

A
HEALING COMMUNITY
for
CATHOLIC CLERGY

**AN HOLISTIC MODEL FOR COMMUNITY
INTERVENTION**

BY
ANNE DALE

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Promoter: Prof. S.D. Edwards.

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DECLARATION OF ORIGINALITY

I, Anne Dale, hereby declare that this dissertation is my own work and that all sources I have used or quoted have been indicated and acknowledged by means of complete references.

A.G. Dale

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DEDICATION

In memory of Dr Sharon Mthembu who, in the short time I knew her, lightened the corridors of learning with her laughter and sense of fun and humour.

May she rest in peace.

ABSTRACT

“To penetrate the mysteries, to bless with good conscience, to be great yet empty, to return to stillness and be forgiven, to do good deeds and help people reach the other shore – these are the great benefits of our path of cultivation. To calm people in stormy times, to help them understand the nature of things, to maintain purity, to nourish all things, to respect all life, and to answer the needs of those whose beliefs come from the heart The sun rises, the darkness is banished; and we are witness to true wonder” (*The Religion of Light*, 1005).

Research in the area of clerical paedophilia in the Catholic Church initially focused on managing the problem at the level of treatment intervention, with treatment centres run by religious orders in the UK and USA. Protocols have been developed worldwide to deal with reports or complaints against Catholic clergy who have allegedly interfered sexually with a child. Yet consideration and evaluation of this intervention clearly highlights the ‘after the fact’ nature of intervention.

Leaders of the Catholic Church are certainly aware of the need for the prevention of mental ill-health, and the promotion of mental health in their ranks. However, it is the negative and vast publicity given to child molestation, and the immediate damage inflicted on the Catholic Church, that has resulted in a ‘mop-up operation’ rather than an exploration of causes and interventions aimed at prevention and the promotion of a healthy lifestyle.

Recently, however, psychologists and philosophers, who have been called on to evaluate the problem in the USA, the UK, Southern Africa, and Australia, have been asking questions such as: *Why does this happen in the Catholic Church?* Or, more to the point, *what needs to be done about it?* My guiding hypothesis for the research was: *Do Catholic priests constitute a high-risk category for mental ill-health?* As regards the second question – *what is to be done?* – I propose the establishment of a Community Health Centre for Catholic clergy. My research addresses both questions. As regards the first question, the evidence – gathered through interviews and workshops over a period of eight years – points to the conclusion that paedophilia is not

purely a problem of intra-psychic factors but also a symptom of the closed and isolated nature of the Catholic institution, whose structures both attract and give life to, otherwise possibly latent pathology. In addition, many priests – young and old – feel unheard and misunderstood, and perceive themselves to have been inadequately trained and poorly supported and managed. It is possible that, combining both intra-psychic repression and institutional suppression, the potential for a disaster such as the crisis the Catholic Church faces today, is created.

The community of Catholic priests is perhaps not conceptualized, nor cared for, as a community of male human beings. It is precisely a working model of this community care for Catholic priests, that is being explored in this thesis.

This thesis presents a working model - or a work in progress – where any assessment is related to healing and therapeutic intervention, in intentionality and orientation.

CHAPTER ONE

INTRODUCTION

‘To be a whole priest, or not to be a priest at all, that is the question’. (Priest 1).

1.1 Background to the Problem

A tide of terror has torn open the sacred ‘see’ of the Catholic Church worldwide. Since the first of a series of scandalous cases of paedophilia, sexual abuse and mostly ephebophilia in Ireland and the United States of America involving Catholic priests and young members of their congregations became public in the early 1980s, cases have continued to emerge in alarming numbers (Jenkins, 1996).

The mission statement of the Catholic Church in South Africa is “A Community Serving Humanity”, so it is no surprise that these cases have had devastating consequences for the prestige of the Catholic Church, and its claim to moral authority. Such consequences have profoundly affected the lives of the community of priests, the community of laity and the community of victims alike.

Virtually any individual, in any community, is a potential victim of clerical child abuse. The exposé of Catholic clerical sexual abuse of children is a perfect example of a social problem that will grow dramatically if not addressed transparently at the level of prevention of mental ill-health, and promotion of a good, healthy, and balanced lifestyle. According to Cozzens (2002), as the first cases became known, dioceses fell into a pattern of denial and deception. The dioceses treated sexual pathology as a moral failure, rather than something that should be referred to psychiatrists and psychologists, and crime as a strictly religious matter, rather than a matter for the police. Cozzens (2002) asserts that it

is only after cases of abuse make headlines in the media that the voices of denial soften, and significant steps are taken to respond effectively to reports of clerical misconduct.

In South Africa over the last eight years, the areas of central concern for the Catholic Church have in the first place been the adequate management of any reported case according to a protocol; secondly, the support and care for the victim; thirdly, the psychological treatment of the guilty cleric; fourthly, the education of clerics; and finally, placement of the rehabilitated cleric to prevent future occurrences. The focus, however, has been on the management of a complaint and the treatment of the victim and the cleric, rather than on understanding the roots of the problem and introducing healthy, widespread prevention and promotion interventions. If one considers that, as Pope John Paul II said, in the opening lines of *Pastores Dabo Vobis*, “without priests, the church would not be able to live”, perhaps the church should focus on the priests themselves, their lives, their humanity, their needs, their well-being and their comfort. It is at the centre of all the recent scandals that the priest stands, accused, judged and ultimately exiled, and yet the life of priests and the causal factors are ignored, or overlooked.

In 1997 a national South African protocol was developed for the management of reported cases (South African Council of Bishops, 1997). It has been implemented in the nine Metropolitan regions of South Africa by the Professional Conduct Committee appointed by the relevant Metropolitan Church authority (bishop). Up to the time of writing this thesis, the protocol has been very effective. However, the issue of recommendations and intervention with regard to a guilty priest has proven to be extremely unsatisfactory. Where recommendations for treatment are made, priests are referred to overseas

establishments. Given that there are no rehabilitation facilities for Catholic clergy anywhere on the African continent, these referrals are made at great financial expense to the South African Catholic Church.

Jenkins (1996) maintains that, although paedophile priests are disturbed and dangerous individuals, they could not inflict the harm they do were it not for an institutional context that ignores, or connives at, their activities. Stephen Rossetti (2002) in his article "The Catholic Church and Child Sexual Abuse" says that not all molesters are paedophiles, although he concedes that a number of the American perpetrator priests have been paedophiles. His recommendation is that perpetrator priests who are not paedophiles should have treatment and supervision so that they, as other adults who have abused minors, can go on to lead productive lives. Jenkins (1996) holds that churches have, historically, failed to understand either the seriousness or persistence of the behaviour, and have continually overestimated the ability of an abusive priest to reform his behaviour. Sipe, (1995) argues that the Catholic Church has been more concerned with protecting its reputation – that is, the reputation of the institution and the clerical profession – than in safeguarding the actual, or potential, child victim.

The problem of abusive clergy centres on the misdeeds of the institutions in which they serve, and the rhetoric employed to denounce ecclesiastical authorities. This suggests an "extensive malfeasance or even complicity" (Jenkins, 1996, p. 110). Jenkins concludes, therefore, that the images presented of the Catholic Church are of extreme and unhealthy secrecy, aggravated by the public perception of cynicism among Church officials. Greeley (1993) compared the Church's closed and silent structure to that of the Mafia, which also evokes conspiratorial and silent qualities in the institution.

In his book *Sacred Silence* (2002), Cozzens maintains that “an unhealthy ambition” is one of the symptoms of a clerical culture that is sick and in desperate need of healing. Critics have urged far-reaching reforms in order to curb the danger to the young. Within the Catholic Church, demands have included an end to mandatory celibacy, the ordination of women to the priesthood, and limitations on the sanctity of the confessional (Cozzens, 2002). Other churches have been forced to recognize the abuse problem as a crucial issue in the selection and training of clergy and, as a result, problems of training and counselling have been addressed (Jenkins, 1996). The question is whether paedophile priests should be seen as a symptom of individual pathology, or whether they can plausibly be linked to broader social issues.

1.2 Outline of the Problem

This research indicates clearly that paedophilia is a symptom not only of individual pathology but also of the closed and isolated nature of the Catholic institution. In addition, many priests are inadequately trained with regard to their sexuality and celibacy, and are inadequately cared for as human beings. As a result, many feel unheard, misunderstood and alone. Thus it is postulated that, if these difficulties of communal and institutional living, can be addressed with an holistic model of community intervention of prevention of mental ill-health and the promotion of mental health, the Catholic clerical community will be afforded the opportunity to grow in conscious awareness of both their strengths and weaknesses. The main points that emerged from the research can be summarized as follows:

- Researchers have noted that the Catholic Church hierarchy, structure and organization tends to focus more on institutional self-protection, rather than on the mental health and well-being of its priests.

- There is a need for facilities within the South African context, for the treatment and care of the mental health and well-being of Catholic clergy, rather than rehabilitation centres solely for the treatment of sexual abuse.
- There is a need for more programmes to prevent misconduct and to promote the mental health of priests, in the place of interventions that treat misconduct or sexual abuse in a symptomatic or reactionary way.
- It was observed that there is a shortage of mental health workers across the country who are equipped to deal with the Catholic Church's internal and external psychological problems.
- It appeared that there was a lack of awareness at the level of the Church authority that a community of healers – that is, priests – are denied the means for healing or debriefing themselves, and that this resulted in inevitable widespread damage being done to both clerics and parish communities.
- There is a silence and collusion characteristic of a 'monarchy' committed to 'preventing scandal' in its ranks, and this resulted in covert management rather than transparent action.
- It became apparent that there is a lack of education, information, workshops, programmes, and ongoing psychological formation for Church authority, priests, nuns, laity and helpers.
- The training of leaders in management/leadership skills was seen to be inadequate.
- The training of seminarians in issues of sexuality, chastity, celibacy, intimacy and relationships, personal growth and emotional maturity was also seen to be inadequate.

These factors contribute to the motivation for this study.

1.3 Motivation

Rehabilitation centres have been founded in England, America and Australia for clerics found guilty of sexual abuse, or for those asking for help or advice in dealing with problems of a sexual nature. These centres are run on an in-patient basis, along first world, Western lines, with a strong bias towards individualism. Furthermore, these centres do not adopt a community model for the prevention of sexual abuse, the rehabilitation of problematic clergy, or the promotion of a healthy lifestyle. Notwithstanding the serious nature of these critiques, one important issue for the Church in Africa, which urgently needs to be addressed, is the absence of a multicultural community rehabilitation centre.

Up to this point, rehabilitation centres overseas have been used purely for secondary and tertiary prevention. This research will suggest that what is required for transformation in the South African Catholic clerical community at every level is a community health centre, providing primary, secondary and tertiary preventive interventions in conjunction with health promotion and community development programmes. This is a work in progress, and its intention and orientation is towards healing and therapeutic intervention.

1.4 Methodology

Material was collected over a period of eight years from clergy work days, seminars and the Professional Conduct Committee work in dealing with cases of child sexual abuse from the moment the Cardinal, Archbishop of Durban, convened a committee to develop a protocol for these cases.

In addition, in an effort to understand the needs of the Catholic clergy, interviews were conducted with four Catholic priests (one an alleged abuser) and a cardinal.

These interviews were designed to identify the difficulties faced by, and the strengths found in, religious workers in their daily demands as clerical and pastoral workers. Such interviews and the ensuing assessments have provided important guidelines for the development of a valid and workable programme for the proposed Community Health Centre.

Workshops for the clergy were also evaluated through questionnaires in order to establish both the value of sex education and the perceptions of priests as regards the notion of a Community Health Centre. Ongoing participative observation at all clerical gatherings was undertaken, and Conduct Committee meetings from 1996 to date were documented.

1.5 Definition of Terms

Cleric: A man ordained to the Catholic priesthood who commits himself to vows of poverty, obedience and celibacy. Ordination takes place after completing approximately seven years of academic, spiritual and pastoral training.

Celibacy: The state of chastity, which excludes all intimate relations and sexual contact, as well as marriage.

Community Health Centre: In addition to the promotion of mental health, the Community Health Centre is an institution that incorporates programmes to enhance primary, secondary and tertiary prevention of mental ill-health.

Seminarian : A man in training for the Catholic priesthood

Canon Law: The legal and judiciary system instituted by the Vatican (Headquarters of the Catholic Church) in Rome which is followed by the Catholic Church worldwide.

Paedophile: A person who has recurrent, intense, sexually arousing fantasies, sexual urges, behaviours or sexual activities involving prepubescent children for at least six months.

Ephebophile: A person who has recurrent, intense sexually arousing fantasies, sexual urges, behaviours or sexual activities involving pubescent/post-pubescent children for at least six months.

Religious priest: A priest who belongs to a specific religious order, e.g. Paracletes, takes the vow of poverty, and is answerable to his superior or head of the order.

Diocesan priest: A priest who does not take the vow of poverty and who is answerable to the bishop of his diocese.

The following chapter will discuss the relevant literature. This involves a review of the literature applicable to the topic of the Catholic Church and its structures. It also includes an examination of literature providing an aetiology of clerical child abuse, that is, the sexual abuse of children by Catholic clergy. In addition, the literature review on community health promotion and the prevention of ill health will be presented with a particular focus on a holistic model of mental health care developed from the mental health model and the social action model, as well as models of community health centres.

CHAPTER 2

LITERATURE REVIEW

‘Priesthood may be a broken shattered image, but not I’ (Priest 1).

2.1 Introduction

This chapter reviews the relevant literature regarding the topic of the Catholic clerical community in crisis, and the idea of a Community Health Centre. In addition, the methodology of the study will be reviewed in the light of current and pertinent Community Psychology theory.

The emphasis as regards a Community Health Centre for Catholic priests is on holistic healing, which embraces all aspects of prevention of mental ill-health and promotion of mental health, through all the stages of priestly ministry – from the initial screening process, through training, through ordination, to priestly life. The Community Health Centre for Catholic priests will be presented as a psychological community intervention proposal, and is one that has already been accepted in principle by the South African Bishops Council and is now in preparation.

2.2 Theoretical Aspects of the Community Health Model

The relevant research and literature with respect to prevention and promotion in community settings will be explored, and those theories applicable to the programme will be extrapolated.

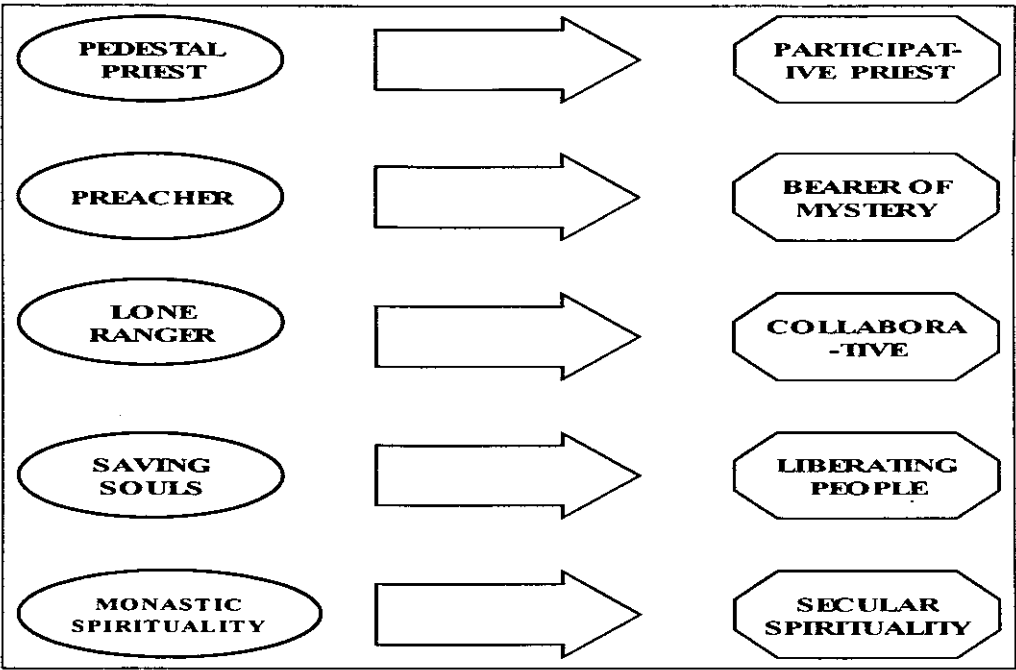
2.3 Theoretical Considerations in Clerical Misconduct

It appears, from the writings of Catholic theologians and from observers of the Catholic Church, that the leaders of the Catholic Church have not given adequate consideration to the emotional and psychological welfare of its priests (Jenkins, 1996; Sipe, 1995; Greeley, 1993; Cozzens, 2000 and 2002). The prevention of ill health and promotion of good health seem to have been overlooked, although the spiritual and theological development of the priest has received central attention. Cozzens (2000) maintains that the role and place of the priest remains ambiguous and conflicted, and that the priest needs to find a deeper, more holistic identity as a member of the 'People of God' and as a presbyter of the Church. Such an identity Cozzens (2000) calls 'ministerial collegiality.'

Edmund Hill (1996) argues that this model is in fact more in accordance with the authentic tradition of the Church, which has over the past two hundred years swung towards the unhelpful model of 'magisterial papalism.' Cozzens's (2000) understanding of the factors at play necessitates the following changes, which demand a shift by the priest in terms of:

- A move from the 'pedestal' to the role of a participative priest.
- A move from the classical notion of 'the preacher' to that of the bearer of the mystery.
- A move from the idealized 'lone ranger' to one that involves collaborative ministry.
- A move away from 'saving souls' to liberating people.
- A move away from a monastic spirituality and towards a secular spirituality. (Cozzens, 2002)

Diagram 1: Cozzens's (2000) View of the Necessary Movements for Priests



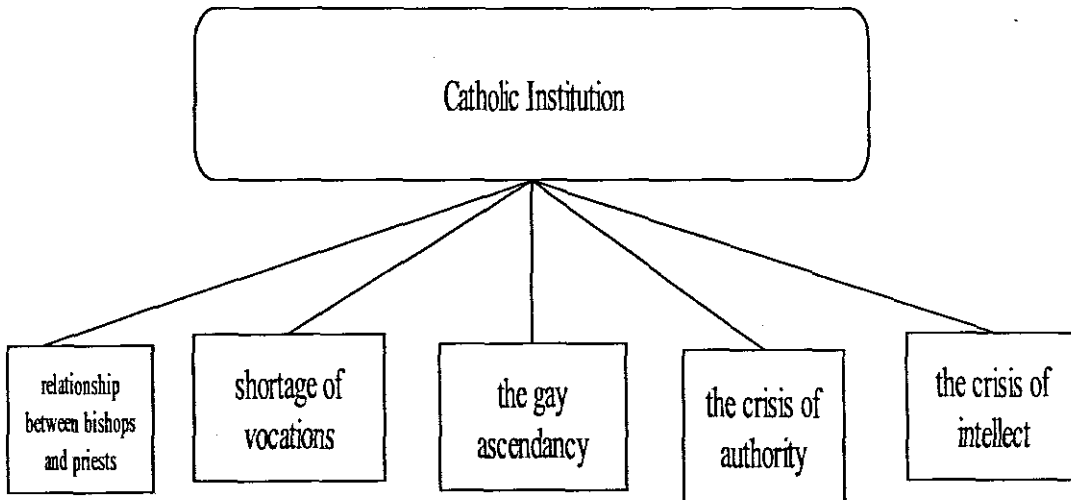
Cozzens's (2000) perspective addresses the core values of a community psychology. It suggests that priests should not view themselves as separate entities but must find their place in the community they serve and in which they live as human beings. Cozzens (2000) has also highlighted the need in the Catholic Church to move from a monastic model to a community model. There are those who argue that Cozzens is impressionistic in his view, having developed this view through his own personal experience (Boyea, 2001).

Boyea (2001) holds that the priesthood is a group set apart from the laity by the very nature of the sacramental grace of their ordination. He contends that the most important factor in the priest's sense of who he is, is his relationship with Jesus Christ, and that there is no other foundation for engaging in the world as a priest. Cozzens (2002, p. 125) maintains that the healthy priest is one who

“possesses the courage to stand in loyal opposition should official Church policy appear unfaithful to the gospel of Christ.”

Cozzens (2000) maintains that there are five crises that are changing the face of the priesthood: the relationship between bishops and priests, the shortage of vocations, the gay ascendancy, the crisis of authority, and finally, the crisis of intellect (i.e. priests who don't have the time or energy to study and think things through, with the result that they do not internalize the teachings that they unreflectively repeat).

Diagram 2: Cozzens's (2000) Perspective on the Problems of the Church



Rossetti (2002) holds that the phenomenon of child sexual abuse in the priesthood and in society at large is a complex issue that does not admit of simple understandings or simple solutions. He holds that more research is required in order to establish the true causes of priestly paedophilia, and that while it is

shocking that a man with sacred trust, such as a priest, should abuse a child, to suggest that priests are more likely to be abusers than other males is a myth.

Rossetti (2002) argues that the multilayered nature of the problem means that a complex answer must be provided. He holds that, in his work with priest abusers at the St Luke's Institute, some priest abusers have admitted that they sought out a celibate lifestyle in an unconscious attempt to escape their own sexuality. The author suggests that, while this understanding has merit, it should be juxtaposed with a multilayered group of causal factors in each priest, and should not exclude the possibility that individual pathology can be triggered by institutional factors/impact.

2.4 Summary of Useful Points from the Relevant Literature

- A survey of the relevant literature indicates that we should be concerned not so much with the sexual abuse of children by clergy as with the precise role played in the situation by the institutional structures of the church. Amidst outrage expressed by, and the knee-jerk reaction of, the media, some have taken it upon themselves to comment also on the scapegoating of the individual perpetrators by the church, which cites homosexuality in its ranks as the basic problem (Cozzens, 2002). Eliminate homosexuals and the problem would be solved, it would seem. This would be a grave mistake. The problem would seem to lie rather in an *inadequate or frustrated development of a sense of ethical responsibility* by clergy and laity in the church. It is not so much an inadequate resolution of the Oedipal complex among clergy – as Cozzens (2002) suggests. This is a phenomenon in many professions, including that of universities, leading to immature sycophancy, approval-seeking, colleague rivalry of the sibling kind, and so on. The problem is rather the unique cluster of factors in the Catholic

Church which combine to frustrate the development of ethical responsibility. Among these factors are:

- The very *ideal* of the ‘perfect Christian way’ that clergy are supposed to exhibit (Cozzens, 2002), which leads to the attempt to cover up any lapse (at least publicly) so as not to disturb this image of the clergy – clearly an example of idolatry in the biblical sense, self-worship (Cozzens does not bring out this last aspect).
- The present *bullying attitude of the Vatican*. “An open, mature Church, one would think, would welcome reflection and discussion on its policies, practices, and disciplines” (Cozzens, 2002, p.129). These are not matters of revelation or doctrine. Furthermore, to insist that there is simply no correlation between mandatory celibacy and the present crisis over clergy misconduct with minors, looks like bureaucratic bullying, as long as the Vatican remains opposed even to discussion concerning the systems under-girding the priestly lifestyle. It is clear that the Vatican does not want some disciplinary practices, including celibacy, to be discussed, and looks upon bishops and priests who call for discussion as dissidents. Bishops privately acknowledge that Pope John Paul II explicitly forbade them to discuss “contraception, abortion, homosexuality, masturbation, a married priesthood, or women’s ordination to the priesthood, other than to defend the Church’s official teaching” (Cozzens, 2000, p.119).
- The disciplinary measure of compulsory celibacy for the priesthood. Cozzens (2000) points to the historical role played by clerical and religious orders in providing an alternative for men to escape a military career; and for women to escape subordination in marriage. But today, both of these

factors are no longer prominent in our society (to the same extent). The celibacy rule can give rise to a haven which cuts off clerics from the normal social pressures (e.g. fatherhood) which normally lead to ethical maturing.

- The *incomplete secularization* of the Church, its doctrines and rules of discipline, which is related to the previous point. Everyone today is fully aware, because of the case of Islam, of a religious sensibility expressed in such a way as to declare itself immune from the common moral categories of our ordinary life. This is an extreme case, but it is an attitude that is also prevalent in other religions: the sphere of religion, it is thought, belongs to a realm which cannot be put into words which resonate with our common, ordinary life of moral and other concerns. This of course goes against the ideas of the Christian tradition: “mistakes about man,” said St Thomas, “are also mistakes about God.”

