

## **ABUSE OF CHILDREN AND ADOLESCENTS IN RELIGIOUS ENVIRONMENTS**

### **OVERVIEW OF THE MODERN RESEARCH**

By

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#### **ABSTRACT**

Child sexual abuse is widely defined as an adult using a minor for sexual stimulation. Manners of sexual abuse include engaging sexual activities, indecent exposure to a child, grooming a child or production, dissemination or use pornography, involving pictures of kid maltreatment. Aside from potential physical harm to the minor, the psychological effects of children's sexual misconduct are huge and include psychological incidents from depression to post-traumatic stress disorder and anxiety. A special issue is sexual abuse by people who represent God, especially in the Catholic Church, religious institutions and in religious fundamentalist families. Victims all over the globe have reported instances of child sexual abuse by clerics. It is hard to find a country without serious allegations. The main reasons are their position of authority, the celibacy and regular contact with children, in order to educate them, because parents and society rely on their kindness.

**KEYWORDS:** power, clergy, child sexual abuse, celibacy, post-traumatic stress disorder.

Today, the problem of child erotica, as easily as the sexual abuse of adolescents has apparently hired huge magnitude, both in Greece and overseas.

The presented research is of course set in the examination and analysis of child sexual abuse by clerics. This particular instruction of our region can put light on certain aspects of the experienced "sectarian" (morbidly – neurotically/toxically) religiosity/spirituality, and so to contribute to the prevention of such offenses.

#### **1. The short history of the phenomenon.**

The infanticide and mistreatment of children is apparently a phenomenon very ancient and known not only by the Greek Mythology but also by the whole ancient world. Several sorts of abuse cited in recent European history just since

1962, while the physical abuse has been identified as a syndrome in the playing area of Medicine. In 1962, the American Henry Kempe, a pediatrician in Denver, State of Colorado, described a syndrome combined characteristic lesions, specific behavior of the parents or those who had the obligation of child maintenance. It became well known as "the syndrome of battered child" (Kempe, 1962). Nowadays, half a century later all the States have enacted to protect the child's rights, while extensive bibliography describes the various forms of the child abuse phenomenon, trying to interpret it within a variety of causal theories, approaching in parallel the frequency of abuse in general as well as in particular populations. At the same time, transmitting as a helper the experience gained from the various clinical diagnostic, remedial and preventative approaches, we are immediately able to make a reference to the child abuse as a frequent recurrent situation, which often brings mortality and higher share of disability whether curable or predictable (Agathonos- Georgopoulou, 1998, p. 6.).

From the year 1960 up to the present time, the movements of the child abuse phenomenon have been under investigation through the results of sociological studies, identifying both the healing and the preventive actions. The emphasis is given to the psychopathology supported by pediatricians, psychiatrists and psychiatric social workers, who invest the weight in the psychodynamic theory and claim the individual therapy as the primary discussion (Kempe, 1962).

At the start of the 1980s, the probe was centered along the characteristics of the abused children, boosting the hypothesis of the "special victim" (Herrenkohl & Moylan, 2010) namely the participation of the child victimized by its characteristics.

In 1970, after many epidemiological and sociological surveys, the responsibility for the child abuse phenomenon was attributed to social agents such as the poverty, the unemployment and the social isolation.

Nevertheless, none of the interpretations are regarded as sufficient and in 1980 the ecological theory which combines the previous models comes in the forefront (Belsky, 1980).

The ecological model supported four levels of functionality with continuous interaction as the prerequisites for the insult or the negligence of a kid:

- a) The ontogenetic or the individual tier,
- b) The micro system or the family level,
- c) The extra system or the level of the extended family, and
- d) The macro system or the level of society.

The transitional model for the rendition of the phenomenon, which succeeded at the close of the 1980s, focused on the continuous interaction of the person and the social factors with emphasis on the dynamic between them these factors (Belsky, 1980). The ecological model naturally required parallel therapeutic and preventive interventions at all points, which is extremely difficult, since the liability was more in the hands of the interdisciplinary clinical teams and less in the workforce of the political leaders. The answer was found through the eclectic and causal interpretation of the maltreatment and the carelessness of the tykes in the 1990s. This new theory argued that each case is unique and therefore the therapeutic intervention should be adapted to the needs of the family and the child. Henry Kempe mentions that "*handling is everything good in the case*" (Kempe, 2007).

The interdisciplinary team was to decide first for its own orientation and then for adapting to the needs of the family and the child. If it is impossible, then the referral to another context is required in society to fit these needs more adequately.

The signing of the United Nations convention on the child rights in 1989, from most of the nations in the world and its ratification subsequently, created a powerful International lobby for the children-victims of diverse forms of abuse and for all the children in the creation as comfortably as for childhood itself. Thusly, the 1990s might be rightly named "*the decade for the rights of the minor*" (Agathonos - Georgopoulou, 1998, p. 10) namely for the primary prevention.

Seeing the child abuse in religious environment, the first nuggets are set up in the *Didache of the Twelve Apostles* where the idiomatic expression "*don't seduce young boys*" is composed. Pope Gregory VII met Emperor Henry V in the town of Canossa in Italy in 1077 in order to face the financial and the sexual scandals of the Church in that period (Farell, 2009). The problem of child abuse was increased and the Church tried to combat it by imposing rules referred to the sexual activity of its members.

Moreover, in the councils of Elvira (309) and Ankara (314), the Church instituted 38 Canons for the sexual activity of the Clergy (Knight, 1995, p. 70). According to Leclercq, the 33<sup>rd</sup> Canon is the most previous one which produces a positive reference to the virtue of the Clergy (Leclercq, 1691). Besides, "*the clergy who commit sexual sins*" (18<sup>th</sup> Canon) (Laeuchli, 1972) as comfortably as "*those who sexually abused male children*", are threatened by irreversible excommunication, which implies that they are not be able to obtain the Holy

Communion on the point of death (61<sup>st</sup> Canon) (Laeuchli, 1972). It turns out that the Catholic Church for the first-time established Canons for the children sexual abuse in its environment at least 1800 years ago (Farell, 2009).

In the Synod of Lateran III (1179) it was determined that "*Clerics who commit crimes against nature*" (Doyle, 2003) are starting to be definitively excommunicated from the Church or they are failing to be held in a monastery. In summation, the Clerics were brought to trial, granting to the secular law and the criminal law. For instance, in 1570 a priest was held for committing sodomy to a young son. He sentenced by the secular Court to death (Rosseti, et al., 1996) by beheading.

Turning over the 20<sup>th</sup> century, the Canon law reveals a uniform form of ecclesiastical legislation (Doyle, 2003) through which the Church protects its members from all types of wrongdoings committed by the Clergy. In 1917 and then in 1983, the rules of the Canon Law were amended acknowledging the sexual abuse of the juveniles as a crime which directly falls under the legal power of the Pontiff (pontific crime) (Dale & Alpert, 2007).

The child sexual abuse cases of the 1960s and the 1970s did not arrive to the light before 1985, when Gilbert Gauthé's (Jenkins, 1996, p. 70) case was registered in the National Catholic Report bringing into the scene a large act of minor sexual abuse lawsuits. At the present time, the beginning point of the disclosure of the child sexual abuse cases was the publication (2/1/2002) in the newspaper "*The Boston Globe*", which presented some examples of sexual abuse that took seat in Boston but they were extended for many years by the Archbishop.

## **2. The history of the research.**

In the following paragraph, I shall briefly present in the earlier research on the subject in Greece and abroad. The issue of sexual misuse of children by Clergy, when it does not come into the category of paranoia of the culprit (see: "*Psychopathic Deviate*", which commonly is detected by the test "*Minnesota Multiphasic Personality Inventory*") and is therefore not prosecuted, is the field of Ethics and Psychology (Spilka, et al., 2003) and although the behavior of Clergy is aberrant it is seen as a mental malady.

For the Greek society the issue of child abuse is a taboo topic. The following incidents are the major ones which have been carried out on child maltreatment. With respect to child abuse in religious contexts in Greece, it has not been possible for us to determine a research on such content. In our country, this study is still unexplored.

The only (valid) guide of recognizing and treating child abuse and/or disregard of children is probably the Institute of Child Health. This template is the amalgam of a scientific research and study of the Center for prevention of the abuse/neglect of the kids performed in the orbit of the violence against children in the last twenty years (Agathonos – Georgopoulou, 1998). This task deals with the physical abuse and carelessness, the sexual violence, the general abuse and neglects coming from the system and its establishments, and the newly discovered field of the children's rights. In summation, the above-mentioned guide refers to the entire scope of the target, which must be cognized by the modern and up-to-date scientist within the scheme of the various forms, the diagnostic technique and the prevention. At the same time, about prevention, diagnostic methods are particularly designed for the Greek population which help the confirmation of the clinical findings and the prognostication of the environmental hazard for the kid.

A second source of data is the Daphne Program (The abuse of the juveniles and the juvenile delinquency, a model of the multi-sectoral prevention and the opposition of the fury and the sexual abuse of the juveniles). The purpose of the plan is the transnational cooperation in the study of the practical support of the juvenile victims of maltreatment (Giba – Giabiry, 2002).

Similarly, the development of the multi-sectoral network from the operators of the Justice, the Public Order, the Social Care, the Welfare and the Education and the Supporting Organizations for the abused young people. Aside from them, the object is the constitution of a pilot model for the financial backing of the juveniles who are victims of violence and sexual abuse or victims of development, as easily as the formation of proposals for legislative changes at the European level for the improvement of the offering support for the juvenile offenders and the abuse victims.

In 2011 a research, conducted on the abuse and the guardianship of the children (Balourdos & Fronimos, 2011), dished out with the (good or satisfactory) practices, namely the well-tried procedures, which throw in practice proven that when they are applied in specific circumstances are more efficient than others. The subject of this research is the forwarding of some successful practices in Europe and Greece related to the prevention of the child abuse and neglect and the prevention of the violence against the children in general.

Contrary to this, the foreign investigations and the articles related to the child have been extended to the subject of the child abuse by priests. This area of investigation has been in a great gold rush because of the fact that the

denunciations about the sexual abuse in the Roman Catholic Church have been nurtured in the late years.

David Finkelhor, a Professor of Sociology in the New Hampshire and the Director of the program "*Crimes against children*", held an investigation about every kind of the child abuse and its implications in the years 1983-1985. He identifies in detail all the conformations of the child abuse, insists on the sexual misuse, condemns its rates and instructs to the perpetrators, the victims, the social impact and the risk factors. Finkelhor (2008) also reports the reaction of the detectives and the prosecuting attorneys when the problem became well recognized. He additionally provides concrete proposals concerning the prevention, the detection, the probe and the handling of the child sexual maltreatment.

The beginning period for the study along the normal psychological development of the priests within the Church environment was the research of the University of Loyola (*Loyola Psychological Study*) in the era 1970-1971 (Kennedy & Heckler, 1971). This research did not analyze specific instances of the sexual abuse by the Clergy, but using as a sample 271 priests it examined the mental growth and the ripening of the priests within the Church. The Loyola Study was a necessary instrument for other subsequent investigations.

The major researches have been taken by John Jay College of Criminal Justice in New York (Lynch, 2004) put out in 2004 and 2011 and they relate to the child sexual abuse by Roman Catholic priests. They in particular study the allegations presented in the years 1950-2010. The study team made the request and it received information from 201 dioceses and 221 religious' institutions as the latter includes the majority of the priests under accusation. The first research was corroborated by the Conference of the Catholic Bishops in the United States (USCCB) so that the cooperation at all layers of the Church hierarchy might be done in order for the truth and the objectivity of the facts be exposed. The second research, which is actually in continuation with the first one, investigated the sexual abuse of juveniles in the light of the socioeconomic and the psychological prism (Terry & Smith, 2011).

Also, after the large number of complaints about the scandals in the Irish Church, a special research group instituted in order to conduct a deep investigation. The event became known as "Fern Report." It took out an investigation of complaints from 1966 to 2002 and the findings submitted to the Prime Minister of the country in October 2005 (Crowe, 2008).

Yet, a significant research came to the light just in 2005 after the disclosure of the outcome by the Fern. It is taking off point was the accusation against

father Sean Fortune, who sexually abused 45 boys under the age of 12. Later, on the publishing of the accusations, there have been numerous statements by the Holy See, while the local churches have spent millions for the discourse of the accused priests and their victims as well as for the stifling of the insults.

Wishing to emphasize the seriousness of this kind of abuse, Finkelhor (2003) argues that the sexual violence by a priest is the recommended "tougher form of abuse" because it destroys the trust of the child. The child abuse in the religious context is a destructive form of child abuse, which has been almost ignored in the scientific literary (Goodman, et al., 1998). The religious connotation may add an excess layer of complexity on the child abuse and the disability of the youngster to cope with the trauma of the ill-usage.

Investigations of the child abuse in the religious environment are increasing nowadays. Just recently, the Pope admitted that the 2% of the Roman Catholic priests are pedophiles.

Apart from them, plenty of books and articles (some of them listed below) address the issue of the child abuse within religious environments.

### **3. Definitions.**

#### **A. Religious environment.**

By the term "religious context" I mean the environment in which religious and spiritual events take place. In this paper when I speak about the Psychology of the Religion, I primarily mean the whole staff who ministers the Church community as are the bishops, the priests, the deacons, the monks, the catechists, the members of the Church Committee, the vergers and the chanters.

I secondarily mean every religious stained social environment such as the believers who are relatives, friends, acquaintances, and so on, the families or the Church Institutions.

#### **B. Childhood and Adolescence.**

The Psychology calls "child" every person between the age 6 to 12 (Bezevegis & Pavlopoulos, 1996). This period of life is of substantial importance because the person stabilizes his/her opening move, he/she acquires particular rational way of thinking structured by specific aspects and not by some obscure thoughts. As well in this period, the person can develop a latent sexuality and instability regarding the use of his/her gender. At this historic period, some stereotyped convictions about the social role appear, such as the article of faith that the human races are tough and durable while the adult females are weak

and tender. Likewise, the conscientiousness and the receptiveness to the experiences, the morality that is the ability to judge are shaped (Bezevegis, at al., 2002).

The adolescence is the developmental period of life between the child and the adult. It takes up a little before 11 and shuts down at the age of 20. During this transitional period the teenager is to face different bodily changes (pubic), to give away his/her individuality, but besides his/her *self-esteem*, which is getting to be the mainstay of the oncoming life (Bezevegis, at al., 2002).

In terms of self-esteem, the gender, the race and the socioeconomic background of the teenager have a limited purpose. Granting to the research, the male children have higher self-esteem than the misses. It is because the girls express more anxiety about their look and their social success, which is coinciding with a good school performance at this period of life (Bezevegis, 2010, p. 12). The self-esteem is not affected by the race itself, but from the sex in relation to the racial origin (ethno-gender = *εθνόφυλο*). For example, agreeing to this theory the African Americans and the Spanish teenagers have higher self-esteem than the Asian female teens.

Likewise, the socioeconomic level of the teenager plays an important role, as we have already observed, since it has been demonstrated that teenagers of a higher socioeconomic level have higher degrees of self-esteem than those adolescents of a lower socioeconomic stratum (Savin & Demo, 1983).

Many researchers describe the corrosive power of the sexual abuse in the construction of the self-esteem (Browne & Finkelhor, 1986). The perpetrator usually commits such crimes, after the unconscious reversal of the values of the mentally regular with the unpredictable. The perpetrator causes pain to his fellows in his quest to eliminate part of his fear. The concept of the self-esteem can be totally lost by the individual who has endured the insult. An additional feature of this age is the search for identity (Tsitsigkos, 2010, pp. 205-210).

The teenager seeks for his "destination", his/her inception and his/her intention. J. Marcia has developed four types of *identity*: the knowledge one, the given one, the moratorium one and the confused one. The abused is occurring between the age of 9 and the age of 14 (Bera, 1995, p. 6).

This fact exposes the price that may sustain the minor or the teenager as this period of life is really significant for the growth of his/her personality, his/her identity and his/her healthy or harmful conform to his/her surroundings.



### C. Child and Adolescent Abuse.

The term "child abuse" refers to the violence, the mistreatment or the neglect experienced by a child or a teenager when he/she is under the protection of a person considered trustful to the child or to adolescent (parents, brothers, sisters, relatives, someone who takes care of the child). The abuse can take place entirely over. In special, every human action or negligence of the parent or the guardian (person responsible for the child custody) which makes a wound, trauma, fear, threat, feeling of dissatisfaction, discomfort, disgust or guilty, negative impact on the child leading to severe physical or emotional harm or to sexual abuse and exploitation, death is defined as "child abuse." Everyone who abuses a child can employ a mixture of methods to reach its purpose: to exert force and restraint, to threaten in the case of letting out the abuse, and so on. It is a form of abuse of power and it cancels the trust that the child has. It may be a single event or something that repeatedly or progressively happens in a period of months or years. It also may change its form in the passage of the time (Tsiantis, 2000, p. 22).

The *National Center for Child Abuse and Neglect* (NCCAN) in the U.S.A. defines the sexual abuse in some contacts and interactions between a child and an adult when the child is being used for sexual stimulation of the offender or another person and when the perpetrator or another person are in the position of power and control over the victim.

The above definition expands the traditional definition (*World Health Organization and International Society of Prevention of Child Abuse and Neglect, Preventing Child Maltreatment*, 2006, p. 7) of the incest and the sexual abuse. It involves every person inside or outside the family, even other children and teenagers, as well as every kind of sexual activity like the exhibitionism, the genital caress, the masturbation and every sexual act before the child, the pornography and the presentation of such material to the child.

Alas, the child abuse has dramatically gone up in the last age. Granting to the information from the *World Health Organization*, the children who are victims of abuse reach the number of 40.000.000 every year, while some investigations in the developed countries indicate that this phenomenon includes boys from 3% to 29%, and girls from 7% to 36%.

