



ARCHDIOCESE OF PHILADELPHIA

Healing a Community in Crisis
After the Release of the 2011 Grand Jury Report



A Guide for Priests

Compiled by the Office for Child & Youth Protection, the Office of Communications,
and Mary Achilles, Consultant for the Archdiocese / June 2011

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Letter from Cardinal Justin Rigali

In February, the release of the second grand jury report focused on the Archdiocese of Philadelphia brought with it very difficult news and a renewed mandate to do everything in our power to protect children and young people and prevent child abuse.

It was an especially painful experience for survivors of childhood sexual abuse perpetrated by members of the clergy. For many, trust in the Church was shaken anew and tested yet again. For me, it was an agonizing reminder that there is still much we can do to protect children from this grave and evil crime.

The task before us now is to recognize where we have fallen short and put forth every effort to demonstrate our resolve.

Among those efforts is the hiring of Gina Maisto Smith, a former Philadelphia Assistant District Attorney with nearly two decades of experience prosecuting child sexual assault cases, to review the procedures employed by the Archdiocese and make recommendations for their improvement. We have also retained Mary Achilles as a victim services consultant, hired Joseph Cronin Jr. to ensure priests' compliance with the Standards of Ministerial Behavior and Boundaries, and named Albert Toczydlowski to the newly created position of Director of Investigations. Mr. Toczydlowski now oversees all aspects of investigations of cases of suspected abuse and ensures that they are fairly conducted and properly presented to the Review Board in a timely manner.

Earlier this year, Leslie Davila was hired as the new director of the Office for Child & Youth Protection. Ms. Davila, a former assistant director of victim services in the Philadelphia District Attorney's office and a certified victim advocate, has greatly strengthened our efforts to protect children and to strive toward healing and reconciliation for those sexually abused as minors.

As you know, the Archdiocese has also contracted with Bucks County-based Network of Victim Assistance (NOVA) to launch a six-month training initiative to increase the understanding among roughly 25,000 priests, deacons, parish staff, school administrators, teachers, coaches and volunteers regarding their moral role and legal responsibility in the mandated reporting of child abuse. State law requires only the designation of mandated child abuse reporters. But the Archdiocese has chosen to go above and beyond the law to ensure that we are doing everything in our power to create a network of protection for children.

As spiritual leaders in your parish, it is imperative that you continue to play an active role in the creation of this protective and preventative network. This document, which was

compiled to reflect the experience and expertise of our area's established secular victim-assistance programs and coalitions, is meant as a guide to help you understand how to best fill this profoundly important role.

Sexual abuse of a child is crime that is always gravely wrong. It has wrought deep pain and sorrow among survivors of child sexual abuse in our community and others whose faith in the Church is being tested.

But we can draw inspiration to move forward with this inherently good mission and faith that we will succeed in completing it from Jesus and His triumph over sin and death. We must continue to pray and labor in His spirit to do everything possible to rectify the injustices suffered by victims and let our actions demonstrate our unshakable determination moving forward.

Cardinal Justin Rigali
Archbishop of Philadelphia
June 27, 2011

Community Crisis

Parishes as Communities

Although our faith connects us as Catholic communities, we are not a homogenous group. Therefore our reactions to the crisis that resulted from the February 2011 Investigative Grand Jury Report are unique at the individual and group levels. There may be common themes to our responses, but each and every one of us has a unique makeup that contributes to our unique reactions to the crisis. As pastors and priest in the parish we must recognize this as the possibly reality of our parishioners. To assist them we should provide every opportunity we can for the expression of various opinions and feelings about the crisis.

Duration of a Community Crisis

One of the many challenges faced by pastors is that this crisis is not short-term. It is not over. Looming over us are the constant media reports regarding the needed changes within the Archdiocese made apparent by the February 2011 Grand Jury Report. Also looming are the pending trials of three former and current Archdiocesan and religious order priests, and a former lay teacher. The subsequent placement of additional priests on administrative leave has exacerbated the crisis. The arrest and the placement of additional priests on administrative leave are external factors that affect but over which we have no control. Determining an end to this crisis is difficult. Some would say that this crisis may not be over until the trials are carried out and the innocence or guilt of those involved is put to rest.

What that means for pastors and priest in leadership positions is that our efforts to support and assist parishioners in resolving this crisis for themselves, in their parishes, and in the broader community of the Church must be viewed as a long-term effort.

Recognizing that this crisis can and is impacting the faith of Catholics will be important as we move forward to assist parishioners. Two grand jury reports can easily test of the faith of anyone. The responses of Catholics from a faith perspective can be from one end of the spectrum to another. An easy way to view this is that often there are three responses that a person can have pertaining to their faith after a crisis: Faith can remain the same, faith can be lost, or faith can be transformed. It is the struggle during the crisis that pastors and priests can influence. Certainly our goal would be to make every effort possible to ensure that as many parishioners as possible maintain or transform their faith.

Normal Reactions to Crisis

One of the most significant challenges involves recognizing and identifying those in crisis. How do you identify or what can you look for in terms of identifying parishioners who may be in a spiritual crisis? The following are some illustrations of symptoms of stress in the aftermath of a community crisis.