- The *idea of authority* in the Church. Cozzens (2002) describes very well the need for an ethically responsible idea of authority – a problem, of course, not confined to the church as an institution, but also authority in the institutions of the military, educational, governmental, and so on.

- The peculiar ethical problems arising from the *high ethical motivation* of the candidates for the clerical and religious life. There is a culture of silence – encouraged by the bullying attitude of the Vatican mentioned above. There is the denial and minimization of which Cozzens (2002) speaks. These are also reinforced by the ethical motivation of the members of these orders: clergy tend to be more aware than most of the extent to which what matters in ethical maturing (expanding of one’s horizons of

moral concerns, pushing back one's moral penumbra or shadow areas) has everything to do with the subjective and little to do with the objective. "Truth is subjectivity," remarked Kierkegaard, breaking off his engagement and ethical commitment to his fiancée Regina "for higher ends," and leaving her baffled. In other words, one has to discipline one's immediate reactions, one's instinctive attitude to things, and instead let oneself be guided, advised, even to the point of humility being seen as the key virtue. Let one's own point of view remain unexpressed so as to allow others to have their say. This is clearly a profound truth, but can also lend itself to abuse (letting what is evil or unhelpful triumph). This is exacerbated when there is pressure from above to make the church as an institution 'successful.' It can usefully be compared to the unethical behaviour of members of the police force (often motivated by a high sense of justice, of righting injustices) when pressured by their superiors to solve crimes, to produce results (to get a confession).

- The 'sacred silence' in the church, which together generate what we have called an idolatrous attitude: loyalty, desire for tranquillity, and so on, which Cozzens (2002) outlines.
- The question rather of *not understanding, or not sufficiently understanding, the place of ethics and ethical norms in one's life as a member of the clerical profession*, (This way of putting it also indicates that this is a problem shared with other professions.) A profession is correctly called 'corrupt' when the good that is internal to the profession, defining its nature (e.g. healing, in the case of the medical profession), begins to be overridden by the good that is external to the profession but that is necessary for its functioning (allocation of salaries and status). Cozzens (2002) mentions the problem of

'being a man' in the clerical profession – in other words, being philosophical about being overlooked for advancement and elevation to better positions (a problem not confined to the church as an institution!). But, in general, there is in contemporary culture doubt about the foundation of any ethical norm at all that applies cross-culturally: even the list of human rights can seem arbitrary and ungrounded. There is a problem here that discussion in the church over its *own* problems could help to resolve for the wider society.

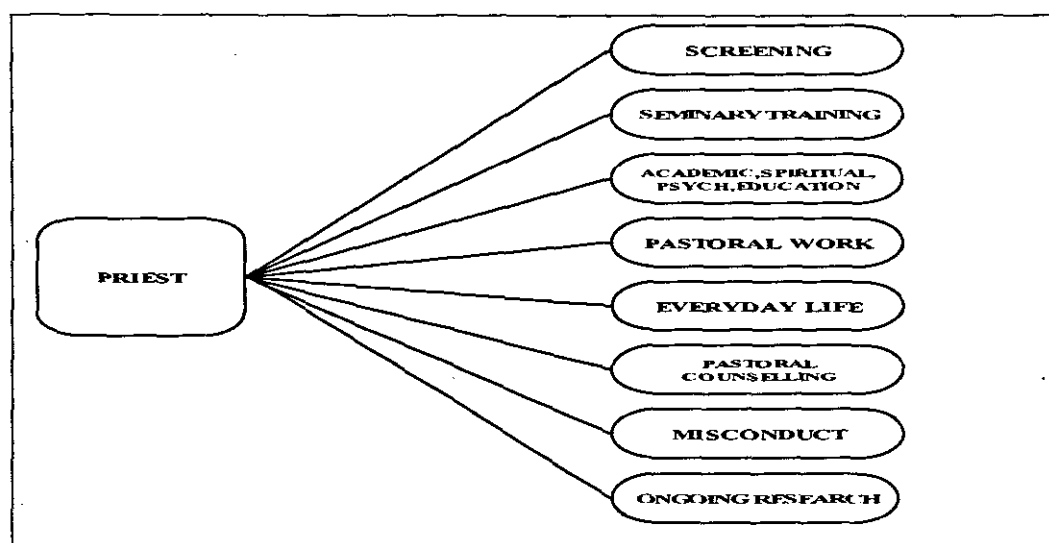
In this thesis, the author will develop an argument based on the premise that the problem is specific to the Catholic Church, and is the result of a complex situation. This situation is constituted by the interplay of many and varied factors, some institutional and others individual. Thus it will be argued that the solution lies in addressing the community of priests itself, consistently before, and directly after, the crime has occurred, rather than attempting to deal with it with the individual in therapy (Ranson, 1997).

In addition, the profession of Catholic clerics involves numerous levels of community life, so that prevention of ill-health and promotion of mental health would need to be implemented in a community health centre at all of these levels. These levels are:

- Screening and psychological assessment for a seminary programme
- Seminary training that embraces a holistic level of education.
- Academic, spiritual and psychological training within the Catholic ministry.
- Pastoral work.

- At the level of the everyday life of the priest, as a man.
- Pastoral counselling.
- Misconduct by clergy and mental ill-health.
- Ongoing research into the nature of Catholic ministry.

Diagram 3: The Levels Involved in Priestly Life



Relevant components of the following models will be evaluated in order to extrapolate from them the necessary parts to apply to a community health programme.

2.5 The Mental Health Model

This model aims to reduce the incidence and prevalence of mental health problems in communities within a specific geographical catchment region (Seedat et al, 2001). While a 'geographical' catchment region does not apply to the Catholic priesthood, perhaps what one can regard as a specific community catchment context is the Catholic clerical community. In this model, the

psychologist delivers a service of expertise to the community and retains the role of professional expert, thus retaining the power. This model focuses on prevention and access, and thus intervenes at group level in the community rather than the individual (Seedat et al, 2001).

The typical setting for this model according to Mann (1978) is a community health centre, yet the methodology used in these centres has taken the form of traditional clinical interventions, where the community is treated by the expert, rather than empowered to understand, participate and share value systems. In 1961, Goffman (in Orford, 1972) noted that the tendency to treat deviant behaviour by 'medicalizing' it removed both the actor and the act from any larger social or sexual context. The result was that it obscured the political dimension of pathology by the language of "mental hygiene" (Goffman, 1961, in Orford, 1972)). The diagnosed person and the diagnostic categories or labels often result in the process of stigmatization (Freeman-Longo & Blanchard, 1998, in Cozzens, 2002). Labels turn people into nouns, and it is feared that the mental health model, if used in its older format, will not adequately address the social problem of the Catholic clerical community in this proposed programme. However, the formulation proposed by Edwards (2001), of a holistic model of mental health care based on the principles of harmony, prevention and promotion, will offer greater value. In this format the medical model is used as the basic concept but is taken to a much higher and more holistic level.

Prevention programmes aim to reduce the incidence of mental disorder. They are provided to individuals or groups before the initial onset of the disorder, whereas treatment programmes are applied to individuals already displaying the criteria and symptoms of a diagnosable mental illness. Finally, maintenance programmes are implemented after the acute episode of a disorder has subsided (Mrazek and

Haggerty, 1994; Munoz et al., 1996, in Rappaport, 1997). Individuals are in a state of continuing transaction with the various settings in which they spend time as part of their everyday lives (Orford, 1972), and this state of transaction is characterized by reciprocal influence. Catholic priests are also in a state of constant transaction with the setting of the Catholic institution, and it is this state of transaction that will be evaluated in order to find an adequate programme that addresses both the individual and the institution as subjects for prevention of psychological ill-health and promotion of mental health. This state of transaction is characterized by reciprocal influence.

In addition to prevention, and integral to prevention programmes, are efforts to promote strengths, well-being and positive developmental outcomes (Cohen, 2000, in Seedat, et al, 2001). Such promotion-focused efforts are central to prevention as they lead to a significant reduction in the degree to which conditions of risk may precipitate the onset of a disorder (Orford, 1972). If one considers the sexual abuse by Catholic clergy in terms of a symptom of a system in trouble, then priests can be considered a risk population.

2.6 The Holistic Model

A holistic model of mental health care, based on principles of harmony, prevention and promotion, has been developed. Healing implies a transformation from illness to health, and two distinct phases of the healing cycle may be identified – i.e. prevention of illness and promotion of health. Based on the earlier work of the Viennese psychologists Freud, Adler and Frankl and, more recently, Caplan (1964), Rappaport (1977), Antonovsky (1984), Strumpher (1990), Oxford (1992), Mrazek and Haggerty (1994) and Levine and Perkins (1997), (in Edwards, 2001) mental health care interventions may be formulated as follows:

- Tertiary prevention is indicated prevention to reduce illness, disability and handicap typically in persons at high risk – as in persons with genetically loaded bipolar affective disorder receiving lithium carbonate, or patients in halfway houses, which reintroduce psychiatric patients into the community.
- Secondary prevention is selective prevention to reduce prevalence and/or duration of illness in persons at risk – as in interventions to reduce harmful drugs during pregnancy, or school-based educational programmes to assist teachers in the early identification and referral of abused or learning disordered children.
- Primary prevention is universal intervention employed to reduce the incidence of illness in persons of potential risk – as in interventions for safe sex or smoking cessation programmes.
- Primary promotion is universal intervention designed to promote and improve health – e.g. walk/run for life campaigns, survival and life skills instruction as enrichment for all children as part of the school curriculum. This intervention constitutes the greatest challenge to researchers and policy-makers to actively improve community life.
- Secondary promotion refers to interventions to improve human rights, empowerment and health promotion advocacy for all persons, but particularly in cases of disempowerment. Here the emphasis is on the positive advantages of empowerment and balanced interventions to ensure harmony rather than corruption and disorder.
- Tertiary promotion refers to interventions to improve meaning, self- and social realization and actualization and other higher-level survival needs as demonstrated by Frankl (1963) and Maslow (1971, in Edwards, 2001). This

form of intervention is specifically directed to community workers to ensure the ongoing cascade of mental health promotion (Edwards, 2003).

This is a holistic form of intervention which, when applied, has implications for advocacy, self-help, empowerment, equality, self-determination and self-actualization.

2.7 The Social Action Model

Social action theory emphasizes the structural inequalities in society and the impact on communities, and individuals in these communities. Its main aim is to reduce the circumstances of inequality, so that pressure can be put on those in power to bring about the changes necessary to improve the quality of life of these communities (Reiff, 1975, in Seedat, 2001). The model challenges the mainstream psychological and dominant ideological view that holds individuals entirely responsible for their own fate (Seedat et al, 2001). The social action model links conditions of poverty and powerlessness to structural inequality. It suggests that structural inequality results in a range of psychological and social problems.

The focus of the Church's troubles in March 2002 was, first and foremost, on the ever-expanding clergy sexual abuse scandal (Cozzens, 2002). It is unmasking a systemic, or structural, crisis that threatens the current lines of power which have gone unchallenged for centuries (Cozzens, 2002). Cozzens maintains that the laity senses what many Church authorities are reluctant to acknowledge – that the current problems go well beyond the present priest abuse debacle. Underneath the mushrooming scandals and the painful polarization, which are shaking the confidence of the faithful, a church stands on the brink of destabilization. A still feudal church struggles to meet the modern world, as the modern world merges with post-modern currents of thought that threaten religious belief as we know it.

The anxious church bureaucracy displays the characteristics of denial, legalism, controlling power and secrecy (Cozzens, 2002). Reiff (1975, in Seedat et al, 2001) believes that there is a need for a body of knowledge that helps us to understand how social systems affect psychological reactions, and a knowledge of the operations and modifications of social systems themselves (Reiff, 1975). The Social Action Model (SAM) will allow for a definition of the problems facing the Catholic Church so that subsequent interventions can be effective. The SAM values participation, and takes a more explicit view of the redistribution of power. It works from the 'bottom up' in order to assist those in less privileged positions to press for their share of power.¹

Ironically, in many ways the priest is relegated to the role almost of 'non-person' – through his lower rank in the Catholic clergy hierarchy, his vows of celibacy and obedience, and his robed pulpit persona. He has no power, and his obedience results in a voicelessness that cries out for recognition and meaning (Keenan, 2002). Keenan asserts further that there needs to be a development of entirely new ways of relating between bishops and bishops, bishops and priests, and bishops, priests and people, along with the development of structures of collective and individual accountability. Participation is not encouraged by the Church; rather, the powers that be ensure that the body of priests remain disenfranchised, and the lay people, as well, are given neither ear nor voice (Fr McDonagh, 2002). Keenan (2002) suggests (from her research and involvement as a consultant in the Irish Catholic Conduct Committee) that, although the issues are complex in the 'sex abuse by clergy' situation, the structures and systems of authority and power relations within the church have allowed a

¹ The Organizational Model holds that it is in the best interests of the organization to share power in this way (Rappaport, 1977).

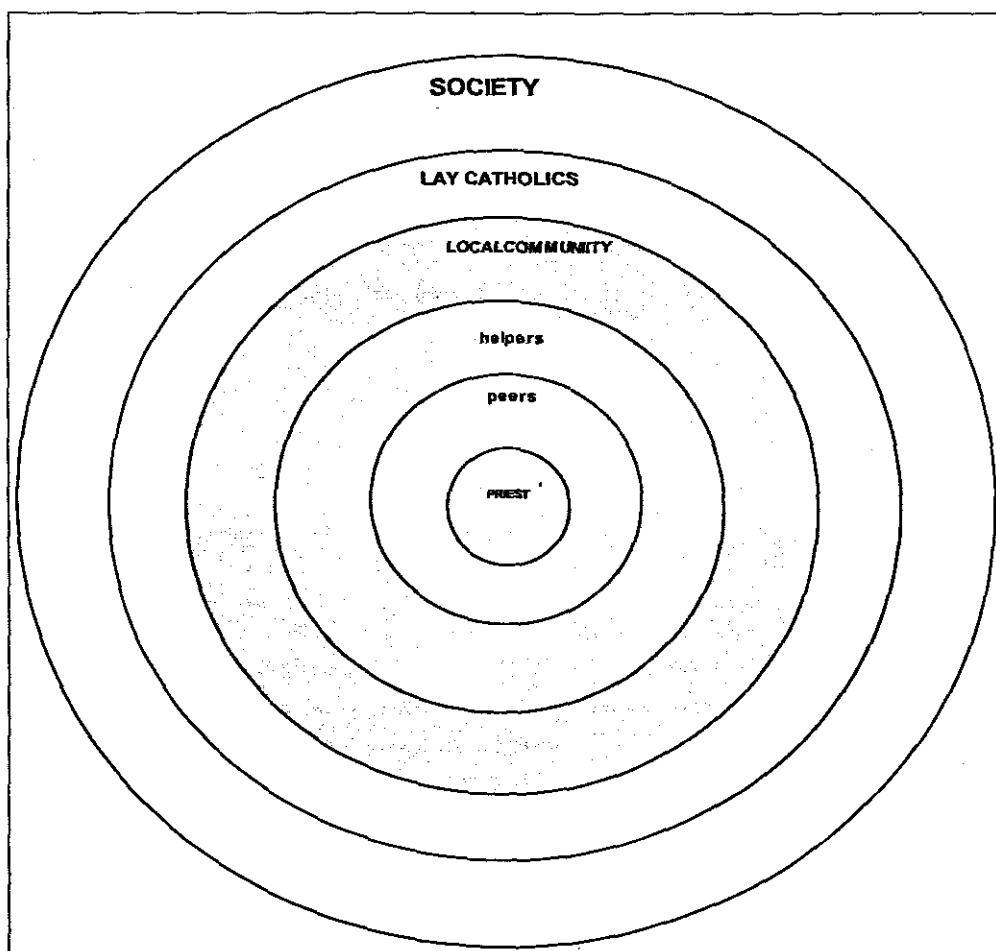
secrecy and lack of openness and consultation to thrive. From what these Catholic researchers say, it would appear that Mann (1978, p 112) has a valid point (for the Catholic Church community), when he states that “the social action model assumes that the power structure of a community tends to be unaware of the needs and desires of the poor [obedient] and alienated [celibate], and does not necessarily share the assumption that it is in the community’s interest to share power.”

2.8 A Community Health Centre Model

Reiff (1975, in Seedat et al, 2001) says that the ideal setting for the Social Action Model is the Community Action Programme, or the types of agencies of community organization that perform functions similar to such programmes. By their very nature they are likely to both employ members of the community and be open to community participation and control. Rappaport (1977) holds that the role for a community health centre should be of reduced rather than increased responsibility, in which the community members themselves are responsible for the well-being of their fellows, and the decision-making. This would mean that the mental health professional is only accountable when called on by the community to be so. Psychotherapy for priests in distress, or with sexual abuse cases against them, could well be decided by the community to be a small part of the Community Health Centre, while physical fitness, spiritual fitness, home-life, recreation and rest, and work/gardening/craft skills are larger services to and for the community (Rappaport, 1977). Denner and Price (1973, in Rappaport, 1977) maintain that a community mental health centre may have various ‘ideologies’ ranging on a continuum from individual freedom to social control. They propose a number of examples of different community health centres that are not mutually exclusive: rather, they hold that a large number are

possible, and any community may be able to use multiple models, depending on its priorities. The point of prevention of mental ill-health and promotion of mental health through the increase of empowerment, self-determination, and self-actualization is that the community should determine its own use of resources, develop its own structures and be free to call on experts or professionals as it deems necessary. This model would assist in breaking the mould of 'top down' control, particularly evident in the Catholic clerical hierarchy, and give back to the priest control over his own life, his own health, and a constructive and important voice in his care.

Diagram 4. Diagram of a Systems Perspective of a Priest in a Community Health Centre



CHAPTER 3

METHODOLOGY

“Where do we go when the chips are down? We are left to the media to devour, and are blackened as a group by one or two Judases in our midst.” (Priest 3)

3.1 Introduction

The author, through her work on the Professional Conduct Committee for the Catholic Church in KwaZulu-Natal, was made aware of the fears, pain and loneliness of Catholic priests over the past eight years during which a large number of sexual misconduct cases were brought before the Committee. However, if a solution is to be found (that is, before a working model in the shape of a community centre is developed and implemented), it is critical that the meaning of what it is to be a Catholic priest is explored. In addition, the Catholic priest community appeared to be a high-risk community for mental ill-health, so that it was critical that the needs of priests be ascertained in order to understand the strengths and weaknesses in the system or the Catholic institution itself.

3.2 Data Collection

The research undertaken officially began eight years ago, during and after the development of a protocol for the sexual misconduct of Catholic priests. The

initial problem for the Catholic Church was to address the question of child molestation by Catholic priests. The answer was seen to lie in the appointment of a conduct committee, its members being drawn from both the lay community and clergy. Its mandate was to work on a protocol, which would provide the guidelines and necessary steps to be followed as cases of sexual misconduct were reported. As it was implemented with every new case, the protocol was further developed and refined.

Another question, arising from the actual management of cases, was one that addressed the inherent reasons for sexual misconduct among priests and, more importantly, what to do with the guilty cleric. It was at this point that the author made the decision to carry out this research. Furthermore, the author had been a part of the protocol programme dealing with sexual misconduct of priests from its inception. Details and records of all work, investigations, cases, and outcomes as well as the education and formation seminars on the subject had been duly taken, kept and analyzed. The researcher's work on the committee had involved assessments of victim and perpetrator and, in discussion with the committee after findings were compiled, decision-making with regard to management of the case.

The researcher's question became "are priests in the Catholic Church a high risk group?", and "if so, what is it that puts them at risk?" and "how can we minimize the risk, and maximize the mental health of our priests?"

Data was collected from all work involving the clergy in KwaZulu-Natal – their expressions, disclosures, communications and interactions both as individuals and as groups. Field notes were kept in relevant files, in the 'expanding drop file approach' as suggested by Wolcott (1990, in Rappaport,1977), and organized according to themes as the data grew in quantity. As the data was collected it was assorted into the following files :

- Conduct committee meetings
- Cases
- Seminars
- Education workshops
- Clergy days
- Questionnaires
- Interviews
- Research Material

This data was constantly winnowed once the direction of the research became clear. The themes from each encounter as expressed by the clergy were tabulated and added to as they arose. Four interviews were conducted with priests and the data analyzed and added to the themes. Questionnaires were administered after the clergy day to discuss the community centre, as well as after two education workshops.

Prior to the four interviews, it appeared that the data collection was already reaching a point of saturation, where even in discussions with clergy, frequent references to 'flogging a dead horse' were made. Even though repetition from multiple resources was obtained, through participant observation and naturalistic observation, the researcher decided to refine the study and validate initial findings by focusing on a few structured interviews to verify and clarify themes in order to move directly towards the emerging model (Morse, 1986).

Further validation was achieved by returning the research in draft form to allow the interviewees to comment on the findings and express their own opinions on the analysis and its transparent honesty and accuracy.

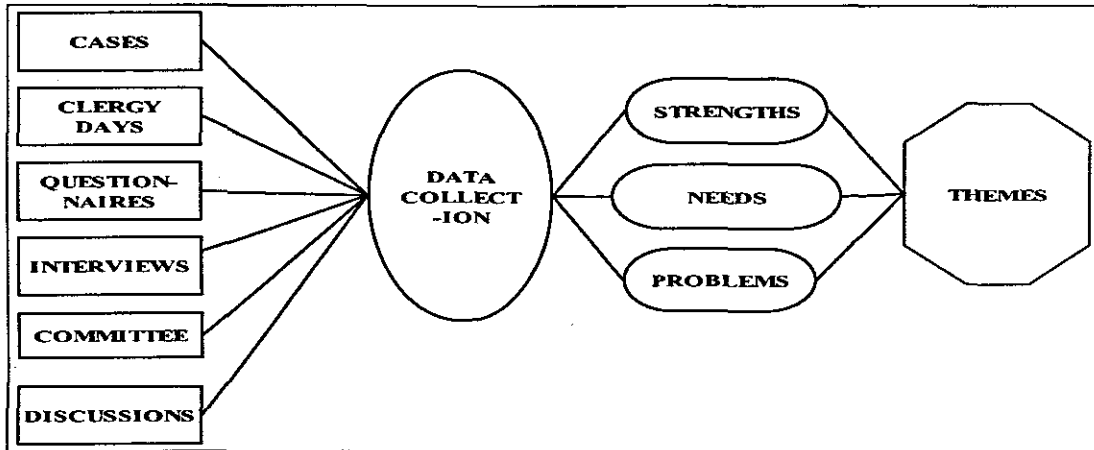
3.3 Steps in Data Collection

Data was collected in stages over a period of eight years as follows:

- The first component of this research consisted of the recording of events, responses and experiences over the eight years during which the protocol was implemented; dealing with cases in the capacity of psychologist/assessor/advisor; interviewing complainants, victims and priests; and making recommendations to the Cardinal, with regard to management of the case, both for victim and perpetrator, or non-perpetrator in cases of false allegations.
- The second component consisted of the administration of questionnaires to evaluate the value of psycho-education before and after a series of seminars on child sexual molestation. These seminars involved presentations by professionals in the various fields, such as lawyers, psychologists, social workers, canon law experts and theological experts, and were directly related to their specific disciplines in child sexual abuse.
- The third component consisted of the collection of data from discussions and debates that followed seminars and workshops.
- The fourth component consisted of the gathering of data with regard to rehabilitation centres worldwide to establish models of intervention from which to extrapolate ideas for the establishment of a South African community centre.
- The fifth component consisted of interviews with four priests, one a guilty cleric who had attended a rehabilitation centre in England.

- The sixth component consisted of the administration of questionnaires after the presentation of the research proposal by the author to the priests.

Diagram 5: Data Collection Process



3.3.1 Data Collection from Cases

From the beginning of 1997, after the protocol was first introduced, the Cardinal, Archbishop of Durban, requested that the Professional Conduct Committee keep documentary evidence of every case of clerical sex abuse reported and investigated. The writer was involved in most of the cases as an assessor, and as such was responsible for note-taking and documentation. These notes contributed to the compilation of this research.