The reported cases increased to 322% (Salpistis, 2013, p. 2) from the 1980s up to the 1990s. In the period from 1980 to 2000, the average rate of the child sexual abuse in the general population reached the 20% of the girls and the 5%-10% of male children. In 2012, 6.2% of the boys were abused by the father or the stepfather, while the percentage of girls is almost three times more reaching

to the 10.1%. The 16.4% of the boys have been sexually abused by a relative and the percentage for the girl touches the 35%. The point that deserves our attention is that a percentage of the 27.5% of the boys have been abused by someone familiar to them, a person usually admired by the child, while the corresponding percentage of the girls are the 11% (Australian Bureau of Statistics, 2005). A large investigation conducted in the U.S.A. revealed that 2.000.000 children have been generally abused, while the 16% of them have been sexually abused. This means that about 300.000 youngsters are sexually violated in America every year (American Humane Association, 1988).

In Greece, the phenomenon was mainly studied by the *Institute of Child Health* after 1980. The inquiry confirmed the existence of this problem in the Greek society and it elevated its effects from obscurity. Some of the outcomes of the research refer to specific high-risk characteristics leading to the abuse in the Greek society. The investigation among 743 students aged 18-20 showed that the 18% of the girls and the 7% of the boys had been sexually abused. 1 in 3 cases was within the family, 1 in 3 cases was committed by a familiar person and 1 in 3 cases was committed by an unidentified individual (Agathonos - Georgopoulos, 1991, p. 50). The abused children were at the age of 3 to 15 (Balourdos & Fronimos, 2011, p. 20) with an average of 10,9 years (Agathonos – Georgopoulos, 1995, p. 68).

According to the organization "*Smile of the child*," the allegations of the child abuse have increased by 62% in 2013 in comparison to 2012. 45% of the complaints relates to the physical abuse, which is 85% higher than in 2012. 45% refers to the abandonment and the carelessness of the youngsters, a rate increased 55% in comparison to 2012. 4% refers to sexual abuse, 4% to emotional and psychological abuse and 1% to the engaging in prostitution.

The abuse usually takes shape as follows:

- (a) physical (Agar, 2000, p. 25.), which is expressed through beating by the hand or materials, heave, jerk, kick, burning, inappropriate methods of discipline etc., and
- (b) psychological or Emotional (Agar, 2000, pp. 1-39).

Neglect and exposure to risk (Balourdos & Fronimos, 2011, p. 25), which touches on the child's deprivation of the basic and necessary for living needs. Such needs are, for example, the feeding, the wearable, the adjustment, the clean and healthy environment, the medical care, the education etc.

Development (Agar, 2000, pp. 1-39) which signifies that someone takes advantage of the child in order to bring in financial benefits. The begging, the

child prostitution and the work of the children are also included in this form. Deficient growth and dystrophy of non-organic etiology (Agar, 2000, p. 30).

The term "*Dystrophy Syndrome of the non-organic etiology*" (Agar, 2000, p. 28) refers to the immunological entity. According to the latter the weight of the child is under the normal limit, namely lower than the 3<sup>rd</sup> centesimal account, without any organic disease or hereditary burden.

The Mygchaoyzen syndrome by proxy (Agar, 2000, p. 30), reporting cases of parents, mostly mothers, who create a false health problem for the child causing medical symptoms, such as cardio-respiratory arrest, apnea, diarrhea, convulsions, vomit, and/or adjustment of the laboratory findings (like urine, blood). By their actions the parents cause serious diagnostic problems to the physicians.

Non-accidental poisoning or "chemical assault" (Agathonos – Georgopoulos, 1998, p. 46) which includes the careful disposal of toxic substances in a minor, usually really young, aiming to cause hurt and/or destruction.

The Syndrome of the looker-on which means the exposition of the child in various phases of domestic violence for a long period of time, even if the minor does not sustain physical injuries (Agathonos – Georgopoulos, 1998, p. 46).

The violence between the spouses (1 to 4 couples in Great Britain) is the most characteristic form. Another form is the physical or sexual abuse of the brother or the sister, the violence against the grandfather or the grandmother, the verbal violence, the insults, the threats etc.

The ritual (usually administered by a Satanist) abuse which is the systematic sexual, physical and psychological maltreatment of the children by adults (Agar, 2000, p. 36). They use the children as part of a closed group or sect which performs the worship of the Satan. The ritual abuse does not always refer to the Satan. The offenders are usually women.

The abuse and neglect of children by the Establishment and its institutions is a situation which leads to physical, psychological and mental harm to the children and the teenagers (Agathonos - Georgopoulos, 1998, p. 46).

The harm is caused by the implementation of some programs aimed to provide protection and care to the children. The development, the security and the overall care for the children are undermined by the deeds or the omissions of any individuals, or aside the lack of specific patterns within the setting of certain socioeconomic systems or institutions.

The sexual violence includes the habit of a minor for sexual delight and gratification (Agar, 2000, p. 35). A child may be subjected to sexual violence by another child or teenager. Both sons and female children may suffer violence

being very immature. It also includes: the sexual touch, the penetration, the masturbation between adults and children, the vaginal or the anal intercourse, the oral intercourse, the exhibitionism, the use of children in pornography, the forced prostitution etc.

The society tends to face the violence with a different way than the sexual abuse. The physical abuse is often associated, in collective representations, with close to extreme forms of discipline from the role of the household, it involves less social guilt and it is frequently visible from society. In the contrary, the child sexual abuse is linked up with a high level of societal guilt, because it violates the taboo of the nicest and enforces the silence especially if the abuse has committed in the ménage.

The results of the investigations in various European countries record the frequency of the sexual abuse for girls: 7% in Finland, Ireland and France, 36% in Austria and 33% in the Netherlands. For the boys the results are: 3% in Sweden, 15% in Spain and 19% in Austria. Domestic violence covers from 1/2 to 1/4 of the overall violence (Agathonos – Georgopoulos, 1998, p. 35).

It is worth of mentioning that there are no reliable primary evidences for assessing the phenomenon in Greece. The studies referred to the Greek population are either data view of other European countries or of America, or they are retrospective studies in adult groups who are probably unable to recollect precision memories (see: repressed memory) (Loftus & Guyer, 2002, pp. 24-32, Qin, et al., 1998). This occurs because there is a deficiency of a mandatory reporting scheme for the incidents of abuse. Likewise, because of the indisposition of the Greek family to bring out such events, which have happened either in the family environment or out of it. The reason is the fear of the stigma of the victim and the family.

The sexual abuse, when it has not occurred in the family (I speak about the girls in a large percentage), is many times associated with the underage boys. Then, I refer to the persons who like the sex affair with children.

The difficulty of the child abuse is associated with the pedophile. The pedophile is the mental disorder characterized by a predominant or an exclusive sexual interest in children in the period of pre-puberty. The pedophile is committed by persons from the age of 16 or older. Similar styles and fantasies of pedophilia causing discomfort or disturbance in social, occupational, or other area of the liveliness of the soul.

The pedophile must be at least 5 years older than the child in order the sexual harassment be considered as pedophilia (*Diagnostic and Statistical Manual of Mental Disorders*, 2006, p. 943).

90% of the pedophilia acts derived from adult males, actually the 50% is committed by persons familiar to the dupe. The pedophilia and the ephebophilia should not coincide with the pederasty. The pedophile is not definitely a sexual intercourse with a child. This is the main difference between the pedophile and the pederast. The first may not seek for the sexual contact, while the second one longs for the sexual intercourse.

The predominant view that the pedophiles were victims of sexual abuse seems to change (Terry, 2006, p. 102). Another theory argues that the pedophiles may be involved in sexual activities very early in their lives (Furham & Haraldsen, 1998). The latter in combination with the abuse and the repressed emotions brings disastrous consequences for the pedophile interpersonal relationships in adulthood.

Other modern investigations focus on the fact that the pedophiles have congenital different cerebral than the bulk of the population (Suchyn, et al., 2009). They are under structural and functional brain abnormalities that predispose to the pedophilia.

- Studies have found that child molesters as a group exhibit frontal lobe anomalies, including structural abnormalities in the front striatal gray matter (Shiffer, et al., 2007) and front occipital and arcuate fasciculi (Cantor, et al., 2008), electroencephalogram abnormalities (Flor – Henry, et al., 1991), lower regional cerebral blood flow (Hendricks, et al., 1988), decreased glucose metabolism (Cohen, et al., 2002). Furthermore, case studies of men with pedophilic tendencies acquired later in life have shown in frontal neuropathology (Burns & Swedlow, 2003).
- The involvement of the temporal lobe in paraphilias is theoretically plausible, as damage to the temporal-limbic structures (i.e., the amygdala and hippocampus) has been linked to hypersexuality and other changes in sexual functioning (Baird, et al., 2002; Kluver & Bucy, 1939).
- Left- hemisphere dysfunction has been suspected (Hucker, et al., 1986) as child molesters have exhibited deficits in semantic knowledge (Langevin, et al., 1989) and verbal learning (Joyal, et al., 2007).

A really important factor, which causes predisposition of the child sexual abuse, is the male sex. At that point is higher tendency to the insult in the males than in the females. Some other factor is the lack of empathy (Chessick, 1998). The persons who have committed the child abuse have no empathy for their victims but also for the victims of other perpetrators. Also, they suffer from low

self-confidence and the 60% of the offenders suffer from a huge lack of self-esteem before committing the child abuse. In summation to the above, the lack of sexual relationships (Pithers, 1994) and the loneliness of the offenders seem to be the case of dysfunctional and ineffective forms of liaison.

Lastly, the "cognitive perversions" (Abel, et al., 1987) can predispose to pedophilia. The term is applied to designate a mixture of characteristics, such as the minimizing, the defense, the blaming, or to indicate disturbed beliefs about the demeanor of the kids and their sexuality. Abel and his colleagues, using a cognitive scale, found that people who sexually abuse the children receive an abundance of disordered beliefs, such as that the children are interested in sexual experiences with adults or that the children enjoy them and take benefits by these experiences (Abel, et al., 1989).

#### **4. Methodology.**

The present study followed the following multilateral method:

- Through the relevant contemporary international literature and especially with respect to the abuse in the religious environments,
- Classification of the "religious" abuse into categories depending on the forms of violence,
- Analysis of the causes, according to the Psychology, the Psychology of the Religion (Tsitsigkos, 2007, p. 216) and the Psychopathology,
- Investigation of the potential application of the relevant findings to the corresponding social and cultural status,
- Isolation of the alleged "religious" abuse by various para-religious factions,
- Scientific review and discussion in association with similar examples, and
- Final conclusions and thoughts.

In particular, after the Introduction, first I examine the relationship of the Clergy with the sexual abuse of the children and the adolescents and refers to such recorded cases in all over the world. Second, I examine the relationship between the social establishments and the child abuse; more specifically, the abuse cases in the fundamentalist families and schools. Third, I study the pathological identity of the culprits. Fourth I analyze the manipulative techniques over the victims. Fifth I develop the traumatic and the post traumatic experiences of the victims. Sixth I investigate the role of the spirituality and the

religiousness as therapeutic means. Finally, the scientific review and discussion, the conclusions and the Bibliography follow.

## THE CLERGY AND THE SEXUAL ABUSE

In this paragraph I cite to the so-called Clergy abuse Syndrome and cases of abused children cited.

### 1. The syndrome "*Clergy Perpetrated Sexual Abuse*" (CPSA).

The abuse by the "representatives" of the Church was regarded as the biggest crisis in the Roman Catholic Church after the French Revolution and Reform (McGreeley, 1993, p. 7). In America the phenomenon revealed by the case of the Roman Catholic priest Gilbert Gauthé (Salois, *Traumatic Stress points*, 2002) in Louisiana. The crisis was culminated by the case of the Bishop James Porter of Massachusetts in the Diocese of Fall River at the beginning of the 1980s. Fr. James Porter was accused of abusing 28 children aged from 9 to 12 years old, although he recognized the insult of more or less 100 children (Salois, 2002) 10.667 denunciations for sexual abuse committed by 4.392 priests and deacons reported from 1950 to 2002. Only the 13% of the victims made a denunciation at the time that the abuse happened, but over the 25% of the victims reported the abuse 30 years later (John Jay College of Criminal Justice, 2004, p. 14). A great number of the perpetrator priests were from 25 to 35 years old, 40% were aged from 30 to 39 and the 17% were over the age of 50 (John Jay College of Criminal Justice, p. 14). The 26.3% of the perpetrators were assistants to the Church Catechism, 25.1% were catechists, 10.4% were priests and 3% deacons (Terry & Tallon, 2006, pp. 154-160).

Because of the dimensions and the nature of the phenomenon, the scholars refer to the so-called *Clergy Perpetrated Sexual Abuse* (CPSA) or otherwise called *Clergy Sexual Misconduct* (CSM) which is used as a clinical means to enable the understanding or the behavior of the victim abused by a Clergyman.

The majority of the victims of the child abuse by Clergymen are far more vulnerable than the adults. The adults are vigorous, they possess physical strength and developed mental resistance power. The attitudes of the parents and the family have a catalytic role on the psychological and sexual development of the child. Every guardian must create those conditions so that the child can understand that the changes in his/her body and his/her feelings are normal. Thus, the proper sexual behavior of the child is safeguarded. The kids, who have experienced CPSA, come from a home environment not strongly

cohesive where the parents place reliance to a Clergyman for their child's instruction (Farrell, 2009). The victims can be seduced into abusive sexual activity by the Clergy after they have been exposed to taboo activities such as the intoxicant, the smoking, the pornographic material etc. (Isely & Isely, 1990).

The CPSA is an interactive, dynamic process among the offenders, the victims and the religious communities. It includes the inappropriate behavior of a Clergyman to an underage person through sexual insinuations, attitudes or behaviors. The Clergyman's aim is a gradually growing relation which will open the way to sexual conduct. This relationship is strictly personal, confidential, secret, but forbidden, as it sets a great psychological and social impact both for the victim and for the religious community (Folder, et al., 2008). In reality, it is an insult of the administration and the spiritual authority and power of the wrongdoer (Walker, 2004). The CPSA affects religious faith and spirituality, but there are no treatments that combine the spiritual and cognitive behavioral approach. The CPSA includes three stages as an interactive process:

- the abusive relationship between the offender and the victim,
- the relationship between the victim and the religious community after the revelation of the abuse, and
- the relationship between the priest and the community after he has acknowledged as the offender.

The aspects which form the nexus between the wrongdoer and the mental endured are the following:

- the vilification of the administrative authority of the wrongdoer,
- the usage of the name of God for the augmentation of the abusive relationship,
- the influence of this relationship on the reconstruction of the personality of the victim, and, finally
- the role of the "Predator Clergy" (Farrell, 2009).

On the other hand, the children who have been sexually harmed present:

- Injured sexuality,
- Strong feelings of betrayal,
- Weak mentality and sociality, and
- Fear of the social stigma (Farrell, 2009).

Every issue presented above is composed of a strong momentum, the certain evidences of behavior and the psychological consequences arising from this behavior (Farrell, 2009). In the event of an improper relationship between



the perpetrator and the victim, it's hard for everyone to find the narrow limits between the Clergyman and the child, because this relationship is in principle presented as a close friendship in a romantic mood. Most of the victim's express ambivalence about their willingness to denounce the abuse. At the same time, they internalize a false sensation of restraint on the abuse experiences and they believe by showing compassion to the offender the latter will bring down the frequency of the misuse and the offender will potentially make a positive behavior towards the victim (Farrell, 2009). The victims usually believe that that the obedience to the offender corresponds with the obedience to God (Folder, et al., 2008). The false obedience comes to be subjugated. It is theologically associated to a sectarian interpretation (opposite to the Orthodox *synergy*) in the meaning of the absolute subjugation to God and especially to His representative, the priest (Frawley-O'Dea, 2007). Most these cases happen when the child is from 9 to 13 years old (Porter & O' Leary, 1980).

### **Cases of sexual abuse of children in Judaism.**

There are three main trends in Judaism: The Orthodox, the Conservatives and the Reformers. The Pious Judaism (*hassid* = pious) belongs to the "orthodox" part of Judaism and in fact to the "ultra-orthodox" part. This trend began in Germany in the 12<sup>th</sup> century and it is closely related to the jurisprudence. It is qualified by a vivid eschatological sense, which gets more acute in its evolution as emphasis on the simplicity, the indifference, the mental values, the petition, the spiritual exercise and the "draft" in the divine beloved. This sort of Theology has some common beliefs with Neo-Platonism. In the intellectual level is linked up with the "glory" of the God, stressing that the glory is different from the substance, the kingdom and the veiled presence of God.

There are 96 accusations about the child abuse in the Pious Judaism committed by Rabbis up to the present time. Later investigation, I accept been able to submit sufficient data only for one event. It appears that the cases remain non-reportable because the Rabbis conceal every kind of data. They also threaten everybody who looks for assistance outside the Jewish community, even with death (Neustein & Lesler, 2008). No issue is displayed outside. The reason is that such cases are examined by the "Beth din court" which consists of Rabbis with absolute and unquestioned power. The Beth din court has its origin in the period of Moses and it is responsible for examining issues such as the trade, the real estate transactions, the torts, the damages, the marriage and the divorce.

Rabbi Solomon Hafner, a member of the Bobov sect in Brooklyn in New York City, was the father of 9 children, but in January 2002 he was indicted for the physical and the sexual abuse of a 9-year-old impaired boy (Neustein & Lesler, 2008). The abuse was taking place for 18 months. The parents of the boy entrusted its education to him because of the specific health problem of the boy and the twenty years' experience of Hafner. Nevertheless, the parents noticed that their son was not improved. Dr. Katherine Drimm, a pediatric expert on the issues of abuse, confirmed that the boy was abused. The victim admitted that the Rabbi wrenched its genitals during catechism. This was also confirmed by the physician Adele Markwitz. Hafner was led to trial, but he was dropped due to insufficient evidence after a total involvement in the issue of the members of the Beth din. The above-mentioned doctors of Jewish origin argued that they were never addressed at the trial because the Bobov sect has too much power and influence over the three powers of the State (Rosenbluth, 2006). The boy was supported by the doctors, his family and Rabbi David Cohen, who was threatened by the Jewish community for his deed.

