these files provided incomplete data specific to the offender's characteristics, child sexual abuse allegations and the church's response to these reports. Therefore, future investigations into the scope of clergy child sexual abuse should incorporate more than one data source. These potential data sources may require permission from the Catholic Church, priest or other officials. However, data from treatment centers, the diocese, parishes, schools and other organizations where the offender was assigned could provide additional data and a more accurate description of child sexual abuse within the Catholic Church. Furthermore, although only one priest reported a history of childhood sexual

abuse within their personnel file, additional research with a larger sample size and supplementary data sources may provide a more accurate picture of each individual's personal history.

Education and Training

An assessment of the Catholic School system may also provide additional data on the potential factors that contribute to child sexual abuse. Examining the priest's role(s) within the school could provide further data into the characteristics of the offender and risk factors of their victims. These findings may help researchers improve their understanding of the school's role during the church's history and provide a more accurate synopsis of the Catholic Church's influence in communities across the United States.

Research regarding training and education that occurs within seminary schools may also help researchers recognize potential risk factors of offending priests. By getting a better understanding of the different assessments that are implemented for each individual who enters priesthood, researchers may be able to establish risk assessments to detect possible offenders. Additional research into the culture of the seminary school may also shed light into the Catholic Church's hierarchy and history of secrecy relating to priesthood.

Child Sexual Abuse Reports

As found in this study, there was a significant delay in many of the child sexual abuse reports. An in-depth analysis into the grooming tactics and circumstances surrounding the delayed reporting may provide additional data to church officials, families, victims and criminal justice practitioners. By comparing these findings to those victims of child sexual abuse from non-clergy, treatment providers may be able to provide tailored counseling to fit the needs of the victim.

Due to the multifaceted relationship between victims, their families and priest's, further analysis into the families' response to child sexual abuse reports is critical. By comparing the responses from families within the Catholic Church and families outside the Catholic Church, researchers may be able to identify trends and causes for these delays in reporting. Additionally, an in-depth study on the laws concerning child sexual abuse during the 1970's until today may provide insight into society's response to these reports throughout the Catholic Church's history. Studies examining how other institutions of power have responded to reports of child sexual abuse may also assist in developing future policies to protect children from child sexual abuse in all institutions.

Treatment

In order to properly determine whether the treatment practices and policies within the Catholic Church are effective and appropriate, more research which examines past and current treatment of sex offenders is critical. Additional research concerning common practices for practitioners who treated non-clergy throughout history could also provide data which relates to the church's response to child sexual abuse. This may include an analysis of treatment plans, prescribed medications and the response from the criminal justice field. Lastly, a comparison study of clergy offenders versus non-clergy offenders may provide researchers with additional data to help develop future policies relating to treatment and sex offender management.

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