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CHAPLAINS FOR CHILDREN: TWELVE POTENTIAL ROLES FOR A THEOLOGIAN ON THE MDT

Victor I. Vieth, JD¹, Mark D. Everson, Ph.D²,
Viola Vaughan-Eden, Ph.D, LCSW³, Suzanna Tiapula, JD⁴

*"The task of the modern education is not to cut down jungles but to irrigate deserts.
The right defense against false sentiments is to inculcate just sentiments."
— C.S. Lewis⁵*

INTRODUCTION ; THE HISTORIC ROLE OF THE MDT IN CHILD ABUSE CASES

It has long been considered, and is widely accepted as best practices to respond to cases of child abuse as part of a multi-disciplinary team (MDT). Indeed, the manual for the National Center for Prosecution of Child Abuse states, "Successful prosecution of child abuse requires different practices than those used to respond to other types of crime. One of the major differences is the critical role that information from a variety of individuals and agencies... plays in building strong child abuse cases."⁶ Generally speaking, there are two multi-disciplinary teams.

First, there is the core investigative team typically consisting of law enforcement, child protective services and the prosecutor's office.⁷ This team responds to an initial report of abuse and arranges forensic interviews, medical examinations, mental health referrals, search warrants, interrogation of perpetrators and other investigative functions.

Second, there is a broader "service planning" or case review team that discusses the ongoing needs of a maltreated child and his or her family.⁸ The team typically consists of "professionals providing therapeutic and other support services" including medical professionals, CPS workers, mental health practitioners, victim-witness advocates, and school guidance counselors or social workers.⁹

This list, though, is not definitive and most states allow case review teams to include other members of the community.¹⁰ In some instances, MDTs have utilized theologians as part of the case review team.¹¹ Indeed, some state laws specifically include religious institutions as appropriate members of the team.¹² This may happen because a faith-based school is represented on the team or because a particular faith leader is well connected with community resources.

Even when a theologian is not part of a local school or is well connected with a community, he or she may bring other benefits to an MDT. This article explores twelve potential roles for a theologian on a child maltreatment multi-disciplinary team.





1. INVESTIGATIVE CONSULTANT ON INSTITUTIONAL ABUSE WITHIN A RELIGIOUS SETTING

In previous issues of *CenterPiece*, we have offered investigative tips for those assessing sexual or physical abuse practiced or condoned in the name of religion.¹³ As part of this process, an investigator may want to explore the theological dynamics present in a particular congregation that may lead the institution to protect an offender more than a victim. In doing this, the investigator may want to consult a theologian or other expert about a particular faith tradition whose teachings or conduct has played a role in the maltreatment.

In one congregation, for example, the church musicians played emotional music while the pastor urged parishioners to publicly confess their sins. One man stood up and tearfully disclosed sexually abusing all his children. The pastor then asked the children to confess their role in the sexual activity. After hearing the “confession” of the children, the pastor announced that victims and offender alike were forgiven and there was no need for anyone to discuss it outside the congregation. Indeed, the pastor explained that anyone discussing the matter outside the congregation would lose the grace of God and be condemned eternally.¹⁴

In any case of child abuse, the investigators turn to experts to sort through difficult dynamics. In a case such as this, when the dynamics involve twisted theological constructs that may impair a child victim from talking to the police out of fear of going to hell, it may be wise to consult a theologian who can help the officer in understanding the dynamics present in the church and proposing approaches that may alleviate the victim’s

fears about disclosure. Where is this pastor’s theological views rooted? Is the code of silence he is pronouncing rooted in scripture, in a church council, an article of faith—or is it simply something the pastor is making up? Understanding the answer to these questions may assist the investigators not only in speaking with the victims but also the offender and the pastor.