The above facts are, according to Rabbi Mark Dratch, specialist in child abuse issues within the Jewish community, a result of the misapplication of the *m'sirah*. It is the early Talmud and gives specific instructions for administering all matters coming up within the Jewish community. The fear of scandal and anti-Semitism, the philosophical system of religion, the obligation for their demeanor which is instantly linked to the reputation of serving God (*Mishnah, Aboth 4:5*), the huge weight throwing in their public image and the terror to blemish the family reputation, and the violent attacks in prison are factors that contribute to the protection of the pedophiles and the perpetrators of sexual violations.

Nowadays, Rabbi Mark Dratch urges children to be informed about the issues of abuse and not to remain silent before this problem. Besides, he praises the laboring innocent and censures the laboring criminals wishing thereby to prove the diversity of each member before the community and how the "bad" aspects should be rejected (Neustein & Lesler, 2009). He thinks that the morbidity of the one will hurt the health of all the community in the case these behaviors remain hidden. He indicates that the parents owe to support their youngsters and they should not be afraid of the pillory (Neustein & Lesler, 2009).

It is likewise important that Rabbis and Jewish community leaders get acquainted with the growing literature on the Jewish law and the support to the abuse victims. This may happen by denouncing the violence to the police and

to the competent authorities, to protect the victims, to tell the truth and to clearly place the "desecration of God's name" to those who commit the abuse (Neustein & Lesler, 2009). If the Rabbis include these issues in their lectures and the issues become widely known, then the consequences will certainly be significant. It should be realized that the primary obligation is the "*pikuah Nefesh*", namely the salvation of a soul (Neustein & Lesler, 2009).

### **Cases of child abuse in the Orthodox Church.**

The Orthodox Church was unable to elude from the child sexual abuse scandals. It was not, of course, possible to find here a lot of cases because the intense feeling of shame is too strong as well as it is strong the cover-up of such events (Kalmoukos, 2007, p. A1).

- In the Orthodox Church of America many complaints about the child sexual abuse have logged, but they came to the light of the publicity within the case of father Nicholas Katina. He served in the Temple of the Holy Trinity in Dallas. He was accused of sexually abusing underage boys. He was forced out by the Court of the Middle District New York Archdiocese, met on 15 June 2007, after the exhortation by the Archbishop Demetrius.
- The Orthodox Church of Russia was shocked by the case of father Gleb Grozovsky, 34 years old, who was accused of raping two girls of 9 and 12 years old in the camp on the Greek island of Kos. After the disclosure of the facts, other similar cases by the same priest came to the light. They took place in the area of St. Petersburg and especially through the Organization for the Protection of the Orphaned Children where the priest acted as a consultant. He flew to Israel, while the international arrest warrant was brought out. The congressman of the Russian Orthodox Church said that he was immediately exposed from his responsibilities (Nikolopoulos, 1999, p. A21).
- The father Andreas Papaioannou, 65 years old, was condemned to 11 years prison by the Gross Court of Appeal in Athens. He was condemned of raping 2 boys aged 12. The abuse took place during a trip in Cairo and in Jerusalem organized by the cultural center in 1995. The priest was a consultant of the cultural center (Nikolopoulos, 1999, p. A21).
- A similar case is that of the priest Peter Papoutsakis, 82 years old. He was accused of raping underage girls who were seeking refuge in the "Roof of love". The priest was responsible for the care and the tending of the deprived girls in the Foundation. It was turned out that he raped 6 girls

and consequently he was sentenced to 30 years imprisonment by the Gross Court of Appeal in Chalkida. The imprisonment was merged into 20 years. He served the minimum sentence and he was released because of health problems (Nikolopoulos, 1999, p. A21).

- In December 2007, the priest Soterios Papadopoulos, 65 years old, was accused of sexually abuse of a girl aged 11 in his parish in the area of Ilion in Athens. The girl's attestation showed that her mother in collaboration with her partner hustled her from the age of. The priest jailed temporarily, but I have not been able to collect more information about the march of this case (Nikolopoulos, 1999, p. A21).

## 2. Cases of child sexual abuse in the Roman Catholicism.

The sexual abuse of children by Roman Catholic priests poses a huge problem (Isley, 1997). Nowadays, a number of child abuse scandals in the Roman Catholicism, especially in England (McCrystal, 1995, p. A6), have come to the light of publicity. The victims, adults now, who bore no further to hide the facts, made complaints relating to the past or they are looking to find the outcome of their complaints when the abuse took place. However, the question of the sexual abuse of children in the Catholic Church is not a present one, but it employs a long period as it has already been mentioned in the Introduction.

Below, I present some indicative examples of pedophile priests per country. They either received special treatment because of the pedophile tendencies, or they were convicted and removed from the Office due to proven child sexual abuse:

### A. FRANCE

In 1760, in his Novella "*La Religieuse*" Denis Diderot (1713-1784) mentioned an underage girl who had been sexually abused by a priest (D. P. Farrell). In 1889 a Peruvian Nobel Laureate used the sexual child abuse of Indians children by Roman Catholic priests as an exemplar of the development of the indigenous peoples (Bruni & Burkett, 1993, pp. 3-25).

Similarly, in 1775, a young boy of 14 years old, student in an Ecclesiastical French school, strongly protested when a superior to him sexually approached him. The complaints have never found response since the heads of the school replied that they suffered similar experiences, but the disclosure of these consequences will hurt the value of the Holy See (Rousseau, *The Confessions*, 1955, p. 13).

The case of father Henry Le Bras is the first case of sexual abuse of an underage in France. The Church stood by the victim by indicting the perpetrator. Finally, the priest was sentenced to 10 years imprisonment for raping a 10-year-old boy in the years 1995-1998 (Coca, 2013, p. 15).

Father Francois Lefort was sentenced to six years imprisonment in France in 2005 because he raped 6 boys aged 9 years from 1994 to 1995. The abuse took place in an orphanage, where he served as its Director (Coca, 2013, p. 15).

Father Rene Bissey was sentenced to 18 years imprisonment for raping 12 boys in the years 1985-1996. The Church was charged in this case — for the first time— for hiding the facts and their expectations. The local bishop was sentenced (Coca, 2013, p. 15).

#### B. AMERICA

In 2003, Father Eleutherius Ramos admitted that he had sexually exploited 25 and that he had taken part in the gang rape of a boy in the San Diego Hotel in 1984. The prosecutor, Peter D O. Lichtman, ordered the Diocese of Orange County in California to deliver data to him from its 1.000 parishes. The report was a multipage one (10.000 pages), but we do not know the exact number of the victims.

A similar case relates to the Rev. Siegfried Widera who was convicted of raping 42 boys. He got a fugitive and committed suicide (Madigan, 2005, p. A18).

The priest, James R. Porter abused more than 100 children. The 68 of them were in area of Fall River in Massachusetts. The psychologist John Daignault, Professor of Harvard Medical School, who used up over the handling of the priest (Butterfield, 1992, p. A22) said there had not assured so many victims from a single offender held power in the history of Psychology.

The Diocese of Bridgeport in Boston, wanting to vindicate the victims of sexual assaults, published the names of 285 priests and 86 deacons (Scheid, 2002, p. CT1) who was accused of sexual misuse and were hushed up by the former Cardinal (Cardinal Bernard F. Law) (Cowan, 2002, p. B5). The information derived from the record of proceedings (Murphy, 2006), which was committed in Massachusetts in 2002. On the 4<sup>th</sup> of June 2002, the Bishop William E. Lori, having become receiver of a number of complaints about the child sexual abuse within the religious institutions (Bunting, 2002, pp. A3-A4), proposed plan for the pedophile priests. Every priest who has abused more than one child should be immediately exposed. The project involved new complaints, merely not the previous ones. It also envisaged the creation of centers for the

protection and the support of the abused children. If the abuse had occurred only once the plan provided not the expulsion for the priesthood, but a special treat, the serving of the prison sentence (if convicted) and the return into the Clergy being under observation (Goodstein, 2002, p. A1). The project was sent to the Bishops of Dallas. It was accepted by the 2/3 of those, it was approved by the Pope and its application became an obligatory. It is worth to mention that it applies to the American Bishops, but not for the whole of the Roman Catholic Church.

Because of the many cases of the child abuse by the representatives of the Church in Minnesota and in Texas, it has institutionalized that the alleged perpetrator be judged guilty of sexual abuse when "*he is a priest and forces another person to succumb or to engage in any sexual activity by means of the exploitation of the emotional dependency that the believer has from the clergyman*" (Texas Penal Code, Ch. 5, sec. 22.011 & Minnesota Criminal Code, Ch. 609. 343, sec. 344).

The Church of Canada was unable to recuperate from the scandal of Newfoundland. It is a town with economic poverty, the unemployment is 30% and the Church is the only social Institution of the Church responsible for the education of the children. The complaint concerned the Roman Catholic orphanage of Mount Cashel and was produced by Shane Earle and the other 25 victims in 1975. They had endured physical and sexual abuse by a monk of the Foundation (Disch & Avery, 2001). Kevin, another victim, described to the Court in gruesome details how he was sexually abused by the brother Lavin (Ohi, Molestation 101: 2002).

Moreover, Tom Economus, founder of Linkup (a Web site which offers psychological support and counselling to the abused children by the priests), draws his own "Calvary" by the Father Don Murray. His parents sent him to a Roman Catholic school in South Dakota. The priest was raping him from the age of 12 upwards of 17. The victim reported that he became a user of drugs and alcohol just to avoid the remembrance of the abuse events. Nowadays he attempts to arrive close to God without a go-between (Angelis, 1996, pp. 49-52).

### C. ENGLAND

The Father Michael Hill abused underage in the churches of England and Wales. He raped two children aged 9 and 10 in the parish of Heathfield in Sussex in 1985. He was taken away from the parish and received treatment at "Our lady of victory" Psychological support Center for pedophile priests. The attending physician sent a letter to the Archbishop Cormac Murphy O'Connor saying that "*there is a great risk for the priest to act again, since he believed that children*

*amused the sexual affair*" (Vickram & Bates, 2000, p. A7). The Archbishop placed Michael Hill in the parish of Gatwick, where he raped a boy with mental retardation. His victims were until the age of 10, while during their abuse he used to read the Parables of Jesus. He was identified as "*arrogant, unrepentant, sadist, who derive pleasure abusing children*" (Bates, 2002). The parents complained that the Archbishop was aware of all the events, but he forbids them to recourse them to the agencies. He claimed that he had to address the cases, something that never happened. The Archbishop Cormac Murphy O'Connor was forced to quit because of this state of affairs and the Father Hill was deposed (Bates "*Sacked: the archbishop judged unfit for office: Leader of Catholics in Wales forced out by the Pope after child sex scandal*", 2001, pp. A1-A3) at the request of Pope John Paul II.

A similar case was the priest Colin Pritchard, who was accused of raping boys aged between 9 and 12 in Bexhill. He pleaded guilty and he was imprisoned for 5 years (Booth, *The Guardian*, 2012, p. A22).

The father, Patrick Lawson was sexually abused by the priest Paul Moore when he was underage as a budding priest in the ecclesiastical school Fort Augustus in the town of Motherwell in Scotland. A number of complaints launched after this revelation focusing the Cardinal Keith O'Brien who retired in February 2013. The Archbishop of Glasgow, Mario Conti, conceded that Cardinal O'Brien vetoing for the non-disclosure of the probe. This angered Patrick Lawson, who wields great pastoral work by supporting the sexual abuse victims to publicize the cases the last 17 years. The latter ran out of the city while he was recuperating from cancer.

The father, Gerard Magee, a priest in St. Winin's in Kilwinning, victim of the above-mentioned Keith O'Brien, sent a letter to the representatives of the Vatican in London arguing that the movement of Lawson was because he dared to speak about Keith O'Brien. He praised Lawson's courage and the diligence and he expressed strong criticism against the metropolis, which spread over the Cardinal O'Brien and offered him accommodation. The metropolis did not act with the same graciousness to Lawson, who was struggling against the cancer (Deveney, 2013, pp. A2-A5). The Vatican did not extend into any comment later on the disclosure of the facts in the newspaper "The Observer". The Holy See refused to announce officially the names of the pedophile priests citing the protection of the personal data. This was characterized as a "slap on the face for victims" (Davvies, 2013, p. A23).

#### D. ITALY

The father Pierrino Gellmini sentenced for sexual abuse of 12 teenagers in 2010. The abuses happened in the Detoxification Centre founded by him (Coca, 2013, p. 17).

Likewise, in the Archdiocese of Venice, 67 former students of the Antonio Provolo Institute for the deaf and dumb of Verona accused 24 priests and deacons for physical and sexual misuse (Coca, 2013, p. 17).

The 66 years old Archbishop Josef Besolofski from Poland led to the arrest because of the possession of 100,000 videos with child pornography. It is alleged that many of the children on the videos were his victims. He paid them for the sexual misuse. His accomplice, but besides the chief witness of the event was a former deacon of the Archbishop (*www. Kathimerini.gr*, 26.09.2014). The Archbishop was forbidden to administer every celebration and the investigation has extended to those countries where he served as the diplomatic representative (nuncio) of the Vatican.

#### E. GERMANY

In the middle of the 18<sup>th</sup> century, the father, Johann Gauch did exhibitionism of his genitals to the girls in Furstenburg in Germany for 10 years. He also facilitated the underage boys to masturbate. When the case became known, he was imprisoned with his victims. The victims were considered accomplices and they were mercilessly flagellated (Bruni & Burkett, 1993, pp. 3-25).

#### F. BELGIUM

Peter Andriaenssens, a psychiatrist in the city of Louvain, conducted a research and he presented the data for 476 boys who were raped by priests and bishops over the last 50 years. Roger Vangheluwe the Bishop of Bruges was one of the offenders as he officially admitted. In Andriaenssens' report, on that point is a citation to the father, Marc Dutroux, a maniac pedophile and murderer, who became known after he raped a boy aged 2 (Traylor, 2010, p. A3).

Vanderlyn André, a priest in Brussels, was arrested after the accusation of abusing a boy in 1997. And so, he accepted that he raped seven boys from 1968 to 1997 (Coca, 2013, p. 15).

In 2000, Louis André, a previous priest, was condemned to 30 years imprisonment for raping 26 boys since 1960 onwards. In 2008, Robert Borremans was sentenced to 5 years in prison for sexual abuse of a boy from 1994 up to 2001 (Coca, 2013, p. 15).



Only recently, in 2009, the father Bruno Vos was sentenced to 7 years' incarceration for the sexual misuse of some underage boys and the possession of child pornography (Coca, 2013, p. 15).

#### G. BRAZIL

Numerous complaints have been reported in Brazil and they forced the Vatican to send a special team for investigation in September 2005. The investigation conducted by the Commission "For the doctrine of the faith," which confirmed that the 1 in the 10 Brazilian priests is offender of child sexual maltreatment. It means that 1.700 priests were implicated in cases of physical and sexual abuse of children. Also, the investigation revealed that the reaction of the local Churches was either the disguising of the fact or the level of the witness (Trayor, 2010, p. A3). The Commission also verified that 200 priests were hospitalized in special treatment centers, 10 sentenced imprisonment and 40 were under pending judicial decisions for child abuse issues in the years 2002-2005. A characteristic example is that of the father Tarcisio Tadeu Spricigo, 48 years old, who was sentenced to 14 years and eight months imprisonment because he sexually exploited 5 years old kids. The victims came from poor households and the priest presented himself affectionate, friendly and forever willing to avail them to surmount their troubles (Philips, 2005, pp. A1-A3).

#### H. AUSTRALIA

Many events of child abuse within the church institutions of this continent have come recently to the scene. Since 1996, more than 90 priests have become perpetrators of sexual assaults (Fickling, *The Guardian*, 21 August, p. A9) while the Catholic Christian Brothers have spent over \$ 2.000.000 in 210 victims of physical and sexual misuse.

The priest Gerald Ridsdale spent the final 25 years of his life incarcerated for the sexual abuse of 40 boys in the years 1961-1987 (Bunting, *The Guardian*, 4 October 1996, pp. B2-B4). He additionally admitted that he was involved in raping 14 boys in the Western Victoria.

In 2011, the Christian brother Robert Best was sentenced to 14 years and 9 months imprisonment for 27 sexual assaults against 11 boys in the regions of Ballarat, Box Hill and Geelong in Victoria the last 20 years. In 2013, the former missionary Frank Klep was convicted and pleaded guilty for raping 14 boys in Samoa during the years 1970-1980 (Coca, 2013, p. 20).

## 5. The Child sexual abuse in the Church of Ireland.

Because of the enormous dimensions of the sexual abuse lawsuits in the Ireland's Church, I shall devote a special section to this.

### A. THE CASES

The Church of Ireland was strongly shaken by the sexual abuse scandals in diversionary schools during the years 1930-1970. These schools were under the aegis of the bishops and the students were taught by priests. Though their intent was the reform of the students the abuse reached up to the demise. The brutality of the acts was so great that, in 1999, the Prime Minister of Ireland Bertie Ahern Taoiseach asked public apology from former inmates for what they had experienced. Nevertheless, the Pope John Paul visited Ireland in 1989 in order to calm the tempest of the outrages.

The first case, which shocked the Irish society, concerned at the acts of the father Sean Fortune. He was accused of raping 26 boys and then he racked them. He used to draw the children bribing them. Then he psychologically terrorized them in guild to bring in their manipulation. His abominable acts became known after the complaints of Colm O' Gorman, Pat Jackman, Damien McAlleen, Donnacha MacGloin and Monica Fitzpatrick. The son of the latter committed suicide because he never managed to overcome what he experienced. The events became widely known after the documentary by the BBC channel in March 2002. Its title was "the Suing Pope" and presented the victims of the sexual abuse who personally revealed every aspect of their torments. The first charge was made by Colm O'Gorman in March 1995. Another 66 followed until the end of August in the same year.

