

Pastoral Care for Domestic Violence: CASE STUDIES FOR CLERGY



for Christian Audiences

Pastoral Care for Domestic Violence: **CASE STUDIES FOR CLERGY**

*Training Manual
for Christian Audiences*

Written by Carol J. Adams

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Working together to end
sexual & domestic violence

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Pastoral Care for Domestic Violence: Case Studies for Clergy

Session 1



Session 2



Session 1

- Ivy
- Rev. Luis Carriere

Session 2

- Tessie
- Rev. Thelma B. Burgonio-Watson

Session 3



Session 4



Session 3

- Lisa
- Pastor Ivan Wells

Session 4

- Jackie
- Rev. Aleese Moore-Orbih

Session 5



Session 6



Session 5

- Luisa
- Rev. John Heagle

Session 6

- Dana
- Rabbi Julie Schwartz

Session 7



Session 8



Session 7

- Stuart
- Rabbi Mark Dratch

Session 8

- David
- Rev. Marie M. Fortune

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INFORMATION FOR TRAINERS

The video series, *Pastoral Care for Domestic Violence: Case Studies for Clergy*, was created for Jewish and Christian pastoral care providers. This training manual is designed for Christian audiences; there is a comparable manual designed for Jewish audiences.

It is estimated that 1 in 3 congregants of all faith traditions will have some form of experience with domestic violence. As a result, clergy will encounter individuals in their ministries who have experienced domestic violence and who have perpetrated domestic violence. Often, clergy have not been provided with the necessary pastoral care skills to equip them to respond effectively. This is particularly problematic because domestic violence is widespread, potentially lethal, and can be much more complex than may appear on the surface. Furthermore, the inclination of many pastoral care providers to be neutral in the face of conflict can actually exacerbate the domestic violence and put the survivor in danger.

The experience of domestic violence raises specific religious issues, and without comprehending the context of abusive behavior, clergy often struggle to provide responsive answers to the faith questions that survivors raise. Further, unless clergy bring up the topic themselves, survivors may not feel safe enough to approach them, and may feel even more isolated and alone.

Clergy need not become experts in the complexities of domestic violence prevention and intervention. Clergy do, however, need to understand the basic dynamics of domestic violence, be aware of safety issues, and know how to address domestic violence-related religious concerns and how to connect survivors and abusers with appropriate community resources.

ABOUT THE VIDEO, THE MANUAL, AND THE TRAINING GOALS

Pastoral Care for Domestic Violence: Case Studies for Clergy consists of a 9-part training course on pastoral care in response to domestic violence (one introductory session plus training sessions that correspond to each of the 8 case studies). The video series contains eight vignettes that run approximately 15 to 25 minutes each.

In producing *Pastoral Care for Domestic Violence: Case Studies for Clergy*, FaithTrust Institute has three main objectives:

1. To prepare clergy to respond effectively to situations of domestic violence utilizing appropriate community resources for referral.
2. To provide clergy with examples of possible approaches in pastoral care for domestic violence – keeping in mind the importance of safety, support, and healing for survivors; accountability for abusers; and the ability to distinguish between the appropriate role of a pastoral care provider and that of community experts.
3. To educate clergy about theological issues that commonly arise for survivors and abusers, and to provide a range of helpful resources.

This resource, unlike most other videos from FaithTrust Institute, is not designed as a stand-alone viewing experience. This video should be used within the context of a class with an experienced trainer. It is your responsibility, as the trainer, to have expertise in domestic violence and to be comfortable encouraging discussion and critiques of the pastoral care vignettes contained on the video.

This training manual will help you present the case studies; provide information to participants; and lead the participants in exercises, discussions and role plays. This manual contains guidelines for facilitating these activities, handouts to utilize during the training, and appendices for future reference. It also includes scheduling information and an outline for each training session.

If you decide to choose all the activities for a training session, you should allot between two to three hours for each session. However, each training session can be adapted to the timeframe you have available. From the suggested activities, you may select those activities you think will work best for your audience and enable you to conduct the session in the time you have available. For professors using this material as a part of a seminary class, some of the activities or the content of the activities can be assigned as homework to be done prior to the next session.

ABOUT THE VIGNETTES

Each vignette contained on this video involves an actual clergy person and an actor playing the part of the survivor or abuser. While actors were used for the parts of the survivors and abusers, neither their roles nor the roles of the clergy were scripted. Instead, what is portrayed on the video is an improvised role-play. A variety of situations are presented – covering a range of abusive situations and a range of points within a relationship, from abusive behavior by a fiancé to controlling behavior during a divorce. Women experiencing many forms of abusive behavior are encountered. As well, a variety of faith traditions are represented.

Each vignette represents particular people in particular situations. The responses by the clergy reflect each individual's approach. They are not presented as necessarily the ideal responses to the situations portrayed but, rather, as starting points for discussion and learning.

Each vignette requires time for discussion. The vignettes should not be shown consecutively without stopping and leading an exploration of the pastoral care issues that are raised by any one vignette. In fact, there will be times when the training can be most effective if you stop the video in the midst of a vignette and discuss the specific issue to which the clergy person is responding. The vignettes have been arranged to introduce new aspects of pastoral care issues in a cumulative way, so that one is able to build on the learning that occurred in the previous vignette(s). Some of the training material used in the earlier vignettes will be incorporated into each succeeding vignette as well. This resource works most effectively when all the vignettes are viewed, and in the order presented.

The vignettes represent various faith traditions, including Evangelical Christian, Jewish, Protestant, and Roman Catholic. Domestic violence situations are often the same across religions; the video is designed to be taken as a whole, to cover a variety of important aspects of domestic violence dynamics. Anyone can learn from any of the vignettes, as the vignettes are situational as well as denominational. Many of the vignettes have overlapping theological issues. Watching just the one vignette from your own faith tradition will result in an incomplete understanding of how to respond to the variety of situations that might present themselves. Different issues and concerns are raised in each vignette, offering important lessons to all those who seek to develop pastoral care skills, regardless of movement or denomination. While each scenario may use language specific to that faith tradition, many of the issues raised will be applicable to other traditions.

The vignettes reveal how complicated it is to respond to a situation that is emotionally complex and where someone's life may be at risk. Responding to domestic violence often alerts pastoral care providers to the limits of their own skills. Each person has their own care-giving style. This training will help clergy integrate domestic violence knowledge and skill into their pastoral care style. *It is important to tell the clergy you are training not to look at this video and reject the information the training experience offers because they disagree with the types and styles of care provision portrayed.* If they respond in this way, they will miss the message. Providing pastoral care to a survivor is very difficult, even for the trained clergy person. The video serves as a call to help clergy recognize the importance of training in this area, rather than as a "how-to" tool. The "how-to" aspect of the training comes from you, the trainer.

Many abused women do not identify themselves as such. For these vignettes to be effective, they should be seen as snippets out of several sessions. In a sense, the vignettes compress time to work as a teaching tool. In addition, the survivors in the case studies are articulate and possess varying levels of awareness that they are survivors of abuse. Some may present the issues more clearly and more succinctly than a survivor who is in crisis. "Predictors of Domestic Violence," Handout 2:1 (on page 153), provides information on what a clergy person needs to be alert to when disclosure does not occur because of confusion, shame, self-blame and fear of the abuser's response.

It is recommended that you *not* approach the case studies by saying, "This is the way to do it." Instead, the case studies provide examples of the kinds of issues that arise and some helpful information that might be provided. It is necessary for the people being trained to view the case studies critically. It is the job of the trainer to help the viewers identify both the strengths and weaknesses of pastoral care in the case studies. After each vignette, you should be prepared to ask, "What were the strengths?" and also "What is missing in this vignette?" This is one of the essential teaching tools of these vignettes — identifying what's missing in each case study. The trainer must feel comfortable not only lifting up what constitutes good and effective responses, but also eliciting critiques if and when a care provider in the video heads down a path that is not ideal.

The cumulative result of watching all eight vignettes and participating in the training is that clergy will be equipped to address several of the most urgent practical and theological issues that are brought to them. Offering a program that

includes the introductory session and all eight vignettes strengthens the clergy's ability to respond to the life-threatening and faith-shattering aspects of domestic violence.

DOMESTIC VIOLENCE AND PASTORAL CARE

Abuse is a violation of right relationships between persons. In response to abuse, the survivor needs safety; but she also needs help addressing questions of ultimate meaning that the abuse has raised. Our faith traditions can be a source of healing and justice for survivors and their families hurt by domestic violence. Our faith traditions can also be a resource for abusers who wish to change their behavior.

When clergy have been trained to understand the dynamics of domestic violence, we can be a part of guiding the abused to safety and possibly even survival. We may be able to help the family members understand their rights and responsibilities, find wholeness at a time when their relationships have been broken and their spirits bruised, and help survivors of domestic violence remain connected or re-connect to their faith. We can also hold abusers accountable for their behavior.

Battering and abusive behavior are now understood to be aspects of power and control. The abuser chooses his behavior to establish and maintain control over his partner. He may misuse Christian beliefs in his effort to control his partner. The choice of language in this paragraph is deliberate: domestic violence is primarily a crime against women perpetrated by men. In the Introductory session (pages 27 - 37), we provide a discussion about this choice of language, with accompanying statistics, so that participants can understand the basis for the decision to have all survivors of domestic violence in this video series be portrayed by women.

When the practical aspects of controlling behavior are misunderstood, theological explanations often become the refuge for the confusion. Practical issues get refracted within a religious framework, so that instead of asking "How can I be safe?" the victim ends up asking questions such as, "How have I failed him in our relationship?" "How have I failed to fulfill what God is asking me to do?" "Don't I need to forgive him?" "Doesn't the suffering of Jesus require that I suffer as well?" and "Can it be that this is how I am to bring my partner to God?"

Responding to domestic violence can be challenging. First, conventional pastoral care practices are more nondirective than what is needed in response to abuse. Second, pastors must recognize and respond directly to safety questions, disentangling them from faith questions. In all this, the pastor must honor the survivor's struggle to make sense of her experience and her autonomy. Clergy also need to understand that their responses are most effective when partnered with local secular resources that provide specific assistance to battered women or specific programs for men who batter.

Abusers can change, but only if they are willing to admit that their abusive behavior is their own problem and to engage in a long process of hard work in a batterers' treatment program. Many abusers minimize and deny their inappropriate behavior, blaming the survivor and/or refusing to acknowledge that they have any responsibility for the situation. It is also common for abusers to apologize for the violence and promise that it will never happen again. Experience teaches us that, without intervention and hard work, the abuse will continue.

Theological confusion often arises not only because the survivor has experienced life-threatening behavior, but also because of the lack of accountability of the batterer. Remorse is mistaken for repentance. Shakespeare's "forgive and forget" is mistaken for a Biblical injunction.

It is the responsibility of clergy to keep confidences to protect the safety of the survivor, to help her assess for safety and to assist her as she struggles with faith questions. Clergy also bear responsibility to confront the abuser and hold him accountable for his violent behavior, as long as we will not be endangering the victim by doing so. It is critical that we not approach the abuser without the victim's permission and careful consideration of the possible consequences.

ISSUES FOR PASTORAL CARE PROVIDERS

This is painful material. The issues are complicated and may feel overwhelming. The topics and the vignettes may bring up memories and prompt feelings for the participants. The participants will likely bring a variety of beliefs and feelings to the training sessions. They may be discomforted hearing about violence. They may not comprehend what is involved in responding to intimate partner violence. They may not feel comfortable making the abuser experience the negative consequences of his behavior. They themselves may be confronted with the reality that their behavior toward their own intimate partners is abusive. They may not understand that domestic violence is often deadly. There may be conflicts about confidentiality. All of these issues may arise during the training.

Some of the exercises included in the training have been structured to provide opportunities for clergy to explore their feelings. Clergy need to be aware of their own complex responses to domestic violence so that in situations of urgency they can clearly identify and separate their responses from the survivor's or the abuser's needs.

ABOUT THE TRAINING

The order in which the vignettes appear on the video is the most helpful order to follow for the training. This sequence follows the issues of battering from premarital counseling through to a time of separation. The vignettes were arranged in this way according to the situation of the survivor, to remind us that pastoral care must begin with the needs of the survivor. Through the 9-part training, many of the most important issues that a clergyperson will encounter will be addressed.

Except for the Introductory Session, each training session is organized the same way, with some slight variations to accommodate specific issues that a case study might raise. The training sessions contain five parts: I. Preparation, II. Viewing Vignette, III. Discussion and Debriefing, IV. Pastoral Issues and Practice, and V. Conclusion. See box on the next page for a template of each session.

| | Template for Training Session |
|------|--|
| I. | Preparation <ul style="list-style-type: none"> a. Journal exercise b. Information related to case study |
| II. | Viewing Vignette |
| III. | Discussion and Debriefing <ul style="list-style-type: none"> a. Safety issues b. Strengths of pastoral care c. What is missing d. Options for survivor or abuser |
| IV. | Pastoral Issues and Practice <ul style="list-style-type: none"> a. Religious roadblocks and resources b. Pastoral discussion c. Role play |
| V. | Conclusion |

I. Preparation

Preparation includes: a) an opportunity for the participants to reflect, through a journal exercise, on a specific issue relevant to the training, and b) the dissemination of information related to the case study being presented. The information presented at this time will equip the participants to engage with the case study while enhancing their pastoral skills.

The journaling exercise helps the participants to identify feelings and conflicts around domestic violence on a personal level. The point of the journaling exercises is not for the participants to ponder their own lives, but to tap into some situation in which they can empathize with what a domestic violence survivor is going through, and then to be aware of how that might be a barrier to providing an effective pastoral care response. It is important that participants not assume that others will react to a situation the way they do and to be aware that their experiences will not be the experience of someone else.

| Journaling Exercises for Sessions 1 - 8 | |
|---|------------------------------|
| <i>The eight journaling exercises and the case studies they are associated with</i> | |
| Session 1, Ivy | A Life-Threatening Situation |
| Session 2, Tessie | Being a Stranger |
| Session 3, Lisa | Conflicted Loyalties |
| Session 4, Jackie | Changing Directions |
| Session 5, Luisa | Experiencing Powerlessness |
| Session 6, Dana | “Gut” Feelings |
| Session 7, Stuart | Denial |
| Session 8, David | Accountability |

The information you will present in preparation for viewing the video includes a discussion of the material in the handouts scheduled to accompany that session. Many of the handouts introduced in the early part of the training will be used throughout the training, especially the “Do’s and Don’ts for working with survivors of domestic violence” found in Handout A:2 – Pastoral Guidelines in Response to Survivors of Domestic Violence and Handout 1:3 – Power and Control Wheel.

In addition, there are handouts that respond to specific situations reflected in the vignettes. However, their applicability is not restricted solely to that vignette. For instance, premarital counseling issues are introduced in the vignette in which an engaged woman seeks pastoral care. Separation violence is introduced in the vignette in which a woman getting a divorce seeks assistance.

Besides handouts, other information to be given out at this time include any explanatory information specific to the vignette being viewed (for instance, explaining the nature of the Confessional in Training Session 5 or introducing Jewish terms used in Training Sessions 6 and 7).

II. Viewing Vignette

Each training session identifies the length of the vignette to be viewed. For one training session, (Session 1), the instructions recommend stopping the video at a specific place to discuss that part of the video separately.

III. Discussion and Debriefing

There are four aspects to discussion and debriefing: a) safety issues, b) strengths of the pastoral care, c) what is missing from the pastoral care session, and d) options to explore with the survivor or the abuser. These four steps are the same for all eight training sessions that correspond to the case studies.

a) Safety Issues

It is important to begin with discussing the safety issues that arise within a vignette, not only because abuse is life-threatening, but also because awareness of the safety issues equips the participants to critique the strengths and weaknesses of the pastoral care contained in the vignette.

b) Strengths of the Pastoral Care

By asking about the strengths of the pastoral care session, the trainer helps the participants identify useful care-giving practices.

c) What is Missing in this Vignette?

In asking, “What is missing in this vignette?” the participants are encouraged to examine the issues that did not get addressed, and to identify alternatives that might have been explored.

d) Options to Explore with Survivor or Abuser

One of the primary tasks of pastoral care for domestic violence is to assist survivors and abusers in seeing that they have other options. Each vignette provides an opportunity to explore what options exist and how they might be discussed with the survivor or the abuser. This discussion provides participants with a benchmark for practical application and integration of the information that has been learned.

IV. Pastoral Issues and Practice

While each of the preceding sections of the training addresses pastoral issues and pastoral knowledge, the final section highlights the development of specific pastoral skills. There are three parts to the Pastoral Issues and Practice Section: a) Religious Roadblocks and Resources, b) Pastoral Discussion, and c) Role Play.

a) Religious Roadblocks and Resources

Throughout the video series, several faith issues reappear. To accompany each vignette, the trainer will facilitate a discussion of which faith issues are roadblocks and which are resources. How do the clergy in the vignettes provide interpretations that transform faith roadblocks into resources?

In order to assist the participants in discussion of these issues, each session will focus on a specific faith issue. While these issues overlap, intersect and are found in multiple vignettes, this focus enables a more organized reflection. Cumulatively — by the end of the training — the central faith issues raised will have been explored.

| Faith Issue Focus for Sessions 1 - 8 | |
|---|---|
| Session 1, Ivy | Forgiveness |
| Session 2, Tessie | Ephesians 5 |
| Session 3, Lisa | Suffering |
| Session 4, Jackie | Stewardship of Your Life |
| Session 5, Luisa | When is the Covenant of Marriage Broken? |
| Session 6, Dana | Abandonment by God |
| Session 7, Stuart | Faith Dimensions of Being Held Accountable (and Pastoral Discussion: An Abuser in the Congregation) |
| Session 8, David | Repentance |

b) Pastoral Discussion

The directions for the pastoral discussion are always the same: Divide the participants into groups of five or so. Give the participants 10 minutes to brainstorm and then, in the larger group, invite them to report back. Here are some discussion guidelines for your use throughout the training:

- Make use of participants' knowledge and experience.
- Avoid dominating the discussion with your own ideas and answers.
- Recognize that emotionally charged issues can arise in a group discussion.
- Encourage participants to listen without interrupting others.
- Recognize that some people learn from listening and, therefore, should not be pressed to express themselves.
- If someone is angry about an issue brought forward, be sure you understand the point s/he is trying to make. Hostility is often intensified when a discussion leader demonstrates incomplete understanding of a question or comment made by a member of the group.

| Pastoral Discussions for Sessions 1-8 | |
|--|--|
| Session 1, Ivy | Premarital Counseling |
| Session 2, Tessie | Reporting Child Abuse: When, How, and What to Say |
| Session 3, Lisa | Self-Determination, Autonomy, and Safety |
| Session 4, Jackie | Pastoral Care of a Stranger |
| Session 5, Luisa | Confidentiality |
| Session 6, Dana | A Religious Community Checklist |
| Session 7, Stuart | Faith Dimensions of Being Held Accountable and an Abuser in the Congregation |
| Session 8, David | Being a Reality Check |

c) Role Play

Since this is pastoral care training, we have included a role play to conclude each session, in order to increase the comfort level with the material and skill in responding. Each role play will occur in groups of three – one person will take the role of the clergy, the second of the person receiving pastoral care, and the third, of an observer. The role play will last approximately ten minutes. Then the debriefing will provide an opportunity for all three people to respond to the role play. The debriefing should begin with the two people who were not playing the role of the pastor giving feedback to the person who was. *What was helpful? What wasn't helpful? What might he/she think about?* Then the person playing the role of the pastor can respond to questions such as: *How did that go from your perspective? What were the difficulties? How did you handle these difficulties?*

The role play concludes with a report back by each of the triads to the entire group: *What were the most important things you learned from this role-play? What was helpful and what was not helpful? What were the greatest difficulties? What resources are there to help you with these difficulties?*

| Role Plays for Session 1 - 8 | |
|-------------------------------------|--|
| Session 1, Ivy | Safety Planning and an Upcoming Wedding |
| Session 2, Tessie | Religious Roadblocks |
| Session 3, Lisa | Redirecting the Concept of Suffering |
| Session 4, Jackie | The Social Pressures to Stay with an Abusive Partner |
| Session 5, Luisa | The Pastoral Aftermath of a Homicide |
| Session 6, Dana | Your Next Pastoral Care Session |
| Session 7, Stuart | Responding to an Abuser |
| Session 8, David | Mourning the Loss of a Relationship |

V. Conclusion

Each training session has a paragraph to assist the trainer in summarizing the accomplishments of the session. It is important for the group to take pride in what they are accomplishing and to recognize the progress they have made.

ABOUT THE INTRODUCTORY SESSION

This session was designed to prepare participants for the other eight sessions. The introductory session covers the following:

- ✓ Pastoral care environment
- ✓ Language and labeling
- ✓ Pastoral care guidelines in response to domestic violence
- ✓ Pastoral care guidelines in response to abusers
- ✓ Transforming religious roadblocks into resources
- ✓ Feelings about domestic violence

The introductory session can be used as part of a 9-part training series or can be paired with any of the vignettes for a shorter training series. It is not recommended to start a training session without having first completed the introductory session. If you are presenting fewer than the 9 training sessions, it is recommended that you review the entire training manual and incorporate as many of the skill building exercises, discussions, role plays, and handouts as is practical.

If your primary concern is cultural issues for particular racial/ethnic communities, then be aware that:

Ivy is Caucasian
 Tessie is Asian/Pacific Islander (Filipina)
 Lisa is Diné (Navajo)
 Jackie is African-American
 Luisa is Latina
 Dana is Caucasian
 Stuart is Caucasian
 David is Caucasian

If your primary concern is the particularity of various religious traditions, then be aware that:

Ivy is Protestant (Evangelical)
 Tessie is Protestant
 Lisa is Protestant
 Jackie is Protestant (Evangelical)
 Luisa is Roman Catholic
 Dana is Jewish
 Stuart is Jewish
 David is Protestant

ABOUT THE HANDOUTS

In the upper corner of each handout, we identify in which Training Session the handout is introduced and discussed (i.e., 1 = Training Session 1: “Ivy”, 2 = Training Session 2: “Tessie,” etc.). This does not mean that the handout is applicable or only to be used for that one session. Several of the handouts are related to establishing the context of abusive behavior (e.g., 1:3 – Power and Control Wheel, 2:1 – Predictors of Domestic Violence). These are essential for all the training sessions.

The order in which the handouts is introduced in the training session is denoted in this way:

1:1 – first handout in session 1.

1:2 – second handout in session 1.

or

2:1 – first handout in session 2.

2:2 – second handout in session 2.

and so forth up to

8:2.

Handouts for the introductory session are labeled with the letter A.

These handouts can be found before the appendices and are discussed in association with the vignette in which they are introduced.

One effective way to provide the handouts and reinforce the cumulative nature of the learning being offered is to provide a three-ring binder for each participant and have the handouts hole-punched so that they can be inserted into the binder. In addition, it is helpful to provide some paper for note-taking and journaling that can be kept in the binder. Also, reproduce those appendices you have permission to reprint. (Appendices are found on pages 205 - 240.) At the first training, all the handouts for that training should already be in the binder. Then with each succeeding training, provide the handouts appropriate to that case study.

BEFORE SHOWING A VIGNETTE

This is an advanced training in pastoral care and domestic violence. The participants should already have been shown *Broken Vows* and either *To Save a Life* or *Wings Like a Dove* (available from FaithTrust Institute: www.faithtrustinstitute.org). The participants should also have knowledge of local community resources, police procedures and state laws on domestic violence.

As a trainer on this subject, it is important that you yourself understand the dynamics of domestic violence. It is also essential that you have some experience working with pastoral care issues and domestic violence. If you are a clergyperson or a Christian educator, you might consider co-facilitating the training with a domestic violence advocate. If you are a domestic violence advocate, you might consider co-facilitating the training with a clergyperson or a Christian educator. The training participants will not only benefit from the expertise of each discipline, but will also gain a deeper understanding of the value of collaboration between religious leaders and advocates. Each vignette stands on its own and offers a variety of issues to explore in discussion. Before showing the vignette, refer to the following checklist to determine whether you are prepared to provide training on this topic:

- ☐ Watch the vignette at least twice, preferably several times.
- ☐ Familiarize yourself with this training manual.
- ☐ As you watch a vignette, note your own reactions by recording them on paper.
- ☐ Prepare to help others respond to the vignette by asking yourself, "How would I have handled this?" "What would I have missed?" and "What more do I myself need to learn?"

- ☐ Review the handouts and make sure that you understand them.
- ☐ Prepare the 3-ring binders for the participants. (If you are not following the nine-part training session, be sure to include all the handouts even if you do not have time to discuss each one.)
- ☐ After the first training, insure that you have the related handouts for each subsequent training copied and hole-punched.
- ☐ Consider how you might respond to different audience reactions, such as anger or denial that the problem of domestic violence exists in the congregation.
- ☐ Consider how you will respond to disclosures about experiencing, witnessing, or perpetrating abuse.
- ☐ Be aware that sessions may bring up many strong emotions and that members of the audience may have strong opinions about marriage, the church, the role of the clergy, or making referrals outside of the congregation.
- ☐ Be aware that participants may have reactions that are based more on their own experiences than on the situations depicted in the vignettes.
- ☐ If more than 30 people are expected, insure that you have a large screen or at least two video monitors.
- ☐ Insure that each participant has a pen for writing down responses/phrases/reactions while watching the video.

Physical arrangements

- If possible, meet in a room that is ample in size and allows for the flexible rearrangement of tables and chairs.
- Arrange the chairs so that each participant may see the video clearly when it is shown, but also in a way that allows for conversation and participation (round tables preferred).
- Be prepared to rearrange the room for some of the activities.

Materials the trainer will need:

- ☐ 3-ring binders for each participant
- ☐ ruled paper placed in each binder
- ☐ a copy of the handouts for each participant
- ☐ the DVD (Note: test the DVD prior to the first training session.)
- ☐ a working DVD player and a television monitor
- ☐ newsprint or writing board
- ☐ markers

PLEASE NOTE

In this training manual, material found in *italics* conveys the statements a trainer might make to participants.

CONCLUSION

Through this training, you will help clergy deepen their understanding of the issue of domestic violence. You will also increase their ability to respond effectively, in conjunction with other resource people, to someone disclosing domestic violence. Doing this, you may help save a life.

Thank you for your efforts.

SESSION A: INTRODUCTION

INTRODUCTION FOR TRAINER

This session is designed to introduce the entire series or to be paired with one or more of the other training sessions.

| Session Scheduling Information | |
|--|---------------|
| I. Welcome | 10-20 minutes |
| II. Video Introduction | 3.5 minutes |
| III. The Training Series | 10-15 minutes |
| IV. Training Binders | 10-15 minutes |
| V. Language / Labeling | 10-15 minutes |
| VI. Pastoral Care Guidelines | 15-20 minutes |
| VII. Religious Roadblocks & Resources Exercise | 30 minutes |
| VIII. Feelings about Domestic Violence | 5-10 minutes |
| IX. Conclusion | 5-10 minutes |

Issues

Pastoral care environment, language and labeling, pastoral care in response to domestic violence, religious roadblocks and resources, exploring participants' feelings about domestic violence

Review and photocopy handouts

- ☐ A:1 – Overview of Training Topics, page 135.
- ☐ A:2 – Pastoral Care Guidelines in Response to Survivors of Domestic Violence, page 137.

- ☐ A:3 – Pastoral Care Guidelines in Response to Abusers, page 139.
- ☐ A:4 – Religious Roadblocks and Resources, page 141.
- ☐ Assemble the 3-ring binder and provide ruled paper for note taking and journal exercises.
- ☐ Make sure pens and pencils are available.

Video Introduction Length

3 minutes, 15 seconds

Learning Objectives

As a result of this session, participants will be able to:

- 1) Understand the basic pastoral care goals of responding to people who have experienced domestic violence.
- 2) Understand the basic pastoral care goals of responding to those who perpetrate abuse.
- 3) Utilize Christian values as a resource for responding to domestic violence.

I. WELCOME

Ask the training participants to introduce themselves by giving their names and what they hope to learn from this class.

II. VIDEO INTRODUCTION

- a) Tell the participants that you will be showing them the introduction to the video series and then you will give them an overview of what you will be covering in the class and in today's session.
- b) Show the video introduction.