Cognitive symptoms

Negative outlook on life, their faith and the Church
Anxiety in problem solving
Disorganized with an inability to concentrate
Sluggish or hyperactive thought processes
Inability to “see the forest for the trees”
Inarticulateness or difficulties in connecting words to thoughts or feelings

Emotional Symptoms

Generalized distress
Anger or hostility aimed at everything and everybody
Depression that may reflect sadness or self-pity
Anxiety, fear or panic
Powerlessness to resolve the internal conflict
Undirected or directed guilt
Shame or self-disgust

Physical Symptoms

Agitation and Nervousness around the issue
Hyper alertness
Erratic or increased heartbeat
Difficulties breathing
Interrupted sleep patterns or insomnia
Muscle tension or aches
Headaches
Social/behavioral symptoms
Substance Abuse
Eating disorders
Constriction of activities
Inability to perform routine functions
Constriction of social connections
Deterioration of spiritual faith
Rigid adherence to or rejection of perceived cultural standards.¹

Crisis and trauma overwhelm people, reducing the ability of the cognitive part of their brain to function normally. All that you do in the aftermath of any crisis must be geared towards empowering people to utilize the cognitive part of their brain to regain control

¹ National Organization for Victim Assistance, Community Crisis Response Team Training Manual, Page 1-17

over the emotional part of their brains. This is made more challenging in a community in which parishioners' hearts and souls are intertwined in their faith. The foremost goal should be to assist the parishioners through the crisis as best we can, while supporting and nurturing their faith.

In a parish setting, you might not see these struggling parishioners directly. As a result of the crisis, some may stop attending Mass or discontinue their volunteer efforts without notice. Although this falling off might seem normal (and indeed, it may be for reasons unrelated to the current crisis), it is also possible that sudden absence itself is related to the crisis and the spiritual distress it has caused.

What to Look For

Look for people who have stopped attending Mass, volunteers who have suddenly disappeared, and individuals who never say a word about the crisis when everyone else is discussing it. Outreach to these parishioners might benefit everyone. If individual outreach is not feasible given the size of the parish, consider creating a community forum where parishioners can come together to discuss their concerns and learn about the issues. You may also wish to consider having other leaders within the parish community reach out. Do not underestimate the effect these efforts could have on these individuals. It is powerful for struggling or grieving parishioners to know they are missed.

Supporting Victims of Sexual Violence

Introduction

To properly and effectively support victims of sexual violence it is helpful to have some basic information on what constitutes sexual violence, the impact that sexual violence has on victims, and some overall statistics to understand the prevalence of sexual violence in our communities.

Listed below are a variety of statistics related to child sexual abuse. The most quoted statistics were reported from renowned researcher David Finkelhor, Director of the Crimes Against Children Research Center and Professor of Sociology at the University of New Hampshire who states that one in six girls and one in four boys in this nation will be sexually assaulted before they reach the age of 18. This statistic puts a frame around the societal problem of child sexual abuse. This statistic does not include all victims of sexual violence but it gives you a starting point to see how many of your parishioners are statistically likely to have been victims of sexual violence.

Most of the information in our Safe Environment Program has to do with the identification and reporting of child sexual abuse. Today, with the hiring of a Delegate for Investigations within the Archdiocese of Philadelphia we can be sure that all reports will be properly reported to law enforcement. Those involving underage children are immediately reported to the police and will be processed through the child abuse investigation and intervention networks that exist in each of the five counties that comprise the Archdiocese of Philadelphia.

As a priest in the Archdiocese, it is likely that you will encounter a variety of victims of sexual violence within your parish. The information in this section provides a definition and overview of sexual violence with a focus on adult survivors of child sexual abuse. Whether victims of childhood sexual abuse by clergy or by a family member their journey to recovery and healing is a long and challenging one. In the midst of this crisis, they are often lost in the public discussion following the release of the grand jury report.

Child sexual abuse is a crime that occurs in the shadows. It is essential that we support adult survivors of child sexual abuse in their journey from the shadows to the light.

What is Sexual Violence?

Sexual violence is a broad term that is used by mainstream victim assistance and criminal justice systems. It includes rape, incest, child sexual assault, ritual abuse, non-stranger rape, statutory rape, marital or partner rape, sexual exploitation, exposure, and voyeurism. It is a crime often not motivated by sexual desire but by the desire to control, humiliate or harm.²

The Language

The Church uses the phrase “sexual abuse” to refer to the sexual assault of children. When adults come forward to report an incident of sexual abuse from their childhood they are most often referred to as “adult survivors of child sexual abuse.” The words “victims” and “survivors” are used interchangeably. What is most important is that you use the word or phrase that the victim uses. If you are not sure, ask the person.³

The Impact of Sexual Assault on the Survivor

Victims and survivors of sexual abuse encounter a wide range of reactions to their experience. Personal style, culture, and context of the survivor’s life may affect these reactions. Some express their emotions while others prefer to keep their feelings inside. Some may tell others right away what happened, but others will wait weeks, months, or

² National Sexual Violence Resource Center, Fact Sheet on Sexual Violence, 2010.

