

1-1-2015

Clergy Sexual Abuse

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CLERGY SEXUAL ABUSE

by

Robert P. Allred

A Dissertation Presented to the College of Psychology
of Nova Southeastern University
in Partial Fulfillment of the Requirements
for the Degree of Doctor of Philosophy

NOVA SOUTHEASTERN UNIVERSITY

2015

DISSERTATION APPROVAL SHEET

This dissertation was submitted by Robert P. Allred under the direction of the Chairperson of the dissertation committee listed below. It was submitted to the College of Psychology and approved in partial fulfillment of the requirements for the degree of Doctor of Philosophy in Clinical Psychology at Nova Southeastern University.

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Date of Final Approval

Steven N. Gold, Ph.D., Chairperson

DEDICATION

To my Beloved Zulaikha,

*For what sweeter joy can a lover yearn
than to love his love and be loved in return...¹*

Forever yours,

Yusuf

¹From Jámí. (1882). *Yúsuuf and Zulaikha: A Poem by Jámí* (R. T. H. Griffith, Trans.). pg. 292. London: Trübner & Co.

ACKNOWLEDGMENTS

This has been a long journey from the first outlines to this final document. Along the way, there were so many people who provided assistance and who deserve recognition. First and foremost, I must acknowledge that this study could never have happened without the many survivors of sexual abuse who willingly shared their incredible stories of survival. I hope that by sharing their stories, others may be able to avoid the pain and suffering that results from this type of trauma.

Over the course of my educational career, I have been influenced by so many dedicated faculty members, but there are some who deserve special recognition. I am grateful to Dr. Cameron John, at Utah Valley University, for first helping me find my love of psychology and giving valuable insight into managing the stresses of graduate school. Working with Drs. Mark and Linda Sobell provided me with great experience managing research data. After working together for so many years, Mark and Linda have become dear friends, who taught me that above all else, one must work hard and play hard. The other members of this dissertation committee, Dr. Jan Faust and Dr. Christian DeLucia have provided both their time and valuable feedback.

I could never have completed this study without the patient guidance of Dr. Steven Gold whose research on sexual addiction first attracted me to Nova Southeastern University and whose class on psychological trauma got me interested in studying childhood sexual abuse. As chair of this dissertation committee, he has spent far too much time helping me craft this document, and, during the particularly slow and difficult times, managed to keep me excited about the project. In those moments, he often

reminded me, “This is important research.” I am also immeasurably grateful for the use of his clinical measure, the SI-SA.

A special thank you to all those who helped share this study with survivors. Whether you simply provided a retweet of the URL, shared a Facebook post, or put a link on your blog, you did much to help the project go forward. I must especially acknowledge the staff and members of the survivor support groups who provided so many of the participants in the final sample. Without David Clohessy at SNAP, and Chris Anderson at MaleSurvivor, I would still be collecting data today. I am grateful for the help of Jackie Kerner for tracking down points-of-contact at these and other groups.

Mom and Dad, thanks for instilling in me a love of learning. A home full of love, hard work, and good books makes a world of difference.

Finally, I am eternally indebted to my incredibly patient wife, Jennifer and our wonderful children who have had far too little of dad’s time for far too long. When we first started our life-journey together, Jennifer thought she was going to be married to a high school English teacher who was almost done with his education. When I told her that I was switching majors, she wholeheartedly supported that decision. Through two moves across the country, and 10 years of marriage, she has been a sure foundation in often turbulent weather. Thank you.

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Abstract

Sexual abuse perpetrated by trusted members of the clergy presents unique challenges to clinicians and yet the current literature on the effects of clergy sexual abuse is sparse. The vast majority of current research on clergy sexual abuse is based on the perspective of the perpetrators and not the survivors. Some literature suggests that clergy sexual abuse is equivalent to incest due to the level of betrayal trauma associated with each form of abuse. The current study seeks to examine the effects of clergy perpetrated sexual abuse on survivors and examine those effects in the context of the general literature on childhood sexual abuse. Adult male and female survivors of clergy sexual abuse were recruited online and asked to complete a series of self-report measures of religiosity, spirituality, and traumatic symptomology, including the Spiritual Beliefs Inventory (SBI-15R), Spiritual Wellbeing Scale (SWBS), and the Trauma Symptoms Inventory-2 (TSI-2). Participants also provided demographic information and completed a structured self-report questionnaire of history of sexual abuse. Analysis of variance (ANOVA) indicated that there were no between-group differences on measures of trauma or existential belief, but found that those abused by clergy reported lower levels of religious beliefs and practice, less social support from their religious community, less satisfaction with their relationship with God, and were more likely to have changed their religious affiliation. These data suggest that abuse perpetrated by clergy has a unique and

measurable impact on survivors' future religiosity and spirituality as compared to other forms of childhood sexual abuse.

CHAPTER I

Statement of the Problem

While it is often acknowledged that sexual abuse perpetrated by members of the clergy occurs across religious denominations (Francis & Turner, 1995; Plante, 2003; Plante & Daniels, 2004), research on clergy sexual abuse is sparse and in large part has focused solely on sexual abuse perpetrated by Catholic priests, while at the same time largely ignoring sexual abuse in other religious traditions. Further, myths about the nature of clergy sexual abuse, and the characteristics of both the perpetrators and the victims continue to be perpetuated (Plante & Daniels, 2004) due to the scarcity of relevant empirical data (Doyle, Sipe, & Wall, 2006; Harris, Leak, Dubke, & Voecks, 2015).

What makes clergy perpetrated sexual abuse so problematic is the ongoing emotional and spiritual difficulties experienced by those who have been abused by their clergy (Doyle, 2009). Frawley-O'Dea (2002, 2004) asserts that in 15 years of clinical work with survivors of clergy sexual abuse within the Catholic church, she has come to understand that sexual abuse by a priest is similar to incest because of the unique position of trust that priests hold in the lives of those they abuse. Others have also asserted that clergy sex abuse is similar to incest in that the offender holds a position of power similar to that of a parent (Fogler, Shipherd, Clarke, Jensen, & Rowe, 2008). Additionally Connor and her colleagues (2003) found that in survivors of violent trauma religious belief was significantly associated with negative outcomes and other, more recent research suggests that those who reject their faith due to psychological stressors are at greater risk of poor mental health outcomes (Ben-Ezra, et al., 2010; ter Kuile & Ehring, 2014). Given the potential risk for poor mental health in survivors of clergy perpetrated

sexual abuse, the natural question becomes: Is clergy sexual abuse more psychologically or spiritually damaging than other forms of sexual abuse?

Some research seems, on its face, to contradict Frawley-O’Dea’s assertion. It has been suggested that clergy sex offenders are no different than other, non-familial sex offenders, with the implication being that if the perpetrators are no different, then the effects should not be different for the victims (see Dale & Alpert, 2007; Loftus & Camargo, 1993). Analogously, it has been argued that not only are clergy sex offenders no different than other sex offenders in general, but that the entire clergy sex abuse scandal is nothing more than a reflection of poor judgment resulting from the sexual liberation and drug use of the 1960s and 1970s (Shupe, 2011; The John Jay College Research Team, 2011). Certainly there is reason to question this argument. If the conclusions of the John Jay report were valid, and the perpetrators of clergy sexual abuse do not differ from other sexual offenders, it may not be expected that the effects on the victim differ—and certainly not to the extent that Frawley-O’Dea suggests. However, even if the argument that the abuse and the perpetrators are the same is accurate, if the experiences of the victims of clergy sexual abuse are different from those of other types of abuse, then the long-term effects may be different as well; research by Briere and Runtz (1990) lends credence to this supposition by providing evidence that different forms of child abuse yield distinct long-term outcomes.

The most comprehensive research on clergy sexual abuse to date are the John Jay studies (The John Jay College Research Team, 2004, 2006, 2011), but the data in those investigations were collected from the perpetrators or the perpetrators’ representatives and must be interpreted from that perspective. Critics of the John Jay reports argue that

asking Church leaders to provide the data on clergy sex abuse was “akin to having the fox himself (or his confederate) provide data on how many chickens he had devoured in the henhouse” (Shupe, 2011, Conclusion, para. 2).

Summary of the Research Problem

What has become clear is that with the exception of the John Jay study, very few comprehensive data sets have been collected about clerical perpetrators of sexual abuse. Further, there is an even greater paucity of empirically valid research in which the respondents were the victims of clergy perpetrated sexual abuse rather than the perpetrators. It is important that victims of clergy sexual abuse are empowered to convey themselves how their molestation experiences have affected them in order to validly assess the psychological and spiritual consequences of clergy perpetrated sexual abuse as distinct from those of other forms of childhood sexual abuse.

CHAPTER II

Literature Review

The Perpetrators

Clergy Abusers

Many have asserted that Catholic priests who sexually offend are no different than any other sexual offenders (Dale & Alpert, 2007). Others insist that the very structure of the priesthood, with its requirement of celibacy, is conducive to sexual abuse (Frawley-O'Dea, 2002, 2004, 2007). The most comprehensive study of sexually abusing clergy in the United States is the John Jay College study commissioned in 2002 by the United States College of Catholic Bishops. During the course of the study, all 202 Roman and Eastern-rite Catholic dioceses and eparchies as well as all 140 Catholic male religious institutes in the United States completed a series of surveys on each priest or deacon accused of committing sexual abuse on a child (defined in that study as someone under the age of 18) between the years of 1950 and 2002. Of the 4,392 priests accused of sexual abuse during that time, the average age of priests who offended at the first reported instance of abuse was 39 years old. Of those who were accused of child sexual abuse, 10.9% had also been questioned about their fitness for ministerial duty, were more likely to have had sex with adult men than with adult women, were more likely to have had allegations of boundary issues, and were more likely to have had criminal or civil complaints filed against them than their counterparts who had not been accused. A full 64% of the priests accused of sexual abuse had offended against males only, while only 22.6% had offended against females only (The John Jay College Research Team, 2004).

In follow-up analyses they performed on the original data, the John Jay College research team (2006) noted that there was a difference in the rates of offending between religious order (those serving in a religious order, monastery or abbey) and diocesan (those serving in a diocese or parish setting) priests. Researchers found that religious order priests tended to be older, were less likely to report substance use problems, and were less likely to have been referred for other “fitness for ministry” (p. 19) complaints than diocesan priests. Further, researchers found that there were differences in the number of victims between the two groups, with diocesan priests having an average of three victims and religious order priests an average of two. On the other hand researchers found that the two groups were similar in that nearly 7% of both religious order and diocesan priests had themselves been victims of sexual abuse, a rate which is less than half that reported in the general population (Sedlack, et al., 2010). No distinction was made between Eastern rite and Roman rite groups in any of these studies (The John Jay College Research Team, 2004, 2006, 2011).

Loftus and Camargo (1993) reported that, in their sample of Roman Catholic priests seeking treatment in a private residential mental health facility, diocesan priests were more likely than religious order priests to have had age inappropriate sexual contact (defined as sexual contact with an individual under the age of 19). Further, diocesan priests assigned to parish work, as opposed to working in schools or social service settings, were the most likely to offend sexually against youth. In their sample, these offender priests showed ignorance about human physiology and sexuality as well as a poor understanding of appropriate interpersonal boundaries, particularly with parishioners (see also Francis & Turner, 1995; McChesney, 2011; Seat, Trent, & Kim,

1993; The John Jay College Research Team, 2011). Based on their experience working with these offender priests, Loftus and Camargo (1993) believe that priests are not fundamentally different from other sexual abusers and that treatment of sexually offending Catholic priests needs to be “essentially the same as one would find in any other treatment facility dealing with these issues” (p. 300). However, compared to other groups of priests in their facility, Loftus and Camargo (1993) found that those who had offended against minors suffered from significantly less anxiety, were more outgoing, and less obsessive than their colleagues.