2. CONSULTANT TO THE MENTAL HEALTH PROFESSIONALS WORKING WITH VICTIMS

Ninety three percent of convicted sex offenders describe themselves as religious or very religious.¹⁵ Sex offenders who have the most victims, the youngest victims, and who get away with abuse for the longest period of time before being caught tend to be the offenders most active in their respective congregations.¹⁶ The vast majority of these offenders use religious or spiritual themes in the abuse of their victims. For example, an offender may point to a child’s biological reaction to sexual touching and comment “You had an erection, just like me. You enjoy the sexual contact as much as I do and you are as much to blame as me.”

When this happens, victims not only suffer physical and emotional damage but also suffer significant spiritual injuries.¹⁷ In a review of 34 studies reporting on a total of 19,090 adult survivors of child maltreatment, scholars noted that most studies found abuse damaged the faith of children, often by damaging the victim’s view of and relationship with God.¹⁸ Nonetheless, research consistently shows that abuse victims “who maintained some connection to their personal faith (even if it was damaged as a result of abuse) experienced better mental health outcomes compared to adult survivors of abuse who did not.”¹⁹

In order to maintain this connection to faith, though, the MDT may need to assist the victim in addressing his or her spiritual questions. In one faith setting, for example, a child molester told his victim that he was abusing her because her breasts were the most developed. As a result, the child struggled spiritually. If God knows all things, then surely God knew that in developing her breasts early she would be targeted by this offender. If this is true, is God to blame for the abuse? Did God have some purpose in allowing this suffering?²⁰

Survivors may have engaged in drug and alcohol usage, committed delinquent or other criminal offenses, or suffer from mental health or behavioral disorders. In one instance, a survivor committed criminal vehicular homicide

while under the influence of meth—a drug he said he used to self-medicate from the emotional pain of childhood trauma.²¹ Although many of these victims come to realize that adverse childhood experiences contributed to their behaviors,²² they also believe their conduct was wrong or “sinful.” How, these victims ask, will God sort through all of this when evaluating their lives?

Although there are clear mental health aspects to questions such as these, there are also spiritual dimensions beyond the expertise of many mental health professionals. In a national study of more than 400 clinical psychologists, only one-third professed competence in addressing spiritual issues raised by clients and only 5% had training on this issue.²³

When this is the case, the team can benefit from having a pool of theologians well trained on child abuse that can assist the team in directly or indirectly responding to a child’s spiritual injuries.²⁴ Unless and until the spiritual questions are addressed, many survivors will not be able to cope physically or emotionally.²⁵

3. CLERGY AS SUPPORT PERSON

Research shows that the presence of a support person helps children to respond to direct and cross examination questions in court.²⁶ Moreover, a number of state legislatures and a “substantial body of case law approves of such support.”²⁷

To better understand the simple compassion in permitting the child victim a support person, Professor John Myers poses the following scenario. “Imagine,” Myers writes, “five-year-old Susie, about to enter the hospital for the first time. Susie is scheduled to undergo an unfamiliar and painful medical procedure. Mother drives Susie to the hospital, stops in the parking lot, opens the car door, and says ‘Okay, honey, run along into the hospital and find the doctor. I’ll be back in a couple of hours to pick you up. Bye.’ Mother drives off, leaving little Susie standing all alone outside the hospital. Preposterous you say? Mother won’t do that. She’ll walk Susie into the hospital and remain at her side to provide comfort, reassurance, and support.”²⁸

Just as it would be cruel to deny a child a support person during a difficult medical procedure, Myers’ argues it is equally cruel to deny a support person to a child testifying in a case of child abuse. Specifically, Myers writes at “the hospital, emotional support is part of treatment, and parents are partners in therapy. At the courthouse, however, things are different. The tradition in court is that the child must go it alone.”²⁹

If a child has been told that he or she is condemned or will otherwise suffer repercussions in speaking about abuse committed in the name of God, the child may benefit from having a trusted theologian in the courtroom as a reminder that God is not upset with her—but rather the person who molested or otherwise mistreated her. In one case, for example, an abused child walked into a crowded courtroom only to have numerous church elders and ministers present in support of the father accused of molesting her. Upon witnessing this spectacle, the child openly wondered if God was also opposed to her.³⁰ In cases such as this, a theologian supportive of the child may make a significant difference in the court process, and perhaps throughout the child's life.