³ IBID

even years before discussing the assault, if they ever choose to do so. Whether an assault was completed or attempted and regardless of whether it happened recently or many years ago, it may impact daily functioning. It is important to respect each person's choices and style of coping with this traumatic event.⁴

Sexual violence can affect parents, friends, partners, children spouses, and co-workers of the survivor. As they try to make sense of what happened, these loved ones, friends and associates may experience similar reactions and feelings to those of the survivor.⁵

The healing process after sexual violence is often difficult and may take a long time, but it can be completed with the proper support and resources. For services available to victims, visit <http://www.nsvrc.org>.⁶

The Statistics

- In the United States, one out of every four girls and one out of every six boys are sexually assaulted before they turn eighteen. (Finkelhor, 1993)
- Approximately two-thirds of assaults are committed by someone known to the victim, while 38 percent of rapists are a friend or acquaintance. (RAINN 2011)
- Both boys and girls are most vulnerable to abuse between the ages of 7 and 13 (Finkelhor, 1994).
- "[I]ntrafamily perpetrators constitute from one-third to one-half of all perpetrators against girls and only about one-tenth to one-fifth of all perpetrators against boys. (Finkelhor, 1994).
- 81 percent of child sexual abuse incidents for all ages occur in one-perpetrator/one-child circumstances. 6-11 year old children are most likely (23 percent) to be abused in multi-victim circumstances (Snyder, 2000).
- Sexual assaults on children are most likely to occur at 8 a.m., noon and 3-4 p.m. For older children, ages 12-17, there is also a peak in assaults in the late evening hours (Snyder, 2000).
- 1 in 7 incidents of sexual assault perpetrated by juveniles occur on school days in the after-school hours between 3 and 7 p.m., with a peak from 3 – 4 pm (Snyder, 2000).

⁴ IBID

⁵ IBID

⁶ IBID

Adult Survivors of Child Sexual Abuse – Reactions

Dr. Anna Salter, a nationally recognized leader in the identification and treatment of sex offenders and the treatment of sexual assault victims, writes in her book *Transforming Trauma: A Guide to Understanding and Treating Adult Survivors of Child Sexual Abuse*: “Child sexual abuse is rarely physically violent, but it is always emotionally violent and marked by the destruction of trust and the betrayal of intimacy.” Child sexual abuse occurs in the shadows and its impact is further concealed by a low reporting rate and consequential lack of intervention.

The following is a list of reactions that a survivor of child sexual assault might express in a time of pain or crisis. It is important to recognize, however, that each victim of sexual assault will have his or her own life experiences and personality that will influence how he or she reacts to the assault. This list was prepared by the Rape, Abuse, & Incest National Network (RAINN).

Adult survivors of childhood abuse may display reactions that are different or stronger than other survivors. These include:

Setting Limits/Boundaries

Because their personal boundaries were invaded when you were young by someone they trusted and depended on, sexual abuse survivors may have trouble understanding that they have the right to control what happens to them.

Memories/Flashbacks

Like many victims, sexual abuse survivors may experience flashbacks.

Anger

This is often the most difficult emotion for adult survivors of childhood sexual abuse to get in touch with. As a child, their anger was powerless and had little to no effect on the actions of the abuser. For this reason, adult victims may not feel confident that their anger will be useful or helpful.

Grieving/Mourning

Being abused as a child means the loss of many things: childhood experiences, trust, innocence, a normal relationship with family members (especially if the abuser was a family member). Victims of childhood sexual abuse must be allowed to name those losses, grieve them, and then bury them.

Guilt, Shame, and Blame

Adult survivors of childhood sexual abuse may carry a lot of guilt because they may have experienced pleasure or they did not try to stop the abuse. There may have been silence

surrounding the abuse that led to feelings of shame. It is important for victims to understand that it was the adult who abused his or her position of authority and should be held accountable, not them.

Trust

Learning to trust again may be very difficult for them. You may find that victims go from one extreme to the other, not trusting at all to trusting too much.

Coping Skills

Adult survivors of childhood sexual abuse have undoubtedly developed skills in order to cope with the trauma. Some of these are healthy (separating themselves from family members or seeking out counseling, for instance). Some, such as drinking, drug abuse or promiscuous sexual activity, are not healthy.

Self-Esteem/Isolation

Low self-esteem is a result of all of the negative messages victims received and internalized. Because entering into an intimate relationship involves trust, respect, love, and the ability to share, they may flee from intimacy or hold on too tightly for fear of losing the relationship.

Sexuality

Survivors likely have to deal with the fact that their first initiation into sex came as a result of sexual abuse. They may experience the return of body memories while engaging in a sexual activity with another person. Such memories may interfere in their ability to engage in sexual relationships, which could leave them feeling frightened, frustrated, or ashamed.

Why Victims Do Not Tell

The behavior of the sex offender assists in keeping the child victim from telling anyone about the abuse. Examples of statements that sexual offenders make to their victims include:

- “No one will believe you.”
- “I am a priest. Your parents will believe me.”
- “It is okay with God for you and me to have this special relationship.”
- “People will think that you are queer if you tell.”
- “I will hurt your parents.”
- “Your parents know about us and think it is okay.”

These statements are impossible for a child to ignore. The threats, intimidation, manipulation, power and control used to coax the victim into the relationship and into keeping the “secret” are oppressive to a developing child. This is heightened by the violation of faith when the abuser is a member of the clergy.

The experience is confusing to a child. Since most offenders are known to the victim, most victims have some level of love and respect for the offender. The offender is often in a nurturing relationship of some sort with the child. That relationship is exploited by the offender and causes lifelong distrust of close relationships – or any relationship that requires some degree of trust.

Adult survivors of child sexual abuse can often take decades to tell anyone about the abuse. Some victims will deny the abuse to themselves. Some will suppress the memory, while others will simply remain too frightened to tell. Without proper intervention, they will often continue to see the experience through the eyes of the child they were at the time of the abuse.