III. THE TRAINING SERIES

a) Explain to participants: *We won't be watching one of the vignettes today. Instead, we will do some preparatory work so that we can learn the most from the vignettes when we see them in subsequent sessions.*

b) Overview of Training Series

- i. *Let's start with an overview of today's training session. Today we will discuss the training series, the pastoral care environment, language choice and labeling, pastoral care guidelines, Christian concepts and values, ways to transform religious roadblocks into resources, and our own feelings about this work.*
- ii. *Over the next 8 sessions, we will explore a variety of issues that arise when providing pastoral care in response to domestic violence.*

Each of the next 8 training sessions:

- ✓ *Increases knowledge about domestic violence*
- ✓ *Builds pastoral care skills*
- ✓ *Addresses Christian values and concepts related to domestic violence*
- ✓ *Provides opportunities to think critically about different pastoral care approaches*
- ✓ *Has a role play for practicing pastoral care*

c) The Vignettes

Each of the next eight training sessions will include a video vignette depicting a pastoral care session. The vignette will provide us with a case study to explore during that training session. The clergy in the eight vignettes have their own styles of providing pastoral care. Your style may differ from theirs. We hope that being able to compare and contrast your pastoral care style with theirs will assist you in strengthening and solidifying your own personal approach. Regardless of style, each vignette will address issues that commonly arise with domestic violence.

As you watch and critique each vignette, you will see that these are not perfect examples of pastoral care. In fact, there is no perfect way to provide pastoral care for domestic violence. We hope that identifying the strengths and weaknesses in each example of pastoral care will give you tools to be more effective in addressing domestic violence. We also hope it will help you to be gentle with yourself when pastoral care is challenging or less than ideal. We know this can be very difficult work. This video series helps us recognize that even experts sometimes struggle to find the best ways to promote safety for survivors and accountability for batterers.

Through this training series, you will be able to deepen your understanding of the issues and increase your ability to respond effectively, in conjunction with other resource people, to someone disclosing domestic violence.

d) The Pastoral Care Environment

While watching the video, you will see that each of the vignettes has the same setting – two people sitting at a table. This setting was chosen to provide continuity between vignettes and to allow both people to be in the same camera frame. The setting used does not presume that this is the most appropriate or effective way to provide pastoral care. Some people may believe that the clergy are sitting too close to the women. When you provide pastoral care, it is important to be sensitive to the personal space needs that survivors may have. It is also important to consider issues of privacy, confidentiality, and safety when choosing the setting for pastoral care.

e) A Christian Approach

The vignettes include clergy, survivors, and abusers from both Christian and Jewish traditions. This training, however, is specifically Christian. We will be exploring how Christianity can be a source of healing and justice for survivors of domestic violence and a resource for abusers who wish to change their behavior. When you understand the dynamics of domestic violence, you can more effectively help survivors of domestic violence remain connected or re-connect to their Christianity. You can also hold men who are abusive accountable for their behavior and assist them in the process of true repentance.

Responding to domestic violence can be challenging. It can be hard to uphold the autonomy and right to self-determination of the survivor when faced with the emotional, physical, and sexual danger of the situation. It can be difficult to address the sometimes competing needs and demands of the survivor, the abuser, and the congregation. This training will provide you with tools to deal

with these complex issues. However, you will be most effective in responding to domestic violence when you partner with local experts; we will be discussing ways for you to do this.

IV. TRAINING BINDERS

Distribute the training binders. Ask the participants to look at Handout A:1 – Overview of Training Topics. Briefly review the topics that will be covered during the 8 training sessions. Invite questions.

V. LANGUAGE / LABELING

a) Survivors as Female, Abusers as Male

Explain: Six of the vignettes show a clergyperson meeting with a survivor of domestic violence. Two of the vignettes show a clergy person meeting with an abuser. All six of the survivors are women, and both of the abusers are men. This was an intentional choice — the reason for this is that domestic violence is primarily a crime against women and is primarily perpetrated by men.

b) Statistics

- i. In 2001, women accounted for 85% of the victims of intimate partner violence and men accounted for approximately 15% of the victims.¹
- ii. While women are less likely than men to be victims of violent crimes overall, women are five to eight times more likely than men to be victimized by an intimate partner.²
- iii. Male violence against women does much more damage than female violence against men; women are much more likely to be injured than men.³
- iv. Women are much more likely to be killed by an intimate partner. In 2000, intimate partner homicides accounted for 33.5% of the murders of women and less than 4% of the murders of men.⁴

¹ Bureau of Justice Statistics Crime Data Brief, *Intimate Partner Violence, 1993-2001*, February 2003.

² US Department of Justice, *Violence by Intimates: Analysis of Data on Crimes by Current or Former Spouses, Boyfriends, and Girlfriends*, March 1998.

³ Murray A. Straus and Richard J. Gelles, *Physical Violence in American Families*, 1990.

⁴ Bureau of Justice Statistics Crime Data Brief, *Intimate Partner Violence, 1993-2001*, February 2003.

c) Male Survivors, Same-Sex Domestic Violence, Christianity, and Compassion

While we acknowledge that domestic violence is primarily directed towards women by men, it is also important to recognize that research shows there are men who are victims of domestic violence and women who perpetrate domestic violence. Furthermore, domestic violence also happens in same-sex relationships — there are men who abuse men and women who abuse women.

All those who experience domestic violence deserve compassion and support. All those who perpetrate domestic violence need to be held accountable and to be supported to change. All forms of domestic violence are prohibited by law and violate basic Christian precepts.

As we explore the examples of heterosexual couples with male abusers depicted in the vignettes, we ask you to also keep in mind male survivors and same-sex couples.

d) Survivor, Abuser/Batterer Terminology

We are going to take some time today to discuss the language and terminology we use in this training series. As clergy, you will understand our desire to be clear and thoughtful about word choices. Language and meaning are certainly of great significance in Christianity and are important in this context, as well.

Throughout this training series, you will primarily hear the term “survivor” used to describe someone who has experienced domestic violence and the terms “abuser” or “batterer” used to describe someone who systematically uses abusive tactics to obtain power and control over their intimate partner. Again, this is an intentional choice.

i. Survivor

This is the term used by the anti-domestic violence movement. It is used to describe someone who experiences a pattern of power and control by another. Some of the power and control tactics may be illegal, but often many of the tactics are legal. For example, someone who experiences a pattern of emotional abuse from an intimate partner might not be considered a “victim” by the criminal justice system, but would be considered a “survivor” by the anti-domestic violence movement.

ii. Victim

This is the term used by the criminal legal system. It is used to describe someone against whom a domestic violence crime has been committed.

iii. Survivor vs. Victim

The anti-domestic violence movement prefers the term “survivor” because it more accurately reflects the broader definition of domestic violence used by the movement. We will primarily use the term “survivor” because we believe domestic violence involves much more than the criminal legal definition. We also recognize that the person determined by the criminal legal system to be the “victim” in a particular crime may not actually be the person in the relationship who is experiencing a pattern of power and control by another over time. (For example, a man who has a decade-long pattern of abusive and controlling behavior towards his wife could be considered a “victim” by the criminal legal system if the police arrest his wife for assaulting him during a particular incident.) Of course, in cases of domestic violence homicides, “victim” would be the appropriate term.

iv. Abuser/Batterer vs. Perpetrator

“Perpetrator” is the term used by the criminal legal system to describe someone who has been convicted of a domestic violence crime. We will primarily use the terms “abusers,” “batterers,” “men who choose abusive behavior,” or “men who batter” because these are broader terms that reflect criminal and non-criminal behavior of a person who systematically establishes and maintains power and control over an intimate partner.

v. Labeling

All labels, of course, have limitations. Some people who have experienced domestic violence will not relate to the label of “victim” or “survivor” or may prefer one designation over the other. While we will use labels throughout the training for ease of conversation, we much prefer “people first” language of “a person who has experienced domestic violence.” It is important to be respectful of the preferences of the person you are assisting and to allow them to decide which label, if any, they will use. Some will find the terms “victim” or “survivor” to be helpful in naming and expressing their experience. Others will feel that it describes them as being solely about

their experience with domestic violence, and will prefer not to be labeled this way. Labels may prevent some who have experienced domestic violence from clearly identifying their situations and seeking support. If they view themselves as strong and “victims” as weak, they may not realize that what they are experiencing is actually domestic violence.

VI. PASTORAL CARE GUIDELINES

Now that we are all on the same page about language and labels, we are going to look at some general guidelines for providing pastoral care in response to domestic violence.

a) Review Handout A:2 – Pastoral Care Guidelines in Response to Survivors of Domestic Violence.

- i. Ask a participant to read the “goals for intervention” aloud.
- ii. Give participants time to silently read the rest of the handout.
- iii. Explain why safety is the first goal:

Safety is first in our goals for intervention.

Why do we start with safety? At any moment, an abusive act can turn deadly. For instance, “It was only a shove,” — but she hit her head and bled to death, or the shove sent her down the stairs. Or he was threatening her and didn’t know the gun was loaded. (Assessing for safety will be one of the first practical skills to be introduced during the next training.)

- iv. Invite the group to ask questions.

b) Review Handout A:3 – Pastoral Care Guidelines in Response to Abusers

- i. Read aloud the goals for intervention.
- ii. Give participants time to silently read the rest of the handout.
- iii. Invite the group to ask questions.

VII. RELIGIOUS ROADBLOCKS AND RESOURCES EXERCISE

Christianity can be a source of strength and healing in difficult times. Our religious values of equality and justice, as well as our call to be compassionate, summon us to celebrate dignity and worth in each human being, and to affirm the right of each person to live without fear or the threat of violence. There is nothing in Christian teachings that encourages our communities to tolerate violence in the home; nor is there anything in Christian teaching that can rightly be used to justify abuse of another person. However, many Christian concepts may be misunderstood and misused.

Though religious teachings can serve as either a resource or a roadblock in addressing the issue of domestic violence, many teachings can be misused and distorted to suggest that domestic violence may be acceptable or even God's will. When these teachings or interpretations of scripture are misused, they become obstacles to ending the abuse. Our responsibility is to minimize any barriers facing abused members of our congregations and maximize the resources that exist within our religious traditions. Today we will begin the process of making connections between Christian concepts and our response to domestic violence. In the following sessions, we will watch the vignettes together and hear the conflicts certain Christian concepts may cause for women experiencing abuse from their partners. Today we will begin to reflect on recurring religious dilemmas that domestic violence precipitates.

- a. Distribute Handout A:4 – Religious Roadblocks and Resources.
- b. Divide participants into groups of 5 and tell them they will be brainstorming how each of the Christian concepts listed can be a roadblock or a resource when dealing with domestic violence. Divide the Christian concepts equally between groups.
- c. Give the group the example of the concept of Jesus' suffering. *The idea of Jesus' suffering can be a roadblock to safety when survivors of domestic violence believe that their suffering at the hands of their abusive partner is like the suffering of Jesus – that is, that it serves a greater purpose and therefore they should look for meaning in the suffering rather than trying to stop it. It can be a resource when victims are told that Jesus' suffering means that no one else need suffer in that way, that when Jesus was crucified he took upon himself all of our undeserved suffering. In addition, there is a difference between voluntary suffering to accomplish a greater good, such as Jesus chose, and involuntary suffering, suffering that is not chosen, suffering inflicted by an abusive partner.*

- d. Give the groups approximately 10-15 minutes to work and then bring the groups back together. Ask each group to share one example of how their Christian concept can be a roadblock or a resource.
- e. Tell participants that we will be exploring the relationship between these concepts and domestic violence throughout the training. Invite them to consider how they can transform roadblocks into resources when they provide pastoral care.

VIII. FEELINGS ABOUT DOMESTIC VIOLENCE

Lastly today, we are going to briefly talk about our feelings about domestic violence and about survivors and abusers. This isn't a therapeutic group, and we are not going to discuss personal stories involving experiencing, witnessing, or perpetrating abuse. What I do want to do, though, is to ask each of you to consider how your own experiences with domestic violence and your beliefs and attitudes about domestic violence may impact the way you provide pastoral care for survivors and abusers.

Here are some questions for you to consider:

- *Am I making assumptions about the survivor's or the abuser's experiences based on either my own experiences with abuse or my lack of experience with abuse?*
- *Am I expecting the survivor or the abuser to react or respond to the abuse the same way that I would?*
- *Are my personal feelings about the survivor or abuser affecting my pastoral care?*
- *Are my words and actions supporting the goals of the pastoral care guidelines for domestic violence?*
- *What support or supervision do I need?*

Repeat each question a second time, encouraging the participants to write them down to prompt further reflection throughout the training.

IX. CONCLUSION

Today we have identified the goals for intervention in the presence of domestic violence (safety; accountability; restoration of individuals and, when appropriate, relationships or mourning the loss of the relationships). We have discussed the pastoral care environment, the issue of language and labeling, and explored religious roadblocks and resources.

Invite any final questions.

Thank the group for their participation.

Give them a preview of the next training session:

Next time we will learn how to utilize the Power and Control Wheel. We'll watch the first vignette and explore premarital counseling, as well as how to emphasize Goal number 1 in "Pastoral Care Guidelines in Response to Survivors of Domestic Violence"—the importance of safety.

TRAINING SESSION 1: IVY

INTRODUCTION FOR TRAINER

| Session Scheduling Information | |
|--|------------------------|
| I. Preparation | 20 minutes |
| II. Viewing Vignette, Part A | 7 minutes |
| III. Discussion and Debriefing, Part A | 20 minutes |
| II. Viewing Vignette, Part B | 16 minutes, 45 seconds |
| III. Discussion and Debriefing, Part B | 20 minutes |
| IV. Pastoral Issues and Practice | 90 minutes |
| V. Conclusion | 5 minutes |

Issues

Safety planning, assessment, power and control, forgiveness, premarital counseling

Review and photocopy handouts

- ☐ Handout 1:1 – Safety Planning, page 143.
- ☐ Handout 1:2 – Power and Control Wheel, page 145.
- ☐ Handout 1:3 – Power and Control Wheel Blank, page 147.
- ☐ Handout 1:4 – Faith Issue Focus on Forgiveness, page 149.
- ☐ Handout 1:5 – Premarital Counseling, page 151.



Description

Ivy is an Evangelical Christian.
Her former youth pastor,
Rev. Luis Carriere, is a Free Methodist.

Vignette Length

23 minutes, 45 seconds

Exercises

- Journal Exercise: A Life-Threatening Situation
- Faith Issue Focus: Forgiveness
- Pastoral Discussion: Premarital Counseling
- Role Play: Safety Planning and an Upcoming Wedding

Learning Objectives

As a result of this session, participants will be able to:

- 1) Understand the need for assessment of safety issues.
- 2) Discuss safety planning with a survivor of domestic violence.
- 3) Begin to identify how faith issues, especially forgiveness, are related to safety issues.
- 4) Recognize the need to address domestic violence during premarital counseling.

Vignette Introduction (will appear on screen)

A young woman is having doubts about her engagement. Confused and hurt by her fiancé's behavior, she makes an appointment to see their former youth pastor, who has known them both since their early teens.

Note for the Trainer

Please summarize for participants the issues to be covered and the learning objectives for today's session.

I. PREPARATION

a) Reflection – Journal Exercise: A Life-threatening Situation

Direct the participants to use some of the lined paper in the 3-ring binder. Remind them that writing our thoughts without censoring them often helps us gain new insights. In each training session, part of the preparation for watching the vignette will be providing an opportunity for participants to journal in response to a prompt that relates topically to the case study. This opportunity to journal provides a vehicle for participants to let their thoughts flow without regard to organization, spelling, or word choice. It is an invitation to access feelings and insights.

Please remember that the point of the journaling exercises is not for you to ponder your own life, but to tap into some situation in which you can empathize with what a domestic violence survivor is going through, and then to be aware of how that might be a barrier to your giving an effective pastoral care response. It is important that you not assume that others will react to a situation the way you do and to be aware that your experience will not be the experience of someone else.

10 minutes:

Today's prompt is:

- *Have you ever experienced a life-threatening situation? If not, has someone you have loved or known experienced a life-threatening situation?*
- *If the answer is no, have you ever had to call 911?*
- *If you don't know anyone who has experienced a life-threatening situation, can you imagine what feelings a person might experience in a life-threatening situation?*
- *Write down the feelings you remember having, or you remember your loved-one or your acquaintance having. What made the situation life-threatening? What did you do?*

Please take 10 minutes and write about what you remember or you can imagine as the feelings a person might experience in a life-threatening situation.

After the ten minutes, provide a short (5-minute) debriefing time, asking questions such as: *What came up for you? What did you learn? How do you think these insights or feelings will impact your ability to work with someone who has experienced domestic violence?*

b) Providing Information

Reviewing Goals for Intervention

Remind the participants of the goals for intervention found in Handout A:2 – Pastoral Care Guidelines in Response to Survivors of Domestic Violence.

Goals for intervention:

- SAFETY for survivor & children
- ACCOUNTABILITY for the abuser
- RESTORATION of individuals and, WHEN APPROPRIATE, relationships
- OR
- MOURNING loss of the relationships.

We will approach this first case study with the understanding introduced in our previous training – that safety must come first, safety has to be the pre-eminent concern. How does one assess for safety issues? We will watch the first part of this vignette, which centers on assessment, and then discuss this important issue. Ivy, an engaged woman, has come to see her former youth pastor.

It is important to understand that survivors may be in a state of crisis and may not be as clear and articulate as Ivy will be. We will see that she is alert to changes in her fiancé's behavior, and that she is disturbed by some things that have happened, but she doesn't know the parameters of healthy and unhealthy relationships.

II. VIEWING VIGNETTE, PART A

Note to the Trainer

In this training session, the discussion and debriefing is interspersed with viewing the video. That is, you will show only a part of the vignette and then lead a discussion of that part focused on an assessment of safety issues. Then the remainder of the vignette will be watched and further discussion will be encouraged.

Show the first part of the “Ivy” Vignette, up to 07:00, then stop the DVD.

III. DISCUSSION AND DEBRIEFING, PART A

a) Safety Issues

Refer to Handout 1:1 – Safety Planning. Ask the participants to review this Handout.

What are the strengths we have seen in the pastoral care of Rev. Carriere?

Suggested Responses:

- He asks questions that assess the situation.
- He asks for specifics: “How many times a week?”, “Is this recent? Has this been going on for awhile?”
- He asks for concrete information about the violence: “What is the worst thing that has happened?”
- He recapitulates what she has said to him, restating her situation back to her.

What have we learned from Ivy that enables us to assess her safety?

Suggested Responses:

Ivy has told us that her fiancé has:

- Gotten angry with her
- Thrown things
- Abandoned her and compromised her safety

- Deprived her of financial resources for ability to care for self (no money to get home from the mall)
- Grabbed and bruised her
- Destroyed her property
- Punched walls
- As a result, she is monitoring her behavior. "I feel like I'm walking on broken glass."
- As a result, she is afraid.
- As a result, she is worried that things might get worse.

Look at Handout 1:2 – The Power and Control Wheel. Even though physical violence is what we typically picture when we hear the words domestic violence, what defines domestic violence is a pattern of power and control. Physical violence is just one of many types of tactics used by abusers to establish and maintain power and control over their partners. Some abusers control and abuse their partners without ever using physical violence. Since the media and society tend to not acknowledge or take seriously other tactics of abuse, it is easy to not recognize them. Abusers will also deny the seriousness of their abusive behavior and accuse their partner of overreacting or imagining the abuse. As a result, many victims of domestic violence may need support and assistance in identifying emotional, financial, and sexual abuse. The power and control wheel is a great tool to use to help survivors name what has happened to them.

It is important to understand that women developed the power and control wheel based on their experiences, and it cannot be all-inclusive. Also, we need to remember that men often vary their tactics to achieve the effects they want.

If participants are not familiar with the power and control wheel, then briefly review the categories and invite questions.

Tip: When discussing the Power & Control Wheel with a survivor of abuse, it can be helpful to offer her a highlighter and invite her to highlight the tactics used by her partner. This technique can help her to identify what she has experienced and to recognize the strengths she has that have enabled her to endure.

Which of these abusive behaviors has Mike enacted against Ivy?

Suggested Responses:

- He has used physical abuse (grabbing and bruising).
- He has intimidated her by destroying her property and making her afraid.
- He is beginning to isolate her.
- He has used emotional abuse (taking her purse and leaving her at the mall).

The abused is often convinced that the abuse is somehow her fault, or could have been avoided if she knew what to do. Ivy says, "It's my fault." Using the Power and Control Wheel or the "Explain" section of Safety Planning, can you identify why this confusion occurs and ways that a pastor might help her see it is not her fault?

Suggested Responses:

- His behavior is abusive.
- His behavior is meant to control Ivy.
- For a controlling person, there is always something wrong.
- He is making the choice to be controlling, to be abusive.
- He is responsible for his behavior, not you.
- He is demonstrating that he is in control.
- He wants you to think that it is something you are doing, but it isn't.

The issues of threats and abandonment, as well as the incident of grabbing that resulted in bruises, could also open the door for deeper questioning about other violent, intimidating, controlling behaviors. Is there a potential for escalation of abuse in the relationship? Can you think of other questions that might be asked to further assess her safety?

Suggested Responses:

- Has your fiancé made any threats against you? What kind? (assessing for danger)
- Does your fiancé ever encourage you not to see your friends or families, or ask you to choose between him and them? (assessing for controlling behavior that isolates)

- Is your fiancé possessive of you, monitoring your time and where you are? Is he jealous when you speak to other men? Has he ever accused you of infidelity? (assessing for possessiveness)
- Have you ever talked about breaking up? How did he react? Did he say he was going to do anything to himself or you if you called off the wedding?
- Has he done anything that made you uncomfortable around your friends or family?
- How do your friends and family feel about the relationship? (assessing for external pressures)
- Are there other people who can assist you in staying safe?
- Are you in premarital counseling? (assessing for external pressures)

II. VIEWING VIGNETTE, PART B

View the “Ivy” vignette from 07:00 to the end.

III. DISCUSSION AND DEBRIEFING, PART B

b) Strengths of the Pastoral Care

What were the strengths of the pastoral care session?

Suggested Responses:

- Rev. Carriere recapitulates the actions of Ivy’s fiancé and helps her see that these are legitimate concerns: “I am concerned about this.”
- He asks, “Why is it always you, even when he is around other people?” — in this way pointing out that her fiancé is choosing his behavior.
- He offers interpretations of forgiveness that place her safety first.
- He tells her forgiveness is not permission to abuse.
- He recognizes Ivy’s self-blaming.
- He demonstrates how religion can be a resource rather than a roadblock to safety.

- He offers an interpretation of Ephesians as mutual service.
- He cites Jesus as an example of a model for a Christian husband.
- He mentions submitting to one another.
- He encourages Ivy to focus on herself first.
- He tells her couples' counseling is inappropriate when abuse is occurring or suspected.
- He points out the problem with "forgive and forget."

c) What is Missing in this Vignette?

It is important to recognize that sometimes you will have only one opportunity to talk to a survivor about the domestic violence and that, unfortunately, only so much can be accomplished in any one pastoral care session. However, for the purposes of our training, if Rev. Carriere had had more time with Ivy or had used his time differently, what should have been addressed?

Suggested Responses:

- The concrete ways she can put safety first: developing a safety plan with advocates, possibly calling the police.
- He could clarify that Ivy's fiancé's behavior is not related to stress, but is controlling behavior. He could provide a context (power and control wheel) for understanding what is going on.
- He calls Mike's behavior "patterns" — but does not name the pattern of the behavior *abusive*.
- He does not help Ivy see that because her fiancé chooses this behavior, she cannot stop him.
- He could discuss delaying or canceling the wedding plans. "It is okay to want a normal healthy relationship, but what you have is not okay."
- He could have picked up on: "You're thinking about what would happen if you weren't with Mike?"
- He could have been more direct re: danger signs — "If Mike has this problem now, it's only going to get worse. I've seen this pattern before; these behaviors tend to escalate over time."
- He should have helped Ivy identify someone to reach out to in an emergency.

- In response to Ivy's concern that she is betraying her fiancé's trust, the response could have been, "You are not betraying him by seeking help. He is betraying you, your relationship, and God by his behavior."
- In response to Ivy's concern that she is deserting her fiancé, the response could have been, "Putting your safety first is not deserting him. His abuse of you is harmful to him, too. He needs to take responsibility for his own actions. You cannot do that for him."
- In response to Ivy's concern that she wants to help Mike connect to God, the response could have been, "You do not have to mediate Mike's relationship to God. Just as God is available to you through prayer and worship, so God is available to Mike. Mike does not need you to find God, and God does not need you to connect to Mike."

d) Options to Explore with Ivy

Brainstorm possible courses of action that Ivy might take.

Suggested responses:

- Call a domestic violence hotline.
- Strategize with an advocate from the hotline how to postpone or call off her wedding.
- With the assistance of an advocate, create a safety plan.
- Enlist the assistance of the youth pastor and the pastor who is to perform the wedding to address her fiancé's abusive behavior.

IV. PASTORAL ISSUES AND PRACTICE

a) Religious Roadblocks and Resources

As we can see from the previous discussion and in the vignette itself, when one suffers or is frightened, one's religion offers a way to find meaning in the experience. Safety issues raise faith issues. In situations of abusive behavior, faith can be a roadblock or a resource. Faith issues can complicate safety issues rather than clarifying them.

What faith issues are roadblocks for Ivy?

Suggested Responses:

- prayer – they are praying together
- forgiveness
- headship
- the responsibility of the wife
- He “repents.” Ivy mentioned three or four times that he always says he's sorry; she believes this is “repentance.”

What faith issues are potential resources for the survivor? How does the pastor provide interpretations that transform faith roadblocks into resources?

Suggested Responses:

- Home as a sanctuary.
- Can't talk about forgiveness without safety.
- Forgiveness is not permission to continue to hurt and to violate.
- Reconceptualizing headship.
- Distinguishing between repentance and remorse.
- God is part of the marriage.

Faith Issue Focus on Forgiveness

Probably few religious concepts are as misunderstood as forgiveness. Let's look at the issue of forgiveness for a few minutes. Rev. Carriere says, “It's okay to have forgiveness in the context of safety, and it's okay to have forgiveness in the context of boundary. So forgiveness is not permission to continue to do more of what you've done in the past and to continue to hurt and to violate and to destroy my life, if that's where it is headed.”

10 minutes:

Refer the group to Handout 1:4 – Faith Issue Focus on Forgiveness.

If you were Rev. Carriere, what more might you say to Ivy about forgiveness?

Refer participants to the blank Power and Control Wheel (Handout 1:3). Ask them how the religious issue of forgiveness might become part of the power and control that an abusive partner uses. Brainstorm as a group, filling in examples for each of the spokes of the wheels.

b) Pastoral Discussion: Premarital Counseling

Divide the participants into groups of 5 or so. Refer to Handout 1:5 – Premarital Counseling. *Look again at the Goals for Intervention found in Handout A:2. Restoration is only possible if the goals of safety and accountability have been met and if it is what the victim wants. Has Mike been held accountable? Can a pastor endorse sanctifying a relationship through the covenant of marriage if abuse is already known to be present?*

Give participants 10 minutes to brainstorm. Bring the group back together and ask for the ideas that they generated.

c) Role Play: Safety Planning and an Upcoming Wedding

Divide participants into groups of 3. One person will take the role of the clergy, the second the role of the person receiving pastoral care, and the third person will take the role of an observer. The role play will last approximately ten minutes. Then the debriefing will provide an opportunity for all 3 people to respond to the role play.

Role-play placing safety first in the context of an upcoming wedding. This role play could include asking the questions to determine if someone is being abused, as well as making a recommendation to call the domestic violence hotline and developing a safety plan. Consider, too, how to discuss postponing the wedding or whether you can perform the wedding. You have ten minutes for this role play. I will tell you when you have two minutes left and then when the ten minutes are over.

