

Cultivating Wholeness



*A Guide to Care and
Counseling in
Faith Communities*

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Tending Yourself

They heard the sound of the Lord God walking in the garden at the time of the evening breeze, and the man and his wife hid themselves from the presence of the Lord God among the trees of the garden. But the Lord God called to the man, and said to him, "Where are you?" (Genesis 3:8-9)

God called Adam and Eve, the first gardeners, out of hiding, asking, "Where are you?" and established a living relationship with men and women.

"Where are you?" God asks counselors in community. It is easy for counselors to become lost in the lives of others and not fully become themselves — to be out of relationship with God.

In the Genesis story Adam and Eve were in hiding. "In hiding" was not so much a place, it was their *condition* of shame and guilt. Today, God helps counselors in community become conscious of their condition. And their need to be found.

In the course of reading this book you may have found yourself identifying with the conditions of those who were affected by stress or who had unresolved conflicts. Counselors in community are affected by the human condition. Sometimes they become lost in it.

Maybe you are unaware of your personal condition because you have become absorbed in the lives of others. Perhaps this absorption feels natural. In fact, if because in childhood you were the caretaker or rescuer, you may experience your identification with the lives of others *to be* your condition. You may be disconnected from yourself but not know it.

Ministry and other helping professions are dangerous for those who are disconnected from themselves. If your body, mind, and soul are disconnected, you cannot receive messages from yourself about your condition. You will not know if you are starving spiritually. Because you must continually preach, pray, counsel, and be a spiritual resource for your community, you need to be *continuously* nurtured spiritually. Many clergy and other counselors in community feel guilty about spending time in the week being unavailable to others when they are being available to themselves and to God. They do not feel they can "take time" to pray, meditate, study, and just be. They also are reluctant to go on retreats, find a spiritual counselor, take study leaves, or replenish

themselves through relationships, listen to music, be in nature, paint or draw, or do whatever they need for nurture. Because they do not believe they have *the right* to be filled, they go on empty.

Counselors in community who believe they do not have the right to have their own needs met often come from families where they were rewarded for meeting the needs of others. They were special because they gave, not received. However, this sense of being special made them feel *entitled* to position and status. But position and status do not feed the soul. Children who are taught to give themselves unremittingly away are strangely proud, yet self-denying. Often they have a hidden hope that comes from childhood: "If I take care of others, maybe they will *finally* take care of me." And they wait, hoping this will happen. If this resembles your childhood story, you may recognize that it is hard for you to ask for what *you* need. You *hope* that the boards and committees of your congregation will see what you need and, in appreciation, offer it to you.

Religious institutions do take care of their clergy: they usually provide housing and other benefits. However, clergy must negotiate with their congregations for the specifics of scheduling, time off, funding for study leaves, and time for renewal. Those clergy who are waiting to be appreciated because they have given themselves away are passive and sometimes passive aggressive. When their community does not "read" their needs, they may not speak up for themselves. They become resentful. They remain disconnected.

While ordained clergy are particularly vulnerable to burnout due to the reinforcement they get when "giving themselves away," all counselors in community need to be aware of the necessity of being connected to themselves as they care for others. Most lay counselors in community have full-time professional responsibilities and they volunteer their time as counselors and caregivers in their religious communities. Although the life of their community feeds and sustains them, they nevertheless must pay attention to the balance in their lives and to set aside time for Sabbathing.

The problems of burnout and sexual acting out are rooted in disconnection from one's self and one's situation.

Held in the Light: Not Burning Out

Burnout is not uncommon to helping professionals. It is also experienced by overly involved community members and other activists who habitually give themselves away to others. Often those who are burned out keep on going even when they no longer find their work meaningful. They go through the motions, but underneath they are cynical and disaffected. In other instances, those who are burned out have turned their despair into illness. They develop stress-related illnesses or try to medicate burnout pain with alcohol. Others collapse in exhaustion. Burnout is spiritual malaise. It is also a stress disorder.

Doing "more of the same" creates burnout. Those who burn out often have an insatiable internal system that requires them to give to others in order to fill an inner void. At the beginning of their calling, the void seems to be filled by the community's appreciation of their outreach and caregiving. But eventually, they feel empty again and so they try harder to give to others, repeating what has not worked, leaving them exhausted.

Some counselors in community burn out quickly. Others grind on year after year. Although they appear to be like the Rock of Gibraltar, they finally crumble. Burnout is a form of unrecognized self-abuse. Caregivers who in childhood were abused or were conditioned to be "automatic givers" will not consciously compute the stress they are under; their neurochemical systems will pour out the needed adrenaline and other hormones until the system collapses. As with other types of abuse, the abuser is in denial.

Burnout is related to "acting out." Counselors who are in the process of burning out are acting out their past. Sometimes they are acting out beatings that they disguise as a form of self-neglect; sometimes they are acting out childhood experiences of not being seen, by not seeing themselves. Counselors whose parents did not appreciate them for being themselves, experienced "soul abuse." Their acting out is a form of dissociation. When dissociating, they do not feel in conflict about their self-inflicted pain. In fact, they believe that their work is "doing it to them" and they are helpless to change their ways.

All clergy and lay ministers are vulnerable to burnout because of the work they do. It is not correlated only to early abuse or narcissistic parenting.

Burnout can also be understood as a reaction to stress, a form of vicarious traumatization. Because of your exposure, you may develop the vicarious traumatization of an acute stress disorder. Counselors in community bear witness to pain and violence as you give care and counsel. You are on the scene in an emergency room, being with a member who is dying from a fatal accident. You listen with your feelings and imagination as you counsel one who is remembering abuse. You are in the room with a couple who are cruelly attacking each other with words. You have "witnessed, experienced, or been confronted with an event that involved actual or threatened death or serious injury or a threat to the physical integrity of self or others." (This is a description of some of the antecedents to an acute stress disorder.)¹

Counselors in community also experience *the stress of the workplace*. Faith communities and their situations are changing. In some cases the stressors are positive—the church is growing or a collegial ministry team is being formed. Sometimes the community is in distress, fighting for its survival. As a leader of a faith community, you absorb stress that is related to change.

Women clergy and women counselors are even more at risk for burnout because of the stress of the sexual harassment that they may endure in their ministry.

Preventing, or recovering from, burnout requires more than adding exercise to one's weekly schedule or developing a hobby. For many counselors it will require second order change. They will need to let themselves be found — by sitting still.

When you feel burned out and lost, take the advice parents give small children before entering a large department store: "If you get lost from me, just stand still. Don't go anywhere. I will come to find you." Most adults forget this advice. When they feel lost from themselves, they get panicky. They go off in all directions trying to find themselves.

In the Genesis story, God came looking for Adam and Eve. Because they heard God calling, they could answer. God's question, "Where are you?" allowed them to respond and to be found. Adam and Eve were not running. Although they were hiding, they were standing still. In the midst of your ministry, you must first stand still. To be still. To listen. To let God find you. When you are found, you can begin the process of self-discovery.