As a society, we often make it difficult for adult survivors of child sexual abuse to come forward. In addition to the shame and humiliation that many victims feel, the focus in cases of sexual violence is often on the behavior of the victim. Our societal ability to question the victim's behavior puts a chilling effect on the reporting of sexual violence – even for adult survivors of child sexual abuse.

Impact on Trust and Intimacy

As a result of the betrayal of intimacy which marks the experience of child abuse victims, there is an increased likelihood that adult survivors will have relationship problems. They often develop a fear of intimacy – intimacy of any sort, such as close personal relationships, sexual relationships, any relationship in which a disclosure of self is required.

The sex offender used intimacy to gain the trust of the child and to make the child vulnerable. The “grooming” of the child – sometimes years of planning and effort on the part of the sex offender – created a level of intimacy that was then used to make the child vulnerable to the adult abuser. Therefore, intimacy – misused in childhood, then thwarted in adulthood in the development of meaningful relationships – is always risky for an adult survivor of child sexual abuse. Upon realizing the level of manipulation used by the sex offender (and that the nurturance they received was a ruse to molestation), many survivors are left with what Dr. Salter describes as a “permanent distrust of intimacy.”⁷

The Effects of Offenders on Victims' Thinking

The behavior of the sexual offender not only impacts the feelings of the victim, but also the victim's thinking. The words spoken by the offender will haunt the victim and impact the victim's sense of self and view of the world. These are sometimes called “thinking errors”

⁷ Salter, Anna. *Transforming Trauma: A Guide to Understanding and Treating Adult Survivors of Child Sexual Abuse*. Sage Publications 1995 Page 182.

and are not always in the victim's consciousness, but are nonetheless incorporated into the framework guiding their behavior and outlook on the world and themselves.⁸

How Victims and Survivors Feel About Themselves

Adult survivors of child sexual abuse will often describe years spent thinking that people could look at them and see that they were abused. They talk about feeling dirty, used and unworthy of happiness in life. The effect offenders have on victim thinking can leave victims believing that they wanted this to happen, that they liked it, and that it was their fault that the offender behaved this way.

How Victims and Survivors See the World

In *Transforming Trauma*, Dr. Salter writes that survivors "frequently have a vague feeling that the universe had singled them out and that they are doomed." That feeling disrupts what Dr. Salter calls the victim's "sense of benevolence in the world," and can rob survivors of the feeling that a force of good – parents, the universe, fate, or God – is protecting them. Protection is fundamental to a sense of self-value. This interruption of benevolence and protection puts a greater onus on victims to protect themselves. They are left to embark on "an endless search for safety; and safety like a desert mirage, seems to lie in all kinds of places that it does not."⁹

Impact of Sexual Assault on Faith

Sexual abuse survivors often feel a sense of abandonment from God, the Church and responsible adults. Many victims will be uncomfortable sharing these negative feelings with anyone. They come to believe that feelings of hatred toward God are socially unacceptable. They are also uncomfortable and unfamiliar feelings for the victim. It is important that we give the victim permission to have these feelings and to share them. It is only in sharing them that they can see and address them.

Tools for Helping

Of significant importance in providing support to adult survivors of child sexual abuse and survivors of sexual violence in general is the idea of empowerment. Restoring an individual's sense of self-worth and value can be enhanced by your treatment of them. Recognizing their experience, their struggle and their triumph over the experience will do more for their self-esteem than could ever be measured.

As a spiritual leader in a parish community, your ability to communicate your growing knowledge of experience of victims of sexual violence will make a dramatic impact on the

⁸ IBID page 213

⁹ IBID page 218

hearts and souls of victims in your pews. Victims need to hear that you have a growing awareness of what their experience may be like that you are attempting to understand their experience. They need to hear your compassion and openness to them. Remember, they may feel ashamed, at fault, “dirty” or damaged. Your comments must address those issues. You must find a way in your words and in your actions to let them know that you do not believe that it is their shame or their fault; that you see them as valuable human beings made in the image and likeness of God.

You must remember that you are not an expert and that there are individuals and organizations in our Archdiocese who can assist you. However, your support and assistance to the survivor has special significance. You represent the spiritual aspect of their life. The survivor may be struggling with this aspect of his or her life as a result of their victimization. At any time, you may call the Office for Child and Youth Protection for guidance or assistance for your parishioner.

The following information was adapted from materials developed by the National Organization for Victim Assistance and Mary Achilles, Victim Services Consultant for the Archdiocese of Philadelphia.

Try to use the words that the survivor uses to explain their experience, the crime, their reaction, or in reference to themselves. For many victims of crime, the inability to speak of their experience holds them hostage to the experience. The power of the spoken word is one of freedom, triumph and healing. However, victims often need assistance in finding the right words. Avoid the following words whenever possible:

Feelings – try reactions

Share or sharing – you can never share in the experience, but could walk alongside the survivor in their road to healing.

Incident or event – Call it what it is. It is sexual assault. To call it anything less could be interpreted by the victim as lessening the impact of the experience.

Alleged – never refer to the victim as an alleged victim. The offender is an alleged offender but using the word alleged gives the impression that you do not believe the victim. Try to stay away from all legal words.

Do Not Say

“I understand how you feel.” The victim’s experience is unique and not something that is shared by most.