Give the group 20 minutes to debrief. Begin with the two people who were not playing the role of the pastoral care provider giving feedback to the person who was. *What was helpful? What wasn't helpful? What might he/she think about?* Then the person playing the role of the pastoral care provider can respond to questions such as: *How did the session go from your perspective? What were the difficulties? How did you handle these difficulties?*

15 minutes:

Report back: *What were the most important things you learned from this role-play? What was helpful and what was not helpful? What were the greatest difficulties? What resources are there to help you with these difficulties?*

V. CONCLUSION

Today, we have learned how to assess for risks to safety in a relationship and the importance of safety planning. We have learned how to utilize the Power and Control Wheel. We have reflected on faith issues that are roadblocks and resources, with a focus on forgiveness. We have experienced a role play in which much of this learning was called upon. We have examined our responsibilities during premarital counseling and discussed how we might handle situations of abuse during premarital counseling. We have seen how complicated it can be to respond to abusive behavior. Through these experiences, your understanding of the issue of domestic violence has been deepened. Your sense of self-confidence that, in your role as pastor and in conjunction with other resource people, you can respond to someone disclosing domestic violence has, I hope, been increased.

TRAINING SESSION 2: TESSIE

INTRODUCTION FOR TRAINER

| Session Scheduling Information | |
|---------------------------------------|-----------------------|
| I. Preparation | 30 minutes |
| II. Viewing Vignette | 16 minutes 35 seconds |
| III. Discussion and Debriefing | 20-30 minutes |
| IV. Pastoral Issues and Practice | 75-90 minutes |
| V. Conclusion | 5 minutes |

Issues

Safety planning, immigrant issues, particular issues for Asian and Pacific Islander women, abandonment by God, community expectations and pressures, the covenant of marriage, suffering, Ephesians 5, child abuse

Review & photocopy handouts

- ☐ Handout 2:1 – Predictors of Domestic Violence, page 153.
- ☐ Handout 2:2 – Particular Issues Working with Immigrant Women, page 155.
- ☐ Handout 2:3 – Particular Issues Working with Asian and Pacific Islander Survivors, page 159.
- ☐ Handout 2:4 – Faith Issue Focus on Ephesians 5, page 161.
- ☐ Handout 2:5 – Reporting Child Abuse, page 163.



Description

Tessie is a Protestant who has immigrated to the United States from the Philippines.

Rev. Thelma Burgonio-Watson is affiliated with the Presbyterian Church (USA).

Vignette Length

16 minutes, 35 seconds

Exercises

- Journal Exercise: Being a Stranger
- Faith Issue Focus: Ephesians 5
- Pastoral Discussion: Reporting Child Abuse
- Role Play: Religious Roadblocks

Learning Objectives

As a result of this session, participants will be able to:

- 1) Help the survivor understand her rights as a human being and a Christian wife, including the true meaning of Scripture regarding submission, head of household.
- 2) Help the survivor understand sexual abuse within a marital relationship.
- 3) Address concerns and fears about her immigration status.
- 4) Answer her pleas, “Why does God let this happen to us?”
- 5) Release her from shame, giving her strength to perhaps get help within her own faith community.

Vignette Introduction (will appear on screen)

Married to a prominent Filipino-American leader, an immigrant woman feels there is no one in her church with whom she can confide regarding his abuse. Attending a domestic violence vigil gives her the courage to speak to a local pastor.

Note for the Trainer

Please summarize for participants the issues to be covered and the learning objectives for today's session.

I. PREPARATION

a) Reflection – Journal Exercise: Being a Stranger

Direct the participants to use some of the lined paper in the 3-ring binder. Remind them that writing our thoughts without censoring them often helps us gain new insights. Having an opportunity for the participants to journal in response to a prompt is part of our preparation for watching the vignette. This opportunity to journal provides a vehicle for the participants to let their thoughts flow without regard to organization, spelling, or word choice. It is an invitation to access feelings and insights.

Please remember that the point of the journaling exercises is not for you to ponder your own life, but to tap into some situation in which you can empathize with what a domestic violence survivor is going through, and then to be aware of how that might be a barrier to your giving an effective pastoral care response. It is important that you not assume that others will react to a situation the way you do and to be aware that your experience will not be the experience of someone else.

10 minutes:

Have you ever felt like a stranger? As a stranger, did you feel vulnerable? What was the situation? What did you do?

After the ten minutes, provide a short (5-minute) debriefing time, asking questions such as: *What came up for you? What did you learn? How do you think these insights or feelings will impact your ability to work with someone who has experienced domestic violence?*

b) Providing Information

Before showing the vignette, remind the participants that the vignettes compress time to work as a teaching tool. Specifically, the survivors in the case studies are articulate and many of them recognize that they are victims of abuse. *In the vignette we will see today, Tessie, an immigrant, has a comfort level in discussing the abuse that is not typical or common. She can quickly verbalize her domestic violence experience, using a lot of descriptive terms and talking about sexual abuse readily. You may find that it is very difficult for most survivors to discuss sexual abuse. Pastors may need to spend more time with a survivor or may need to ask open-ended questions to elicit this much information to help the victim to identify her partner's abusive behavior. Handout 2:1 – Predictors of Domestic Violence, provides information on what a clergy person needs to be alert to. Ask the participants to read the questions in Handout 2:1 out loud (either selecting 10 people or simply asking them to go clockwise, each person reading one of these predictors).*

As we have heard, the women in these vignettes are very articulate about their abuse. Yet, we have seen with the "Ivy" case study how a woman might talk about "stress," without explicitly saying she is being abused. What sorts of questions can you see yourself asking that would lead to the disclosure of abuse?

Suggested Responses:

1. What's it like at home for you?
2. What happens when you and your partner disagree or argue?
3. How does your partner handle things when he doesn't get his way?
What does he do?
4. Are you ever scared of him? Does he threaten you?
5. Does he ever prevent you from doing things you want to do?
6. Does he ever follow you in a manner that makes you uncomfortable?
7. Do you have to account to him for your time?
8. Is he jealous, hard to please, irritable, demanding, critical?
9. Does he put you down, call you names, yell at you, punish you in any way?
10. Does he ever push you around or hit or restrain you?
11. Does he ever force you to have sex? Does he ever make you do sexual things that you don't like.*

* Source: Adapted from Jones, Ann and Schechter, Susan, *When Love Goes Wrong: What to Do When You Can't Do Anything Right. Strategies for Women with Controlling Partners*. (New York: HarperCollins Publishers, 1992), pp. 307-8.

Introduce Handouts 2:2 – Particular Issues Working with Immigrant Women and 2:3 – Particular Issues Working with Asian and Pacific Islander Survivors. *In doing pastoral care, it is important to be aware of cultural differences. An approach that is effective and appropriate in one culture may not be equally appropriate or effective for victims/survivors or abusers from other cultures, and you should take this into account while watching any given vignette. In addition, the issue of immigration is very sensitive right now. New provisions of a law under consideration in 2006 would affect victims and survivors of domestic violence and their children. The debates around immigration may heighten a victim's sense of vulnerability in the United States.*

Ask participants to review these two handouts silently for a few minutes. Tell them that the case study they are about to watch involves a Filipina survivor. Ask them to brainstorm issues they would want to be alert to if they were the pastoral care provider.

Suggested Responses:

- Does she have a Green Card or American citizenship?
- Who is in control of her paperwork?
- What is the citizenship of her children?
- Is her abusive partner using her immigration status to control her?
- Is her immigration status impacting her access to resources?
- Is she aware of her rights in this country?
- Is language a barrier for her?

Encourage participants to learn about immigrant rights groups in their area and to find out if there are any services in their area that specifically address the needs of battered immigrant women. Their local domestic violence advocate can help them identify resources if there are any. Explain to participants that they should never give legal advice, regarding immigration or anything else (unless they are attorneys). They can tell immigrants that they may have options they are not aware of and that they should seek advice from an immigration attorney or an immigrant rights organization. It is important to never refer immigrants directly to immigration authorities; this may jeopardize their ability to remain in the country if they entered the U.S. without inspection or have overstayed a visa, etc.

II. VIEWING VIGNETTE

View the “Tessie” vignette.

III. DISCUSSION AND DEBRIEFING

a) Safety Issues

Use Handout 1:3 – The Power and Control Wheel to identify the ways that Tessie's husband is exercising power and control over her.

Suggested responses:

- Sexual abuse: marital rape/forced sex.
- Emotional abuse: calls her names, blames or degrades her, “nothing I do is right.”
- Intimidation: throwing/destroying valuable items/destruction of property/having control over whether her immigration papers are filed.
- Physical abuse: he hits her.
- Isolation: she is isolated from her family and friends.
- Threats: he will send her back to the Philippines/fear of deportation
- Using children: the children witness his abuse of her/he threatens to take the children away from her.
- Economic abuse: control of the family finances and the business finances are in his hands.

b) Strengths of the Pastoral Care

What are the strengths of the pastoral care Rev. Burgonio-Watson is providing?

Suggested Responses:

- Rev. Burgonio-Watson thanks Tessie for her courage.
- She gives lots of information and support:
 - Domestic violence can happen to anyone of any class or culture.
 - It is not your fault.
 - I am not advising you to leave him.

- I am concerned for your safety and that of your children.
- Forcing one's wife to have sex is marital rape.
- Some women don't survive.
- Prayer.
- She gives Tessie a number to call.
- She points out that the abuser uses Tessie's immigration status to control her.
- Bible study of Ephesians 5.

c) What is Missing in this Vignette?

It is important to recognize that sometimes you will have only one opportunity to talk to a survivor about the domestic violence and that unfortunately, only so much can be accomplished in any one pastoral care session. However, for the purposes of our training, if Rev. Burgonio-Watson had had more time with Tessie or had used her time differently, what should have been addressed in this vignette?

Suggested Responses:

- The pastor repeatedly asks, "Do you feel safe? Are you safe?," but she isn't direct about her concern for Tessie's safety.
- The pastor could have explained to Tessie in greater detail what it means to keep herself safe and how to do safety planning.
- The pastor could have asked more directly about the specific violence Tessie has experienced.
- She could have set up another appointment with Tessie.
- She could also have suggested Tessie work with an advocate to develop a safety plan so that one would be in place if the abuse happens again.
- The pastor could have explored the pros and cons of calling 911
 - Balancing need for safety during a crisis with potential for retaliation later
 - Rights of immigrants when interacting with police
 - Risks if immigration status is uncertain or if not in the country legally
 - Difficulty for individuals whose abusers work for the police department

- She could have given her a referral to an immigrant rights organization or to an immigration attorney, so that Tessie could learn more about the possibility of self-petitioning for citizenship, and what to do if her husband tries to have her deported.
- The pastor could have further described what "treatment" or "seeking help" means for the abuser (i.e., treatment for him means a certified batterer's intervention program).
- The pastor could have reviewed what Tessie is going to tell her husband about where she has been.
- The pastor might have conducted a more careful evaluation of safety for the children, discussed the concept of child abuse as it has developed in the United States, and reflected on the possibility of reporting potential child abuse to appropriate authorities.

d) Options to Explore with Tessie

Brainstorm possible courses of action that Tessie might take.

Suggested Responses:

- Connect with a domestic violence advocate.
- Create a safety plan.
- Consider going to a shelter.
- Explore with an immigration specialist how to obtain citizenship without relying on her husband.
- Make another appointment with Pastor Thelma.

IV. PASTORAL ISSUES AND PRACTICE

a) Religious Roadblocks and Resources:

What faith issues are roadblocks for the survivor?

Suggested Responses:

- I feel far from God.
- My marital vows: I don't want to leave my husband.
- Submission
- Community expectations/pressures

What faith issues are resources for the survivor? How does the pastor provide interpretations that transform faith roadblocks into resources?

- God is often present when we suffer.
- Violence breaks the marriage covenant.
- Mutual submission, respect.

Faith Issue Focus On Ephesians 5

Look over the information in Handout 2:4 about Ephesians 5. Break into dyads and strategize how you would lead a Bible study for a women's group and a Bible study for a men's group on this subject. What would you say? Would it be the same for both groups? Would you structure these sessions so that you would include a discussion of how this passage is misused by batterers and misunderstood by survivors?

You have 15 minutes to discuss between the two of you.

b) Pastoral Discussion: Reporting Child Abuse – When, How, and What to Say

Divide the participants into groups of 5 or so.

Call the participants' attention to Handout 2:5 – Reporting Child Abuse.

Each of these situations is very complex and in the space of time we are portraying, the pastor is not going to have time to address every issue. The issue of the children's safety is obviously a priority. If Tessie had shared with you what she shared with Rev. Burgonio-Watson, how would you address the issue of child abuse? If you feel you have a responsibility to report the child abuse, how would you discuss that with her? If you feel you don't have a responsibility to make a child abuse report in this case, how would you discuss the children's safety with her? Tessie might have concerns that she won't be believed by Child Protective Services or law enforcement authorities because of her husband's high status in the community. Recognizing that her concerns are valid, what would you tell her about this? Given Tessie's situation as a non-United States citizen whose cultural understanding of what constitutes child abuse may differ from the prevailing norms in the United States, what are possible ways to explore the issue of the children's safety?

Give participants 10 minutes to brainstorm. Bring the group back together and ask for the ideas that they generated.

c) Role Play: Religious Roadblocks

Divide participants into groups of 3. One person will take the role of the clergy, the second the role of the person receiving pastoral care, and the third person will take the role of an observer. The role play will last approximately ten minutes. Then the debriefing will provide an opportunity for all 3 people to respond to the role play.

Role-play redirecting some of the religious ideas that Tessie has raised, to help her find ways to use her faith as a resource rather than a roadblock. Specifically, respond to concerns about headship, a wife's Christian duty, and the religious concept of submission. You have ten minutes for this role play. I will tell you when you have two minutes left and then when the ten minutes are over.

Give the groups 20 minutes to debrief. Begin with the two people who did not play the role of the pastoral care provider giving feedback to the person who did. *What was helpful? What wasn't helpful? What might he/she think about?* Then the person playing the role of the pastoral care provider can respond to questions such as: *How did the role-play go from your perspective? What were the difficulties? How did you handle these difficulties?*

15 minutes:

Report back: *What were the most important things you learned from this role-play? What was helpful and what was not helpful? What were the greatest difficulties? What resources are there to help you with these difficulties?*

V. CONCLUSION

Today we discussed how to help survivors disclose abuse. We have seen how the experience of being a survivor of domestic violence is complicated by one's immigration status and cultural background. We have explored the importance of considering the safety of the children when an abuser is present. We have discussed sexual abuse. Finally, we have considered ways that Ephesians 5, rather than trapping a woman in a violent relationship, can be seen as requiring a husband to stop being abusive. We are increasing our abilities, our knowledge, and our sensibilities.

TRAINING SESSION 3: LISA

INTRODUCTION FOR TRAINER

| Session Scheduling Information | |
|----------------------------------|-----------------------|
| I. Preparation | 15-20 minutes |
| II. Viewing Vignette | 17 minutes 18 seconds |
| III. Discussion and Debriefing | 20-30 minutes |
| IV. Pastoral Issues and Practice | 75-90 minutes |
| V. Conclusion | 5 minutes |

Issues

Safety planning, suffering, particular issues for Native American women, healthy relationships, self-determination, autonomy

Review and photocopy handouts

- ☐ Handout 3:1 – Particular Issues Working With Native American Women, page 165.
- ☐ Handout 3:2 – Equality Wheel, page 167.
- ☐ Handout 3:3 – Self-Determination, Autonomy, and Safety, page 169.
- ☐ Handout 3:4 – Faith Issue Focus on Suffering, page 171.



Description

Lisa is Diné (Navajo) and attends a Christian Church.

Pastor Ivan Wells is with Esperanza (SCA International).

Vignette Length

17 minutes, 18 seconds

Exercises

- Journal Exercise: Conflicted Loyalties
- Faith Issue Focus: Suffering
- Pastoral Discussion: Self Determination and Autonomy
- Role Play: Redirecting the Concept of Suffering

Learning Objectives

As a result of this session, participants will be able to:

- 1) Discuss safety issues.
- 2) Utilize the Equality Wheel.
- 3) Support the self-determination and autonomy of survivors of abuse.
- 4) Correct the misinterpretations that arise when the suffering experienced by battered women is equated to the suffering of Christ.
- 5) Address the feelings a battered woman may experience in revealing her abuse to others in the community.

Vignette Introduction (will appear on screen)

Following Sunday services, Lisa has stopped in to see her pastor. She has been absent from church for several months.

Note for the Trainer

Please summarize for participants the issues to be covered and the learning objectives for today's session.

I. PREPARATION

a) Reflection – Journal Exercise: Conflicted Loyalties

Direct the participants to use some of the lined paper in the 3-ring binder. Remind them that writing our thoughts without censoring them often helps us gain new insights. Having an opportunity for the participants to journal in response to a prompt is part of our preparation for watching the vignette. This opportunity to journal provides a vehicle for the participants to let their thoughts flow without regard to organization, spelling, or word choice. It is an invitation to access feelings and insights.

Please remember that the point of the journaling exercises is not for you to ponder your own life, but to tap into some situation in which you can empathize with what a domestic violence survivor is going through, and then to be aware of how that might be a barrier to your giving an effective pastoral care response. It is important that you not assume that others will react to a situation the way you do and to be aware that your experience will not be the experience of someone else.

10 minutes:

Have you ever had conflicted loyalties? In what area of your life did you experience conflicted loyalties? How did you resolve it? Did these loyalties endanger your life?

After the ten minutes, provide a short (5-minute) debriefing time, asking questions such as: *What came up for you? What did you learn? How do you think these insights or feelings will impact your ability to work with someone who has experienced domestic violence?*

b) Providing Information

Call the participants' attention to Handout 3:1 – Particular Issues Working with Native American Women. *In doing pastoral care, it is important to be aware of cultural differences. An approach that is effective and appropriate in one culture may not be equally appropriate or effective for survivors or abusers from other cultures. Also, many survivors of domestic violence need to hear repeatedly what domestic violence is and how it is experienced before they are able to name it for themselves and seek appropriate help.*

II. VIEWING VIGNETTE.

View the “Lisa” vignette.

III. DISCUSSION AND DEBRIEFING**a) Safety Issues**

What have we learned from Lisa that helps us to assess the risks to her safety? Use the Power and Control Wheel to identify the ways that James is exercising power and control over Lisa.

Suggested Responses:

- Physical violence against her (pushed her, broke her wrist).
- Physical violence against the children (“spansks” the kids hard).
- Destroys property (throws things).
- Using emotional abuse (calls her names, calls the kids names, accuses her of having an affair).
- Using intimidation (hurts the dog).
- Isolates her by acting jealous.

Can you identify any other tactics that James has used that are not on the Power and Control Wheel?

Suggested Response:

- Spiritual abuse (he has tried to separate her from her religious community and starts arguments right before she is about to go to prayer services).

b) Strengths of the Pastoral Care

What are the strengths of the pastoral care Pastor Wells is providing?

Suggested Responses:

- Pastor Wells tries to identify culturally appropriate resources to help Lisa.
- He asks many good assessment questions. ("When you say that your husband is being mean, does he call you names, hit you, or cause anything ... to bring harm to you? How about hitting? Has he ever hit you or caused you any harm, bodily harm?")
- His style is straightforward.
- The pastor returns to a question if it is unanswered.
- The pastor provides helpful reinterpretations of some misused scriptures.
- He redirects shame from Lisa to the abuser and the community for not protecting her and others.
- The pastor says, "Lisa, I'm really sorry you had to go through all this, for yourself, the children, and the dog."

c) What is Missing in this Vignette?

It is important to recognize that sometimes you will have only one opportunity to talk to a survivor about the domestic violence and that, unfortunately, only so much can be accomplished in any one pastoral care session. However, for the purposes of our training, if Pastor Wells had had more time with Lisa or had used his time differently, what should have been addressed in this vignette?

Suggested Responses:

- Lisa's comments about James spanking the kids too hard presented an opportunity to talk about the children's safety.
- Pastor Wells could have expressed his concerns about Lisa's safety.

- He could have asked, “Is the abuse escalating? What happens when your husband is angry?”
- He could have also talked to Lisa about the safety of the dog.
- The pastor and Lisa needed to strategize what Lisa would tell James about where she has been.
- The pastor and Lisa needed to address the safety of the children when Lisa is not with them.
- The pastor could have told Lisa that when her husband broke her wrist, she was a victim of a felony crime. This information may have helped Lisa to see the seriousness of her husband’s violence.
- The pastor could have pointed out that when an abusive partner has been “protective” and then jealous and possessive, that it is, in fact, a form of abuse.
- Unless Pastor Wells is sure that the other community members he is referring Lisa to are well-trained in domestic violence intervention strategies and have experience helping survivors, he should have at least given her a confidential hotline number. He needed to be aware that referring Lisa to someone who is untrained may put her at greater risk.
- When Lisa talks about feeling out of balance, the pastor could have helped her envision a safer future where her life could be in balance, and then could have discussed steps to get there.

After brainstorming and insuring that all these issues have been raised, call the participants’ attention to Handout 3:2 – Equality Wheel. *As we have seen, today’s vignette features a woman whose life feels out of balance. When one person in a relationship has power and control over the other, the relationship is out of balance. There are ways to assist someone in restoring balance to their life.*

Review each of the spokes on the Equality Wheel and point out: *A balanced, equal relationship cannot exist if any of the spokes is missing – just like a wheel can’t turn if a segment has been removed. The only exception to this would be if the couple did not have children. In that case, the responsible parenting spoke wouldn’t be part of the relationship. These components of an equal, nonviolent relationship are incompatible with the tactics of abuse found on the Power and Control Wheel (Handout 1:3). They cannot co-exist.*

The Equality Wheel can be a valuable tool to use when talking to a survivor of abuse. Just as the Power and Control Wheel can help a survivor identify the abuse that is present in her relationship, the Equality Wheel can help her identify what is missing from her relationship and what she deserves to experience. Some survivors will have had relationships that have been healthy and equal, and will be able to relate to the qualities mentioned in the Equality Wheel. Sadly, some survivors have never been treated in the ways described in the Equality Wheel. It is important to tell survivors that they deserve to be treated as an equal and that equal, healthy relationships are possible. Instilling hope is a vital part of pastoral care.

Drawing on the aspects of nonviolence represented on the Equality Wheel, what more might the pastor have said?

Suggested Responses:

- You have a right to feel and be safe in your marriage.
- Your partner owes you the respect of equality – of valuing you for who you are and affirming you.
- You have a right to be trusted and supported.
- You have the right to expect your partner to be a responsible parent.

d) Options to Explore with Lisa

Brainstorm possible courses of action that Lisa might take.

Suggested Responses:

- Call a domestic violence hotline.
- Develop a safety plan for herself, her children, and her dog.
- Call a community member for support.
- Come back and talk more with Pastor Wells.
- Follow up on Pastor Wells' offer to talk to her family with her.
- Find out about Native American advocates for battered women - through the Internet or the National Domestic Violence Hotline.
- Go to a domestic violence shelter.
- Stay with friends or family.

IV. PASTORAL ISSUES AND PRACTICE

a) Religious Roadblocks and Resources:

What faith issues are roadblocks for the survivor?

Suggested Responses:

- God doesn't like divorce.
- I promised to love, honor, and obey.
- Confusion about the meaning of suffering.

What faith issues are resources for the survivor? How does the pastor provide interpretations that transform faith roadblocks into resources?

Suggested Responses:

- I promised to love, honor, and obey. "Are you being loved?" "Do you feel like you are being honored?"
- Reinterprets Ephesians 5 as submitting to one another and points out the passage, "Husbands, love your wives even as Christ loved the Church."
- He says, "God would be more concerned about your safety and wouldn't want you to suffer."
- He says, "The reason I asked about love and honor, to love is not just an emotional thing, it is making a commitment to one another. The proper word is surrender. When you love someone, you surrender yourself totally and it goes both ways; it doesn't sound like that is happening. To honor, you place someone higher than yourself, and it doesn't sound like that is happening."

Note to the Trainer: The faith issue focus in this case study is on "suffering." The training session will address this faith issue focus through the role play.

b) Pastoral Discussion: Self-Determination, Autonomy & Safety

Ask the participants to read Handout 3:3 – Self-Determination, Autonomy and Safety.

Divide the participants into groups of 5 or so.

Give them about 10 minutes to discuss the following questions:

What are your concerns about encouraging self-determination and autonomy? What might make it difficult for you to refrain from making decisions for a survivor or advising a survivor towards a particular course of action? If you start to feel like “rescuing” a survivor, how will you redirect that impulse? What support do you need in order to be able to support the self-determination of others?

Bring the small groups back together and ask them to share some of their thoughts with the larger group.

c) Role Play: Redirecting the Concept of Suffering

Divide participants into groups of 3. One person will play the role of the clergy, the second of the person receiving pastoral care, and the third of an observer. The role play will last approximately ten minutes. The debriefing will provide an opportunity for all 3 people to respond to the role play.

10 minutes:

Call the group’s attention to Handout 3:4 – Faith Issue Focus on Suffering. *Imagine that you are counseling an abused woman. This is your second session. You are concerned that the violence against her is escalating. How do you help her place her safety first by redirecting her confused notion that God wants her to suffer, and that her suffering helps to bring her husband to God?*

You have ten minutes for this role play. I will tell you when you have two minutes left and then when the ten minutes are over.

Give the group 20 minutes to debrief. Begin with the two people who did not play the role of the pastoral care provider giving feedback to the person who did. *What was helpful? What wasn’t helpful? What might he/she think about?* Then the person playing the role of the pastoral care provider can respond to questions such as: *How did the session go from your perspective? What were the difficulties? How did you handle these difficulties?*

15 minutes:

Report back: *What were the most important things you learned from this role-play? What was helpful and what was not helpful? What were the greatest difficulties? What resources are there to help you with these difficulties?*

V. CONCLUSION

In today's training session, we have seen the importance of having a balanced life and the necessity of the survivor being the one to decide how to bring balance back to her life. We have learned about the Equality Wheel, a tool that helps us discuss the aspects of a healthy relationship. We have explored the benefits and the challenges of supporting self-determination. We have also considered the particular issues of working with Native American survivors. Finally, we used our role play exercise to focus on the troubling issue of personal suffering. We have added another layer to our understanding of the complexities of domestic violence.

TRAINING SESSION 4: JACKIE

INTRODUCTION FOR TRAINER

| Session Scheduling Information | |
|----------------------------------|-----------------------|
| I. Preparation | 15-20 minutes |
| II. Viewing Vignette | 21 minutes 11 seconds |
| III. Discussion and Debriefing | 20-30 minutes |
| IV. Pastoral Issues and Practice | 70-90 minutes |
| V. Conclusion | 5 minutes |

Issues

Crisis intervention, abuser as a colleague, particular issues for African-American women, stewardship of your life, when is the covenant of marriage broken?

Review and photocopy handouts

- ☐ Handout 4:1 – Crisis Intervention, page 173.
- ☐ Handout 4:2 – Particular Issues for African-American Survivors, page 175.
- ☐ Handout 4:3 – Faith Issue Focus on Stewardship of Your Life, page 179.



Description

Jackie is an Evangelical Protestant. Rev. Aleese Moore-Orbih is with the Evangelical Covenant Church.

Vignette Length

21 minutes, 11 seconds

Exercises

- Journal Exercise: Changing Directions
- Faith Issue Focus: Stewardship of Your Life
- Pastoral Discussion: Pastoral Care of a Stranger
- Role Play: The Social Pressures to Stay with an Abusive Partner

Learning Objectives

As a result of this session, participants will be able to:

- 1) Reconnect the survivor with her faith, empowering her with the truth and Scripture she already carries in her heart—that God loves her and she is a human being worthy of that love.
- 2) Bring about an understanding of what is the true nature of forgiveness.
- 3) Address the issues associated with racism.
- 4) Address the insecurity and guilt that others in the congregation have instilled in the survivor.
- 5) Understand particular issues for African-American women.

Vignette Introduction (will appear on screen)

At the request of a concerned nurse, the hospital chaplain counsels a patient who believes her Christian faith requires her to go back home with her husband, the man who has seriously injured her.

Note for the Trainer

Please summarize for participants the issues to be covered and the learning objectives for today's session.

I. PREPARATION

a) Reflection – Journal Exercise: Changing Directions

Direct the participants to use some of the lined paper in the 3-ring binder. Remind them that writing down our thoughts without censoring them often helps us gain new insights. Having an opportunity for the participants to journal in response to a prompt is part of our preparation for watching the vignette. This opportunity to journal provides a vehicle for the participants to let their thoughts flow without regard to organization, spelling, or word choice. It is an invitation to access feelings and insights.