3.3.2 Data Collection from Questionnaires

Questionnaires were administered at a workshop focused on the education of members of the Professional Conduct Committee, on the issue of child sexual abuse. The questionnaires were administered before and after the workshop to

establish levels of knowing and learning, and to evaluate the feasibility of such workshops. The table in Chapter Four represents the findings of this research exercise.

3.3.3 Data Collected from Workshops and Clergy Days

The Cardinal, Archbishop of Durban, called for education seminars and clergy days, in which experts in the particular fields could assist with education and understanding around the issue of sexually deviant behaviour. These talks were followed by either open discussion or by panel discussions in which the clergy expressed concerns and raised issues for the panel to attempt to answer. The author recorded all the concerns and questions of the clergy, and afterwards examined the transcripts of the meetings. (See Appendices)

3.3.4 Data Collected from Literature on Clergy Rehabilitation Centres

The author gathered numerous articles both from perpetrator priests who attended facilities overseas for treatment and from non-perpetrator priests whose orders ran or worked in overseas facilities. This was done in an attempt to ascertain the nature of the work done in this field elsewhere.

3.3.5 Data Collected from Structured Interviews with Four Priests

The author conducted structured interviews with four priests in an attempt to check and solidify the various issues or themes that had arisen from earlier data collection. Two of the priests were parish priests of long standing, one a bishop

and the other a priest newly returned from a rehabilitation programme overseas after being found guilty of sexual misconduct.

3.3.6 Data Collected from Questionnaires Administered after the Presentation of the Proposal for a Community Health Centre

The proposal as documented in Chapter Five of this research was presented to a body of priests at a clergy day. It prompted great discussion and debate, from which the author took notes. In addition, the author administered a questionnaire in an attempt to gauge the response to the proposal.

3.4 Outcome of Data Collection for Analysis

The central concerns or themes from all data collected were the following:

- The pain and concern of the clergy as regards the stigma attached to all priests as a result of the publicity afforded to the guilty cleric.
- The feeling that inadequate preparation during the seminary training had been afforded to sexuality and celibacy.
- The general feeling that the Church authorities were unsympathetic to the guilty cleric and abandoned him to a life in the wider society, where he had no support system.
- The fear that unsympathetic Church authorities would abandon priests in their retirement years as well.
- The absence of a treatment centre in South Africa.
- The absence of a community house, or home, for diocesan priests for holidays or days off, or just for a sense of belonging and community –

unlike the religious priest (a member of a religious order) who had a community house to offer sanctuary.

- The absence of a true listening ear and understanding authority or support system.
- The sense that a veil of silence was dropped on a case so that when a 'brother' priest was placed on administrative leave pending an investigation, no one knew what had happened, or where he had gone.
- The feeling that issues of celibacy and sexuality were taboo and that these were not open to transparent discussion or evaluation and understanding.
- The sense that the humanity of the priest had to be sacrificed to his ecclesiastical identity.
- The perception that the authority of the Church was neglectful of the needs of their priest in terms of workloads, personal income, holidays, care, support, consistent contact and visitation.
- A cry for greater involvement of the laity in Church matters.
- A recognition of the need to integrate theology and the social sciences.

The workshops were well attended and often received with some cynicism, 'how open can they be, or how open can we trust them to allow us to be?' but also a great deal of enthusiasm, and a willingness to learn and participate.

The proposal for a Community Health Centre for Catholic priests was received with mixed feelings of cynicism, enthusiasm, constructive criticism, hope, doubt and contributions of ideas, thoughts and suggestions.

CHAPTER 4

DISCUSSION

“Like the prodigal son, the guilty priest needs to feel welcome back by his father”(Priest2)

4.1 Introduction

This chapter discusses the findings of the study. Data collection, analysis and discussion of the findings are presented.

4.2 Data Collection

Data was collected in the method discussed in Chapter Three. In addition, one questionnaire was used in an attempt to evaluate the value of an education workshop. Another was used to gain additional and broader insights into the needs, strengths and weaknesses of a greater body of priests at a clergy day.

4.3 Analysis of the Data

Data analysis involved both the evaluation of findings of questionnaires and the evaluation of themes, as evidenced in the discussion. It was interesting to note that the same themes arose in every meeting or contact the researcher had with the priests. Some of these themes overlap, but the writer has attempted to present them as specific to the meaning given the themes by the priests themselves, according to their contexts in discourse.

4.3.1 Results of the Questionnaire on Sex Abuse Workshop

The sample consisted of 5 priests, 2 lawyers (1 male and 1 female) and 2 psychologists (1 male and 1 female). Average age was 46.2 years with an age range from 42 to 68 years. They were randomly selected from a group of 16 people attending the workshop. The presenters were seasoned Professional Conduct Committee members, who delivered academic presentations on the different aspects of Child Sexual Abuse, namely, legal, psychological, canonical and protocol issues. The audience were both priests and lay professionals who had been invited by the Cardinal, Archbishop of Durban, to join the Professional Conduct Committee. The questionnaire was administered before and after the education workshop, and the results were examined by means of statistical analysis.

Table 1: Pre- and Post-test Means and 't' Statistics for Learning

Test	Priests	Lawyers	Psychologists
Pre-test	36.4	32.5	28.0
Post-test	41.2	40.5	41.5
't' statistic	3.27	4.0	3.78

From inspection of Table 1 – pre- and post-test mean scores and 't' statistics – it is clear that there were significant improvements in levels of knowledge regarding the presentations at the workshop on child sexual abuse and the protocol. This improvement seems to suggest that workshops with an emphasis on education have value for the people and priests who are called upon to assist the Catholic Church in its management of clergy sex abuse. If generalized further, certainly

from the verbal feedback from priests after seminars run by lay professionals, as indeed occurred, education can prove to be a core component in the renewal process now in progress in the Catholic Church. Cozzens (2002) calls on clergy to think, to read, to learn, because this cannot stop once ordination has occurred, and that way, he says, greater wisdom and maturity will afford better management of priestly life.

4.3.2 Results of the Questionnaires on the Proposal for a Community Health Centre

Once the proposal for the Community Health Centre had been presented to the clergy in Durban, at their 'reflection day', priests were asked to voluntarily complete a questionnaire on the topic. Fifteen priests volunteered to complete the questionnaire, which required very simple responses. They ranged in age from 30 to 71 years and the average age was 49.5 years. 10 were Zulu speakers and 5, English speakers. Their priestly ministry periods ranged from 1 year to 41 years, with an average ministry period of 23 years. They were asked to answer 'Yes' or 'No' to which of the following treatment methods they felt were sufficient (they could choose more than one):

- A Community Health Centre for Priests, as proposed
- A Public Treatment Centre
- Private Individual Therapy
- Spiritual Supervision

These have been abbreviated as per the table below, overleaf.

Table 2: Summary Table of Scores for Priests' Attitudes to a Community Health Centre

ATTITUDES PRIESTS	Community %Yes	Public %Yes	Therapy %Yes	Spiritual %Yes
ZULU (8)	100%	62.5%	0%	12.5%
ENGLISH(7)	71.4%	28.5%	42.8%	0%
> 40 (10)	100%	50%	20%	0%
< 40 (5)	60%	40%	20%	20%

The table above indicates, as the verbal feedback from the seminar day did, that the concept of a Community Centre for priests is more readily received by younger priests than it is by older priests. It seems also, from this table, to appeal more to the Zulu-speaking priests than it does to the English-speaking priests. This could suggest cultural differences in that the Zulu-speaking people are very community-oriented. Nevertheless, the results are promising in that they show that the priests themselves have a more positive than negative attitude to the concept of a Community Centre for Catholic priests.

The verbal feedback from this presentation, as observed in the discussion afterwards, was mixed. Some older priests felt that it was idealistic and too ambitious, and expressed cynicism and doubt as to whether they would benefit from the project. Others, of differing ages, but predominantly the younger priests, were very enthusiastic about the concept. Both the cynics and the enthusiasts offered constructive criticism, alternative ideas and contributions to the existing proposal. One of the useful observations offered was that the project should be introduced in phases, due both to its magnitude and to the cynicism indicated at the discussion. Younger priests commented enthusiastically on there

being the possibility of incorporating some holiday cottages into the structure, to allow for restful and recreational time off. Some humour was observed – with grandiose plans for a golf course finding its way into the discussion. All in all, the presentation, very new and challenging, stimulated serious thought, some hope, and certainly a great deal of debate. The proposal has been taken to South African Bishops Conference for discussion, where it received serious consideration, and is in the process of being carefully planned.

4.3.3 Themes

The themes arose as follows and are presented in no particular order:

1. PRIESTLY MINISTRY AND PREACHING AS A JOYOUS AND FULFILLING CAREER

“I chose to enter the Catholic priesthood because God was calling me to minister to His people. I love the people, I love the work, and I stand in humility before God’s people, but I have conflict within in the face of some of the Church’s teachings.” (Clergy workshop comment)

“Lose clericalism, that’s what I say, and then we can be fully human, fully alive, fully real, in a world where there is no place for pretence.” (Priest 1)

These sentiments were prevalent in many encounters with priests. Some argued that, in choosing priestly ministry, the priest chose all that went with it, celibacy, obedience and poverty, as part and parcel of his package. Others argued that, to be true to themselves, without actively going against the teachings of the Church, they need a forum for honest and open debate, opportunity to challenge the

status quo, and to consistently evaluate and analyse both their calling and the doctrines, traditions and customs of the Church.

Cozzens (2002) observes that some priests report feeling compromised by the very clerical system that sustains them, “a paternalistic system of salary and residence which breeds dependence and inertia” (Cozzens, 2002, p.17).

Kennedy (2000) suggests that the prime burden of the best priests is both psychological and spiritual, that priests are subject to both the pressures of the structures of the organized Church and the irresistible dynamics of social change. He says that good priests examine their own psychological development, they no longer see the institution as central to life, but rather recognize the need for self-growth and accountability. Kennedy (2000) suggests too that good priests capitalize on their growth by entering meaningful relationships with those they serve, and thus expand their pastoral effectiveness, and good priests keep to their pastoral duties and they read the new culture of the priesthood realistically: they understand that the Church is a people more than a place, a mystery rather than a series of measurements.

He holds the view that, while bishops may not question their role, good priests do. They want to be loyal to the Pope and the bishops, but they identify with the Church as a people, not a hierarchical organization. He maintains that “these structures, like pyramids, house the dead, not the living” (Kennedy, 2000, p.145).

2. ALONENESS

“I have experienced very little sharing, except in the most casual and fleeting of circumstances. Like Thoreau, I feel that I am marching to a different drum.” (Questionnaire response)

It was significant that, as in the panel discussions and group discussions over the eight years of work with the clergy, the central theme of the interviews was one of 'aloneness.' This aloneness was expressed in the context of five precise themes:

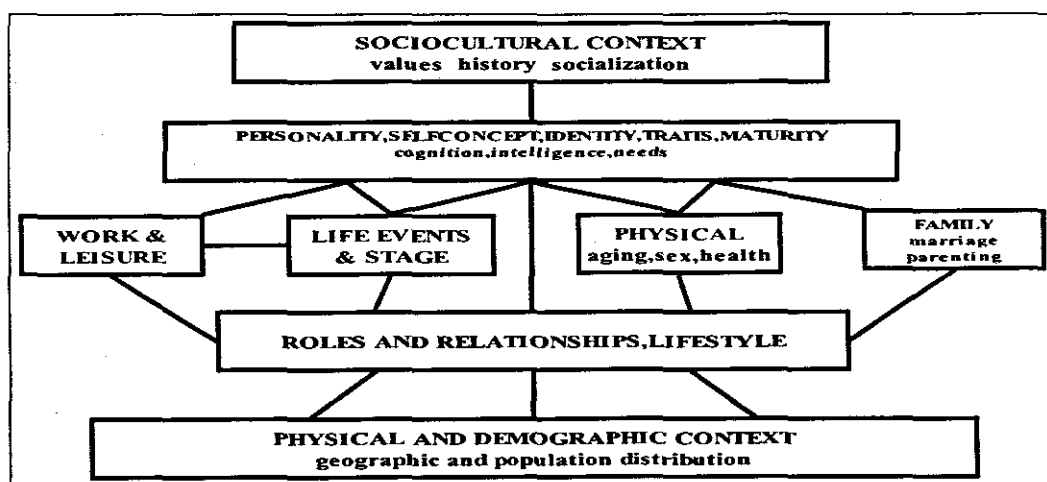
- A sense of lack of trust of fellow priests, because of gossip, factions and cliques.
- Inadequate community sharing, and an experience of operating separately.
- Absence of a forum for healing, except public facilities.
- Inadequate support from authority, little communication except in crisis.
- Fear of being partial to specific parishioners and being seen as 'favouring.'

It became apparent that even religious priests, although part of specific communities, with communal facilities, felt aloneness in their ministry. Words such as 'isolation', 'loneliness', 'marginalization', 'aloneness' and 'separateness' featured in all discussions with clergy. Cozzens (2000) suggests that if there are not a few close and truly intimate friends in a priest's life, he may well find himself in serious danger, because his "efforts to remain in a spiritual union with God do not compensate for the existential anguish that grips his soul" (Cozzens, 2000, p.31).

Ranson (2003) maintains that far too many priests choose the 'priesthood', not 'celibacy.' He says that *eros* in the Catholic tradition is often denied. (*Eros* is understood as the impulse for life, in life, to life; the source of connection between people, an affirmation of creation and the sensate. It is the source of desire, passion, imagination, dreaming and prophecy. It is the heart of compassion, concerned as it is with sensibility, touch, attentiveness, vulnerability and hospitality.)

He suggests that the failure to “cultivate *eros* in life denudes *caritas* of its natural warmth and spontaneity, and *agape* of its specificity” (Ranson, 2003, p.393). And so it is, Ranson (2003) says, that men grow in forgetfulness of how to relate to peers, in healthy, adult and truly generative ways. Thus, needs for intimacy – unfulfilled – seek and find their expression in covert and distorted ways, and are often sexualized. Gerdes (1988) holds the view that development is influenced by both internal and external factors, which interact and bring about change throughout the life-span. She maintains that the relative importance of these multi-varied factors differs according to the various life stages or experiences of the person at a given time.

Diagram 6: Factors Related to Adult Development



Socio-cultural factors and the physical environment are relevant to need satisfaction, according to Gerdes (1988). So too, is the nature of the individual’s needs, and the discrepancy between what he desires and the degree to which he feels his desires are met. Socialization is the process whereby the individual learns norms, values, behaviour and beliefs prescribed by his culture, with regard to the various roles he fills. In adulthood an individual may base his central values and his expectations of himself on his identification with significant others who need

not be present. This perspective of development does not bode well for the Catholic priests whose experience of isolation could prohibit certain areas of development. The model above is a useful tool in evaluating the 'missing links' in the priests life, so to speak, and from this research and the research of others, it would appear that emotional isolation, and 'all work no play' are problematic areas in the life of many priests.

In addition, the impersonal quality of an institution supports a degree of emotional isolation (Ranson, 2003). But many priests live and work alone, often without any peer support or with only superficial peer support which can neither affirm nor challenge. Isolation is, according to Ranson (2003, p.397), "profoundly detrimental to the personality, has dramatic implications for sexual dysfunction, and establishes the horizon against which abuse is perpetuated."

While often complex and difficult, close friendships that are deep and committed meet a human need that even an intense spiritual life ordinarily is unable to fulfil (Cozzens, 2000). If the celibate is able to maintain meaningful and deep (non-sexual) relationships, he has a greater chance of transcending the sexual dimension of human relationships, and sustaining a healthy and holy celibate life (Cozzens, 2000).

3. LITTLE GUIDANCE FOR PRIESTS ON CELIBACY AND SEXUALITY

"I am a man, with sexual desires and feelings, but little knowledge of how to control these impulses, except by reminding myself of the repeated institutional memo – 'celibacy is a gift: use it, don't abuse it.' It is a sacred gift that requires God-like strength if one hopes to transcend the basic instinct of human life – which in my opinion is love, nurturance and the human touch." (Priest 4)

“There were times when, feeling empty and alone, I would make an appointment to have my hair cut, just to feel the touch (legitimate) of human hands on my body.” (Priest 2)

There were strong indications that, for many priests, their pastoral ministry was very important in their lives, but for just as many, mandatory celibacy and the single state, which precluded intimacy, support and nurturance, detracted from it. What these men expressed was the sense that they felt emotionally immature and lacked knowledge about sexuality and how to deal with celibacy. Many felt that celibacy should be voluntary rather than mandatory.

Some priests felt that celibacy could be achieved and maintained if their other needs of ongoing loving support, brotherly love and connectedness, balance between work and recreation, and time for self-growth and development were in place.

Ranson (2003) suggests that the institution can be held accountable for poor formation in celibate sexuality, and as long as seminaries remain tridentine in their structure and content, the Church will have theologically literate priests who struggle to be emotionally and sexually literate, and therefore candidates for sexual dysfunction (Ranson, 2003).

Many Catholic observers note that the education of priests in celibate sexuality has been virtually non-existent until recently. Even today this education is predominantly along spiritual lines and does not take the form of a cohesive, ongoing programme that addresses the biological, psychological, sociological and theological dimensions of celibate sexuality appropriate to the various stages of formation.

4. SIBLING RIVALRY

“Oh – we jockey for recognition, or a position, praise or affirmation, alienating ourselves from the very men who should be our compatriots.” (Priest 1)

The view expressed by many priests was that the Catholic Church adhered to a very powerful institutional hierarchical structure, which even today – thirty years after Vatican II – was a silencing, controlling, dogmatic and dominating institution. There was a frequent expression of sibling rivalry related to power, position and favour, which generated the rivalry. In addition, many priests expressed the fear of open discussion with their fellow priests for fear of the lack of confidentiality and a tendency to gossip, which they felt was used as a tool to curry favour with authority, or to discredit those perceived to be more popular.

Cozzens (2000) holds the view that too many priests do not understand the necessary place of close friendships in their lives. He suggests that the Catholic imaginations of many priests have not been able to break free of the profound suspicion and mistrust that has for centuries been associated with human sexuality. It is noted by the writer that little attention is paid in writings or research to the nature of relationships between priests themselves. It is thought that this is a serious lack, in view of the fact that collegiality and brotherly intimacy could provide a healthy, authentic experience of love and being loved.

Cozzens (2000) sees that loving celibately and adhering to a state of authentic celibate friendship would be made easier if priests were to have more models of such loving friendships. He suggests that this dearth is a result of the clear message of Catholic authority: that the needs of diocese, the assignment to ministry by bishop and religious superior, take priority over close relationships with celibate friends.

Cozzens (2000) acknowledges that, whatever one's sexual orientation, celibate friendships run certain risks. It is possible, he says, that friendship, especially where there is a dimension of eroticism present, will distract the parties from their Gospel-centred, consecrated lifestyle, as well as to their responsibilities to ministry. According to Cozzens (2000), the reticence and caution evident when priests first meet is the result of the polarization (on the basis of differing theologies and pastoral visions) that has caused mistrust and tensions in priests' relationships with one another.

Despite this, however, there is in many cases a fraternity to speak of. There are priests who meet regularly for prayer, conversation and a meal, who enter into programmes such as *Emmaus* (a support programme for priests), where they are reminded of their need for close, trusting relationships with their brothers in ministry. It is below the surface of this fraternity that the psychic forces lurk, driven by a system of elitist authority that generates attitudes and behaviours such as clericalism, elitism, envy, careerism, legalism, and competition (Cozzens, 2000). "Clericalism suffocates; it makes part of itself into the whole sacred character of the Church; it makes its power a sacred power to control, to lead, to administer; a power to perform sacraments, and, in general, it makes any power a 'power given to me' " (Alexander Schmemmann, in Cozzens, 2002, p.112). Cozzens (2002) observes from his own experiences as a parish priest that the danger of celibate life is self-absorption. He says that to remain apart from the community of laity, the priest – consciously or unconsciously – puts himself at risk of falling prey to power-posturing. Jenkins (1996) maintains that the priest is set apart from the lay person, as an ordained person, but he is also a part of a community, a parish community and a priest community, and must live his community membership in union with his fellow beings, not above or apart from, them.

Cozzens (2000), in his efforts to explain the elitist attitudes, and barely disguised envy, hostility and jealousy of brother priests, invokes the Oedipus complex as understood by Freud. He maintains that, just as Oedipus negotiates the politics of the family, so priests are prone to manoeuvring for the favourite son position in the Church hierarchical family. Cozzens (2000) holds the view that the early years after ordination are envy-free, because the newly ordained priest basks in the affirmations of parishioners and bishops alike, but his first stirrings of Oedipal conflict arise when he begins to view the lot of his brother priests as being 'better' than his own.

5. UNHEARD BY AUTHORITY

'They listen but they do not hear...they cannot truly hear our voices. If they hear they know not what to do; it is like the seed that falls on barren or rocky ground.' (Priest 2)

Most priests feel that their voices are not heard, that their real human needs are not understood; instead, they are expected to be god-like in their dedication, commitment, and output. Many priests also feel that the reduction in the number of vocations had had a profound effect on the increase of workloads, but the authorities fail to recognize this problem in terms of its negative effects on their humanity. Cozzens (2002) suggests that, as in the corporate world, in large and successful companies, tendencies to denial and minimization were also evident in chanceries, rectories, and the Vatican.

Corporate officials are wary of managers reporting data that calls for significant change or new directions, and pay little attention to the opinions and suggestions of their middle managers whom they expect to follow and implement the directives of the upper echelon executives. Such approaches to leadership foster a culture of denial. Perhaps it is the denial of problems that ultimately becomes a

cover-up of consequences, as seen in Church authorities' cover-up of the sex abuse reports in their ranks.

It was a bishop in the USA, Bishop Gregory, when appointed to head up the US Bishops conference on the sexual abuse crisis, who admitted, "We are the ones who allowed priest abusers to remain in ministry; and we reassigned them to communities where they continued to abuse; and who chose not to report the criminal activities of priests to authorities; and who worried more about the possibility of scandal than in bringing about the kind of openness that helps prevent abuse; and who at times responded to victims and their families as adversaries, not as suffering members of our Church" (*The Tablet*, 2002, p.11).

It is significant not only that the Church authorities have not listened to their priests, but that they have also not listened to the victims – until the scandal reached devastating proportions, that is. Some observers attribute this to clericalism – that is, the excessive loyalty of bishops and priests to each other and not to the Church or to justice. It seems that the Church authority is deaf to difficulty, problems, or threat to its structure, in order to maintain the status quo.

6. FEAR OF FUTURE AND RETIREMENT

"When I am old and frail, where will I go, and who will look after me? Does anyone really care? Will I, when I have no further use, be put out to pasture as an old cart-horse?" (Clergy day comment)

The future for many diocesan priests seems to hold little hope for rest, comfort and care (financial, medical or personal). The religious priest has a community that embraces him in old age and retirement. The diocesan priest, unlike the religious priest with a supportive community structure, or the lay person, with

children or grandchildren to turn to in old age, has little post-retirement support structure, and is often expected to work long after retirement age.

In addition, a theme not referred to by the four priests interviewed was that of the staggering drop in the number of vocations. According to Cozzens (2002), the number of priests over the retirement age of seventy-one, in one diocese in the USA, is five times the number of priests under the age of forty. But, says Cozzens (2002) and Sipe (1995), the Vatican has put a seal of silence on the discussion of the reasons for the drop in vocations, for fear of opening a massive debate on celibacy as the predominant causal factor. So it is that elderly priests entitled to rest and retirement are often running large parishes, unsure of where or when their rest will come.

Kennedy (2000) reports that many priests in their seventies are beginning to feel how lonely and isolated they are after keeping faithful, celibate lives. He says that now with friends and family dying and the Church transforming, “they experience the irreparably burned-out feelings of having dutifully forsaken intimacy with another human being” (Kennedy, 2000, p.148). Do they die in isolation, as they have lived?