4. PROVIDING CHILD PROTECTION PROFESSIONALS WITH ADDITIONAL RESOURCES

Many social service agencies are financially strapped and lacking human resources. In addressing this need, many faith communities are willing to help. For example, Care in Action is a coalition of churches and other faith based organizations that provide child protection professionals with additional resources in meeting the needs of children and families impacted by abuse.³¹ Based in Minnesota, the organization has an “adopt a social worker” program. Under this program, social workers tell the organization of unmet needs of a family—such as an abused child's desire to attend little league baseball—and the organization works to address the need. A similar program operates in the state of South Carolina.³²

5. PREVENTION

If it is true that most sex offenders are religious,³³ it is elementary that many will operate inside a faith setting. With respect to physical abuse, many parents who inflict violence on their children do so in the name of religion.³⁴ For these reasons alone, it is critical to engage theologians in taking a leadership role in speaking out about abuse within faith settings and challenging the religious dogmas that tolerate sexual or physical abuse³⁵ or in any way blame children for their victimization.³⁶ Having one or more trusted theologians serve as part of the broader case review team can aid in developing these men and women into leaders more fully equipped to address the spiritual needs of maltreated children and to reform local religious communities.

6. ADDRESSING THE VICARIOUS TRAUMA OF MDT MEMBERS

Most hospitals³⁷ and many police departments³⁸ have chaplains able to address the spiritual needs of professionals who have seen death or experienced a lifetime of children recounting incidents of abuse.³⁹ Although these chaplains may need some additional training on the unique issue of vicarious trauma resulting from working as a child protection professional,⁴⁰ they can be of significant assistance in addressing the emotional well-being of some team members.⁴¹ In one instance, a law enforcement officer specializing in child abuse began to wonder why God did not allow him and his wife to have children but allowed so many abusive parents to have a child. Questions such as these may need the aid of a professional counselor but may also require the expertise of a theologian sensitive to the officer's faith.

7. CONSULTING ON CULTURALLY SENSITIVE CHILD PLACEMENTS

In most states, child protection workers are required to take into account a child's cultural background, including religious affiliation, when placing the child out of home or in selecting services.⁴² A theologian or other religious expert on the case review team may be helpful in determining culturally appropriate placements or services.⁴³ The theologian would work to not only educate workers but serve as a bridge or conduit with the foster family. Even within similar cultures and religions, there are varying practices. As discussed, child abuse has many religious connotations and it is imperative that the foster family be adequately assessed and educated about the emotional and spiritual needs of the child to avoid exacerbating the child's trauma. Additionally, other service providers may have a limited understanding of the cultural aspects in which the child was raised and therefore use intervention techniques that can be viewed by the child or foster family as insensitive, thereby failing to engage them in needed services. Simply put, theologians are in a unique role to assist the child, team, foster family, and other providers in making the often necessary transition to foster care and treatment services.

8. EMPOWERING VICTIMS TO DISCLOSE

There is a large and growing body of research that religion is often used to justify maltreatment and to keep the child from disclosing abuse.⁴⁴ The child may feel guilty that he or she is sinful because of a biological

reaction to touching or because the offender or another church leader told the victim he or she was equally to blame. In one instance, a child sexually assaulted by an elder was told by her pastor that if she did not cry out, the Bible does not consider her to be a victim of sexual abuse.⁴⁵

Jack Schaap, a protestant pastor in Indiana, molested a teenage girl in three states and boldly used religious themes in suggesting to the girl that the abuse was pleasing to God. In one letter to the victim, Schaap claimed:

You opened your heart wide to me—you made me more than a Pastor/Rescuer—you made me your friend, your confidant, your beloved....In our ‘fantasy talk’ you have affectionately spoken of being ‘my wife.’ That is exactly what Christ desires for us. He wants to marry us & become eternal lovers! I tried to craftily catch your heart...Thank you for the privilege of helping a struggling teenager...You have such a wonderful life ahead of you. I must be careful not to spoil that with my selfish fantasy desires...When we get scared, Jesus sends his spirit to live within us...I must follow the example of Christ. I have espoused you to Him as a chaste virgin...⁴⁶

When toxic theology such as this impairs a child's ability to disclose, a theologian consulting the MDT could assist in three ways. First, the theologian may be able to offer insights into a particular church dynamic feeding these blocks and offer suggestions for overcoming the block while staying within the child's cultural framework. Second, a theologian working with a qualified mental health professional, may assist a child overcome these hurdles over the long term.⁴⁷ Third, theologians proactive in speaking publicly against toxic theology may find their messages reach victims, if only through the accessing of social media or other forums. When toxic theology is openly challenged in multiple venues, the message may penetrate even the most closed communities.





9. EMPOWERING OFFENDERS TO CONFESS

A theologian on the MDT can take a leadership role in educating other faith leaders about the attraction many sex offenders have to churches and the frequency with which they manipulate both the clergy and the church.⁴⁸ In explaining his attraction to church, a convicted sex offender noted:

I consider church people easy to fool...they have a trust that comes from being Christians... They tend to be better folks all around. And they seem to want to believe in the good that exists in all people...I think they want to believe in people. And because of that, you can easily convince, with or without convincing words.⁴⁹

When properly educated about these dynamics, clergy may be less willing to forgive offenders without requiring the offender to take meaningful steps to address his or her crimes—such as turning himself into the police, accessing sex offender treatment, and informing his victim's medical provider about the harm he inflicted on a child's body. There is a growing awareness in theological circles of the need to show "tough love" to sex offenders.⁵⁰ As this awareness spreads, churches may serve less as safe havens for offenders seeking to continue molestation, and more as institutions that hold offenders accountable to their victims and to society as a whole. Given the importance of religion to many offenders, this overdue reformation may increase the willingness of local child molesters to confess to the police and otherwise accept governmental punishments or other consequences.⁵¹

10. ESTABLISHING COMMUNITY CREDIBILITY

When seeking help, families impacted by abuse often turn first to their faith leaders.⁵² For example, members of a congregation are more likely to seek counseling from a member of the clergy than a clinician.⁵³ Simply stated, many congregants know and trust their spiritual leaders but are often wary of psychologists and other members of child protection MDTs.⁵⁴ Unfortunately, some faith leaders fuel this mistrust of secular professionals.⁵⁵ Having a theologian on the MDT can send a message to

the faith community that the child protection team and the services they provide are worthy of respect and use by families in need.

11. SPOKESPERSON IN EXPLAINING MDT ACTIONS TO THE FAITH COMMUNITY

The theologian on the MDT can assist other clergy in understanding MDT processes and decisions. In one instance, a pastor at a ministerial association meeting complained that a CPS worker removed a child from a family in his congregation. The pastor angrily denounced the conduct, noting that several weeks had passed without any court hearing or sharing of information of the child's whereabouts with the parents.

The theologian on the MDT listened to the pastor's complaint and then calmly explained that state law required a court hearing within 48 hours of a child's removal and the court had to review the matter every seven days until a final decision was made. The theologian on the MDT suggested the distraught pastor request his parishioners to sign a release so that he could talk directly with social services and see for himself whether or not the parents' claims were truthful.⁵⁶

12. DEVELOPING ETHICAL RESPONSES TO MALTREATMENT

When Dietrich Bonhoeffer contemplated the study of theology, his father and other members of his family were wary of the usefulness of scholarship not rooted in science.⁵⁷ And yet, as the Third Reich consumed Germany and much of Europe, it was Bonhoeffer's ethical code, strongly rooted in religious concepts, which enabled him and others to resist Nazi savagery even to the point of losing their own lives.⁵⁸ Indeed, one of Bonhoeffer's most acclaimed works is a treatise on ethics exploring not simply when it may be appropriate to overthrow a government but also to lie or engage in other conduct often viewed as unethical.⁵⁹ Many scholars⁶⁰ and both conservative and liberal political leaders⁶¹ have noted the common ethical thread woven into the world's religions and the utility of this ethical code in shaping good behavior.