"It sounds like ..." Do not compare their experience to something less violent.

"You're lucky it was not worse." There is no luck involved. Some victims may have feelings of guilt associated with what may seem the more positive aspects of the crime from your perspective.

"It will take some time but you will get over it." They will not get over it. Their life will never be the same.

"I can imagine how you feel." No, you really cannot unless you were also a victim. Even then, this is not the time to share those stories.

"Don't worry; it is going to be alright." The victim's expressed fears need to be validated and acknowledged. Never tell a victim how to feel.

"Try to be strong for your children." Allowing victims not to be strong is more appropriate. Hiding and suppressing feelings will only delay their reactions.

"Calm down and try to relax." The physical response to trauma and the sometimes reoccurrence of trauma through trigger events makes it physically impossible for them to calm down.

Do say

"You're safe now."

"I am glad that you are here with me now."

"I am glad that you are talking with me now."

"I am sorry that it happened."

"It was not your fault."

"It must have been really upsetting to see [hear, taste, touch, smell] that."

"I cannot imagine how terrible you are feeling."

"You are not crazy."

"Things can never be the same but they can get better."

Let the victim lead, and take every chance possible to offer options so that he or she may be empowered to make a choice. There are six words that form the basis of what the victim services community sees as crisis intervention. These words should be helpful to you as a guide in all that you do in providing support and assistance to victims of sexual violence.

- *Safety and Security* – Is the survivor feeling physically and emotionally safe?
- *Ventilation and Validation* – Story telling is an important part of the healing process.
- *Prediction and Preparation* – What lies ahead for the victim that you can predict? Can you assist in preparing them for what lies ahead?
- *Information and Education* – Information is a potent need of victims of all types of violence, whether given orally or in writing. Providing all of the information that you possibly can and will assist them in regaining control over their lives.

Supporting Those Arrested, Accused or Placed on Administrative Leave

Individuals who have been publicly accused or arrested may experience a wide range of emotions and thoughts about what is happening to them, including:

- Struggling to stay positive and hopeful
- Searching for purpose and meaning in life
- Concern for their reputation
- Feeling isolated from the active world they once existed in
- Focusing on the lack of information and understanding of what is to come
- Questioning all aspects of their life
- Expressing a variety of sentiments about the alleged offense, the system of investigation, leadership and those in decision-making positions, such as:
 - Confusion about the why and how of their alleged actions
 - Awareness of their vulnerability in the current climate
 - Desire to admit what they did
 - Minimization of what they did
 - Lack of understanding of what people think they did
 - Questions about the fairness of the process
 - Betrayal by those in positions of authority

- Betrayal by those they considered friends and loved ones

How to Provide Support

The following “dos and don’ts” have been adapted from the Office of the Victim Advocate Mediation Program for Victims of Violent Crime Facilitator Manual, which was compiled by Mary Achilles, Victim Advocate, and Commonwealth of Pennsylvania in 2003.

“Dos”

- Do respect the difficult and emotional journey of the individuals arrested or accused.
- Do see the individual as human, deserving of the same respect you would want for yourself.
- Do remember that it is the behavior that is in question, not the person.
- Do respect an individual’s right to privacy and desire for confidentiality.
- Do remember that the behavior in question does not define the entire person.
- Do maintain existing relationships as much as possible.
- Do be careful with words, jokes and general language – what was once funny may no longer be so.
- Do speak of the elephant in the room – to not speak of the obvious may send a message that you do not care and will further isolate the alleged offender.
- Do remember that those who have possibly committed a crime may also have been victims of crime.

“Don’ts”

- Don’t use labeling language.
- Don’t presume to understand what it means to be accused or arrested for a crime.
- Don’t use those who have been accused or arrested to satisfy your own interest in details and gossip.
- Don’t reference a similar situation in your own life.
- Do not assume that you have complete information about the allegation or the accused participation.
- Don’t provide legal advice unless you are their attorney.

What Support is the Archdiocese Providing to These Priests?

The Archdiocese through the Office of Clergy is providing support to the...

How Do You Support the Accused and the Victim Simultaneously?

The aftermath of the February 2011 Grand Jury poses particular challenges for all of us in the Church. Public support for priests who have been accused must be weighed with attention to the backdrop of decades of the Church's failure to adequately respond to victims. The perception after all these years is that the Church leans toward the protection of accused priests. A history marred by the transferring of accused priests from parish to parish is still the lens through which the Church's efforts to protect and respond to victims is viewed.

Victims of child sexual abuse have lived with low-self-esteem and questions as to why someone – perhaps a non-offending parent or teacher – failed to protect them. For many adult survivors of child sexual abuse, the continued failure of the Church to hold alleged perpetrators accountable mirrors their caretakers' failure to stop the abuse when they were children. It perpetuates their helplessness.

Child abuse occurs in the shadows and more often than not in a one-on-one child-adult situation. The experience is therefore shared by only the victim and the perpetrator. What can be challenging for clergy, staff, volunteers and parishioners is that our shared experience with the accused, on the other hand, may be a positive one. Banding together to provide public support for the accused individual seems like a natural thing to do. However, pastors and others in leadership positions must provide room for the possibility that the shared experience between the victim and the alleged perpetrator may be negative and indeed, devastating.