Please remember that the point of the journaling exercises is not for you to ponder your own life, but to tap into some situation in which you can empathize with what a domestic violence survivor is going through, and then to be aware of how that might be a barrier to your giving an effective pastoral care response. It is important that you not assume that others will react to a situation the way you do and to be aware that your experience will not be the experience of someone else.

10 minutes:

Have you ever been on a journey knowing you are lost, but afraid to listen to new directions? What did it feel like? What did you do? What is involved when you change directions?

After the ten minutes, provide a short (5-minute) debriefing time, asking questions such as: *What came up for you? What did you learn? How do you think these insights or feelings will impact your ability to work with someone who has experienced domestic violence?*

b) Providing information

Today's vignette will feature a woman who has been hospitalized after being assaulted by her husband. This vignette reminds us that domestic violence can be dangerous; it can cause injuries and can sometimes be lethal. A survivor may come to you for help right after a violent incident or during a time when the abuse in the relationship is escalating and violence seems to be imminent. Just as safety planning can help prepare a survivor for a future crisis, doing some planning now can help you prepare for assisting someone in crisis.

Ask participants to read Handout 4:1 – Crisis Intervention. Review the steps listed in the handout with them and ask for any questions or concerns.

II. VIEWING VIGNETTE.

View the “Jackie” vignette.

III. DISCUSSION AND DEBRIEFING**a) Safety Issues**

What have we learned from Jackie that helps us to assess the risks to her safety? Use the Power and Control Wheel to identify the ways that Jackie's partner is exercising power and control.

Suggested Responses:

- Using physical violence:
 - She has a broken arm and a possible concussion.
 - There have been other “incidents” but she doesn't keep track.
- Using emotional abuse:
 - He tells her she is less than nothing.

Call the participants' attention to Handout 4:2 – Particular Issues for African-American Survivors. *What are the social pressures for Jackie to stay in the relationship?*

Suggested Responses:

- She doesn't want to "bring down" another black man by turning him over to white male authority figures, or by divorcing him.
- She does not want to abandon her husband to a wider system that is antagonistic to him.
- The role of African-American women as nurturers and protectors of the family pulls her back to her marriage.
- The centrality of the Black family and the Black Church makes it hard for her to place her needs first.
- Facing the dilemma of choosing between sacrificing herself or sacrificing the family.

b) Strengths of the Pastoral Care

What were the strengths of the pastoral care Rev. Moore-Orbih is providing?

Suggested Responses:

- Rev. Moore-Orbih was able to utilize the survivor's own words to help her process her thoughts.
- The chaplain helped to illuminate the doctrinal and theological issues.
- Rev. Moore-Orbih challenged the church.
- The chaplain was solid in speaking the truth to the survivor while remaining compassionate.
- The chaplain was very authoritative in using the pastoral role to give the survivor new information and a new way to look at her situation.
- She engaged Jackie where she was in terms of her theology, and was a level or a plumb line in terms of bringing her back to reality.
- Rev. Moore-Orbih transformed religious beliefs that Jackie had been taught in a distorted way into concepts that promoted her liberation.
- The chaplain explained that Marcus was making a choice to control Jackie. That is why Jackie can't change Marcus' choices.
- The chaplain explained that Marcus needs to learn how to live an abundant life that does not include controlling another person, and that is something Jackie can't teach him. She is not and cannot be his pastor or counselor.

Rev. Moore-Orbih said many important things, including: "God does not hold the sanctity of marriage over the sanctity of life." Can you identify other valuable statements that she said?

Suggested Responses:

- "You can't change Marcus' choices. If you could, you wouldn't be sitting here today."
- "There are people who can help your husband, but you are not one of them."
- "By sacrificing yourself, you are not going to save Marcus or protect him."
- "The longer you have to stay in the relationship, he never has to face it, he never has to face his sin."
- "Baby, you don't have a marriage."
- "You can't prevent it from happening."
- "He decides whether or not he will hurt you."
- "I am sorry the church has not been what it needs to be for you."
- "If your pastor is not willing to hear your story, you will need to find a new community rather than die in that one."

c) What is Missing in this Vignette?

It is important to recognize that sometimes you will have only one opportunity to talk to a survivor about the domestic violence and that unfortunately, only so much can be accomplished in any one pastoral care session. However, for the purposes of our training, if Rev. Moore-Orbih had had more time with Jackie or had used her time differently, what should have been addressed in this vignette?

Suggested Responses:

- Concrete safety planning. The pastor should have addressed questions such as "What will you do if it happens again?" and could have helped Jackie strategize a safety plan.
- Instead of saying "You can't help your husband," the pastor might have redirected her traditional beliefs by saying, "We all need to know the truth about ourselves. You can help your husband by asking for help in holding him accountable, by refusing to cover up or shield him from the truth. You can help your children by removing them from

the violence, by standing up for yourself. You can help your family by taking care of yourself, a central pillar of that family.”

- The pastor could have supported Jackie’s self-determination and autonomy.
- The pastor could have told Jackie that she believed in her ability to make good choices for herself.

d) Options to Explore with Jackie

Brainstorm possible courses of action that Jackie might take.

Suggested Responses:

- Remain in the hospital longer, if possible, to allow herself more time and space to heal. This might also give her a chance to talk with the chaplain again.
- Call a domestic violence advocate to develop a safety plan.
- See if it’s possible to talk to a domestic violence advocate while in the hospital.
- Read literature on women’s empowerment such as: *What Matters Most* by Renita Weems, *Courage to Change* by Marilyn Gustin, or *Keeping the Faith* by Marie Fortune.
- Cooperate with prosecution.
- Go to a shelter.
- Break the silence and isolation and gain support from her girlfriends or family — find someone in her community she can trust her story with.
- Return home with a safety plan.

IV. PASTORAL ISSUES AND PRACTICE

a) Religious Roadblocks and Resources

What faith issues are roadblocks for the survivor?

Suggested Responses:

- Female submission/ male headship
- Christian duty to return to an abusive husband
- Forgiveness
- Obedience to the church

What faith issues are potential resources for the survivor? How does the chaplain provide interpretations that transform faith roadblocks into resources?

Suggested Responses:

- “The Kingdom of God is now” and it’s a place of love and peace and mutuality.
- Don’t confuse forgiveness with restoration.
- God doesn’t stand outside your circumstances.

Faith Issue Focus On “Stewardship Of Your Life”

The chaplain offers the survivor a religious insight about her responsibility to God for her own life. Look at Handout 4:3 – Faith Issue Focus on Stewardship of Your Life. What is the chaplain doing here to transform faith roadblocks into resources? What approach might the chaplain take in subsequent sessions with Jackie that will build on the concept of stewardship of your life?

b) Pastoral Discussion: Pastoral Care of a Stranger

Divide the participants into groups of 5 or so. Give them 10 minutes to discuss the following:

When pastoral care is being provided to a stranger, someone who is not a congregant, or someone from a different cultural/racial group from one’s own, how does this change the pastor’s approach and style? How do you build a bridge with someone you never

met before and may never meet again? How can you be sensitive to different cultures? How do we understand the acceptance of suffering that is part of many oppressed groups of Christians?

Bring the small groups back together and ask for the ideas they generated with respect to techniques for building bridges with a stranger.

c) Role Play: The Social Pressures to Stay with an Abusive Partner

Divide participants into groups of 3. One person will take the role of the clergy, the second the role of the person receiving pastoral care, and the third person will take the role of an observer. The role play will last approximately 10 minutes. The debriefing will provide an opportunity for all 3 people to respond to the role play.

Earlier we discussed the social pressures on Jackie to stay in the relationship. Our role play takes our understanding of these social pressures and adds an additional one – what would be the particular pressures that would need to be addressed if the hospitalized woman were the wife of a clergyperson?

Role play a visit to the hospital where the woman you are visiting is married to one of your colleagues in town. You were shocked when you learned that your colleague's abusive behavior had caused his wife to be hospitalized. You had no idea that he was an abuser; you have always been impressed by his charisma and his pastoral skills. Yet, you are clearly worried about his wife's safety, and feel that your role as a clergyperson may be helpful as she sorts out what she should do next. You visit at a time you know her husband won't be there. Her room is filled with flowers from her husband. You are troubled by your conflicting feelings – concern for her, but also a concern that you are betraying a colleague. How do you handle the conversation with the wife in such a way that her safety – and not your sense of loyalty to her husband – is primary?

You have ten minutes for this role play. I will tell you when you have two minutes left and then when the ten minutes is over.

Give the group 20 minutes to debrief. Begin with the two people who were not playing the role of the pastor giving feedback to the person who was. *What was helpful? What wasn't helpful? What might he/she think about?* Then the person playing the role of the pastor can respond to questions such as: *How did the session go from your perspective? What were the difficulties? How did you handle these difficulties?*

15 minutes:

Report back: *What were the most important things you learned from this role-play? What was helpful and what was not helpful? What were the greatest difficulties? What resources are there to help you with these difficulties?*

V. CONCLUSION

In today's training session, we have encountered tangible signs of the life-threatening nature of abusive behavior. We have learned about how to intervene in times of great danger or crisis. We have seen and discussed some of the many pressures upon a woman to stay with an abusive partner. We have learned some of the particular issues to be alert to when offering pastoral care to African-American women. We have heard ways to reconceptualize a faith issue that might encourage a woman to take her safety needs seriously without rebuffing or rejecting her core religious beliefs.

TRAINING SESSION 5: LUISA

INTRODUCTION FOR TRAINER

| Session Scheduling Information | |
|----------------------------------|----------------------|
| I. Preparation | 20-30 minutes |
| II. Viewing Vignette | 17 minutes 9 seconds |
| III. Discussion and Debriefing | 15-20 minutes |
| IV. Pastoral Issues and Practice | 80-90 minutes |
| V. Conclusion | 5 minutes |

Issues

Comparing types of services and interventions, confidentiality, suffering, the nature of the covenant of marriage, particular issues for Latina women, experiencing powerlessness

Review & photocopy handouts

- ☐ Handout 5:1 – Comparison of Services and Interventions, page 181.
- ☐ Handout 5:2 – Referrals, page 183.
- ☐ Handout 5:3 – Particular Issues for Latina Survivors, page 185.
- ☐ Handout 5:4 – Faith Issue Focus: When is the Covenant of Marriage Broken?, page 187.



Description

Luisa is a Roman Catholic.

Father John Heagle is a Roman Catholic priest.

Vignette Length

17 minutes, 9 seconds

Exercises

- Journal Exercise: Experiencing Powerlessness
- Faith Issue Focus: When is the Covenant Broken?
- Pastoral Discussion: Confidentiality
- Role Play: The Pastoral Aftermath of a Homicide

Learning Objectives

As a result of this session, participants will be able to:

- 1) Compare and contrast the different types of services and interventions for survivors and batterers.
- 2) Provide appropriate referrals to survivors and batterers.
- 3) Better understand the concerns and fears of a battered woman who feels trapped in her marriage.
- 4) Explore the issue of divorce and separation and when the covenant of marriage is broken.
- 5) Explore issues of guilt and self blame ("This is my fault for the bad things I did").
- 6) Identify particular issues for Latina women.

Vignette Introduction (will appear on screen)

In great spiritual pain, Luisa comes to the Sacrament of Reconciliation to confess what she believes is her "sin." The priest knows Luisa's family and already suspects that she is being abused by her husband.

Note for the Trainer

Please summarize for participants the issues to be covered and the learning objectives for today's session.

I. PREPARATION

a) Reflection – Journal Exercise: Experiencing Powerlessness

Direct the participants to use some of the lined paper in the 3-ring binder. Remind them that writing down our thoughts without censoring them often helps us gain new insights. Having an opportunity for the participants to journal in response to a prompt is part of our preparation for watching the vignette. This opportunity to journal provides a vehicle for the participants to let their thoughts flow without regard to organization, spelling, or word choice. It is an invitation to access feelings and insights.

Please remember that the point of the journaling exercises is not for you to ponder your own life, but to tap into some situation in which you can empathize with what a domestic violence survivor is going through, and then to be aware of how that might be a barrier to your giving an effective pastoral care response. It is important that you not assume that others will react to a situation the way you do and to be aware that your experience will not be the experience of someone else.

10 minutes:

Have you ever felt powerless? Were you surprised by the feelings you felt? What was the situation? What did you do? What did you feel?

After the ten minutes, provide a short (5-minute) debriefing time, asking questions such as: *What came up for you? What did you learn? How do you think these insights or feelings will impact your ability to work with someone who has experienced domestic violence?*

b) Providing Information

The Sacrament of Reconciliation/Confession

The Catholic Sacrament of Reconciliation (also known as the Sacrament of Penance, or, simply, Confession) consists of three actions on the part of the penitent: repentance, confession or disclosure of sins, and intention to make reparation for the sins committed. The priest offers absolution, or forgiveness, in the name of Christ. The first part of the vignette ends with the priest praying for and with Luisa. These are not the formal words of absolution, but a spontaneous prayer that leads up to the rite itself.

In the Roman Catholic tradition, the celebration of the Sacrament of Reconciliation is protected with “absolute secrecy.” This means that the priest-confessor cannot reveal the contents of a penitent’s confession under any circumstances. This mandate of secrecy, which admits of no exceptions, is referred to as the “sacramental seal.”

The scene involving Luisa is a fictional role-play for the sake of reflective discussion and learning. It does not – nor could it ever – portray an actual real-life confessional vignette. At the same time, we can acknowledge that the scene is realistic and believable.

Catholic survivors of domestic violence might bring the burden of their experience to this setting. According to Catholic tradition, confession is where the penitents discuss their own sins – not everyone else’s. This might be a barrier for some abused women to bring their situations to the attention of the confessor. They might not want to talk about the abusive behaviors of their husbands or boyfriends unless the priest gives them “permission” to do so. We will see in this vignette that Luisa is a perfect example of this; she starts out by confessing her feelings of hatred for her husband, but doesn’t say what causes her to feel this way.

Making Referrals to Community Domestic Violence Services

Ask participants to look at Handout 5:1 – Comparison of Services and Interventions.

One of the most important things you will do as part of pastoral care is to provide helpful referrals. Certain types of referrals will increase survivor safety and batterer accountability, while others may actually increase the danger to the survivor and the entitlement of the batterer. Although some people may use the terms pastoral care,

domestic violence advocacy, batterer intervention, therapy, couples' counseling, and anger management interchangeably, there are significant differences among them and not all services are appropriate in situations of domestic violence.

Review Handout 5:1 with participants. Compare the differences in goals, assessment and/or screening, focus, duration, and appropriateness for each of the services and interventions. Assist participants in understanding:

- 1) Why particular services are recommended for survivors while others may be harmful.
- 2) Why particular interventions are recommended for batterers, while others may increase their harmful behaviors.
- 3) How the pastoral care provided by clergy differs from the other options.

Invite questions. Encourage participants to keep this chart in mind as they watch the vignettes. *Did the clergy explain the pros and cons of the various options to the person they were meeting with? How do you think the referrals they did or did not offer will impact survivor safety and batterer accountability?*

Ask participants to look at Handout 5:2 - Referrals.

It is very helpful to learn about the service providers in your community before someone seeks your help. This handout provides you with a template for gathering this information. You can use the internet or you can call the National Domestic Violence Hotline to get the phone number for the domestic violence program in your area. That program should be able to give you the contact information for an immigrant rights program (if there is one) and batterer intervention programs. If there are multiple programs in your area, ask your local domestic violence program which ones they recommend and why. Many states certify batterer intervention programs (BIPs). If that is true in your state, be sure to get referrals only for those BIPs that are state-certified and in good standing. Some communities also have domestic violence programs that specialize in serving particular groups. For example, Seattle has Abused Deaf Women's Advocacy Services and The Northwest Network of Bi, Trans, Lesbian, and Gay Survivors of Abuse. Check with your local domestic violence program to find out if there are specialized programs in your area.

When you call to get the referral information from a local program, you may also want to introduce yourself, explain that you are receiving training in this area, and

ask about ways you can collaborate with their staff or serve as a resource for them. Do not be discouraged if the program isn't receptive at first. Most domestic violence programs are underfunded and understaffed. Some have had negative experiences with clergy who have encouraged women to return to or remain in dangerous situations. If the timing isn't right the first time you call, try again another time. Look for ways to promote trust and to build a partnership. The more you get to know their staff, the more comfortable you will be when it is time to refer to them. The more they know you, the more comfortable they will be collaborating with you or referring someone to you for pastoral care. Survivors of domestic violence will be best served by collaborative relationships between clergy and domestic violence advocates. However, it is still important to make appropriate referrals, even if you have not yet built a relationship with the service provider.

Encourage participants to fill out the referrals handout before the next training session.

Particular Issues for Latina Survivors

Call the attention of the group to Handout 5:3 - Particular Issues for Latina Survivors, and ask them to read the information. *The vignette we will see today involves a Latina woman. Let us keep in mind the information on this handout as we watch the vignette.*

II. VIEWING VIGNETTE

View the "Luisa" vignette.

III. DISCUSSION AND DEBRIEFING

a) Safety Issues

What have we learned from Luisa that helps us to assess the risks to her safety? Use the Power and Control Wheel to identify the ways that Luisa's husband is exercising power and control.

Suggested Responses:

- Physical violence: her husband does things her father did to her mother - "hit her."
- Emotional abuse: he calls her names and yells at her.
- Using intimidation: she says he has a "bad temper."
- Using isolation/using intimidation: he calls to check on where she is; she is afraid and must get back because he is going to call.

b) Strengths of the Pastoral Care

What are the strengths of the pastoral care Fr. Heagle is providing?

Suggested Responses:

- He gives Luisa a phone number for a domestic violence hotline.
- He is very affirming of her, saying positive things such as, "You are a very good, courageous and faith-filled woman."
- Father Heagle suggests a conversation beyond the sacramental context to create a setting in which Luisa can come, not as a penitent, but as someone seeking personal safety. Putting the dialogue in a setting outside of the Sacrament of Reconciliation gives the priest many more options, greater flexibility, and more opportunities to explore workable solutions for safety and accountability.
- Father Heagle affirms that God doesn't want Luisa to suffer.
- Father Heagle tells her that the covenant of marriage was broken when abuse occurred.
- Father Heagle stays calm, doesn't jump to conclusions or overreact to strong feelings.
- He gives her options about various people with whom she can talk.
- He takes time to validate her and demonstrate that he heard her; he doesn't jump to problem-solving.
- In each session, he encourages further contact.

c) What is Missing in this Vignette?

It is important to recognize that sometimes you will have only one opportunity to

talk to a survivor about the domestic violence and that unfortunately, only so much can be accomplished in any one pastoral care session. However, for the purposes of our training, if Father Heagle had had more time with Luisa or had used his time differently, what should have been addressed in this vignette?

Suggested Responses:

- Father Heagle should have asked Luisa if she is seriously thinking of killing her husband. If she is just fantasizing about his death, he could have validated how common this is for battered women. If she is actually planning to kill him, he could help her explore the consequences of those actions and instead plan for other ways out.
- Father Heagle could have delved deeper into specific issues of violence, abuse and control while using careful questioning to assess for her safety.
- Father Heagle could have asked directly about abuse (“Does your husband hit you?”)
- He could have made another appointment with Luisa.
- He could have strategized with Luisa about what she would tell her husband about where she had been, as she is clearly fearful of him checking on her soon.
- Father Heagle could have asked questions about the lethality of the situation (questions about threats, suicidality, weapons in the home, and treatment of pets).
- He could have asked more direct questions about safety for the children.
- Father Heagle could have said, “I am concerned about your safety” and “I know of some ways that would help you be safe.” In terms of safety planning, he could have been more specific about what the options are.
- He could have explained what calling the hotline number would accomplish, what the domestic violence advocates could actually do.
- The priest offers the same confidentiality of the confessional in their second meeting, in fact promising more confidentiality than he should. The level of confidentiality in a pastoral care situation is not the same as that for confession, even for Roman Catholics, and in situations of domestic violence it is not advisable to promise more confidentiality

than the circumstances warrant. For example: “I will keep what you say in confidence unless there is someone who is in significant danger.”

- He could have asked, “How did your father abuse your mother?” to assess the seriousness of Luisa’s situation.
- Fr. Heagle could have explained, “You are reacting as someone would understandably react when experiencing violence that is both ongoing and unpredictable. Your intense and unfamiliar feelings are normal for someone in a life-threatening situation.” He could have helped Luisa begin to re-image what she describes as feelings of “hate,” and helped her to understand these emotions as “vital anger” – that is, the “energy of protection” for her and her children’s safety and well-being.
- He could have encouraged her to stay and talk with him the same day as the confession. At that point, he could have assessed the likelihood of lethality and danger.

d) Options to Explore with Luisa

Brainstorm possible courses of action that Luisa might take.

Suggested Responses:

- Have an explanation for where she has been when her husband asks her.
- Call a domestic violence hotline.
- Develop a safety plan.
- Connect to a battered woman’s group so that she can see that she is not alone.
- Make another appointment to see Father Heagle.

IV. PASTORAL ISSUES AND PRACTICE

a) Religious Roadblocks and Resources

What faith issues are roadblocks for the survivor?

Suggested Responses:

- forgiveness
- punishment for sin of premarital sex
- suffering
- sacredness of marriage

What faith issues are resources for the survivor? How does the priest provide interpretations that transform faith roadblocks into resources?

Suggested Responses:

- God doesn't want you to suffer in this way.
- Jesus came to give you life to the full.
- The abuser has broken the covenant.

Faith Issue Focus: When is the Covenant of Marriage Broken?

Call the participants' attention to Handout 5:4 -When is the Covenant of Marriage Broken? Ask the group to read the handout.

Father Heagle says "You would never leave him because of the sacredness of the sacrament of marriage. But, you know, the sacredness of marriage is precisely because it is a mutual, respectful covenant. And when someone uses abusive language or violence, that covenant is already broken. The sacrament of marriage is a sacred union of love, and that has been violated for you."

Do you agree with this formulation regarding the breaking of the covenant, and that when a battered woman leaves she is acknowledging that the covenant is broken but she is not the one breaking the covenant? Many battered women hesitate to go to a battered women's shelter because they understand marriage as a permanent commitment. For them, this is the meaning of covenant. To leave would be to violate the permanence of marriage and to break the covenant. Can you think of other examples of broken covenants that would help a battered woman understand the limitations of covenants, and be enabled to apply it so that she would seek safety?

b) Pastoral Discussion: Confidentiality

Divide the participants into groups of five or so.

Confidentiality is the stewardship of information which belongs to the battered woman. This means we can share anything she gives us permission to share or that is in her interests to insure her well-being.

In all cases other than the Confessional itself, what sort of confidentiality should you promise? Outside of the Sacrament of Reconciliation, should clergy observe – either by law or voluntarily – the same limits to confidentiality as those required of other professional counselors? Some people believe that pastors promise too much confidentiality. Can you identify times when – other than the Confessional – whatever confidentiality has been presumed or promised must not be adhered to?

Give some examples of different levels of confidentiality.

- *Confessional – a sacrament that promises absolute secrecy.*
- *Pastoral care/counseling – I promise to hold what you say in confidence unless there is a significant danger to you or someone else.*
- *Other limitations – pastors need to be able to seek consultation if needed; pastors need to make a mandated report for danger to a child or vulnerable adult (physical or mental disability).*

When and how do you disclose the limits of confidentiality?

Give the group 15 minutes to discuss confidentiality in their small groups and try to reach agreement. Then bring the group back together and ask them to report back on the range of confidentiality they discussed, and what level of confidentiality they were able to agree upon.

c) Role Play: The Pastoral Aftermath of a Homicide

Divide participants into groups of 3. One person will take the role of the clergy, the second the role of the person receiving pastoral care, and the third person will take the role of an observer. The role play will last approximately ten minutes. Then the debriefing will provide an opportunity for all three people to respond to the role play.

Imagine that you provided pastoral care to one of the five women you have “met” so far through these case studies: Ivy, Tessie, Lisa, Jackie, or Luisa. Imagine that her partner subsequently killed her and then committed suicide. The morning after the murder-suicide, you sit down with domestic violence advocates and others involved with Ivy/Tessie/Lisa/Jackie/Luisa to conduct a “fatality review”– an opportunity to debrief, to ask the questions, “What might I have done differently? What have I learned from this?”

Now you are preparing for her funeral, which will be in two days. The surviving family of Ivy/Tessie/Lisa/Jackie/Luisa will be arriving in an hour to discuss the service. You have scheduled a pre-meeting with the domestic violence advocate. While the temptation is to return to the discussion of the previous day, a conversation about “if only...”, the time pressure is felt and the need is to focus on how the funeral will be conducted, how the deaths will be referred to, and what role the minister and the advocate can play as resources for the family.

You have ten minutes for this role play. I will tell you when you have two minutes left and then when the ten minutes are over.

Give the group 20 minutes to debrief. Begin with the two people who were not playing the role of the pastor giving feedback to the person who was. What was helpful? What wasn’t helpful? What might he/she think about? Then the person playing the role of the pastor can respond to questions such as: How did the session go from your perspective? What were the difficulties? How did you handle these difficulties?

15 minutes:

Report back: What were the most important things you learned from this role-play? What was helpful and what was not helpful? What were the greatest difficulties? What resources are there to help you with these difficulties?

V. CONCLUSION

In this training session, we have compared and contrasted the different types of services and interventions for survivors and batterers and have explored how to provide appropriate referrals. We have heard some of the concerns and fears a battered woman might feel. We have learned how intense and unfamiliar feelings can be overpowering and misunderstood, though they represent vital anger. We have discussed how to help someone understand that her reactions are normal for someone who has experienced domestic violence. We have discussed the limits of confidentiality and the distinction between confidentiality in the Sacrament of Confession and confidentiality in a pastoral care setting. We have examined particular issues for Latina survivors. We have explored the nature of the marriage covenant and how abuse breaks the covenant. Through our role play, we have had a sobering reminder of the life-threatening nature of abuse.

TRAINING SESSION 6: DANA

INTRODUCTION FOR TRAINER

| Session Scheduling Information | |
|----------------------------------|-----------------------|
| I. Preparation | 25 minutes |
| II. Viewing Vignette | 15 minutes 52 seconds |
| III. Discussion and Debriefing | 15-20 minutes |
| IV. Pastoral Issues and Practice | 90 minutes |
| V. Conclusion | 5 minutes |

Issues

Separation violence, indicators that a man may kill his partner, community and accountability, prayer, abandonment by God

Review & photocopy handouts

- ☐ Handout 6:1 – Separation Violence, page 189.
- ☐ Handout 6:2 – Indicators That a Man May Kill His Partner, page 191.
- ☐ Handout 6:3 – Faith Issue Focus on Abandonment by God, page 193.
- ☐ Handout 6:4 – A Religious Community Checklist, page 195.

For trainer to do prior to session

Look for news articles in your local media that describe separation violence. The articles will most likely not mention the words “separation violence,” so look for articles that describe assaults of an “estranged wife or girlfriend” or where the couple was separated or divorced. Make copies of the articles to distribute in class. If you do not have time to do this prior to class, consider asking the participants to find an article and bring it with them to the next class.



Description

Dana is a Jewish woman.

Rabbi Julie S. Schwartz is a rabbi in the Reform movement of Judaism.

Vignette Length

15 minutes, 52 seconds

Exercises

- Journal Exercise: “Gut” Feelings
- Faith Issue Focus: Abandonment by God
- Pastoral Discussion: A Religious Community Checklist
- Role Play: Your Next Pastoral Care Session

Learning Objectives

As a result of this session, participants will be able to:

- 1) Understand issues associated with separation violence.
- 2) Learn how to watch for indicators that a man may kill his partner.
- 3) Understand the need for safety planning for women who have separated or are considering separating from the abuser.
- 4) Help a survivor find a way to reconnect with her faith.
- 5) Help a survivor find a way to reconnect with her faith community.
- 6) Address questions of “Where is God?” and “Why does God let this happen?”
- 7) Reflect upon the question of how the pastoral care provider can position herself or himself vis-à-vis the abused woman and the abuser when they are both part of the congregation.
- 8) Provide the answer to the preceding question: s/he models for the community how to deal with this fraught issue.

Vignette Introduction (will appear on screen):

Despite counseling and a pending divorce from her abusive husband, Dana still suffers from his control and fears her isolation from the community. She seeks the help of her rabbi.

Note for the Trainer

Please summarize for participants the issues to be covered and the learning objectives for today's session.