In commenting on the value of religion in promoting moral behavior and decisions, President Barack Obama writes:

When we ignore the debate about what it means to be a good Christian or Muslim or Jew; when we discuss religion only in the negative sense of where or how it should not be practiced, rather than in the positive sense of what it tells us about our obligations toward one another...others will

fill the vacuum...(T)he discomfort of some progressives with any hint of religiosity has often inhibited us from addressing issues in moral terms...Scrub language of all religious content and we forfeit the imagery and terminology through which millions of Americans understand both their personal morality and social justice...Of course organized religion doesn't have a monopoly on virtue...But we should not avoid making such claims or appeals—or abandon any reference to our rich religious traditions—in order to avoid giving offense.⁶²

When MDTs fall apart or fail to perform optimally it is usually not because of a lack of resources but because one or more members of the team values his or her own agency or even him or herself as more important than a child whose life is swaying in the balance. In one instance, for example, a team declined to do a courtesy interview of a sexual abuse victim because the law enforcement agency didn't like the demanding nature of the request made from another state.⁶³ Thinking such as this, thinking far removed from anything close to placing the child above all other considerations, may be inhibited if a member of the team was repeatedly assigned the task of questioning whether particular conduct is moral—a role ideally suited for many theologians.

In noting that Fred Rogers, of the PBS children's television show *Mister Rogers*, both cared about traumatized children⁶⁴ and was an ordained minister, a child abuse prosecutor lamented "if only Mister Rogers were a part of our case review team—suddenly we would always put the children first."⁶⁵

CONCLUSION

Given the fact that most child abusers use religious themes in the abuse of children, and that this usage causes significant spiritual damage inhibiting the ability of the MDT to investigate abuse and the victim to heal, it is elementary that teams need to develop stronger connections to the faith community. These connections will be critical for MDTs serious in preventing abuse, in investigating difficult cases of abuse within a religious institution, or in addressing a victim's mental and physical health—both of which are often inextricably linked to the child's spiritual well-being. There is, though, so much more. A connection to theologians can help MDT members cope with vicarious trauma by addressing the most difficult questions arising in this work. Equally important, theologians can serve as reminders that, whether or not we hold any religious views, the cause of children is the highest of all callings demanding the highest of all conduct.