Think about how challenging it would be for a victim to be in a parish setting in which there is public support for the alleged perpetrator. Supporting the accused by immediately validating their innocence sends a message of doubt to the victim. How is someone who feels humiliated, shamed, and abandoned and believes that as a child they were responsible for the abuse they endured heard by others? Given the backdrop of the current scandal, how can they be sure they will be accepted and not judged?

Providing support and assistance to the accused and the victim is not easy. There are no simple answers. One of the most basic ways to address this issue is to attempt to balance our words and be aware of the visuals we have created. Balancing our words means that we give equal attention to both parties. Think about how the accused and the accuser will hear each word we say. Recognize the sensitivity of both sides. Create an openness with both the accused and the accuser. This can simply mean praying for both of them.

This reality need not solely apply to instances of sexual abuse by a member of the clergy. Recall the statistics above related to the scope of sexual violence in our society. There is not only the potential for a victim of clergy sexual abuse to be within the parish, but also a statistically significant possibility that there will be victims of various forms of sexual violence outside of the Church, yet within your parish. You must ensure that you do not alienate them.

It is important to recognize that the reality you share with the alleged perpetrator is not the only reality that could exist. The more challenging aspect for the Church is that although many may feel victimized by the current situation, there is only one victim. Everything that we do must be victim-centered. The protection, recognition and treatment of victims must be paramount in all that we do.

A victim-centered approach in our efforts to heal as a faith community will ensure balance and fairness to those with the weakest voice. A victim-centered approach is one that seeks to protect past victims, address the needs of current victims, and prevent future victims.

Here are a few questions to ask when thinking about activities that support the alleged perpetrator.

- Would a victim feel physically safe?
- Would a victim feel emotionally safe?
- Is there enough room for someone with an opposing viewpoint to come forward?
- Will the message we are sending speak to those among us who will never tell of their victimization? And is that message one of openness, acknowledgement and validation for the victim in addition to supporting the accused?
- Are we creating hope in what we are doing?
- What might be the unintended consequences of what we are doing?
- Do we know enough about the victim experience to address any of these questions?
- If not, what can we do to gain a greater appreciation for the experience of the victim?
- Is our language and the visual we present supportive of a position of openness for both the accused and the victim?

Mandatory Reporting of Child Abuse under Pennsylvania Law

As a pastor, you are a mandatory reporter under Pennsylvania’s Child Protective Services Law. Failure to report suspected child abuse could lead to your arrest and prosecution.

The law states that if you have “reasonable cause to suspect” that someone is the victim of child abuse, you must report it immediately. Firsthand observation of abuse is not required. The Archdiocese strongly urges you to make a report if you have any good-faith reason to suspect that child abuse has occurred.

The Archdiocesan Policy for reported suspected child abuse requires the following action:

- Call the Pennsylvania Department of Public Welfare ChildLine at 1-800- 932-0313, followed by a call to the Office of Child and Youth Protection at 1-888-800-8780.

In short, resolve any doubt with a report.

Financial Issues Related to the Sexual Abuse Scandal

Many parishioners have asked about the status of their contributions to the Capital Campaign and Catholic Charities. Many clergy and Archdiocesan staff are also concerned about their pension plans. The following information is the best information we have to date on these issues.

Lay Employees Retirement Fund

The assets of the Retirement Fund are held in trust, pursuant to a written agreement. The Trustees are bound by the terms of the agreement to ensure that the assets are used solely for providing benefits to participants and beneficiaries and to defray reasonable administrative costs. These are also requirements of the federal income tax rules governing the tax-qualified status of the Retirement Fund. Under no circumstances should the Retirement Plan be used to satisfy any obligation or liabilities of the Archdiocese.

Civil Suits by Victims of Clergy Sexual Abuse

Based on the best available data, the Archdiocese has paid out over \$561,000 in civil suits to clergy sexual abuse victims. There are 62 closed cases, including 10 settlements and 52 dismissals.

Financial Assistance to Victims

Financial assistance to victims is defined as direct payments for outpatient mental health services, psychiatric evaluations and medications, inpatient/residential care, funerals and other services to assist victims and their families in their healing process. This does not include staff costs associated with the operation of the Office for Child and Youth Protection.

- Year 2010 - Total Amount – \$1,130,068
- Year 2009 - Total Amount – \$1,087,548
- Year 2008 - Total Amount - \$1,343,510
- Year 2007 - Total Amount – \$756,287
- Year 2006 - Total Amount – \$475,334
- Year 2005 - Total Amount – \$239,000
- Year 2003 - Total Amount – \$174,051

Legal Expenses Related to the 2011 Investigative Grand Jury Report

All legal fees associated with the response to the Grand Jury report released in February have been and will continue to be paid from unrestricted funds held in reserve for use at the discretion of the Archbishop. This money has already come to the Archdiocese in the form of unrestricted bequests, legacies, and sale of Archdiocesan property.

Applicable legal fees include payment for the defense of Monsignor William Lynn as the charges brought against him relate to duties he performed in the course of his job and costs associated with the reexamination of cases of concern to the Grand Jury.

These funds *do not and will not* come from parish assessments, parish collections, the sale of parish property (including school buildings), the Catholic Charities Appeal, or the Capital Campaign, Heritage of Faith – Vision of Hope. Revenue generated through those avenues either reverts to the parish or is restricted for specific usage.