A sample of 160 Roman Catholic priests in a private psychiatric hospital were administered the MMPI-2, the WAIS-R and the Halstead-Reitan. In order to reduce the potential for Type I errors, researchers limited interpretation to only the defensive measures on the MMPI, the verbal, performance, and full-scale scores on the WAIS, and the impairment scale from the Halstead-Reitan. The only distinguishing difference between those who had sexually offended against a minor and those who had not were their MMPI-2 scores on over controlled hostility, (O-H; $F(1,158) = 4.04, p < .05$), suggesting that those who sexually abused children tended to be more passive and compliant towards authority. Plante and his colleagues (1996) hypothesize that those with this over controlled personality style tend to avoid conflict and fear hostility which makes them more likely to offend against children who are smaller and weaker, allowing them to escape from the uncomfortable consequences of that personality style. These traits may explain why Catholic priest offenders tend to appear charismatic (Fater & Mullaney, 2000) to others and are likely to be focused on youth-related ministries (Frawley-O'Dea, 2004).

In a group of male clergy from various Christian denominations convicted of pedophilia, seven of the ten offenders self-identified as homosexual or bisexual. Eight of the ten men reported sexual contact with either males exclusively or both males and females. Only one man reported sexual contact with only females (Ruzicka, 1997). Based on data collected from the Royal Canadian Mounted Police (RCMP) database on reported incidents of sexual abuse by a person identified as a member of the clergy (across all denominations) between 1995 and 2002, the typical Canadian clerical sex offender is single, gay, and 33 years old (Firestone, Moulden, & Wexler, 2009).

Saradjian and Nobus (2003) conducted a study of the cognitive distortions of 14 male members of the clergy (no specific denominations identified) who had been accused of sexual abuse in the United Kingdom and were in a residential treatment facility. They identified ten sets of cognitive distortions that were common among these sexual offenders. These included the offender's beliefs that a) their emotional needs could be met by sexual activity, b) sexual contact with children was morally acceptable, c) reduced inhibitions related to initiating sex with a child, d) gave them permissions to offend, e) God would protect the child from harm, f) the specific child chosen wanted the sexual contact, g) minimized the seriousness of the sexual offence, h) minimized the offenders' culpability, i) increased the positive self-image in the offender, and j) they would not get caught. They argued that these cognitive distortions could then be classified as preoffence, perioffence, and postoffence beliefs that help facilitate the individual clergy member's justification for engaging in sexual contact with a child and for repeating the offences in each phase of the abuse. The researchers noted that like most sexual offenders, clergy offenders tend to sexualize children. However, they also found that several of the

common distortions were unique to clergy offenders in that they included God and their clerical role in their justifications for the abuse.

Prevalence. Since sexual abuse tends to be under-reported (Herman, 1997; MacMillan, et al., 1997), it is difficult to know the exact prevalence of sexual abuse. When excluding religious community priests from the sample, the total number of Catholic priests accused of committing sexual abuse in the United States between 1950 and 2002 is between 3% and 6% of the total Catholic priest population. With the inclusion of religious order priests, the number drops to 2.7% suggesting that diocesan priests are more likely to commit sexual offences than priests in religious orders (The John Jay College Research Team, 2004). This disparity is likely attributable to the fact that diocesan priests are far more likely to have access to children than are religious order priests. At their residential treatment program for priests with psychiatric difficulties, Loftus and Camargo (1993) reported that 8.4% of Catholic priests in their sample admitted to having had some sexual contact with children (in this sample, a child is anyone under the age of 19), while only 2.7% had had some sexual contact with a minor under the age of 14.

In a survey of 277 Southern Baptist ministers, Seat and his colleagues (Seat, et al., 1993) reported that 6.1% of pastors scored above the cutoff on a composite measure for sexual misconduct suggesting sexual impropriety. In the same sample, 5.8% of the pastors reported sexual contact with a member of their congregation, and 4.3% with a former member. There was no examination in this study of the age or gender of members with whom the pastors had sexual contact. Without more detailed data to compare, it

appears that the rates of clergy perpetrated sexual misconduct among Catholic priests and Baptist ministers are similar despite the fact that the victim groups differ.

In a sample of 42 clergy members of the Church of England, Birchard (2000) found that 24% of clergy reported that they had engaged in “sexually inappropriate” conduct with another adult, other than their spouse, since entering the ministry.

Based on limited follow-up data with their patients, Loftus and Camargo (1993) reported a recidivism rate of 10% among those reporting sexual contact with children for those that had completed treatment at their facility. Contrast this with the John Jay Supplemental Report (2006) which reported that 55.7% of priests who had offended had only one reported victim. Unfortunately, there does not seem to be any data on the recidivism rates of members of clergy of other denominations who have engaged in sexual abuse.

Types of abuse. In a sample of nine adult men who had been abused as boys (prior to age 16) by Catholic priests in the United States, the most common forms of molestation were fondling, mutual masturbation, and oral sex (Isely, Isely, Freiburger, & McMackin, 2008). Similarly, in Canadian samples, the most common forms of abuse perpetrated by members of the clergy in general are fondling, grabbing/hugging, masturbation of the victim, and fellatio. Those that offended against multiple victims were more likely to do so in their own residences, while among those that had only one reported victim, molestation was most likely to have occurred in either the clergy’s residence, a religious facility, the victim’s residence, or the offender’s place of employment (Firestone, et al., 2009). Amongst Catholic priests in treatment, 54.9% offended “frequently,” defined as offending against four or more individuals (Loftus &

Camargo, 1993). In contrast, among Christian pastors, the most common form of sexual abuse was sexual relationships with adult women from their congregation, which seems to contradict the claims that clergy sexual offenders are no different than pedophilic offenders (Francis & Turner, 1995; Seat, et al., 1993).

Factors that promote sexual offending. It has been noted that most Catholic priests who offend sexually do so primarily against pubescent males (Firestone, et al., 2009; Frawley-O'Dea, 2007; Ruzicka, 1997; The John Jay College Research Team, 2004, 2006, 2011), which has led some to question whether the problem with clergy sex abuse is homosexuality in the priesthood. Frawley-O'Dea (2007) asserts that it is not homosexuality among the clergy that is the problem. She explains that while gay men may be overrepresented in the clergy, those who identified as gay are having sex with age-appropriate partners. Those that offended against minors tended to self-identify as heterosexual. Rather than homosexuality being the problem, Frawley-O'Dea believes that clergy offenders, like other offenders, select their victims based on availability and access (Holt & Massey, 2013), with Catholic clergy having access to pubescent males, and Protestant pastors having more ready access to adult women (Francis & Turner, 1995). This would also explain why religious order priests, who have little contact outside the order, offend against children at a much lower rate than diocesan priests who do have regular contact with youth.

When considered in the context of the research that suggests that clergy sexual abusers tend to be over controlling of their emotions (Plante, et al., 1996) it should not be surprising that certain cognitive distortions are common among clergy who sexually offend. For example, Merz (2011) notes that, "Priests are told they are ontologically

changed by their ordination; and bishops are invested with many symbols that demonstrate that they are above and apart from others” (para. 37). If a Catholic priest relies on black and white thinking, for example, he may begin to believe that his ordination to the priesthood has actually changed him into something literally different than other men and lead to a belief that, “I can do no wrong.”

Metaphorical symbols may become literal in the priest’s cognitive schemas. When this happens, certain symbolic ideals become catalysts to justify abuse. Priest celibacy, rather than being seen by the priest as a way to transcend his own corporal appetites, may instead become a way to intentionally disavow bodily pleasures in an attempt at self-control (Celenza, 2004). This perspective may make the priest more likely to look for someone weaker and smaller to associate with in order to reduce discomfort (Plante, et al., 1996).

Seat and his colleagues (1993) found that for Southern Baptist ministers, high levels of stress, poorly defined boundaries (see also Birchard, 2000; Francis & Turner, 1995), a perception of poor pastoral training, an unassertive personality, and a lack of intimacy with others led clerics to engage in inappropriate sexual contact with members of their congregation. In their sample, Firestone and colleagues found that clergy used their religious authority to initiate sexual contact in nearly all cases, with befriending the potential victim as only a distant second strategy (Firestone, et al., 2009).

While The Church of Jesus Christ of Latter-day Saints (LDS or Mormon) is a patriarchal religion (Davies, 2000) much like Catholicism, it is unusual among Christian denominations in that instead of having a professional class of clergy, the church relies on a lay, unpaid clergy selected from within the local congregation. Further, all observant

males over the age of 12 are ordained to the priesthood and function as clergy on a regular basis (e.g. 12 to 18 year old deacons and priests serve communion on a weekly basis while the equivalent of a pastor, called a Bishop, is selected for a five year term from among the men who live in the geographic area). Within Mormon culture, those who are ordained to the priesthood (all men and boys over the age of 12) act in the name of Christ (The Church of Jesus Christ of Latter-day Saints, 2004). Further, access to salvation is gained through the authority of the priesthood which resides in the father of the home, or the priesthood organization in the local congregation (Davies, 2000). This unique form of lay clergy, which places the access to salvation in the hands of the men in the community, means that within the Mormon community, any sexual abuse by an observant male can be considered clergy sexual abuse.

Outside of the John Jay study, there are very limited data on the characteristics of clerical perpetrators of sexual abuse. The data that do exist suggest that clerical sex offenders are not fundamentally different from sexual abusers in the general population (Dale & Alpert, 2007; Loftus & Camargo, 1993). However, it seems clear that across religious denominations, factors that promote clergy perpetrated sexual abuse include power differentials, poor interpersonal boundaries, and access to vulnerable populations. What is also clear is that neither clergy celibacy, nor clergy homosexuality, in and of themselves, are responsible for clergy abuse (Frawley-O'Dea, 2007; Plante & Daniels, 2004).

Incestuous & Extra-familial Abusers

In a study looking at abuse characteristics of 48 men and 257 women who had been sexually abused as children, researchers found that other than men being more likely

to have had oral sex performed upon them by the perpetrator, and women being more likely to have been abused by a family member, there were no appreciable differences between the abuse perpetrated against boys versus that perpetrated against girls (Gold, Elhai, Lucenko, Swingle, & Hughes, 1998).

In a study examining the characteristics of 26 female perpetrators of incest, researchers found that most “independent perpetrators” (p. 456) had grown up in troubled homes, been sexually abused, were of average intelligence, married as teenagers, maintained stable employment and were more likely to have abused their daughters than their sons. The same study found that those women who were “co-offenders” (p. 457) had had troubled childhoods, been sexually abused themselves, been of borderline intelligence, married as a teenager, had a history of sexual indiscretion, and were just as likely to have abused their sons as her daughters (McCarty, 1985).

The Victims

As with the research on perpetrators of clergy sexual abuse, the research on victims of clergy sexual abuse is also incredibly sparse. The most comprehensive research to date is still the John Jay study (The John Jay College Research Team, 2004, 2006), but the data in that investigation were collected from the perspective of the perpetrators and therefor must be interpreted with that bias in mind. In addition, the focus in this research was on demographic rather than psychosocial characteristics of the victims. Despite the limitations and small samples, the research that does exist suggests that there are some differences between clergy sex abuse victims and victims of sex abuse in general.