7. NOT ENOUGH SUPPORT OR UNDERSTANDING FROM THE BISHOPS OR SUPERIORS

“To contribute new ideas is seen as to challenge established ideas and structures in a disobedient and anarchical manner, and it is either ignored or frowned upon – you can’t teach old dogs new tricks, you know!” (Priest 1)

Many priests feel that there is inadequate active response to suggestions and requests; that instead the status quo is maintained, so that forward movement, change and growth are hindered. It seemed that the general expression was that

many priests lost enthusiasm and motivation to contribute to the system as a whole, because they felt their contributions were unwanted and a nuisance, so they turned their efforts to where they could make a difference, in their parishes and local communities. Many felt that there were endless meetings, with great ideas and dreams, but little fruition. Some priests believe that leaders are themselves overloaded, with little training in general management or time management, and/or no clear job description, and/or little delegation ability and/or little trust of subordinates.

Edmund Hill (1988) speaks of the Catholic Church hierarchy, practically signifying a cosmic caste system – that is, a hierarchical society in which rigid distinctions of status are all-important. He suggests that the inescapable conclusion drawn from this is that the higher the man is in the ecclesiastical hierarchy, the closer he is to God, and so his function is to mediate the grace of God to those lower down the scale. This, he says, is “not genuine Christianity, it is religious mythology bolstering a particular ecclesiastical ideology” (Hill, 1988, p.63).

Cozzens (2002) says that while many Catholic observers accuse bishops of jealously guarding their authority and power, few modern Catholics can deny that bishops bear particularly heavy burdens and the responsibility to keep the faithful of their diocese in communion with each other, and their diocese in communion with the universal Church under the unifying ministry of the bishop of Rome. Yet the writer questions whether this is achieved as well as it could be if bishops engaged in more confident and trusting delegation of tasks and responsibilities to their priests and laity. Despite both Greeley (1993) and Berry (1992), as knowledgeable Catholic observers, seeing the roles of church authorities as generally disreputable, they could not deny the good work of many bishops.

8. HIGH LEVELS OF DISTRUST AND OPAQUENESS

"If you cannot trust your fellow priests or bishops, whom you can see, how can you trust God whom you cannot see?" (Priest 2)

How frequently the issue and pain of neither trusting another, nor being trusted by another, arose in communications with and among priests. The feeling was expressed by many that they were suspicious of hidden agendas and motives of their fellow priests, and that their trust of one another was at a low ebb. Many disclosed that the sub-committees that existed provided the opportunity for elected priests to cast aspersions on non-members without there being the forum for defence. Much was said about the lack of honest expression and transparency in communication, as well as the tendency to gossip among priests.

This theme was discussed above with reference to the Oedipal conflict, but a further observation of this writer is that the silence that can be found in every century of the Church's history, a silence seen in closed ecclesiastical settings, such as convocations of priests, or meetings of diocesan pastoral councils, is a silence that undermines the spirit and morale of priests, as well as their trust of one another, and of authority.

Jenkins (1996) suggests that until transparent and honest debate is encouraged at every level in the Catholic Church, its credibility is in serious jeopardy. Breen (2002) says that although the tabloids have done damage by sensationalizing the problem, the media in general have forced greater openness, stimulated debate and called for greater transparency and research into the problem. The media can help further by reporting accurately on scholarship in this area of clerical sexual abuse, to inform and assist in greater public understanding.

9. LAYING BLAME AT ANOTHER'S DOOR, E.G. THE BISHOP'S

"We are not children, we are adult men. We cannot lay the blame for failures at the doors of our leaders when we have not spoken up, or taken the initiative, or made attempts to grow as individuals. God only helps those who help themselves." (Priest 4)

Some priests expressed the concern that the nature of the priesthood was such that priests looked to the authority as parental figures, as much as they felt that authority treated them as children. As a result they failed to embrace the challenge of personal growth and internal freedom as an individual quest, and blamed the hierarchy for stagnation and dissatisfaction.

Hannon (2003) holds the view that when the Church is conceived only in terms of hierarchical leaders and officials it is all too easy for priests to ignore their own responsibilities. He says that while those in official positions have primary responsibility in all spheres of the Catholic Church's management, there is nevertheless shared accountability, and individual responsibility. Some bishops felt that priests were themselves quite resistant to authority, and too wrapped up in themselves and their needs to recognize the needs of the Church.

Cozzens (2002) points to the increased weight of bishops' responsibility causing difficult and challenging ministry for bishops. He cites the declining numbers of vocations, the expanding population of Catholics, ageing clergy and religious, and a well-educated laity's analytical approach to Church leaders' behaviour as being central to increasing the burden of bishops. Burkett and Bruni (1993) contend that in a system where a class structure is created, delegation of duties come to mean the loss of power, and thus the burdensome loads of authority increase.

10. IMPACT OF THE SEX ABUSE SCANDAL

"We as priests are genuinely angry at those priests who have abused children, and we are desperately sorry for the victims, but I suppose we are also angry at the system that in some institutional way either did not intervene earlier, or did not hear those who cried for help. The world has changed, but the Catholic Church has stood still. It is time for a shake-up, not another brush-up under the carpet as the Catholic Church is inclined to do." (Priest 4)

"Do you know what it's like to be too afraid to greet, hug or pay attention to a child? You feel like you're being watched and distrusted or suspected." (Priest 3)

Many priests see the sex abuse and paedophilia problem as an institutional problem: that while it is only a few priests who abuse children, abuse by even one priest represents systemic failure. In addition, many priests feel that the sex abuse scandal has tarred all priests with the same brush and restricted their caring expressions as a result. Some say it feels like it must do in the case of a family where there is incest. Breen (2002) says that the revelation of abuse in families is a painful and often divisive process which results in disbelief, shame, guilt, denial, division and rejection. It is, according to Breen (2002), no different within the family of the Catholic Church. He recognizes that many priests feel isolated at this time, "experiencing a deep and abiding loneliness, increased frustration, and a deepening helplessness about the future of an institutional Church to which they have given their lives" (Breen, 2002, p.416). He says that at the heart of the abuse is the relationship between the powerful and the powerless, which raises important questions for the leadership and membership of the Church. Breen (2002) and other prominent Catholic writers suggest that the call to action is not simply about dealing with specific victims and abusers; it is also about engaging in a reflective process about the nature of power and abuse within the whole structure of the Church.

11. NO COMMUNITY CENTRE FOR DIOCESAN PRIESTS

“On our days off, we try to find things to do for ourselves, but inevitably parishioners find things for us to do for them, because we live on the parish property, and don’t really have anywhere to go. It would be nice if we had a home away from home.” (Priest 4)

From information gathered from numerous sources, it was quite clear that diocesan priests felt that their days off (i.e. one day during the week) were not their own. They were accessible to the parish, and literally had no centre or open house in which to spend their day off, away from the parish. It was interesting to note that religious priests felt the same about the facilities available to them, as these they perceive to be centres for work and religious matters, not relaxation centres in the true sense of the word.

12. LITTLE EXTENSION OTHER THAN SPIRITUAL

“I feel that if I don’t read to extend myself, I will stagnate or starve, because there are no facilities or finance for other experiences – e.g. leadership skills development, time management courses, music, art, sport and so on, so you hide some of your lights under the bushel.” (Clergy day comment)

Some priests felt that there was little or no community structure (other than clergy days) that afforded priests the opportunity to extend themselves in ways other than spiritually. Many acknowledged that time was limited, but that with a structure in place they could manage time better. Kennedy (2000) suggests that those priests who had costly hobbies, or took expensive vacations, were widely criticized, but that these experiences served to balance the life of a priest, whereas today, many priests find themselves without the time or money needed for such recreations, or with workloads that preclude rest and recreation.

13. NO STRUCTURE FOR OFFENDERS

"You go away in disgrace, you serve your time, and then you come back. The other passengers are met, you stand alone, the other passengers have transport, you hire a taxi, the other passengers go home, you don't know where home is anymore, and nor do you know whether you'll be welcome. You have committed the worst crime, you are guilty, but how do you pick up the pieces again, if even the pieces have been taken away? " (Offender)

There has been, in the case of offenders, a fear of being discarded and rejected. Offenders feel that there are inadequate structures in place for their management, and that the overwhelming fear they experience when returning after time spent in an overseas institution is activated by the terrible sense of not knowing what lies ahead for them on their return to South Africa. Conway (2003) makes the case that the Church as an institution must share the blame for sexual abuse by clergy. He suggests that although each abuser must individually be held accountable for his actions, the institution, as co-contributor to the problem, has responsibilities to both victims and perpetrators. He lists the contributions of the Church as sins of omission as well as sins of commission. Conway (2003), among others, maintains that the institution failed to make priests more accountable; it failed to deal with perpetrators for many years with both firmness and compassion; it failed, too, to consistently improve the quality of screening and formation; and it failed to help its priests deal with unresolved issues of conflict, authority and power. In addition, the institution failed to listen to the voices of a theologically educated laity, that could have challenged institutional defects, and it failed to provide a forum for healing for recalcitrant priests. The institution neglected the practice of continuing personal development for its priests, it appointed to positions of authority people ill-equipped to deal with complicated issues, and it covered up cases of child sexual molestation, to prevent scandal, in

typical institutional self-protection style. Conway (2003) suggests that when the institution cares for its offenders it ensures that children are safe. Victims want to know that the offender will never abuse again, and they are entitled to this assurance. For this to happen, priest offenders must be cared for by their communities, with supports that include ongoing therapy, stable accommodation, and some form of work.

14. EMOTIONAL IMMATURITY

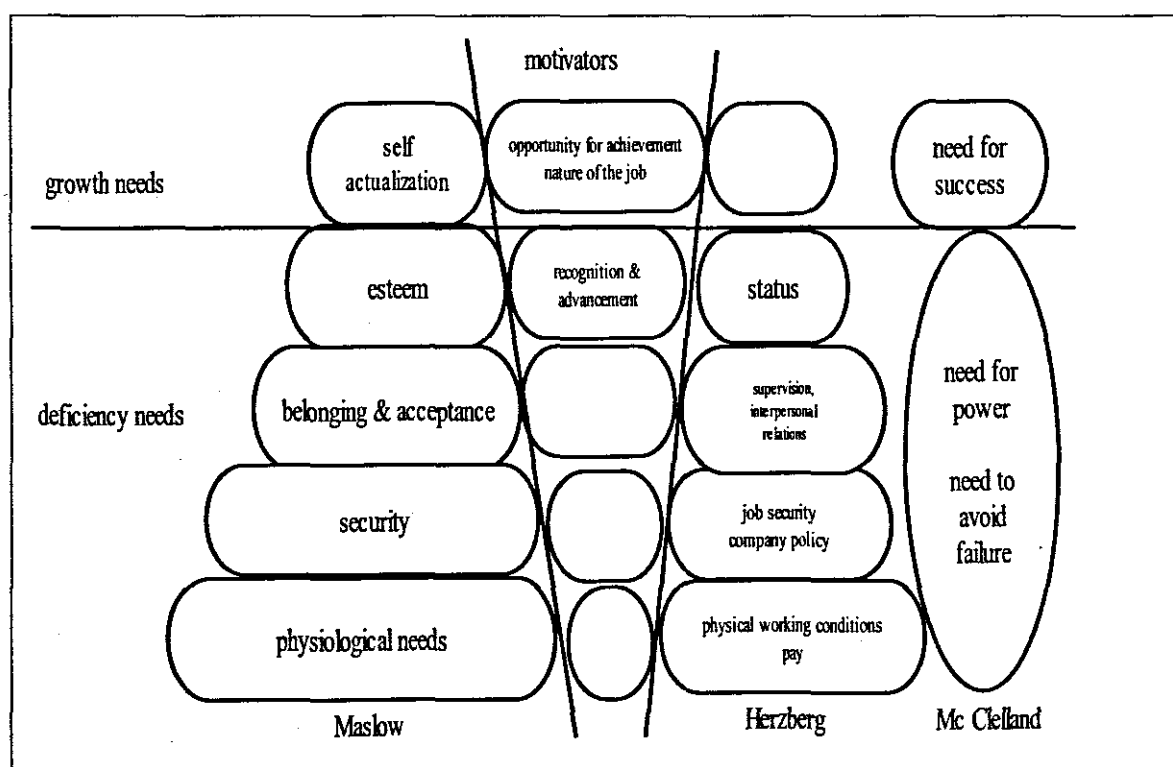
"If you focus on your pastoral ministry, keep your goals for personal, spiritual and pastoral growth clear, you can operate well without being overly affected by the problems." (Priest at seminar day)

Some priests felt that the parent-child type of authority that is evident in a hierarchical structure such as the Catholic Church could cause some to respond like children. Many felt that there were levels of emotional immaturity among priests due in part to the fact that seminary training, unlike the university experience of other young people, was restrictive and did not allow the kind of free experience afforded to university students. Dating was not acceptable, alcohol use and partying were considered inappropriate in the context of priesthood preparation, and as a result a boarding school atmosphere prevailed.

Emotional maturity, according to Cozzens (2000), serves as the bedrock for an authentic spiritual and intellectual life. Maturity, he says, is understood primarily as a matter of relationship, and emotional maturity remains the underpinning of authentic spiritual maturity. Cozzens holds the view that "prayerfulness and thoughtfulness, in a reciprocal and sustaining dynamic, nourish the priest's soul to the point of maturity that illumines its need for deep and meaningful friendship with both priests and laity" (Cozzens, 2000, p.30)

Lacking emotional maturity, priests stand at great risk to remain spiritually and intellectually underdeveloped. The danger in this situation is that priests are likely to turn to whatever might distract them from the emptiness within. Cozzens (2000) and Sipe (1995) say that, frequently, priests in this position become preoccupied with possessions and money, with status and power, and they posit that, from his work with many priests, it is the sense that something is missing in their lives, something that is fundamentally good, something to which they have a right. The needs of mankind have been long and arduously studied, and it is questionable whether, if one regards the diagram below, a man can reach self-actualization, or in Community Psychology terms, self-determination, if many of his needs are not met.

Diagram 7: The Theories of Maslow, Herzberg and Mc Clelland with Reference to Motivation and Needs



15. THE SCAPEGOATING OF HOMOSEXUAL PRIESTS

“To blame the sex abuse crisis on homosexuality is nothing short of ludicrous. To use homosexuality as a criterion for exclusion from the priesthood amounts to nothing short of abuse itself.” (Priest 1)

It was highly significant that the issue of homosexuality was never raised in public forum – that is to say, at clergy days or workshops – yet in the private forum of these interviews, and other contact with priests in a one-on-one context, it was a frequent topic. Some priests feel that as long as a priest adheres to his vow of celibacy, the sexual identity of a priest has no bearing on his pastoral capacity. Many priests feel that to scapegoat homosexual priests as the cause of the crisis is an easy way out for the authority of the Church. It affords the Church authority the opportunity to maintain the status quo, to ignore structural deficiencies in the Church, and to short-circuit more penetrating analysis of the institution of the Catholic Church.

Writers on the sex abuse crisis topic say that the report of the Vatican spokesman, who stated that paedophilia in the Church was primarily an issue of homosexual clergy, is an indication of extreme ignorance or extreme scapegoating. Breen (2002) says that such rampant homophobia perpetuates a falsehood about homosexuality, shifts the focus of the debate from paedophilia to homosexuality and ignores the primary need of support for those who have suffered abuse. He says, “the whole debate is not about protecting the institutional church and its ministry, but about discovering a way to respond adequately, honestly and openly to those who have experienced abuse by some ministers of the Church, and to look at those power structures that have allowed abuse to thrive.”

4.4 Conclusion

While the voices of priests and researchers recorded in this document seem to highlight more of the problems and difficulties faced by the Catholic Church, we cannot lose sight of the pervading goodness of the Catholic community – authority, priests and laity alike. From the hideous scandal of sex abuse by Catholic clergy on minors can come great renewal, depending on the way the problem is understood and addressed. This renewal, which incorporates change and growth, is contingent upon openness, transparency, dialogue and collaboration. It seems that the abuse of power of the Church authority, and the priests in the sex abuse scandal, as discussed above, requires real change in the way things are done in the Catholic Church.

It would appear, from the themes presented throughout this work, that the priests in the Catholic Church in South Africa are not as happy or fulfilled as they have a right to be. It would also appear that some of their dissatisfaction arises out of institutional structures that preclude individuality, independence, creative thinking and action, and mature and adult functioning.

If one considers the voices of the priests in this study, there can be no doubt that they are suffering as a community. Their helplessness, loneliness, lack of support and high work demands seem to erode the very nature of the work they do – that is, healing, helping and community work. Many commentators argue that the debacle of clergy sexual misconduct is revealing more than the human frailty and pathology of a relatively small number of priests and bishops (Cozzens, 2000 & 2002; Jenkins, 1996; Ranson, 2003; Keenan, 2003; Sipe, 1995; Berry, 1992; and Greeley, 1993). They propose that the crisis is pointing to a cancer in the very structure of the priesthood and hierarchy. Structure in this sense includes those ecclesiastical patterns of communication, operation, and discipline that both

define the lives of the ordained and facilitate their exercise of authority and power. This is borne out by the voices above, echoing the same refrains as in an ancient Gregorian chant. But this is a chant that is not heard: it falls on institutional ears that are deaf to the melody of change and challenge, the beat of opportunity and enthusiasm, the lyrics of loyalty and support, and the timbre of wisdom and love – of its priests.

The writer began the research with the question – “are Catholic priests a high risk group for mental ill-health?” followed by the question – “if so, what can be done about it?” This research suggests that Catholic priests are a high-risk group as a result of the complex interplay of factors, both intra-psychic and social, individual and institutional, historical and immediate. Eamonn Conway (2003) in his article “Caring for Clergy Offenders” speaks of the care for offenders, and as necessary as this is, it is not sufficient to prevent future incidents of abuse. This research proposes that a holistic approach to the problem which offers prevention of mental ill-health, and promotion of mental health for Catholic priests, based on the data from research, is what is required in the Catholic Church in South Africa. As simplistic as this may seem (or idealistic to many of the priests presented with the proposal at a clergy workshop), a Community Health Centre for Catholic priests may well be the first step in diminishing the risk of mental ill-health that appears to be inherent within the very structure of priesthood.

The following chapter is presented as a proposal for a Community Health Centre for Catholic priests.

CHAPTER 5

A COMMUNITY HEALTH CENTRE

“MIND, BODY, SOUL” CENTRE

“If the Lord is my shepherd, and I shall not want, why is it, that I find myself wanting in so many areas of my life?” (Priest 2)

5.1 Introduction

The community health centres as presented in the UK and USA are strictly rehabilitation centres dealing with priests guilty of sexual abuse, addictive disorders and other psychopathologies. Their focus is on treatment, healing and restoring the priest to a healthy ministry. The intervention proposed for the South African community of priests is holistic, in the sense that it is modelled on an integration of the Community Psychology models of the Social Action model, the Mental Health model and the Holistic model, as discussed in the literature review above.

The argument for a holistic approach – which is underpinned by Community Psychology models and theory – is that where there are high-risk populations in terms of mental ill-health, prevention and promotion interventions have far wider and greater impact on the community.

5.2 A Proposal for a Community Health Centre for Catholic Priests

This proposal has been presented in draft form to a large body of priests at a clergy day, by the writer, as well as to the South African Bishops Conference by

the Cardinal, Archbishop of Durban, and by a member of the Professional Conduct Committee of Durban, to the Solutions Committee in Gauteng.

The proposal has been received with mixed feelings: some cynicism, some enthusiasm, some constructive criticism, some alternative or additional proposals, and some great encouragement and support. One of the most valuable suggestions raised has been that the whole idea be introduced in phases, so as to allow for slow but meaningful growth of the project, and to acclimatize the community of priests to the concept of owning the project in every sense. The writer has secured the promises of laity: artists, ceramicists, psychotherapists, among others, who will assist in volunteer work with extension programmes. The Cardinal, Archbishop of Durban, has set in motion the search for suitable premises, and many priests have come forward since the presentation of the proposal with ideas, offers and suggestions for the programme.

The proposal is presented in this research in the form that it was presented to the Catholic clerical community (point form).

5.2.1 For the centre to be a “health centre”, not specifically a “rehabilitation centre”, for four reasons:

- To afford all priests an opportunity for all mental health gains and opportunities, not for treatment of offenders alone.
- To be more easily promoted as a health centre with no stigma attached.
- To be more easily promoted for fundraising purposes.
- To provide the holistic interventions so necessary for the body of priests.

5.2.2 That the centre provides all of the following services:

- Screening for priesthood – early and ongoing assessment.
- Workshops for e.g. stress, sexuality, depression, etc.
- Group therapy for loneliness, burnout, etc.
- Rehabilitation on in-patient basis for sex problems, alcohol, drug addiction, nervous breakdown.

5.2.3 Staff requirements:

- Priest to head it up – Director
- One full-time psychotherapist
- Two part-time psychotherapists
- One part-time psychiatrist – on call
- One general practitioner – on call
- Live-in psychiatric nursing sister
- Maintenance/grounds manager (perhaps husband of nursing sister)
- Two kitchen staff and domestics.
- Administrative secretary/ personal assistant to director.
- Spiritual Supervisor.
- Fitness trainer/Yoga instructor (volunteer from laity).
- Bursar (finance/treasurer).
- Art therapist/teacher (volunteer)
- Ceramics teacher (volunteer)
- Horticulturist teacher (volunteer)

5.2.4 Building requirements:

- Fifteen to twenty bed facility
- Large lounge and TV lounge
- Dining facility
- Ablution facilities
- Decent-size kitchen
- Chapel room
- Conference room
- Decent-size garden (about two acres)
- Workshop/studio facilities
- Laundry facilities.

5.2.5 Garden facilities:

- Flower garden
- Vegetable gardens
- Recreational garden and swimming pool
- Facilities for greenhouse.

5.2.6 Workshop/Studio facilities:

- Pottery studio
- Carpentry workshop
- Art studio

5.2.7 Financial Considerations:

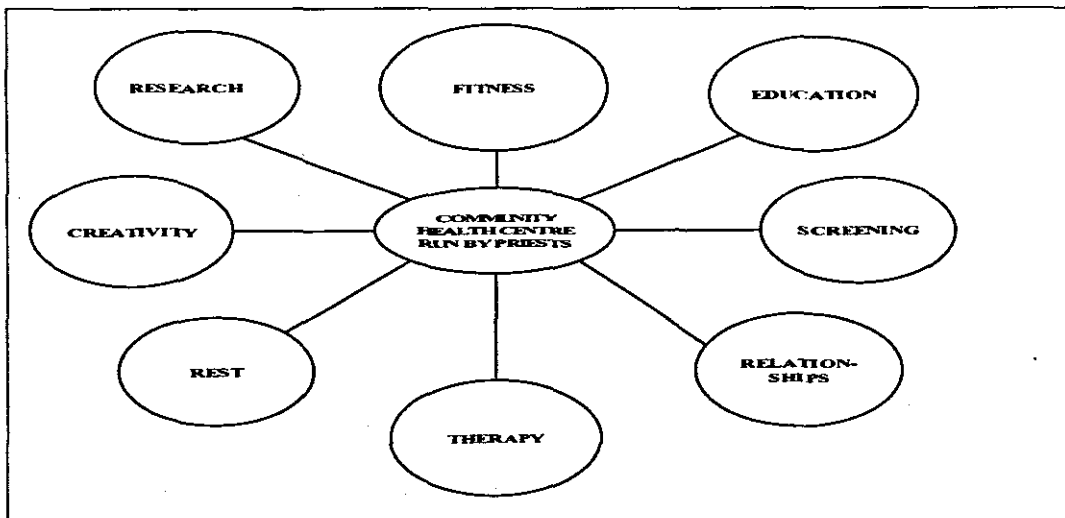
- Fundraising (e.g. sick priest's fund)
- Subsistence gardening (vegetables and fruit)

- Art and craft sales and marketing
- Market gardening and sales
- Religious order or diocese to pay costs for each admission

5.2.8 Psychotherapy and duties:

- Individual
- Group
- Art therapy
- Psycho-education
- Work roster for priests (kitchen/garden/crafts)

Diagram 8: A Simple Model of a Community Centre for Priests



5.2.9 Conclusion

This proposal can appear, on first impressions, to be an impossible task, but if, as has been suggested, it is implemented in phases, and priests are encouraged to buy into the concept, many of the needs expressed above in the interviews and in

data collected over eight years can be met by the Community Health Centre. The need for a home away from the parish, the need for extension and education, the need for greater, deeper interaction with fellow priests, and so forth, are all needs that can be addressed should this proposal reach fruition. It was decided to run a pilot study to assess the value of the proposal, and to introduce the concept of a Community Health Centre slowly.