The next step is to let another be your companion in your process of self-discovery. Find a wise psychotherapist and/or a spiritual director, or group of colleagues. You will learn what you need. If you have been raised in a narcissistic family — one in which your mother and/or father expected you to be an extension of them or to live out their dream — you may find yourself doing the same, expecting your children to be an extension of you. You may be living out your dreams through your children. The process of knowing and being yourself takes time. In the meantime, you may begin to get clues about yourself as you discover the quality of your investment in your children. Through observation, you may learn that you would like to play tennis or sing or act or sharpen your intellectual tools because that is what you are pushing your children to do. You may also discover that you have been neglecting your own children and have been perpetuating the cycle of "not-seeing."

Burnout occurs when you try to live out another's dream. Healing happens as you discover your own dreams, as you revise them, and as you live them out. There are systems that you, as clergy, lay ministers, and counselors in community, can put in place for support, protection, and nurture:

- Find resources for spiritual nurture. Feed your soul.
- Decide on a reasonable number of hours to work each week and stick to your decision.
- Find other eyes to observe you and your work. You might be a self-abuser in denial. Meet regularly with a community personnel committee (pastor-parish committee); encourage the community to pay for supervision of your counseling work by a pastoral psychotherapist or other supervisor; join a clergy and/or professional support group.
- Shift your focus from your work to your home and personal life. If you have been overworking, your family and close friends are probably mad at you or have distanced from you, causing you to feel lonely.

Schedule time for family and time alone with your spouse or partner or closest friends. Join a clergy or lay-couple support group. Play with your children.

- Find a balance of work, play, rest, relationship in your *daily* life. Let the Sabbath keep you. Remember the image of the gymnast on the balance beam — be in motion; often slight changes are all that are needed.
- Follow an interest, an avocation, that *gives* to you.
- Become connected to your own body. Learn to care for it and find pleasure in it.
- Ask yourself the "miracle question": "If a miracle occurred in the night and restored me from burnout, when I wake up, how will I know this has happened? How will my spouse (or other close person) know?"

The properties of community prevent burnout. In community, you can be yourself and let others know who you are; resolve conflicts; accept diversity and tolerate ambiguity; learn to accept and love yourself so that you can love others.

People become friends in community. Counselors in community need friendship. It feeds their souls.

It is the *lonely* counselor in community who burns out or acts out. There is a parallel between dysfunctional clergy and counselors in community, and fathers and mothers in dysfunctional nuclear families. Male dysfunctional clerics and lay counselors are like isolated and lonely fathers, who overwork, often as "lone rangers," assuming unrealistic responsibility for the community's life that "takes up their time." Women clergy and lay counselors can *lose themselves* in their work, as do overworked dysfunctional mothers. They, like the men, may simultaneously be living dysfunctionally in their nuclear family roles at home. They are personally unfulfilled.

The corrections for the expectations of husbands and wives (given in chapter 7), apply to clergy and laypeople who "give themselves away" in ministry. Those men and women who become "married" to their work, perhaps without knowing it, expect their religious communities to meet their needs for friendship, social life, status, financial security, meaning. These expectations are usually not voiced. In fact, clergy are more focused on what they believe their communities expect of them. They are often unaware of resentment when their unreasonable needs are not met. Clergy who act out sexually often rationalize that they *deserve* to do this because they are not appreciated.

Community is God's gift to the family — in all its forms. The emerging "community of peers" is a gift to religious professionals who increasingly have opportunity for collegial relationships. Team ministries of clergy or clergy and laypeople, are increasing. Female and male clergy and lay leaders serve together on task forces, boards, and committees.

As more women are graduating from seminary and are serving religious communities and assuming positions of leadership and power, the ministe-

rial profession is becoming more gender balanced. Women are bringing to ministry their experience and “ways of knowing” that value relationships, mutuality, and decision making through consensus. Clergymen are learning to listen to women without feeling threatened. Women are learning to trust that their male colleagues will not disregard or bully them.

And in many cases, professional collegial communities are being formed. In community, men are learning how to be emotionally intimate. Women are learning to claim their strength. Male and female clergy and lay ministers are making efforts to talk to and understand each other. Diversity is being acknowledged. As the community deepens and trust grows, so does the potential for conflict. Ministry peer groups can become places where differences can be acknowledged and conflicts resolved.

You need a community in which you can be and become yourself. Most people belong to more than one community. In addition to the community of clergy or other professional colleagues, you most likely have a community of family and friends. Perhaps you also find community with those with whom you share committed action in a cause for social justice or an interest in art, music, sports. Here you may be “just one of the group.”

But how do you relate to your religious community if you are in charge? As your congregation is becoming open to grace, which creates community, you are living in the midst of resources for healing. But can you completely be yourself? On the one hand, your community is a potential resource for your own liveliness; on the other hand, you may feel conflict about how to fulfill the *role* of religious leader and still be open to it.

Those who are members of various communities where they can be themselves are often less conflicted about their role in their religious community. If they have a satisfying intimate relationship and friends who are not members of their congregation, they can more easily be themselves in their clergy role. They do not have to fend off others in reaction to their own neediness or become inappropriately attached. They can be comfortable. They can learn to be ministered to by those whom they serve if they have learned to receive.



Single counselors in community, especially, need to pay attention to themselves so that burnout can be prevented. Married clergy and other counselors have spouses to run interference for them and to protect them from overly intrusive community members. While the roles of clergy spouses are changing, married counselors in community still have buffers that single counselors do not have.

Often religious communities expect single clergy and other single counselors to be “married to their ministry” and to be on call at all times. This is particularly true for celibate clergy and consecrated members of religious orders. These expectations are similar to those of families that do not recognize the adult status of their unmarried children. Even when a single clergyman is

called “Father” and treated with respect, his unmarried status still leaves him vulnerable to familial pressures — the church family acts like “family.” Single counselors in community need to assert their personal independence and to set sensible limits to *unreasonable* demands on their time and attention, in much the same way they have already done with their families of origin.

Single counselors are, on the other hand, often more vulnerable to being given “unasked for presents.” They need to be able to find gracious ways to say, “Thanks, but no thanks.” It is not unusual for members of communities to try to “take care” or their single clergy, staff members, and other counselors by making them food, “mothering” them, inviting them to family and other celebrations, or trying to “fix them up” — sometimes with themselves! Sometimes their care feels nurturing, at other times it is annoying. And it often raises questions about boundary keeping. Counselors in community are particularly vulnerable to “being taken care of” when they are on the verge of burnout. Sometimes their growing dependency on their caretakers adds to their problems. While it is imperative that all helping professionals find ways to be nurtured, it is particularly important for singles to learn to be good to themselves and to operate from a position of *enlightened self-interest*.

The research on single adults cited in chapter 7 indicated that single women at age fifty fare better emotionally, psychologically, and physically than single men and their married women counterparts. These statistics, one assumes, hold true for single counselors in community. Single women counselors in community are probably thriving, very much because of their skills in forming deeply satisfying friendships that are emotionally nurturing and in which they can be self-revelatory.