Victims of Clergy Abuse

According to the John Jay College study (2004), U.S. victims of priest sexual abuse tend to be male and adolescent. At each age level, boys were more likely to be targeted for abuse, except for in the youngest age category. Among children ages 1 to 7, girls are far more likely to be abused, but from ages 8 to 17, boys are more likely to be the victims. Similarly, young victims of Catholic priests in treatment for sexual offences were overwhelmingly male (9 female victims compared to 98 male victims), with the majority being adolescent (34 were less than 14 years old, and 64 were between 14 and 19; Loftus & Camargo, 1993).

Based on her work with survivors of Catholic priest abuse, Frawley-O'Dea (2004) found that the typical victim of Catholic priest abuse is male, between the ages of 11 and 15 years old, and comes from a household in which they yearn for someone to understand them who enjoys spending time with them, consistent with Gold's (2000, 2008) Contextual Model of trauma in survivors of long-term childhood abuse (See also Mullen, Martin, Anderson, Romans, & Herbison, 1996). In a sample of nine men who belonged to a support group for those who were sexually abused by U.S. Catholic clergy prior to their 16th birthday, the age of onset of abuse was between 9 and 15 years old. Eight of the nine had been altar boys immediately prior to the onset of the abuse. The boys reported that they were sexually naïve and had little understanding of human sexuality or sexual response at the time the abuse began. Further, for all but two of the men, the sexual abuse had been their first sexual experience (Isely, et al., 2008).

Based on RCMP data, the typical Canadian clergy sex abuse victim lives with both parents, is 11 years old and male (Firestone, et al., 2009). In contrast, a study

sponsored by the Ontario Ministry of Health determined that for adolescents who reported sexual abuse by anyone, females were more likely to have been victims of sexual abuse than were males at all age levels (MacMillan, et al., 1997).

Events with a high level of betrayal are more likely to produce PTSD-like symptoms at similar rates in both men and women (Tang & Freyd, 2012). Although conceptualized as a form of betrayal trauma, among adult survivors of sexual assault there appear to be no sex differences in the rates of PTSD, while among survivors of child sexual abuse, males tend to develop PTSD at a higher rate than females (Tolin & Foa, 2006).

Christian pastors distinct from Catholic priests, tend to abuse grown women as opposed to children or men (Francis & Turner, 1995). In their sample of Christian clergy, Saradjian and Nobus (2003) found that 10 of 14 clergy offenders (across denominations) had offended only against males, and 2 others had abused both boys and girls and that the age range of victims ran from 4 to 17 years old. Unfortunately the researcher did not break down the victim characteristics beyond these general ranges, nor did they report on which clergy had offended against which types of victims, so there is no way to know who offended against whom.

In a clinical sample of 114 sexually abused Mormon women, Pritt (1998) found that the majority (87%) of them reported that the abuse started when they were under 13 years old, while only 13% of them were older than 13 when the abuse began. Additionally, the vast majority of the women were abused by either a family member or a father figure (e.g., a father, grandfather, or step-father)—the source of priesthood power and thus access to salvation in the family structure (Davies, 2000). These data support

Frawley-O'Dea's (2007) suggestion that those who sexually abuse select victims based on availability rather than some other inherent characteristic. The patriarchal privilege that exists in Mormon culture means that females have less power than males, regardless of the male's position with the church. There does not appear to be any empirical data at this time on male survivors of sexual abuse in this population.

Similarly, Warren Jeffs, leader of the Mormon splinter group The Fundamentalist Church of Jesus Christ of Latter-Day Saints (FLDS), claimed that the sexual abuse he perpetrated was the only way for his victims to gain the ability to feel God's presence in their life. Further, during taped "training sessions" for his new plural wives, Jeffs is heard instructing his child brides on the integral role the sex acts play not only in their own personal salvation, but for salvation of the community in general (Sandell & Caron, 2011, August 4; Sherman, 2011, August 11).

Effects on the victim. In general, victims of violent trauma with strong pre-existing religious beliefs experience more negative health outcomes and greater distress than those without substantial spiritual convictions (Connor, et al., 2003), while victims of sexual abuse specifically report a loss of trust in God (Ganje-Fling & McCarthy, 1996). In a sample of 308 high school students (between the ages of 16 and 18), 27 female and 9 male students reported having been sexually abused. A statistically significant positive relationship was found between sexual abuse and early sexual involvement for the female students, while no such relationship was found for male students (Monson, 1999).

In a sample of 3,032 adult men and women who has experienced physical and emotional maltreatment (data on sexual abuse status were not collected as part of this study) as children, Bierman (2005) found a significant negative relationship between

abuse by the child's father, and religiosity and spiritual self-concept in adulthood when controlling for other variables including the gender of the child. This relationship was not significant if the abuser was the child's mother or someone outside the family. The researchers posit that this relationship is due in large part to the tendency in Western religions to portray God in paternalistic terms.

In their sample, Isely and his colleagues (2008) found that boys who had been molested by their priests reported fear of having their abuse revealed to others, intrusive memories of the event, low self-esteem, mood disturbances, and dissociative symptoms as a result of the sexual abuse. They also reported difficulty trusting others, increased levels of shame, and the development of maladaptive ways of functioning. Catholic victims of sexual abuse have been taught that their priest is Christ's personal representative on earth (Frawley-O'Dea, 2004). Because of this specific belief about the role priests play, those abused by Catholic priests may feel as though they have been abused by God (Benkert & Doyle, 2009; Doyle, 2009; Frawley-O'Dea, 2002, 2004, 2007)—which suggests that for the victims, sexual abuse by a priest is fundamentally different than sexual abuse by non-clergy. Victims of Catholic priest abuse may also feel guilty about causing a priest to commit sexual sin, placing the blame for their abuse and the priest's sexual sin on their own souls (Anonymous, 2011; Benkert & Doyle, 2009; Doyle, 2009; Frawley-O'Dea, 2004).

In a sample of seven men who had been sexually abused as children (between the ages of 9 and 19) by either Catholic or Episcopalian members of the clergy, Fater and Mullaney (2000) identified a number of cognitive and emotional themes they believe are common to survivors of clergy sexual abuse, including: self-perceived vulnerability,

increased levels of guilt and shame, increased depression and suicidality, interpersonal difficulties, and loss of spirituality.

Flynn (2008) identified several factors specific to adult women who had been abused by clergy that are distinct from other forms of sexual abuse. These women conveyed a) feeling groomed by a person that “embodied God” (p. 230), b) feeling trapped in the situation and isolated from others, c) blaming themselves for the abuse, or believing that the sex was consensual, d) that when they tried to report the abuse they were not believed, were blamed by others for the abuse, or were confronted by administrative hostility, and e) a fundamental shift in spirituality, shifting their beliefs from a transcendent to relational understanding of God. This spiritual reorientation involved a change in how these women viewed their relationship with God—from an almighty God that is distant, to a spiritual presence in the present moment.

Victims of Incestuous & Extra-familial Abuse

Based on data collected by the U.S. Department of Health and Human Services from a sample of children (those under the age of 18) who had been referred to Child Protective Services in the United States between 2005 and 2006, roughly 24% had been sexually abused. Researchers judged each referral using two standards: the harm standard and the endangerment standard. The harm standard required that the child had experienced observable harm, while the endangerment standard required only that the perpetrator’s actions placed the child in danger. Using the harm standard, 135,300 children of the children in the sample had been sexually abused, which represents 1.8 children in 1000 in the national population, while using the endangerment standards

resulted in an estimate of 180,500, or 2.4 children in 1000. In this sample, victims of sexual abuse are more likely to be female (Sedlack, et al., 2010).

In fact, women are more than 2.5 times more likely to be sexually abused by a family member than are men (Gold, et al., 1998). In a sample of 92 female survivors of incest, the median age when abuse began was 7 years of age. The most common form of abuse was intercourse (48%), fondling (32%) and oral-genital contact (20%; Alexander, et al., 1998). In a sample of 26 female perpetrators of incest, the average age of female victims was 6 (range = 2-15) while the average age of male victims was 10 years (range = 4-17; McCarty, 1985).

Treatment Implications

Despite the position taken by the John Jay Cause and Context study (2011), clergy abusers are different than other abusers in one significant way: members of the clergy represent, in at least a general sense, and oftentimes in a very specific sense, access to the divine. This appears to hold true across religious denomination and faith traditions. For example, Frawley-O'Dea (2007) suggests that for many Catholics, parishioners are simply unable to conceive of a priest as being capable of committing a sexual offense:

Rather, the obvious failings of a priest, such as a tendency to drink too much or to snap at children running across the freshly cut lawn of the rectory, were excused or denied by many members of the congregation. If Catholic parents or other parishioners had an uncomfortable feeling about a priest's relationship with a minor, they were likely to feel badly about themselves for allowing such suspicions to enter their minds. In this way, they are not much different from most people in society confronted with the possibility that someone they knew was

sexually abusing a child. For Catholics, however, society's typical denial of the sexual victimization of children was enhanced by the deeply felt need to think only the best about Father and by the demands of loyalty placed on laity by a clericalist caste (p. 187).

Frawley-O'Dea (2002, 2004, 2007) and others (Benkert & Doyle, 2009; Doyle, 2009) suggest that those who have been subject to abuse by a Catholic priest have previously been taught that their priest is quite literally the embodiment of Christ. In this context, the priest's violation of the parishioner's trust that occurs during sexual abuse can be conceptualized as incest because the person who should be trusted above all others has sexually and relationally violated the parishioner. Frawley-O'Dea (2002, 2004, 2007) suggests that clergy sexual abuse is significantly traumatogenic and will result in the development of a host of long-term difficulties for survivors.

Guido (2008) suggests that Catholicism is unique in its "sacramental culture" (p. 257) in which literal, visible signs become invisible instruments of God's grace (for example, the communion bread and wine become the body and blood of Christ, which are not only necessary to gain access to God, but invite the presence of God). It is through the sacraments as physical objects that Christ becomes present in the lives of the believer, and the power the sacraments carry derives directly from Christ. Thus, when ordained, a priest is "ontologically changed" (Merz, 2011, para. 37) and becomes "an *alter Christus* who should act *in personae Christi*" (Guido, 2008, p. 262). Then, because the sexual abuse is perpetrated by this *alter Christus*, the victim begins to question the very nature of God and the victim's status with regard to salvation (see also Benkert & Doyle, 2009; Celenza, 2004; Doyle, 2011).

Many believe that priests (and pastors) have special powers and act as intermediaries with the divine because of their closeness to God. For example, Catholic priests have two powers: to celebrate Mass and to forgive sins—both fundamental ways in which an individual approaches God. Priests gain this power to act as intermediary by the personal sacrifices they make (such as vows of celibacy) which bring them closer to God until they represent, in a special way, Jesus Christ in the lives of their parishioners. Since sexual activity outside of marriage is fundamentally sinful, and the priest is viewed as incapable of sin by virtue of his priestly calling, any sexual contact that occurs between priest and parishioner must be the result of the victim's, rather than the priest's, sinful nature. Ultimately this may lead to a form of spiritual trauma which results in a lifetime of painful doubting and distancing from God (Benkert & Doyle, 2009).