5.3 A Pilot Study

A pilot study was proposed as a first stage in the implementation of this ultimate proposal of a Community Health Centre, and has been received with great enthusiasm. It arose out of a suggestion (at a clergy day) that recalcitrant priests should be sent to private local institutions for in-patient treatment. It was formulated and presented as follows, and can be regarded as an introductory phase for the large Community Health Centre project.

5.3.1. Motivation for a Pilot Study for a Catholic Community Health Centre

The use of public or private psychiatric centres for our priests is not feasible because:

- They will have no spiritual component to the healing process.
- They will be exposed to a wide range of serious pathologies, e.g. self-mutilation, anorexia, suicide, psychosis, drug addiction, etc.
- Costs are high, e.g. four weeks at Riverview Lodge (Natal Midlands) costs R40,000 whereas if we do costing and look at subsistence (veggies) and creative workshop – we can make the centre practically pay for itself.
- They need to start with a programme that can be incorporated into the Community Health Centre project once it is up and running, and see how it works – the process can begin with prevention and promotion

programmes, even though at present the perfect facilities do not exist – so as to introduce the concept in phases.

5.3.2 Priests' Community Health Forum

After feedback from clergy days it became clear that priests need love, support and a context for personal growth – a priest's community health forum. It is initially to be exercised at available premises, and then in the new Community Health Centre for priests. It will require programmes with:

- A) Short-term goals
- B) Medium-term goals
- C) Long-term goals

A. Short-term goals

Voluntary entry into group sessions of discussion/sharing/support – *one evening a month* for any priest who wishes to attend – facilitated by therapist/MD/psychiatrist or reliable expert (layperson or priest). Venue: in available premises – parish hall, etc.

Focus on: Sharing
 Building trust
 Thinking through
 Learning
 Growing →

in an understanding, confidential and loving environment.

B. Medium-term goals

Voluntary entry into group session of *psycho-education*, discussion, sharing, and support, *one evening every two weeks* for any priest who wishes to attend – facilitated

by therapist/MD/psychiatrist or reliable expert (layperson or priest). Venue: in available premises – parish hall, etc.

Focus on: Sharing
 Building trust
 Thinking through
 Learning
 Growing →

in an understanding, confidential and loving environment.

C. Long-term goals

Voluntary entry into group sessions of psycho-education, discussion, sharing and support, *one evening every week* for any priest who wishes to attend – facilitated by therapist/MD/psychiatrist or reliable expert (layperson or priest). Venue: New Community Health Centre for Priests.

Focus on: Sharing
 Building trust
 Thinking through
 Learning
 Growing →

in an understanding, confidential and loving environment.

5.3.3 Psycho-education with focus on:

- Identity
- Relationships
- Pastoral counselling
- Emotions/feelings
- Psychological illness
- Life, rest, recreation

- Sex and sexual selves
- Time management
- Boundaries
- Intimacy
- Loneliness
- Support systems
- Integration of priests and man personas
- Nutrition and exercise
- Creativity
- Leaders

Many of these topics have been presented and discussed. (See Appendices)

5.3.4 Conclusion

Some of the above psycho-education workshops have been conducted and have met with positive and constructive feedback. General feedback is that greater time must be set aside for discussion and debate. It is hoped that the work already done, as well as the work that must still be done, will bring about some prevention of mental ill-health and the promotion of a healthy, happy and fulfilled Catholic priesthood.

CHAPTER 6

CONCLUSION

“There is no going back to the old idea that ready-made solutions can be handed down by authority. Authority’s function is to set up the conditions in which a solution can be sought by the Church, that is, the community. In most cases there will be no final solution; only a continual attempt to adjust to a perpetually evolving situation.” (Archbishop Emeritus, Denis Hurley, of the Archdiocese of Durban, in Cozzens, 2000, p.138)

One of life’s toughest challenges is change, while one of change’s toughest challenges is authority, but one of authority’s toughest challenges is the thinking voice of the people. Perhaps one of the Catholic Church’s toughest challenges is for its authority to listen to the thinking voices of its people, and at least then, begin the process of change.

However, institutional life, by its very nature, seems to resist these changes. Cozzens (2000) holds the view that “institutions, even institutions claiming to be guardians of revealed truths, and to enjoy the special guidance of God’s spirit, display an institutional instinct that makes their first priority the enhancement of the organization and the reinforcement of the organization’s authority” (Cozzens, 2000, p.30).

What this research has done is highlight the fact that the present crisis in the Catholic Church – that is, the sex abuse of children by priests – is but one symptom of an institution in desperate need of reform. This research suggests

that Catholic priests – who, as pastors, mentors, leaders, counsellors and healers, are themselves ‘the wounded healers’ – are a group at high risk for mental ill-health. This risk potential is the outcome of numerous, complex and multilayered factors, individual and institutional alike, if one considers the pain, fears and concerns expressed in the themes presented in this research. However, the common thread that weaves itself through the tapestry of this research is the theme of dissatisfaction with the very institutional structures which employ the priests.

In a world where deeper structural changes in society have had a profound effect upon religious thought, the Catholic Church cannot and must not, if it hopes to survive, stand still. Many writers hold the view that it is the institutional instinct towards the denial of real issues and concerns that wears away at the integrity and credibility of the Catholic Church’s priests, and the Catholic Church structure as a whole. The current crisis, claim Cozzens (2000); Sipe (1995); Greeley, (1993); Berry, (1992); Kennedy, (1997); and Jenkins, (1996); among others, is nothing new. “It is as old as the ‘imperial church’, whose origins are traced back to the fourth century” (Cozzens, 2000, p. 172).

What is it one might ask – in the face of the present crisis of sexual abuse by clergy – that keeps the laity faithful to the Catholic Church? Is it the parish priest? asks Cozzens (2000). The priest who does his job well – who plays a critical role as preacher, teacher, pastor, and spiritual leader – will have a community of believers who will survive the most destructive of crises. The priest who is not a strong leader – who surrenders his responsibility to inspire and lead his parish – will have a community that will flounder, just as the community of priests appears to be floundering today.

Leadership in times of crisis demands inordinate courage, wisdom, and faith. When one considers the feelings and thoughts of the priests captured in this research, it is questionable whether, in pain and uncertainty themselves, this type of leadership is sustainable even for the strongest, and most psychologically healthy priest.

Providing a forum for healing and growth, such as the Community Health Centre proposed in this research, is possibly one of the ways in which the clergy can be helped to deal with their difficulties. If adequately managed, it could provide a platform for the voices of the priests to be heard; a context for the relational needs of the priests to be met; a sanctuary for the tired minds and bodies of the priests to be rested; a forum for the knowledge of the priests to be enhanced and challenged; a container for the priests' fears and pain to be held; a place for old priests to retire in community; and a foundation on which to build new and healthy ways of being.

In addition, the Community Health Centre could provide the Catholic authority with an opportunity to become more aware of the well-being of its priests; to become involved in the community of priests as learners themselves; and to afford an eager and educated laity the opportunity to become more involved in meaningful service to the Catholic Church.

As the Catholic Church's medieval clerical culture – of a closed, male, privileged society of exemption and deference – comes undone, just as the threads of a tapestry might, so must the Catholic Church, with new threads of honesty, dialogue and courage, weave the tapestry of the Catholic Church in the new millennium. This must be a bright, bold and hopeful tapestry to which new and creative threads can be consistently added. The efforts should be communal, with no contributor (or contribution) considered greater or lesser than another.

This research is only the beginning of a programme of research into the complex and multilayered nature of the Catholic Church. It is thought that much more work and research into the specific causes of the sexual abuse of children by clergy, (institutional and individual), might be done with this work in future – to the greater good of Catholic priests and the Catholic Church as a whole. Areas that might be of particular interest are the historical basis for the problems the contemporary church is experiencing, and the specific causal factors, individual and institutional alike – research that was beyond the scope of a short, focused study of this sort.

“The whole Christian community bears a responsibility to safeguard and to pass on the legacy of the gospel, and its redeeming, liberating message. It fulfils this duty when believers rooted in Christian community live out their lives according to the path shown them by Jesus of Nazareth. The gospel is light, it is newness, it is energy, it is rebirth, it is salvation In the same way the Church should enter into a dialogue with the world in which it exists and labours” (Cozzens, 2002, p.163).

7. POSTSCRIPT

"The findings of this research resonated with every fibre of my being, my hope is that the idea will be put into action."(Priest at Clergy Day, 11 February, 2004)

This thesis is a working model in progress, and the Community Health Centre will be evaluated in terms of final viability when it is in practice. The model has been accepted in draft form by the South African Bishops Conference, and Cardinal Napier, Archbishop of Durban, has been given the go ahead to find premises and develop the Centre according to this model.

The thesis was presented by the author to 150 delegates at the Kwazulu Natal Clergy day on 11 February 2004. The feedback was unanimous – "this resonates, it is what we need". After the presentation the delegation divided into groups of ten for discussion, with the leader reporting back to the delegation after discussion. The feedback was unanimously in favour with the model, although there were concerns expressed with regard to the stigma attached to such a Centre.

The President of the South African Council of Priests, Fr. Cletus, presented his feedback from this Council, reporting that the model had the full support and encouragement of the Council of priests. Fr Neil, who had been appointed to investigate suitable properties, presented his findings from the property investigation, and this met with discussion as to which properties were available to the Catholic Church before public properties were evaluated.

It is hoped that this concept will be up and in action during the course of 2004.

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APPENDIX A

TALK ON LONELINESS

ANNE DALE

M. Soc. Sc. Psychology (Natal)

Counseling and Educational Psychologist

REGISTERED WITH SAMDC / PRACTICE NO. 8629153

**184 Nicholson Road
Glenwood Durban 4001
Tel/Fax: 257624**

Good morning to everyone. It is both a pleasure and a privilege to be with you this morning to share in the two or three hours that we have some thoughts and ideas on the concept of "loneliness". We will have between 09h00 and 10h00 for a presentation on the psycho-education of loneliness, and then, possibly from 10h30 to 11h30, we can break into groups to discuss our own personal areas of loneliness, and how we can manage these within the confines of priestly vocations.

The dictionary definition of loneliness is a sense of isolation or a feeling of being sad, because you are unattached or without companionship. It is quite significant that here, right now, in this room, with so many of us together, some of us could be feeling quite lonely. Loneliness is not about being on your own; you can feel very, very lonely, even in the largest crowd. Loneliness is an experience deep within the self, and has to do with the way that we view ourselves and the world. Right now, in order to break the ice and to overcome any feelings of loneliness, I would like you to please take your *Icebreaker* sheet and in five minutes time, move around the room and introduce yourself to at least six people whom you have never met before. Get them to look at your *Icebreaker* sheet and sign their names in whichever box is applicable to them. The stopwatch will be running from now.

The five minutes are up, and hopefully the ice is well and truly broken and the crystal clear waters of communication and interaction and feeling a part of the group are running smoothly across our lives. There was a moral in the exercise that we have just completed and that is, in order *not* to feel lonely, we *have to* get off our butts. It does not happen sitting down. In fact, loneliness can be a condition that comes very much out of withdrawal, self-pity, total isolation, and sedentary lifestyle. I think it is important to remember that you as priests are not alone in your choice of career in as far as loneliness goes. There are many different careers that can leave people feeling incredibly isolated and lonely. Careers which require confidentiality, as yours does. Boundaries and restrictions, as yours does, and a giving and caring of others which if we lose sight of the balance, often precludes us from looking after ourselves.

As a psychologist, I often feel lonely when after a long hard day of work, filled with pain and knowledge about my patient's suffering and troubles, I have to maintain the silence because of my ethic of confidentiality. Unlike you, however, I go home to a partner who is able to, without knowing any details, support me, encourage me and comfort me in that loneliness, but the silence nevertheless leaves me feeling quite isolated. The break in my isolation comes with my contact with my fellow psychologists in *confidential case conferences and colleague supervision*.

You as priests have chosen a career that is not just a career, but a lifestyle. The potential in this lifestyle to become lonely is particularly strong, and is something which we need to look at. I think what sets you as priests, apart from the rest of humanity, is your choice to forsake the world of ordinary man, his intimate relationships, and to obey a vow of celibacy in the role of priest in a monastic world. You will not marry, or have intimate personal relationships, or have a brood of children running around you, because you have chosen to marry the Church.

This is not 'normal' in terms of the natural 'normal' roles of human nature, for man is essentially a social being who begins life as a part of another human being, as a small foetus in the uterus. Once he enters the world, man forms his first and most significant primary attachment: one with his mother or primary caregiver. After this, man learns about himself as a result of his relationships with others: his father, his brothers and sisters, his relatives and friends. Thus, there is a cycle of attachment where man begins by being cared for by another and ends caring for others. And the process that man goes through in the course of this cycle of attachment is his development throughout his life.

Perhaps if we had to understand your roles as priests in terms of a developmental process of life, we could see it in terms of the *adolescent stage of development*. Firstly, as an adolescent begins to learn to let go of the parents, so you as priests have to learn to let go of the world and your relationships and adjust to a new life. Secondly, as the adolescent, has to take responsibility for himself and become independent, so you have to take on a new role and become independent from the regular role of family member, or member of social society. Thirdly, just as the adolescent is neither a child nor an adult, so you are not an eligible bachelor, a father, or family man. Somehow, just as the adolescent does not fit, so you, as a priest, has nowhere to fit.

Therefore, it is required at this particular stage of life that you adjust to your new role. This new role can become an enormous stressor - as it often does in the lives of adolescents - unless, just as the adolescent, the priest is able to adjust.

Adjustment is something which is accomplished by dealing with, working through, and finally, accepting change. This concept of change requires many responses from you, and one of these is courage. Each person is by nature a purposeful striving organism with a desire to be more than he or she is now. Man is not a lowly form of sea life floating on the tides of biological activity - he is a shaper and a moulder who strives to make adjustments to the world around him. Primitive animals can rely on instinct to cope with the events that befall them, both threats and opportunities. Man cannot rely on his instincts alone; he must learn everything he needs to survive.

How does man acquire new ways of responding? How does he modulate and change his behaviour? How does he rid himself of responses no longer needed? Man is an adapter who needs information, and he seeks and receives stimulation from his environment. Man not only passively receives such stimulation but he actively searches for it, as well. He may shrink from too much stimulation (garish sights, bright lights and meaningless noise) but most men cannot tolerate being entirely deprived of stimulation.

AN ABSENCE OF STIMULATION IS MORE THREATENING THAN TOO MUCH STIMULATION. THIS IS PROBABLY ONE OF THE ROOTS OF LONELINESS

Man is capable of acting alone, thinking, feeling, and doing in the absence of others! But, he is essentially a *social* 'animal' who lives in groups and is dependent on others for love, comfort, security, and companionship. One of the most difficult things for man to adjust to is his banishment from society. Priests are not banished by any means, but you have chosen a life which excludes social contact in its more accepted form, and the physical contact of another human being, in its sexual form. This is contrary to human nature and although difficult, we need to understand that you can find an alternative way to meet those needs of comfort, contact, companionship and human security.

HEALTHY LIFE IS ABOUT BALANCE - HOW DO YOU FIND A BALANCE BETWEEN YOUR SOCIAL AND SPIRITUAL NEEDS?

If you overcompensate in *one* area, you deprive the *other*, and you set up a pattern of fulfilling basic needs of love and comfort with behaviours of alcoholism, inappropriate sexual behaviour or of course, loneliness and depression.

2. HOW DO WE SOLVE THE PROBLEM OF LONELINESS?

Psychologists have identified eight themes that are critical throughout life. I will go through them with you and we will try to apply them to your unique situation, remembering that if these are in sync, your life will have balance and you will not be lonely.

1. IDENTITY

Who are you? Do you have a strong sense of yourself? What is critical is that you not see yourself as a priest first, but as a man first. This means that you are not John the priest but first John the man. John the man is your *identity*; John the priest is your *role*. If you know yourself and you love yourself, you will be able to live with yourself and be less likely to be lonely. This is our relationship with ourselves. *How do we feel about being confined for an evening with our own company?* Many people spend time alone only when all efforts to have it otherwise have been frustrated. If the hours you spend with yourself are not particularly rewarding, you have a common problem. Perhaps you see yourself as a loner. Being a loner, however, does not necessarily mean that you enjoy your own company, any more than being with others necessarily means that you enjoy their company. If you feel that you are stuck with yourself, you have yet to learn that solitude can bring great potential for fulfilment. Creative solitude is a luxury we think we cannot afford: it will put us behind in our schedules.

But, through creative solitude we can find solitary expansion. We expand in our awareness of all that is going on within and outside of us. Some people feel safer, even though, miserable in their own company where they need not risk the pain of rejection. This kind of aloneness is not creative solitude, it is boredom. The large number of people participating in solitary meditation demonstrates that it is possible to enjoy ones own company. We can be alone and not experience loneliness.

If you have problems or difficulties in your life, it is very important that you seek help. Speak to your spiritual supervisor. Ask if you can see a psychologist to work through your pain. Remember that we all have pain, we are all human before we are anything else, and the work that you do as a priest will expose you to situations which might re-activate childhood conflicts which you have not resolved and through which you have not worked out your pain. Perhaps as a child you found loneliness in your parents drinking, loneliness in your parents business pre-occupation, loneliness in your parents depression, loneliness in your parents career or socializing, loneliness in your parents religion or golf, loneliness in your parents death or illness or loneliness in your parents divorce. Perhaps for you, just as in the lives of others, loneliness has become a solution to the pain and anguish or rejection and abandonment.

They say that a leadership position is always lonely and as priests, I believe that you are leaders: as the colloquial saying goes, "it is very lonely at the top". Remember too, we all have a true and a false self. Your true self is who you are and what you are, warts and all. Your false self is the self that you put out to the world. Be a person priest, not a pulpit priest. Be a person first to your parishioners, and a priest second. It is important that you have personal interests: music, art and sport. I realize that there is not enough money and you all earn a small amount of pocket money, but I think that it is very important that when there is a lack of human contact, you are able to turn to some form of personal interest; this makes you what you are. Risk being with no one but yourself, and take it to be a venture into self discovery. Getting in touch with ourselves gets us in touch not only with our own humanity, but with all humanity. Our experience of pain is also the experience of the pain of others, our pleasures, also their

experience of pleasure. Creative solitude is actually a base for community because it is the basis for our identity with humanity. We take out creative solitude with us into the world. It stays with us in the midst of people, it establishes our identity, and it is the means for establishing relationships with others.

2. BELONGING

Do you feel that you are a central part of your social world, or only marginal? You belong to a new community, the Church, the Church is the group to which you belong at every level - individual level, the family level, the social level, and the work level - you need to feel you belong to the community, as a person first and then in your role as priest. Become involved in the lives of parishioners at every opportunity - these people are your family - become a part of this family, become involved with them. You also belong to your original family, you have not cut those ties, and it is important for you to keep contact with your friends and family from your life before the priesthood. You belong to that group, stay belonging, maintain those meaningful relationships where family and friends are support systems who know us well and are able to encourage us and add meaning to our life. This is also quite important in terms of the sense of identity, because part of your identity is those very, very basic roots that link you to the world in which you now live, and the vocation which you have chosen. It is possibly those very roots that directed you along the course that you are moving.

You also belong to a community of priests, and it is important that you maintain the sense of belonging so that as a human man, you are able to connect and communicate with your colleagues, sharing your secrets, your pain, your anguishes, your joys and your happiness. You must share many of the many things that are part of your life, and from those things which you are excluded from because you have this role to play, in particular, as a man who is separate from the normal roles expected from man in society. Perhaps at some level you could involve yourself in activities with your fellow priests on a regular basis, so that there is a sense that when the loneliness washes in as the tide of life does, it also can wash back out again because you know that there is something that lies ahead in the form of consistent activity with your fellow priests, for example: bridge club, golf, art classes, to name but a few activities.

3. MATTERING

Do you feel you matter to others, that you count? First as a person and then as a priest! Do you have the freedom to speak your human mind, or is it that you will only matter if you are a pulpit person. It seems to be important that you need not only feel that you belong to a group, but also that you have meaning in the life of the group. What meaning do you have in the lives of your parishioners? What meaning will you have if you have not yet started working in a parish? It is important that you realize that you matter to people as a *person* and *not* just as a priest. This will help you to stay in touch with yourself so that you are able to expose that side of yourself that is real, your true self: that you can reveal yourself as a real person, not always having to put on the persona of priest.

Remember that if you are out of touch with yourself because you cannot expose the side of yourself that you do not like, you increase your isolation and your loneliness. I too have to reveal my weaknesses, in a sense, to my supervisor or my analyst, because in my job I have to recognize that I cannot be perfect, that I have human weaknesses and frailties and family problems just as many of those that are brought to me by my patients. It is not only recognizing and accepting this and, most importantly, knowing that what I do in my work actually matters, but also that I matter to these people as a

person and then as a psychologist. This is what ultimately makes life as a psychologist tolerable, meaningful and fulfilling.

4. AUTONOMY

Do you feel that you have a reasonable amount of control over your life, in work, in love and in play? This is a problem that many of us face. That we perhaps feel that if we have our own personal problems we are out of control? It is important we retain a strong sense of identity because it is this that will give us a sense of control of our life. Being in control means that we do not deny issues. Self denial increases isolation, the fact of the matter is that we are not bad because we have thoughts and feelings that are inappropriate or unacceptable to the norms of society - they are normal and real and we need to be able to recognize them.

The first step in having control over our lives, is being able to acknowledge our weaknesses and our own problems. This is also tied in with the sense of identity in terms of the false and the true self. The second step in having control over your life is to manage your life in a way that there is a balance between your spirituality and your social life: time for yourself and time for others; time for work and time for play; time for giving and time for receiving; time for preaching and time for being preached or lectured to, and so on. The third step towards gaining control is to manage our time, and this goes back to finding a balance between all the things that we do.

If you study the stress notes that I have made available for you, then you will understand that how being out of control in life is possibly one of the biggest stress factors because it indicates that the demand of the environment exceeds our sense of or ability to cope with life itself.

5. COMPETENCE

Do you feel able to do what you need and want to do? Very often we find that the tasks that lie ahead of us, particularly the ones that come onto us unexpectedly, are unmanageable and that we do not have the ability to see them through. This is where

your Faith and your life of prayer comes into being. To pray and to trust in your ability to do whatever lies ahead, and often to live one day at a time, making the most of that day and living it to the best of your ability. Priests are expected to be Christ-like but then so are we lay people. Everything we do is perhaps our attempt at being more and more like Christ. We must realize that ultimately this is an impossible task, and if we can accept that and acknowledge it, it will give us the space to at least try - without self doubt or self deprecation - to get as close to the way that He lived as we possibly can. No one can be perfect, not in any role, and sometimes it is important to be able to turn to someone, a wise "old owl", somewhere along that line to ask for help or direction.

6. RENEWAL

Do you have the energy and enthusiasm for your activities? It is common knowledge that there are personalities who overdo their workload and who extend themselves far beyond the reasonable boundaries of the human threshold. We need to remember that there is only so much that we can do, and when we feel that we have extended ourselves too far, we need to be aware of the dangers of burnout, and to take time for rest, recreation, for restoration and renewal. As a priest, the demands on you do not stop. Perhaps this is why the Catholic Church decided that since Christ was single, so should his priests be single in order that they absorb themselves in the work of the people, the work of God, and the work of the community. This places enormous pressure on you but in realizing this, you also have to acknowledge your limitations. It is critical that when you are tired or when you are sick, you have the ability to accept it, and you have the ability to ask for time off for rest and peace.

7. INTIMACY

Intimacy means exposure. To become close to another person, you open yourself, share yourself, and this makes you vulnerable. You may be hurt, or perhaps you have already experience hurt as a result of intimacy. Perhaps the thought of being hurt again frightens you. Fear of being hurt may prompt you to withdraw into a shell of self-protection: opting for loneliness because it seems less threatening than exposure. Growth and intimacy in relationships does not mean that we are stuck in a single

relationship with one other person. It is not as if we only have so much intimacy to distribute. Rather our capacity for intimacy increases as we develop its potential. The quantity depends on the quality. Intimacy develops when we express our feelings and listen to others express their feelings, and when we accept our own feelings and the feelings of others. To know is to understand, and to understand is to accept and to forgive. Do you, as priests, have important close attachments? It is very important that even at the level of priest you do have close important attachments where boundaries are maintained. In other words, meaningful significant attachments to people who can feed your soul are critical if we are to avoid loneliness. In the words of a beautiful Persian saying:

"When of thy mortal goods thy art bereft and of thy stores two loaves alone are left, sell one, and with the dole buy hyacinths to feed thy soul."