Even though the training of male counselors in community has taught them communication and relationship skills and although many have had some psychotherapy, men are challenged to learn to be friends in a *deeper way*. Many single male counselors have friends with whom they *do* active, socializing things — golf, travel, go to dinner, etc. However, they also need friends with whom they can *be* themselves. Men need to learn to be emotionally close in their friendships, with both men and women. Women are socialized to do this; men need coaching. Sometimes men can get this coaching in marriage or other intense relationships. However, finding ways to learn to be close and self-revelatory is essential for single men in ministry — for their well being.

Bearing Our Burdens Lightly

“Come all of you who are tired and who carry heavy loads. Learn from me. Take my yoke — it is easy and my burden is light.” Jesus’ words reach the hearts of caregivers who are weighted down with the needs of their communities, the demands of their roles, and their own inner pulls.

How do we learn to bear our burdens lightly? People of faith would say: through grace, and through becoming grown-up:

"When I was a child, I spoke like a child, I thought like a child, I reasoned like a child; when I became an adult, I put an end to childish ways. For now we see in a mirror, dimly, but then we will see face to face. Now I know in part; then I will know fully, even as I have been fully known. And now faith, hope, and love abide, these three; and the greatest of these is love." (I Corinthians 13:11-13.)

As we mature as caregivers we become more able to respond to life with a sense of humor and the ability to anticipate — to think ahead. Laughter is a gift of the spirit. It helps us keep perspective and it lightens our load. As we grow up, our humor changes. We move from laughing at people to laughing with them. Laughter helps us with hard times. Paul Goodman, social scientist and man of letters, said, "Jewish jokes are humorous anecdotes based on absolute despair."²

Professional caregivers can lighten their hearts by learning to think about their professional roles and ethical responsibilities in an active — rather than reactive — way. Many clergy and other helping professionals have been required to attend training sessions to consider professional ethical issues when crises arise because colleagues have violated others and their faith group has been sued for malpractice or misconduct. Often it is difficult to think in such a session because of the fear and anxiety the subject engenders. Instead, you react. When you find ways to lower your anxiety level, you can begin to think and actively seek educational opportunities for learning about pastoral ethics and professional identity development. Such courses might not have been taught when you were in seminary or graduate school.

Through anticipation, you can *think ahead* and make a reasoned personal policy about intimate involvement with community members and about other professional and pastoral practice issues.

Researchers have found that many clergy use their *feelings* to know right from wrong. They do not have the support of cognitive ethical understanding when making decisions about their intimate behavior with community members. In their study, Karen Lebacqz and Ronald Barton found that clergy first rely on a subjective sense of appropriateness when making decisions about setting sexual limits. Those clergy who are able to set appropriate sexual limits have *internal* signals that warn them to be careful because they are feeling sexual desire that would be inappropriate to act upon. Some have signals that help them anticipate trouble or let them know that something is wrong (e.g., physical arousal, inordinate sexual fantasy, using a publicity test — "what would others think?").³

It is dangerous to have a sexual limit setting policy based *only* on a subjective sense of morality. Sexual feelings often overpower the "should" of the superego. Decision making needs to be based on thought as well as feelings. Counselors in community need information to help them say "yes" to their *professional* selves.

Karen Lebacqz and Ronald Barton have provided three basic guidelines that can help you reinforce your subjective signals for setting sexual limits. We recommend their book, *Sex in the Parish*, for its thoughtful discussion on making ethical decisions. They believe that all sexual conduct should be informed by these guidelines: sexual contact that is morally acceptable must be loving and based on mutuality and valid consent; those having sex together must be legally competent, and sex should not be forced.⁴

In discussing their guideline, "*mutuality and valid consent*," Lebacqz and Barton introduce a consideration of the *power* the clergy person has in relationship to congregants. This requires them to ask: Is it possible for a sexual relationship between a cleric and a congregant or a counselor and a counselee to be based on mutual consent, or does the power inequity between the two invalidate the relationship?

They remind clergy of their position of power in the congregation. Even ministers of churches that emphasize the doctrine of priesthood of all believers have a "priestly" function in their community because they give God's blessing. They also do counseling. This power differential, Lebacqz and Barton believe, causes a church member and her clergyman to stand on unequal ground. They say "mutuality is missing in the pastor-parishioner relationship. The pastor has power, and the parishioner is vulnerable. The very freedom of access to parishioners' lives means that pastors are dealing with people who are often extremely vulnerable. The core of professional ethics lies in the recognition of this power imbalance between the pastor and parishioner. It is this that makes sexual contact problematic."⁵

In some instances, Lebacqz and Barton believe that a clergy person and congregant would have equal power so that they can mutually make "valid consent" (especially if the clergy person has not been her counselor). In most cases they think it is impossible for clergy and congregants to consent validly on a sexual relationship because the community member does not know that in doing so she risks losing her "priestly relationship." In some instances it also repeats earlier familial sexual abuse.⁶ Professor Donald Capps develops the consideration of the clergy person's *paradoxical power* in relationship to counselees and illustrates Lebacqz and Barton's position.

Paradoxical power is illustrated in the relationship of a clergy counselor who becomes sexually involved with a community member and who is also unfulfilled in his own marriage. He is needy and feels unappreciated. When his counselee tells him of her loneliness and unhappiness, he replies *sympathetically*, "I know exactly how you feel." He then tells her the details of his situation. The counselor *joins* the counselee emotionally. The counselee might feel upset that the focus has shifted off her, but she also feels honored to have him confide in her. She is moved by his "sensitivity and openness."

When counselors begin to share their own feelings of pain and need with women counselees, they find it easy to move from emotional intimacy to

sexual involvement. Men are culturally conditioned to express their feelings genitally. For most men, emotional intimacy merges into genital intimacy.⁷

Inappropriate counseling technique and personal vulnerability work together to blur such a counselor's professional boundaries.

The counselor loses sight of the counselee's vulnerability, which he knows in detail due to the counseling he has done with her. Because of the power of the sexual attraction and because she has helped him feel more sexually potent and attractive, his perception has changed; it appears to him that she has power. To keep a sense of his role, however, he focuses on her weakness and encourages her dependence. He might rationalize and tell her that "through our love you are being healed and this is how you can know God's love." To meet his needs, he fools himself and gives her false hope. For a time she feels special.

Professor Donald Capps points out that ministers who become sexually involved with their parishioners often *consciously* believe that they are helping them by sharing in their pain *as an equal*. They believe that the authority that clergy are given stands in the way of *being with* those in their religious community. They try to lessen the power differential that exists between clergy and congregants. In our last example, it appeared that the clergyman who disclosed his personal vulnerability was not "placing himself on a pedestal." In sharing his woundedness, it *appeared* that he was trying to reduce the power of the clergy-congregant hierarchy. This is what Capps calls "the paradox of pastoral power."⁸

The clergyman in our example used the seduction of his neediness to become close to his counselee. He appeared to be putting aside his professional role to relate as an equal. However, by "stepping down" and sharing personal confidences, he increased his power over her. As they became intimate, she became increasingly dependent and his power over her increased.