Women who have been sexually abused by clergy tend to blame themselves for the abuse (Flynn, 2008). For example, sexually abused Mormon women report lower levels of spiritual well-being, have more negative beliefs about God, and are more pessimistic than their non-abused counterparts (Pritt, 1998). Flynn (2008) identified several protective factors for women who had been sexually abused by clergy that are common to survivors of sexual abuse. She found that women whose experiences of sexual abuse were validated by their community as well as the removal of the abuser from a position of power over her were less likely to experience negative traumatic related consequences (see also Plante & Daniels, 2004).

In Orthodox Jewish communities, clergy sexual abuse can be particularly problematic because of the common use of traditional rabbinic courts called *beth din*. For many Orthodox Jews it may be considered a sin to turn to secular authorities to handle

disputes. Instead, victims of sexual abuse are expected to face their accuser in the rabbinic court where the balance of power resides with the accused and not with the victim. Further, those victims who do report the abuse to legal authorities may find that the *beth din* will side with the accused in court (Neustein & Leshner, 2008).

In addition to treating these and other mental health symptoms with which survivors of clergy sexual abuse may present, it might well be necessary to address spiritual and existential difficulties for survivors of clergy sexual abuse (Fater & Mullaney, 2000; Ganje-Fling & McCarthy, 1996; Guido, 2008) as religious and existential beliefs are often used as coping mechanisms for survivors of trauma (Connor, et al., 2003). Further, helping a survivor make meaning of traumatic experiences can promote resilience and repair developmental impairments (Marotta-Walters, 2015). It appears that at the current time there are no controlled trials of treatment specifically to address issues related to clergy sexual abuse (Fogler, et al., 2008) but there are spiritually focused treatments that have shown promise with survivors of sexual abuse (Murray-Swank & Pargament, 2005).

Additional cultural competence when working with persons of faith are suggested by professional codes of ethics which state not only that one practices within one's area of competence, but that one should also seek out additional training to ensure that factors, such as religion are properly addressed in therapy (American Psychological Association, 2010). When working with Mormon survivors of sexual abuse, for example, it might be appropriate to explore the client's beliefs about their own relationship with God, or the potentially therapeutic benefits of Mormon temple worship (Koltko, 1990).

Study Questions

Since no previous studies (including the John Jay studies) have examined the specific traumatic effects of clergy sexual abuse on victims, the current study is exploratory in nature. As there is no empirical base upon which to build, no formal hypotheses were proposed. Instead, the current study was designed to address the following research questions:

1. Are there differences in the religious practices of those abused by clergy, family members, and extra-familial abusers?
2. Are there differences in the spirituality of those abused by clergy, family members, and extra-familial abusers?
3. Are there differences in the traumatic effects of those abused by clergy, family members, and extra-familial abusers?

CHAPTER III

Method

Participants

Participants were recruited through five different methods. First, study descriptions were placed on the websites of various survivor support groups (with the permission and assistance of the leadership of those groups) with links to the online study materials. Second, classified ads were placed on social media sites such as Craigslist, Facebook, Twitter and Reddit (see Appendix A). Third, ads were run using Google's AdWords tool, which places keyword-specific ads on Internet search result pages (see Appendix B). Fourth, all clients who enter treatment at the Trauma Resolution and Integration Program (TRIP, a university-based mental health clinic) are offered the opportunity to participate in ongoing research. Those who qualify for the current study were provided with a flyer describing the current study with a URL for the study website. Finally, all participants who completed the study were asked to share the study link with anyone else they knew who had also been sexually abused and might be interested in participating in the study. So-called "snowball" recruiting is useful when researchers need to sample a particularly narrow subgroup of the population who may otherwise be difficult to identify. Additionally, snowball recruiting tends to have a lower cost per participant than most other methods (Gruppetta, n.d.; Patrick, Pruchno, & Rose, 1998). The exclusive use of online recruitment also helped keep costs low, and is believed to have helped recruit more participants from traditionally underrepresented groups (Ramo, Hall, & Prochaska, 2010).

The study sample consisted of 211 individuals of which 116 did not complete the survey questions. Examination of the research protocols of completers and non-completers suggested that non-completers prematurely ended their participation because of the time and effort required to respond to the measures. On average it took completers over two hours to finish the protocol. Moreover, due to limitations of the data collection program used it was not an option to respond to part of the protocol, save it, and return later to finish the rest of the protocol.

The final sample consisted of 95 men and women (37 male and 56 female; two did not answer) who reported experiencing sexual abuse before the age of 18. Study participants were classified into one of three groups based on the relationship of their first abuser to themselves. Those who reported being abused by a religious leader were grouped into the “clergy abuse” group, those who reported being abused by a parent, step-parent, grand-parent, sibling, cousin, or aunt or uncle were assigned to the “incestuous abuse” group, and finally, all others were classified into the “extra-familial abuse” group.

Procedure

The study was conducted entirely online using a secured website, thus ensuring participant privacy. After arriving at the website, participants were presented with an informed consent document (See Appendix B) for their digital signature/implied consent. By separating the consent from the actual research material, an additional layer of privacy was added between the participants and the researchers (Cho & Larose, 1999). After consenting, participants were then forwarded on to the actual study where they completed demographic questions, standardized measures of religious and spiritual well being, a

measure of trauma symptomology, and a structured questionnaire about their sexual abuse history.

Although the topic of this study is somewhat sensitive, a sufficient response rate was obtained, as those with histories of childhood sexual abuse appear to be slightly more willing to participate in research about their childhood experiences than the general population (Edwards, et al., 2001). However, it appears that men in particular under-report incidents of sexual abuse from childhood (Widom & Morris, 1997). Providing anonymity to participants increases the likelihood that they will accurately report on sensitive issues (Ong & Weiss, 2000).

Demographic Abuse Characteristics

Demographic data and abuse history was collected using the Structured Clinical Interview on Childhood Sexual Abuse History (SI-SA; Gold, Hughes, & Swingle, 1996). The SI-SA is a reliable structured history-taking measure developed to provide information about areas relevant to childhood sexual abuse. It is used in ongoing research of adult survivors of sexual abuse. The measure is used to collect detailed demographic information about the victim as well as information about perpetrators, information about the individual's ability to recall the abuse, as well as details of the abuse.

Religiosity

In order to answer research question one—are there differences in the religious practices of those abused by clergy, family members, and extra-familial abusers?—participants completed the Systems of Belief Inventory (SBI-15R). The SBI-15R is a brief self-report measure of religiosity as a function of quality of life with good psychometric properties (Hill, 2013). The measure consists of 15 self-report items

constructed to use a 4-point Likert scale (0—‘strongly disagree’ to 3—‘strongly agree’). Items are divided between two subscales that ask participants about their personal religious beliefs and practices as well as the social support the individual perceives receiving from their religious community (Holland, et al., 1998).

The beliefs and practices subscale asks questions about the religious rituals and practices that the respondent participates in as well as the individual’s belief in a supreme being. Higher scores on this scale indicate higher levels of religiosity. The social support scale measures the level of perceived social support one gets from the spiritual community. Higher scores on this scale indicate greater perceived social support from the religious community. The scales are sensitive and can be used to distinguish between professional religious, lay, and agnostic or atheist individuals (Holland, et al., 1998).

The SBI-15 was developed by conducting a principal component analysis of the items on the longer SBI-54. The SBI-15 was validated using a convenience sample of 301 New York men and women with no history of serious illness. The SBI-15R has good reliability, with a test-retest correlation of .95 for both lay and religious groups, high internal consistency ($\alpha = .93$), and significant correlation with the original ($r = .98, p < .001$). Likewise, the measure has good convergent, divergent and discriminant validity when compared with other measures (Holland, et al., 1998). Further, the SBI-15 has been translated into Hebrew and validated on a sample of 390 married men and women from Israel where the measure demonstrated both excellent internal reliability ($\alpha = .98$ for beliefs and practices; $\alpha = .96$ for social support) and good convergent validity with other measures of religiosity such as the Religious Orientation Inventory (ROI) and the Index of Core Spiritual Experiences (INSPIRIT; Baider, Holland, Russak, & De-Nour, 2001).

Spirituality

The second research question—*are there differences in the spirituality of those abused by clergy, family members, and extra-familial abusers?*—is addressed by the Spiritual Wellbeing Scale (SWBS). The SWBS is well respected measure that has been used in over 300 published articles (Hill, 2013). It is composed of 20 self-report items on a six-point Likert-type scale that asks respondents to indicate how much they agree with a series of statements from strongly agree to strongly disagree. The SWBS seeks to measure subjective spiritual well-being, defined as spiritual quality of life across two related domains—religious and existential—and is designed to be non-sectarian.

The Religious Wellbeing subscale (RWB) measures an individual's satisfaction with perceived relationship with God. Higher scores on RWB indicate a more positive relationship with God, while lower scores suggests less satisfaction with one's relationship with God (Paloutzian & Ellison, 2009).

The Existential Wellbeing subscale (EWB) measures an individual's overall satisfaction with life or sense of purpose in life. Higher scores on this measure indicate an overall satisfaction with life, while lower scores indicate a sense that life lacks purpose.

Factor analysis of the items on the measure revealed the presence of two factors that align with these constructs (Ellison & Paloutzian, 1982, 1982-1991). The SWBS is a reliable, with test-retest coefficients over 1-10 weeks ranging from .96 to .88 (Paloutzian & Ellison, 2009), and well-validated measure of subjective religious and existential well-being, though it appears to show some bias toward Christian religious thought and may have a ceiling effect, particularly among conservative populations (Ellison & Paloutzian, 1982, 1982-1991; Genia, 2001; Hill, 2013).

Trauma Symptoms

To measure traumatic effects on survivors, and answer the final research question—are there differences in the traumatic effects of those abused by clergy, family members, and non-familial perpetrators?—participants completed the Trauma Symptom Inventory 2nd edition (TSI-2). The original TSI is one of the most commonly used self-report measures of traumatic symptomology and related sequelae (Elhai, Gray, Kashdan, & Franklin, 2005). The TSI-2 is an updated version of the measure which was published in 2010 (Gray, Elhai, & Briere, 2010). The original TSI is a 100-item self-report measure of posttraumatic related symptoms over the last six months, while the TSI-2 has 136 items and includes a revised validity scale that can be used to test for PTSD-related atypical responses (Gray, et al., 2010). Items on the TSI are rated on a four-point Likert scale (0—‘never’, to 3—‘often’). The TSI comprises three validity scales and ten symptom specific subscales for measuring anxiety, depression, anger, intrusion, avoidance, dissociation, sexual concerns, sexual dysfunction, self-image problems, and tension reduction behaviors (Briere, 1995, n.d.). The test provides a good indicator of the presence of PTSD symptoms as well as evidence of other traumatic sequelae (McDevitt-Murphy, Weathers, & Adkins, 2005). The measure takes approximately 20 minutes to complete and has a reading level in the 5th to 7th grade range. The TSI has been standardized on samples of both male and female adults (18 years old or older) in both clinical and non-clinical samples and in both English and Spanish (Briere, 1995, n.d.; Gutiérrez Wang, Cosden, & Bernal, 2011). In a sample of 62 adults, the TSI was able to distinguish between those with PTSD and those without ($F(1, 60) = 13.75, p < .001$). Additionally, the TSI symptoms scales positively correlate with conceptually similar

scales on the Clinician-Administered PTSD Scale (CAPS) and all scales were internally consistent (McDevitt-Murphy, et al., 2005). In clinical samples, the TSI displays both reasonable reliability ($\alpha = .87$; Briere, 1995) and sufficient construct validity (Arbisi, Erbes, Polusny, & Nelson, 2010; Briere, 1995). Finally, the TSI-2 is as good as the PTSD Checklist (PCL; $\chi^2(3) = 187.97, p < .001$) at predicting the presence of PTSD (Briere, 2011).