Relationships feed our soul, and if we go back to the beginning of the talk, we will remember that man is essentially a social animal: from the very moment that he is conceived he is part of another human being's life. This is something that you cannot give up, it is something that you need to maintain, the truth of the matter is that relationships give our lives meaning.

Yes, you do have God and you do have Christ, and you are in a very important spiritual relationship, but you have to understand that God cannot put his arms around you. He can, indeed, in the spiritual sense through prayer, but you are human and you also are in need of human sympathy, empathy, the touch of warmth and comfort. It is critical; however, that within this attachment you have boundaries, and that you begin your priesthood attachments with those boundaries firmly in place. It is not appropriate to open your doors to people who could bring you temptation, trouble, and make your lives difficult. Your attachments and your intimate relationships must be meaningful at a level that feeds your soul, and allows you an outlet for your pain, your fear, your joys, your happiness, and your concerns. Instead of complicating your lives and to make them difficult and unbearable in the face of temptation, these attachments must be a path towards personal growth and understanding.

This is where your fellow priests are very useful people to have as meaningful friends and companions, but so too members of your parish. My father was a parish council chairman for many years, and my mother used to often say: "when dad and Father Duffy get together you can be sure he will be home very late in the evening, but I understand it. I think its very important that Father Duffy has the social exposure and the few beers that he does in his contact with the parish counsellors." You can make those relationships and you can also have relationships with women and with children in your parish, but the boundaries must be firm and quite clear. Within the confidentiality of the priesthood with your fellow priests there must be some avenue for exposure, so that you can feel a sense of mutual support and protection, and there can be an open level of communication for you.

8. COMMITMENTS

Are there people, activities or values to which you are committed to and which give meaning to your life? I am sure there are many commitments in the priesthood, but I think that what you have to realize is that the danger of commitments in a giving profession is that often that the expectations of you are far too high, and do not allow for the necessary growth and development which you require. Commitments do give meaning to life but commitments can also rob life of meaning, this is, if a person becomes over committed.

Remember that you are essentially committed to yourself as a human being. In addition, you have a vow of celibacy which means that you cannot form intimate sexual relationships. Furthermore, you have a job and a lifestyle which will, in many cases, and should you not be in control of your life, render you extremely lonely and isolated. We have identified loneliness as a serious problem, and the fact of the matter is that it is a problem. But it is also an opportunity: one through which we can explore ourselves and the scope of our individual opportunities for human fulfilment. There is a wonderful translation of loneliness from problem to opportunity by a woman who lived alone through twelve years of widowhood:

"Lately I have been feeling that maybe loneliness is a human sensation, given to us to drive us into relationship, even as hunger drives us to food and tiredness drives us to sleep. In that sense, it is a beautiful gift, for without loneliness to make us hurt, some of us would wall ourselves in and whither in our separateness. I am driven into relationships by my loneliness, and my life opens up to me again."

This is creative loneliness. It is up to you to decide whether you want to be lonely in the life you have chosen, or whether with courage and determination you can keep in mind these eight themes that we have discussed and thus maintain a balance in your life which is so critical. We must live our lives to the full; we must make this period of vocation and calling to the priesthood meaningful and fulfilling.

Yes, it is complex and challenging, but remember as expressed in the words of Goethe "The world is so lonely if one thinks only of mountains, rivers and cities, but to know someone here and there who thinks and feels with us, and who, though distant, is close to us in spirit, this makes the earth for us an inhabited garden."

ANNE DALE
COUNSELING AND EDUCATIONAL PSYCHOLOGIST

GROUP QUESTIONS

1. What causes loneliness for you?
2. Are you lonelier in the priesthood than you were in life before?
3. Is it easy to belong to your parish community - or do you feel lonely?
4. Do you maintain contact with your family and friends?
5. Do you have activities with other priests?
6. What areas of your life as a priest often leave you feeling out of control?
7. Do you feel able to do what you are expected to do?
8. Do you have the enthusiasm for your activities?
9. Are you afraid of intimacy - of the boundaries you have to regard in terms of celibacy?
10. Do you over-commit? What sort of commitments are you tied into?
11. What can you do to change the state of loneliness in your life?

APPENDIX 2

TALK ON GUILT

ANNE DALE

M. Soc. Sc. Psychology (Natal)

Counseling and Educational Psychologist
REGISTERED WITH SAMDC / PRACTICE NO. 8629153

184 Nicolson Road
Glenwood Durban 4001
Tel/Fax: 2057624

GUILT

Having been called on to speak on the topic of guilt this evening, I approached the preparation with some trepidation, knowing just how complex the concept of guilt is and knowing too, just how much a part it is of the lives of most people, that is to say, barring perhaps only the psychopath. Therefore, I would like to give you an idea of how I will approach this very complex topic, before we launch into it.

We will look at the following areas relating to the question of guilt (TRANSPARENCY 1):

1. The definition of guilt.
2. A psychological framework guilt as an outcome of childhood development.
3. *The two forms of guilt.*
4. The impact of guilt on our lives: the different ways that guilt manifests itself when it becomes unbearable.
5. Religion and guilt.
6. How to deal with guilt in our lives.

The definition of guilt

Guilt is an anguished state of mind (as we all know) that arises out of an internal conflict, between what we would like to do - or what we are thinking - and what we ought to be doing , or thinking. To put it simply, guilt is a response to a moral dilemma. Guilt is an outcome of an instinctive wish, desire, thought, or action that is in conflict with our knowledge of what is right and what is wrong. In other words, we are urged by our instincts to *do* or to think something that is in complete conflict with what we know to be acceptable, appropriate, right or good. The most powerful taboo drives which cause conflict between the instincts and the conscience are anger and sexual drives.

A psychological framework

(Transparency 2)

My theoretical understanding and my therapeutic intervention are based on the psychoanalytic framework. In this framework, which has its very basic roots in Freud's theory of the conscious and unconscious working of the mind, we understand that the mind is very much like an iceberg. The small tip of the iceberg that is evident above the water, represents the conscious mind, and the large proportion of the iceberg underneath the water represents the unconscious mind. That is to say that the *vast majority* of our thinking mind is *out of the state of awareness*. The mind is always active, performing many functions during both the awake and asleep states, but only a small amount of this mental activity is conscious at any one time.

The waterline represents the defences which we use to push, or keep, unwanted, unbearable, painful matters into the unconscious mind. We do this by processes called *defences* such as repression, sublimation, denial, resistance, reaction formation, and so forth. In order to understand the general structure of the mind (Transparency 3), Freud described the mind as having three essential components or structures:

1. The Ego

The core of the personality, he said, is the *ego* (perhaps we could call this the *self*). The *ego* occupies the position between primal instincts based on physiological needs, and on the demands of the outer world: societal norms, morals and standards. In addition, it serves to mediate between the individual and external reality.

The important task of the *ego* is to achieve optimum gratification of instinctual striving while maintaining good relations with the external world. In other words, the *ego* is continually seeking a balance between fulfilling its needs, but not putting itself in jeopardy with its conscience or the standards in the world outside (law, rules, appropriateness).

2. The Id

The second component of this general structure of the mind is the ID or the drives or instincts. The *Id* is a concept that encompasses the mental representations of the instinctive drives. Broadly speaking, the *Id* includes all wishes that result from the perception and memories of gratification of basic physiological needs.

Freud considered that the *Id* contains everything in it that is inherited and that is present at birth. Above all, therefore, these instincts originate from *physiological organization*: such as the drive to satiate hunger, to express anger, or to fulfill sexual needs. Freud described the relationship between the *Id* and the *ego* in his famous metaphor of the "rider and his horse": where the superior strength of the horse (the *Id*) has to be guided and held in check by the rider (the *ego*).

3. The Superego

The third component of the mind structure is the *superego* or our *conscience*. The *superego* sets up and maintains an intricate system of ideals and values, prohibitions and commands. It observes and evaluates the *self* (*ego*), and compares it with an ideal: it either: (1) criticizes, reproaches or punishes the *self*, leading to a variety of painful effects, or (2) it praises and rewards, thereby raising self-esteem.

Freud viewed the *superego* as largely unconscious, reflecting his clinical observation that in many patients, self-criticism and conscience was as much outside of awareness as

the drives. It is metaphorically described as an inner-voice, an inner-authority, or an inner-judge. Freud believed that the *superego* is derived partly from early parental identifications, and is maintained throughout life. The *superego* contains two messages:

1. "*You ought to be like this*", and 2. "*You may not be like this*".

This is in effect a loud echo of parental voices which have been internalized and therefore our own voice. Moreover, the child's may be *superego* modelled more on the parent's *superego* than on the perceived image of the parent. The *superego* is, therefore, very much where guilt comes into play because guilt is the outcome of the conflict between *ego* and *superego*. If we think of the example of the rider and the horse, then perhaps the *superego* - or conscience - can be described as the rider's employer who is angry and punitive towards the rider if the horse is not kept in check.

Guilt an outcome of childhood development

Why do so many adults who have left the parental home, still go on acting as if their parents were around, *controlling and directing* them? It is understood that the *superego* in each of us, even though to a small degree present at birth and in infancy, is something which we internalize as an outcome of our interactions with our parents. The infant takes in or internalizes an image of the mothering figure which helps to form his or her self-image which can be either a good, or a bad, or a mixed one. Likewise the child's personality is augmented by taking in the type of authority figures whom the parents represent.

This internalized figure may be exaggerated; we have already seen that a child does not perceive people or situations as accurately as a mature adult does. He may therefore overestimate how bad he has been, particularly if the parent's anger was sudden or forceful. While the parent's anger soon abates, it continues to echo in the child unless an obvious gesture of reconciliation is quickly made. This taking-in, or 'introjection' of the parent, whether it be a critical or praising parent, takes up a permanent position within the child's mind, forming the basis for the conscience or *superego*, this is, learning what is right or wrong in the family, or the culture, or the sub-culture. Freud felt also that the child's was *superego* possibly modelled more on the parents' *superego* than on the image it had of his or her parents. He believed that the

severity of the conscience was not only in proportion to the parents' severity, or the child's experience of the parent, but also in proportion to the child's aggressive wishes. He said the more a person controls his aggression the more intensely he turns it against himself. Perhaps a few examples here will help us to understand the development of conscience and guilt in the child.

One of our most powerful instincts is our sexual drive and this can be impacted on severely by anxious or critical parents. A man (we will call him Mark) comes into therapy because he is unable to cope with his erectile difficulty, which is having a negative impact not only on his self-esteem, but also on his relationship with his wife. After much unravelling, it becomes apparent that at the age of four, Mark's mother had caught him, and an older boy from the neighbourhood, in the garden shed comparing the sizes of their penises. She had screeched and bellowed and threatened to call the police. Her over-reaction was obviously about her own anxiety, but for the little four-year old Mark, it was a terrifying experience that threatened punishment, and made Mark feel extremely guilty about his own sexuality. As an adult man, he therefore felt terrified that he would be punished for having sexual desire, or sexual intercourse. The guilt about his sexual desire manifested in somatic form.

A second example of a parents influence on the conscience is the role of aggression or anger. Anger is one of the most prominent feelings in human nature. It is a response to being caused hurt or pain, where whoever causes you hurt or pain - whether it be your perception or a reality - your instinctive response is to be angry with them. If children are punished in a severe way by parents, or unfairly, they become angry. But the punitive-ness of the parent does not allow the expression of anger. This repressed the anger results in guilt, in particular, if the parents are loved by the child.

In cases where there is conscience development, the guilt manifests in depression, panic attacks, anorexia or a number of different symptoms that are self-punitive. These unconsciously allow the person to unsatisfactorily atone for their 'bad' feelings, so that guilt is beyond the state of awareness. If, however, there is little or no development of conscience, an anti-social or even psychopathic personality, develops where guilt or remorse are virtually non-existent.

The psychopath lacks any guilt or remorse, or so little that a psychopath is unable to judge his or her actions against society's codes or moral standards. From the early childhood Michael was battered, beaten, burned, starved, criticized, humiliated and un-cared for by his parents. He

grew up in a slum neighbourhood where the behaviour of the people around him very much matched those of his parents, and thus he knew no different. At the age three months, his father stubbed a cigarette on his leg because he cried endlessly for food. He soon felt very powerful feelings of anger towards those who hurt him. Observing the impulsive expression of extreme anger consistently, Michael never learned to contain or control that anger, but rather acted it out all his life. His starvation resulted in stealing behaviour. Sexual molestation resulted in very strong sexual desires and urges that were acted out without any concern for the feelings of others. The aggression acted out on him, he acted out towards those around him. He was first placed in a child penitentiary when he was nine years old and wreaked such havoc in this special institution that care-givers and social workers did not know what to do with him. He was eventually on death row after years of tormenting and destroying both himself and all those around him. The court was told that there was no hope for rehabilitation as Michael, by the age 26, was a remorseless, conscienceless man who had no internal moral code to guide him. This is evidence of the lack of development of a conscience, where there is no discomfort from guilt to guide and prevent unacceptable behavioural patterns.

A strong *superego* is not the only critical warning or punishing voice that some people hear. Although authority figures in particular, but halos other figure in current situations, would be heard as critical and punitive even though they are not, and this even when the person has done nothing to warrant such a feeling.

Vanessa was one of these people. She found it very difficult to enjoy herself or to enjoy her life; she felt that she should always be working. Her parents had been over-protective, or restrictive, never allowing her proper freedom "in case she got hurt". What they had said to her when she was with them, continued to exert a strong influence on her when she was on her own. Working was the only safe activity. When she tried to enjoy herself, Vanessa heard her parents saying "Do be careful, you should be working, you cannot afford to do that, and you will get hurt." These parental voices were of course, her *superego*. The 'voice' of her parents was now her own internal voice. Furthermore, the feeling of guilt that was evoked by having any kind of enjoyment was an outcome of the drive to enjoy, but in constant conflict with her conscience. This kind of guilt is more likely to be neurotic than realistic, as manifested in her over working, over achieving, and never satisfied with any outcome. This kind of person is one who needs to take a very hard look at her life (as one of my patients always says: "learn to smell the roses").

It is evident therefore, that the behaviour of the parents, as well as the child's perceptions of the parent's attitudes and behaviours towards him or her, are a very powerful force in directing, influencing and developing the conscience. In other words, their conscience becomes a large part of our conscience. What is out 'there', is put into or taken into us. Parents are the guides, so to say, of the conscience.

This development of guilt is quite complex in that if one understands that just as parents may have extremely high standards for themselves, their personal standards can be perceived by the child as expectations, and thus the child develops a sense of guilt in being unable to reach those standards. On the other hand, criticism, judgement, humiliation can also develop a high level of guilt, because the conscience of the child then causes self criticism and punishment.

One of the high levels of the conscience is measuring ones wishes and actions against the standards of what one ought and ought not to do. Other functions include internalized processes of self-evaluation, self-criticism and self-punishment in various forms, such as inflicting pain and deprivation upon oneself. These functions direct the guilt arousing aggression against the self in the hope of *attaining atonement* and *forgiveness* through remorse and self-mortification. The defence of turning against the self is part of guilt as well as a way of dealing with guilt.

Freud and Melanie Klein maintained that from birth, the *ego* is set the task of struggling to manage these two opposing instincts: love and hate, and ultimately, to achieve a dominance of love over hate.

The two essential types of guilt

a) Destructive or neurotic guilt:

Destructive or neurotic guilt is primitive or persecutory. That is, the strong *superego* is a critical warning, or punishing voice, that goes on and on in the mind, mostly on an unconscious level. All authority figures are experienced as punitive and critical, even the supportive and caring, and despite the person's own innocence. Many people feel fleetingly guilty when they see a policeman, even when they have not broken the law. This is evidence of persecutory guilt, which is destructive and all pervading, it starts with the development of a too big, and too predominant a conscience.

b) Constructive or realistic guilt:

Constructive or realistic guilt is that guilt which is an internal response to something we have done to hurt or harm another in the recent past, or present, and which requires reparation. Real guilt, that is, constructive guilt, includes concern for another, as well as concern for the self. It depends upon the capacity to imagine what another person might be feeling as a result of one's actions. Concern for others and our affect on them, is a positive consequence of guilt. It is not altogether selfless, since we wish to repair damaged or broken relationships for our own well-being as much as for others, but is not pervasive and extreme as is neurotic guilt. Rather it is evoked by our bad deed, and provides the warning sign for reparation.

The impact of guilt on our lives

a) Neurotic guilt:

Eats away at the very essence of life and living, it discolours joy, it directs failure and feeds insecurity and uncertainty. It is very deeply rooted in the unconscious mind, so that often the actual guilt feelings are out of the state of awareness. Often there is a dreadful sense of *dis-ease*, an "un-named dread". Rather than live with this *dis-ease*, the human being is driven by defences against guilt, such as reaction formation, as for example: in the form of exaggerated kindness and benevolence, passivity, submissiveness and refusal to compete. Or conversely, a lack of caring about hurting others or violating their needs.

Another reaction formation turns passive behaviours into active behaviours, this is making others feel guilty instead of feeling guilty oneself. Through projection, one either accuses others of intents or acts about which one feels guilty. Two examples I can think of are those where a woman has had an extramarital affair. One woman denies her guilt and says her husband deserved her betrayal, as he is guilty of neglect and selfishness, while the other says "divorce me I deserve it", imagining that punishment will bring atonement. **Guilt is always allayed by the defences.**

b) Constructive guilt:

Or reality guilt is the internal conflict which arises out of an instinctive drive of bad thoughts or acts in opposition to conscience or moral values and has to do with a recent or present experience. For example: I may scream at my secretary for a small misdemeanor, when the guilt follows, I need to think about my behaviour, what drove it, and make amends for it. Guilt is allayed by reparation - thoughts or actions. Reparation is creative, it is powerful, it is cathartic.

Religion and guilt

If one considers that religion is seated in the *superego* (conscience), then we can understand how religion can play a role in evoking guilt, this is, when religions teachings come into conflict with human drives or instincts. Therefore, in many ways, religion may be described as a moral activity! Religion tends to tell us what is good and how we should go about protecting it, and Religion defines the kinds of conflicts we are likely to have when we do this.

Guilt evoked by the external conscience or Religion should be constructive guilt, where we repair the damage we do, as well as repair ourselves. The teachings of the Church call for good, compassionate deeds, and on us to work on becoming better people.

Religion makes reference at every level to family, for example, God the Father, Jesus the Son, Mary the Mother, and the high standards it sets in the name of these spiritual role models often makes living up to them guilt evoking. This is very much the way that can be guilt evoking for the child who feels unable to live up to the standards of the very good parents and their role modelling. Thus religion can potentially re-activate for the religious person, many childhood experiences, especially that of parent-child relationships therefore promoting either guilt as a response to these strong punitive figures, or alternatively, a sense of being held and contained by the Father God, the Mother Mary, or the Son Jesus. If the parents were punitive and critical, so too will the Church be experienced as punitive and critical.

It also seems that just as many children project angry feelings onto the parents, so too do adults project their angry feelings onto God, as for example when a family member dies, God is held responsible. This will inevitably evoke guilt, when the angry and hateful feelings

instinctively driven by pain, come up against the love feelings for the object (person), and the fear of being punished by them.

Guilt is destructive if we do not understand ourselves and become accountable for our own actions. So often we make God accountable for everything, for good, for bad, for death, for life, for forgiveness, for success, and for failure. In other words, we attribute to God all external control, that is, religion is used either defensively, or it is used in a constructive, healthy, holding way. For example, a man can beat his wife during the week, but go to Church on a Sunday, with guilt, not taking accountability and not making reparation for his actions, but instead have a sense that God will forgive without reparation.

There is a critical aspect in religion : that of marrying our psychological human selves with our religious, faithful selves. We need a deep sense of self-awareness in order to be completely committed Christians. The Church alone is not going to create the "feel good stuff" inside of us. Reparation or atonement do not just come through prayer and healing. They come through taking an active role in making things better, and taking a personal accountability for good or bad. God is not accountable for our actions. God asks us to take control of our own lives, and this is precisely where guilt fits in. Healthy constructive guilt is a guilt that knows what is wrong, what is unacceptable, and it is a guilt that in the teachings of our faith, encourages us to do reparation, to do good in the context of being self-aware or self-helpful. Those who sit back and say God will do all, are not being accountable for their wrong doing or for their responsibility or accountability for life and for their faith.

I found a very meaningful reading in the scriptures which I thought could help us to understand the marrying of psychology and religion in terms of accountability, self-awareness and conscience.

How to deal with guilt in our lives

- (1) We need to be more self aware and to understand what drives us, and to change destructive behaviour.

For example: The man who buys his wife a bunch of roses after beating her the night before, or the woman who cooks her husband a superb meal after a wicked humiliation of him at his work function (both superficial acknowledgements of

guilt), need to sit and think about what they have done. Furthermore, they need to make the dis-ease of guilt conscious, to try and understand what drove them to do it, and then to make every effort to alter those destructive behaviours. Roses die and meals are digested, but the pain we inflict on others is enduring, unless we change our behaviours, in other words, reparation must be constructive. In this sense, our Catholic faith offers us the opportunity of confession and forgiveness. The question is: do we walk out of the Confessional feeling forgiven by God, with the dreaded guilt feelings allayed, ready to sin again? We need to forgive ourselves, to do reparation, and to make up our minds to change.

(2) We need to be accountable for our actions and responsible for the outcomes of our behaviours:

So often we use the defences of blame or denial, for example, "It wasn't me, it was the drink in me" or "It was Satan": was Hansie Cronje claimed, for instance, but was he guilty for what he did, or rather ashamed of being caught? It seemed that he repressed his guilt, and unable to look at his true self, became preoccupied with the shame of what others thought, and the blame of Satan. This attitude prevents us from knowing our *true* selves, and therefore from growing and developing into the people who meet their God, happy and whole, true and defenceless.

(3) We need to make reparation:

First towards ourselves by starting with accountability, and self-awareness. With an intent to change, for example, if we are made aware by our loved ones of the things we do to hurt them, rather than deny them. We need to think through what we have been told, and honestly assess what is ours to be accountable for and then to change. Openness to the truth about us, is essential. We need an unrelenting spirit of seeking to understand what we do, and why we do it, and then a willingness, in fact a desire, to *repair first the damage we have done to others, and then to repair ourselves*. If we are unable to change our behaviours, we must choose to seek help.

Reparation is cathartic, it is constructive, and above all, if employed at many levels, it becomes *creative*, because as we become self aware, altering all that is not good, and enhancing all that is good in us we grow, our relationships improve, and our faith becomes a real, living, growing daily experience.

APPENDIX 3

TALK ON SEXUAL ABUSE OF CHILDREN

ANNE DALE

M. Soc. Sc. Psychology (Natal)

Counseling and Educational Psychologist
REGISTERED WITH SAMDC / PRACTICE NO. 8629153

184 Nicolson Road; Glenwood; Durban; 4001: Tel: 031-2057624

TALK FOR THE CONDUCT COMMITTEE WORKSHOP

THE SEXUAL ABUSE OF CHILDREN.

INTRODUCTION:

Madiba, our esteemed and beloved former President Mandela said, "Children are the greatest national asset of any country". It is without doubt that children represent our future hopes and dreams, and it is a healthy nation where children are loved, cared for adequately, and safeguarded from any harm. The current reality, however, often reflects little or nothing of what we envision for the future. Over the past decade the number of reported cases of child abuse in South Africa has risen dramatically. This is due both to increased reporting and to increased abuse of children. Nevertheless, such abuse continues to be an under-reported crime. Child abuse occurs across a spectrum of economic, social and racial structures. According to the

statistics, most children under the age of sixteen, who report abuse, are abused by men or women known to them.