A red flag must be raised when a counselor extensively self-discloses in a counseling session. Researchers studying clergy sexual misconduct have found that it is excessive self-disclosure, not excessive touch, which is the most common precursor to a sexual boundary violation.⁹

The concept of pastoral power is currently being debated, particularly by feminist and womanist theologians. Although there is consensus among them that professional religious leaders should not sexually and emotionally exploit and abuse community members, they hold various understandings of the nature of pastoral power and the means of abuse. Some (Carter Hayward and Beverly Wildung Harrison) think that others (Marie Fortune and Peter Rutter) understand clergy's power in a way that reinforces the concept of patriarchal hierarchy (power over) and underestimates the power of mutuality and friendship (power with). Carter Hayward believes that abuse can occur when friendship and closeness are *withheld* by religious professionals (particularly in the counseling relationship) as well as when inappropriate sexual behavior is acted out. Marie Fortune, on the other hand, believes that it is dangerous

to lose sight of the necessity for religious professionals to withhold intimate contact for the sake of the other.

This debate is clearly articulated in *Boundary Wars: Intimacy and Distance in Healing Relationships* edited by Katherine Hancock Ragsdale. Counselors in community will be interested in its consideration of the powerful relationships between community members as well as the power differential between religious professionals and laity. In her chapter "Walking the Bounds: Historical and Theological Reflections on Ministry, Intimacy, and Power," Fredrica Harris Thompsett reflects on these matters from her perspective as an Anglican laywoman.



The concept of professional boundaries grew from the work of psychotherapists as they developed strategies to work with transference and other projections placed on them by clients and as they sought to maintain an objective stance to support their own empathy. This working style, grounded in ethical concern, is highly boundaried: dual relationships are avoided. Ideally, therapists and clients do not develop social friendships or business relationships. These boundaries are reinforced by adherence to a professional code of ethics. (The American Association of Pastoral Counselors Ethics Code found in the Notes demonstrates an attention to boundaries.)¹⁰

Life in religious communities does not lend itself to minding uncomplicated, clear boundaries. We have already discussed the complexity of these relationships in community. Clergy and laity have both professional and nonprofessional relationships; laypeople — not just clergy — experience and cooperate with God's healing power. It is because of these complex experiences that religious professionals are helped by the consideration other health professionals give to the concept of boundaries.

Boundaries are overstepped and members harmed when religious professionals use their office for their own gain. When a clergyman ingratiates himself with elderly parishioners in order to be remembered in their wills, he is violating a professional boundary. Boundaries are also violated when confidentiality is broken or when services are provided beyond a clergy person's expertise. Crossing these can cause serious harm.

Marie Fortune, in her pioneering study of sexually abusive clergy, underscored the importance of understanding and living within clear professional boundaries. As she classified types of sexual abusers, she described the *wanderer* who was unable to maintain boundaries. He is conflicted and anxious, does not take care of himself and uses touch as a means of control and interaction. He "falls" into a relationship with someone who is also emotionally vulnerable but who holds him in high regard. He takes the risk of becoming emotionally or sexually involved with a community member.¹¹

The desire to prevent "wanderers" (and others who sexually abuse congregants) has caused religious judicatories and their malpractice insurance

carriers to create policies to reinforce boundaries. Because of these policies clergy counselors are instructed to avoid touch, to seek supervision of their counseling, and to observe other protective measures.

While the definition of professional roles — including limiting boundaries — has contributed to clarity in pastoral practice, definitions of boundaries, like those of power, are being debated. Those engaged in the debate are united in their support of policies that protect members from sexual exploitation and the debaters are in solidarity in their identification with and their care for victims. Because of the wholeness in their community, feminist and womanist thinkers can disagree with each other about the role of distance in healing. When querying the relationship of distance to healing they ask: Is distance necessary? Does it impede (or is it necessary) for making connections, being nurtured, and giving mutual support? How is appropriate distance determined? About the role of touch they ask: Should touch be avoided as a preventative measure? Where is the place for healing touch? Does the prohibition of touch contribute to fragmented experience? Again, we recommend the lively conversations in *Boundary Wars* that explore these topics.

We recommend that *respect* be used as a measuring stick to set boundaries. Intimacy grounded in respect is safe. The root of “respect” is *respecere*, to look. To respect others means to see them, to be in relationship, to have a connection with, to regard. It is the distance of respect we see in African-American churches when members are referred to by honorific titles: “Brother,” “Sister,” “Deacon.” These members are respected — looked up to — not because they have power over, but because they are known and recognized as “being somebody.”

Respecting the boundaries of others means to see them truly, not as an extension of yourself, but as *who* they are. Your relationship to them and the connection you make depends on knowing yourself well enough to decide how close you wish to get as well as perceiving their signals inviting you to know and come toward them. *Relationships are made when the boundaries of selves are respected.*

It is necessary for all caregivers in community — lay and ordained — to understand the concept of the boundaries of the self that are experienced and maintained when people see and respect themselves and each other. Though acknowledging each others’ boundaries, we can determine and signal to each other how much closeness and distance we wish to keep. It is through observing boundaries — our own and others’ — that we can refrain from offering or accepting unasked-for presents. And it is through observing boundaries that we create a comfortable context for care.

Looking at the Shadow

Lurking behind our consideration of learning to live with lighter burdens has been the ominous reference to those clergy colleagues, and laypeople as well,

who abuse power; who sexually, emotionally, and spiritually exploit others. This awareness may have caused you to be concerned not only about potential victims of abuse, but about yourself. You might wonder, “Am I at risk? Under what condition could I exploit someone?” According to one study the risk is high. Almost one in four religious leaders have been inappropriately sexual with a community member.