CHAPTER IV

Results

Descriptive statistics were obtained for demographic data and abuse characteristics and are reported below. One-way ANOVA and chi-squared tests were run to compare the groups. Additionally, participants' responses to the study measures were collected and scored to provide subscale and total raw scores for each measure. In order to answer the research questions about potential differences between each group, a one-way ANOVA was run on the subscale scores and post-hoc analyses were run for any measures that demonstrated statistical significance.

Demographic Statistics

There were 211 individuals who completed the consent and started the survey. One hundred sixteen of these individuals dropped out early and did not complete enough of the questions to be included in analyses. Participants were able to skip any question they felt uncomfortable answering; therefore cases who completed enough items to be included but with missing data were excluded on an analysis-by-analysis basis. The final sample was comprised of 95 men and women divided into three groups. Those who reported being abused by a member of the clergy were assigned to the clergy abuse group (20 men, 13 women, 1 did not identify gender), those abused by a family member were assigned to the incestuous abuse group (9 men, 35 women, 1 did not identify gender), and those who reported abuse by anyone else were assigned to the extra familial abuse group (8 men, 8 women). See Table 1 for a breakdown of gender by group. There was a significant association between group membership and gender ($\chi^2(2) = 13.352, p = .001, \phi = .368$). Those in the clergy abuse groups were more likely to be male, while those in

the incestuous abuse group are more likely to be female. There were no gender differences in the extra-familial abuse groups. It is important to stress that the gender breakdowns in the current sample may not be at all representative of the actual gender proportions for victims of these types of abuse because sampling was not random.

Table 1
Participant Gender by Group

Gender	Clergy Abuse	Incestuous Abuse	Extra-Familial Abuse	Total
Male	20	9	8	37
Female	13	35	8	56
Other	0	0	0	0
Missing	1	1	0	2
Total	34	45	16	95

Participants were asked to report their current age ($F(2, 92) = 4.778, p = .011$) and their best approximation of their age when the sexual abuse started (Onset; $F(2, 82) = 9.714, p < .001$). For those reporting abuse by clergy, current age was greater than for those reporting incestuous abuse (MD = 9.412, $SE = 3.045, p = .008, d = .702$), while there were no between-group differences on current age for the clergy and extra-familial abuse groups (MD = 5.412, $SE = 4.062, p = .558, d = .404$), or incest and extra-familial abuse groups (MD = 4.000, $SE = 3.900, p = .923, d = .298$). Further, those abused by clergy were older when the abuse started than those abused by family (MD = 4.017, $SE = .914, p < .001, d = 1.058$), while there were no statistically significant differences in age of onset of abuse between those molested by clergy and extra-familial abusers (MD = 2.576, $SE = 1.194, p = .102, d = .678$), or between the incestuous abuse group and extra-familial abuse group (MD = 1.441, $SE = 1.154, p = .646, d = .379$). There were no

between-group differences for number of abusers, ($F(2, 83) = .275, p = .761$), number of years of schooling completed ($F(2, 85) = .186, p = .831$), or current household income ($\chi^2(18) = 18.162, p = .445, \phi = .447$). See Table 2 for group means and standard deviations of demographic information and abuse characteristics.

Table 2
Demographic and Abuse Characteristics by Group

Variables	Clergy Abuse			Incestuous Abuse			Extra-familial Abuse		
	<i>n</i>	<i>M</i>	<i>SD</i>	<i>n</i>	<i>M</i>	<i>SD</i>	<i>n</i>	<i>M</i>	<i>SD</i>
Age ^a	34	54.41	11.79	45	45.0	14.89	16	49.0	12.06
Onset ^b	31	10.71	3.44	39	6.69	3.89	15	8.13	4.24
# of Abusers	29	2.31	3.18	43	2.98	4.57	14	2.93	2.62
Education ^c	31	15.29	2.72	43	15.21	3.6	14	14.64	4.2
Income ^d	32	\$50-74,999		44	\$40-49,999		15	\$50-74,999	

^{a.} Current age in years.

^{b.} Age of onset of sexual abuse, in years.

^{c.} Number of years of education.

^{d.} Median annual household income in US dollars.

Finally, participants were asked to report the religious affiliation of their family of origin as well as their current religious affiliation. See Figure 1 for an overview of the religious affiliation of the sample. Because the assumption of expected frequencies could not be met, the chi-square test was not run on these data.

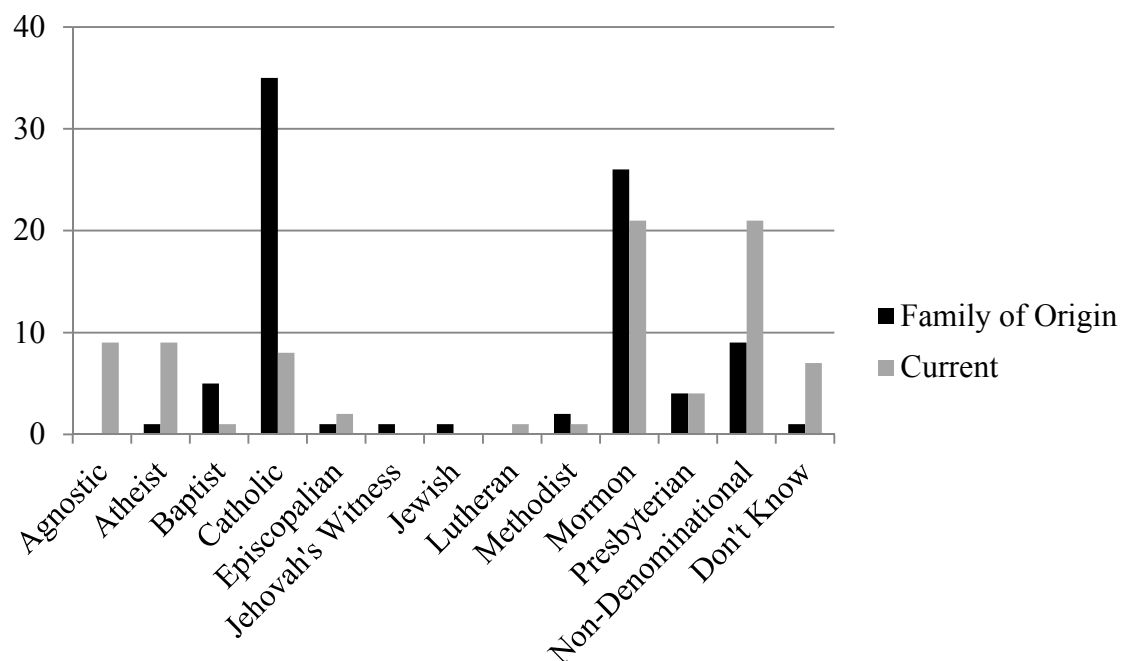


Figure 1. Religious affiliation of family of origin whether observant or not versus current religious affiliation.

Statistical Analyses

In order to help control for Type I Error, α level was set to .05 for all analyses. To test whether there was a difference between groups, an ANOVA was run with group membership (clergy abuse, incestuous abuse, and extra-familial abuse) as the independent variable, and the SBI-15R, SWBS, and TSI-2 subscales as dependent variables.

Religiosity and Spirituality

Tests of between-subject effects of the variables reveal that group membership is significant for the religious beliefs and practices variable of the SBI-15 ($F(2, 92) = 3.909$, $p = .023$; see Table 3 for means and standard deviations). Given the evidence of between-group differences, post-hoc pairwise comparisons were made with Bonferroni correction to control for type I error. The clergy abuse group reported significantly lower levels of religious beliefs and practices than did the incestuous abuse group, ($MD = 5.94$, $SE =$

2.128, $p = .019$, $d = .634$). Neither the clergy and extra-familial abuse groups ($MD = 2.992$, $SE = 2.838$, $p = .884$, $d = .303$), nor the incest and extra-familial abuse groups ($MD = 2.947$, $SE = 2.725$, $p = .847$, $d = .291$) were significantly different on this dimension. Likewise, for the measure of perceived social support, the test of between-group differences reveals significant differences ($F(2, 92) = 3.602$, $p = .031$) and post-hoc pairwise testing again indicates differences between the clergy abuse and incestuous abuse groups, with those abused by clergy reporting lower scores ($MD = 2.881$, $SE = 1.085$, $p = .028$, $d = .603$). These comparisons do not indicate differences between the clergy and extra-familial abuse groups ($MD = 2.158$, $SE = 1.448$, $p = .419$, $d = .452$), or the incestuous and extra-familial abuse groups ($MD = .724$, $SE = 1.39$, $p = 1.0$, $d = .151$).

Table 3
Mean Spiritual Beliefs Inventory (SBI-15R) Subscale Scores by Group

Scale	Clergy			Incestuous			Extra-Familial			Normative ^c		
	<i>n</i>	<i>M</i>	<i>SD</i>	<i>n</i>	<i>M</i>	<i>SD</i>	<i>n</i>	<i>M</i>	<i>SD</i>	<i>n</i>	<i>M</i>	<i>SD</i>
B&P ^a	33	11.39	9.16	41	17.07	9.65	14	14.71	8.43	297	18.3	8.53
SS ^b	33	3.73	4.22	41	6.66	4.92	14	6.00	4.67	297	5.98	4.48

^a B&P = Beliefs and Practices scale of the SBI-15R

^b SS = Social Support scale of the SBI-15R

^c In a sample of lay and religious individuals (Holland, et al., 1998).

ANOVA further indicates that the groups differ on the religious well-being, or relationship with God scale (RWB) of the Spiritual Well-Being Scale (SWBS; $F(2, 89) = 7.232$, $p = .001$). Pairwise comparison with Bonferroni correction was also run on this variable and evidence was found that those in the clergy abuse group had significantly lower scores than those in the incestuous abuse group ($MD = 13.36$, $SE = 3.565$, $p = .001$, $d = .865$), while no group differences were found between the clergy and extra-familial abuse groups ($MD = 4.64$, $SE = 4.684$, $p = .974$, $d = .30$) or the incest and extra-familial

abuse groups ($MD = 8.720$, $SE = 4.539$, $p = .174$, $d = .564$). No group differences were found for the existential well-being scale ($F(2, 91) = 1.812$, $p = .169$) so no post-hoc testing was conducted.

Table 4
Mean Spiritual Well-Being Scale (SWBS) Subscale Scores by Group

Subscale	Clergy			Incestuous			Extra-Familial			Clinical Sample ^d		
	<i>n</i>	<i>M</i>	<i>SD</i>	<i>n</i>	<i>M</i>	<i>SD</i>	<i>n</i>	<i>M</i>	<i>SD</i>	<i>n</i>	<i>M</i>	<i>SD</i>
RWB ^a	34	28.74	15.75	42	42.1	15.31	16	33.38	15.17	50	46.46	11.48
EWB ^b	34	35.41	11.68	44	38.71	12.25	16	32.38	12.27	50	39.26	10.58
Total ^c	34	64.15	20.61	44	78.89	27.02	16	65.75	23.50	50	85.82	19.61

^a. RWB = Religious Well-Being, or relationship with God

^b. EWB = Existential Well-Being, or life satisfaction and purpose

^c. This measure was excluded from ANOVA since it is a sum of the other two scales and is, therefore, highly correlated with them.