END NOTES

- ¹ Executive Director, National Child Protection Training Center, a program of Gundersen Health System in partnership with Winona State University, Northwest Arkansas Community College, New Mexico State University, and William Mitchell College of Law. Mr. Vieth thanks Megan Rowley of William Mitchell College of Law for her research assistance on this article.
- ² Director, Program on Childhood Trauma and Maltreatment, University of North Carolina at Chapel Hill, Department of Psychiatry.
- ³ President, American Professional Society on the Abuse of Children
- ⁴ Director, National Center for Prosecution of Child Abuse
- ⁵ C.S. LEWIS, *THE ABOLITION OF MAN* 13-14 (1944)
- ⁶ AMERICAN PROSECUTORS RESEARCH INSTITUTE, *INVESTIGATION AND PROSECUTION OF CHILD ABUSE THIRD EDITION* xxiv (SAGE 2004)
- ⁷ *Id.* at xxxvii
- ⁸ *Id.* at xxxvii
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- ¹⁰ *Id.* at xxxv.
- ¹¹ See Victor I. Vieth, *In My Neighbor's House: A Proposal to Address Child Abuse in Rural America* 22 *HAMLIN LAW REVIEW* 143 (1998) (noting the importance, particularly in many rural communities, of involving the faith community in addressing child abuse at multiple levels).
- ¹² 325 ILL. COMP. STAT. 5/7.1 (2013).
- ¹³ See Victor I. Vieth & Basyle Tchividjian, *When the Child Abuser has a Bible: Investigating Child Maltreatment Sanctioned or Condoned by a Religious Leader*, 2(12) *CENTERPIECE* (2010); see also Stephen A. Kent, *Religious Justifications for Child Sexual Abuse in Cults and Alternative Religions*, 3 *INTERNATIONAL JOURNAL OF CULTIC STUDIES* 49 (2012).
- ¹⁴ This is a case NCPTC consulted on.
- ¹⁵ GENE ABEL & NORA HARLOW, *THE STOP CHILD ABUSE BOOK* (2001)
- ¹⁶ Donna Eshuys & Stephen Smallbone, *Religious Affiliations Among Adult Sexual Offenders*, 18 *JOURNAL OF CHILD SEXUAL ABUSE* 442 (2009).
- ¹⁷ Barbara R. McLaughlin, *Devastated Spirituality: The Impact of Clergy Sexual Abuse on the Survivor's Relationship with God*, 1(2) *SEXUAL ADDICTION & COMPULSIVITY* (1994).
- ¹⁸ Donald F. Walker, et al, *Addressing Religious and Spiritual Issues in Trauma-Focused Cognitive Behavior Therapy with Children and Adolescents*, 41 *PROFESSIONAL PSYCHOLOGY: RESEARCH & PRACTICE* 174 (2010).
- ¹⁹ Victor I. Vieth, Basyle Tchividjian, Donald F. Walker, & Katrin R. Knodel, *Child Abuse and the Church: A Call for Prevention, Treatment and Training*, 40 *JOURNAL OF PSYCHOLOGY & THEOLOGY* 323, 330 (2012); see also, Shondrah Tarrezz Nash & Latonya Hesterberg, *Biblical Framings of and Responses to Spousal Violence in the Narratives of Abused Christian Women*, 15(3) *VIOLENCE AGAINST WOMEN* 340 (2009).
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- ²¹ This is a case NCPTC consulted on.
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- ²³ Edward P. Shafranske & H. Newton Malony, *Clinical Psychologists' Religious and Spiritual Orientations and their Practice of Psychotherapy*, 27(1) *PSYCHOTHERAPY* 72, 75, 77 (1990).
- ²⁴ As an example of a theological framework in which theologians could address the spiritual needs and questions of both victims and perpetrators, see Victor I. Vieth, *What Would Walther Do? Applying Law & Gospel to Victims and Perpetrators of Child Sexual Abuse*, 40 *JOURNAL OF PSYCHOLOGY AND THEOLOGY* 255 (2012).
- ²⁵ See generally, Donald F. Walker, et al, *Addressing Religious and Spiritual Issues in Trauma-Focused Cognitive Behavior Therapy with Children and Adolescents*, 41 *PROFESSIONAL PSYCHOLOGY: RESEARCH & PRACTICE* 174 (2010).
- ²⁶ JOHN E.B. MYERS, MYERS ON EVIDENCE IN CHILD, DOMESTIC AND ELDER ABUSE CASES page 71-73 (2005) (citing Goodman, et al, *Testifying in Criminal Court*, 57 *MONOGRAPHS OF THE SOCIETY FOR RESEARCH IN CHILD DEVELOPMENT* 1, 1992).