The Lebacqz and Barton study on which their book, *Sex in the Parish*, is based found that 10 percent of the clergymen in their in depth survey had had intercourse with women in their congregation. In a study conducted by *Christianity Today*, 23 percent of those surveyed said that they had engaged in sexual behavior with a parishioner that they felt was inappropriate — 12 percent in sexual intercourse and 18 percent in passionate kissing, fondling, and mutual masturbation. Of these, only 4 percent said they were found out.¹²

As we look at the phenomenon of clergy sexual abuse we ask about the characteristics of abusers. We have already referred to Marie Fortune’s description of the “wanderer.” Another description has been drawn by an insurance carrier of the American Association of Pastoral Counselors who researched information about members disciplined for sexual misconduct. They were described as older, esteemed (Fellows or Diplomates) who *overworked* and were not involved in peer or other professional activities. They were undersupervised and were not in personal therapy. They were isolated and believed themselves to be special; they felt that the rules of the ethics code did not apply to them.¹³

Psychologist Gary Schoener, director of the Walk-In Counseling Center, which has seen over 3,000 cases of sexual abuse, notes the wide variety of abusers. Some are psychotics. Others have severe character and personality disorders. Marie Fortune describes these as “predators:” sociopaths who are often charming, charismatic and are also controlling, coercive, predatory, and sometimes violent.¹⁴ Some are sex addicts. Others are pedophiles who victimize children exclusively. Some who sexually exploit may be chronically neurotic and isolated, or naive, or situational offenders. However, in their consultations Schoener and his colleagues see offenders from a variety of situations. We have included his descriptions in the Notes.¹⁵

While cause and personality type vary, many who sexually exploit others share a common characteristic: they are not conscious; they are not aware. The abuser does not see his victim or himself. Many abusers were not seen by their own caregivers. Many sexual abusers resist treatment. Schoener and his colleagues have found that some violators can be rehabilitated — particularly if they are caught in their first offense, if there has been only one victim, if they express true remorse and concern for the victim, and if they are confused about why the abuse happened and are motivated to get help to discover why. Sexual offenders require the help of especially knowledgeable professionals.¹⁶

Protecting yourself from becoming an abuser is a spiritual task requiring discernment. Even when we are born again, we must grow in grace. We search

our souls as we ask: Do I see myself? Do I let others see me? Do I really see and know others?

Ministry is a profession that is attractive to many who were not truly seen by their parents. Their childhood experience is repeated as they stand in the pulpit, the center of attention, focusing on their community, caring for it, while not being responded to *personally*. Liturgy and preaching, for many, reinforce their lifelong experience of not feeling seen. Just as physical and sexual abuse are passed down from generation to generation, so is narcissism — that condition of being center stage, while not being known, first by parents and then by oneself. Narcissistic people are manipulatively self involved. They “arrange” for others to give them what they want because they cannot directly claim their own dream or admit to their needs. They see others as an extension of themselves who will carry out their desires. They repeat what was done to them: they do not see others as they *are*.

Often charismatic religious leaders, who appear charmingly interested in others, feel inwardly empty and unseen. They project a warmth that they hope to receive, but that they often cannot take in, because they did not have an early experience of “mother-baby-wholeness.” To feel warm, they need constant reflection and validation. Through their charisma, they draw warmth toward themselves.

It is not unusual for members of congregations to fall in love with such clergy. However, the minister or rabbi honestly does not mean to be sexually seductive even when he is intimately attentive. He does not want a real relationship. He wants the warm response of intimate attention, although he may be uncomfortable with real intimacy. Women who fall in love with him suffer confusion, rejection, and humiliation. If they were to confront him or to tell him of their love, his reaction might range from apology (“I’m sorry. I had no idea”), innocence (“I never meant to imply”), or annoyance covered by politeness (“I don’t know where you got the idea. After all, I’m your pastor”).

The “unseen-unseeing self” cleric or lay leader *does not experience his effect on others*. Although he does not know it, he is emotionally abusing those whom he unconsciously leads on. Often he engages a woman in intense, intimate conversation. He looks at her deeply, *as if* he truly sees her. He does not see her; he is looking at her *as he wishes to be seen*. The “unseen-unseeing self” cleric is also adept at manipulating committees of the community to meet his agenda. He creates a sense of openness that encourages members to engage in discussion and participation. However, he “manages” members to reach decisions he favors but often does not publicly state. He often is unaware of the degree to which he manipulates. He is doing to his community what his mother or father did to him. He repeats the abuse of not seeing others as they are. He uses them as an extension of himself.

“Unseen-unseeing self” clergy often have *ideas about* community but have a hard time with it. They did not grow up in a family in which they could

be themselves, celebrate diversity, resolve conflict, or know self-acceptance. Because of this, they often do not know how to lead a true community.

In midcareer, many “unseen-unseeing self” religious leaders experience crises. *They sense themselves*, sometimes for the first time. The pain of not being known breaks into their awareness. Some respond to this pain by having an affair in which they hope to be known. Others respond by burning out or by using some type of self-medication. Change has begun. Because of the pain, they know they exist. They are now ready for psychological and spiritual counseling in which they can become seen and known.

Women, clergy, and counselors, can also have “unseen-unseeing selves.” They, too, can be unknowingly emotionally abusive. They cannot see others as they truly are and they treat them as extensions of themselves. They, too, use their ministry to fill an inner void. Their psychological dynamics are similar to those of the men whom we have just described.

And other religious leaders can be emotionally abusive in ways that are blatantly controlling and authoritarian. The clergyman is “king.” His emotional control is similar to that of battering husbands who create dependency and deny self-agency. (David Koresh, leader of the Branch Davidian compound, was an extreme example.) Most emotional abuse by religious leaders is more subtle and confusing. Sometimes the emotionally abusing leader is a moving preacher or moral leader who champions causes of justice and righteousness. Members of his community are confused by behavior that is also seductive and manipulative. They are confused by one who speaks to them warmly and intensely, but who in the next moment disregards them, leaving them to feel unknown. They feel used.

Even when abuse has been subtle, it is still accomplished through the misuse of power: power that has been invested in clergy through the religious office or in a counselor or teacher through religious tradition and professional authority. Sometimes the power is used in mildly abusive ways when leaders demand time, attention, and service. When doing this, these leaders do not respect members’ autonomy, their needs or their ideas. When leaders demand blind obedience, the abuse is overt. They expect members to give up personal freedom and critical thought.

Sometimes the abuse comes by the leader’s interpretation of religious teachings and rules. Then the teachings are used to reinforce uncritical allegiance to the leader. Sometimes the leader uses the power of his office or his interpretation of teachings to persuade people to stay in situations that are not good for them, that are physically dangerous or spiritually or emotionally abusive. This is often done through interpretation of Scripture such as, “turn the other cheek” or “wives submit to your husbands.” The leader is abusing power over others to fulfill hidden personal needs.

A religious leader who uses a community member to meet his needs is hurtful. Those leaders who are not connected to themselves but who relate to

others as if they care are wounding. Emotional abuse, particularly when it is subtle, is disrespectful.

As a religious leader you are blessed with community — the community you serve and various others that nurture you. Marie Fortune believes that you are helped to think of your religious group as community, rather than family, because the concept is protective, even though many religious groups use the paradigm of the family to describe their life together. (However, through the use of this model religious communities have inspired their members to “family” build relationships of love and support. In our transient culture, the “religious community as family” has become the spiritual home and extended family for many.)

Marie Fortune cautions that she has often found that clergy who use the family model have great symbolic and personal power in congregations. There they are perceived as patriarchs. When relationships in the community are perceived as familial, sex between clergy and congregants is experienced as incestuous. Both the boundaries of family and religious institution are broken. In *Is Nothing Sacred?* she points out: “The model raises unrealistic expectations of emotional intimacy for its members. It requires time and energy that would be better used in establishing and nurturing family relationships and friendships. It usually follows a patriarchal model of family, with male roles limited to decision making and control and female roles limited to nurture and childcare. It can sustain the secret of incest to the detriment of its members.”