I. PREPARATION**a) Reflection – Journal Exercise: “Gut” Feelings**

Direct the participants to use some of the lined paper in the 3-ring binder. Remind them that writing down our thoughts without censoring them often helps us gain new insights. Having an opportunity for the participants to journal in response to a prompt is part of our preparation for watching the vignette. This opportunity to journal provides a vehicle for the participants to let their thoughts flow without regard to organization, spelling, or word choice. It is an invitation to access feelings and insights.

Please remember that the point of the journaling exercises is not for you to ponder your own life, but to tap into some situation in which you can empathize with what a domestic violence survivor is going through, and then to be aware of how that might be a barrier to your giving an effective pastoral care response. It is important that you not assume that others will react to a situation the way you do and to be aware that your experience will not be the experience of someone else.

10 minutes:

Have you ever felt a disaster is waiting to happen? What did that feel like? What did you do? How did that affect your faith? Were you right – did something go wrong? If you haven't had this experience, have you known someone who did? How do you work with “gut” feelings?

After the ten minutes, provide a short (5-minute) debriefing time, asking questions such as: *What came up for you? What did you learn? How do you think these insights or feelings will impact your ability to work with someone who has experienced domestic violence?*

b) Providing Information

Jewish Terms

This is a pastoral care situation involving a rabbi and a congregant, but many issues will appear that translate to a Christian situation as well. Dana and Ben are separated but they continue to attend the same congregation. We learn from the rabbi that Ben won't get an "aliyah." The recitation of blessings before and after a Torah reading is known as an aliyah, which literally means "ascension" or "going up." An aliyah is considered an honor. Some synagogues will not allow someone who is a batterer to have an aliyah or other forms of honor during prayer services.

There is also a reference to "Shalom Bayit," a traditional Jewish value. Shalom Bayit literally means peace in the home. It refers to the state of domestic harmony that one should strive towards. This peace is the responsibility of everyone, but women have often been held more responsible for it. Some have misused the concept of Shalom Bayit to pressure women to stay in abusive relationships.

Separation Violence

You will be watching a vignette that features a woman who has left her abusive partner. Separation can be a very dangerous time, so it is important to understand separation violence, predictors of homicide and how to help someone protect themselves and those around them when they separate from an abusive partner.

Ask the class to read Handout 6:1 – Separation Violence and Handout 6:2 – Indicators that a Man May Kill his Partner. When they are done reading, ask them to share their reactions to the handouts. *Was any of this information surprising? How does it impact the way you feel about assisting a survivor of domestic violence?*

If you have news articles describing separation violence, distribute these to the class and talk about how this is a local issue. If you do not have articles, share a story about an example of separation violence that happened in your community. Encourage participants to look for examples of separation violence when they read or watch the news.

Assure participants that increasing their knowledge about and awareness of separation violence can help them better assist survivors of domestic violence. They will now be better able to explain to a survivor why it is so important to do safety planning and to prioritize her well-being during the process of leaving an abusive relationship.

Imagine that you are the pastor in the church in which Dana, and her husband Ben, are members. You have supported Dana as she has initiated a divorce from Ben. Dana has made an appointment to see you. What issues might you be alert to as you monitor the situation for signs of separation violence?

Suggested Responses:

- Does Ben continue to find ways to be in contact with Dana?
- Does Ben use any of the behavior identified in the Power and Control Wheel (Handout 1:2), especially forms of behavior that can be expressed through a distance, rather than directly (such as intimidating phone calls)?
- Does Ben use the children to try to control Dana?
- Does Ben use economic concerns to try to control her?
- Does Ben use coercion or threats?
- Does Ben use emotional abuse?

If you find that the answer to these questions is predominantly “yes,” you could conclude that Ben is still invested in controlling Dana and therefore she may be a victim of separation violence.

Refer the participants’ attention to Handout 6:2 - Indicators that a Man May Kill His Partner. *How would the information contained in this handout influence how you conducted a pastoral care session?*

Suggested Responses:

- Being alert to information about suicide threats or fantasies.
- Being alert to the mention of weapons or the use of weapons.
- Listening for how the survivor describes what her partner says, listening for statements such as, “You belong to me.”
- Listening for how the survivor describes whether her partner idolizes her.
- Listening for how he has treated any of the pets they have had. Has he injured or killed an animal?

- Hearing that his behavior suggests increased risk-taking.
- She has been taken hostage in the past.
- She reports that her partner is depressed.
- Presently – after she leaves this pastoral care session – he has access to her.

II. VIEWING VIGNETTE

View the “Dana” vignette.

III. DISCUSSION AND DEBRIEFING

a) Safety Issues

What have we learned from Dana that helps us to assess the risks to her safety? Use the Power and Control Wheel to identify ways that Ben is exercising power and control.

Suggested Responses:

- Using emotional abuse (playing mind games through the phone calls, message left on answering machine, “nasty” email).
- Using intimidation: She says, “He still gets to behave the way he behaved but now he gets to do it through the court. It feels like it never ends.”
- Ben doesn’t do anything that has been asked of him. He was supposed to see a domestic violence counselor but he hasn’t gone.
- Using economic abuse – “It feels like he is controlling us about money.” Isn’t paying the school fees.

b) Strengths of the Pastoral Care

What are the strengths of the pastoral care Rabbi Schwartz is providing?

Suggested Responses:

- Rabbi Schwartz addresses Dana’s concerns regarding isolation.
- She offers concrete help (“I will make sure he doesn't receive an honor, I will arrange for another family to invite you and your children for the holidays, I will take care of the issue of religious school fees.”)
- She helps connect Dana with faith and God's presence.

- She affirms Dana, “You are doing the things you need to do to build your new life.”
- Rabbi Schwartz is communicating a very valuable message: her commitment to help Dana restore her place in the community, which is an important part of her identity.
- She assures Dana that Ben will not get an “aliyah.”

c) What is Missing in this Vignette?

It is important to recognize that sometimes you will have only one opportunity to talk to a survivor about the domestic violence and that unfortunately, only so much can be accomplished in any one pastoral care session. However, for the purposes of our training, if Rabbi Schwartz had had more time with Dana or had used her time differently, what should have been addressed in this vignette?

Suggested Responses:

- Rabbi Schwartz could have asked Dana if she has a safety plan, and if this safety plan included the specific issues on the separation violence safety checklist.
- In response to Dana’s statement, “Now he gets to do it through the courts,” Rabbi Schwartz could have asked practical questions such as, “Tell me what he is doing.”
- She could have given Dana the Power and Control Wheel, and asked about which behaviors Ben is still using. This would help Dana see that it’s a common pattern.
- She could have encouraged Dana to be part of a battered women’s support group or checked in to see if she was already part of a group.
- Rabbi Schwartz says Ben won’t get an honor, but never says that there will be any sanctions on/against Ben from any source.
- With Dana’s okay, the rabbi could have offered to confront him about not paying school fees, about abusing her, could require him to attend another congregation if he doesn’t change and/or if Dana doesn’t feel safe with him there.
- Rabbi Schwartz says, “You cannot fix Ben,” but she does not address the community holding Ben accountable, which some would say is a social justice imperative.

d) Options to Explore with Dana

Brainstorm possible courses of action that Dana might take.

Suggested Responses:

- Connect to a battered women's group.
- Renegotiate custody so that on some Sabbaths the children sit with her.
- Develop a safety plan with a domestic violence advocate.
- Ask her lawyer to follow up with the judge about Ben's failure to go to a domestic violence counselor, his failure to provide the economic support he is supposed to, and his ongoing contact with Dana.
- Get an order of protection or amend a current order of protection that orders Ben to stop trying to contact Dana, or limits how often he can contact her.

IV. PASTORAL ISSUES AND PRACTICE**a) Religious Roadblocks and Resources**

What faith issues are roadblocks for the survivor?

Suggested Responses:

- Trying to pray.
- The sense that God has abandoned her.
- The hostility, lack of support from the congregation.
- Lack of accountability for Ben.

What faith issues are resources for the survivor? How does the rabbi provide interpretations that transform faith roadblocks into resources?

Suggested Responses:

- Offer of hospitality/community for holidays.
- "Trying to pray right now is a wonderful thing."
- "Just trying to check in with God is a good thing for you, but until life gets a little easier, anything you can say is enough. I believe God will hear you, wherever you are and whatever you say."

Faith Issue Focus on Abandonment by God

Look at Handout 6:3 - Faith Issue Focus on Abandonment by God. When Dana says, "Where is God in all this?" what would you say in answer to that?

Ask the participants to write three prayers: one for Dana, one for Ben, and one for the rabbi to use right before the next pastoral care session. Tell the participants you will collect the prayers and read them (without attribution). Randomly select some of the prayers participants wrote for the rabbi, read these aloud, and engage group members in discussion.

b) Pastoral Discussion: Potential Courses of Action Available to the Minister and Congregation – A Religious Community Checklist

Call the participants' attention to Handout 6:4 – A Religious Community Checklist.

Divide the participants into groups of five or so. Give them 10 minutes to discuss the role of the religious community in responding to abusive behavior.

What is the nature of a religious community? Does an abuser have a place in the congregation, no matter what? If his presence is creating an unsafe environment for the survivor, should he be allowed to be there? How does a congregation handle the presence of abusive men? What is the congregation's responsibility to hold an abuser accountable? What is the religious leader's role? While for a Jewish congregant there may be only one place of worship in a community, this is not the case for Christians. Would your response to the situation be different from the rabbi's, given that there are other houses of worship that the abuser could attend? If you answer "yes," state how so. How do you think these questions will come up with your vestry/ board, congregants and how will you deal with it when it does?

c) Role Play: Your Next Pastoral Care Session

Divide participants into groups of 3. One person will take the role of the clergy, the second the role of the person receiving pastoral care, and the third person will take the role of an observer. The role play will last approximately ten minutes. Then the debriefing will provide an opportunity for all three people to respond to the role play.

10 minutes:

Dana and Ben are members of your congregation. Ben is the treasurer for the church. Role play the next pastoral care session with Dana. Be sure to discuss separation violence and safety planning. What can you offer Dana as support from the religious community that will help integrate her back into the congregation? What does the congregation owe Dana?

20 minutes:

De-brief. Begin with the two people who were not playing the role of the pastor giving feedback to the person who was. What was helpful? What wasn't helpful? What might he/she think about? Then the person playing the role of the pastor can respond to questions such as, How did the session go from your perspective? What were the difficulties? How did you handle these difficulties?

15 minutes:

Report back: What were the most important things you learned from this role-play? What was helpful and what was not helpful? What were the greatest difficulties? What resources are there to help you with these difficulties?

V. CONCLUSION

In this training session, we have seen how complicated – and dangerous – separating from an abusive partner can be. We have learned about indications that a man may kill his partner. We have seen how power and control can continue to be used in attempts by the abuser to control his partner, even when she is no longer living with him. We have learned how the separation, in some ways, makes her more vulnerable. We have examined the crisis of faith an abused woman might experience because she feels abandoned by God. And finally, we have considered the role the congregation might play in reconnecting the survivor to her source of meaning, to God, and in holding the abuser accountable.

TRAINING SESSION 7: STUART

INTRODUCTION FOR TRAINER

| Session Scheduling Information | |
|----------------------------------|----------------------|
| I. Preparation | 20-25 minutes |
| II. Viewing Vignette | 19 minutes 7 seconds |
| III. Discussion and Debriefing | 20-30 minutes |
| IV. Pastoral Issues and Practice | 70-80 minutes |
| V. Conclusion | 5 minutes |

Issues

Denial, accountability, control, a responsibility safety plan, manipulation of the clergy, clergy safety

Review & photocopy handouts

- ☐ Handout 7:1 – Pastoral Care Guidelines in Response to Abusers, page 197.
- ☐ Handout 7:2 – Faith Issue Focus: Faith Dimensions of Being Held Accountable, page 199.



Description

Stuart is a Jewish man.

Rabbi Mark Dratch is a rabbi in the Orthodox movement of Judaism.

Vignette Length

19 minutes, 7 seconds

Exercises

- Journal Exercise: Denial
- Faith Issue Focus: Faith Dimensions of Being Held Accountable
- Pastoral Discussion: An Abuser in the Congregation
- Role Play: Responding to an Abuser

Learning Objectives

As a result of this session, participants will be able to:

- 1) Understand the necessity of holding an abuser accountable.
- 2) Feel more comfortable with the challenging task of confronting an abuser and dealing with his denial.
- 3) Perceive how the abuser threatens the clergy or treats the clergy as a surrogate for the wife to be controlled.

Vignette Introduction (will appear on screen)

Stuart, the president of his congregation, considers himself a friend of the rabbi. Stuart's wife and children have moved out of their home, and the rabbi has asked Stuart to come in for a talk.

Note for the Trainer

Please summarize for participants the issues to be covered and the learning objectives for today's session.

I. PREPARATION

a) Reflection – Journal Exercise: Denial

Direct the participants to use some of the lined paper in the 3-ring binder. Remind them that writing down our thoughts without censoring them often helps us gain new insights. Having an opportunity for the participants to journal in response to a prompt is part of our preparation for watching the vignette. This opportunity to journal provides a vehicle for the participants to let their thoughts flow without regard to organization, spelling, or word choice. It is an invitation to access feelings and insights.

Please remember that the point of the journaling exercises is not for you to ponder your own life, but to tap into some situation in which you can empathize with what a domestic violence survivor is going through, and then to be aware of how that might be a barrier to your giving an effective pastoral care response. It is important that you not assume that others will react to a situation the way you do and to be aware that your experience will not be the experience of someone else.

10 minutes:

What does denial mean to you? Have you ever known a friend who has been in denial, or have you ever been? What did you experience? Have you ever blamed the victim when you should be blaming yourself?

After the ten minutes, provide a short (5-minute) debriefing time, asking questions such as: *What came up for you? What did you learn? How do you think these insights or feelings will impact your ability to work with someone who has experienced domestic violence?*

b) Providing Information

Jewish Terms

This is a pastoral care situation involving a rabbi and a congregant, but many issues will appear that translate to a Christian situation as well. Let me explain a few Jewish terms used in this vignette.

A “get” (literally meaning document) is a Jewish bill of divorce that the husband gives to the wife to dissolve the marriage in traditional Judaism. Although the Talmud

required that the get be granted with the husband's "full consent," the rabbis specified circumstances under which a wife could request that the "beit din," or rabbinic court, attempt to "compel" the husband to grant a divorce. Sometimes communities will also pressure a man to grant his wife a divorce by doing things such as boycotting his business until he gives her the get. If a wife does not receive a get, she becomes an "agunah," or chained wife, who cannot remarry in Orthodox Jewish circles.

Another term we will hear is "Lashon Hara," which literally means evil tongue. It refers to malicious gossip or slander and negative truths. Jews must refrain from lashon hara. However, they are not prohibited from telling negative truths about someone when there is a practical need to do so or when it saves or protects a life.

Finally, we will hear the Rabbi encourage Stuart to be a "Mensch." Mensch literally means human. A mensch is a person of integrity and respect, someone to admire and emulate, someone of noble character.

Working with Abusers

With this training, we turn from a pastoral care focus of working with survivors of domestic violence to a focus of working with the abusers. Let us take a few moments to look at Handout 7:1 – Pastoral Care Guidelines in Response to Abusers.

Let us acknowledge, to begin with, that our goals for intervention remain exactly the same:

- SAFETY for survivor & children
- ACCOUNTABILITY for the abuser
- RESTORATION of individuals and, WHEN APPROPRIATE, relationships
- OR
- MOURNING loss of the relationships.

Our first goal remains the safety of the survivor and the children. That is why there are so many "don'ts" right off the bat in the guidelines. They are based on what we have learned about abusers:

- Abusers deny, minimize, and manipulate.
- Abusers deflect responsibility for their behavior by externalizing.
- Abusers often come to clergy to avoid something worse (e.g., going to jail, being without their wives).

Let us review some of the reasons for these “don’ts.”

- *DON’T meet with him alone and in private. Meet in a public place or in the church with several other people around. Why? Because the abuser is someone who has chosen to use violence to achieve control. However, most batterers are very selective about who they abuse or assault and where.*
- *DON’T approach him or let him know that you know about his violence unless a) you have the survivor’s permission, b) she is aware that you plan to talk to him and c) you are certain that she is safely separated from him. Why? Because to approach a batterer with information he may not have about his survivor (that she has talked to you, that she has made certain plans) gives him information he may use against her and angers him – she is being “disloyal” from his perspective. Not only does it threaten his control, it also puts the survivor at a disadvantage – she does not know what he now knows – and therefore she is at risk in terms of her safety.*
- *DON’T allow him to use religious excuses for his behavior. Why? Because batterers often come to clergy for help in re-uniting with their partners, and use language they think you want to hear to manipulate you to help them with their goal.*
- *DON’T pursue couples’ counseling with him and his partner. Why? If she says something he doesn’t like, he will punish her afterwards. Because couples’ counseling threatens the batterer, the counseling experience may heighten tensions, there is no guarantee of the survivor’s safety once she has left the counseling room, the abuser is present to monitor what the survivor says, it does not successfully create a climate to hold him accountable, and it does not achieve the goal of helping the abuser separate his identity from the survivor’s.*
- *DON’T go to him to confirm the survivor’s story. Why? You may be violating her confidence, putting her at risk, and giving him information he can use to hurt her. Moreover, he will minimize, lie, and deny, so he is not a good source of information.*
- *DON’T give him any information about his partner or her whereabouts. Why? If he doesn’t know where she is, she is safe. If he doesn’t know where she is, he can’t kill her.*
- *DON’T advocate for the abuser to avoid the legal consequences of his violence.*

Why? Remember, the abuser often comes to the clergy to avoid something worse. Legal consequences are part of the process of creating accountability.

- *DON'T send him home with just a prayer. Work with others in the community to hold him accountable.*

There ARE things you can do to help him, to help awaken his humanity, and to provide a way for him to change:

- *DO pray with him. Ask God to help him stop his violence, repent and find a new way. DO assure him of your support in this endeavor.*
- *DO approach him and express your concern and support for him to be accountable and to deal with his violence – IF you have the survivor's permission, she is aware that you plan to talk to him, and she has safely separated from him.*
- *DO name the violence as his problem, not hers. Tell him that only he can stop it; and you are willing to help.*
- *DO refer him to a state certified domestic violence perpetrator intervention program.*
- *DO consider whether a men's Bible study or Sunday school class, or members of the vestry can form a "support" group that says to him "Come live with us, and we'll monitor your actions, hold you accountable and support you in nonviolence."*

II. VIEWING THE VIGNETTE

View the "Stuart" vignette.

III. DISCUSSION AND DEBRIEFING

a) Safety and Accountability issues

Clergy and Survivor Safety

What steps related to safety can we assume the rabbi took before initiating contact with Stuart?

Suggested Responses:

- He got permission from Stuart's wife to have this conversation.
- He knows Stuart's wife is safely situated.
- He himself has arranged to meet Stuart in a location where there are people around but that provides a sense of privacy.
- He has alerted someone he trusts that he is having this meeting, where and when.
- He keeps a desk or table between Stuart and himself.
- He sits so that he is closer to the door.

Accountability

Abusers externalize their behavior – attributing responsibility to events or others outside of themselves. Can you find examples of this externalization in Stuart's response to the rabbi?

Suggested Responses:

- He doesn't see himself as responsible: "We go through these ups and downs."
- He doesn't want anyone else to know "I'm very disturbed that she would come to talk to you about our life."
- He doesn't see himself as verbally abusive: "I may have been a little harsh with her."
- He doesn't see himself as physically abusive: "The hospital was an accident. It was not me beating her up. I got close to her, yes, I may have pushed her yes, but she stumbled and fell."
- He looks to the clergy to validate his feelings and his actions.

One effective way to talk with abusers is by using the language of “control.” Using the Power and Control Wheel and what we have heard in this vignette, what can we identify as Stuart’s controlling behavior?

Suggested Responses:

- Uses physical violence (she was hospitalized).
- Minimizing, denying and blaming (“She stumbled and fell”).
- Uses male privilege (he instructed her about the children in public).
- Uses emotional abuse.

How might Rabbi Dratch use the language of “control” to try to overcome Stuart’s externalization?

Suggested Responses:

- “Stuart, you have chosen behavior that seeks to control your wife.”
- “You chose to use physical violence.”
- “You seek to control her interpretation of what happened to her.”
- “You seek to control how she behaves in public, especially how she behaves as a wife and mother.”
- “You seek to control her through your emotional abuse of her.”
- “This is what I mean by patterns.”
- Rabbi Dratch could give Stuart the Power and Control wheel and the Equality wheel and tell him he needs to get in a program that will help him identify and cease abusive behaviors and develop just behaviors.

Can you identify ways that Stuart is trying to control his spouse through the clergy?

Suggested Responses:

- Tells the rabbi what he needs, “I need you to bring her back to the house.”
- Asks the rabbi to mediate, to represent his concerns with his wife.

Can you identify ways that Stuart is trying to control the rabbi?

Suggested Responses:

- He interrupts the rabbi.
- Denial and minimization.
- Refocusing (“It’s in the past, I said I was sorry.”)

- Threats (If it splits the congregation, will the rabbi lose his job?).
- His neediness as an appeal to the rabbi's care for him.
- His complaint that the rabbi is taking sides tries to make the rabbi feel defensive.

A Responsibility Safety Plan

Remind the participants of Handout 6:1 - Separation Violence. Explain that it is important the rabbi address with the abuser that the abuser is responsible for his actions and needs to respect the wishes of his current or former partner. The pastor can ask the abuser to share his responsibility plan (i.e., his plan for being responsible for his behaviors and not harming the safety of his current or former partner). Give the participants an example of how this would transpire:

1. *Rabbi Dratch could clarify with Jean what she desires during this time of separation (i.e., no contact from Stuart).*
2. *The rabbi could confirm that Stuart knows his wife's request – no contact.*
3. *He could then ask Stuart how he will honor her desire to separate (by maintaining no contact and not making other requests).*
4. *In this way, Stuart is more likely to follow a safety plan, knowing that he is responsible to the rabbi as well as to Jean.*

b) Strengths of the Pastoral Care

What are the strengths of the pastoral care Rabbi Dratch is providing?

Suggested Responses:

- Rabbi Dratch refuses to allow the abuser to control the meeting and the interpretation.
- He points out the pattern: these ups and downs are part of a pattern.
- He speaks directly about the effects of Stuart's choice to be violent: "She doesn't feel safe in the house."
- He gives examples of abusive behavior.
- He gives information, "Domestic violence is an issue of power and control."
- Rabbi Dratch refuses to let Stuart interpret his behavior.
- He tells Stuart, "You need both parties to feel as though they are equal partners."

- Rabbi Dratch recognizes that Stuart wants to skip the accountability stage and get to reconciliation. He refuses to mediate.
- He tells Stuart that the right thing to do, the Jewish thing to do, is to take a step back.
- He refuses to let Stuart redefine what he's doing as taking sides.
- Rabbi Dratch points out that Jean's needs are important by stating, "She needs to speak to the people who will support her."
- He recognizes the process of externalization and tells Stuart to examine himself.
- The abuser wants restoration, but Rabbi Dratch refuses to accept that as the goal, saying, "I cannot and will not tell someone to return to a situation where she feels unsafe."

c) What is Missing in this Vignette?

It is important to recognize that sometimes you will have only one opportunity to talk to an abuser about the domestic violence and that unfortunately, only so much can be accomplished in any one pastoral care session. However, for the purposes of our training, if Rabbi Dratch had had more time with Stuart or had used his time differently, what should have been addressed in this vignette?

Suggested Responses:

- He could have said: "It is your violence, you who split up the home."
- The rabbi needed to address the issue of Jean's separation and Stuart's desire for immediate contact and reunification.
- He could have named explicitly what Stuart did, how it was abusive, and how it affected Jean and the children.
- He refers to therapy, but should have explicitly named the referral to a batterer's intervention program (refer to Handout 5:1 – Comparison Chart, for review). He could have said, "I know this program, they do good work, I've sent other men there. You'll get support and accountability there."
- Rather than move the issue of referral and accountability forward, the rabbi defers to Stuart: "when you are ready."
- If Stuart agrees to go to a batterer intervention program, the rabbi could ask for permission to check in with the program so he can support Stuart in learning positive, non-abusive ways.

d) Potential Options to Explore with Stuart

What are steps that Stuart could take now if he chose to acknowledge that he is abusive and needs to change?

Suggested Responses:

- Stuart could agree to a responsibility safety plan. "I will not contact her. I will not try to manipulate her through the children."
- Stuart could agree to go to a batterer's intervention program.
- Stuart could withdraw from the congregation so as to allow his wife to come there without being worried about her safety.

IV. PASTORAL ISSUES AND PRACTICE

a) Religious Roadblocks and Resources

Brainstorm with the group: *What do you see as Stuart's Religious Roadblocks?*

Suggested Responses:

- Male headship and male privilege block Stuart from realizing the spiritual and emotional freedom he would have the strong possibility of obtaining if he accepted total accountability and responsibility for the violence he is perpetrating against Jean.
- His views on "Shalom Bayit" block the equal love, respect and value God intends a husband and wife to have toward one another.
- The concern Stuart has for maintaining his role as synagogue president blocks him from taking a realistic look at the greater picture, which involves safety for Jean, the welfare of the congregation, and accountability for his actions.
- Accusing Rabbi Dratch of "taking Jean's side" could alienate Stuart from a wise and trusted spiritual leader.

Faith Issue Focus: Faith Dimensions of Being Held Accountable and

b) Pastoral Discussion: An Abuser in the Congregation

These exercises are brought together as the congregant cannot be held accountable by his faith community unless the congregation (and especially its leaders) knows how to and is able to hold him accountable. These two issues, therefore, are deeply entwined.

Divide the participants into groups of five or so. Give them 20 minutes to discuss the following issues.

- 1) *What do you see as your exact role in holding a man in your congregation or institution accountable for the abuse and violence he perpetrates against his female intimate partner?*
- 2) *Describe in detail your understanding of confidentiality in the context of working with a male parishioner who is perpetrating domestic violence in the congregation or institution where you serve. How would you respond to his plea, "Please don't let this information get around to other people. I could lose my job and standing in the community"?*
- 3) *Assuming that you have full permission from the wife, how far would you "push" an abusive husband and congregation leader to seek help from a trained batterer's intervention counselor? Discuss the exact approach you would take with this man as he continues to deny that he is a perpetrator, blames his wife for her own victimization, and as he reminds you that "you are only hearing her side of the story."*
- 4) *The rabbi was probably constrained from saying, "Find another synagogue" because there might not be another one in the community. Does an abuser have a place in the congregation, no matter what? If his presence is creating an unsafe environment for the survivor, should he be allowed to be there? Can you imagine telling your parishioner to go to another church? Should this man continue to be president of the synagogue? What conditions would have to be in place for Stuart to be able to stay in the congregation? Can you imagine suggesting to him where to go and developing a committee of allies who work with the man, the woman, and the other congregation to create a "web of life, safety, a holding environment/beloved community"?*

Bring the group back together, and ask them to summarize their discussion, question by question. List on the board the role the clergy see for themselves in holding a man accountable. In discussing answers to the second question, the issue of confidentiality, ask each group to identify their answers. Spend a few minutes critiquing the answers. With the third question, accountability and seeing a trained batterer's intervention counselor, identify the possible approaches. Ask the group to answer the questions posed in #4, regarding church membership. Finally, ask them to identify the issue that was most unsettling.

c) Role Play: Responding to an Abuser

Divide participants into groups of 3. One person will take the role of the clergy, the second the role of the person receiving pastoral care, and the third person will take the role of an observer. The role play will last approximately ten minutes. Then the debriefing will provide an opportunity for all three people to respond to the role play.

A member of your congregation called you late one night. Her husband had just held a gun to her head, and pulled the trigger. The gun was empty, but she was shaken by the experience. When he was out of the room, she called you. She described what had happened, and you advised her to call the police and ask them to take her to the battered women's shelter. You assured her that you would arrange to talk with her very soon. It is now two days later. You have talked with her and helped her with her faith crisis about having left her husband. But now, during your office hours at the church, her husband has arrived to talk with you. He is upset. He knows she called you because your number shows up on their caller i.d. He wants to know where she is. He believes you know her location. He insists that he has a right to know. He says that he is your congregant, too. What do you do and what do you say?