^d. In a sample of 50 sexually abused, outpatient individuals (Paloutzian & Ellison, 2009).

Trauma Symptomology

See Table 5 for means and standard deviations of TSI-2 t-scores. Tests of between-subject effects indicate that there were no group differences on measures of disturbance to self (SELF; $F(2, 90) = 1.138$, $p = .325$), posttraumatic stress (TRAUMA; $F(2, 90) = .615$, $p = .543$), externalization (EXT; $F(2, 90) = 1.738$, $p = .182$), or somatization (SOMA; $F(2, 90) = .113$, $p = .893$). Since no significant differences were found, no further post-hoc testing was conducted. See the section below on atypical responding for the results of the ATR scale.

Table 5
Mean Trauma Symptom Inventory (TSI-2) T-Scores by Group

Subscale	Clergy			Incestuous			Extra-familial			Clinical Sample ^b		
	<i>n</i>	<i>M</i>	<i>SD</i>	<i>n</i>	<i>M</i>	<i>SD</i>	<i>n</i>	<i>M</i>	<i>SD</i>	<i>N</i>	<i>M</i>	<i>SD</i>
TRAUMA	33	65.3	11.18	44	62.48	12.23	16	62.13	14.03	32	61.19	14.81
SOMA	33	53.36	10.75	44	54.55	12.85	16	54.69	11.32	32	51.97	14.41
EXT	33	67.61	14.13	44	62.11	13.18	16	67.00	14.32	32	66.44	21.71
SELF	33	64.36	10.21	44	60.48	11.58	16	63.25	13.66	32	57.84	11.10
ATR ^a	34	4.21	4.62	45	3.62	3.95	16	2.13	2.42	47 ^c	5.13	4.83

^{a.} For this scale, the mean raw scores were used for comparison with clinical samples.

^{b.} In a sample of 32 sexual abuse victims (Briere, 2011).

^{c.} In a sample of 47 genuinely distressed individuals (Gray, et al., 2010).

Religious Affiliation

Although not part of the original research questions, tests were run to examine the effects of group membership on religious affiliation. Participants were coded as either having kept their religion of childhood or having changed it (0 = no change in religious affiliation, 1 = change in religious affiliation). A significant relationship was found between group membership and whether one had changed religions or not ($\chi^2(2) = 10.822$, $p = .005$, $\phi = .368$). Those who were abused by clergy were significantly more likely to have changed their religion, while those that were abused by a family member were more likely to have kept the religious affiliation of their family of origin. For those in the extra-familial group, there was no difference between religion of origin and current religious affiliation.

Atypical Responding

In order to test for possible symptom exaggeration, participants were compared on the atypical responding (ATR) scale of the TSI-2 (Briere, 2011; Gray, et al., 2010). In

order to reduce the risk of Type II error, the variable was included in the original ANOVA. There does not appear to be any difference between groups on their levels of atypical responding ($F(2, 90) = 1.380, p = .257$).

Exploratory Analysis

In addition to the *a priori* research questions in the current study, an additional exploratory analysis was run. In order to test the betrayal trauma construct, participants were re-coded into new groups based on the relationship between them and their abuser. Those who reported being abused by a parent, step-parent, grandparent, or clergy member were coded into the betrayal trauma group. Those reporting abuse by anyone else were coded into the not-betrayal trauma group. An ANOVA was run with the same dependent variables as before and no significant differences were found between groups on any of the measures (See Appendix C for SPSS output).

CHAPTER V

Discussion

The demographic and abuse characteristics of the current study are consistent with previous research that suggests that clergy sex abuse victims tend to be adolescent males, while victims of other forms of sexual abuse tend to be prepubescent females (Alexander, et al., 1998; Frawley-O'Dea, 2004; Gold, et al., 1998; Loftus & Camargo, 1993; McCarty, 1985; The John Jay College Research Team, 2004).

The findings of this study are interesting on a number of levels. In general, they strongly indicate that clergy abuse has an appreciable impact on religious belief and practice. Those in the clergy abuse group reported significantly lower levels of perceived social support from their religious community than either the incestuous abuse or extra-familial abuse groups. The findings that the clergy abuse group reported less social support from their religious communities than either of the other abuse groups is consistent with anecdotal and clinical reports that religious communities often react to allegations of childhood sexual abuse by clergy by expressing disbelief of the accusations of the victim and rallying behind the accused clergy member (Blaine, 2011; Flynn, 2008; Neustein & Leshner, 2008; Shupe, 2011; Sipe, 2011). This pattern of response by the religious community often serves to deepen the victim's sense of betrayal by and alienation from their religious community (Frawley-O'Dea, 2004, 2007; Frawley-O'Dea & Goldner, 2007). It is not surprising that clergy abuse victims report significantly lower levels of religious belief and practice than survivors of incestuous abuse. The trust violated by the clergy member who abused them and the frequently occurring compounding factor of emotional abandonment by their religious community often leads

to the conclusion either that there is no God, that God is not just, or that God has abandoned them (Doyle, 2009, 2011).

The failure of this study to detect a difference in the level of spiritual belief and religious practice between survivors of clergy abuse and extra-familial abuse may be a function of the small sample size of the extra-familial abuse group, particularly given the moderate effect sizes. It is also difficult to know whether the lack of a difference in the level of spiritual belief and practice between survivors of incestuous and extra-familial abuse may be a result of the small size of the extra-familial sample. In order to assess whether there is a real difference here, the study should be re-run with a larger extra-familial sample.

Scores on the SWBS show similar patterns as those found on the SBI-15R, again suggesting that clergy abuse has a measurable impact on spiritual well-being. On the measure of religious well-being or perceived relationship with God (RWB), there are differences between the incestuous and clergy abuse groups suggesting that those who have been abused by clergy are significantly less likely to be engaged in religious practices and less satisfied with their relationship with God. Since this measure is specifically measuring the participant's relationship with God, the reason for this difference is likely the same as for the differences found in religious practice: betrayal by clergy leads to loss of belief in God (Doyle, 2009, 2011). Again, that there are no differences between clergy and extra-familial and incest and extra-familial groups is likely a function of small sample size. The study should be re-run with a larger extra-familial abuse sample.

The mean score for each abuse group falls within the cutoff for a “moderate sense of religious well-being,” which suggests that while there are statistical differences between the groups on this measure, these differences do not, in general, reflect significant clinical differences. As a group, individuals who have been sexually abused do not have a high level of religious well-being. Of particular note, scores on this measure are even lower for participants in this study than those in a clinical sample of sexually abused outpatients (Paloutzian & Ellison, 2009).

On the other scale of the SWBS, existential well-being (EWB), which examines satisfaction with life and sense of purpose, no differences were found between the groups. The mean scores on this measure suggest that those in the study sample have a moderate level of existential well-being across all three groups. Scores on this measure are not dissimilar from either sexually abused patients, or the general clinical population (Paloutzian & Ellison, 2009) which suggests that although sexual abuse has an impact on victims, it does not appear to negatively impact their sense of existential well-being to a larger extent than a general clinical sample.

Although not originally part of the analyses, the tests of change in religious affiliation provide valuable information about changes in the religious world-view of those abused by clergy. These data suggest that those who are abused by clergy are more likely to change their religious affiliation than those abused by a family member. Again, this is likely a function of the sense of betrayal by the clergy. Of note is that those abused by someone outside of their family were more likely to have changed religions than those abused by a family member, while no differences were found between those abused by clergy and those abused by someone outside of their family. There are no obvious

explanations for this pattern, but a larger extra-familial sample size would likely help to clarify this issue.

In conjunction with the mean scores on the SBI-15R and SWBS, these data on religious change strongly suggest that sexual abuse by a member of the clergy has a profound impact on survivors' spirituality and religiosity. Individuals molested by clergy report lower levels of spiritual beliefs and practices, less perceived social support from their religious community, less satisfaction with their relationship with God, and are more likely to have changed their religious affiliation between childhood and adulthood than survivors of either incestuous or extra-familial abuse.

In general, while the findings in the present study indicate that abuse by a member of the clergy has an appreciable impact on religious and spiritual orientation, they do not suggest that it is either more or less psychologically traumatizing than incestuous or extra-familial sexual abuse. These data are interesting in that they suggest that identity of the abuser appears to be less important as a determinant of future traumatic symptomology than other factors. At first glance, the data appear to support Frawley-O'Dea's (2002, 2004) assertions that clergy abuse is similar to incest as it relates to trauma symptomology; however, there were also no differences between those abused by clergy and those abused by a non-family member for either trauma symptomology as measured by the TSI-2, or life satisfaction as measured by the existential well-being scale of the SWBS. Rather, it seems that the specific traumatic sequelae of clergy sex abuse are limited to religious and spiritual factors: religious beliefs and practice, relationship with one's religious community, and one's relationship with God.

The results of the current study are consistent with a number of previous studies (Bierman, 2005; Briere & Runtz, 1990; Brown, Cohen, Johnson, & Smailes, 1999; Mullen, et al., 1996) that have examined the specific effects of different types of childhood abuse. It is clear from these studies that although there are differential effects from different forms of abuse, the levels of psychological impairment are similar. Different types of abuse may have effects on specific aspects of functioning, but impact overall impairment more or less equally (Gold, 2000).

For example, in a study looking at the effects of childhood maltreatment on self-perception of religiosity and spirituality (Bierman, 2005), researchers found that when controlling for age, education level, gender, race, and childhood economic status, a negative relationship existed between childhood abuse by fathers on adult religiosity, while no such relationship existed when the abuse was perpetrated by mothers. They also found that levels of adult spirituality were not different for those abused by their mothers or their fathers, but found a significant positive relationship for those subjected to non-parental abuse. Researchers posited that the negative relationship between adult religiosity and abuse by fathers was related to Western concepts of the paternal nature of God. They suggest that children brought up by harsh, abusive fathers, are less trusting of father-figures, but indicate that further research is needed in this area. While a positive relationship between non-parental abuse and self-perceived spirituality was also found, they were unable to explain this phenomenon.

In addition, Biere and Runtz (1990) found that there exist very specific impacts for different types of child maltreatment in addition to effects shared across different forms of abuse and neglect (see also Mullen, et al., 1996), but that the magnitude of the

impact did not differ across types of abuse. Further, Brown and colleagues (1999) found that all forms of abuse and neglect were associated with increased risk of depression and suicidality, but that those who were sexually abused carried the greatest risk for depression and suicide, after controlling for family context. The current study is consistent with the findings of these studies, as it appears that although there are different effects on spirituality and religiosity based on the identity of the abuser, the overall traumatic effects were not found to differ significantly between groups.

Theoretical and Clinical Implications

Given that the groups differed primarily on scales of religiosity that measure activity in religious and spiritual practice, and given that recent research suggests that those who reject their faith due to stressors are at greater risk of poor mental health outcomes (Ben-Ezra, et al., 2010; ter Kuile & Ehring, 2014), it seems important to understand why these differences exist for those abused by clergy members.