1. Abuse of children:

1.1 The abuse of children includes:

- a) Neglect and deprivation of basic needs.
- b) Emotional, verbal and psychological abuse.
- c) Physical abuse.
- d) Abduction.
- e) Kidnapping
- f) *Attempted murder.*
- g) Sexual Abuse

2. Sexual Abuse of Children

Today we will deal with the *sexual abuse* of children. Sexual abuse of children has been with communities almost from the beginning of time. Recent research into sexual abuse in the Byzantine period (324 – 1453AD) has found literature disclosing many instances of sexual abuse in all social classes, even in medieval Byzantine society which was characterised by strict legal and religious prohibition. Sexual abuse is an umbrella label for many forms of the exploitation of children to fulfil and further sexual desire of the perpetrator and takes its shape in many forms, for example:

- 1. Inappropriate genital touching or fondling.
- 2. Inappropriate affection and physical contact.

3. Inappropriate visual stimulation, for example: pornographic films, pictures and magazines and exhibitionism.
 4. The force or coercion of children to watch adults perform sexual acts, or non-boundarised sexual behaviours of adults in the presence of children.
 5. Incest, in other words, the sexual abuse within the family.
 6. Rape, sodomy or penetration of any orifice.
- Indecent assault.

3. DEFINITIONS:

1. **CHILD SEXUAL ABUSE**: is defined as the involvement of dependent developmentally immature children and adolescents in sexual activities that they:
 - 1a do not fully comprehend
 - 1b are unable to give informed consent to
 - 1c or that violates the social taboos of family roles (Schechter and Roberge 1976)

The draft bill for the South African Laws Commission on Sexual offences defines certain key concepts.

2. **A CHILD** is defined, for the purpose of consenting to participate in sexual acts, as a person under the age of sixteen. However, the age of consent as applied to commercial sex work is increased to eighteen years, in an attempt to provide additional protection to young people engaging in commercial sex work.
3. **COERCIVE CIRCUMSTANCES** are defined. At present, in order to prove rape, the state has to prove beyond reasonable doubt, that the victim did not consent to sexual intercourse, thus placing a burden on rape victims. This leads to the situation in which many rape victims experience the trial process as extremely traumatic, almost as though they are on trial to prove their absence of consent to sexual intercourse.
4. **SEXUAL PENETRATION** is defined very broadly by the draft bill, thus enabling any sexual penetration of any body orifice, under coercive circumstances to be defined as rape.

5. COMMERCIAL EXPLOITATION OF CHILDREN is broadly defined to include engaging the services of a child or offering such services to any person to perform a sexual act for financial or other reward, favour or compensation to the child or any other person. This would therefore include not just the payment of money, but also payment in goods and privileges for sexual activity with the child.

SUMMARY:

The proposed legislation, therefore, provides that the initiator of the sexual act should be at least two years older than the child involved, before being considered guilty of child molestation. Obviously where coercive circumstances exist, even between peers, this will constitute an offence.

4. SEXUALITY OF CHILDREN:

1. The sexuality of children is one of the least understood, least researched, and least written about aspects of child development. This ignorance among parents, caregivers, and professionals who work with children, about the issue of children and sexuality, and their reluctance to address it, is an aspect of childcare that increases the susceptibility of children to sexual abuse and exploitation.
2. It also allows myths about sexual abuse to impact negatively on good management of the sexually abused child.
3. Children are inherently capable of genital pleasure and response from the stage of development in the womb throughout childhood, and one is able to observe spontaneous erections in the male fetus, which is accompanied by what is known as the "generalized pleasure response".

4. Once children are born, we can observe the ability of the male children to have and apparently enjoy penile erections. Sometimes girls manipulate their own genitals and sometimes they will rub genital touching, they will, if left undisturbed, spend some time enjoying self- themselves against something that will enhance the stimulation of their genital area
5. Even during baby and toddler-hood, children when left unclothed will explore their own bodies. Once they have uncovered the pleasure of genital touching, they will, if left undisturbed, spend some time enjoying self-themselves against something that will enhance the stimulation of their genital area
6. stimulation. stimulation.
7. Children are also inherently curious about everything. This includes their own bodies and how they function, as well as the bodies of other children and adults. Those parts of the body that are usually clothed, are especially interesting to explore and touch, so it is not unusual to find young pre-school children engaged in mutual touching of each others body and enjoying the sensation of being touched.
8. Children may also at this age, quite spontaneously, insert things into their various body orifices. Beads are pushed up into noses or ears, sticks or crayons into vaginas, fingers into anuses. For many children this is part of exploring their body, sometimes with painful consequences. When one thinks about early childhood stimulation and play material, putting and fitting pegs into holes, for instance, is something that caregivers, parents and teachers actually encourage. The child who inserts things into the genital orifices or anus is not necessarily behaving abnormally.
9. One should not automatically assume that pre-school children who engage in this form of behaviour, have necessarily been sexually abused, though one should be alerted to the possibility.
10. Children require love and affection. The core to healthy development is the experience for a child of being loved, held, nurtured and respected. When a child does not experience this normally, unconditionally and voluntarily – he or she will actively seek

it, and often accept it in its distorted forms – negative attention, physical pain and sexual affection, deceived by the knowing adults that the child is being loved.

11. In the adolescent, we find a period of physical, emotional and psychosocial development, where children may experience strong and urgent sexual feelings, coupled with strong peer pressure to experiment and engage in sexual activity. Children of this age can be especially vulnerable to a variety of forms of sexual exploitation, since they want to be involved in adult behaviour to assert their independence and to be free of the constraints associated with childhood. They are often easily manipulated into situations that they are unable to manage and are then sometimes too scared to acknowledge their need for help.

5. VULNERABILITY OF CHILDREN TO SEXUAL ABUSE

There are TWO levels of predisposition to child abuse.

The first is the universal vulnerability of all children due to:

Smallness and underdevelopment.

Lack of knowledge and life experience and immaturity.

The need for love and affection.

Obedience to adults

Natural curiosity

Powerlessness.

Children's attractiveness

The second level is that of psychosocial or environmental factors:

- 1 Family conflict

2. Single parents
1. Dysfunctional families
2. Alcohol or drug abuse
3. Both parents working
4. Marital strife
5. Economic deprivation with concomitant cramped/crowded living circumstances.

In most, although not all cases of child abuse, both levels of predisposition are evident. In all the cases I have dealt with, the two levels were present.

6. IMPACT OF SEXUAL ABUSE ON THE CHILD:

The impact of sexual abuse on a child is enormous: it is only negative and destructive, and leaves life-long scars. All or some of the following etiologies are evident in the sexually abused child:

1. Poor self-esteem, poor self-trust.
2. Failure to thrive and achieve normal developmental milestones.
3. A tendency to be watchful, hyper-vigilant and tense.
4. Behavioural problems – stealing and truancy.
5. Learning problems.
6. Early sexualisation, this is, frequent masturbation and sexual activity.
7. Sexual identity crisis.
8. Enuresis/bed wetting.
9. Eating disorders.
10. Inability to form meaningful intimate relationships.
11. Physical damage in cases of sodomy and rape.
12. Distrust of others.
13. Suicide, and/or nervous breakdown/major depression/generalised anxiety
14. Failing at life, unable to function effectively.
15. Become sexual abusers themselves.
16. Maladaptive sexual patterns in future.

17. Feelings of isolation and stigma.

18. Self-destructive behaviours.

19. PTSD.

20. Possible psychotic defenses.

7. STATISTICS:

The statistics for child sexual abuse in South Africa are horrifying. The South African Police (SAP) predict from their statistics of reported cases, that one in four girls, and one in ten boys will be sexually assaulted before the age of eighteen. The first national study of crimes against children was conducted by the Human Sciences Research Council (HSRC) from 1 July 1994 to 30 June 1995. Some of its major findings, based on a study of 4 606 cases reported to Child Protection Units (CPU) were:

62% of the children were victims of crimes of a sexual nature.

83% of the perpetrators were known to the victim, either family members or trusted friends or acquaintances of the family.

35.3% of the crimes were committed in the child's own home and 23.7% in the offenders home

75.4% of the victims were female and 88.9% of the offenders were male. General world-wide statistics show 40% male and 60% female victims

43.3% of the victims were Black, 35.1% were Brown, 19.26% were White and 1.2% were Indian.

The largest single percentage of offenders were unemployed, 39% and the second largest 17.9% were labourers. Only 3.5% were high-income persons such as professionals,

managers or executives – it is thought that this % is lower, due to the ability of the privileged to keep a seal on their activities.

Only 7% of offenders receive a prison sentence.

Crimes against children are increasing at a rate of 28.9% a year.

If this trend continues, by the year 2000, the child protection units will have to deal with 1 478 110 (one million, four hundred and seventy eight thousand, one hundred and ten) cases of child abuse. And yet, people are still saying the problem of child abuse is exaggerated.

GENERAL STATISTICS – GENERATED BY UND AND CHILDLINE AND CPU ARE AS FOLLOWS:

95 - 99% of child sexual abuse victims do not report the crime and the study found that it is for many years that the child holds onto this secret before there is some disclosure, usually as a result of a related or unrelated trauma.

Most children go through secondary and tertiary abuse as a result of investigations and court cases.

97% of perpetrators deny any allegations when confronted.

70% of the accused respond with an attack on the victim and his family.

A very high percentage of sexual abusers threaten their victims either with death, loss of parental affection, or in manipulative ways (sweets, material goods, promises or affirmations and acknowledgments).

A very high percentage – approximately 95% of perpetrators who are not convicted, repeat the crime.

8. HOW DO WE DEAL WITH IT?

1. We listen and empathize, in a safe confidential space, but do not ask probing questions of the child in the first session.
2. We investigate and ascertain the child is safe from further abuse.
3. If we cannot deal with the case, we hand it over to appropriate professionals, so must not promise the child not to tell.
4. We contain and manage the feelings it generates: guilt, shame, despair, anger, rage.. We do not influence child with our own feelings.
5. We as caregivers are **obliged by law** to report such cases. Often a report and hand-over to Childline is better managed than CPU because it is multidisciplinary and therapeutic.
6. We counsel or refer for counseling
7. Finally we support victim and family

Conclusion:

*Few events in this life are coincidence, they may be unconscious, but they are a result of choices. No child chooses to be sexually abused, but a child does choose love above all. We, as major guardians of good healthy balanced family lives, **must** make every effort to safeguard the children under our care, by installing parenting programs, family role awareness programs and marital education programs, in our areas of community involvement. In our roles as counsellors we must take serious responsibility for cases that come to us, so that the early intervention becomes future prevention in a world where sex has become more a "selfish act of pleasure" rather than a "selfless expression of real love!"*

APPENDIX 4

TALK ON

**‘CHASTITY, A CONSPIRACY OF
SILENCE?’**

ANNE DALE

M. Soc. Sc. Psychology (Natal)

Counseling and Educational Psychologist

REGISTERED WITH SAMDC / PRACTICE NO. 8629153

184 Nicolson Road; Glenwood; Durban; 4001

Tel/Fax: 031 – 2057624

CHASTITY: CONSPIRACY OF SILENCE

(Panel discussion for the young priests of the OMI)

DATE: 8 May 2003

TIME: 09h00 to 10h30

VENUE: GLENMORE CENTRE

INTRODUCTION

Why is the issue of chastity considered a conspiracy of silence? Silence can be a symptom of denial, avoidance or fear.

Sex and sexuality, although core drives of human boringness, were not spoken about openly for centuries and particularly in the most orthodox religions and society as a whole. However, celibacy, chastity, immorality and self control were central in many ethical teachings – religious and otherwise. After the sexual revolution of the 1960s and 1970s, there was a greater openness and transparency with regard to sexuality, and chastity became the area of silence.

Today the focus on sex is in your face. It is in the magazines on the bookshelves, it is the focus of movies, it is available as virtual reality on the Internet and it is used to advertise – cellphones, chewing gums, perfumes, clothes, motorcars, and so forth. Today chastity, purity and

celibacy are matters of silence. It seems that the general concept in today's material world is that you are not normal if you do not strive for gaining financial/material possessions, bodily perfection and sexual experience.

However the sexual explosion was reactive to the silence on sexuality and so, is not truly informative, but is more stimulative. This is dangerous, because if we do not understand or know, what it is we are dealing with, we can neither make educated decisions about our sexuality, nor can we know as priests how to make celibacy work for us.

What do we understand about sexuality?

ATTACHMENT:

We need to understand that our sexuality has its roots in the very moment that we are conceived. Attachment is the centre of all sexuality, because we are conceived through the union of two people, that is, through a relationship, whatever the nature of the relationship. And then, we become part of another human being throughout the foetal stage. Once we are delivered into the world, as human organisms, we become attached to the breast of the mother, and the attachment relationship with the mother is of critical significance, for it will impact on all future relationships. We move from attachment to the mother, to an attachment with the father figure, once we become more independent, and from there on, relationships and attachments grow through sibling relationships, extended family relationships and ultimately social relationships, until such time as we become one in marriage, or in your case, one in marriage to the heavenly father. This is not by human standards a normal relationship. It is a spiritual relationship, and it requires of your sexuality - self control, resisting temptation and transcending the human form of physical relating (as in sexual relating) to emotional, psychological and spiritual relating.

PLEASURE:

Man is essentially a pleasure seeking creature. That is, he is quite hedonistic, which means that his sexual drive, or instinct, is very strong for the pleasure that it will bring. And it is perhaps in this area of understanding our sexuality, that we need to explore within ourselves, the

possibility that not having received adequate nurturance in childhood, and needing it, starving for it still, as an adult, we risk translating physical and emotional nurturance into something that is provided through sexuality or sexual contact. This means then, that the act of sexual pleasure has become a replacement for a deep need for emotional and psychological nurturance. Just as many children masturbate when they are frightened, lonely, angry or insecure, so can adults become promiscuous when they are in need of love, emotional support or psychological acknowledgement.

The inability to resist sexual temptation and to control sexual urges is then an indication of a serious internal lack of self-love, of internalised good mother nurturing, and healthy fulfilment. It will prevent the transcendency of the physical act of sex to a higher level of soul-feeding because the individual is not whole.

The man who has been adequately loved, nurtured, acknowledged and cared for, has internalised a good nurturing object and is able then to nurture himself in ways that are constructive, positive and healthy which can include or exclude sex. Feeling whole and fulfilled, he is then able to transcend matters of materialism, physicality, sexuality and earthly life, to become more spiritual.

This does not just happen, it is an outcome of a process of hard work on the internal core of self, and it is probably ultimately the goal that every man, lay or priest strives for, or should be striving for. It is thought that the reason for such pleasure associated with sex, possibly, is because of the biological need for procreation. Let us look at procreation.

PROCREATION:

The drive and instinct of sex, as a physical act, is biologically a fulfilment of an extension and continuation of the species, that is, it is procreative by nature. You as priests have chosen not to procreate, but to rather to assist to create healthy people, faithful people, who will be saved from the sins of the flesh. You have chosen celibacy, which St Paul talks about in his gospels. St Paul advocated celibacy, not necessarily because he was opposed to sex, but because marriage might prove a distraction from prayer, worship and the proclamation of the Gospel. As a Jew, Paul opposed all sexual expression outside marriage and judged sexual immorality harshly. But,

he did not single out sexual sin, he condemned the “sins of the flesh”. It seems by this that he meant all aspects of fallen humanity, such as immorality, impurity, sorcery, enmity, strife, jealousy, anger, selfishness, party-spirit, envy, drunkenness, carousing and the like (Galatians 5: 19-21). Later Christian theologians tended to understand the “sins of the flesh” primarily in sexual terms and thus gave Christianity a bias against sexuality beyond what Paul probably intended.

BOUNDARIES:

To be healthy, whole people, we need to have boundaries in our lives. Rules, regulations and boundaries are critical for healthy life. Relational life depends, for its health, strictly upon boundaries. Boundaries between what is appropriate and what is not appropriate, between dependency and complete independence, between promiscuity and complete chasteness, between the private self and the public self, between what we give people in counsel and what we give ourselves. With a vow of celibacy, comes a very distinct need to be well aware of boundaries, because operating within a realm of a clearly demarcated compassionate, giving space, we will be able to avoid situations that can get out of control.

For example, you, as young Catholic priests, will do certain pastoral counselling: home visits, or family crisis interventions. In that pastoral counselling, you need to be consciously and consistently aware of the following guidelines: firstly, of how far to give your services. Secondly, how much you need to recognize disturbance in the other person, so that you are never drawn into, or tempted, by the inappropriate, overextended, boundary-less relating that could end in making celibacy virtually impossible. And this too, is where the issues around attachment and nurturance from your earliest childhood will come into play. For if you know yourself, understand yourself, and recognise your boundaries, you will be able to contain and control normal sexual urges and desires.

FANTASIES:

Controlling sexual desire requires you to be aware of sexual fantasies. Fantasies are very normal aspects of sexuality and are activated by stimuli to our senses, visual, auditory, scent, taste and touching senses. And because sexual desire and urges are instinctive, they will come upon us suddenly, unexpectedly, until we become aware of fascination, pre-occupation,

excitation, with, by, or for, another human being. The fantasy in and of itself is not bad, it is what we do with the fantasy that makes the difference between falling prey to our instincts, or transcending them through thinking, understanding and analysing.

DEALING WITH CELIBACY:

If the sexual drive is instinctive to humans, then before you can come to accept, understand and consistently think through issues of celibacy, and adhere to your vow, you need to know and understand the concept of sexuality and know and understand your own sexuality. That is, your gender identity, your sexual inclinations, the power of your sexual desire and what it means. Only once you know and understand this, can you work towards celibacy. Only once you know and understand your own sexuality, can you contain, control and find alternative routes for your sexual energy, through exercise, interests, creativity, socialisation, meaningful intimate friendships, prayer and so on.

CONCLUSION:

In conclusion: celibacy sits on the top of the proverbial Mount Everest: You have to climb to get to it, you have to transcend the mountain of materialism, earthly needs, wishes, desires, basic primitive instincts and fulfilling basic needs, in order to become more spiritual, more wise, more mature and more knowledgeable about yourself and others in your calling. To transcend that mountain you need to know more than the biology of sex, that is, sexual pleasure and procreation, you need to know about the psychology of sex, which is the understanding and the emotional response to another human being, including the act of sex. And you have to know about your own sexuality. Once you have conquered Mt Everest, through honesty to yourself, knowledge about sexuality, and hard work at bettering the man within, you will see God and become more easily connected to others in your faith with Jesus Christ.

ANNE DALE

M. Soc. Sc. Psychology (Natal)

Counseling and Educational Psychologist

REGISTERED WITH SAMDC / PRACTICE NO. 8629153

184 Nicolson Road; Glenwood; Durban; 4001

Tel/Fax: 031 – 2057624

CHASTITY: CONSPIRACY OF SILENCE

(Panel discussion for the young priests of the OMI)

DATE: 8 May 2003

TIME: 09h00 to 10h30

VENUE: GLENMORE CENTRE

QUESTIONS:

1. Do you think that there is adequate teaching of sexuality and celibacy during training in the seminary?
2. Do you think that it is possible to be celibate?
3. Are you comfortable with your own sexuality and also issues of sexuality and celibacy, to be able to talk it through analytically and clearly?

4. Is it difficult to live in a world of blatant sexual media and focus – when you have made a vow of celibacy?
5. What alternatives are there to distract from “no sex”?
6. Where can you find a balance between intimacy and isolation?
7. How does one TRANSCEND the physical desires and needs, and become more ascetic in your approach to life?

APPENDIX 5

TALK ON 'LOVE YOURSELF'

ANNE DALE

M. Soc. Sc. Psychology (Natal)

Counseling and Educational Psychologist

REGISTERED WITH SAMDC / PRACTICE NO. 8629153

184 Nicolson Road; Glenwood; Durban; 4001

Tel/Fax: 031 – 2057624

LOVE YOURSELF

Good Morning Fathers

(Intro. The Presbyterian)

Recently I have become very aware of how discouraged, dispirited and downhearted the “men in the ministry” of the Catholic Church have become. The reduction in vocations, the shortage of priests, the placements often in places you do not want to be. The sex scandals, the change in the fabric of society have all made life in the Catholic priesthood that much more difficult. I think you probably feel a lot like the South African cricket team. Great expectations of you, all eyes on you, excessive criticism, and a feeling of nowhere to hide and no solution to be found!

Am I on target? Let us take life with both hands, turn it around and make it work for you ☐
No more guilt, no more persecution, no more anxiety. You are going to learn to love yourselves.

How do we love ourselves? By understanding that we are a part of two worlds in our living: an external world and an internal world. The internal world is made up of our thoughts, feelings, internal conflicts, conscious and unconscious mind. The external world is the world of people, work, places and things that we observe, perceive, experience and respond to, outside of

ourselves. Just as the world outside of us can be a cruel and critical place, so can our internal worlds be cruel, persecutory and critical of ourselves. If this is so, then we are likely to have consciences that are too big, too punitive, and persecutory. This over-powerful conscience drives us to be never less than perfect, and robs us of a pure enjoyment of life, because we are too guilty to enjoy, and too anxious to be less than perfect. The internal world is often filled with conflicts, dichotomies that is, love – hate, anger – joy, despair – hope, self-love – self-hate, and so on.

Perhaps one of your greatest internal conflicts is between your real self, and the “God-like” self that the world expects you to be. Your real self is driven by normal human instincts, instincts to seek pleasure, to get angry, to feel sexual, to have a drink, and to do many of the things that the external world would consider inappropriate for a priest. Be true to yourself. You cannot please the world, please God and then you please yourself.

Where do we begin our lives so that they can be fruitful and fulfilling? We begin our lives by knowing and understanding who we are. And I think in your roles as priests, the most complex aspect of self-identification is dealing with the fact that you have chosen a life that makes it very difficult to be man, rather than “God-like” priests. The first critical element in developing and growing ourselves is identity.

Identity requires us to know ourselves, to know who we are, by thinking through our internal conflicts and examining our instincts, rather than turning away from them. If you know yourself, and you love yourself, you will be able to live with yourself, through whatever circumstances arise in your life. We are human before anything else; and you are man before you are priest. We all have a true self and false self, whether we like to admit this or not. Your true self is who you are and what you are, warts and all, and your false self, is that self that you put on to the world. In your lives, focus on being a person first, and then being a priest. Be yourself, that is be human.

The second aspect of being a balanced, healthy person, human person, is to have a sense of belonging. So many priests have told me that they feel like they are put in an “ivory tower”, and that they are expected to be something that is far more than human, perhaps super-human. Those are the expectations of others, DEFY THEM, be a man, be real, and be true to yourself, and belong to society at the level of man. Celibacy can make you feel that you can’t belong to another human being as intimately as the lay man can, but you have many wives, many mothers,

many children, and many nurturers, if you will allow them to nurture you, with boundaries firmly in place. How many carers you want, will depend on whether you feel like the man, who, when asked by his son, "why you are only allowed one wife, dad?" he replied, "son, the law is there to protect you".

In many ways, the Church is the group to which you belong at every level; an individual level, a family level, a social level, and a work level. Your belonging to the Church, requires that you belong as a person first, and then in your role as a priest. You should be able to get involved in the lives of your parishioners at every opportunity, and escape from them when you need to too. In many ways, these people are your family. Become a part of it, become involved, accept invitations and go out, free of guilt to enjoy yourselves at every opportunity.

It is quite hard, I think, for you too, to instil in your own nuclear and extended families, the sense that you are a person first and a priest second., However, you belong to your original family and it is important for you to keep contact with friends and family from your life before the priesthood. This is also pretty important in terms of the sense of identity, because part of your identity is those very, very basic roots that link you to the world in which you now live, and the vocation which you have chosen.

You also belong to a community of priests, and it is important that you maintain the sense of belonging. You need to be able, as a human man, to keep contact, connection and communication with your colleagues. Share your secrets, share your pain, and share your anguishes, your joys and your happiness. Perhaps at some level you could involve yourself in activities with your fellow priests on a regular basis, so that there is a sense that there are enjoyable activities that can create the balance between your spirituality and your humanity. At times you will wish that you had a partner to share your life with you, but remember the old saying, "a man is incomplete without a wife, and then when he does get one, he is finished".