You have ten minutes for this role play. I will tell you when you have two minutes left and then when the ten minutes are over.

20 minutes:

De-brief. Begin with the two people who were not playing the role of the pastor giving feedback to the person who was. *What was helpful? What wasn't helpful? What might he/she think about?* Then the person playing the role of the

pastor can respond to questions such as: *How did that the session go from your perspective? What were the difficulties? How did you handle these difficulties?*

15 minutes:

Report back: *What were the most important things you learned from this role-play? What was helpful and what was not helpful? What were the greatest difficulties? What resources are there to help you with these difficulties?*

V. CONCLUSION

With this training session, we turned our focus more directly on the abuser. We discussed the “do’s and don’ts” of pastoral care in response to abusers. We learned about the abuser’s tendency to externalize and the need to use the language of control in confronting an abuser about his choices to be abusive. We learned about the importance of developing a responsibility safety plan and examined the faith dimensions of being held accountable. Finally, through a role play we experienced the challenges of working with an abuser in a healthy way that insures everyone’s safety.

TRAINING SESSION 8: DAVID

INTRODUCTION FOR TRAINER

| Session Scheduling Information | |
|---|---|
| I. Preparation | 15 minutes |
| II. Viewing Vignette | 14 minutes 34 seconds |
| III. Discussion and Debriefing | 15-20 minutes |
| IV. Pastoral Issues and Practice | 65-80 minutes |
| V. Conclusion including viewing video conclusion, and credits | 10 minutes 3.5 minutes 2 minutes 40 seconds |

Issues

Accountability, repentance versus remorse, control, assertiveness and the role of the clergy, mourning the loss of relationship

Review & photocopy handouts

- ☐ Handout 8:1 – Accountability, page 201.
- ☐ Handout 8:2 – Faith Issue Focus on Repentance, page 203.



Description

David is a Protestant.

Rev. Marie F. Fortune is affiliated with the United Church of Christ.

Vignette Length

14 minutes, 34 seconds

Exercises

- Journal Exercise: Accountability
- Faith Issue Focus: Repentance
- Pastoral Discussion: Being a Reality Check
- Role Play: Mourning the Loss of Relationship

Learning Objectives

As a result of this session, participants will be able to:

- 1) Have a better sense of an abuser's motivations and goals.
- 2) Understand that even if you think you know the perpetrator's true motivations and goals, you may not know at all.
- 3) Understand accountability for abusers.
- 4) Understand the controlling behavior an abuser exhibits with a clergy person.
- 5) Distinguish between remorse and repentance.
- 6) Participate in an abuser's process of repentance and accountability, i.e., by helping him to identify specifically what he must do and what he can expect.

Vignette Introduction (will appear on screen)

David is a convicted batterer who has been ordered by the courts to attend a batterers' intervention program. His wife and children are in a confidential shelter and he has not seen them for a month. He has called his pastor for a visit.

Note for the Trainer

Please summarize for participants the issues to be covered and the learning objectives for today's session.

I. PREPARATION

a) Reflection – Journal Exercise: Accountability

Direct the participants to use some of the lined paper in the 3-ring binder. Remind them that writing down our thoughts without censoring them often helps us gain new insights. Having an opportunity for the participants to journal in response to a prompt is part of our preparation for watching the vignette. This opportunity to journal provides a vehicle for the participants to let their thoughts flow without regard to organization, spelling, or word choice. It is an invitation to access feelings and insights.

Please remember that the point of the journaling exercises is not for you to ponder your own life, but to tap into some situation in which you can empathize with what a domestic violence survivor is going through, and then to be aware of how that might be a barrier to your giving an effective pastoral care response. It is important that you not assume that others will react to a situation the way you do and to be aware that your experience will not be the experience of someone else.

10 minutes:

Have you ever held someone accountable? What did it feel like? Have you ever been aware of the desire to hold someone accountable and yet not been able to? How did that feel? Is it right to acquiesce when someone else's fate is in the balance? Have you ever served on a jury? What was your role? Is it easier to sit in judgment of innocence or guilt, or to decide the punishment?

After the ten minutes, provide a short (5-minute) debriefing time, asking questions such as: *What came up for you? What did you learn? How do you think these insights or feelings will impact your ability to work with someone who has experienced domestic violence?*

b) Providing Information

Call the group's attention to Handout 8:1 - Accountability. *We will be hearing a lot about accountability in the next vignette, so it is important that we understand what accountability is. Take a few minutes to read Handout 8:1- Accountability and learn the types of behavior that demonstrate accountability.*

II. VIEWING VIGNETTE

View the "David" vignette.

III. DISCUSSION AND DEBRIEFING**a. Safety and Accountability Issues****Clergy and Survivor Safety**

What steps related to safety can we assume Rev. Fortune took before accepting this contact initiated by David?

Suggested Responses:

- She got permission from David's wife to have this conversation.
- She knows David's wife is safely situated.
- She herself has arranged to meet David in a location where there are people around but that provides a sense of privacy.
- She has alerted someone she trusts that she is having this meeting, where and when.
- She keeps a desk or table between David and herself..
- She sits so that she is closer to the door.

Accountability

Why do you think David initiated this interview?

Suggested Responses:

- It is consistent with David's desire to move on quickly and to push for reunification. If he can get to the clergy who has access to the survivor, maybe he can get to the survivor.

The Role of the Pastor

The role of the pastor in providing pastoral care for an abusive person is helping the abuser to face head on the harm he has caused and to take responsibility for causing that harm. What are some examples from this case study?

Suggested Responses:

- Rev. Fortune asks, “What did you do, David?”
- Rev. Fortune has to ask again, “What did you do that got you here?”

Has he actually realized what he has done to his wife? Or has he realized only what he has done and its effects on him? This may be his first experience ever of someone talking to him about what he did and its effects, of naming the violence. Only if and when he does name the violence can he begin to be accountable for his behavior and what he has done.

Sometimes in a pastoral care session, a particular moment may reveal the pivotal issue. With an abusive person, the necessity of identifying the moment and isolating the issue is urgent, so that you can gain control back from a controller. Can you identify that pivotal moment in this counseling session?

Suggested Response:

- When Rev. Fortune says, “When I saw her, she was in the hospital.”

Why is this the pivotal moment? David has been insisting to Rev. Fortune that he has held himself accountable and that others have held him accountable. He says, “I have done a lot of soul searching.” He states that he has had to “admit to myself what I did, why it was wrong, to make the changes in myself that I would need to get through this. I have worked on it. I have prayed really hard for help from God.” And yet, he never admitted that his violence had caused Kathryn to be hospitalized. He reports on the consequences of what he had done, (that he had to fulfill his consequences), and yet the original offense did not seem to be acknowledged. The clergy is the one who has to point it out. How did a slap end her up in the hospital?

Has David actually held himself accountable? He has felt the pain of rebuke but does he understand why? Does he see himself as a victim?

A pivotal moment in the pastoral care session with an abuser is one that establishes on a practical level that he has actually not held himself accountable because he

cannot acknowledge what he has done. This moment then determines the pastoral care intervention. He is impatient for reconciliation, for restoration of the relationship, but looking again at the goals of intervention in Handouts A:2 and 7:1, we can see that the issue of the future of the relationship cannot be addressed until accountability has occurred. He is trying to get to Goal #3 (Restoration) without having gone through Goal #2 (Accountability). If accountability has not occurred, then it is premature to move to this point. This also answers the theological issue: has he repented?

The task the clergy had to accomplish was clearly to be a reality check for him.

b. Strengths of the Pastoral Care

What are the strengths of the pastoral care Rev. Fortune is providing?

Suggested Responses:

- Defining the role:
 - “This is my role here, to say ‘What did you do?’”
 - “This is what you need to hear now at this phase of your accountability.”
- Acts as a reality check: “She’s afraid of you.”
- Setting boundaries: This is the information I can share with you.
- Reassures him that his wife and children are okay.
- Getting specific: for instance, about the group – “are you going?”
- Holds David to Goal 2, “Accountability” and refuses to get manipulated to move forward toward Goal 3, “Restoration.”
- Resists David’s attempts to control the conversation.

c. What is Missing in this Vignette?

It is important to recognize that sometimes you will have only one opportunity to talk to an abuser and that unfortunately, only so much can be accomplished in any one pastoral care session. However, for the purposes of our training, if Rev. Fortune had had more time with David or had used the time differently, what should have been addressed in this vignette?

Suggested Responses:

- Rev. Fortune could have said, “Details are important.” Until David can name exactly what he did and how it affected his wife and

the children, he is still manipulating and controlling versus taking responsibility. Avoiding the naming of his specific abusive actions and how Kathryn and the children were affected physically, emotionally, and practically (both in the short and long term) plays into the abuser's hands.

- Rev. Fortune could have discussed with David a “responsibility safety plan” which would make David accountable to more people and would help raise the survivor's level of safety during the dangerous post-separation period. This would involve:
 - Clarifying with Kathryn what she desires during this time of separation (i.e., no contact from David).
 - Confirming that David knows his wife's request – no contact.
 - Asking David how he will honor her desire to separate (by maintaining no contact and not making other requests).
 - Getting community partners who come into the men's class, hear his story in front of instructors and other men, and are allies for justice.
- Rev. Fortune could have mentioned the no-contact order and that David is attempting to get her to help him violate it.
- Rev. Fortune could focus more specifically on his work: “What are you working on there? What are you learning? What is difficult for you in those classes? (not group)”
- Rev. Fortune could say, “Your job is working on accountability. It is different from hers. Your goals do not coincide at the moment.”
- After Rev. Fortune says, “She's afraid of you,” she could follow up with “Do you understand why?”
- In addition to the things she identifies that David can do, she could add, “Respect Kathryn's wishes.”
- Rev. Fortune could repeat the importance of asking him to honor Kathryn's decision to separate or have no contact.

d) Options to Explore with David

Brainstorm possible courses of action that David might take.

Suggested Responses:

- Continue to go the batterers' classes.

- Agree to a responsibility safety plan with Rev. Fortune.
- Agree to stay away from Kathryn and not try to control when she has healed and whether she will want to see him.

IV. PASTORAL ISSUES AND PRACTICE

a) Religious Roadblocks and Resources

Repentance is both a roadblock and a resource. Because repentance is the main topic in many faith conversations with abusers, we will focus on this issue. Remorse mistaken for repentance would release David from what he needs, i.e., accountability.

Following a path to true repentance and understanding that being held accountable is the path to repentance could help connect David to a deeper experience of faith.

Faith Issue Focus on Repentance

Call the group's attention to Handout 8:2 - Faith Issue Focus on Repentance.

Repentance. Remorse. Rebuke. How do we distinguish among these three words?

Using a blackboard or large paper, write these three words across the top. Invite people to give definitions, descriptions, examples of each of these and underneath the appropriate word write their replies. You should generate a list that highlights an understanding that repentance is much more complicated than remorse or being rebuked.

Is David repentant? Why or why not?

Possible answers:

- He says, "I have been rebuked."

Is being rebuked sufficient for repentance?

Possible answers:

- He says, "I have confessed my sins. I am admitting what I did was wrong."

Is that sufficient for repentance? Will repentance restore what was broken? (No.)

b) Pastoral Discussion: Being A Reality Check

A clergy understandably does not want to sound judgmental. Yet with an abuser, the clergy must be a reality check. "This is what I hear you say, and then you need to know this is what is lacking in that account, that interpretation." The clergy person needs to flip the role of being the information broker around: "You are looking for information about someone else, and I am here to give you information about yourself." Consider some of Rev. Fortune's responses: "What did you do that got you here?" "When I saw her, she was in the hospital?" "She is afraid of you."

Divide the participants into groups of five or so.

Look at Handout 8:1 - Accountability. What are some other "reality check" statements a person might make?

After the small groups generate answers to this question that you write on the board, ask them to spend 10 minutes discussing the following questions:

What are your concerns or fears about holding an abuser accountable for his behavior? What support do you need in order to be able to hold someone accountable? What are the risks of providing a reality check for an abuser? What are the benefits?

Bring the group back together and ask them to briefly share what they discussed.

c) Role Play: Mourning the Loss of Relationship

Divide participants into groups of 3. One person will take the role of the clergy, the second the role of the person receiving pastoral care, and the third person will take the role of an observer. The role play will last approximately ten minutes. Then the debriefing will provide an opportunity for all three people to respond to the role play.

10 minutes:

Imagine that David is your parishioner. Imagine that he came to see you and you told him what Rev. Fortune told David in the vignette you have just seen. Now, it is two months later. David has asked to see you again. His wife has filed divorce papers. He insists that he has held himself accountable and that his wife doesn't really know what she is doing. He still holds out hope of reconciliation. What do you say?

You have ten minutes for this role play. I will tell you when you have two minutes left and then when the ten minutes are over.

20 minutes:

De-brief. Begin with the two people who were not playing the role of the pastor giving feedback to the person who was. *What was helpful? What wasn't helpful? What might he/she think about?* Then the person playing the role of the pastor can respond to questions such as: *How did that session go from your perspective? What were the difficulties? How did you handle these difficulties?*

15 minutes:

Report back: *What were the most important things you learned from this role-play? What was helpful and what was not helpful? What were the greatest difficulties? What resources are there to help you with these difficulties?*

V. CONCLUSION

With this session, we have come to the end of our training on Pastoral Care for Domestic Violence: Case Studies for Clergy. In today's session, we explored the issue of assertiveness for clergy in holding abusers accountable. We identified ways that a clergy person provides pastoral care for an abusive person by helping the abuser to face head on the harm he has caused. We discussed what repentance is and what it is not. We have reflected on the role of clergy as "reality check." We have received material to help us be prepared when we meet with abusers.

Follow Up:

To assist you with your ongoing efforts for survivor safety and abuser accountability, we have included a resource section.

WATCH THE CONCLUSION AND CREDITS

Conclusion: 3.5 minutes

Credits: 2 minutes 40 seconds

(Go to “Extras” on DVD main menu and select “Production Credits.”)

Thank you for your commitment of time. Through this training, you deepen your understanding of the issue of domestic violence and increase your ability to respond effectively, in conjunction with other resource people, to someone disclosing domestic violence and to an abuser. By deepening your understanding and increasing your ability, you may help to save a life. Thank you for your efforts.

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Overview of Training Topics

| | Skill Building | Discussion | Role Play | Handouts |
|---------------------------------------|---|--|---|---|
| Intro- ductory Session | <ul style="list-style-type: none"> Pastoral care environment Language and labeling Pastoral care guidelines Turning roadblocks into resources Feelings about domestic violence | | N/A | <ul style="list-style-type: none"> Pastoral Care Guidelines in Response to Survivors Pastoral Care Guidelines in Response to Abusers Religious Roadblocks/Resources |
| 1. Ivy | <ul style="list-style-type: none"> Utilizing Power & Control Wheel | <ul style="list-style-type: none"> Premarital counseling Forgiveness | <ul style="list-style-type: none"> Safety planning and an upcoming wedding | <ul style="list-style-type: none"> Safety Planning Power & Control Wheel Power & Control Wheel - Blank Focus on Forgiveness Premarital Counseling |
| 2. Tessie | <ul style="list-style-type: none"> Disclosing abuse Working with immigrant women | <ul style="list-style-type: none"> Reporting child abuse "Submission" and the meaning of Ephesians 5 | <ul style="list-style-type: none"> Religious roadblocks | <ul style="list-style-type: none"> Predictors of Domestic Violence Working with Immigrant Women Working with Asian and Pacific Islander Survivors Focus on Ephesians 5 Reporting Child Abuse |
| 3. Lisa | <ul style="list-style-type: none"> Equality/ healthy relationships Working with Native American women | <ul style="list-style-type: none"> Self-determination, autonomy, & safety Suffering | <ul style="list-style-type: none"> Redirecting the concept of suffering | <ul style="list-style-type: none"> Working with Native American Women Equality Wheel Self-determination, Autonomy, & Safety Focus on Suffering |
| 4. Jackie | <ul style="list-style-type: none"> Crisis intervention | <ul style="list-style-type: none"> Pastoral care of a stranger Stewardship of your life | <ul style="list-style-type: none"> Social pressures to stay with an abuser | <ul style="list-style-type: none"> Crisis Intervention Working with African-American Survivors Focus on Stewardship of Your Life |
| 5. Luisa | <ul style="list-style-type: none"> Services & interventions comparison chart Making referrals | <ul style="list-style-type: none"> Confidentiality The meaning of the covenant of marriage | <ul style="list-style-type: none"> Pastoral aftermath of a homicide | <ul style="list-style-type: none"> Comparison Chart Referrals Issues for Latina Survivors Focus on When is the Covenant Broken? |
| 6. Dana | <ul style="list-style-type: none"> Separation violence | <ul style="list-style-type: none"> A religious community checklist Abandonment by God | <ul style="list-style-type: none"> Next pastoral care session | <ul style="list-style-type: none"> Separation Violence Indicators that a Man May Kill His Partner Focus on Abandonment by God Religious Community Checklist |
| 7. Stuart | <ul style="list-style-type: none"> Pastoral care guidelines for abusers | <ul style="list-style-type: none"> Abuser in congregation | <ul style="list-style-type: none"> Responding to an abuser | <ul style="list-style-type: none"> Pastoral Care Guidelines for Abusers Focus on Accountability |
| 8. David | <ul style="list-style-type: none"> Accountability | <ul style="list-style-type: none"> Reality Check Repentance | <ul style="list-style-type: none"> Mourning the loss of a relationship | <ul style="list-style-type: none"> Accountability Focus on Repentance |

Pastoral Care Guidelines in Response to Survivors of Domestic Violence

Goals for intervention:

- **SAFETY** for survivor & children
- **ACCOUNTABILITY** for the abuser
- **RESTORATION** of individuals and, **WHEN APPROPRIATE**, relationships
OR
- **MOURNING** loss of the relationships.

Do's and Don'ts for working with survivors of domestic violence:

- DO reassure her that this is not her fault, she doesn't deserve this treatment, and it is not God's will for her.
- DO give her referral information; primary resources are battered women's services or shelters and National Hotline. **1-800-799-SAFE (7233) / 1-800-787-3224 (TTY)**
- DO support and respect her choices. Even if she is aware of the risks and chooses initially to return to the abuser, it is her choice. She has the most information about how to survive.
- DO encourage her to think about a safety plan. This might include setting aside some money, copies of important papers for her and her children, a change of clothes hidden or in care of friends. It could also include a plan about how to exit the house the next time the abuser is violent, as well as considerations of what to do about the children if they are at school, if they are asleep, etc. Safety planning is an ongoing process that offers practical assistance and also helps her stay in touch with the reality of the abuser's violence. Battered women's advocates (the hotlines and support groups, both free services) are trained in safety planning – encourage her to use them!
- DO protect her confidentiality. DO NOT give information about her or her whereabouts to the abuser or to others who might pass information on to the abuser. Do not discuss with the parish council/session/elders who might inadvertently pass information on to the abuser. Do not add her name to a prayer chain for any reason.
- DO help her with any religious concerns. If she is Christian, give her a copy of *Keeping the Faith: Guidance for Christian Women Facing Abuse*. Refer to www.faithtrustinstitute.org for copies of this book and other helpful information.
- DO assure her of God's love and presence, of your commitment to walk with her through this valley of the shadow of death.

- DO help her see that her partner's violence has broken the marriage covenant and that God does not want her to remain in a situation where her life and the lives of her children are in danger.
- If she decides to separate and divorce, DO support her and help her to mourn the loss to herself and her children.
- DO pray with her. Ask God to give her the strength and courage she needs.
- DON'T minimize the danger to her. You can be a reality check. "From what you have told me, I am very much concerned for your safety . . ."
- DON'T tell her what to do. Give information and support.
- DON'T react with disbelief, disgust, or anger at what she tells you. But don't react passively, either. Let her know that you are concerned and that what the abuser has done to her is wrong and is not deserved by her.
- DON'T blame her for his violence. If she is blaming herself, try to reframe: "I don't care if you did have supper late or forgot to water the lawn, that is no reason for him to be violent with you. This is his problem."
- DON'T recommend couples' counseling or approach her husband and ask for "his side of the story." These actions will endanger her.
- DON'T recommend "marriage enrichment," "mediation," or a "communications workshop." None of these will address the goals listed above.
- DON'T send her home with just a prayer and directive to submit to her husband, bring him to church, or be a better Christian wife.
- DON'T encourage her to forgive him and take him back.
- DO NOT encourage her dependence on you or become emotionally or sexually involved with her.
- DON'T do nothing.
- DO familiarize yourself with your local resources so that you have specific referrals to give to congregants. Meet with their representatives and know what services they are able to provide. Chief of these is the battered women's hotline and shelter or safe home network. Often the state domestic violence coalition is a best first contact for you.
- DO consult with colleagues in the wider community who may have expertise and be able to assist you in your response. Refer to www.faithtrustinstitute.org for resources.

National Domestic Violence Hotline
1-800-799-SAFE (7233) or 1-800-787-3224 (TTY).

Use LOCAL RESOURCES

Pastoral Care Guidelines in Response to Abusers

Goals for intervention:

- **SAFETY** for survivor & children
- **ACCOUNTABILITY** for the abuser
- **RESTORATION** of individuals and, **WHEN APPROPRIATE**, relationships
OR
- **MOURNING** loss of the relationships.

Do's and Don'ts for working with an abusive partner:

- If he has been arrested, **DO** approach him and express your concern and support for him to be accountable and to deal with his violence.
- **DON'T** meet with him alone and in private. Meet in a public place or in the church with several other people around.
- **DON'T** approach him or let him know that you know about his violence unless a) you have the survivor's permission, b) she is aware that you plan to talk to him and c) you are certain that she is safely separated from him.
- If the survivor has separated from him, stress the importance of his respecting her decision and observing any no-contact orders.
- **DO** address any religious rationalizations he may offer or questions he may have. **DON'T** allow him to use religious excuses for his behavior.
- **DO** name the violence as his problem, not hers. Tell him that only he can stop it, and that you are willing to help.
- **DO** refer to a state-certified domestic violence perpetrator intervention program.
- **DO** assess him for suicide or threats of homicide. **DO** warn the survivor if he makes specific threats towards her.
- **DON'T** pursue couples' counseling with him and his partner.
- **DON'T** go to him to confirm the survivor's story.
- **DON'T** give him any information about his partner or her whereabouts.
- **DON'T** be taken in by his minimization, denial or lying about his violence.

- DON'T confuse his remorse with true repentance. DON'T forgive him quickly or easily. Doing so could endanger her and the children and keep him from facing what he has to face and doing the hard work he has to do to become a person of integrity again.
- DON'T accept his blaming her or other rationalizations for his behavior.
- DON'T be taken in by his "conversion" experience. If it is genuine, it will be a tremendous resource as he proceeds with accountability. If it is phony, it is only another way to manipulate you and the system and maintain control of the process to avoid accountability.
- DON'T advocate for the abuser to avoid the legal consequences of his violence. DON'T provide a character witness for this purpose in any legal proceedings.
- DON'T send him home with just a prayer. Work with others in the community to hold him accountable.
- DO pray with him. Ask God to help him stop his violence, repent and find a new way. DO assure him of your support in this endeavor.
- DO find ways to collaborate with community agencies and law enforcement to hold him accountable. For information addressing religion and abuse, refer to www.faithtrustinstitute.org or contact FaithTrust Institute at (206) 634-1903.

Religious Roadblocks and Resources

| | Christian Concepts | Roadblocks | Resources |
|---|--|---|---|
| 1 | The Meaning of Suffering | Example: Survivor believes her suffering is God's will, that she is being punished for something she did in the past, that she should suffer just as Jesus did on the Cross. | Example: Survivor is told that in suffering on the Cross, Jesus took upon himself all undeserved suffering; difference between voluntary and involuntary suffering; meaning of resurrection. |
| 2 | Forgiveness | | |
| 3 | Headship, Submission, and Ephesians 5 | | |
| 4 | "You are God's temple." 1 Cor. 3:16 | | |
| 5 | Abandonment by God - Psalm 22 | | |
| 6 | The Covenant of Marriage | | |
| 7 | Repentance | | |

Safety Planning

Clergy need to feel comfortable asking survivors about their safety and encouraging survivors to address safety needs. Be aware that a survivor's life may be at risk, as we know from experience that abuse can be life-threatening. Encourage her to contact a domestic violence advocate to help her strategize for her emotional, physical, and sexual safety.

A domestic violence advocate can assist the survivor in developing a safety plan. A safety plan is a fluid plan that helps survivors of domestic violence identify practical steps they can take to protect themselves, as well as strategies for dealing with specific incidents. A safety plan should change as the needs and circumstances change. It should be regularly reviewed and updated.

A domestic violence advocate can help the survivor identify:

- How her partner undermines her emotional, physical, and/or sexual safety.
- Strategies that have helped her be safer in the past.
- Strategies that might increase her safety.
- Supportive persons who can assist her with her safety plans.
- The pros and cons of involving law enforcement, obtaining a protective order, and involving the criminal and civil legal systems.

It is helpful to acknowledge that the burden of staying safe does fall unfairly upon the survivor. The abuser is the one who is behaving inappropriately and yet the survivor is the one who has to alter her life. Offering to assist her with the process of implementing her safety plan can alleviate a piece of that burden. Here are steps you can take:

1. Affirm

Her courageous act of speaking about the abuse should be affirmed. You can tell her:

- I believe you.
- I care about you.
- I'm glad you told me.
- You are not alone.
- It's not your fault.
- You have good reason to be afraid.
- I'm glad you survived. You deserve a nonviolent life.

2. Assess

- What support does she need to implement her safety plan?
- How can you and/or your congregation assist her – financially, emotionally and with practical steps?

3. Address safety issues related to her contact with you and with the church

- How will she tell her partner about her time spent with you?
- What will she do if her partner is at the church when she is there?
- What if he becomes abusive at the church?
- If the survivor wants you to talk with the abuser, explore how this will impact her safety.
- How will it impact her safety if you or others start to hold him accountable?

4. Refer

Domestic violence advocates are experts at doing a detailed safety plan with the survivor. Certain aspects of safety planning can be addressed by clergy, but certain aspects must be left to the experts. Tell the survivor that an advocate can help her develop a plan for emotional, physical, and sexual safety for herself and her children. If you are familiar with local domestic violence programs, give her a local hotline number and let her know about the services they provide. If you are not yet familiar with your local resources, refer her to the National Domestic Violence Hotline [1-800-799-SAFE (7233) or 1-800-787-3224 (TTY)].

5. Explain

Part of safety issues is explaining why it isn't the survivor's fault. The survivor may think, "If only I could do something to change it." But she can't.

- Explain that what she has experienced is abusive behavior.
- Abusive behavior is about power and control. That is why the survivor cannot change the abuser's behavior. His first commitment is to power and control over her.
- A controlling partner will always find something "wrong." The reasons her partner "explodes" are not the same as the reasons she believes he explodes.
- Changing herself or correcting what he has said were her mistakes will not stop the abuse.
- Her partner needs to demonstrate that he is in control. His abusive behavior is his way of showing his power over her.
- She can't change him and she can't win. That is the point of power and control. And that is why her safety must be the primary concern.

6. The Pastoral issue

Clergy need to ask "How does what I do help her become safe or keep her safe?" Ask yourself, "If I put this _____ [fill in the blank] first, does this help her be safe?" If in my pastoral care, I put this _____ [fill in the blank] first, does this help her be safe?" "Do her faith issues arise because of her lack of safety?"

Power and Control Wheel



Domestic Abuse Intervention Project
202 E. Superior St. Duluth, MN 55802
218-722-2781

Power and Control Wheel Blank



Domestic Abuse Intervention Project
202 E. Superior St. Duluth, MN 55802
218-722-2781

Faith Issue Focus on Forgiveness

★ Forgiveness

- Is not someone else's requirement.
- Is a choice.
- Is not the goal of intervention, but the choice of the survivor — in time, and when appropriate.
- Is not up to a pastor to “declare.”
- Is inappropriate if the crisis is still immediate.
- Is not possible if someone remains in danger.
- Is not forgetting.
- Is not excusing.
- Is not always necessary.
- Is not a bargaining chip.
- Is not quick.
- Is not a “wifely duty.”
- Between humans is different from forgiveness between a human and God. (Jesus did not forgive on the cross, but rather asked God to forgive.)