Capital Campaign, Heritage of Faith – Vision of Hope

The Capital Campaign, Heritage of Faith, Vision of Hope is a charitable foundation and registered 501(c)3 non-profit. It has its own Board of Directors and its administration is separate from that of the Archdiocese.

In accordance with Pennsylvania law, its holdings are separate and distinct from all Archdiocesan funds and must be used for the purpose intended in its case statement. Money collected through this campaign will be used to support *only* the following: parish priorities, Catholic education, the Cathedral Basilica of Saints Peter and Paul, Saint Charles Borromeo Seminary, Clergy Retirement Fund, Catholic Health and Human Services. Additional information can be found at <http://www.heritageoffaithvisionofhope.com>.

No money from the Clergy Retirement and Health and Human Services portion of the Heritage of Faith – Vision of Hope campaign will be used to support priests who have an admitted or established allegation of sexual abuse of a minor.

The Catholic Charities Appeal

The Catholic Charities Appeal (CCA) is an annual collection taken throughout the Archdiocese. It provides major funding for the programs and Agencies of Catholic Human Services (65 percent of funds received), Catholic Education (20 percent), skilled Care for Elderly and Infirm Priests (10 percent), and Evangelization (5 percent).

Catholic Human Services: CCA funding supports the four Catholic Social Services, Catholic Health Care Services, Nutritional Development Services, and the Office for Community Development as they embrace God’s people in their time of need without distinction to race, color or creed.

Catholic Education: CCA funding provides nearly half of the operational costs for the four schools of special education with the Archdiocesan school system and supports numerous programs administered by the Office of Youth and Young Adults.

Skilled Care for the Elderly and Infirm Priests: CCA funds provide much needed skilled care for elderly and infirm priests who have given their lives in service to the faithful or the Archdiocese.

Evangelization: The CCA provides funding to the Family Life Office and the Respect Life Office of the Archdiocese in an effort to strengthen the bonds of Catholic faith and teachings throughout the region. Further information can be found at (<http://www.catholiccharitiesappeal.org>)

Multi-Disciplinary Team

Gina Maistro Smith is heading a multi-disciplinary team of experts who were brought together to review the cases of priests recently placed on administrative leave by Cardinal Rigali. The team will make recommendations to Cardinal Rigali regarding these priests’ suitability for ministry. The goal is for the review by the multi-disciplinary team to be completed within six to nine months.

Mrs. Smith brings nearly two decades of experience in the area of child abuse prosecution to the task of reviewing these cases. The cases are complex, often involving word-against-

word testimony, delayed reporting, psychological issues on both sides of the allegations, and accusations that typically do not rely upon physical evidence.

The Multi-Disciplinary team, paid by the Archdiocese as consultants, includes:

- Forensic psychiatrist Barbara Ziv, who has made hundreds of assessments of sex offenders for a range of courts across the region, will play a key role in interviewing accused priests.
- Barry Zakireh, a psychologist who specializes in evaluating and treating sex criminals, heads the sex offenders group at the Joseph J. Peters Institute in Philadelphia.
- Maria McColgan, a pediatrician who leads the child-abuse unit at St. Christopher's Hospital for Children, will provide expertise on child development, which is essential to weighing the testimony and recollections of those victimized at a young age.
- Former Philadelphia Police Officers Thomas McDevitt and Harry Young were both assigned for more than a dozen years to the Special Victims Unit before retiring last year.

How Were Cases Selected For This Review?

The cases currently under review by the multi-disciplinary team were cases that were raised by the grand jury report as “cases of concern” or were identified by the District Attorney during the course of their investigation. ~~concern to the grand jury.~~ **NOTE FROM JOHN: We must clarify what is meant by the prior sentence.** These cases represent a broad range of complaints, including several that were reviewed by the Archdiocesan Review Board and found to be unsubstantiated. There are also number of cases that are violations of the Standards of Ministerial Behavior and Boundaries.

Tips on Working with the Media

What do you do if media call your parish or school?

Whether you or someone else answers the phone, please tell the reporter that because of the volume of calls, all media requests are being facilitated by the Archdiocese's Office for Communication. Request that reporters call 215-587-3747 with their inquiries. Anyone

who answers the phones within your parish or school should have this information prior to handling any incoming calls.

What do you do if media continue to call, even after you redirected them?

Remind reporters that all inquiries should be directed to the Office for Communication. Ask if the reporter still has that number: 215-587-3747 and the email address is communof@adphila.org. The Communications Office is coordinating all media requests and working to ensure timely responses to all inquiries. It may be helpful to keep one master call list, as the same person may not answer the phone each time a single reporter calls.

What do you do if media show up at your school?

School property is private property. Reporters with camera equipment must relocate to public property before they take any picture or video. There is great sensitivity to media photographing children while on school property. For this reason, cameras are not permitted on school property without prior approval. Even when relocated to public property, media typically will not take pictures or use images where children are easily identified.

What do you do if media come to the rectory door?

Some media will be easily identifiable (if they have a video camera, for example). Other reporters may not be so easy to recognize. As you would do with anyone who knocks on the rectory door, ask them to identify themselves and their reason for knocking. Be kind and considerate. If they are seeking an interview, instruct them to contact the Archdiocese's Office for Communication at 215-587-3747. Remind them that the rectory is private property. Always act as though the camera is recording.

What do you do if media show up at Mass?

We encourage anyone to join in the celebration of Mass. However, cameras are not permitted inside the Church when worship is taking place, out of respect for the faithful in devotion. Reporters and photographers who visit a Church before, during or after Mass are permitted outside of the Church so long as their presence is not disruptive.