The scandals in the Fern monastery in the town of Wexford convulsed Ireland in the decade of 1990s and by this the local problem became a national one. The Bishop Brendan Comiskey, responsible for the monastery of Fern, was aware of Fortune's activities but he never stepped in. Fortune belonged to the "aggressive" Clergy (predatory clergy) and his activities were characterized as "absolutely horrendous" as they involved intense brutality. Fortune described himself as "a serial pedophile" and "duplicitous" (Auge & Fuller, 2010). Even the most ardent Roman Catholics argue that there is no defense for such a treachery. In 1981, he was sent for treatment to Feichin O'Doherty, a Professor of Psychiatry in the University of Dublin, who expressed his fear about the nature of father Fortune as well as a great concern. As about Fortune's acts, the

Professor described them: "*lewdness in civil law*" (Auge & Fuller, 2010) and "*without remorse*" (Auge & Fuller, 2010).

The opinions of psychiatrists, who attended Fortune from 1981 to 1989, were conflicting. The result was that he remained in his position until 1995. During that year, the Prosecutor's Office ordered the criminal prosecution against him. He was arrested, was led to court, but he gained the postponement of the trial. Shortly before the final trial, he committed suicide (by cutting his wrists) leaving three letters.

The first letter was for his brother, the second one was a "message from heaven" to his family (Letter from Paradise to my family) and the third one was addressed to the person who was to find him dead. The third letter gave instructions for the festivity of his funeral and forbade to the Bishop Comisky to participate revealing that the Bishop was raping him (Auge & Fuller, 2010) in the childhood. The latter data was not printed. It was included in the Fern report, but there were no witnesses to confirm it.

Another case is that of the father Donal Collins, who taught physics at St. Peter's College in the diocese of Fern from 1966 to 1989. He was the Director of the College from 1988 to 1991. He was accused of sexual attack to 20 students and especially that when he reviewed the students, he wanted to dimension the progress of their genital organs. No complaints were made up in 1989, but today it is known that he abused children throughout his academic career. The complaints reached their zenith in 1991. He admits an abnormal communication with the boys, but he denied the abuse accusations. He quitted his position and accepted treatment to the Mental Health Center of Hartford in Connecticut until 1993, where he confessed his actions in September of the same year. Even he was accused of 21 obscene attacks and 4 rapes, he conceded only five of the onsets. He was condemned to 4 years of incarceration, but he attended only 1 yr. He was discharged in 1999 and was forced out in 2004.

The case of the bishop, Monsignor Michael Ledwith preoccupied the justice, after the complaints of 6 students in the College of Maynooth, where Ledwith was the Executive Officer and later on the Director from 1985 to 1995. The most serious complaint was made by Raymond (nickname) in 1994. He was sexually abused by Ledwith from the years of 13 to 15 in the period 1981-1983. The complaints were considered reasonable and Ledwith passed by hearing in the Archdiocese of Dublin in 1995. He denied the accusations, but he lived with the resignation from his responsibilities. Finally, he was retired in 2005.

In 1986, Kevin McNamara, the Archbishop of Dublin, receiving the backing of the Council of the Archdiocese issued a regulation which prevented the

priests accused of the child abuse to return to their parishes, if they don't receive a psychiatric diagnosis attested, they have cured. The first document, including instructions on matters of sexual abuse by Clergy was written by the Advisory Group of the Roman Catholics Bishops Conference in Ireland in 1996. Its title is "*Child sexual abuse: the context for the response of the Church*" (Crowe, 2008).

The document contained instructions for the actions that should be carried out as soon as the abuse was reported. According to the document, the complaint should be forwarded to the authorities and the priest should be removed from his duties until the end of the research. The text file was not realized as "Regognitio" by the Holy See. Therefore, it holds no legal validity; it is not universally recognized and continued as a voluntary document.

## B. THE PERSECUTORS REPORTS

The three most important reports on the child abuse by priests of the Irish Church are: (a) the Fern report, (b) the Ryan report, and (c) the Murphy report. The foremost one is unique because, although defined in the cases in the Holy Monastery of Fern, it simultaneously deals with the national jurisprudence, the ordinances and the applied practice with the child sexual maltreatment. On April 2002, Michael Martin, the Minister of Health, announced the holding of a formal investigation for the diocese of Fern. In April 2003, a special investigation team made. It was headed by Mr. Francis D. Murphy, the President of the Supreme Court, Helen Buckley, a Dr. Lecturer in the Department of the Social Sciences in Trinity College Dublin and qualified in the child abuse issues, and Dr. Lavaine Joyce, the Director of the Health Council of the Ministry of Health, specialized in the human resources. Its results were presented to the Prime Minister in October 2005.

This team investigated complaints from the period 1966-2002. 90 of them were oral, 55 written and more than 100 were referred to the sexual abuse by 21 priests. Over 100 people testified as witnesses for the scandals in the monastery. Until the completion of the investigation of the 21 priests, 10 of them died, 3 were deposed, 2 prosecuted and sentenced and 6 committed suicide before the trial. Over 40 complaints were about 2 priests.

Broadly speaking, the Fern research aimed to detect the areas of the children sexual abuse, of the pedophilia, as well as the management structures of the Church and the Health Council. In add-on, its aim was to find out the facts of the sexual abuse in the diocese of Fern by examining all the documents and

requiring written and verbal witnesses. The ultimate goal was a complete report.

The story about the Fern Monastery suggested the following solutions: (a) the constant updating of the Internet on the legislation concerning the child sexual abuse offenses, (b) the improvement of the cooperation between the competent authorities, (c) the screening for the prospective priests, and (d) the continuous compliance of the report — context by the ecclesiastical authorities.

In 2010, Pope Benedict XVI sent a pastoral letter to the Church of Ireland voicing "shame, remorse for the crime" (Donadio, 2010, pp. A6-A12) and he condemned the Church leaders for silencing the events and avoiding the cooperation with the Authorities. However, he did not bring up anything close to the penalization of the wrongdoers, which caused the frustration of the dupes and the new notice by the Vatican arguing that the missive was a pastoral one and not punitive.

Aside from the cases of obscuring the facts, there are priests who tried to help and support for victims psychologically and financially.

They were against the Church by accusing it for spending much money for the suppression of facts and the treatment of the pedophile priests than instead of offering the money for the treatment (Wulff, 1997) and the assistance of the victims (Joyce, 2000).

The second report took its name from the Prosecutor Francis D. Murphy and the third one of the Archbishop Dermot Ryan. The reports were based on the complaints from 1975-2004. They consider in particular the causes which led to the abuse behavior and they had as a guide the Fern report. The research, which sustained 10 years of duration, investigated the complaints related to 60 subversive schools since 1936 onwards. It too included the way the representatives of the Roman Catholic Church in the Archdiocese of Dublin had been distributed with the complaints about the sexual abuse in the that period.

### C. THEOLOGICAL CHARACTERISTICS OF THE IRISH CHURCH

The Irish Church has some features which make it unique compared with the Roman Catholic Church. The main feature is its dominant position in the Irish life. It is authoritarian and strong, while in the everyday teaching it puts emphasis on the sin and the morality, which is a matter of compliance with the principles set down by the catechetical teaching in the schools, in the Church sermons and in the pastoral missions. It also bears a bright legalistic character. The religious belief gives to Ireland the national identity and therefore the Catholic identity coincides with the national one. The catechesis does not

encourage criticism. Still, critique is accepted only from the members of the intelligentsia and the artists (Smith, 2004).

The sermons give great emphasis on the sin and its punishment. Even the political leaders are trained not to offend the Church, even on matters related to it (Crowe, 2008).

Idioms such as "the wickedness of the flesh" and "dirty thoughts," along with threats to the eternal damnation and the fire of Hell set the teaching of this Church before 1960. The prestige and the power of the Church are regarded as indisputable and the trust of the congregation must be unquestionable (Crowe, 2008).

The clergy are uploaded onto the podium away from the world. The bishops are even more remote and the power of the Church is recognized as the supreme authority of the country.

In this manner, I can realize the apathy and the arrogance expressed by the Bishops of the Abbey for the defendant's priests in Ferns. Bishop Herlichy, who was the bishop from 1964 to 1983, had no information about the cases of the abuse nor he found any written reference. Bishop Comiskey, in his term from 1984 to 2002, during which the known cases of the sexual abuse were committed, could not cope with his tasks. He did absolutely no reaction and he never forbade the contact between the laboring defendants and the children. Nevertheless, Bishop Walsh, who guides the diocese of Fern since 2002, did not hide the facts. He willingly cooperated with the authorities, dismissed the pedophile priests and he defended the victims and their families morally, socially and economically (Auge & Fuller, 2010).

#### D. CAUSES AND EFFECTS OF THE CHILD SEXUAL ABUSE

Up to the middle of the 20<sup>th</sup> century, the Irish Government gave absolute power to the bishops in administering social and ethical issues, especially issues related to sexuality. This resulted the conviction of many priests that they are above the law living a clericalism and claiming the absolute consensus and respect in every act. Their force was not a way of moral credibility of the evangel, but it was interpreted as the power and the control over the congregation. It was similar to what occurred to the Pharisees in the Palestine in the period of Christ, or the Inquisitors in Spain.

The outcome of this clericalism and the child abuse scandals was the removal of the new people from the Church and the "death" of the Church. Nowadays, the Church is respected almost exclusively by the elderly. The young people seek for a more liberal Church, especially on the sexual issues, more

upbeat on the relationship between the God and the man and a Church to shift it from the humble words to the true humility (Auge & Fuller, 2010).

The last years, a livelihood center for the abused children by Clergy have set up like the "Count me out," where 6.343 people have signed apostasy from the Church. In gain, another group "the representative of the faithful of Ireland" (Voice of the faithful) aims to reestablish the unity of the Church.

## 6. CASES OF SEXUAL ABUSE IN PROTESTANTISM.

The sexual abuse of children by priests is extensive in Protestantism, in the most conservative branches and in the more liberal ones (Shupe, 1995, p. 45).

The Church of England was perturbed by sexual abuse scandals in the Methodist and Baptist Churches. The complaints came by 120 women, who had been raped at the age from 8 to 15. The victims had been abused by relatives and they sent to the treatment centers of the Church.

When she was raped by her father, Sonya B. Brown was hospitalized in a psychiatric clinic held under the auspices of the Methodist. She sounded off that she was sexually mistreated by the priest she trusted. The priest was responsible for the healing of her psychic problem.

A similar case is Sheila Hennessy, who was raped by a friend of her family. When she described it to the parish vicar, he supported her at the start. Later on, he was raping her for ten years, distinguishing that "God wants you to love me and, in this way, (by having sex) the Holy Spirit will get across in your healing wounds (Barnet, 2003, pp. A2-A7).

In the Evangelical Lutheran Diocese of Spokane in Wash, 2.000 cases of child abuse were concealed for many years. Bishop Robert Keller explains that "*it was a hidden matter for years, but now it is time to come out to the light*" (Chandler, 1990, p. A22).

In addition, mental health counselors and responsible for the issuances of the child abuse argue that the 10% of the Methodist and Baptist catechists have at least once engaged on issues of the child sexual abuse, although the Protestant Church reveals such scandals and it is more "open" than the Roman Catholic Church (Chandler, p. A23).

Tex Marshall, the founder of the Evangelical Lutheran Church in America, was known for the intolerance in matters relating to the sexual abuse of the children in the Church. He immediately dismissed the aggressor's priests. In 1996, he published a textbook of 62 pages, which was a guidepost for the bishops and the pastors on the issues of the child abuse.

The pastors Thomas Patrick Gerald Jr. and Mr. Thomas at once removed from their parishes when it became known that the first single caused an inappropriate relationship with a boy 10 years old and while the second one was sentenced for possession of child pornography material (Radley, *New York Times*, 2002, p. A13).

Even here (in the Protestant Church) the independence of the Congregation, the existence of a large number of branches and the lack of specific guidelines, handling such problems, make the count of the victims of the child abuse very difficult (*Associated Press*, 2007, p. A11).

## SOCIAL INSTITUTIONS AND SEXUAL ABUSE

### 1. SEXUAL ABUSE OF THE CHILDREN IN THE FUNDAMENTALIST FAMILIES

As we have already seen, the child abuse is not a new phenomenon. The youngsters, in nearly all the cultures, were considered property of their parents for centuries. For this reason, the parents, behaved towards them according to what they felt better for their kids. The children were often maltreated physically according to the belief that this happened in their education and training. Some parents sold their children just to earn money (Neufeld, 1979). Nearly 1.9 million kids aged 3-17 years were abused by their parents in 1975 (Gelles, 1977). It has been shown that the parents who mistreat their children have unrealistic expectations from them seeing them "evil" (Bell, 1973).

The abuse has been known in the extreme Judaism (Shor, 1998) as well as in the extreme Christianity (Ellison, et al., 1996) since the old times. Nevertheless, the abuse does not seem to be strongly linked with the cultural stereotypes and the social classes, although Dr. Brandt Steele argues that kids who have high rates of abuse belong mainly to families with Judeo-Christian beliefs (Pollock & Steele, *A Psychiatric Study of Parents who Abuse Infants and Small Children*, 1968, p. 93).

The same is argued by Bierman (2005). However, the research does not prove that every Christian family brings up its children in a strict and authoritarian manner (Brown, et al., 1998).

It is true that some Christians misinterpret certain passages in the Scripture. The aggressors are based primarily on passages which, depending on the mode of the interpretation can lead to the child abuse. For example: "*He that spares the rod hates his son: but he that loves, carefully chastens him*" (Prov. 13:24).



In 1964, a research on the child development showed that 360 families with fundamentalist religious beliefs in Tennessee (like that God punishes the disobedient children), with very low incomes and deprived of love, demanded the full acceptance of their unchallenged power, while they were weak with ineffective personalities (Mauer, 1982).

Modern researches verified the above results showing that the beliefs in the religious punishment of God are linked up with the child abuse (Mauer, 1982).

So, a very important factor which may lead to the child abuse is the patriarchal (dominant/authoritarian) attitude. It finds fertile ground in Jewish and Christian environments (Herman, 1992). This mentality presents the man as head of the family and the "owner" of his wife and his children (Alford, et al., 1988).

Too, the boundaries of the sexual activities are not readable, since the sex is seen as evil in many spiritual settings. Even the sex between the spouses is considered as something under tolerance, concealed because nobody wants to talk about it (Alford, Grey & Kasper, 1988).

In particular, with regard to the relationship between the religiosity and the child abuse, the sample of Sapp showed that 67.5 percent of the children who had suffered abuse were Baptists and the 18.5% were Methodist (Sapp, 1990).

This is imputable to the fact that these confessions support the authoritarian stance of the father in the household, who exercise violence towards the youngsters in order to enhance his ability.

Those fathers are typically introspective, distrustful, suspicious, with few friends and no social life. Nevertheless, they are presented as a "good" head of the family, financial family providers and people who worship regularly (Blike, et al., 1985). Hoorwitch (1983) adds that "*this sort of father is loyal, ethical, fundamentalist on his spiritual beliefs, coming from an environment where the ethics are practiced publicly but they are privately violated*".

Larry Miller concludes that the child abuse in the family usually happens in the fundamentalist (Hood, et al., 2005). Protestant confessions and the abuse outside the family has to get along with atheists or agnostics (Stout-Miller, et al., 1997).

Similarly, Doherty's findings showed that the parents who abuse their children visit the church almost daily (88%). If it is possible to isolate their family after the disclosure of abuse, they require by the victim to continue faithful to the ménage (Doherty, 1988, p. 50). By and large, the findings indicate that the religiosity plays a multidimensional role in the child abuse. The kids in the

fundamentalist and socially isolated families are a lot more likely to be mistreated by their parents (especially the male parent; see incest), while the children in families with little or no religiosity have chances of being harassed by a non-comparative (Elliot, 1994).

I do not claim that all the conservative religious families are in danger of the incest, or that the absence of religiosity necessarily mean abuse from someone outside the family. But I conclude that religious beliefs leading to the social exclusion and the distrust of the multitude of other religious origin attract people who tend to the incest (Stout-Miller, et al., 1997).

## 2. SEXUAL ABUSE OF THE CHILDREN IN THE FUNDAMENTALIST SCHOOLS

The child abuse can take place in the school, mainly in a physical form. Some parents seek to educate their children through physical punishment, while others ignore the abuse suffered by their children in the school. The children are in fear to disclose the abuse. In 1978, in the Southern California, Judge William J. Junior Craine, the President of the Family Court of the Eighth District in New Berger, ruled that Jeff Bedenbaugh molested due to neglect. The infant of 10 months old was listed in the day-care program of the Independent Baptist Bible School of Prosperity. He was sick for 3 weeks and when his mother ran him to the care center, he cried for almost the whole day long. Charles Sprowls, the Director of the school, instructed to the staff to knock up the infant just to stop crying. When the mother returned to pick up the boy, his body was full of bruises (Mauer, 1982). The Court decided to halt the school running and to lift permanently the teaching license of the Director so that he could not open a new Care Center. In his denial, he exacted that the schoolhouse was a fundamentalist and that the fundamental essence of the spiritual teaching is that the corporal punishment is necessary to get rid of the evil invaded in the minors (Mauer, 1982). Doctor Eli Newberger, the Director of the Boston's Children's Hospital, examined the infant and testified that there were 7 thwacks on his consistency, which could cause lasting harm to the vertebral column and make the infant paraplegic or with rupture of the spleen (Mauer, 1982).