★ Understanding forgiveness will not solve all our problems. However, misunderstanding the process of forgiveness can certainly contribute to some of our problems.

- If the survivor is not safe, it is premature to talk about forgiveness. What she is being asked to forgive has not stopped.
- Focusing on forgiveness may keep the survivor from safety.
- Discussing forgiveness often means that the survivor has not learned that the abuser chooses to be abusive.
- Being concerned with forgiveness may be her only way “in” to believing she has some control over the situation.
- Forgiveness of an incident without understanding its relationship to controlling behavior is dangerous.

★ Forgiveness

- Does not mean that the abuser is relieved of guilt or responsibility.
- Does not mean that the abuser is restored to a position of trust.
- Does not mean the survivor will necessarily be in relationship with the abuser ever again.

★ Guidelines for forgiveness

- The one who forgives is safe and has guarantee of safety in the future. (Forgiveness is a process of encountering intense feelings such as rage, anger, despair, and release. If she still lives with the abuser, she is unable to safely access this range of feelings.)
- The one who is being forgiven no longer has power over the one forgiving.
- There is sufficient temporal and emotional distance from the traumatic/abusive act.
- One does not need to learn how to forgive. Instead, the context should be established so that forgiveness is possible.

★ What ministers can say:

- “I know others have told you – or you have a sense – that you must forgive immediately. There will be a time when you may feel ready to forgive. But that is not your task right now. You must deal with safety issues first. As long as you are not safe, it is inappropriate for us to discuss forgiveness for the simple reason that the conditions you are trying to forgive are not over.”*

“True forgiveness cannot be granted until the perpetrator has sought and earned it through confession, repentance, and restitution.”

Judith Herman, *Trauma and Recovery: The Aftermath of Violence – From Domestic Abuse to Political Terror* (New York: Basic Books, 1997).

*from Adams, Carol J., *Woman-Battering* (Minneapolis, MN: Fortress Press, 1994).

Premarital Counseling

Appropriate steps for incorporating issues of domestic violence into premarital counseling

*** The tasks related to domestic violence with couples in premarital counseling include:**

- Communicating why we believe awareness and discussion of domestic violence should be included in premarital counseling.
- Early in the process, routinely screening for current or potential abuse by means of direct questions to each partner in individual sessions.
- Watching and listening for any signs of current or potential abuse with couples together.
- Responding appropriately when domestic violence is disclosed or suspected.
- Offering education in couples sessions, teaching about healthy covenantal relationships and educating about the dynamics of domestic violence, as an integral part of the process.

*** What to do if domestic violence is disclosed or suspected:**

- If there is a direct disclosure, take it seriously and listen carefully.
- Discern the level of intensity of the actual violence or threat of violence.
- If there is an immediate serious threat to the survivor's safety, connect her with a professional domestic violence crisis advocate by phone in your office. Give your assurance that you believe her story and that you will support her to take whatever actions she chooses for protection. Remind the survivor that you will not share the information given to you with the abuser or with anyone else.
- Make sure the survivor has accurate information about local shelters, hotlines, and support resources; and help assess the current situation and plan of action.
- Help the survivor develop a safety plan for leaving home quickly if the situation escalates and becomes more dangerous.
- Support survivors by letting them know that the abuse is not their fault, they are not alone, that God does not want them to suffer, and that you will be present to help support them in dealing with the situation.
- Decide that you cannot, in good faith, officiate at the marriage ceremony.
- Make a plan with the survivor for next steps, with respect to the premarital counseling and planning for the wedding, which will ensure safety.
- Depending on the survivor's sense of safety and wellbeing, the pastor's decision not to officiate and accompanying suggestions should be shared — either with the

couple together or with the abusive partner individually. (Note that for the safety of the survivor, it is sometimes wisest to give the abuser a more general explanation for your decision not to officiate, rather than stating directly that you are concerned about abuse in the relationship.)

- Stop couples sessions.
- If, and only if, you can be sure of the safety of the survivor, advise the abuser that he needs to connect with a local skilled resource (provide names and phone numbers) to begin the process of learning how his behaviors and attitudes have created a climate of fear and mistrust in the relationship and what he can do to change.
- Assure both partners that God loves them and wants them to live in joy and health, and that you will help them find the appropriate support to do so.
- Do not promise a particular outcome, such as forgiveness or reconciliation. Stay with the present needs for cancelling/postponing the ceremony, connecting with resources, and ensuring the safety of the survivor.
- Do not expect an enthusiastic response to the information you are sharing with couples. Individually or as a couple, they may be hurt, angry, puzzled and defensive. It often takes great patience over time to work with these complex situations.
- Follow through with the couples and their families as they respond to your decision.

* This handout is based on Morris, Susan Yarrow, *Opening the Door: A Pastor's Guide to Addressing Domestic Violence in Premarital Counseling* (Seattle: FaithTrust Institute, 2006). Used with permission.

Predictors of Domestic Violence

The following questions point to signs in an abuser that often occur before actual abuse and may serve as clues to potential abuse:

1. Did he grow up in a violent family? People who grow up in families where they have been abused as children, or where one parent beats the other, have grown up learning that violence is normal behavior.
2. Does he tend to use force or violence to “solve” problems? A man who has a criminal record for violence, who gets into fights, or who likes to act tough is likely to act the same way with his wife and children. Does he have a quick temper? Does he over-react to little problems and frustrations? Is he cruel to animals? Does he punch walls or throw things when he’s upset? Any of these behaviors may be a sign of a person who will work out bad feelings with violence.
3. Does he abuse alcohol or other drugs? There is a strong link between violence and problems with drugs and alcohol. Be alert to his possible drinking/drug problems, particularly if he refuses to admit that he has a problem, or refuses to get help. Do not think that you can change him.
4. Does he have strong traditional ideas about what a man should be and what a woman should be? Does he think a woman should stay at home, take care of her husband, and follow his wishes and orders?
5. Is he jealous of your other relationships – with friends (either gender) or family? Does he keep tabs on you? Does he want to know where you are at all times? Does he want you with him all of the time?
6. Does he have access to guns, knives, or other lethal instruments? Does he talk of using them against people, or threaten to use them to get even?
7. Does he expect you to follow his orders or advice? Does he become angry if you do not fulfill his wishes or if you cannot anticipate what he wants?
8. Does he go through extreme highs and lows, almost as though he is two different people? Is he extremely kind one time, and extremely cruel at another time?
9. When he gets angry, do you fear him? Do you find that not making him angry has become a major part of your life? Do you do what he wants you to do, rather than what you want to do?
10. Does he treat you roughly? Does he physically force you to do what you do not want to do?

* This handout is from the National Coalition Against Domestic Violence website: www.ncadv.org Used with permission.

Particular Issues Working with Immigrant Women

When we speak of immigrant women, we are referring not only to those who have arrived in this country recently, but also to women who have been living here almost their whole lives.

When working with immigrant women who are survivors of domestic violence, we have to take into consideration the fact that in addition to suffering the horrors of an abusive relationship, they may also be facing the following barriers:

- Cultural
- Language
- Immigration Status
- Lack of resources

These barriers can impede the immigrant woman from seeking and requesting help. That's why we need to look for the most appropriate way to support and serve her.

Cultural Barriers

Openness and sensitivity are fundamental tools in working with immigrant women survivors of domestic violence. Although we may have a general knowledge of the culture of some Latin American or Asian countries, there will be many concepts that are outside our knowledge. The customs in each country (and in each region of a single country) are distinct. The myth exists that in Latin American cultures, domestic violence is accepted and that is why the survivor remains. There is also a myth that Asian women are docile. In reality, there are many factors that explain why an abused woman remains in the relationship.

It is important to take into account that it is possible that the survivor herself is not familiar with the term, "domestic violence." It is very important to create an atmosphere of safety and confidence so that she feels safe to ask questions and share her concerns. It is also important that the information she receives be clear and precise.

Many immigrant women may view traditional domestic violence services as extensions of a system that has sought to exclude them, colonize them, or oppress them. This is a mistrust that extends to individuals who are seen as part of the "system."

Domestic violence services have historically been run by Caucasian women and are often viewed as part of the system responsible for allowing discrimination against people of color and poor people. Although this is changing, there may still be resistance on the part of immigrant women to seeking help from domestic violence service providers.

Spirituality/religion is often an important area for immigrant women, but they are frequently unable to access it as a resource. Many traditional domestic violence service providers are not competent

to deal with religious issues of survivors. Others may be precluded from discussing religion by their funding sources. Without the support of their faith traditions, immigrant survivors have fewer resources to support them in changing their situation, and in seeking safety and healing.

Language Barriers

These barriers include not only the level of knowledge of the language, but also the cultural differences that affect one's understanding of the language. One of the common myths about immigrant battered women is that they have no knowledge of English. The reality is that perhaps survivors of domestic violence don't feel comfortable talking about their situation, even in their own language. The abuser may keep his partner isolated from others who speak her language, including her family and friends. In addition, the abuser may keep her from learning English.

It is important that we be able to connect immigrant women with social service agencies that have expertise in domestic violence and that also have interpreter services available. In case the women have to confront the legal system, we need to inform them that having friends or relatives serve as interpreters in these cases may be counterproductive, and that they have the legal right to an interpreter provided by the court.

In the majority of cases of women who speak little or no English, it is generally due to the fact that the abusers prohibited them from taking classes or that economic necessities required them to work, making it impossible to attend classes. It is important that we let the survivor know that this is a barrier that she will be able to overcome in the future, that not being able to speak English fluently is by no means cause for shame, and that she can obtain the services she needs in spite of this.

Barriers with Respect to Immigration Status

Unfortunately, one of the most common threats made by the abuser is that he will have the immigration authorities take away the survivor's rights and perhaps have her deported. It is important to remember that in many of these cases, these threats cannot be carried out. In addition, the abuser may keep her important papers from her (e.g., passport, Green card, identification card, health insurance card). The abuser may also threaten to report her children to the U.S. Immigration and Customs Enforcement Department (ICE).

The most appropriate course is to not ask about her immigration status. It is essential that she understand that whatever her status is, she can receive help. The best way to guide the immigrant woman is to put her in contact with non-governmental agencies that specialize in immigration rights. It is recommended that those who work with battered women be trained about the most current immigration laws regularly and frequently. However, it is best that the immigrant woman obtain legal advice from those who are specialists in this area.

The barrier of immigration status can result in the survivor not calling the police for fear of being deported. It is important that she know that in the case of the police asking about her immigration status, she has the right to remain silent. Even with an official of the ICE, she is not obligated to answer their questions and she has the right to seek advice from a lawyer.

In either of these cases, it is a delicate matter. It is critical to take into account that immigrant women survivors of domestic violence are suffering from a very high degree of intimidation, not only relative to their abusers but also from a system that is complicated and not very accessible to them. As a result, do not contact U.S. Immigration and Customs Enforcement to verify a person's immigrant status or tell a non-citizen to go to the ICE without the accompaniment or advice of an immigration expert.

Barriers with Respect to Resources

These barriers for the immigrant woman include a lack of material resources, for example not having a car to transport her children. There are economic barriers because often as a result of the domestic violence, the survivor neither works nor has access to the abuser's money. The abuser may prevent her from working and achieving financial independence. With immigrant women, he may threaten to report her to the ICE if she works "under the table." A further problem exacerbating this situation is that many social service agencies do not have services sensitive to the needs of immigrant women.

It is critical to be aware that at times resources that seem the most insignificant can be of great help, such as bus tickets, access to long distance calls, information about social service agencies with bilingual services, etc. It is our role as those who provide support to offer this kind of resource without waiting for the survivor to ask for it, since she may not know that this type of help exists.

An attitude of support and openness with respect to cultural differences, language barriers, immigration status, and limitation of resources is essential in working with immigrant women. Such an attitude, together with information from reliable sources and the clear understanding that violence is not acceptable under any circumstances, can establish a strong bridge of understanding that has the potential to help the survivor and her children in their road to a life free from violence.

* This handout is based on article by Lupita Patterson, from the study guide accompanying the video, *Promesas Quebrantadas* (Seattle: FaithTrust Institute, 1997). Used with permission.

Particular Issues Working with Asian and Pacific Islander Survivors

Battered Asian women have a difficult legacy to bear. The abusive treatment they receive grows out of deeply rooted cultural and social values of both their country of origin and the United States. Although the Asian culture is the source of much strength, it also (like many other cultures) contributes to a tolerance of domestic violence. The unequal status of women and the right of men to beat them has been asserted throughout the centuries in Asia, just as it has throughout the world.

The Family

Mutual obligation and self-reliance within the extended family structure are valued in Asian cultures. If there is a conflict between an individual's needs and the family's goals, the family's goals are given priority. Maintaining family harmony is often at the expense of women, particularly wives and daughters-in-law.

Interdependence of family members and the importance of mutual help and support are deeply ingrained values. Reporting the batterer's abuse to outsiders will frequently make an Asian woman feel disloyal. Her socialization in an Asian culture may make her feel that she has brought shame to her family, either because she believes she is in some way responsible for the abuse or because she reported it. She may feel that she has become a stranger to her family or community, so she cannot actually go back to her own family for support because she fears ostracism.

Support Systems

Asian families who resettle in the United States frequently leave behind members of their extended family. The extended family, consisting of aunts, uncles, grandparents, and cousins, makes up the traditional Asian support system and acts as a mechanism for controlling domestic violence. With the loss of the extended family, this support and control is also lost.

Children

Some Asian women fear that moving away from their abusive husbands will mean losing their children or, at the very least, stigmatizing their children. The Asian community reinforces the belief that women must not leave their family and community.

Family Privacy

Another barrier for women who need help is the Asian attitude toward "private" issues. Most battered women feel ashamed about their abuse, but these feelings are even more pronounced for Asian women. It is considered inappropriate to discuss family matters outside the family, as to do so brings shame to the family.

Self Control

Emotional control is considered a mature trait in the Asian culture. Open displays of pain or anger are thought to be immature and unworthy of cultured adults, particularly women. For this reason, Asian women seldom express their true feelings and emotions, except among very close relatives or friends.

Assuming Responsibility

Assuming responsibility for problems is considered virtuous, and readiness for self-blame is particularly valued in women. While this tendency toward self-blame is similar to that experienced by American women, the Asian woman's self-blame should be considered in the context of her cultural socialization rather than as a manifestation of low self-esteem.

Victim-based focus

Some Asian immigrant women will not seek help for themselves when there is no help for the abusers. As survivors, they want to be assured that the abusers are also receiving help, rather than "jail" time. Focusing help on survivors alone is a barrier for some immigrant women and/or women of color.

Resignation

Perseverance and the acceptance of suffering are highly valued virtues among Asian cultures. What appears to be the passivity and apathy of a battered Asian woman is often a culturally-based response to adversity.

Respect for Authority

Asian women are socialized not to question the commands or decisions of persons in authority and not to express their own wishes or opinions. The Western values of direct self-expression and self-determination are unfamiliar concepts. This cultural conditioning may prevent an Asian survivor from asking for help or from questioning racist treatment by a service provider.

Immigration Barriers

Immigrating to the United States involves many adjustments. Women must deal with a new sociopolitical system and a new language. Some are not citizens and don't want to make trouble or bring attention to themselves for fear of being deported.

Lack of Information

Some battered Asian women don't seek help about their violent relationships because they don't know that it is wrong. Many do not realize that battering is a crime and punishable by law or that they have legal rights and can press charges.

* This handout is based on material from the website of Abuse Counseling and Treatment, Inc., www.actabuse.com/asian.html.
Used with permission.

Faith Issue Focus on Ephesians 5

*Wives, be subject to your husbands, as you are to the Lord.
For the husband is the head of the wife just as Christ is the
head of the church, the body of which he is the Savior.*

– Ephesians 5:22-23

This passage has at times been misinterpreted to justify submission of wives to their husbands. A true interpretation, however, is very different. Actually, the scriptural passage that refers to the husband-wife relationship begins by saying:

Be subject to one another out of reverence for Christ.

– EPH. 5:21

This is the starting point for all our relationships as Christians, inside the family or outside. Here the words “be subject to” also mean “accommodate to” or “give way to.” This means that we should all, including husbands and wives, seek to be flexible with each other and give way to each other. In another passage we find further clarification:

*Let each of you look not only to his own interests,
but also to the interest of others.*

– PHIL. 2:4

So we are all, regardless of our relationship to each other, to be concerned for the other’s welfare as well as for our own.

Then scripture proceeds to specific reference to husbands and wives:

*Wives, be subject to your husbands, as you are to the Lord.
For the husband is the head of the wife just as Christ is the
head of the church, the body of which he is the Savior.*

– EPH. 5:22-23

This means that there are times in a Christian marriage when a wife should give way to her husband and recognize his interests as well as her own. But the husband’s headship suggested here does not mean a role of unquestioned authority to which you are to be blindly obedient. What is described here is a model based on Christ’s relationship to the church: Jesus was the servant of all who followed him, and he gave himself up for them. Never did he order people around, threaten, hit, or frighten them.

Almost all the rest of this passage from Ephesians spells out the instructions to the husband in his treatment of his wife: he is to be to her as Christ was to the church. This means he is to serve

her needs and be willing to sacrifice himself for her if need be. This is what Jesus did for the church. He is to love his wife as himself, to nourish and cherish her. Another passage is even more specific:

Husbands, love your wives, and do not be harsh with them.

– COL. 3:19

Clearly, the emphasis Scripture places on instructing husbands to care for and respect their wives just as Christ did the church leaves no room for excusing a husband's violent and abusive behavior toward his wife. Neither does [a wife's] responsibility to accommodate to him and respect him mean that Jesus expects you to stay and tolerate his abuse. If the husband is not fulfilling his responsibility as a husband [to his wife] – that is, treating [her] with respect – you are not obligated to be a doormat for him. Your obligation is to provide for your safety and your children's safety.

Reading this passage through the lens of covenant affirms that the primary message is this: "Be subject to one another out of reverence for Christ." This reflects mutuality, reverence and equality shared in a relationship which dwells in the love and mercy of Christ, a covenantal relationship.

* This handout is based on Morris, Susan Yarrow, *Opening the Door: A Pastor's Guide to Addressing Domestic Violence in Premarital Counseling* (Seattle: FaithTrust Institute, 2006) and Fortune, Marie M., *Keeping the Faith: Guidance for Christian Women Facing Abuse* (San Francisco: HarperCollins, 1995). Used with permission.

Reporting Child Abuse

When clergy become aware that children may be at risk of abuse by the batterer, they need to:

1. Assess with the non-offending parent the nature and degree of risk:
 - ◆ Has he ever hit the children?
 - ◆ Do you feel they are at risk when they are with him?
 - ◆ Do you think his "discipline" is appropriate?
 - ◆ How can I help you protect them?
 - ◆ How can law enforcement or children's protective services protect them?
2. Assess the impact of witnessing abuse of the survivor by the abuser on the children:
 - ◆ What do you feel is the impact on your children of living in this environment of control and violence?
 - ◆ How can you better protect them from this impact?
 - ◆ How can we help?
3. Remind her that child abuse is illegal and you may have a reporting responsibility. However, you don't want to have to report without working alongside the survivor in getting the appropriate intervention to stop the violence and protect the child.

The difficult paradox here is that merely reporting "child abuse" to the police or Child Protective Services may result in greater risk for the children. If they are taken away from their mother, the abuser could well receive custody and continue to use the children against his wife. Or they could go into foster care and be vulnerable to abuse there. So unless the mother is unable or unwilling to work to protect her children, supporting her in fulfilling her responsibility is most beneficial to the children.

Ultimately, a strong mother who is not being abused herself is the best advocate for her children. Our pastoral and advocacy agenda should focus on helping the mother be safe and then helping her protect her children.

- ◆ Does she have a safety plan?
- ◆ Has she considered going to the shelter?
- ◆ Her children are likely to find support and services there as well.

We urge clergy and religious leaders to consult with local Child Protective Services (CPS) workers whom they trust with the religious aspect of this conundrum before taking steps to report directly. Usually CPS workers are more than willing to provide this.

The bottom line is the safety of the children and the survivor. How can our actions — whatever they may be — support that safety?

Particular Issues Working with Native American Women

Like other communities of women of color, there is tremendous diversity among groups in the Native American culture. Native American women have different languages, traditions, and spiritual beliefs. There are 550 federally-recognized Native American tribes with 200 distinct languages in the United States. Further complicating the issue of heterogeneity is the continuous migration between reservations and urban areas. A battered Native American woman may have a different framework based on whether she grew up in an urban setting or on a reservation. There are also political and economic differences that must be considered.

The Historical Context of Domestic Violence

Varying rates and patterns of abuse exist among different tribes. It is important to note, however, that domestic violence is a relatively new phenomenon in the Native American culture. Abuse of both Native American women and children by Native American men can be traced to the introduction of alcohol, Christianity, and the European hierarchical family structure. Women from the Sacred Shawl Women's Society on the Pine Ridge reservation in South Dakota report that while domestic violence existed in pre-reservation society, it was both rare and severely reprobated.

Many traditional Native American histories indicate that when domestic violence did occur, the community responded. The batterer would be banished or ostracized, or retaliation was left to the male relatives of the victim. Such traditional methods of addressing domestic violence were eliminated or limited with the advent of a Western European criminal justice process.

Societal Oppression

Several factors have accompanied the increase in domestic violence in Native American communities. These include the removal of Native Americans from their ancestral lands, suppressed religious and cultural practices, forced removal of Native American children into foster homes and boarding schools, a disruption of traditional living patterns compounded by the poverty of reservation life, and a 90% reduction of the Native American population from the time of European contact to the establishment of reservations. These dramatic changes in social, spiritual, and economic structure have drastically undermined traditional ways of life.

The Family

The Native American family is an extended one that includes aunts, uncles, grandparents, cousins, as well as adopted relatives. The nuclear family of mother, father, and children is considered a household within the family. Native American families are very close. If domestic violence occurs, the family is expected to take care of the problem. If a Native American woman goes outside the family for help, she is ostracized by her family and the batterer's family.

The Reservation

Some Native American women have resided on the same reservation for their entire lives. If a battered woman leaves her home to go to a shelter, she is forced to leave both familiar surroundings and her support system. Many women residing on reservations live in poverty without access to telephones, transportation, or child care. In many cases, the remote areas in which they live do not have telephone lines or a transportation system. Some battered Native American women do not speak English.

All these factors severely impact women's help-seeking behavior. There are now as many Native Americans living in urban areas as there are on reservations, and according to the latest Bureau of Justice Statistics report on "Native Americans and Crime," most Indian women are assaulted by non-Indian perpetrators (both on and off the reservations) so the jurisdictional and legal issues are just as viable as to battering itself.

Confidentiality

Confidentiality is a major issue in small communities. Sanctions within tribal or clan groups or other subgroups are often more severe in relation to an informant than to an abuser. Although the community may view the behavior of the batterer as undesirable, the decision to contact the external legal system or to reveal details of intimate family life is often viewed as disloyal. In addition, due to various group and subgroup relationships, outside intervention is often viewed by battered women as undesirable.

Spirituality

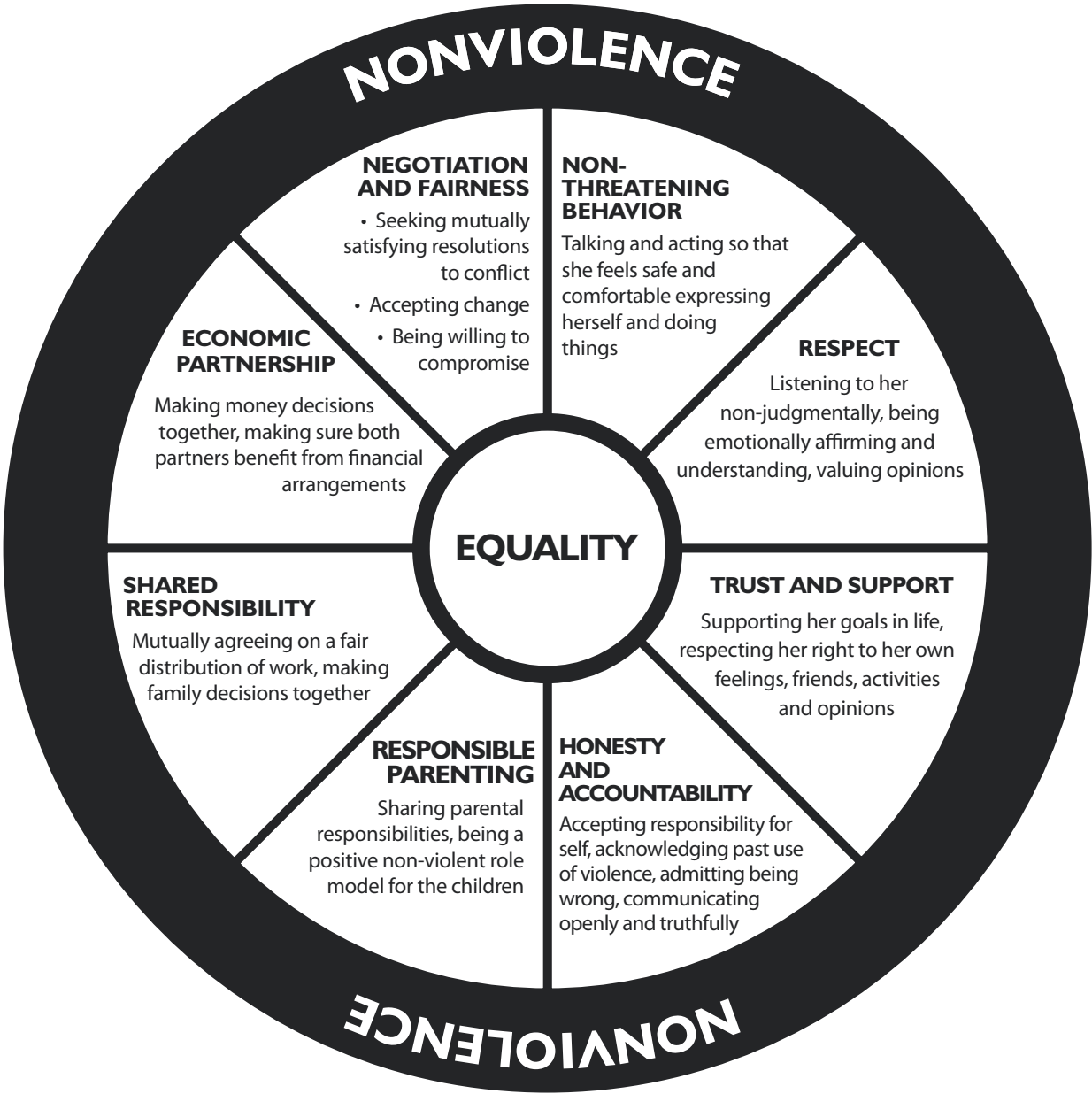
Native American spirituality can be a source of profound support, comfort, and healing for many battered women. According to Karen Artichoker, co-author of *Domestic Violence Is Not Lakota/Dakota Tradition*, it can also serve to keep them in abusive relationships. The idea of connectedness to the earth and to each other is frequently used by the batterer and other family members as a reason for the woman to remain in a violent relationship.

Trust

Many Native American women have a high level of mistrust for white agencies and helpers. This lack of trust is not difficult to understand, given the historically oppressive way that white society has treated Native Americans. This mistrust may keep the battered woman from reaching out for help. In many cases, when battered Native American women do reach out, they are confronted with helpers who are insensitive to their unique life ways and culture.

* This handout is based on material from the website of Abuse Counseling and Treatment, Inc., www.actabuse.com/NativeAmerican.html.
Used with permission.

Equality Wheel



Domestic Abuse Intervention Project
202 E. Superior St. Duluth, MN 55802
218-722-2781

Self-Determination, Autonomy, and Safety

"We must believe in free will. We have no choice."

- Isaac Bashevis Singer

Self-Determination =

Decision according to one's own mind or will without outside influence: free will.

Self-Determining =

Capable of determining one's own acts.

Autonomy =

Right of individual to govern herself according to her own reason.

How do self-determination and autonomy relate to safety?

Abusers try to take away their partners' ability to make choices for themselves, to exercise free will, to be self-governing. Women who have experienced domestic violence are not going to be safer if someone else takes on the role of making choices for them. They will be safer when they regain or obtain self-determination and autonomy.