Community, the model we have been using, is more helpful, she suggests: “An alternative model for healthy congregational life would be that of community as distinct from family. Community life is also based on values of respect, mutuality, compassion, and care, but with a lesser degree of intimacy. Using this model, the expectations for emotional or sexual intimacy would be lessened and the opportunity to question authority or unethical behavior of church leaders would be more readily available.”¹⁷

Because *boundaries can easily be blurred in the counseling relationship*, we offer the following recommendations for all counselors:

- Use your office, not your member’s home or an informal place, for counseling sessions.
- Meet at scheduled times when your secretary or a volunteer is in an outer office.
- Use brief counseling or referral methods. Always make a counseling agreement based on the counselee’s goals. Stop your work when the goals are met. Do not meet for an unspecified number of sessions in an open-ended way.
- Refer those for whom you have a strong sexual attraction to another counselor.

- Have your counseling work supervised by someone with whom you are comfortable enough to speak about your sexual attraction to a counselee. Speaking about it will defuse the energy and will help you monitor your behavior.
- Pay attention to signs of burnout.
- Have a regular way of getting spiritual and psychological nourishment.

Warning Sign: If while doing counseling you hear yourself say to a vulnerable counselee, “I know just how you feel,” and then begin to tell about your personal life, *get help*. You are at risk.

Ministry: A Dangerous Job for Women

The in-depth survey conducted by Lebacqz and Barton showed that women clergy were able to recognize their own subjective “danger” signals; they were able to read sexual signals coming from others; they knew when the other person was crossing over the line; they were able to articulate their professional ethics and moral stance. They did not use the counseling sessions to seduce and meet their sexual needs. However, *an awareness of maintaining appropriate boundaries did not keep them safe*.

Community ministry is dangerous for women clergy and lay ministers. This is true for women rabbis as well as Christian clergywomen. A survey conducted by the American Jewish Congress found that 70 percent of women rabbis have experienced sexual harassment in connection with their work. Among the incidents reported were unsolicited touching, closeness, requests for sexual favors, and receiving letters of a sexual nature. Sixty percent of the harassment came from laypeople, 25 percent came from other rabbis.¹⁸ This parallels a similar study by the United Methodist Church that found that 77 percent of their women clergy had experienced harassment, 41 percent from other ministers.¹⁹ The Lebacqz and Barton study showed that 50 percent of the women clergy they interviewed had experienced aggressive sexual harassment. A study conducted by the Coordinating Center for Women of the United Church of Christ found that 40 percent of their women clergy had been aggressively harassed. Statistics showing *clergymen* being harassed by other clergy or laypeople are negligible.²⁰

Even though women ministers or rabbis have the same professional role and the same religious function as male clergy, their power is less because women are not as powerful as men in our culture. Nor do most carry the mantle of *potent* religious investiture. In religious language, God is referred to as “He.” Women ministers and rabbis are not seen by their congregants as sharing in the power of a male deity in the same way as their male clergy counterparts. Women clergy do not have power invested in them by our culture; nor are they placed on the same religious pedestal as male clergy.

Because of these perceptions, women clergy are subjected to the same "familiar" behavior as women in the other professions. Since childhood, women are taught to know "where to draw the line because boys can't help themselves." Women clergy have been well trained to set boundaries. However, men in their communities and male clergy also act out of their belief systems: "A woman's 'no' really means 'yes'"; "She's not married; sex will be good for her"; "She denies it, but she's really asking for it." Many men believe that they have the *right* to have "sexual access" to a woman. If they have sex with her, they then have power over her even if she is their minister or rabbi. When men act out of this formulation, sex can overpower the clergywoman's professional power and the power of her religious role, unlike male clergy who increase their power in acting out sexually.

While in most instances women clergy and lay ministers find sexual harassment aggressive and annoying, for the most part they find that they can "handle" it. However, sometimes harassment moves over the line into an abuse of power. Women clergy report being coerced into sleeping with supervisors and clergy who have positions of authority over them; they report sexual assault and rape by congregants. Contrary to much male rationalization, these women are sexually abused.

Religious bodies are setting up ways for members of congregations to register complaints of clergy sexual misconduct. Women clergy are sometimes in a place where it is appropriate to bring charges against members of their own communities. This situation is analogous to the need for protection of family members *in family sexual abuse*. Women clergy need to have systems in place in their congregations and within the larger religious structures that assure them protection from aggressive sexual harassment by members of their religious communities and from their clergy colleagues.

Because a woman is conditioned to believe that if she is sexually violated it *could* be her fault, most women clergy, before calling for help, go through extensive self-examination, looking to see if they should blame themselves. When women clergy reveal the abuse and the abuser, they should be taken seriously. The habit of male professionals protecting each other is strong. It is often hard for clergymen to believe that their male colleagues or male congregants are harassing and sexually exploiting women ministers and rabbis. *Women's experience tells you that they are.*

We recommend Pamela Cooper-White's *The Cry of Tamar: Violence against Women and the Church's Response* for her thoughtful discussion of this issue. Her findings are directly applicable to the vulnerability of women who minister.

Women clergy have long sustained themselves through women's clergy support groups. In these groups they are free to speak of the stress of their work and of the anxiety they feel because of sexual threats and the annoyance of harassment. Through their networking, women clergy have taught themselves to be prudently protected by:

- Making their workspace as safe as possible with well-lighted doorways and parking lots, secure locks and alarm systems. They also avoid going into the church or synagogue late at night unaccompanied, and when they are in the building they try to be covered by support staff, custodians, and volunteers.
- Arranging to have other members accompany them on home visits to newcomers, single men, and families where only the father is likely to be at home.
- Being careful of the messages they send through their own body language.
- Reading the body language of others.
- Women clergy are more comfortable about giving the "good touch" of hugs. They are careful to ask permission before doing so, so as to not be physically intrusive.

Most women clergy and lay ministers are very conscious of their presence as females as it affects their work, and they are also protective of their safety from sexual harassment. However, many are still reluctant to talk about their vulnerability to sexual harassment with members of their congregation. *The silence on this subject needs to be broken.* Your religious community needs to know *why* you need volunteers to be in an outer office while you counsel and *why* you need laypeople to accompany you on home visits.

When a woman minister or rabbi speaks of her vulnerability, she opens up the broader topic of sexual violence in religious families. Many of her congregants will deny that she could possibly be in danger in their midst, just as they deny the possibility of sexual abuse in their families. On some level, they know better and so do you. There is a strong possibility that the men who harass you also have trouble maintaining appropriate sexual boundaries with their family members. This denial is to be expected. Denial of the possibility of sexual abuse goes with the territory.