A similar case is the 4<sup>th</sup> years old Jaja Chaney, who was beaten to death by her religious "guide" in North Philadelphia. It was a (religious) punishment because she was careless during the course (Mauer, 1982). The Rev. Forrester sentenced for murder, although he stated that it was not his purpose to behave thus (Mauer, 1982).

Of course, all the fundamentalist denominations do not apply similar practices. The religious confession "Simple Truth" claims that the kids must respect their parents and the parents must care for their children decently (Mauer, 1982). It is a position considered particularly groundbreaking. The Presbyterian Church issued a study titled "being a child" which is distinguished by its character of love and by its extensive reporting on non-violence. It states that *"weather arrived for the end of violence in the family, at school and in the justice system. The ferocity is a phenomenon that must be suppressed"* (Mauer, 1982).

The Roman Catholic Church has assumed the lead in cracking down on the corporal punishment in its schools, though there are several branches which connect theologically the cardinal sin with the corporal punishment. In 1978, the Church of America printed an article penned by the Roman Catholic priest John Valusek. It is entitled "Children are not for hitting" and it published 60 reader comments under the main article. The 1/3 of the readers agreed with the view of the author, that is to say that the minor physical violence is not right. The 1/3 argued that children should be tweaked when they do not comply with the advices. The remaining 1/3 generally agreed with the author, but they disagreed with the opinion about the corporal punishment (Mauer, 1982). In America, the inhumane and vicious way to discipline children have been banished by the 8<sup>th</sup> amendment of the Constitution, but there is still plenty to be executed until the theory be translated into practice.

## **THE PATHOLOGICAL PERSONALITY OF THE PERPETRATORS**

### **1. The obsessions of the offenders and their environment.**

Agreeing to the Cognitive Psychology any human activity or behavior stems from a cognitive shape (beliefs). The perpetrators – priests have made some wrong cognitive schemas for a mixture of reasons (traumatized by family, social club etc.). Therefore, the pathological behavior of priests – offenders is stimulated by similar illusions, "automatic thoughts", rationalizations, misconceptions, misunderstandings etc.

#### **A. THE BELIEFS AND THE ATTITUDES OF THE SOCIAL ENVIRONMENT**

The cultural and the social environment plays an important role in shaping the personality. The prospective priest "carries" all the feelings and the values of his household and his social circle, even if he will be trained in society to be able to distinguish the sound from the unhealthy, the good from the unfit. Then, the social environment –strictly speaking– of the offenders Clergy

favors the transgressive conduct, if, for instance, the priest constantly associates with women and children asking for his help not only in the sacrament of Confession. These conditions cause the priest more vulnerable to various temptations, such as the hidden exploitation (Spilka, et al., 2003, p. 433).

On the other hand, the social environment, in the broad sense (usually by persons who do not personally know the priest), is in the most of the cases either eager to condemn immediately any moral deviance of the priest, even if the accusation is not proven, or it is indifferent (polarization) (Fallot & Blanch, 2013).

Finally, I should not ignore the so-called injured religious environment (injured community) ad hoc to the relationship with the priest-pastor and to the need of the environment for mental and moral "treatment" (see the spiritual uplifting, the collective mental health and the value recovery). This form goes to the foundation of a healthy (and respectively an unhealthy) religious culture, which can be put up in any religious opinion and whatever religious community (Gagne, et al., 2005; Day, et al., 2006; Fallot & Harris, 2008). The healthy religious culture that is characterized by the continuous self-criticism, the coherence/consistency, the mutual confidence, the mutual respect of its members, the equality, the collaboration, the freedom of the expression, the practical support, the assistance, the prevent and the threat of any disorder.

## B. TYPES OF PERPETRATORS

It seems that there are two main types of offenders separated, according to the way and the extent by which their sexually deviant behavior is expressed as well as their psychological needs arising from this behavior. Several researchers tried a variety of classifications (Falkenheim, et al., 1999). Before I attend at the most important of these categorizations, I should mention the six-fold typology of Hands (1992):

- The persistent (fixated) (Simon, et al., 1992) he is characterized by the persistent, the constant and the compulsive attraction for kids (*The John Jay College Research Team*, 2004, p. 173). This type of offense is usually under the diagnosis of pedophilia or recurring intense sexual fantasies with pre-teenagers at least for 6 months (*The John Jay College Research Team*, p. 174). He is pulled only by children, who are not relatives of the priest. He is cognizant of the fact that the adolescent (Browne & Finkelhor, 1986) is not mature enough still bring kids features. His actions are predefined without anxiety about what he is to commit. He was unable to succeed in the maturation of his psychology and sexuality

in his accession to manhood (Holmes & Holmes, 2002, pp. 202-295). Therefore, he is not able to get an appropriate sexual relationship, according to his age. His sexual selection is boys. He is stigmatized as dangerous to the guild, "public health problem" (Abel, et al., 1994) and "crime problem" (Abel, et al., 1994). This type of offender emotionally develops relationships with vulnerable children and he seduces them for sex. He deceives himself, believing that he has created a supportive environment for the children by offering maintenance and he considers that the victim is able to gain joy and educational experience from the sexual violence. This type is actually dangerous, because his attacks are not usually disclosed or a few attacks are reported (Hanson, et al., 2002).

- The regressed (Simkins, 1993) his deviant sexual behavior occurs in his adulthood and it is determined by external stressors. He applies the abuse as a means of sharing with these situations. Other factors promoting the violence are the casual ones (the unemployment, the marriage problems, the drugs, and so on), emotional ones (the depression, the anger, the isolation, the loneliness), biological ones as well as factors which encourage the particular behavior (the support of his friendly environment). The stress factors are the soothsayers of a deviant sexual behavior, coming as the product of the environmental stressors and the disordered relations in the childhood. These two variables interact in such a manner, as to give the aggressor incapable of controlling behavior which is climaxed in the aggression act. The negative emotions lead him to low self-esteem and self-confidence. Accordingly, the offender loses its male identity. Before the onslaught, he has worked on a series of negative thoughts like "Nobody likes me," "I am not good enough." These feelings lead him to the anger, to the sadness and the confusion. At this point the perpetrator goes on to his seemingly unimportant decisions (*Seemingly Unimportant Decisions: SUDs*) (Eccles & Marshall, 1999, pp. 127-146). The Isolation leads to the lack of communication; a situation that constitutes the cause of the swelling of the negative thoughts and emotions. The thoughts before relapsing into the crime call the victim to experience divergent sexual fantasies, marked as "lapse fantasies", fantasies of slipping. These fantasies contribute to the act of masturbation, offering to the offender a sense of pleasure, as he has sidelined all the negative thoughts he experienced earlier (Marques, et al., 2000, pp. 321-340). The combination of fantasy and pleasure is a way out of the painful feelings and a way of

taking short-term measures to commit sexual misconducts, such as the finding of the victims and the attending of a rehearsal fantasy of the future abuse. Since the abuse occurs in the thoughts of the offender, the half of the distance towards the completion of the sexual violence has done. Now he thinks "Why not? After I have reached this point, why do not do it?" (Laws, et al., 2000, pp. 3-24). At this point, the so-called grooming techniques begin and the violence is being designed with details. In the interim, the act itself triggers the original illusion. Later, on the commission of the crime, feelings of shame, guilt, fear and remorse start. This type of offender doesn't have many victims; he chooses the girls mainly from family and friendly surroundings. He expresses great shame and guilt and he is receptive to therapy because, in essence, the abuse is a mode of coping with the stress situation. (Laws, et al., 2000, pp. 25-28). The culprits of this class follow the below cognitive model: Thought – Action – Fusion. Grounded in this model, the thought is tantamount to act. So, the commission of the act is already predefined (Terry & Freilich, 2012).

- The "hunter" or the unusually very aggressive perpetrator (predatory clergy): it refers to a subgroup of the Clergy with strong clinical nature. (Langevin, et al., 2000). This type of offender stands out above the already mentioned types. He has intense dissociability and ruthless willingness to use physical threats and rage, in order to satisfy his sexual needs (Folder, et al., 2008).
- Based mainly on the first and the second type presented above, the experts of the FBI speak about five other types of offenders:
  - ✓ The morally indiscriminate offender (Bickley & Beech, 2001), who do not prefer children over adults and tend to use children or anyone accessible for their own interests.
  - ✓ The sexually indiscriminate offender (Knight, et al., 1989), who desires to experiment with whatever sexual behavior and abuse children out of boredom.
  - ✓ The inadequate offender (Prenky, et al., 1997), who is socially misfit, insecure, he has low self-esteem and he considers the unhealthy relationship with children as the only sexual outlet.
  - ✓ The seductive offender (Marshall, et al., 1991). This type flirts with the children, giving them gifts, showing them love and generally using various lures, in order to start with them a kind of illegal relationship.

- ✓ The sadistic offender (Danni & Hampe, 2002) who is qualified by the belligerence. He becomes sexually stimulated, he uses the violence, he points to unknown to his victims and he is extremely dangerous.
- I think that we could distinguish all those above-mentioned types in two main categories: the “passive” and the “impulsive” perpetrators – Clergymen (Camargo & Loftus, 1993).

#### **4. The lineaments of the Clergy – offenders.**

The so-called fixated offenders stand out compared with the general population (Kafka, 1997). Some researchers confirm the above opinion by arguing that this uniqueness is based on the prestige the offenders express (for instance the bishops) in conjunction with the passivity (absence of hostility) that spontaneously or artificially distinguishes the priests (Heywood & Green, 2000, pp. 247-262).

Shupe (2007, pp. 75-89) argues that the cause of the sexual violence is the unequal power that exists within the religious groups. The religious leaders have power of theological persuasion, and in some cases the theological authority to refuse other's participation showing themselves as a means and a conductor for the eternal life. It is true that the priest perpetrators are without anxiety and with highly sociable (Camargo, 1997).

Capps (1993) distinguishes three kinds of this "priestly" power: (a) the power which stems from the lack of the supervision and the control of others, (b) the power of the access (accessibility), and (c) the strength derived from the knowledge about the spiritual flock and, many times, the deep knowledge of the weaknesses of the congregation.

At the same time, the entire culture of the religious groups inspires the confidence in selfless and well-meaning intentions of the religious leader, as considerably as in his spiritual thoughts and wisdom (Kelly, 1998, pp. 303-318).

Laaser and Friberg (1998, p. 59) concluded that the priests who abuse children are narcissist suffering from sexual coercion and they have the strong need for confirmation.

With regard to the non-clergy perpetrators who suffer from strong psychopathology, the clergy do not express an antisocial behavior, but usually the symptoms of the drugs users. The results show intense feelings of loneliness, shame and depression (Plante, 1996).

Also, the clergy do not show aggressiveness above the normal average in contrast to the non-clergy who are diagnosed with much aggression. The clergy

have high levels of IQ and they control the anger and their entire behavior. (Rosseti, 1995). Ruzicka's (1997) findings showed that the clergy abusers have a high degree of training and intelligence, far higher than the norm. Iron and Laaser (1994) found that the abusive priests have insufficient knowledge of the issues of the abuse and the domestic violence. Thus, they failed to assess the extent of the influence which came from their traumatic experiences in their lives. More or less suffered from paranoia or sadism.

Doyle presented the unpublished research of Baars and Terruwe which revealed that the 25% of the priests suffer from serious psychological problems and the 70% are emotionally immature. The authors argue that those mental difficulties emerged and developed during their childhood (Doyle, 2003).

A previous research by Kennedy (1977) revealed that only the 6% of the priests were emotionally and mentally mature, the 29% were under development, the 57% had not yet emotionally and psychologically developed and the 8% had a negative emotional development. The priests, who were still in the development process, had a good relationship with the teenagers, they had few friends at their age and they used the thinking as a means of avoiding the emotion.

This may partially be due to the demands of the obedience, which they are bound to live with as adult humans by preparing themselves mentally and emotionally dependent in a period they should manipulate their own spirits. The vow of virginity robs the adults on creating social relationship, which implies the constituent of the consignment and the stability. The absence of such relationship is responsible for the perennial immaturity and the regression to childhood (Scheper – Hughes, 1998, pp. 295-317).

Eventually, Francis and Turner (1995) distinguish the clergy offenders in two categories: (a) those who are amenable to rehabilitation and are characterized as "modest neurotic" and (b) those who do not repent and it is unlikely to shift.

## **TECHNIQUES OF THE MANIPULATION OF THE VICTIMS**

### **1. Generally.**

At the school age, the children receive the so-called by J. Piaget "functional" development of the thinking. They can relate the phenomena they observe creating mental representations and abstractions. In the stage of conceiving the child is in very high probability to make a twisted perception of his/her self and of the globe.



For instance, when the child looks for answers about how the universe goes, while he/she is sexually abused, he/she receives a special credulity in the renderings of the answers from a clergyman. He/she might consider the sex between a child and an adult as something normal and believe that the fear is a normal aspect of the expression: "*try something new*" (Nash, 1994).

The points of the development are built on top of one another, and then that the unfortunate development of the stage affects the growth of the other. The vilification and the remaking someone a victim adversely affect the operation of the development causing neurotic behaviors (Farrell, 2009).

For the victim the priest represents God and the force exerted from his is of divine origin. By denying the will of the abuser, the victim believes that he denies the moral pundit of God. This happens because the victim is under a power relationship with the abuser and God is reflected in the person of the offender (Browne & Finkelhor, 1986).

The aggressors are treating techniques of manipulation or distortion of the image of God by presenting God as a Punisher, who sees everything and re-venge. Many times, the victims are convinced that they possess a "special" relationship with God than with the culprit (Guido, 2008).

Features of this abusive relationship are: (a) the secrecy (the violence occurs when the child is alone with the priest and the offender encourages the child to remain their relationship secret), (b) the feelings of fear (the children are helpless and incapable) and for this reason they obey the perpetrators, who guide the victims for keeping the secrecy of the facts, (c) the feelings of entrapment (the victim feels incapable to react against the abuse), (d) the delay of the revelation of the event (the victims very often disclose the abuse many years later thinking the consequences of the abuse) and (e) the feelings of constriction (the children may withdraw their testimonies, when they don't have support from their social environment) (Sorensen & Snow, 1991).

## **2. The circumstances and the situations that favor the sexual violence.**

Five common conditions relating to the conditions and the situations of the sexual violence are mentioned in the international literature:

- The lack of a personal or a communal dealing with the situations that are "normally" challenges for the violence. Most of the sexual abuse victims say that they are unsure about what exactly had occurred. The confidence in the religious leader was beyond the confidence in themselves. When the religious leader began talking and behaving erotic, the victims experienced this situation as a sign of the authenticity

(legitimacy) of the leader's character (Garland & Argueta, 2010, p. 10). Close to other victims experienced confusion and inability to determine the suitability or unsuitability of the words (language) or the acts of the religious leader. Even when they realize that "something unknown" was going on and that they should be wary, this thinking was automatically eliminated as an overreaction or a misunderstanding of the religious leader's intentions (Garland & Argueta, 2010, p. 10).

- The "culture" of kindness (love bombing). With the above concept, I mean that the society requires its members to show respect and kindness to the priest. The term goodness (or/and affability) mean the conniving or the overriding of a person's behavior considered socially improper, despite such behavior through the anger, the rage and the shame (Garland & Argueta, 2010, p. 16). The victims, who conducted the survey, had in mind the above theory. The result was that they considered the inappropriate behavior of the priest as a normal one even when this was purely sexual. It is mentioned by Ken, 16 years old: *"He kissed me and I thought that it was something fleeting. I felt that I was doing something totally incorrect. I kissed an elderly adult male. I desired to push him off, but how could I offend him who was my best friend and he had such deep feelings for me?"* (Garland & Argueta, 2010, p. 16).
- The lack of accountability. The spiritual leader has unparalleled lack of accountability on how he spends his time and with whom. He receives the office to visit houses, hospitals and everywhere it is necessary in order to do his pastoral work. On that point is, no oversight if his pastoral work evolved into sexual abuse.
- The overlap and the multiple roles. Some victims said that they had the need for spiritual guidance. This could not be done except in private meetings with a religious leader. Some of such "sessions" were conducted on a daily basis. Instead of bringing on the neurotic faithful to visit a specialist to resolve his mental problems, the priest himself wanted to face up to the believer's problems. Most of the victims (87%) in the adolescence were experiencing family problems, difficulties with their parents, drug problems and they were seeking for help and refuge in the Church. Mark, victim in his childhood, argued that his religious leader convinced him that the sexual intercourse was something normal and he didn't have to speak about this to his parents because they were to be hurt (Garland & Argueta, 2010, p. 19). Beth confessed to the spiritual father that she had been raped by her father and her brother

since her childhood. The spiritual father helped her to take over the situation and to move ahead in her spirit. Nevertheless, after several confessional meetings, the priest admitted that "*he is a priest, but also a man, who had never experienced sex with a woman before*" (Garland & Argueta, 2010, p. 20).

- The distortion of the meaning of the Holy Confession. Confession is sacred. That is why the human failing, which is stated in the Confession must be protected. The priests are considered safe sources of guidance and forgiveness. For this reason, the believers forthrightly confess the deepest thoughts and deeds. However, the victims admitted that the priests who had sexually abused them had gained their confidence by being aware of their most personal aspects, while the sexual intercourse was just a means to preserve the personal aspects hidden (Garland & Argueta, 2010, p. 23). Thus, the sacrament of the Holy Confession is altered to "psychotherapeutic" sessions indeed baneful, where the prestige and the power of the priest dominate used as divine gifts.

### **3. The technique of "Grooming".**

Desiring to prevent the abuse secret, but likewise to manipulate their victims in order to be receptive to the insult, the priest perpetrators implement the method "grooming"; namely they adopt a specific behavior of the victim, which includes the verbal, the physical or the emotional bullying, or, on the reverse, they take on seduction techniques through various allures (offering sweets, money, gifts) (*The John Jay College Research Team, 2004, p. 66*). These techniques also contain expressions of admiration and unease, affectionate gestures, discussion on issues of mutual interest and the substitution of personal data (Garland, 2006).