- ²⁷ JOHN E.B. MYERS, MYERS ON EVIDENCE IN CHILD, DOMESTIC AND ELDER ABUSE CASES 157 (2005).
- ²⁸ *Id.* at 54.
- ²⁹ *Id.*
- ³⁰ This is a case from one of the authors' experience.
- ³¹ See www.careinactionnm.org (last visited March 25, 2013)
- ³² To learn more about the South Carolina project entitled HALOS, visit: www.charlestonhalos.org (last visited March 25, 2013).
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- ³⁴ See generally, Christina M. Rodriguez & Ryan C. Henderson, *Who Spares the Rod? Religious Orientation, Social Conformity, and Child Abuse Potential*, 34 *CHILD ABUSE & NEGLECT* 84 (2010).
- ³⁵ WILLIAM J. WEBB, *CORPORAL PUNISHMENT & THE BIBLE* (2011) (the author, a theologian, challenges centuries of belief that the Bible requires parents to inflict physical violence on their children as a means of discipline).
- ³⁶ See Victor I. Vieth, *What Would Walther Do? Applying Law & Gospel to Victims and Perpetrators of Child Sexual Abuse*, 40 *JOURNAL OF PSYCHOLOGY AND THEOLOGY* 255 (2012)
- ³⁷ See e.g., Pastoral Care Program at Gundersen Health System, at: <http://www.gundluth.org/pastoral> (last visited March 25, 2013).
- ³⁸ See e.g., International Conference of Police Chaplains, at: <http://www.icpc4cops.org/> (last visited March 25, 2013).
- ³⁹ There are also chaplains for the military (<http://www.goarmy.com/chaplain/about/benefits-and-incentives.html>), fire departments (<http://firechaplains.org/>), and even businesses (<http://www.chaplain.org/>) (all sites last visited March 26, 2013).
- ⁴⁰ See generally, Amy Russell, *Vicarious Trauma in Child Sexual Abuse Prosecutors*, 2(6) *CENTERPIECE* (2010).
- ⁴¹ For an overview of research discussing the correlation between spirituality and physical and emotional well-being, see FRANK NEWPORT, *GOD IS ALIVE AND WELL: THE FUTURE OF RELIGION IN AMERICA* 47-71 (2012).
- ⁴² See e.g., FLA. STAT. SECTION 409.175 (requirement to safeguard the "cultural, religious, and ethnic values of a child"); MICH. COMP. LAWS SECTION 722.23 (citing as one factor in determining custody the ability of the parties to continue "raising of the child in his or her religion or creed"); MONT. CODE ANN. SECTION 41-3-101 (stating it is the public policy of Montana to "ensure that whenever removal of a child from the home is necessary, the child is entitled to maintain ethnic, cultural, and religious heritage whenever possible").
- ⁴³ See generally, Lisa Aronson Fontes, *CHILD ABUSE AND CULTURE: WORKING WITH DIVERSE FAMILIES* (2005); Lisa Aronson Fontes, *INTERVIEWING CLIENTS ACROSS CULTURES: A PRACTITIONER'S GUIDE* (2008).
- ⁴⁴ See generally, Victor I. Vieth, *When Faith Hurts: Overcoming Spirituality-Based Blocks and Problems Before, During and After the Forensic Interview (Revised and Expanded)*, 2(10) *CENTERPIECE* (2010).
- ⁴⁵ See *Shattered Faith*, ABC News 20/20 Documentary, airing April 9, 2011 and available online at: <http://abc.go.com/watch/2020/SH559026/VD5512148/2020-48-victims-forced-confession> (last visited March 25, 2013).
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- ⁴⁷ See generally, MARION BILLICH, SUSAN BONFIGLIO, & STEVEN CARSON, *SHARED GRACE: THERAPISTS AND CLERGY WORKING TOGETHER* (2000); John C. Gonsorick, et al, *Ethical Challenges and Opportunities at the Edge: Incorporating Spirituality and Religion into Psychotherapy*, 40(4) *PROFESSIONAL PSYCHOLOGY: RESEARCH AND PRACTICE* 385 (2009).
- ⁴⁸ See generally, Donna Eshuys & Stephen Smallbone, *Religious Affiliations Among Adult Sexual Offenders*, 18 *JOURNAL OF CHILD SEXUAL ABUSE* 442 (2009).
- ⁴⁹ ANNA C. SALTER, *PREDATORS* (2003).