A third issue that comes into being in terms of living a healthy balanced life, is that of **matter**ing. Do you feel that you matter to others, that you count, first as a person, and then as a priest? Do you have the freedom to speak your human mind, or is it that you will only matter if you are a "pulpit person"? You need not only to feel that you belong to a group, but that you have meaning and purpose in their lives, not only in the lives of others, but in your own life. What meaning do you have in your life? What purpose does your life have for you? Is it only

the pulpit purpose, or is it also a purpose of growing, understanding, knowing and coming to really like yourself, developing maturity and wisdom? What meaning do you have in the lives of your family? What meaning do you have in the lives of your parishioners? It is very important that you realise that you matter to people as a person, and not only as a priest. This will help you to stay in touch with yourself, so that you are able to expose that side of yourself that is real, your true self, and you do not live behind the robes of priesthood.

The fourth aspect of healthy and balanced life is to consider our autonomy. Do you feel you have a reasonable amount of control of your work, your life, your love and your play? This is a problem that many human beings face. Being in control means that we do not deny, self-denial prevents growth. We are not bad because we have fantasies, thoughts and feelings that are inappropriate or unacceptable, to either our vows, the norms of society, or what people would expect of us. Fantasies, thoughts and feelings are normal and real, and we need to be able to recognise these. All people have fantasies that are separate from what they live. It is not that the fantasy is bad, it is whether we act that fantasy out or not, that will make us unfaithful to ourselves. So, we need to acknowledge our weaknesses and our own problems. We need, in order to have control over our lives, to manage our lives in a way where there is a total balance between spirituality and social life, work life and play life. Time for yourself and time for others, time for work, time for play and rest, a time for giving and receiving, a time for preaching and receiving input, and soon.

The level of control is to manage time, so that we can find a balance between all the things that we do. And, perhaps here, it is significant that you look at your day off and see it as sacred. You have to take your day during the week, because your seventh day is your work day, let nothing step in the way.

The fifth area of growing and healing, and being able to deal with our lives in a balanced way, is that of competence. Do you feel able to do what you need and want to do? Very often, we find that the tasks that lie ahead of us, particularly the ones that come on us unexpectedly, to be heavy, hard and unmanageable and we fear that we do not have the ability to see them through. This is where we need to have faith in ourselves and in others to assist and support us. This is where we need to stop and take stock of our lives and ourselves and see where we need to develop in certain areas, where we need to be open about our fears and anxieties, and ask for assistance. No one can be perfect, not in any role, and sometimes it is important to be able to

turn to someone, a wise old owl, a spiritual director, a colleague or a psychologist, somewhere along the line and ask for help or direction.

And then, we have renewal. Do you have the energy and enthusiasm for your activities? It is common knowledge that there are personalities, which we call "A" types, who tend to overdo work, have huge work-loads that they choose themselves, and extend themselves far beyond the reasonable boundaries of the human threshold. We need to remember that there is only so much that we can do, and when we feel that we have extended ourselves too far, we need to be aware of the dangers of "burn-out" and to take time for rest, recreation, for restoration and renewal. As priests, the demands on you seem to never stop, perhaps this is why the Catholic Church decided that because Christ was single, and so should priests be single, so that they could absorb themselves in the work of people, the work of God, and the work of the community. But, you cannot give meaningfully and happily, if you are depleted. It is critical that when you are tired or sick, you acknowledge it, and you have the ability to ask for time off for rest, peace and healing. But in order NOT to become depleted, you must balance your lives with fun, recreation, and just plain old slothing. To sloth or to slog, that is your question (moral courage joke).

And then we come to intimacy. Do you have close, important attachments? It is critical that every human being, even at the level of priest, has close important attachments, where boundaries are maintained and meaningful, significant attachments to people enable us to feed our souls. There is a beautiful Persian saying that goes "When of thy mortal goods thou art bereft, and of thy slender stores two loaves alone are left, sell one and with the dole buy hyacinths to feed thy soul." Relationships feed our souls. Man is essentially a social animal and from the very moment he is conceived, he is part of another human beings life. This is something that you cannot give up. Relationships give our lives meaning. Yes, you do have God and you do have Christ, and you are in a very important spiritual relationship, but you have to understand that God can't put his arms around you. He can through prayer and in the spiritual sense, but you are human, and you too, need the warm touch of human sympathy, empathy, warmth and comfort. It is critical however, that within this attachment, you have boundaries that are firmly in place and a knowledge, without frightening you, of the dangers in pastoral counselling, of dealing with people who are unstable, vulnerable, and needy.

It is not appropriate to open your doors and your homes to people who could bring you temptation, trouble, or make your lives difficult. Your attachments and your intimate

relationships must be meaningful at the level that they feed your soul, and allow you an outlet for your pain, your fear, your joys, your happiness, and your concerns, rather than to complicate your lives and make them difficult and unbearable in the face of temptation. This is where your fellow priests are very useful people to have as meaningful friends and companions, but so too, the more wise, mature members of your parish. You should have relationships with all the people in your parish, women and children too, but the boundaries must be firm and quite clear. You also need to understand that with the recent sex abuse scandals of priests, you are not alone in your fears. Amongst those of us who are lay people, and have marriages and have relationships, many men have become afraid and unsure of the way that they love and physically embrace children, because of suspicion and the kind of "overkill" that has happened with the sex abuse stuff.

Finally we look at the issue of commitment. Are there people, activities or values to which you are committed and which give meaning to your life? I am sure there are, but I think, in fact I know, that in the priesthood there is a danger that commitments that you make, elevate the expectations that people have of you, and don't allow for the necessary personal growth and development which you require. Try to prioritise your commitments and make your commitments on the basis of a clear knowledge of what you are able to do and what you are not able to do. Commitments are double edged swords, they can give meaning to life, but they could also rob life of meaning if we become overcommitted and enmeshed. Remember too; try to balance commitments to others, with a commitment to yourself. A commitment to enjoyment, rest, recreation, relaxation, good food, a nice drink, fun, entertainment,. You are human after all.

There was once a priest who stood at the edge of the world, and he cried out in his priestly pain, to his God, and he said "Who am I God, what is it that you want of me, sometimes this earthly world becomes too demanding, too needing and too expecting of me?" And there was a deep silence that echoed through the valleys as he stood quietly with his head bowed. Suddenly from the heavens, a voice came to him.

"You, my child, are not God, you are human, a man,
and you are there just to do the best that you can.
Know that no matter how hard you try to be like me,

it is your life, it is your world, it is your choice to be.

Try to love and to care, to help your fellow man,
give and share, and spread good as far as you can.

Eat and drink, be merry, taste the fruits of my land.

Laugh and dance, shout and sing.

Swim in my mountain spring.

Play and work, run and rest, enjoy the simplest things.

Enjoy the pleasure, because there is sure to be pain,
but after the pain, there will be pleasure again.

Sleep and rest, dream and quietly lie,
soft and safe, in a peaceful place.

But Man, before you do all these things,

it is for yourself that you must care,

I gave you mind, body and soul.

But, before all of these things, I gave you; you,

and what good can you do,

if you do not take care of you.

LOVE YOURSELF!

1. Briefly – what are your concerns, angers, and despairs in your ministry?
2. Do you feel you have a solution that could work for these to be addressed?
3. Are there adequate channels of communication from both top down and bottom up?
4. Do you belong to a group of priests where you meet regularly, trust implicitly, and speak openly?
5. Do you feel guilty to spoil yourself – or even take the smallest personal pleasures?
6. Are you afraid of what people (parishioners) will think if you do something for yourself?
7. Are you lonelier in the priesthood than you were in life before? Is it easy to belong to your parish community - or do you feel lonely?
8. Do you maintain contact with your family and friends?
9. Do you have recreational activities with other priests, parishioners or friends?
10. What areas of your life as a priest often leave you feeling out of control?
11. Do you feel able to do what you are expected to do?
12. Do you have the enthusiasm for your activities?
13. Are you afraid of intimacy - of the boundaries you have to regard in terms of celibacy?

14. Do you over-commit? - What sort of commitments are you tied into?
15. What CAN YOU do to change the state of being in your life?
16. Do you share your concerns with other priests?

APPENDIX 6

QUESTIONNAIRE AT SEX ABUSE WORKSHOP

**CATHOLIC CONDUCT COMMITTEE OF THE
METROPOLITAN REGION OF KWA ZULU NATAL**

QUESTIONNAIRE FOR BISHOPS AND PERSONNEL
AT A SEMINAR
HELD ON 28 MAY 2002, AT 10H00 AT HILLCREST PARISH

QUESTIONNAIRE 1: To be answered prior to the workshop

The purpose of this questionnaire is to assist in a PhD Study (Thesis) which evaluates the feasibility of a Community Mental Health and Rehabilitation Centre for Catholic Priests in Southern Africa. Please answer the following questions as honestly and accurately as possible. Your identity will be strictly confidential. Thank you for your assistance.

Please indicate with a tick in the relevant space, your response to each question.

1. What is your designation?

Priest ____ Lawyer ____ Psychologist ____ Bishop ____ Other ____

2. Would you say your knowledge and experience of the Protocol for Child Sexual Abuse is:

Excellent	5
Good	4
Average	3
Minimal	2
Non Existent	1

3. Would you say your knowledge and experience of Child Sexual Abuse is:

Excellent	5
Good	4
Average	3
Minimal	2
Non Existent	1

4 Would you say your knowledge and experience of Paedophilia, Ephebophilia, Child Molesters is:

Excellent	5
Good	4
Average	3
Minimal	2
Non Existent	1

5. Would you say your ability, at this stage, to manage a case as:

Excellent	5
Good	4
Average	3
Minimal	2
Non Existent	1

6. Do you think the Catholic Church in Southern Africa has a problem with the sexual abuse of children by Catholic clergy?

Yes 1

No 2

7. Are you aware of the global problem of child sexual molestation by priests?

Yes 1

No 2

8. Do you think this specific problem in the Catholic Church globally is:

Very bad 5

Bad 4

Average 3

Not bad 2

No problem 1

9. How do you think the Catholic Church leaders, have handled the problem in the past?

Very well 5

Well 4

As best they can 3

Not well 2

Very badly 1

10. How do you approach this workshop today?

Enthusiastically	5
Open mindedly	4
Neutrally	3
Unhappily	2
Negatively	1

11. Do you hope to gain from this workshop:

Highly	5
Moderately	4
Uncertain	3
Very little	2
Nothing at all	1

12. Do you think the complaints of childhood sexual abuse by priests should be handled internally with no reference to the police?

Definitely internally	5
Discerningly either	4
Both	3
Uncertain	2
Absolutely not	1

13. Should a clerical offender

Be defrocked only	5
Be treated only	4
Be monitored only	3
Be treated and monitored	2
Be incarcerated	1

14. Has the American question affected your view of the problem in South Africa?

Yes	1	
No	2	_____

**CATHOLIC CONDUCT COMMITTEE OF THE
METROPOLITAN REGION OF KWA ZULU NATAL**

QUESTIONNAIRE FOR BISHOPS AND PERSONNEL AT A SEMINAR
HELD ON 28 MAY 2002, AT 10H00 AT HILLCREST PARISH

QUESTIONNAIRE 1: To be answered after to the workshop is
completed.

The purpose of this questionnaire is to assist in a PhD Study (Thesis) which evaluates the feasibility of a Community Mental Health and Rehabilitation Centre for Catholic Priests in Southern Africa.

Please answer the following questions as honestly and accurately as possible.
Your identity will be strictly confidential.

Thank you for your assistance.

Please indicate with a tick in the relevant space, your response to each question.

1. What is your designation?

Priest ____ Lawyer ____ Psychologist ____ Bishop ____ Other ____

2. Would you say your knowledge and experience of the Protocol for Child Sexual Abuse is now:

Excellent	5
Good	4
Average	3
Minimal	2
Non Existent	1

3. Would you say your knowledge and experience of Child Sexual Abuse now is:

Excellent	5
Good	4
Average	3
Minimal	2
Non Existent	1

4. Would you say your knowledge and experience of Paedophilia, Ephebophilia, Child Molesters now is:

Excellent	5
-----------	---

Good	4
Average	3
Minimal	2
Non Existent	1

5. Would you say your ability, now after the seminar, to manage a case as:

Excellent	5
Good	4
Average	3
Minimal	2
Non Existent	1

6. Do you now think the Catholic Church in Southern Africa has a problem with the sexual abuse of children by Catholic clergy?

Yes 1

No 2

7. Are you now aware of the global problem of child sexual molestation by priests?

Yes 1

No 2

8. Do you now think this specific problem in the Catholic Church globally is:

Very bad 5

Bad 4

Average 3

Not bad 2

No problem 1

9. How do you now think the Catholic Church leaders, have handled the problem in the past?

Very well 5

Well 4

As best they can 3

Not well 2

Very badly 1

10. How do you now feel about the workshop today?

Enthusiastic	5
Open minded	4
Neutral	3
Unhappy	2
Negative	1

11. Did you gain from this workshop:

Highly	5
Moderately	4
Uncertain	3
Very little	2
Nothing at all	1

12. Do you now think the complaints of childhood sexual abuse by priests should be handled internally with no reference to the police?

Definitely internally	5
Discerningly either	4
Both	3
Uncertain	2
Absolutely not	1

13. Do you now think a clerical offender should :

Be defrocked only	5
Be treated only	4
Be monitored only	3
Be treated and monitored	2
Be incarcerated	1

14. Does the American question now affect your view of the problem in South Africa?

Yes 1

No 2

APPENDIX 7 -

QUESTIONNAIRE FOR

COMMUNITY CENTRE

ANNE DALE

M. Soc. Sc. Psychology (Natal)

Counseling and Educational Psychologist

REGISTERED WITH SAMDC / PRACTICE NO. 8629153

184 Nicolson Road; Glenwood; Durban; 4001; Tel: 031-2057624

QUESTIONNAIRE FOR PHD – COMMUNITY HEALTH CENTRE FOR CATHOLIC PRIESTS.

NB: CONFIDENTIALITY IS GUARANTEED

AGE:

RACE:

PARISH PRIEST? YES:

NO:

IF NO, OTHER PASTORAL WORK?

No OF YEARS IN PRIESTHOOD:

QUESTIONS:

1. If you consider your life as a Catholic priest, where would you say your areas of joy, fulfillment and personal growth have been?

-
2. If you consider your life as a Catholic priest, where would you say your areas of pain, anger and frustration have been?

3. In these areas you have mentioned, where do you feel the solution lies? What do you believe can be done to rectify/improve the life of a priest/yourself as a priest?

4. In your moments of sharing with one another, what in your experience are the most common perceptions of your lives?

5. Do you believe a selection/screening process is necessary?

6. Do you believe the seminary training provides sufficient knowledge and experience for a young man to be sufficiently able to cope with the life of a priest? If no, what needs more focus?

7. Should this be ongoing?

8. Do you believe your priest workshop days and ongoing training and education are adequate for growth development and coping with the demands you face in your ministry?

9. Do you believe that cases of misconduct are adequately handled by the Church?

10. Do you believe that a Community Health Centre for priests, dealing with screening therapy groups, treatment, education and training and community could help?

11. Do you think priests should be sent to public facilities for healing, e.g. Houghton House?

APPENDIX 8:

QUESTIONNAIRE FOR

THEMES

ANNE DALE

M. Soc. Sc. Psychology (Natal)

Counseling and Educational Psychologist

REGISTERED WITH SAMDC / PRACTICE NO. 8629153

184 Nicolson Road; Glenwood; Durban; 4001: Tel: 031-2057624

QUESTIONNAIRE FOR PHD – THE LIFE OF A PRIEST

NB: CONFIDENTIALITY IS GUARANTEED

AGE: RACE:

PARISH PRIEST? YES: NO:

IF NO, OTHER PASTORAL WORK?

No OF YEARS IN PRIESTHOOD:

QUESTIONS:

1. In your life as a Catholic priest, where would you say your areas of joy, fulfillment and personal growth have been?

2. In your life as a Catholic priest, where would you say your areas of pain, anger and frustration have been?

3. Do you believe that Catholic ministry is more than a calling ?

4. Does celibacy prove a difficult lifestyle to sustain?

5. Do you feel supported in your vocation? By whom?

6. Do you extend your life further than pastoral work? How?

-
-
7. Do you have time for yourself in your ministry?

8. Do you have a close friend or friends, whom you really trust, and are able to be truly yourself with? How are they related to you?

9. Do you feel affected in anyway by the sex abuse crisis in the Catholic Church?
Any thoughts on the matter?

10. Do you believe that the authorities of the Catholic Church give enough credence to the work the priests do ?

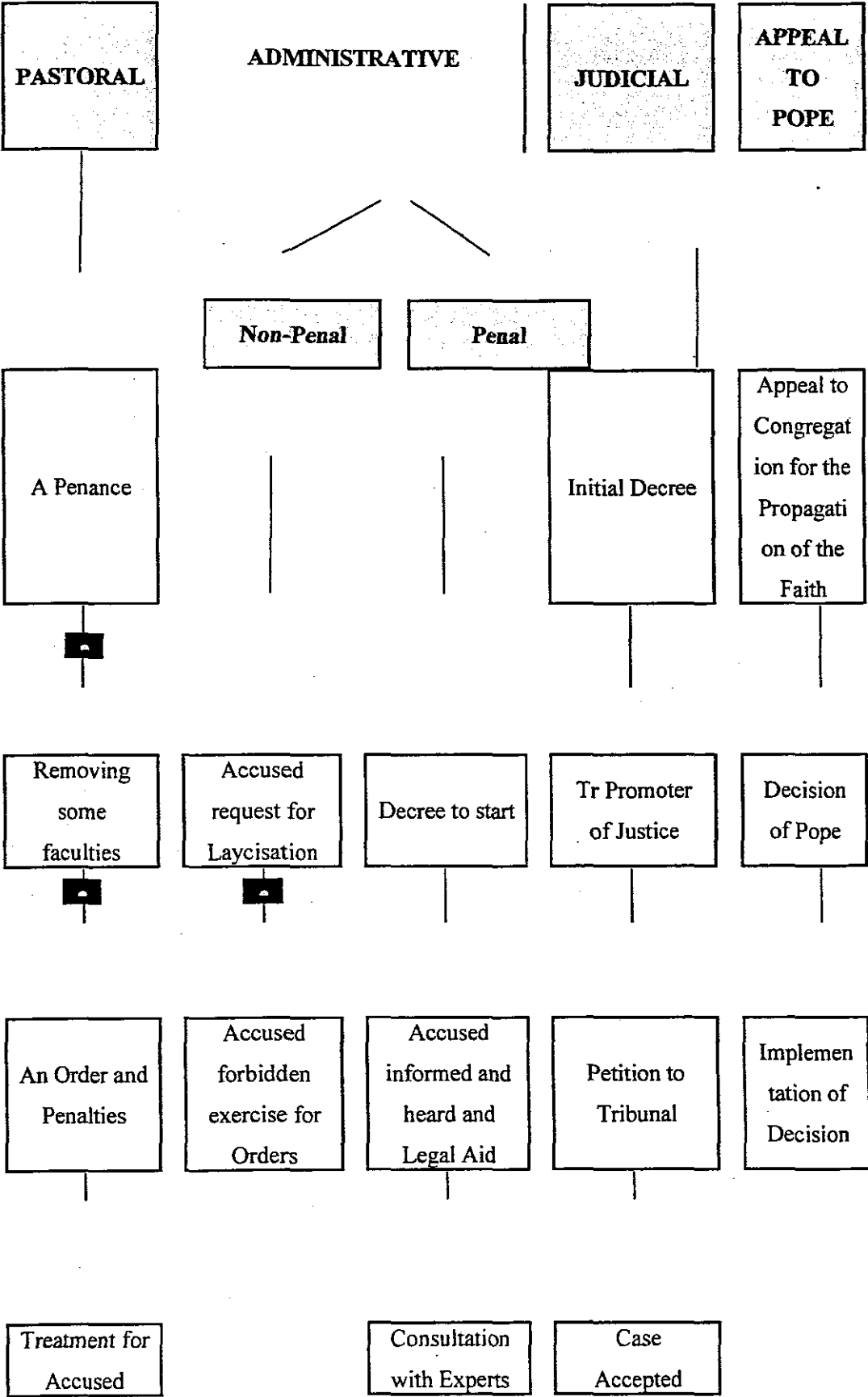
11. What do you think are the biggest problems in the Church today?

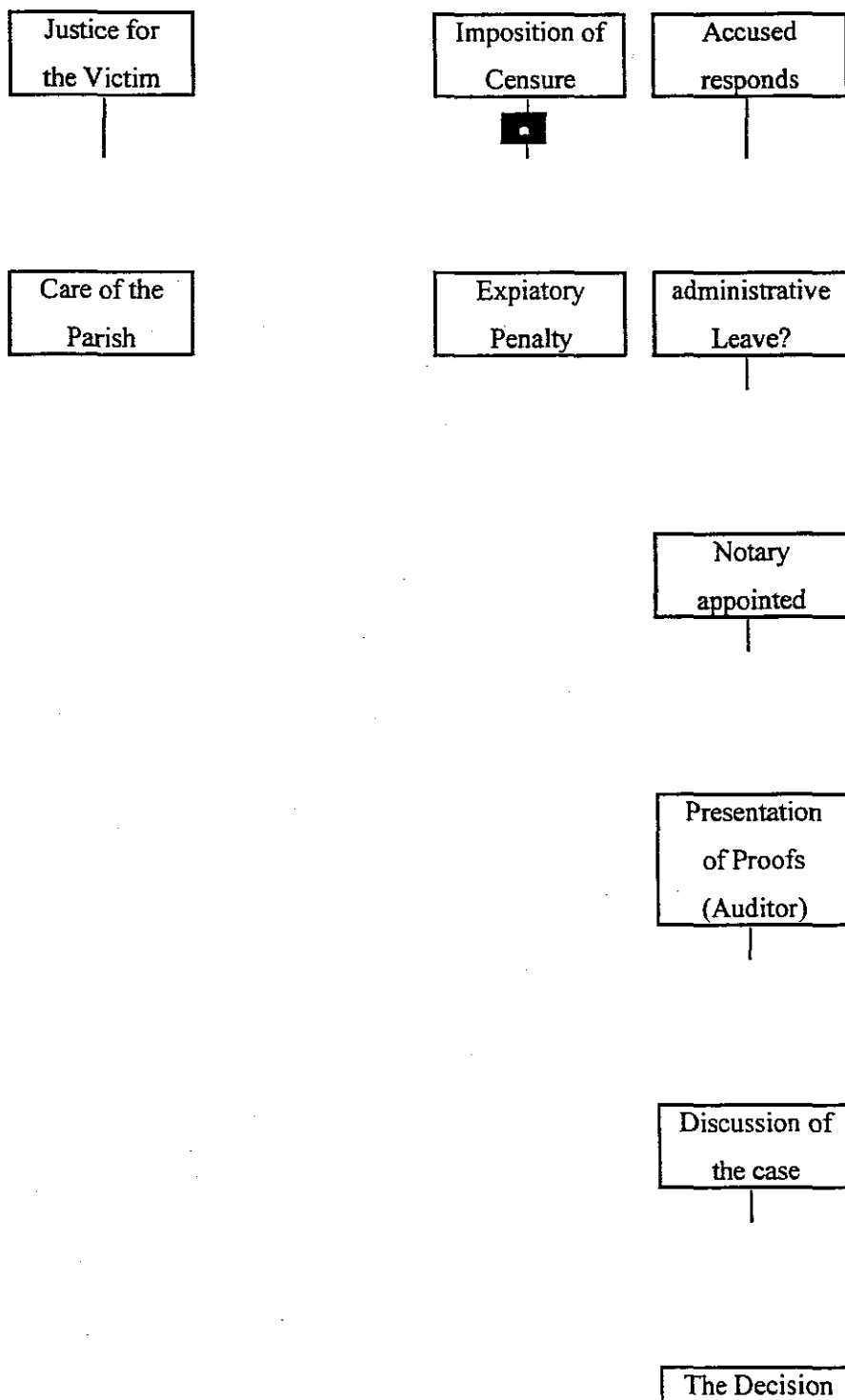
12. What do you think are the greatest features of the Catholic Church ?

2. Any further remarks?

APPENDIX 9:

**A SUMMARY CHART OF THE STRUCTURE AND WORKINGS OF THE
PROFESSIONAL CONDUCT COMMITTEE**





Publishing
Decision

Implementing
Decision

Challenging
Decision