The technique of "grooming" may have a public character, not at all intuitive, including overtly a friendship, warmth and hugs as a token of "paternal" love. More than the half of the sexual abuse victims reported that they had received the above (Garland & Argueta, 2010, p. 14). Then, the public expression of love turns into a private one, when some of the victims receive kisses and hugs from the priest in a private place, while the refusal to the continuation of this situation is considered by the priest as the inhibition or the denial of his love (Garland & Argueta, 2010, p. 15).

The above tactic is more comfortable when there is already a closer relationship between the kid and the wrongdoer. The child is familiar with the affection expressed by the priest. The "loving" behavior intensifies gradually

including the sexual behavior in order to test the response of the child. If there is no obvious reaction, the lechery continues (Pryor, 1996, p. 11).

In other words, the tactics are adjusted depending on the reaction of the victim. If for example the abuser meets little or no resistance on the part of the victim, then he repeatedly uses the same practice. On the opposite, if he encounters resistance, he may change his pattern or to intensify his insistence. A common tactic "grooming" is the seduction and the trial of the child – victim.

The practice of the "surprise" is some other means of sexual seduction. In this example, the perpetrator can with his imagination to create a nonexistent situation so that he distracts the victim and grabs the opportunity to commit the sexual assault, when —directly or indirectly— the conditions favor. This method is usually a result of the frustration of the perpetrator and the exhaustion of his patience to have a sexual intercourse with the victim.

Another way to approach the potential victim is the use and display of verbal and physical strength. The abuser commands his victim to perform sexual acts or to participate in them. Pryor (1996, p. 27) argues that the emotional manipulation and the verbal compulsion are the most trivial tactics in these cases. This happens when the offender does some favors to his victim in exchange for sex, or even emotional blackmail of the victim in order for compliance at the abuser's appetites. Even if it seems that there is room for negotiation on the character of the victim, the result always favors the perpetrator.

The sexual manipulation tactic is also the cover-up of the sexual intentions through a game (for instance the tickle which comes to touching).

Of course, the most methodical tactic is the statement of the sexual intercourse and its full acceptance of from the victim and, afterwards, the involvement in the sexual activity. At this stage, the abuser uses religious language, such as "you're the answer to my prayers. I asked God to send me someone to share my deepest thoughts and He sent you" (Liberty, 2001).

The abuser may wait months, or even years, to complete his work, namely to get the victim to accept the sexual action. This can be carried through by touching "paternally" his victim, or vice versa, by showing this behavior as totally legitimate, and often by rewarding his victim for his/her responsiveness efforts. This "exchange relationship" gradually builds up more severe ties leading to sexual acts, where the victim is rewarded with gifts for his participation.

The perpetrators, to ensure the continuation of the abuse, use a streamlined behavior through "cognitive distortions" (Andersen & Przybylinski, 2004) or by trying to alter the patterns of their thinking. As any perpetrator, the child sexual

abusers use neutralization techniques (Sykes & Matza, 1957) to obliterate the remorse or the guiltiness, which may feel the victim after the abuse.

The above is achieved when the aggressors justify their actions, often admitting their guiltiness. However, they do not undertake the responsibilities of their actions and they shift the blame on to the victims. It is worth to mention that, unlike the convention for the sexual abuse that pertain to girls, the sexual misuse of minors by the clergy is associated almost solely with the male gender. In the 4 of the 5 cases the victims are boys aged 9 to 14 (*The John Jay College Research Team, 2004, p. 70*).

When Shupe refers to the sexual deviations of the Clergy uses the phrase "elite deviance" meaning that the latter is connected to illegal or unethical acts perpetrated by people of higher social classes, even if their deviation involves many dangers for the wellbeing of other masses (Simon & Eitzen, 1982, p. 53).

## **TRAUMATIC AND POST-TRAUMATIC EXPERIENCES OF THE VICTIMS**

### **1. The consequences of the CPSA.**

#### A. GENERALLY

The child abuse by the clergyman carries physical, emotional and spiritual proportions. Hands believes that the victims have serious symptoms of anger, grief, loss of the meaning of the life, skepticism and thoughts of an unfair treatment from God (Rossetti, 1995; Kolk, 2005) depression, sexual problems, sleep disorders etc. (Hands, 2002, p. 29). These feelings are also reflected in the religious faith. The faithful, occupied by feelings of desperation and disgust (Herman, 1992, p. 121) removed from the Church in order to avoid being a victim again (McLaughlin, 1994).

The latter happens by the direct or the indirect understanding of acts or facts, which contextually lead in the unhealthy religious context of the offender – clergyman. Such a perception could occur with an incorrect knowledge firm. For instance, in the office of the psychotherapist, when the former victim "collects" authoritarianism, authority or sense of power or when the inexperienced psychotherapist uses intemperate religious/spiritual practices, texts or symbols (Fallot & Blanch, 2013, p. 381).

It is clearly specified that the child sexual abuse by the clergy affects the frequency of the participation of the in the worship, while it still remains unclear the influence on the relationship of the victim to God after the assault (Rossetti, 1995).

The consequences extend to the parish. The findings of Rossetti, held in North America, showed that the believers trust the reactions of the Church against the sexual misconducts of the priests, but they are not receptive to the attitude of the Church of the sexuality and the ethics. The same findings demonstrated that the congregation faces the priests with suspicion and does not accept the return of the accused priest in the parish. At the same time the congregation espouses the belief that the modern Church is not different from the Church in the past (Rossetti, 1995).

After the scandal of the abuse by priests on the Newfound Island, in a sample of 24 believers the 19 admitted great anger and distrust towards the Church. The rage was against the bishops, the priests, another Roman Catholic clergy, the hierarchy of the Church, and also to the parishioners. After the assault, members of the Congregation felt betrayal, shame and feelings of redefining their relationship with the Church. Some of them came back to the Church by condoning it, while some others refused the Church from their mundane lives. Almost everyone admitted that the Newfound Island never recovered from the scandal, while the parishioners said that the priests will not be esteemed by them, at least not as before the sexual abuse (Shupe, 1998, pp. 85-100).

#### B. SPECIALLY

The mental, social, biological, financial etc. effects of the child sexual abuse by Clergy present a peculiarity in relation to other kinds of child sexual abuse. I briefly present the most important of them below, such as they occur in the international literature:

- Higher rates of depression, anxiety, hostility, psychoticism than the victims by non-clergy offenders (Bottoms, et al., 2003),
- Intense theological challenge (intra-conflict) (Grubbs, et al., 2013),
- Idiosyncratic strategies of concealment (Janoff-Bulman, 1992, p. 15),
- Existential identity problems (Janoff-Bulman, 1992, p. 15),
- Anger against the political establishment (Janoff-Bulman, 1992, p. 18),
- Re-traumatic experience from the participation in the worship of the Church (Janoff-Bulman, 1992, p. 20).

The believers have inconstant religious beliefs and they wonder for example:

- What does the priest represent?
- What kind of Church does he represent?
- What does the Church represent?
- What does God represent?

- Can the Bible be believable?

## 2. Post-traumatic stress (PTSD).

The *Post-Traumatic Stress Disorder* (PTSD) is a stress disorder that can occur in people who have experienced dangerous traumatic situations (Haskins, 1997). The PTSD reflects a psychological reaction, which comes after the experience of great anxiety events and it is usually characterized by depression, phobia, anxiety, flashbacks, repeated nightmares, avoidance of the reminders of the event, as well as disruptive and eating disorders (Iversen, et al., 2008). Bremner (2008, p. 156) argues that these disorders should be taken every bit part of the traumatic spectrum of the psychiatric disorders. All of them share common stressful characteristics causing the alteration of the brain systems.

### A. CLINICAL FEATURES OF THE PTSD

Three defining features are explicitly cited in the diagnostic and statistical manual of the mental disorders (IV-CDSM), which breaks up the diagnosis of PTSD from all the other mental illnesses: (a) the emotional avoidance, anxiousness and depression, (b) the hyper stimulation symptoms like irritability, inability to concentrate and increased phobic reaction, and (c) the revival of the trauma through the cutback and the nightmares. Likewise, the DSM-IV notes the duration of the symptoms and of the stress intensity factor for the foundation of the post-traumatic stress. The dynamic traumatic events, which are able to introduce the sense of "*the intense fear, the helplessness or the horror feelings*", included in the DSM-IV, but they are restricted to the rapes, the military battles, the agonies, the physical abuse, the serious car crashes, the incurable disease diagnosis, the acts of terrorism and the child abuse.

Thus, the patients who have this trio of symptoms in the reaction to a mild anxiety, such as the divorce or the job loss, have been diagnosed with a disorder adjustment. The patients, who get these symptoms, answering one of these traumatic events with symptoms for less than 1 month, are diagnosed with an acute anxiety disorder.

In addition, the diagnosis of PTSD can be classified (a) as acute with symptoms lasting from 1 to 6 months, (b) as perennial with symptoms that persist more than 6 months, and (c) as delayed with symptoms that are developed at least 6 months after the exposure to the traumatic experience.

Approximately 15-25% of those people develop this disorder, but the prevailing rates are likely larger or smaller depending on the nature and the

strength of the effect. The PTSD usually expresses itself in people who were exposed to an event where their life or their physical integrity threatened. As a consequence, they felt fear, helplessness or horror. Such disorders occur in victims of sexual assaults, of natural disasters and/or of war.

The "survivors" from such serious sites (with serious psychological trauma) live in a constant threat to the possible evolution of many other mental disorders like depression, panic disorder, general anxiety disorder, persistent worry and anxiety, emotional numbness, psychic isolation (by friends, acquaintances and kin), nightmares, repeat of the dreadful images of the incident. In the majority of the cases, these symptoms are reduced over the time and their presence does not constitute a psychiatric condition. All the same, in a minority of people the symptoms of PTSD developed soon after the severe trauma are not diluted. If the symptoms last for many months or years, a chronic post-traumatic stress can be diagnosed. Some people develop post-traumatic stress many weeks or even years later, even if they did not cause symptoms immediately after the incident.

The persons with PTSD also face the risk of developing physical symptoms and physical ailments, particularly hypertension, asthma, chronic pain syndrome and other psychosomatic ailments, which appear separately or in parallel with the disorder of post-traumatic stress. It seems a lot more common for individuals who undergo a traumatic stress, that they do not develop any psychological condition, letting in the disorder of the post-traumatic stress.

For these persons the post-traumatic stress may be a chronic illness, the disabling and/or the general disrupting of their psyche. It calls for an important financial cost to themselves, for their families and the society as a whole (Gleiser, 2008). The diachronic effects of PTSD include the often absence from the workplaces, reduced productivity, loss of the employment and increased utilization of the health care systems because of the mental and the physical disability.

#### COMPARATIVE LIST OF THE CRITERIONS OF THE PSTD

Signs covered by the criteria of the DSM-IV for the PSTD (A.P.A., 2000)	Symptoms that are not covered by the criteria of the DSM-IV for the PSTD (A.P.A., 2000)
Terror	Depression
Fear	Shame
Insecurity	Self-incrimination
Re-experience (revival) of the abuse	Guiltiness
Flashback – Recurrence of the abuse	Psychological and sexual difficulties
Images of the event	Self-destructiveness



Nightmares	Re-victimization
Avoiding of the thoughts	Re-injury
Psychogenic amnesia	Feelings of betrayal
Trembling	Feelings of responsibility for the fact
High sweating	Fear of the stigma
Numbness	Destructive thoughts
Alert	Feelings of abandonment
Anger	Feelings that he/she is not loved (rejection)
Isolation	Failure
Impairment in social and occupational operation	General insecurity
-	Disbelief
-	Emotional deprivation
-	Emotional suspension

## B. RISK FACTORS FOR THE *PSTD*

Crosslinking conceptually the above definition of the PTSD with the clinical practice, the so-called “risk factors” can be included in the preceding cases (Avant & Walker, 2005, p. 35). An adequate number of these risks predispose a person to the PTSD as the reaction to a traumatic event. Nevertheless, in that respect is no authoritative solution as to what risk factors – singly or in combination – predisposes more the one person than the other.

The sex constitutes a factor of predisposition to the PTSD. Despite of the fact that the men experience many traumatic events during their lives and they have higher rates of abuse as boys than the girls, women are twice as likely to develop the clinically diagnosed PTSD. The boys express the anxiety disorder through the extreme behavior, the narcissist rage and the self-harm. The girls express the PTSD usually through the depression, the anxiety and the insecurity (Pynos, 1995). The different treatment in relation to the gender is associated with the orientation of the boys towards the sovereignty and the self-promotion and of the girls towards the consolidation and the “communion” with others.

In conditions of race and ethnicity, as a dangerous component for developing PTSD, at that place are no findings to indicate that these two features play a significant function in the evolution of the post-traumatic stress (Breslau, 2002).

On the other hand, the environment and the social elements may cause a substantial impact on the evolution of the PTSD. In particular, surveys have indicated that the negative environmental elements during the childhood, as the emotions and the physical abuse, the premature separation from the

parents, the economic hardships and the family history with mental illnesses, were strong precursors of the evolution of the PTSD (Gerber, et al., 2011).

The culture generally seemed to bear upon how people understand and share with the traumatic experiences. For example, the Latin girls who are victims of the sexual abuse felt ashamed because they had taken part in taboo activities and most of the times, they keep silence (see: "Holy silence") of this fact. The family environment is usually not at all supportive and the victims are qualified by the phrase "sin verguenza" (without shame); (Fontes, 2007) a phrase that essentially shows the responsibilities only from the position of the dupe, just because the victim did not bear out against the appetites and the desires of the wrongdoer (Brewin, et al., 2000).

For instance, the sensation of shame is a factor that survives in all civilizations (see: "cultures of guilt" in: A. Gouldner), but in societies where the standard of livelihood and the educational level is really low this concept takes on larger proportions. The concepts of *haya* (modesty) and of *Sharam* (shame) are very intense in Arab society. The sexual abuse is a forbidden word, since it would deprive the victim of his/her position in Heaven or the success in a beneficial marriage (Fontes & Plummer, 2010).

### **3. The consequences of the PTSD on the CPSA.**

When I talk around the sexual abuse by priests, I almost exclusively refer to the boys' sexual abuse. Almost all the above-mentioned boys (94.4%) have been victims of sexual violence by men (Fogler, et al., 2008). The psychic trauma plays a really significant function in the interpersonal, psychological relationships of the victim, as easily as in neural-biological fields of his growth. The sexual violence is usually committed between 9-13 years old, which is the period of the transition from the childhood to the adulthood (Bouhoutsos, 1985). The average abuse extends over the 32 months and the sexual assault is usually expressed 11.5 months after the first encounter (Bera, 1995, pp. 91-111). The victim may have had multiple traumatic events, but only one of them will cause him a post-traumatic disorder; for example, the rape or the sexual abuse is traumatic events associated with higher rates of the PTSD. For the boys, these rates reach the 65%, while for the girls the 46%.

In the starting phase of the incident, the victim feels "elected", enthusiastic, loved, because he found the love of his life, because he was singled out by the "charismatic" clergyman; but ensuant to this, feelings of conflict and confusion appear during the sexual abuse, which ultimately lead to feelings of betrayal and alienation from the Church. The sexual abuse by a clergyman has resulted

in complex post-traumatic stress disorder (complex PTSD), because, apart from the symptoms listed above, strongly feelings are developed such as self-incrimination, guilt, psychosexual disorders, suicidal tendencies and behaviors, use of substances with the purpose of the avoidance of the memories and even feelings of re-victimization which come from the need of the unquenched need of the offender for more power and its constant confirmation (Farrell & Taylor, 2001).

The distinguishing characteristic of the mentally survivors with CPSA lies in the temperamental traumatic characteristics, which include theological, spiritual and social symptomatology (Bottoms, et al., 2003). The Self-Discrepancy Theory may explain the interactive forces exerted in the abusive relationship by a clergyman. The basic assumption of this hypothesis is that the deviation between the virtual and the real self can lead to depressed people, who characterize themselves as "good" or "bad" depending on the level of their adherence to the religious feelings (Neustein & Leshner, 2008). This incorrect perception stems from the false cognitive development of the self-concept, which is accomplished in the stagecoaches of the normal cognitive development (Kluft, 1990, p. 114).

The effects on the victims, who have suffered CPSA coupled with PTSD, may be existential and spiritual as they are designated in the Religious and Spiritual Problem V-Code (Skott, et al., 2003).

#### I. Existential:

- The difficulty in accepting the internal freedom (Skott, et al., 2003).
- The fear of death; the loss of the signification of the Paradise (Skott et al., 2003).
- The deprivation of the meaning of life (Skott, et al., 2003).
- The uncertainty about the purpose of life (Skott, et al., 2003).
- The conviction that the omnipotence is identified with the collusion (Skott, et al., 2003).
- The feeling of frustration after the revelation of the abuse, because of the non-support from the Church. The abandonment of the Church is identical with the abandonment of God (Skott, et al., 2003).

#### II. Spiritual:

- The difficulty in praying (Skott, et al., 2003, & Bilich et al., 2000).
- The discomfort about the religion and generally about everything associated with the ownership of the spirit (Skott, et al., 2003).

- The potent sense of the interior void (Skott, et al., 2003).
- The emotional and psychological "blocking" in a perpetual war with God. God is considered collusive. Since He did not interpose to end the abuse, He is seen as an accomplice (Frawley O' Dea, 2011).
- The Inability to participate in the Sacraments (Frawley O' Dea, 2011).