- ⁵⁰ See generally, Victor I. Vieth, *What Would Walther Do? Applying Law & Gospel to Victims and Perpetrators of Child Sexual Abuse*, 40(4) *JOURNAL OF PSYCHOLOGY AND THEOLOGY* 257 (2012).
- ⁵¹ See e.g. WCBJ TV News Report, *Alchua Pastor Arrested for Sexual Assault*, March 25, 2013, available online at: <http://www.wcbj.com/local-news/2013/03/alachua-county-pastor-arrested-sexual-assault> (last visited March 25, 2013) (noting a pastor turned himself into the police and confessed to acts of child molestation).
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- ⁵⁵ See generally, MARY PRIDE, *THE CHILD ABUSE INDUSTRY* (1986) (The author, whose work was published by a Christian publishing house, argues the child protection system "threatens every North American family").
- ⁵⁶ This is an anecdote from an MDT one of the authors participated in as a prosecutor.
- ⁵⁷ See ERIC METAXES, *BONHOEFFER* 37-40 (2010).
- ⁵⁸ See generally, ERIC METAXES, *BONHOEFFER* 37-40 (2010). Ethical principles rooted in religion resulted in many other pockets of resistance to the Nazis. For example, see EDWIN ROBERTSON, *THE LIFE OF EIVIND BERGGRAV* (2000).
- ⁵⁹ See generally, DIETRICH BONHOEFFER, *ETHICS* (1995).
- ⁶⁰ See e.g. C.S. LEWIS, *THE ABOLITION OF MAN* (1944) (noting "This conception in all its forms, Platonic, Aristotelian, Stoic, Christian, and Oriental alike, I shall henceforth refer to for brevity as 'the Tao'. Some of the accounts of it which I have quoted will seem, perhaps, to many of you merely quaint or even magical. But what is common to them all is something we cannot neglect. It is the doctrine of objective value, the belief that certain attitudes are really true, and others really false, to the kind of thing the universe is and the kind of things we are." *Id.* at 18).
- ⁶¹ See RICHARD NIXON, *IN THE ARENA* 98 (Pocket Books 1990) (noting the value of religion in changing the hearts of those who make political or other decisions). See also BARACK OBAMA, *THE AUDACITY OF HOPE* 195-226 (2006).
- ⁶² *Id.* at 214.
- ⁶³ This is a case NCPTC was asked to consult on.
- ⁶⁴ In the aftermath of a school shooting in Connecticut, many parents were reminded of the words Mister Rogers uttered in helping children cope with trauma: "When I was a boy and I would see scary things in the news, my mother would say to me 'Look for the helpers. You will always find people who are helping.' To this day, especially in times of disaster, I remember my mother's words and I am always comforted that there are still so many helpers—so many caring people in the world." Courtney Hazlett, *TODAY* (December 17, 2012) available online at: http://todayentertainment.today.com/_news/2012/12/17/15969444-mr-rogers-photo-words-of-advice-go-viral-in-wake-of-shootings?lite (last visited March 25, 2013)
- ⁶⁵ This is an anecdote a child abuse prosecutor shared with one of the authors. To learn more about the ethical and spiritual views of Fred Rogers, see AMY HOLLINGSWORTH, *THE SIMPLE FAITH OF MISTER ROGERS* (2005).

FOR MORE INFORMATION

The National Child Protection Training Center (NCPTC) is a program of Gundersen Health System. Operating on the campuses of Winona State University, Northwest Arkansas Community College, William Mitchell College of Law, and New Mexico State University, NCPTC provides training, technical assistance and publications to child protection professionals throughout the United States. In addition, NCPTC assists undergraduate and graduate programs seeking to improve the education provided to future child protection professionals. For further information, contact NCPTC at 507-457-2890 or 651-714-4673. Please visit our website at www.ncptc.org.