Psychological Trauma

In the current study, there were no between-group differences on the measures of trauma symptomology on the TSI-2 scales. For example, elevated mean scores on the posttraumatic stress (TRAUMA) scale suggest that members of all three groups are reporting symptoms such as avoidance, anxiety, hyperarousal, and dissociation at levels considered problematic (1-1.5 standard deviations above the mean). Elevated scores on these scales suggest that participants in all sub-groups in the current study may meet criteria for a diagnosis of posttraumatic stress disorder (PTSD; Briere, 2011).

Spiritual Trauma

Much of the theoretical research on the spiritual trauma of clergy sexual abuse is limited to Catholics despite the evidence that it occurs across denominations and religious traditions (Francis & Turner, 1995; Plante, 2003; Plante & Daniels, 2004). Doyle (2011) theorizes that for Catholics, “Priest abuse differs from incest or abuse by anyone else precisely because of the victim's belief about the nature of the priesthood” (para. 10). He believes that Catholics’ unique beliefs about priests’ role in granting access to the divine may predict some of the particular difficulties experienced by survivors of priest perpetrated sexual abuse.

Doyle (2011) further suggests that specific spiritual interventions are especially unlikely to be helpful for those abused by Catholic clergy since traditionally such interventions have focused on penitential liturgies performed by clerics who, by association with the church, are also guilty of the abuse of the individual. Such penitential services can be highly triggering and may cause far more harm than good. Rather, Doyle continues,

The victim's anger at the Church needs to be acknowledged and affirmed as a healthy response to the abuse. This might be the appropriate time to examine (or re-examine) the radical distinction between organized religion and spiritual security and strength. The toxic belief that God will be displeased because of anger toward the Church must be replaced with a more realistic belief that the Church has actually been a barrier to a secure relationship with the Higher Power. The victim needs to know that the visible Church is not the only pathway to God. The spiritual recovery process offers a unique opportunity for a spiritual maturity

that provides the emotional security needed for whatever choices the victim makes about the place of religion or a higher power in his or her life. (Responding to the Loss of Religion, para. 1)

This type of spiritual maturity, often called postconventional religiousness, is the ability of the individual to make critical evaluation of their religious beliefs (Harris, Cook, & Kashubeck-West, 2008).

When the religious community becomes aware of sexual abuse by clergy, it is imperative to ensure that the clergy member is removed from their position and that the community validates the experience of the victim (Flynn, 2008). Rather than circling the wagons around the perpetrator, the religious community has an obligation to circle the wagon around the victim (see also Plante & Daniels, 2004).

A recent study (Harris, et al., 2015) suggests that individuals who experience trauma report higher levels of postconventional religiousness if they already found little comfort in their faith or were in conflict with their religious leaders. On the other hand, the study found that those who experience high levels of religious fear and guilt, which one would expect from children being abused by trusted religious figures, are less likely to develop postconventional religiousness.

Finally, there is some evidence (Marotta-Walters, 2015) to suggest that therapists working with survivors of clergy sexual abuse could integrate meaning making throughout all stages of trauma treatment. In the treatment of sexual abuse, meaning making is the act of changing the way one thinks and feels about a painful event. By helping the individual make meaning of the traumatic event or events, the therapist can help foster resiliency and improve treatment outcomes. This process appears to be

consistent with Gold's (2000) recommendation to engage in client-directed, collaborative conceptualization as part of the treatment process. Given that survivors of sexual abuse in general are reporting only moderate, rather than high levels of existential well-being, or life satisfaction, it seems most survivors would benefit from this type of therapeutic work.

Limitations

Although exploratory in nature, the current study provides a solid foundation from which future research can build. However, there are a number of significant limitations that should be addressed in future studies. One limitation that cannot be understated is the length of the current survey. With a minimum of 199 questions to be valid and up to 373 total questions spread over 244 individual web pages, the survey was a daunting task for any participant. Due to software limitations of the hosting website, participants were not able to save their progress and return later. It is possible that a number of participants started the survey, stepped away, and were unable to complete it. While 211 individuals started the survey, only 95 (45%) completed it, with an average time spent of 2 hours, 21 minutes (min = 30 minutes, max = 51 hours, 22 minutes). Future studies should look for ways to collect similar data without the significant time commitment and include the capacity for participants to save their progress and return later.

Further, the current sample size is very small. With a total sample of fewer than 100 participants divided between three groups, it is difficult to adequately control for error. Additionally, unequal sample sizes make ANOVA less robust and adequate comparison between groups difficult. However, the current results offer such a clear distinction between the effects of abuse on spirituality/religiosity versus the effects of

abuse on psychological trauma, that one could easily argue enough participants were included.

Another limitation of the current study is the religious identification of the families of origin. In the current sample, 35 (36.8%) participants reported the religion of their family of origin as Catholic, 26 as Mormon (27.4%), a total of 9 (9.5%) individuals did not answer the question, and the remaining 25 (26.2%) made up all other faiths combined (Refer back to Figure 1 for frequencies). These frequencies are not representative of the religious makeup of the United States where Catholics make up 20.8% of the population and Mormons only 1.6% (Pew Research Center, 2015). It is likely that the massive overrepresentation of Mormons in the current sample is a result of a social media effect referred to as homophily, which suggests that those who are closely linked in social networks are alike to the point that accurate predictions of chronic health conditions, sexual orientation, and religious and political affiliation can be made from a single response to a social media post (Christakis & Fowler, 2007; Golbeck, 2013, October; McPherson, Smith-Lovin, & Cook, 2001). Given that the author of the current study identifies as Mormon, and that the study was extensively shared on social media, it is not surprising then that Mormons tend to be significantly over-represented in the current sample.

Recommendations for Future Research

The data in the current study indicate that sexual abuse by clergy has unique impacts on spirituality and religiosity that distinguish it from other forms of sexual abuse. The study, therefore, confirms that further research in this area is warranted, particularly since, unlike other forms of childhood sexual abuse (CSA), research on sexual abuse by

clergy has traditionally focused on the perpetrators rather than collecting data from survivors and focusing on the impact the abuse has had on them. The results of the current study suggest that further investigation on the victims of clergy sexual abuse would be a fruitful area of future research.

The sample size of the current study limits overall statistical power and some other comparisons that would be helpful in understanding the long-term impact of clergy sexual abuse. Future studies should examine differences in the effects of clergy perpetrated sexual abuse across religious denominations. Are the effects found in the current study as clear-cut when examined across groups of Mormons, Catholics, or Muslims? Further, future research should also look for and explore gender effects for both victims and perpetrators.

Given the richness of data provided by the SI-SA, future studies should consider controlling for potential effects of specific acts of abuse and comparing that to earlier studies (e.g., Firestone, et al., 2009; Isely, et al., 2008). It would also be beneficial to examine whether there are between-group differences in whether the abuse was reported or not, whether the report was believed or not, and whether the abuse was reported by the child versus discovered by someone else.

The current study examined the effects of sexual abuse based on the participants' report of their relationship to their first abuser. In the current sample, 45 individuals (52.3%) reported only one perpetrator or group of perpetrators, 41 (47.7%) reported more than one separate perpetrators or groups of perpetrators had sexually abused them. The average number of perpetrators was 2.74 ($SD = 3.85$, max = 30; see Figure 2). Future research should examine the effects of multiple abusers as well as the interaction between

abuse by clergy and others, particularly if the clergy abuser is not the first person to abuse the individual.

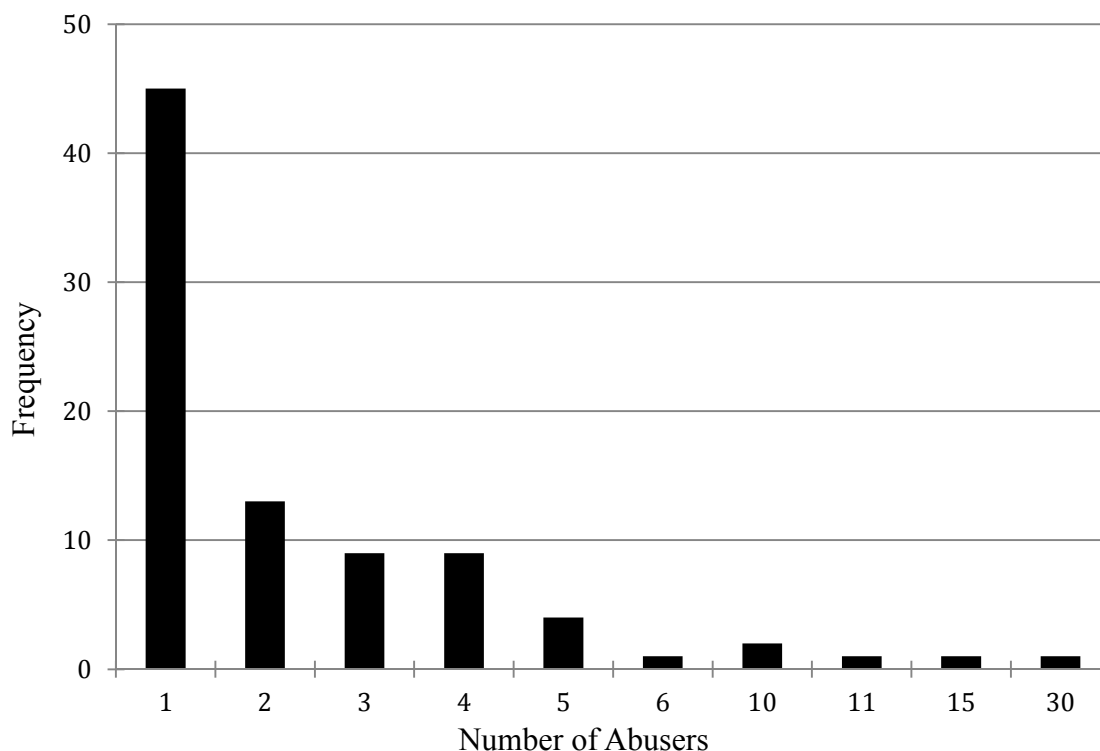


Figure 2. SI-SA Item: All together, how many individuals or groups of people acting together sexually abused you before the age of 18?

The current study examined only the effects of abuse perpetrated against children, however, one further area of potential research are the spiritual and traumatic effects of clergy sexual misconduct perpetrated against adults. Earlier research (Birchard, 2000; Seat, et al., 1993) has indicated that sexual abuse by clergy of adult parishioners also occurs and it would be beneficial to examine those effects as well, particularly to see if similar patterns of symptomology emerge.

Conclusion

The current study suggests that sexual abuse by clergy has unique and measurable impacts on the spirituality and religiosity of victims that distinguish it from other forms of sexual abuse. The results of the present study reinforce previous studies that indicate that victims of clergy sexual abuse tend to be male and older at the onset of the abuse than those abused by others. Further, the data suggest that survivors of clergy-perpetrated sexual abuse are less likely to engage in religious practice, find less social support in their religious communities and are less satisfied with their relationship with God. Further, these individuals are more likely to change their religious affiliation as they grow into adulthood. The extant literature suggests that these sequelae of clergy-perpetrated sexual trauma are best treated first by the religious community, which should assure that clergy abusers are removed from positions of power, and by clinicians who should help survivors explore their feeling about organized religion and spirituality and conceptualize and make meaning of the abuse. This study also highlights the general lack of research on the specific effects of clergy sexual abuse and suggests areas for clinically relevant future research.