However, apart from all the above, an intense theological/spiritual (psychic) trauma works with the mentally survivors from the CPSA. I list below some thoughts of the victims as they are recorded by the psychotherapists (Farell, 2009). The victim loses his faith in God by thoughts such as:

- *"I am very confused to believe in God right now. I thought that the priest has been chosen to represent the God on the earth. That priest tried to rape me. Now I struggle to separate the priesthood from the human being, while at the same time I am aware of the Church's teaching attribute the respect to the human errors of the priest, because the God still acts through him"* (Falsetti, et al., 2003). *I stripped my soul in the sacrament of Confession and asked for spiritual counsel from that priest. Now, I question the sacrament administered by him".*
- *"I don't believe anywhere anymore. But at the same time, I get relief and discomfort of it. Relief, because I believe that the religion is a lie (prevarication). Only after, I wonder if I am incorrect. Equally in the posthumous life, I really waver about its existence"* (Bowlby, 1973, p. 69).
- *"I no longer recognize who God is or what he represents"* (Epstein, 1984, pp. 64-87).
- *"What I absolutely know is that I do not think what I used to believe and it annoys me a lot"* (Farell, 2009).
- *"If God is thus beneficial, why He did not stop what happened?"* (Farell, 2009).
- *"Is the sacrament of Confession actually sacred and holy?"* (Farell, 2009).
- *"I grew up believing that the priest's hands are clean and pure. Yet, those hands abused me. How did it happen?"* (Farell, 2009).
- *"The next day after the abuse he delivered a sermon speaking of the morality and he told me that I had to confess to what happened"* (Farell, 2009).
- *"When I was abused for the first time, God did nothing. He did not stop what happened. Did not this fact make God partly responsible and potentially non-invulnerable? If the benevolent God forgives my rapist, does it mean that he will be in the Paradise? If it is like this, I do not desire to be in the Paradise"* (Farell, 2009).

The relationship between the God and the believers depends very much on the ability yielded by the social position of the priest (Fortune, 1999). So, the clergy abuse, sexually some children taking the advantage of their privileged position for their own sexual gratification; distorting —in this way— the concepts of the mental healing, the spiritual growth, the respect of the Christian bio-theory and the moral values to a powerful tool of pain and destruction.

#### **4. The *stigma* of the victims.**

In this section I shall examine the role of the society in the treatment of the victim after the disclosure of the abuse. Initially, the abused children were considered as participants in the insult, they were condemned and were usually imprisoned with the wrongdoer (Bruni & Burkett, 1993, p. 16). The stigma was not an individual one, but for all the family. In this sense, the parents were accomplices by avoiding the disclosure of the abuse (Guido, 2008). But, beyond the social taboo, the families did not usually report the abuse because of the social prestige of the offender. The victims were not believed because of the respect inspired by the offender - clergyman. Many times, they refused to disclose the facts of the abuse being unable to comprehend the perfidy they felt. Most of the children, who have been sexually abused by priests, are those whose parents were devout in their faith and their religious leader (Guido, 2008). Those priests are usually dear to the community, they have validity, they practice catechism and the children are their assistants in the pastoral work (Bera, 1995, p. 6).

The social stigma is even more pronounced in the fundamentalist religious societies, where even the parents abuse their children thinking that this is a means of edification (Moyers, 1990). Moreover, the victims were counted as socially unclean, having in mind that they participated in socially immoral and repulsive act (Fontes & Plummer, 2010).

With the passage of time, the society does not seem to be surprised anymore by the disclosure of the cases of the child abuse by clergy. Firstly, because of the multiple complaints done, and secondly because of the growing scientific (psycho-sociological) knowledge on this subject. Broadly speaking, the attitude that the communities took in on the subject of the child abuse by clergy seems to have gone through three stages: (a) The deny of all the allegations and the desire to conceal the accused priest, (b) The hard punishment and the zero tolerance, and (c) The promise for the mental rehabilitation by poring over the concept of forgiveness and the restitution of the relationship with the wrongdoer (Finkelhor, et al., 1988, p. 54).

## THE RELIGIOSITY/SPIRITUALITY AS HEALING MEANS (*COPING*)

### 1. The religiosity/spirituality of the children and the teenagers.

The early adolescence (11-14 years) is the stagecoach of the biological, the psychological, the social and the spiritual revolution. It is characterized by dramatic changes of the self and the relations with the family and/or the friends (Carter, et al., 2013).

On the other hand, the religiosity/spirituality is linked with the discovery of new ideas and the revaluation of the spiritual beliefs, which have spread from the parents. The substance of the spirituality is diversified because it calls for different forms of beliefs and attitudes, personal experiences, as considerably as the motivation for the searching for the meaning of life and its determination (Tsitsigkos, 2007, pp. 224-230).

A research by the Research Institute of Youth and Religion of Smith and Denton indicated that the 80% of the teenagers believe in God, while the 3% do not believe with certainty. In addition, the 50% admitted that the religious faith plays an important part in their lives, and only the 8% of the respondents replied that the religious faith does not act as any part in their spirits (Smith & Denton, 2006).

Some other dimension that may be related to the spirituality is the victim of the peers. It is related to the socioeconomic status of the children. It is principally observed in the high schools in America. The so-called "bullying" is the deliberate aggressive act or behavior of an individual or a group. This behavior is repeated against the victim, who cannot defend himself/herself (Toussaint & Webb, 2005, pp. 349-362). The chronic revictimization and the difficult social conditions can cause to the victim a "struggle" with his/her spirituality (Roehlkeparain, et al., 2006, pp. 1-15.)

The spirituality that is associated with the victimization of peers consists of the following characteristics: (a) the intention to harm or annoy the victim, (b) the continued recurrence of the annoyance, and c) the imbalance of the force between the abuser and the dupe (Olweus, 1993, p. 65).

There are various types of victimization such as: (a) the body (jut, push, kicks), (b) the verbal (insults), and (c) the relational (spreading rumors about the personality of the victim) (Smith, et al., 1991).

Researches have shown that there is a negative relationship between the spiritual and the peer victimization. This happens because the aggressors say that they have little or no religious participation, while it seems that they have low levels of the spiritual redemption (Carter, et al., 2013). When the victim

becomes more frequent and more severe, the victims are unwilling to forgive the offender. This causes their growing victimization and the competitive relationship with the offender through mostly within verbal attacks (Harris, 2009, pp. 79-100).

Still, the religious involvement is negatively associated with the victimization since the participation in the religious rituals implies a kind of spirituality. However, the teenagers argue that they want to participate in Youth Clubs supported by the Christian schools, because through these clubs they may discover what is important in their lives, as well as their religious/spiritual identity. That's why, when they are victimized by the peers in religious groups, they exhibit reduced or no religious participation and isolation in comparison with the peers who have not suffered victimization and exhibit high levels of religious participation (Carter, et al., 2013).

Moreover, the notion of forgiveness appears holding a dominant role in the adolescent spirituality (Carter, et al., 2013). I could define the forgiveness as the psycho-spiritual transformation of the victim, who —through cognitive and motivational thoughts— changes the attitude towards the perpetrator. He/she has assessed the damage caused and has acknowledged the responsibility of the offender, but, however, he/she consciously chooses to forgo the need for revenge, punishment or retaliation (Witvliet, 2001). Over time, there has been the reduction of the negative incentives and the increase of the positive ones with regard to the offender. The above definition describes the spiritual process of the transformation of the teenager. This can contribute to the teenager's social interface and the facilitation of the extraction of a logical meaning from similar (strenuous) relationships.

## **2. The religiosity/spirituality as a healing means of the PTSD.**

Among the powerful factors that protect from the post-traumatic stress and can accelerate its healing are the religiosity and the spirituality (Pargament, et al., 2006, pp. 121-137).

The religion is considered an important component of the operation of the reorientation in the healing of the PTSD and of the rediscovering the meaning of life by providing the psychotherapeutic context of societal living and fitting sets, which are already in force before the traumatic issue. Thus, the elements (such as the affable, the intimacy, the forgiveness, the control, the care, the meaning of life etc.) provided by the religiosity/spirituality provides are evaluated as very positive for the treatment of the post-traumatic disorder.

The findings of Parti and Pietrantonio (2009) showed that the religious methods can produce positive psychological effects such as the acceptance, the hope, the life satisfaction, the optimism and the spiritual growth. Pargament, Smith, Koenig and Perez (2000), in order to be able to find the frequency with which people use the religion to cope with stressful situations, adopted the so-called "Brief religious cope." It is a handbook which distinguishes the positive from the negative religious methods of "coping".

The looking for intellectual support, the well-intended religious reviews and the religious forgiveness are among the positive methods. The spiritual discontent and the punitive religious reassessment are among the negative methods. Therefore, the kind of the religious "coping" plays an important role in the practical effectiveness.

Of course, the Religions, which can be supportive in the post-traumatic psychological events, are those that provide meaning and purpose in life (Shaw, et al., 2005). The incidents of the child sexual abuse may splinter the positive side of the person in the world. It occurs because the individual has not faced just the trauma, but also the redefinition of the relationship with God, the Clergy and the fairness. These events constitute the recovery from the post-traumatic disorder more difficult. Today, the need for the cooperation between experienced psychotherapists and spiritually mature priests is stressed so that the healing of the post-traumatic stress disorder may be more efficient (Weaver, et al., 1996; Pargament, 2013).

### **3. The religiosity/spirituality of the mother in the post-traumatic period of the child.**

I could assume that the support expressed by the environment after the disclosure of the abuse is a very significant element in the subsequent mental recovery of the child. The kin, especially the mother, is the primary contributor of the kid in this critical juncture of his liveliness. For this reason, I think that it is necessary to examine the mother's reaction to the outcome of the abuse of the kid.

In principle, the mothers cannot cope with this difficult occasion experienced by their children and they suffer a lot. The mothers should be conceived as victims in need of the proper psychological care (Newberger, 1993). Because of the very well documented relationship between the psychopathology of the parents and the mental health of the child, it is very probable that the maternal grief will block the healing of the child after the disclosure of the insult.



Moreover, the traumatic stress symptoms of the mothers, whose children were victims of sexual abuse, have been observed (Billings & Moos, 1983).

So, the support of the mother plays a very important role in the improving of the negative effects of the child sexual abuse. The maternal emotional support is positively associated with the post-abusive action of the sexually abused child (Everson, et al., 1989). Although I would expect large percentages of mothers to support their abused children, the research shows that from 27% to 80% of the women sufficiently support their children after the disclosure of the abuse (Allagia, 2001). The affection, the compassion and the love expressed by the mothers to their children depend of course on their individual characteristics, their strength or their mental disorders, the use or not of drugs, the family history, the relationship with the offender and the nature of the dependence on him, the age and the sex of the child, as well as the socioeconomic conditions of the family.

The mothers coming from a rigid patriarchal environment have the belief that they must maintain the unity of the family in every case. They are responsible for the unity or the separation of the family, as they are called to choose between the husband and the child, especially if the abuse was practiced by her husband (Nason-Clark, 2004). In summation, they fear the social vilification of the household and the stigma after the disclosure of the insult.

In special, the concept and the degree of the mother's forgiveness plays a very important function and it is directly connected to the religiosity/spirituality. The Christian mothers consider the backup to the offender and to the victim as an outlet for forgiveness, sacrifice, redemption and as a good Christian act. This image represents the mothers with strong religious beliefs about the forgiveness and the rehabilitation of the offenders. For the latter, the disclosure of the child abuse does not dispute the system of the above-mentioned mothers (for example, they think that everything is executed or it is set aside by God for good) (Allagia, 2001).

In summation, the research has recorded that the position of the priest and his spiritual guidance needed by the mother play a very substantial role in the attitude of the mother to her kid. For example, a Roman Catholic priest in Philippines advised the mother to forgive her husband who was raping her son, because this is the forgiveness. On the contrary, a Canadian Roman Catholic priest urged the mother to go on trial, contending that the significance of the forgiveness has nothing to answer with the crushing of the insult.

Still, there are mothers that "recreate" themselves by hooking the events of the past with their religious beliefs and the current state of affairs. For

exemplar, the women – mothers, who were perverted in their childhood in religious environments with a secure sense of forgiveness, urge their children to uncover the abuse. Those women do not tolerate the abuse or they look for other religions to meet their new (psycho-spiritual) needs (Allagia, 2001).

Because of the dynamic role of the mother in the healing of the child's trauma, Murray-Swank and Pargament (2003) have conducted empirical tests with spiritual coping methods in the mothers of the children – victims and the results were encouraging.

## CRITICAL DISCUSSION

The discussion deals with: (a) The explanatory theories about the sexual abuse of boys by men in general and by clergymen in particular, (b) The "victimization" of God (*theodicy*), and (c) Some comparative data.

I think that there is no level to quote religious, moral and canonical testimonials that the Christianity, as a pre-eminent spiritual religion, disapproves with repugnance the sodomy, the homosexuality, the pedophilia and the incest as the most burdensome sins (Cook & Wiley, 2000, p. 387).

### 1. Theories about the sexual abuse of boys by men.

- The *Biological theory*: It relates to the biological explanation of the human behavior by way of bio-physiological factors (hormone levels, composition of chromosomes etc.), which have an effect on the sexual behavior. The androgens promote the sexual arousal, the orgasm and the ejaculation and the setting of the sexuality, the aggression, the cognitive acting, the emotions and the whole behavior of the personality. The abnormal levels of the androgens lead to an aggressive sexual behavior (Hidalgo, 2007, p. 82).
- The *Psychodynamic theory*: It argues that the deviant sexual behavior is a manifestation of unresolved (mental or existential) problems (psycho fights, clusters, wounds) experienced during the phases of the evolution. Granting to the Freudian Psychoanalysis, the human psyche consists of three elements: The *Id*, the *Ego* and the *Superego*. Sexual aberration occurs when the *Id*, which is the key element of creating pleasure, is overactive (Nelson & Heath, 2002).
- The *Behavioral theory*: This theory accepts that the deviant sexual behavior is a process of learning (see: all the relevant learning theories), which is acquired through the same mechanisms used for the cultivation of the

conventional sexuality (Laws & Marshall, 1990, pp. 209-229).

- The *Attachment theory*: This theory emphasizes the tendency of the people to create strong emotional bonds with others. When there is a loss or an emotional distress, the sexual deviance occurs as the consequence of the aloneness and the isolation felt by those people (Seto & Lalumiere, 2010).
- The *Cognitive-behavioral theory*: It discusses the manner by which the thoughts of the offender affect his behavior. The theory focuses on the way through which the sexual offenders reduce the feelings of shame and guilt based on the unconscious mechanism of rationalization (Laws, et al., 1995).
- The *Integrated Theory*: This theory analyses the conditions for the child abuse, which substantiate the various theories about the causes of the deviant sexual behavior. It examines the motif for the onset and the rationalization of this behavior and it also focuses on the suspensions (the internal obstacles) of the offenders and how these obstacles could be overcome and how the distorted thoughts could lead to the deviant sexual behavior (Marshall, 1990, p. 76).

From the content of all of these theories arises the fact that the theories do not explain adequately: (a) the factors that provide motivation for an adult to maintain sexual relations with a child, and (b) the factors that contribute to the preservation of this relationship.

## **2. Religious-Psychological interpretation of the child sexual abuse by clergy.**

As I have seen, the sexual abuse of the children by clergy is associated almost exclusively with the male sex. It is not clear why some clergymen abuse children and some others do not. Hands suggested the psychical model as an explanation. Through this the same experiences interact with the non-realistic ethical expectations carried by the esoteric teachings of the Church (Chaves & Garland, 2009). The outcome of this process is the creation of a cycle of shame, which hinders the development of the individual sexuality and psychology and contributes to the sexual dysfunction.

### **A. THE CELIBACY**

Interpreting the position of the priests in the Roman Catholicism, the line of reasoning developed in connection with the sexual assault is the oath of celibacy or —to be more precise— the breaking of this curse.

The Catholic institution of obligatory celibacy of the Clergy, which was identified by Pope John Paul II as “*the complete devotion to God, without trace of*

*ambivalence, a lasting symbol of the catholicity and the transformation of the divine love and the complete dedication to the service of humankind"* (Farell, 2009) according to the psychotherapists incites many cognitive distortions and psychopathological conflicts (Fones, et al., 1999). Hands argues that the amounts taken by the Church in order to discourage the establishment of close friendship between the priests, under the pretext that it may be a homosexual behavior, play an important role in setting up a pre-delinquent "environment".

The increasing social isolation makes the "isolation" of the body. Hence, the sexuality is suppressed (or, more correctly, it is repelled) and it comes again to the surface later as an obsession and perversion (Argyle, 2004, p. 164). The effect of the constant sexual deprivation and repression is the "primary genital phobia" (*The John Jay College Research Team, 2004, p. 169*). Therefore, when the person experiences ignored sexual feelings or thoughts they are manifested as obsessions.

Sipe (1995, pp. 26-40) proposed a model in which he explains the relevant theories why some priests sexually abuse children. I give the four possible interpretations:

- Genetic Lock: The sexual attraction is genetically determined. It is primarily referred in the biological theory and the theory of hormones.
- Psychodynamic Lock: This theory suggests that the priests who commit the child sexual abuse have "locked" their minds in their childhood negative experiences and they have stopped their psychological and sexual development. This fact makes them inclinable to the sexual delinquency. The writer contends that the combination of the psychodynamic and the genetic factors contributes and interacts with the cognitive ingredients.
- Social/Situational Lock: The priests are mentally healthy mentally, only through the celibacy, their psychological and sexual development is set aside. The sex is denied externally, simply it is intensified through the internal mental processes. Sipe concludes that the offending behavior of this model is developmental in nature and it can be resolved only by the means of the psychological maturation.
- Moral Lock: In this case, there is no clear explanation for the offending behavior of the priest, with the exception of the assumption that the perpetration of the sexual abuse happens as a conscious choice.

According to Sipe (1990, pp. 159-188), the background of the person who has suffered the sexual abuse can contribute to the transformation of the victim to

an abuser. Although it is not true in all the cases, the sexual victimization of the child can lead him/her to the search of a shelter in the Clergy as a means of denying the reality.