Prayer and Penance Program

In 2005, Cardinal Justin Rigali established the Prayer and Penance Program under the Office of Clergy in response to the sexual abuse crisis within the Archdiocese of Philadelphia. This program is designed to provide for the supervision and treatment of Archdiocesan priests who, having committed and acknowledged sexual abuse of a minor, voluntarily accepted the permanent restriction of their ministry and a life of prayer and penance in lieu of the canonical penal process.

The Prayer and Penance Program is predicated upon the collaboration of supporting elements that include sex offender specific treatment, individual monitoring and spiritual guidance with a primary focus on victim safety. A criterion for admission is an agreement to the “Standards of Accountability,” which include general behavior and house rules in addition to specific treatment and/or supervision requirements based on their individual needs and victim safety issues. Individuals currently reside in a communal setting in a facility on Archdiocesan property, where they are under the jurisdiction of the Archbishop and able to move about the community on their own. Their whereabouts and other activities are pre-approved and monitored.

The priests in the Prayer and Penance Program have not been removed from the clerical state. However, their ministry has been permanently restricted. They may not celebrate Mass publicly, they may not administer any sacraments, they may not wear clerical garb, and they may not present themselves as priests. They may, in the privacy of the Prayer and Penance Program, celebrate Mass with other Prayer and Penance Program participants.

Q: What is the current population of the Prayer and Penance Program?

A: There are 17 priests in the program. They range in age from 60 to 90, with an average age of 72.

Q: Where is the Prayer and Penance Program located?

A: The Prayer and Penance Program is located in Darby, Delaware County, Pennsylvania on the campus of Villa Saint Joseph, a home for retired priests.

Q: How are these priests monitored?

A: The program employs a full-time monitor, who is a former probation officer. The monitor reviews schedules, investigates locations as needed, and ensures compliance with the general and specific conditions of the “Standards of Accountability.” The facility at which the program participants live is equipped with a swipe card system and video monitoring system to assist staff in monitoring program participants, not only when they are on site but also when they enter or leave the facility.

Q: What type of treatment do the priests in the program receive?

A: Prior to admission to the program, priests must undergo a thorough evaluation which includes a review of their Archdiocesan file, a psychological evaluation and an outsourced sex offender assessment. The sex offender assessment includes the use of the polygraph and other state-of-the-art actuarial diagnostic tools based on the latest research in the area of sex offender treatment and management. This sex offender assessment is currently outsourced to the Joseph J. Peters Institute in Philadelphia. The evaluation forms the basis of the individual's treatment plan, which for most program participants includes both individual and group sex offender treatment.

Q: How can a victim or the public find out if a priest is in the Prayer and Penance Program?

A: Victims of sexual abuse or the general public can visit the Archdiocesan Web site at www.archdiocese-phl.org/updates/update_main.htm

Q: Who pays for the Prayer and Penance Program?

A: Canon Law mandates that the Archbishop of Philadelphia is responsible for the welfare of all of the Archdiocesan priests, including those in the Prayer and Penance Program. Their housing, medical treatment, sex offender treatment and monitoring services are paid by the Archdiocese.

Q: How do the priests in the Prayer and Penance support themselves?

A: Currently, each of the program participants receive a pension from their priest pension plan and/or, if they qualify, from Social Security. The current pension is \$993.00 per month.

Q: What is the canonical penal process?

A: Canon Law is a collection of statutes and principles that govern the internal life of the Church. This body of law concerns the sanctification of the People of God, the organizational bodies associated with the church, and the foundations of the law as it is applied, and it defines processes for the instances when the law is broken. Individual rights and duties are protected under Canon Law. Violations of the law, referred to as delicts, such as the sexual abuse of a child, are punishable under Canon Law. A canonical process may take a variety of forms, including but not limited to an administrative hearing or a trial. The outcomes of such as process could include laicization, which is the removal from the clerical state.

Resources

Office for Victims of Crime United States Department of Justice www.ojp.usdoj/ovc/

National Center for Victims of Crime www.ncvc.org

Children's Crisis Treatment Center www.cctckids.org

National Sexual Violence Resource Center www.nsvrc.org

Center for Sex Offender Management www.csom.org

National Organization for Victim Assistance www.try-nova.org

United States Conference of Catholic Bishops – Office of Child and Youth Protection
www.usccb.org

Archdiocese of Philadelphia: Moving Forward in Faith. Bulletin Insert No. 1: Information on Priests Placed on Administrative Leave, Those Indicted, and the Delegate for Investigations <http://archphila.org/grandjury2011/bulletin/BulletinInsertNo1.pdf>

Archdiocese of Philadelphia: Bulletin Insert No. 2 The Standards of Ministerial Behavior and Boundaries and The Information and Communication Technology Addendum
<http://archphila.org/grandjury2011/bulletin/BulletinInsertNo2.pdf>

Archdiocese of Philadelphia: Bulletin Insert No 3 Victim Assistance Efforts in the Archdiocese of Philadelphia
<http://archphila.org/grandjury2011/bulletin/BulletinInsertNo3.pdf>

Archdiocese of Philadelphia: Bulletin No.4 Mandatory Reporter Training
<http://archphila.org/grandjury2011/bulletin/BulletinInsertNo.4.pdg>