Women clergy and lay workers who are sexually harassed or abused in the course of their work must take seriously their need for healing. Like all victims of sexual abuse, they will need to be heard, and to be empowered to seek justice. They can only go to work in their church or synagogue if it is a safe place. They need to have an adequate support system around them. Sometimes they will need time off for treatment and reconstitution. They should not be expected to "just carry on." Ministry should not be a "battlefield" where women are wounded in the course of action and must continue to work in a state of acute stress disorder. Women who were either abused as children or had the childhood role of caregiver or rescuer might expect themselves to "handle it" through dissociation. Again, clergy women need other "eyes" to observe them objectively in their work in case they are denying an abusive situation.

Burned-out clergy need time to recuperate and to find themselves. Women clergy and lay ministers who have been aggressively sexually harassed need special care.

Ministry, Change, Stress

Change is everywhere. Nations in the world have collapsed. New alliances are being formed. Domestic social policy is changing. New needs are arising. In the midst of this change, religious institutions, too, are changing. Religious leaders are reeling from changes within and without.

You may be trying to stay balanced on your feet as you cope with your changing professional identity while trying to lead your community and also respond to the needs of God's people in the world.

No religious group is without its experience of change. Ann O'Hara Graff speaks about the American Roman Catholic church's new vision and new gifts. She notes that the Roman Catholic church is moving from a sacred priesthood to multiple ministries. While the priest is still the ritual maker, the administration of the parish and the carrying out of multiple ministries is done through the leadership of the ministry team in an inclusive church.²¹

Jewish congregations are growing smaller because of the social assimilation of many members. Rabbis must deal with growing numbers of mixed marriages and intermarriages, coping with diversity while also delving deeply into Judaism's spiritual resources. Some rabbis are primarily focusing on the families of their congregation, leading them into a deeper understanding of their traditions; others are encouraging their congregations to engage in conversation with their neighbors of other faiths. Many rabbis feel the threat to Jewish survival while also trusting that God is with them.²²

Mainline Protestant churches are growing smaller; Evangelical churches are thriving. Some churches that have lost members are nevertheless deepening spiritually because their communities are becoming alive. Team ministries of men and women are driving into rural areas where churches have been dying and these churches are now springing back to life. Nondenominational and some mainline and Roman Catholic megachurches, with their large communities and multiple staffs, understand contemporary mall culture. Through the use of technology and TV/entertainment methods, they reach many who have been alienated from their own religious roots. Some struggling urban churches have become beacons of light, offering comprehensive human services to their neighborhoods. No denomination or faith group is the way it used to be.

As a religious leader you may be experiencing role confusion. Your job description may be changing because your community expects you to meet new needs, to be responsive and to lead flexibly. You may also be expected to be a clear-headed, realistic fiscal manager. Your professional identity may seem fuzzy or conflicted.

At the same time, society wants clergy to know who they are and what they are doing. The place of religious professionals in society has been changing. Although church and state are separate, clergy have increasingly been under public scrutiny. Clergy are not only called by their religious communities and are accountable to them, they are also recognized as professionals with professional responsibilities. They are expected to have professional codes of ethics that they live by. While clergy and religious institutions are given special privileges such as tax exemptions, their clerical status does not give them immunity from legal responsibility.

In recent decades, the subject of clergy misconduct and its consequences has been aired frequently in public. In the past when members of religious communities felt wronged by clergy, the matter was usually dealt with "in-house" by religious officials. Matters were hushed because the officials were often more concerned about the group's public reputation than congregants' injuries. This often meant that aggrieved members did not feel justice was done. Now more and more clergy are being sued and tried for misconduct in civil court. Society is holding clergy and religious institutions more accountable for their actions.

Until recent times, most clergy took their counseling work for granted; they saw it as an extension of their pastoral role. And they expected that their counseling was confidential; they never thought they would have to disclose information or appear in court. You need to understand the limits of confidentiality and with the help of your church's or synagogue's attorneys, establish counseling policies that protect you. Attorney Richard Couser says:

A pastor can maximize the protection of the privilege against testifying by avoiding counseling situations at which third parties are present. If husbands and wives seek counseling together, the pastor may wish to have each sign an agreement that they will not seek the pastor's testimony. If the counselee insists on the presence of a third person, the pastor should advise the counselee that the third person's presence will probably destroy the privilege of confidentiality.

The church or denomination can support the pastor in maintaining confidentiality by adopting a formal policy that supports the confidentiality of communications made to the pastor on religious grounds and by formally assigning duties, supervising and communicating the expectation of confidentiality with respect to any non-ordained counselors.²³

Counselors in community must also understand the laws specifying when they must communicate information to others. You need to consult your attorney to find your state's rulings on communicating information to authorities about:

- *Child, elder, and other dependent abuse* that you learn about either through counseling or through other church or synagogue staff. The ruling and its application should be clearly communicated to your entire staff and layworkers.
- *Threat of harm to others.* You and your attorney should decide whether you have some religious reason for withholding information regarding someone's serious threat of physical violence. In some states, there are statutes that require disclosure. Again, you need legal advice.
- *Information pertaining to minors beyond the child abuse reporting requirement.* If you or a youth worker is counseling a teenager who in confidence tells you of experiences of sexual harassment or assault, or substance abuse, or mental or emotional conditions that would make him dangerous to himself or others, are you obligated to break the confidentiality of counseling to notify parents or other authorities? Know the rules of your state.
- *Confession of a crime.* Under clergy-penitent privilege you would generally not be required to report sincere penitential communication. However, it would be illegal to assist someone who has committed a crime to avoid detection. Again, you must know your state's rules.²⁴

Religious institutions have been developing professional standards that encourage clergy to be more reflective about their behavior and to be in more cooperative contact with other professionals. They have observed that often other helping professions have required more disciplined, ethical behavior from their members than have religious institutions. This has challenged religious institutions to hold members to ethical accountability. However, clergy also know that keeping the laws of professional ethics is not enough. Christians and Jews are required to keep the law of love: to love the Lord their God with all their heart, soul, and might, and to love their neighbors as themselves.

Through using the mature ego defense of *anticipation*, you can make your life less stressful by learning how to deal with these issues, should they arise. You can also feel more soothed by gathering a supportive team around you that can give you legal and other supervisory advice to undergird your counseling.

It's Grace That's Brought Me Safe Thus Far

A gardener's life seems relatively safe when compared to that of a counselor in community. Counselors in community, particularly those who are ordained or serve on ministry teams and staffs, are in danger because they are religious professionals. When "religion" is your job it is easy for it to become a habit that loses its freshness and purpose — it can become routine. It is dangerous to pray *for a living*. In keeping religious institutions and programs going, you can lose track of your soul. When counseling others, you can be tempted to

live vicariously through them and disconnect from your own life. The work of ministry can become a spiritual liability.

However, you also must know of clergy and lay ministers who seem to *grow* in grace. Over the years, they have blossomed and matured. They have not become cynical and tired out. They are more alive than when they graduated from seminary or graduate school. Although they have had spiritual struggles, they also have been grounded in their love for God. Their ministry to others has grown out of this love.