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APPENDIX A

NOVA
Institutional Review Board
Approval Date: JUN 18 2015
Continuing Review Date: JUN 17 2016

Clergy Sex Abuse Study

Most research on clergy abuse has examined the perpetrating clergy rather than the survivors they have impacted. Because so little is known from the survivors' perspective, a study is being conducted by researchers at Nova Southeastern University (IRB protocol # 04241319Exp) to examine the unique psychological and spiritual effects of clergy sex abuse on these survivors. We are looking for adults (those over age 18) who survived childhood abuse (before the age of 18) by either a clergy member, a member of their family, *or anyone else* to participate in this study. Information from survivors of sexual abuse by a family member or someone outside of the family will allow us to examine how clergy abuse may impact survivors differently than other forms of abuse.

If you choose to participate in this study, you will be asked to complete an anonymous online survey with questions about your sexual abuse history and your current psychological and spiritual functioning. Because of the importance of having a comparison group, feel free to share this study link with others you know who may have been abused, even if the abuser was not clergy.

Please help extend our knowledge of the effects of clergy sexual abuse by following the link below:

[URL HERE]

If asked for a password: clergy

Google AdWords:

[Clergy Sex Abuse Study](#)
Complete an anonymous online survey
about clergy or family sex abuse.

[URL HERE]

APPENDIX B



Consent Form for Participation in the Research Study Entitled "Clergy Sexual Abuse"

Funding Source: None.

IRB protocol #: 04241319Exp

Principal investigator(s)

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(516) 314-7314

For questions/concerns about your research rights, contact:
Human Research Oversight Board (Institutional Review Board or IRB)
Nova Southeastern University
(954) 262-5369/Toll Free: 866-499-0790
IRB@nsu.nova.edu

What is the study about?

Very little is currently known about the long-term effects of clergy sexual abuse. The current study is a research project designed to measure the psychological and spiritual effects of clergy sex abuse on survivors and compare them with the effects of incest.


Why are you asking me?

We are looking for approximately 500 adults (those over age 18) who survived childhood abuse (before the age of 18) by either a clergy member, a member of their family, or someone else to participate in this study.

What will I be doing if I agree to be in the study?

Initials: _____ Date: _____

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 NOVA UNIVERSITY
 Institutional Review Board
 Approval Date: JUN 18 2015
 Continuing Review Date: JUN 17 2016

If you choose to participate in this study, you will be asked to complete a brief online survey with questions about your sexual abuse history and your current psychological and spiritual functioning. Questions about your experience with sexual abuse will include some that ask about the relationship of the abuser(s) to you, the types of abuse you suffered, the length of time the abuse lasted, and the reasons the abuse stopped. The questions should take about one to two hours to complete.

Is there any audio or video recording?

There will be no audio or video recording as part of this study.

What are the dangers to me?

All studies have some risk. This study is believed to have a moderate amount of risk. Questions about past sexual abuse can be uncomfortable to answer. Should you become uncomfortable, you may discontinue the survey at any time. If you become anxious or distressed due to the nature of this study, you may call either the National Sexual Assault Hotline (1-800-656-HOPE) or the National Suicide Prevention Hotline (1-800-273-TALK). If you are interested in finding a therapist or trauma treatment program, please call the Sidran Institute (1-410-825-8888) 24 hours a day. Male survivors of sexual abuse may also contact Male Survivor by going to <http://malesurvivor.org>.

Additionally, your risk will be minimized by carefully maintaining your privacy and confidentiality.

If you have any questions about the research, your research rights, or have a research-related injury, please contact Robert Allred or Steven Gold. You may also contact the IRB at the numbers indicated above with questions about your research rights.

Are there any benefits for taking part in this research study?

There are no direct benefits to participants who participate in this research study.

Will I get paid for being in the study? Will it cost me anything?

There are no costs to you or payments made for participating in this study.

How will you keep my information private?

All information in this study is strictly confidential unless disclosure is required by law. In order to protect your privacy, the survey is hosted on a secure system and neither your name nor your computer IP address will be collected as part of the study. Data will be stored on a secure server to maintain confidentiality and will be kept for at least 36 months after the end of the study. The Institutional Review Board, regulatory agencies, and dissertation chair may review research records.

What if I do not want to participate or I want to leave the study?

You have the right to leave this study at any time or refuse to participate. If you do decide to leave or you decide not to participate, you will not experience any penalty or

Initials: _____ Date: _____

Page 2 of 3


loss of services you have a right to receive. If you choose to withdraw, any information collected about you **before** the date you leave the study will be kept in the research records for 36 months from the conclusion of the study and may be used as a part of the research

Other Considerations:

If significant new information relating to the study becomes available, which may relate to your willingness to continue to participate, this information will be provided to you by the investigators.

Voluntary Consent by Participant:

Clicking the "NEXT" button will qualify as voluntary consent for the study. While completing the survey, you will not be able to skip any question, and must complete the entire survey for the data to be analyzed. Please print this page and keep it for your records. Please feel free to contact the principal investigator or the Institutional Review Board with any questions or comments regarding your participation.


 NOVA UNIVERSITY
 Institutional Review Board
 Approval Date: JUN 18 2015
 Continuing Review Date: JUN 17 2016

Initials: _____ Date: _____

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APPENDIX C

Output

```
RECODE
Betrayal_Group
(1=1) (2=1) (3=1) (4=2) (5=2) (6=2) (7=2)
(8=2) (9=2) (10=2) (11=2) (12=1) (13=2)
(14=2) (15=2) (16=2) (17=2) (18=2) (19=2) (20=2).
EXECUTE .
```

```
ONEWAY
SBI_beliefs SBI_social SWBS_religious SWBS_existential
TRAUMA_T EXT_T SOMA_T ATR_T SELF_T BY Betrayal_Group
/POLYNOMIAL=1
/STATISTICS DESCRIPTIVES
/MISSING ANALYSIS
/POSTHOC=BONFERRONI ALPHA(0.05).
```

Oneway

[DataSet3]

/Users/robertallred/OneDrive/Documents/Dissertation/Final
Data File.sav

Descriptives

		N	Mean	Std. Deviation	Std. Error	95% Confidence Interval for Mean		Minimum	Maximum
						Lower Bound	Upper Bound		
Religious	1.00	67	14.3731	9.75431	1.19168	11.9939	16.7524	.00	30.00
Beliefs	2.00	28	17.1786	9.26184	1.75032	13.5872	20.7699	.00	29.00
Total		95	15.2000	9.64872	.98994	13.2345	17.1655	.00	30.00
Social	1.00	67	5.1642	4.65343	.56851	4.0291	6.2992	.00	15.00
Support	2.00	28	7.1786	5.28487	.99875	5.1293	9.2278	.00	15.00
Total		95	5.7579	4.90704	.50345	4.7583	6.7575	.00	15.00
Relationship	1.00	64	34.9531	16.59932	2.07492	30.8067	39.0995	10.00	60.00
with God	2.00	28	37.2143	16.37830	3.09521	30.8634	43.5651	10.00	60.00
Total		92	35.6413	16.47548	1.71769	32.2293	39.0533	10.00	60.00
Life	1.00	66	36.2727	12.18896	1.50036	33.2763	39.2691	6.00	60.00
satisfaction	2.00	28	36.8214	12.28083	2.32086	32.0594	41.5834	16.00	59.00

and purpose	Total	94	36.4362	12.15275	1.25346	33.9470	38.9253	6.00	60.00
TRAUMA_T	1.00	65	64.1538	12.02112	1.49104	61.1752	67.1325	39.00	89.00
	2.00	28	61.7143	12.46880	2.35638	56.8794	66.5492	42.00	97.00
	Total	93	63.4194	12.14167	1.25903	60.9188	65.9199	39.00	97.00
EXT_T	1.00	65	65.8462	13.80923	1.71282	62.4244	69.2679	39.00	100.00
	2.00	28	62.7143	13.86137	2.61955	57.3394	68.0892	40.00	96.00
	Total	93	64.9032	13.82504	1.43359	62.0560	67.7505	39.00	100.00
SOMA_T	1.00	65	54.1692	11.83159	1.46753	51.2375	57.1010	33.00	83.00
	2.00	28	54.1071	11.85823	2.24100	49.5090	58.7053	33.00	76.00
	Total	93	54.1505	11.77502	1.22101	51.7255	56.5756	33.00	83.00
ATR_T	1.00	65	64.2769	18.87335	2.34095	59.6003	68.9535	44.00	100.00
	2.00	28	57.4286	13.70166	2.58937	52.1156	62.7415	44.00	100.00
	Total	93	62.2151	17.68803	1.83416	58.5722	65.8579	44.00	100.00
SELF_T	1.00	65	62.7692	10.99399	1.36364	60.0451	65.4934	38.00	88.00
	2.00	28	61.3214	12.80640	2.42018	56.3556	66.2872	38.00	89.00
	Total	93	62.3333	11.51779	1.19434	59.9613	64.7054	38.00	89.00

ANOVA

				Sum of Squares	df	Mean Square	F	Sig.
Religious Beliefs	Between Groups	(Combined)		155.421	1	155.421	1.682	.198
		Linear Term	Unweighted	155.421	1	155.421	1.682	.198
			Weighted	155.421	1	155.421	1.682	.198
		Within Groups		8595.779	93	92.428		
		Total		8751.200	94			
Social Support	Between Groups	(Combined)		80.130	1	80.130	3.413	.068
		Linear Term	Unweighted	80.130	1	80.130	3.413	.068
			Weighted	80.130	1	80.130	3.413	.068
		Within Groups		2183.301	93	23.476		
		Total		2263.432	94			
Relationship with God	Between Groups	(Combined)		99.589	1	99.589	.364	.548
		Linear Term	Unweighted	99.589	1	99.589	.364	.548
			Weighted	99.589	1	99.589	.364	.548
		Within Groups		24601.574	90	273.351		
		Total		24701.163	91			

Life satisfaction and purpose	Between	(Combined)		5.919	1	5.919	.040	.843
	Groups	Linear	Unweighted	5.919	1	5.919	.040	.843
		Term	Weighted	5.919	1	5.919	.040	.843
	Within Groups			13729.198	92	149.230		
	Total			13735.117	93			
TRAUMA_T	Between	(Combined)		116.469	1	116.469	.788	.377
	Groups	Linear	Unweighted	116.469	1	116.469	.788	.377
		Term	Weighted	116.469	1	116.469	.788	.377
	Within Groups			13446.176	91	147.760		
	Total			13562.645	92			
EXT_T	Between	(Combined)		191.953	1	191.953	1.004	.319
	Groups	Linear	Unweighted	191.953	1	191.953	1.004	.319
		Term	Weighted	191.953	1	191.953	1.004	.319
	Within Groups			17392.176	91	191.123		
	Total			17584.129	92			
SOMA_T	Between	(Combined)		.075	1	.075	.001	.982
	Groups	Linear	Unweighted	.075	1	.075	.001	.982
		Term	Weighted	.075	1	.075	.001	.982
	Within Groups			12755.817	91	140.174		
	Total			12755.892	92			
ATR_T	Between	(Combined)		917.826	1	917.826	2.997	.087
	Groups	Linear	Unweighted	917.826	1	917.826	2.997	.087
		Term	Weighted	917.826	1	917.826	2.997	.087
	Within Groups			27865.873	91	306.218		
	Total			28783.699	92			
SELF_T	Between	(Combined)		41.021	1	41.021	.307	.581
	Groups	Linear	Unweighted	41.021	1	41.021	.307	.581
		Term	Weighted	41.021	1	41.021	.307	.581
	Within Groups			12163.646	91	133.666		
	Total			12204.667	92			