Moreover, the experience of celibacy of the clergyman interacts with the wounds of his past and this may result either the enhancement of the memory of the negative sexual experience, so as not to repeat it, or the crushing of the psychosexual development in the pre-adolescent period leading to the sexual dysfunction.

The sexual abuse by priests, who use the religiosity for access, coverage and the etiology of the sexual crimes, causes untold damage to the victims, to the truly dedicated priests and to the whole Church. A research published in the newspaper "*The Guardian*," shows that the 79% of the USA citizens believe that the priests should get married. This is also shared by the 69% of the Roman Catholics priests. In addition, the 74% of priests argue that the Church failed to handle properly the issues of the child abuse. The 79% of the lay people agree to this. Finally, the believers are convinced that the Catholic Church has shown great and unacceptable tolerance and cover-up in the cases of the child abuse (Campbell, 2002, A15).

By enhancing the above, Krebs (*National Clergy Sex Abuse Report*, 2004, p. 169) supports the position that the power structure of the Church helps the creative activity of a delinquent "environment." She fits in with the theory of Shupe that the institutional religion is founded on the "hierarchy of the unequal power," which embraces both its intellectual and organizational views (Shupe, 1998, pp. 15-33).

Lisa Cahill (2002, p. A21) completes what Krebs says. Lisa argues that the trouble is not the celibacy itself, only the secretive social club in which the clergymen are isolated. It is a society abstracted from the values and the daily life of the ordinary citizenry.

There are instances of priests who have sexually abused a kid while they were married and bear children. The ecclesiastical society denies the sexuality, creating a culture of control and complacency. In such an environment the perpetrators find their shelter and protection, because the protection of the institutional organization is of higher importance than the protection of the children (Butterfield, 1992, p. A22).

This theory expresses the superiority of those who own the elite positions in the Church. They likewise accept the moral sanction of the masses. This enables them to enjoy exceptional privileges and banish persons who disagree with them. According to Krebs' view the church practices the elimination in

order to cover the delinquent behavior in it and to protect its institution. This protection leads, in essence, to the approval of the pedophile by the senior hierarchical religious persons. The result is the establishment of an environment where these behaviors are tolerated (Shupe, pp. 56-67).

### **1. "Victimization" of God (*theodicy*).**

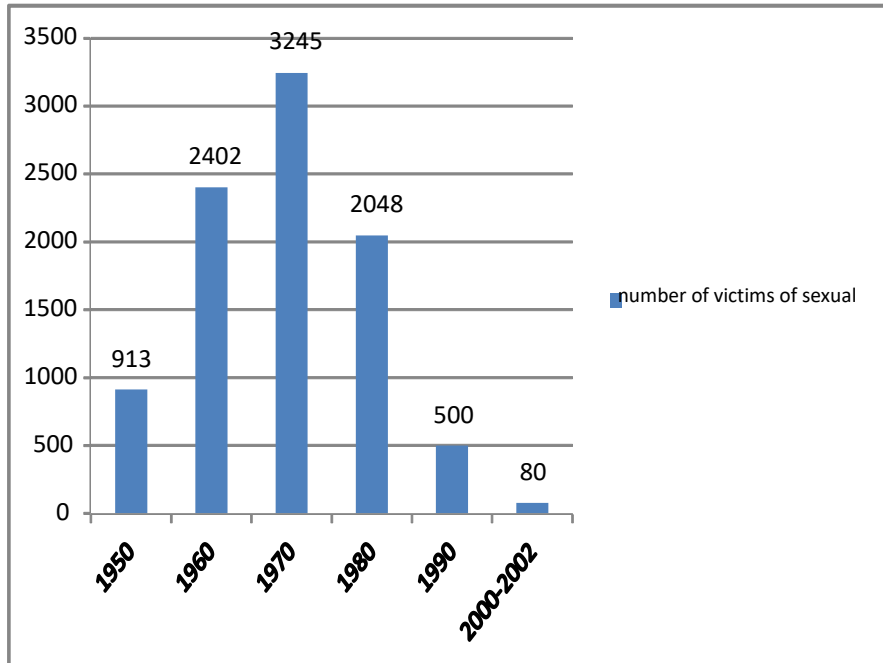
Apart from the above, I could say that God comes to be a victim in the minds of the abused children (see: the issue of theodicy). The God is used by the perpetrators through the explicit or the tacit strategy of hiding. The victim alleges feelings of vengeance over to God because he/she is unable to comprehend that the abuse is not associated with God, the religion or the Church. The abuse comes from the bad (unhealthy) handling by a person (sinner or diseased), who is in a position of power and uses the power for the purpose of the sexual satisfaction. For the victims, but not only for them, God suffers and is re-crucified when a sin is committed in His body (the Church). But His reaction is not the vindictive punishment, as it was during His crucifixion. Nevertheless, the position of the "sufferer God" is also hard to be interpreted by the victim, particularly when there is the perception that God is a spectator throughout the abuse (Ormerod, 1995). On the other hand, the offender deconstructs God into "God of fundamentalism" and "God of the manipulation by the offender," in order to justify his actions, but also to be hidden behind his actions avoiding to take any responsibility.

Finally, what I observe is that while the heretical (morbid) experience of the religiosity of a cleric lead to the sexual abuse, the original (orthodox) religiosity/spirituality can heal the wound. The researchers have shown that the ethnological and cultural environment plays a more important role than the particular religion or Confession.

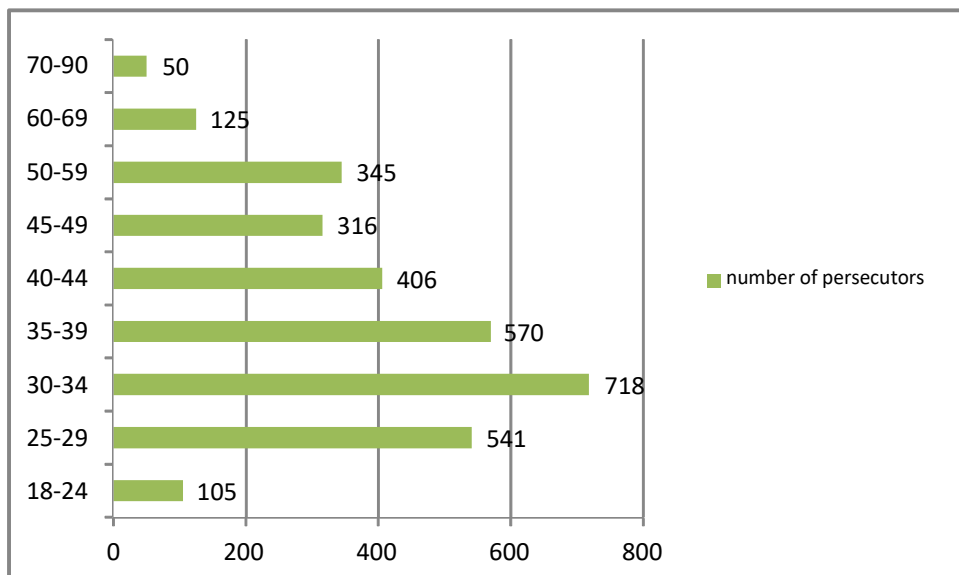
### **4. Comparative data.**

In this paragraph, I prove to give some statistical comparisons of the available data of the child sexual abuse by Clergy.

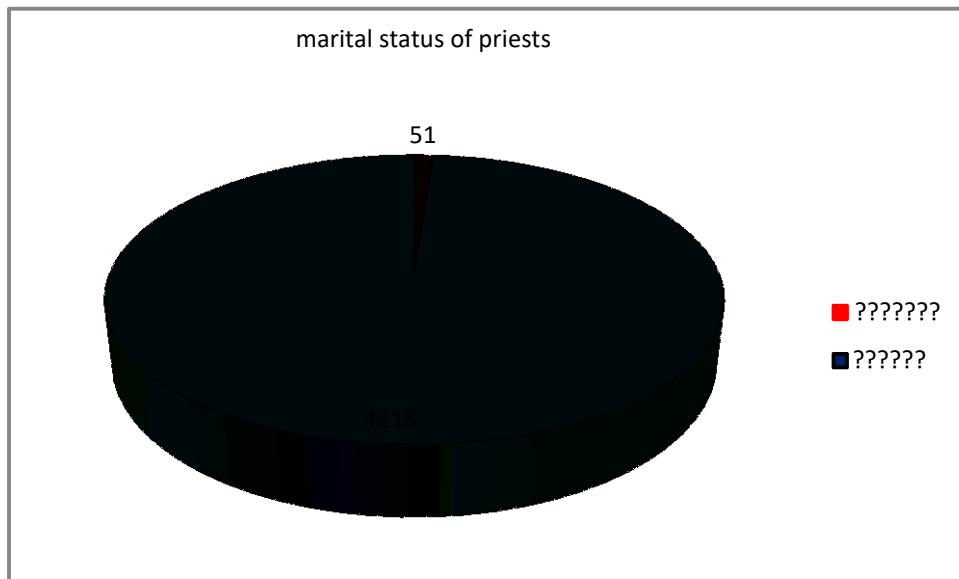
The below histogram illustrates the number of victims of the sexual abuse per decade. I take note that the cases reach the zenith during the decade 1970-1980. Yet, as the years pass, the cases are less reaching the number 80 during the period 2000-2002.



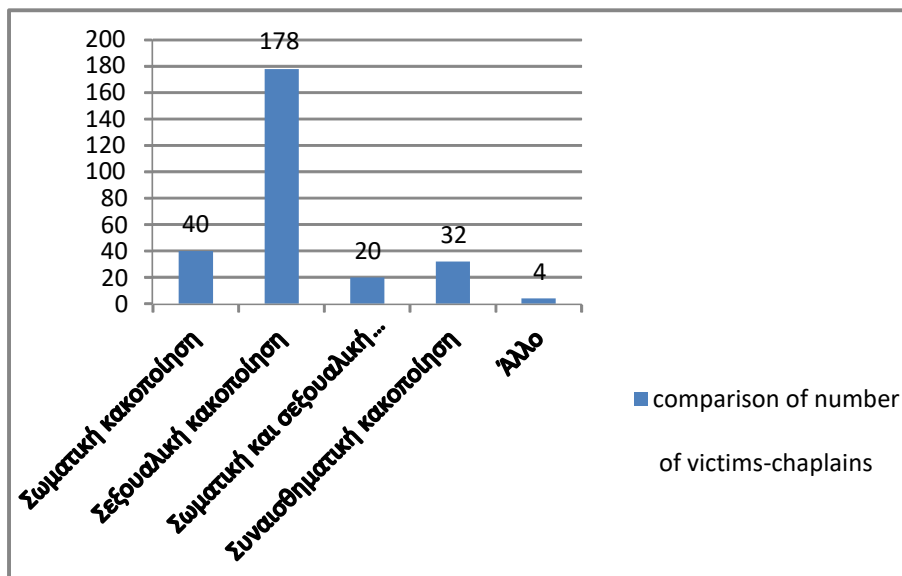
The below chart represents the age of the wrongdoers. We observe that the most of cases include the age between 30-34 and 35-39. These stages are very important for the healthy sexual development of the individual, since those periods the "ignored" repressed sexual desire recrudesces.



In the below "pie" we see that the single offenders outstrip the married ones. Only the 1% of the offenders are married and the 99% are single.



In the bar chart below, we assure that the culprits of the child sexual abuse were really victims. Most of them were victims of the sexual abuse, and few of them were victims of a combination of physical and sexual abuse.





## CONCLUSION

The child abuse by priests marks a fresh period of crisis in the Church. The crisis hits its acme in the years 1970-1980, with the exception of the Church of Ireland, where the phenomenon has its starting point in the twelvemonth 1930. The Ireland is in itself a special case because of the dominant view held by the Church there and its particular characteristics.

The extent of this phenomenon is such that in the scientific literature, there are extensions to the syndrome of the abuse by priests (CPSA) and its devastating effects. Hardly any country in Europe and America has failed to emerge intact from the child sexual abuse scandals by the "representatives" of the Church. The parting of the Christianity as well as the thousands of branches within it (especially Protestant) (for instance, but in America, there are 224.000 Protestant Denominations) makes the record of all the incidents of abuse as well (Lynch, 2011, p. 20).

The shame, the guilt, the social outcry and the stigma of the victim are the main factors of the concealment of the fact.

The child abuse is not a fact only in the Church, but also in conservative religious environments such as families and the fundamentalist schools. In these examples I refer to the physical abuse in particular, which is used as pedagogical means and a way for the exorcism of the evil. In these environments the dominant role of the father and the obedience to him coincide with the obedience to God.

Generally, the offenders have all the features of the pedophiles. What makes them unique compared with the pedophiles is the religious-spiritual power and the prestige they breathe. For the faithful the priests represent the presence of God on Earth. The child sexual abuse by clergy is the worst kind of abuse and one of the most heinous crimes. The perpetrator is transformed from a religious pastor into a greedy predator. He alters the loving relationship between the clergyman and the believer into a nightmare of self-interest and pain. The priests of this category are either congenital pedophiles because of cranial and operational anomalies, or they have been victims of the child abuse. They have reversed the cognitive perceptions of sexuality; they approach children and have the belief that their actions have pedagogic character or their revengeful act against drawing pleasure during the abuse and recollecting their own sexual abuse. They use manipulative techniques in order to charm their victims and they adapt their tactics of approach depending on the reaction of the victims.

The consequences of their actions are harmful to the mental development of the child, which, after the abuse, shows symptoms of the post-traumatic disorder (PTSD). Particularly in the cases of abuse in religious environments, I speak about the complex post-traumatic stress, which, aside from the common features of PTSD, includes symptoms of self-incrimination, guilt and intense psychosexual disorders.

The victims usually experience the social isolation, they are stigmatized and they are many times eliminated from the family and the community instead of being supported by them.

The religiosity and spirituality have a special place in the issue of the child abuse by priests. These two elements can be a benefactor in the management of the post-traumatic stress as they produce positive psychological effects such as hope, optimism and satisfaction. The attitude of the mother to the abuse of her child and her religiosity and spirituality are also important factors in the recovery. A prominent position is held by the religious meaning of forgiveness, which, depending on how it is understood, experienced and implemented, has a catalytic effect on the victim and his family for his/her subsequent psychological development.

The work of the family, of the psychotherapist and of the Church becomes particularly difficult with regard to re-familiarization of the victim with the Church. It has been remarked that after the disclosure of the insult the victim and his family completely lose their trust to the Church and subsequently to God. In the eyes of the victim the image of God is distorted and God is considered as participant and responsible for the abuse. In this way the victims deprived the healing principles of the Christianity, such as the virtue, the faith, the hope and the love. The effects are transported in the society too, since the believers-victims stay removed from the Church losing their confidence in it. They become skeptical and the ulterior motive of the offender clergyman overshadows every possible fine option of the Church. In this manner, the abuse in the "here" is conveyed to the abuse in the "hereafter."

In closing, I can state that the pedophile belongs to the aberrant sexual behaviors. The child abuse by priests is part of the global crisis of the values. The Christian Church did not get away from this. The complaint about, the fact is done at least 20 years after the abuse, since the victims did not reveal the fact in their childhood due to the fear, the ignorance or the hunt for a cover-up by adults. Almost no country has been unscathed by the child abuse scandals, including the countries in Europe, America and Australia. The offenders-priests are carrier of special mental characteristics that make them unique compared

with the rest of the population. They have intelligence above the norm of the population and they are in the highest strata of social club with higher teaching. It could be called an elitist kind of misuse because of the peculiar structural characteristics of the Clergy.

Still, a low portion of the Clergy is diagnosed with pedophile tendencies. This leads the researchers to the conviction that the celibacy of the clergy plays a very important role in the pedophile relationships. Also, the control and the culture of complacency which smolder in the Church's environment combined with the moral authority displayed by the Church. The abuse of the power by the priests has devastating consequences for the child's psyche. Those priests use even the sacrament, such as the confession, to approach their victims and to hold them.

The Church, especially in the West, received no immediate punitive measures for the pedophile priests. The result was the increase of the child abuse. The Church spent huge amounts of money on the suppression of the facts but not on the treatment and the care of the abused children putting a priority on the protection of its "House" than on the protection of the victims. As a result of the public disclosure of events, more and more victims reveal the abuse and the parents come closer to their children informing them of the risks faced by persons of absolute confidence.

It should be understood that these pedophile priests, apart from their spiritual disease (*sin*), are mentally ill and they should be removed immediately from their tasks. Of course, there are priests with affectionate love for the children and they do not look for the exploitation of the children. Nevertheless, they are victimized through the universal concept that "all are the same."

The present investigation was confined primarily to cases of abroad Greece, particularly events in the USA and Ireland. Because of the many victims of the sexual abuse by priests in the above countries, other researches dealing with this become known. As about our land, it was not possible to obtain adequate data because of the dominant view of the Church in the quotidian life of citizens. In Greece, the abuse within the family is a taboo. One can understand how the insult by a respectable "priest" is confronted.

The bibliography shows that the causes of the child abuse by priests in Italy are not denounced because of the immunity provided by the State to the representatives of the Roman Catholic Church (Coca, 2013, p. 19). We noted, furthermore, that the Southern countries have not seriously dealt with the abuse by priests (though in that respect are several incidents, notably by Roman Catholics) in contrary to the Northern and the USA where Protestantism dominates.

The field of the child abuse by priests is still undiscovered in our country. So, we have to look into the extent of this phenomenon, the mental conditions that cause a priest to become a pedophile and what generally is his psycho-sociological profile. Such a research will address the priests as men with passions and it will focus on the cases proven clinical.

At the same time, a future research could find priests who truly want to ask for help and care for the perverted, but they do not do so submitting to the Church norms, or priest who are outraged and are on the brink of committing the abuse.

Likewise, interesting would be an investigation which will test the issue of the relationship between God and the victim after the abuse based on the theological concept of theodicy.

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