In order to thrive we need to observe those who have matured in ministry. Think about those whom you know who, in their fifties and sixties, are engaged in their spiritual journey. Connect with them. Ask them to tell you their story. And think about your own spiritual journey. At what places and times in your life has God surprised you?

Those of you who garden know delight when you discover tender green plants beginning to sprout, sometimes in unexpected places. Much of your work as leader in your religious community involves planning and management. Do your part, plan and prepare, but keep your eyes open for *unexpected* growth in another place in the garden.

Those who thrive in ministry stay out of power struggles with themselves and others. They give in to delight. Think of those counselors whom you know who also *find life interesting*. They have a passion for their avocations. They are true *amateurs*, who love and develop their interest in art, photography, music, piloting a plane, or climbing a mountain. They are involved in some way with the world, with creation, with creating. They do not need to live through others for excitement. They live with thanksgiving.

This does not mean that people who give thanks for life do not have troubles. Some live with cancer or other illnesses or social discrimination or with loved ones who have chronic illness. Some struggle with doubts and disappointments. But they have a faith that allows them to say, "The Lord gives, the Lord takes away; blessed be the name of the Lord."

Tending to the gardener — ourselves — requires that we pay attention. That we take pleasure in life. That we allow ourselves to be found.

*Amazing grace
How sweet the sound
That saved a wretch like me
I once was lost, but now I'm found
Was blind but now I see.*

Chapter Ten

Reading and Resources

Publishing information is found in the Bibliography

• There is a rich literature on understanding the *cause and prevention of professional burnout*. We recommend William Grosch and David Olsen, *When Helping Starts to Hurt*; John Sanford, *Ministry Burnout*; and Margot Hover, *Caring for Yourself While Caring for Others*.

The Alban Institute has developed resources for clergy support and self care. See: Donald R. Hands and Wayne L. Fehr, *Spiritual Wholeness for Clergy: A New Psychology of Intimacy with God, Self, and Others*; Gary L. Harbaugh, *Caring for the Caregiver: Growth Models for Professional Leaders and Congregations*; Roy M. Oswald, *Clergy Self-Care: Finding a Balance for Effective Ministry*; and *How to Build a Support System for Your Ministry*; Barbara Gilbert, *Who Ministers to Ministers?: A Study of Support Systems for Clergy and Spouses*; and Norman Shawchuck and Roger Heuser, *Leading the Congregation: Caring for Self While Leading Others*.

For a testimony of one who has recovered from burnout, see C. Welton Goode, *A Soul under Siege: Surviving Clergy Depression*.

• For further discussion of *how ministers can hurt and be hurt by ministry*, see Conrad W. Weiser, *Healers—Harmed and Harmful*.

• Discussion of the *complexity of relationship of intimacy and distance to healing* can be found in *Boundary Wars: Intimacy and Distance in Healing Relationships*, edited by Katherine Hancock Ragsdale. These matters are also explored in: Fredrica Harris Thompsett, *Courageous Incarnation: In Intimacy, Work, Childhood and Aging*; Carter Heyward, *When Boundaries Betray Us*; Marie Fortune, *Love Does No Harm*; and Peter Rutter, *Sex in the Forbidden Zone*.

• The role of *touch in healing* is considered by nurse Sara Wuthnow in her article, "Healing Touch Controversies" in the *Journal of Religion and Health*, Fall 1997. Also see T. Harpur, *The Uncommon Touch*; Morton Kelsey, *Healing and Christianity*; Zack Thomas, *Healing Touch: The Church's Forgotten Language*; and Kate Kerman, *A Friendly Touch: Therapeutic Touch Among Quakers*.

• For *coping with the stress caused by changes in religious institutions*, see Michael Jenkins and Deborah Bradshaw Jenkins, *Power and Change in Parish Ministry: Reflections on the Cure of Souls*; Anne Marie Neuchterlein and Celia Allison Hahn, *The Male-Female Church Staff: Celebrating the Gifts, Confronting the Challenges*; Anne Marie Neuchterlein, *Improving Your Multiple Staff Ministry*; Donna Schaper, *Common Sense about Men and Women in the Ministry*. Also see *Clergy Ethics in a Changing Society: Mapping the Terrain*, edited by Russell Burck et al.

• *Sexuality is a source of creativity and pleasure* and its energy can enhance community when it is not abused. For thoughtful consideration, see Celia Allison Hahn, *Sexual Paradox: Creative Tensions in Our Lives and Congregations*; Karen Lebacqz and Ronald Barton, *Sex in the Parish*; Ruth Tiffany Barnhouse, *Clergy and the Sexual Revolution*; and *Sexuality and the Sacred: Sources for Theological Reflection*, edited by James B. Nelson and Sandra Longfellow.

• For *ethical concerns about sexuality and ministry* see Marie Fortune, *Is Nothing Sacred?: When Sex Invades the Pastoral Relationship* as well as *Sex and the Parish* cited above. We also recommend Marie Fortune and James Poling's *Sexual Abuse by Clergy* and James Poling's *The Abuse of Power: A Theological Problem*. Also see Katherine M. Clarke's

article, "Lessons from Feminist Therapy for Ministerial Ethics," *Journal of Pastoral Care*, Fall 1994.

• For congregations coping with the *aftermath of clergy sexual misconduct*, the Alban Institute has prepared these resources: Anne Underwood, *Considerations for Conducting an Investigation of Alleged Clergy Sexual Misconduct*; Nancy Myer Hopkins, *The Congregation Is Also a Victim: Sexual Abuse and Violation of Pastoral Trust*; and *Clergy Sexual Misconduct: A Systems Perspective*, edited by Nancy Myer Hopkins. Also see Anne Underwood, *An Attorney Looks at the Secular Foundation for Clergy Sexual Misconduct Policies*.

• For additional information about *fulfilling professional legal responsibilities* see Seth C. Kalichman, *Mandated Reporting of Suspected Child Abuse: Ethics, Law, and Policy*; Walter Wiest and Elwyn A. Smith, *Ethics in Ministry: A Guide for the Professional*.

• Richard B. Couser's *Ministry and the American Legal System: A Guide for Clergy, Lay Workers and Congregations* is an excellent resource for understanding the *full impact of the law on clergy and religious institutions*. We recommend Ronald K. Bullis and Cynthia S. Mazur's *Legal Issues and Religious Counseling* for its information about *state regulation of religious counselors* and its discussion of the general trends and patterns of religious counseling liability. For another excellent overview of the *law and clergy sexual boundary issues*, see Sally A. Johnson's chapter, "Legal Issues in Clergy Sexual Boundary Violation Matters" in *Boundary Wars: Intimacy and Distance in Healing Relationships*, edited by Katherine Hancock Ragsdale.

We recommend Aaron Liberman and Michael J. Woodruff's *Risk Management* for its thorough treatment of the *legal needs of pastoral counseling centers and pastoral counseling specialists*. The complex matter of *clergy confidentiality* is addressed in W. Rankin's *Confidentiality and Clergy: Churches, Ethics, and the Law*.