What does this mean for clergy assisting survivors of domestic violence?

Survivors may come to clergy with questions about how Christianity addresses domestic violence. Clergy can make a tremendous difference by answering these questions and by interpreting Christian beliefs in ways that support safety and healing for the survivor.

Survivors might also come to clergy for answers about whether to stay in an abusive relationship or leave, whether to get an order for protection, whether to call the police, whether to start divorce proceedings, etc. Clergy can make a tremendous difference by NOT answering these questions. Instead, clergy can help survivors gather the information they need so they can make informed decisions for themselves. Clergy can tell survivors that they believe in the ability of survivors to make good decisions, that they trust their judgment, that they have good instincts. Clergy can support the self-determination and autonomy of survivors and, by doing so, can assist them in being safer.

It can be difficult to refrain from making decisions for the survivor, particularly when she is asking you to do so. However, it is also difficult to make significant, life-changing decisions

without having all the necessary information and without being the one who has to live with the consequences. The survivor is the expert on her situation and is the one who will have to live with the consequences of her decision.

It can be helpful to know that there isn't a right or wrong answer. Leaving an abuser may be the best choice for one person, and may result in misery or death for another. Calling the police or obtaining an order for protection might help protect one person and might endanger another. Unfortunately, there is no way to be sure of the outcome of any choice. Even experienced domestic violence advocates, who have assisted hundreds or thousands of survivors, cannot predict what will or won't happen in a particular domestic violence situation.

Supporting self-determination and autonomy, however, is a reliable way of increasing safety. Abusers often tell their partners that they are stupid, that they make bad choices, that their judgment can't be trusted. When other people try to make decisions for survivors, they are unintentionally colluding with the abuser and reinforcing the idea that the survivor can't be trusted to make her own choices. Only when survivors can govern their own lives will they be safe.

Faith Issue Focus on Suffering

Many Christian abused women are confused by the meaning of suffering. In the absence of the understanding that the abuser is choosing to use controlling behavior, a common explanation for what they are experiencing is that Jesus suffered and so they, too, must suffer — to be like Jesus. They seek to see their suffering as redemptive, because this seems to be the only thing that can make sense of their experience. This explanation may keep survivors from placing their safety first.

Clergy can help survivors explore their understanding of suffering and encourage them to place their safety first. They can do so while honoring the religious struggle behind the suffering interpretation.

1. Refocus the woman's emphasis on suffering by asking whether it is succeeding. Has the abuser's behavior improved through her suffering? Her suffering cannot heal the abuser. On the contrary, through her suffering, the abuser avoids accountability. Her suffering is not redemptive because he is not saved from his decision to be violent and she is endangered.
2. Refocus the woman's emphasis on her suffering as following Jesus' example by exploring the uniqueness of Jesus' suffering.
3. Refocus the meaning of suffering as redemptive by pointing to the number of times in the Gospels that Jesus halted the suffering of others. You might also ask her to consider whether Jesus isn't with the women in battered women's shelters.
4. Refocus the meaning of suffering by examining the meaning of Jesus' ministry – the prophetic call for concrete acts on behalf of the suffering.
5. Refocus the meaning of suffering by emphasizing the resurrection, and the paradigm of movement from suffering to death to resurrection, rather than static suffering.

"Jesus did suffer on the cross ... But if you look at that whole thing, He did it because He loved the church. He surrendered Himself to the church, and the church was called His bride. And He surrendered His life for the church, for His bride. And it's my belief that God would be more concerned about your safety and that God wouldn't want you to suffer."

– Pastor Ivan Wells to Lisa

“And I understand the part about suffering. Life is difficult. Life is very painful, but this is not the kind of pain that God wants for you. God doesn’t want you to suffer in this way. Jesus came to set you free, to set us all free, to give you life, life to the full is the word He used.”

– Father Heagle to Luisa

“When Jesus was crucified, he took upon himself all of our undeserved suffering. He did this so that we would not have to suffer as he did ever again. His resurrection is the promise that we should never have to tolerate such suffering in our lives again.”

– Marie M. Fortune, *Keeping the Faith: Guidance for Christian Women Facing Abuse* (San Francisco: HarperCollins, 1995).

“Let Jesus off the cross. We are a resurrection people. Let yourself off the cross. Your suffering should be over, too. Because of Jesus you do not need to die to experience the meaning and power of resurrection. If you don’t get off the cross, however, you very well may die.”

– Carol J. Adams, *Woman-Battering* (Minneapolis, MN: Fortress Press, 1994).

“Being long-suffering should not be confused with being actively engaged in change. Whatever you have suffered, you know somehow, by talking to me, and by exploring this issue, that that suffering is enough. No more suffering is necessary. The question now is how do we create the reality by which those beatings and rapes can be stopped? To continue to suffer is, in part, to deny the validity of your past suffering. You can say, ‘It is enough. The suffering is finished. I deserve a life free of violence. My moral responsibility must be, at this moment, to myself. It is time to move on to new life.’”

– Carol J. Adams, *Woman-Battering* (Minneapolis, MN: Fortress Press, 1994).

Crisis Intervention

Remain Calm

It can be challenging to remember in the moment, but try to keep in mind that you're not the one who is in crisis. By staying calm, you can better assist the survivor.

Assess for Immediate Safety

If the survivor is calling you, is she currently in a safe place? Is the abuser there with her? Is the abuser on the way to her location? If she isn't safe, help her strategize about getting to a safe location. The rest of the conversation can wait until then.

If the survivor is meeting with you, does the abuser know where she is? Is he out looking for her? Does she think he will show up? If it isn't safe for her to meet with you at this moment, plan a time to talk later or help her strategize what she will tell the abuser about where she has been.

Refer

Encourage the survivor to talk to a domestic violence advocate about her options and about her safety. Offer to let her use your phone. If shelter space is available and she wants to go to a shelter, you can offer to help her get there.

Be Mindful of Your Own Safety

Most abusers specifically target their intimate partner and do not harm others, but this is not always the case. Ask the survivor if the abuser has ever attacked anyone else. Has he ever made threats against others? Do not put yourself in situations where your safety will be at risk.

Particular Issues for African-American Survivors

In addition to sexist and racist attitudes and practices, battered African American women face a number of other barriers they must address to live free of violence.

Internalized Societal Images

The image of African American women as long-suffering victims can create confusion about the abuse in their lives. According to Evelyn White, author of *Chain, Chain, Change: For Black Women Dealing with Physical and Emotional Abuse*, “The images and expectations of black women are actually both super and sub-human... This conflict has created many myths and stereotypes that cause confusion about our own identity and make us targets for abuse.” Also influential may be the need to maintain the façade of the “strong black woman,” the independent survivor. These negative and conflicting images may make women wonder who they really are and what their partners, as well as society, expect from them. The suffering, the fate of being dependent on welfare, food banks, and low-income housing contradicts the sense that “I can do better by myself.”

The Family

Many African Americans have mothers, fathers, sisters, and brothers who are not blood relatives. These individuals are considered as much a part of the family as real family members. Socialization in the black family is an important part of understanding the identity of the abused woman. There may be intense loyalty to the extended family and strong views of privacy and respect for the family unit. While this support network enriches the black community, it can also hinder women who approach family or friends about the violence in their lives. These support persons may have divided loyalties and feel they are being pressured to take sides.

Religious Beliefs

Many African American women have strong religious beliefs dating back to early childhood and typically comprise about 70 percent of Black congregations. Religious beliefs or fear of rejection from the church may keep women in abusive relationships.

Conflicted Loyalty

According to Evelyn White, author of *Chain, Chain, Change, for Black Women Dealing with Physical and Emotional Abuse*, because women and men live in the same racist society, African American women cannot help but be sympathetic to what African American men suffer. “We know that the black family has been damaged by slavery, lynchings and systemitized social, economic and

educational discrimination. Though we surely have been divided as black men and women, our mutual suffering has prevented us from completely turning our backs on each other.”

Many women in violent relationships fear that if they report an abusive partner, he will be treated more harshly by law enforcement because he is a man of color. They may feel they have to protect themselves *and* the abuser from discrimination. Aware of the incarceration, homicide, and unemployment rates for African-American men, they may also feel sympathy for their plight. They may feel pressure because of the scarcity of Black men and the high value the community places on getting and keeping a man. They may follow a code of silence to protect the image of the larger community. This sense of conflicted loyalty may prevent many battered women from reaching for help.

Shelter Services

Some women may be reluctant to leave a familiar network of neighbors, family, and friends to live in a shelter with a group of people they don't know. In addition, many shelters are predominantly staffed by people that Black women have learned to mistrust. If the shelter is located in a white locale, this also may create enhanced feelings of vulnerability, visibility, and exposure.

Regrettably, shelters are not immune to the racism that exists in society, and some can be run in ways that are insensitive to the needs or perspectives of Black women. According to Pat Clark, coordinator of women's advocacy for the Austin Center for Battered Women, “One of the hardest things for Black women to deal with is to leave their homes and live in a shelter that is almost completely staffed by white women. It's definitely a trust issue. Our community believes that you don't put your trust in the white system. To do so implies you're turning against your own race.”

Other Service Provider Issues

The survivor may have difficulty accessing services that are available to her because of previous negative interactions with social services that make her hesitant to reach out. She may have experienced disrespect by medical professionals, or have been mistreated or sexually harassed by them. The police may have been unresponsive in the past.

Having to leave your community, family, and church to find social support is devastating for the double minority. The loss is multiplied, as is the sense of betrayal. The African-American survivor has to leave and go into a world where she is also unsafe — a world where she may experience being stereotyped, objectified, ignored, and harassed because of race and gender.

* This handout is based on material from the website of Abuse Counseling and Treatment, Inc., www.actabuse.com/africanamerican.html. Used with permission.

Young African American Women's Issues

The largest group of domestic violence victims are women age 18-25. The issues discussed in the African American vignette will most likely not be the major issues of a younger Black Christian woman.

Today's African American Christian women, especially in the black mega churches or prosperity churches, are hearing a pop theology that says:

1. God is my best friend. So we hang out together, we are "tight." That God orders my steps and is with me every step I take. So, some of the questions for this young woman when she wakes up one morning, so to speak, to an abusive husband are:
 - So why didn't God tell me, reveal to me, these things about my husband?
 - Why did God let me marry him?
 - If God knew this, why didn't God warn me or give a sign?
2. God is faithful to those who have faith. He will heal, deliver and provide abundantly to those who believe. So a young woman may think:
 - God must have sent me a sign and I missed it or ignored it.
 - Why doesn't God heal my husband and my marriage?
 - I have to have faith, stand on my faith and believe, for my husband's healing.
 - In other words, there must be something wrong with me if there is a problem in my marriage. I need more faith.
3. Everything is a spiritual battle. If it's bad, evil, it's the devil. So a young woman would believe:
 - I have to stand by my man because he is God's man and the devil is trying to destroy him and our marriage.
 - This is spiritual warfare, "This battle is not mine, it is the Lord's."
 - I have to stand, believe and pray against these demonic powers.
 - Every difficulty, struggle, is a demonic attack. "I wrestle not with flesh and blood but with principalities..."
4. The new Men's movement within the African American church is about reinstating men in their rightful places as the spiritual head of the home. This would also make the woman believe:
 - That abusive behavior is a result of his past painful experiences and therefore a weakness, not a fault or sin.
 - God will heal this area of his life because he is shaping him as the head of the family.
 - My job is to stand in agreement with God for my husband's healing and God's call on his life as spiritual head and protector and provider.
 - Therefore he is God's chosen man with power and authority to lead the family.

Young African American Women's Issues written by Rev. Aleese Moore-Orbih.

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Faith Issue Focus on Stewardship of Your Life

*Do you not know that you are God's temple and that God's spirit dwells in you?
If anyone destroys God's temple, God will destroy him.
For God's temple is holy, and that temple you are.
(1 Cor.3:16-17)*

Multiple societal and religious beliefs pressure women to stay with an abusive partner. How does one come to see placing safety first as a religious duty? In the “Jackie” case study, Rev. Aleese Moore-Orbih offers an empowering approach – being a good steward of your life. Each person is entrusted with her or his life by God. Our responsibility is to be good stewards of our lives, as a way of acknowledging God’s authorship of our lives, and our relationship with God.

Comments that Rev. Moore-Orbih makes, and that are good examples of how to encourage survivors to place safety as a religious duty, include:

- You are wonderfully made.
- Righteousness or holiness is a way you take care of yourself.
- You are the new tabernacle.
- You are the place where God dwells.
- It is God who makes you holy.
- Abuse against you is an affront against God.
- Your life is a gift from God. You are called to be a good stewardship of your life first and foremost. That’s where your first responsibility comes in.
- The scripture says that, “Do you not know that you are God’s temple and that God’s Spirit dwells in you?” In other words, you are the new tabernacle. You are the place where God dwells. God’s spirit lives in you. It is God that makes you holy. It is God that makes you righteous. All you simply have to do is receive that. And anybody that comes at you not willing to treat you in that way. . .you don’t have to tolerate it. And the righteousness that you seek is there on that path.

Comparison of Services/Interventions

Please note: The information provided in this chart is based on programs following best practices. Some who provide these services/interventions have not had domestic violence training and they may not be familiar with best practices in the field.

| | Pastoral Care for Domestic Violence | Domestic Violence Survivor Advocacy | Domestic Violence Batterer Intervention Program |
|---|---|---|---|
| Goal | <ul style="list-style-type: none"> • Safety for survivors • Accountability for abusers • Restoration of individuals and when appropriate, relationships OR • Mourning loss of the relationships | <ul style="list-style-type: none"> • Survivor Safety • Empowerment • Self-Determination • Autonomy | <ul style="list-style-type: none"> • End violent & abusive behavior • Increase survivor safety • Hold batterer accountable |
| Assessment and/or Screening | <ul style="list-style-type: none"> • Observation of survivor, abuser, family • Screens for safety, lethality, religious needs | <ul style="list-style-type: none"> • No assessment because advocates see the abusive behavior as flawed, not the person who is being abused. • Advocates screen for safety barriers & resource needs including mental health care & chemical dependency treatment. | <ul style="list-style-type: none"> • Complete mental health evaluation • Chemical dependency screening • Confidential information from survivor &/or current partner • History of violence, review of police reports & court documents |
| Focus | <ul style="list-style-type: none"> • Addressing religious concerns & questions related to domestic violence • Referral to local domestic violence experts • Safety planning for survivors and responsibility planning for abusers related to religious community | <ul style="list-style-type: none"> • Identification of physical, sexual & emotional abuse • Safety Planning – identifying threats to safety & strategizing ways to increase safety • Exploring rights & options • Assistance with navigating civil & criminal legal systems & other social services • Meeting basic needs • Breaking isolation & building support systems • Referrals to other resources as needed | <ul style="list-style-type: none"> • Examination of & change in belief system which supports the use of violence in intimate relationships • Identification of & accountability for all forms of abuse • Confrontation of denial, minimization & survivor blaming • Impact of battering on family • Non-violent, non-controlling relationship skills • Skills in the awareness & appropriate expression of emotions • Communication, stress management, & conflict resolution skills |
| Duration | Mutually determined by clergy person & congregant | Determined by survivor | Minimum 1 year is recommended. Local requirements may vary |
| For Survivors | YES May be valuable part of support system | YES Services are free & specifically for survivors | NO Some survivors may be court-ordered to attend batterer programs. This can endanger them and increase the batterer's control. |
| For Batterers | YES May be valuable part of accountability network, if survivor agrees and feels safe with clergy addressing batterer. | NO The resources of survivor advocacy programs are limited and are focused on assisting survivors. | YES This is one tool for assisting batterers in changing their behavior, but it may not be effective without coordinated community efforts to hold batterers accountable |
| May Increase Danger in Situations of Domestic Violence | CAUTION: Clergy lacking domestic violence training may increase risk to survivors & may inadvertently collude with batterer | CAUTION: The community's assumption that advocacy services & shelter are always available & accessible may mislead or endanger survivors. | CAUTION: Certification & oversight of batterer programs varies widely between states. Know your community's standards. |

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Comparison of Services/Interventions

Please note: The information provided in this chart is based on programs following best practices. Some who provide these services/interventions have not had domestic violence training and they may not be familiar with best practices in the field.

| | Individual Therapy | Couples Counseling | Anger Management |
|---|--|---|---|
| Goal | Depending on type of therapy: <ul style="list-style-type: none"> • Treatment of mental illness • Behavioral change • Self-Actualization • Alleviation of mental distress • Cessation of symptoms • Recovery from addiction | <ul style="list-style-type: none"> • Improving communication in the relationship • Resolving relationship conflict | <ul style="list-style-type: none"> • Control & express anger appropriately |
| Assessment and/or Screening | <ul style="list-style-type: none"> • Varies depending on type of therapy & reason for therapy. May involve psychological testing, observation & structured interviews or may consist of an informal conversation with the therapist. • Many don't screen for domestic violence. | Best Practice: <ul style="list-style-type: none"> • Counselor meets with each person separately to assess for domestic violence to determine appropriateness of couples counseling. This is not a common practice yet. | <ul style="list-style-type: none"> • These programs typically are not regulated, so assessment and screening practices may vary widely. |
| Focus | The needs and desires of the client; depending on type of therapy may include: <ul style="list-style-type: none"> • Resolving family of origin issues • Self-awareness that leads to life changes • Correcting cognitive distortions • Behavioral modification • Improving social skills • Maximizing interpersonal or vocational functioning • Self-satisfaction • Chemical dependency (Chemical dependency treatment should never replace a batterers' program since these are separate issues.) | <ul style="list-style-type: none"> • Taking mutual responsibility for problems in the relationship • Understanding each other's point of view • Communication skills • Conflict resolution skills | <ul style="list-style-type: none"> • Skills in the awareness & appropriate expression of anger & other emotions • Communication skills • Conflict resolution skills • Stress management |
| Duration | Determined by client | Determined by couple | Determined by provider |
| For Survivors | YES While experiencing abuse may lead to the need for emotional support, being the target of abuse does NOT mean that someone is mentally impaired or ill. | NO Batterer may retaliate against survivor for disclosing abuse to therapist. | NO Anger management programs focus on the participant's behavior, not on the behavior of the batterer. |
| For Batterers | Rarely Appropriate Recommended only in situations where batterer is psychotic or has severe mental health problems. Treatment plan should be coordinated with batterer intervention program provider. | NO Joint counseling may encourage batterer to continue to hold survivor responsible for the abuse. | NO May feed into batterer's focus on control. Anger is not the cause of domestic violence. |
| May Increase Danger in Situations of Domestic Violence | CAUTION FOR BATTERERS: May encourage batterers to focus even more on their own needs & desires. May interfere with efforts to hold batterer accountable. Many therapists haven't had any domestic violence training. | CAUTION: Counselor may expect survivor to share blame for batterer's behavior. Couples counseling is not safe when there is domestic violence. | CAUTION: Not specific to the problem of domestic violence. Anger is not the cause of domestic violence. |

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Referrals

National Domestic Violence Hotline: 1-800-799-SAFE (7233) or 1-800-787-3224 (TTY)

Secular Domestic Violence Survivor Advocacy Program

Name:
Phone Number:
Services Available:

Christian Domestic Violence Survivor Advocacy Program

Name:
Phone Number:
Services Available:

Immigrant Rights Program

Name:
Phone Number:
Services Available:

Batterer Intervention Program

| | |
|----------------------|----------------------|
| Name: | Name: |
| Phone Number: | Phone Number: |
| Program Information: | Program Information: |

Other

Particular Issues for Latina Survivors

Latinas are an extremely heterogeneous group with respect to country of origin, race, education, income, age, religion, marital status, years in the United States, language, and cultural values. All these factors play a part in understanding the culture and the community of Latinas in abusive relationships. Latina and Hispanic are general terms used to refer to Spanish-speaking women from Mexico, Puerto Rico, the Dominican Republic, Cuba, Guatemala, Nicaragua, El Salvador, the rest of Central America, and all the countries of South America.

Cultural Expectations

The Latino culture is a patriarchy with a long-established social system. Women are often relegated to the roles of wife and mother. It is not socially acceptable to be divorced, to marry several times, or to remain single and have children out of wedlock. For these reasons, it may take some time for battered women to consider leaving their partners. According to Myrna M. Zambrano, author of *Mejor Sola Que Mal Acompañada: For the Latina in an Abusive Relationship*, “Latinas have little representation in political and economic arenas. We are not only denied equality by American society, but by our own Raza, by our own men. It is time that we demand and take the place we deserve, a seat beside them, with full voice and vote. Until we are recognized as true partners, we will not command the respect that is necessary to make rape and physical abuse a thing of the past.”

The Family

Latinas usually look toward the family as the center of culture. Being a woman in Latino culture implies responsibility to husbands or other significant males such as fathers and brothers. Family relationships are dictated by a definite authority structure of age, gender, and role. The authority of the family is respected. Individual needs often defer to family unity and strength. For battered women, this often means tolerating abuse for the sake of family pride and preservation. Problems are usually kept within the home. Counseling may be received from a priest or other respected authority, but help from outside agencies is rarely sought.

Lucy Munoz, a women’s advocate with the Austin Center for Battered Women, explains that the people most important to battered Latinas — that is, their families — are also those least likely to support them if they leave. “When we marry we are supposed to stay married — no matter what happens. If we try to leave abusive marriages, our families do not support us. In fact, they will often try to make us return.

Guarded Trust

Latinas are not accustomed to revealing their feelings to outsiders and may find it difficult to express themselves to strangers. If battered Latinas do seek help outside of family, they may be reluctant to discuss their abuse. Details about their personal lives are reserved for those they trust.

Financial Barriers

Latinas are more concentrated in low-paying, semiskilled occupations than the overall workforce. The money women need to move or to obtain a lawyer is not always available. For Latinas who drop out of school, poor education and lack of skills make it difficult to get better-paying jobs. Additionally, opportunities for job advancement are not always comparable to those of white women because of racial discrimination.

Religious Beliefs

Latinas often accept their situations with resignation, believing that their family life is the way God wants them to live. They may feel that the power to change is not in their hands and prefer to accept a bad situation rather than attempt to correct it since this is seen as arrogance before God.

In addition, limited access to birth control, lack of information about contraception, and Catholic doctrine often result in a larger family, which can make it difficult to move or find affordable child care.

Language Barriers

Being abused is embarrassing to discuss, and talking about it is even more difficult when language and cultural barriers exist. Even if women speak English, it may not be a language in which they are comfortable expressing their feelings.

* This handout is based on material from the website of Abuse Counseling and Treatment, Inc., www.actabuse.com/latinas.html. Used with permission.

Faith Issue Focus: When is the Covenant of Marriage Broken?

Abusive behavior is unfaithfulness to the marriage covenant.

And this again you do. You cover the Lord's altar with tears, with weeping and groaning because [God] no longer regards the offering or accepts it with favor at your hand. You ask, "Why does [God] not?" Because the Lord was witness to the covenant between you and the wife of your youth, to whom you have been faithless, though she is your companion and your wife by covenant. Has not the one God made and sustained us for the spirit of life: And what does [God] desire? Godly offspring. So take heed to yourselves, and let none be faithless to the wife of his youth. "For I hate divorce," says the Lord the God of Israel, "and covering one's garment with violence," says the Lord of hosts. "So take heed to yourselves and do not be faithless."

–Malachi 2:13-16

When is the covenant of marriage broken? When someone brings violence and controlling behavior to it. The faithlessness is in acts that harm another person.

Survivors are often held to a one-way accountability: that they are the ones who must protect the sanctity of marriage. But a covenant of marriage involves two people.

Violence breaks up the marriage. The one responsible for the break-up is the person who has used violence. The survivor who seeks safety, or eventually decides to seek separation or divorce, is acknowledging that the covenant which she had established with another no longer exists, but she is not the one breaking the covenant.

Here are some ways clergy can help a survivor think about her safety in the context of the pressure to maintain the marriage covenant:

- Marriage is sacred precisely because it is a mutual, respectful covenant. When someone uses violence, the covenant is already broken.
- The sanctity of marriage cannot be at the expense of the sanctity of your life.
- The abuser broke the covenant through his behavior. When the abuser brought violence into the marriage, the marriage was destroyed.
- Your decision to leave acknowledges that the covenant was broken by the violence.
- Separation may save your life – and his.

"You made a covenant or a vow that marriage is in sickness and in health. But the violence has already broken the vows in your covenant."

– Rev. Thelma Burgonio-Watson to Tessie

"The sacredness of marriage is precisely because it is a mutual, respectful covenant. And when someone uses abusive language or violence, that covenant is already broken. The sacrament of marriage is a sacred union of love, and that has been violated for you."

– Father Heagle to Luisa

Separation Violence

Many, perhaps most, people believe that the survivor will be safe once separated from the batterer. They also believe that survivors are free to leave abusers at any time. However, leaving does not usually put an end to the violence. Batterers may, in fact, escalate their violence to coerce a survivor into reconciliation or to retaliate for the perceived rejection or abandonment of the batterer. Those who believe they are entitled to relationship with their survivor or that they "own" their partner, view the survivor's departure as an ultimate betrayal which justifies retaliation. (Saudners & Browne, 1990; Dutton, 1988; Bernard et al, 1982)

Evidence of the gravity of separation violence is overwhelming:

- Battered women seek medical attention for injuries sustained as a consequence of domestic violence significantly more often after separation than during cohabitation; about 75% of the visits to emergency rooms by battered women occur after separation (Stark and Flitcraft, 1988).
- About 75% of the calls to law enforcement for intervention and assistance in domestic violence occur after separation from batterers. One study revealed that half of the homicides of female spouses and partners were committed by men after separation from batterers (Barbara Hart, Remarks to the Task Force on Child Abuse and Neglect, April 1992).

Because leaving may be dangerous — dangerous from the point that the batterer learns that the relationship may end — does not mean that the survivor should stay. Cohabiting with the batterer is highly dangerous both as violence usually increases in frequency and severity over time and as a batterer may engage in preemptive strikes, fearing abandonment or anticipating separation even before the battered woman reaches such a decision. Although leaving may pose additional hazards, at least in the short run, the research data demonstrates that ultimately survivors can best achieve safety and freedom apart from the batterer.

Leaving will require strategic planning and legal intervention to avert separation violence and to safeguard survivors and their children.

Clergy can help survivors by saying:

“I know that you have been separated for awhile now. But I am concerned for your safety. You describe several instances in which his controlling behavior is continuing. There is no guarantee that you are safe, even though you are not living in the same house with him. In fact, you must recognize that you are still in danger. I think it is important for you to talk to the battered women’s program about exactly how to guarantee your safety during this time.”

The list below includes some of the safety issues that need to be addressed when one has separated from an abuser. Battered women's programs are equipped to help women strategize their safety. As you can see, many of these safety precautions require money. The church could consider creating a "new beginnings" fund that would help to fund retrofitting a house to make it safer.

- ☐ If you stayed in the house and he left, have you changed the locks on your door and windows?
- ☐ Do you have dead bolt locks on your doors?
- ☐ If where you are staying has wooden doors, can you replace them with metal doors?
- ☐ Have you installed a security system?
- ☐ Do you have smoke detectors and fire extinguishers?
- ☐ Is the outside of your house well-lit? Do you have motion sensitive lights?
- ☐ Do you have rope ladders for escaping from a second-floor window?
- ☐ Do you have a pet? Do you keep the pet in the house when you are not home?
- ☐ If you have moved to a new house, do you know where your phones are? Do you know where all the outside doors are?
- ☐ If you have an order of protection, where will you keep it to ensure that you have access to it? (In your purse?)
- ☐ Have you gotten an unlisted phone number?
- ☐ Have you gotten caller ID that can block numbers?
- ☐ Do you have a cell phone? Do you have it programmed to 911?
- ☐ Do you have an answering machine and can you screen your calls?
- ☐ Have you given copies of your order of protection to the local police departments where you live, where you work, and where your family lives?
- ☐ Have you reviewed with your children the importance of safety?
- ☐ Does he own a gun?

* This handout is based on www.aardvarc.org Used with permission.

Indicators That A Man May Kill His Partner

1. Threats of Homicide or Suicide
The batterer who has threatened to kill himself, his partner, the children, or his partner's relatives must be considered extremely dangerous.
2. Fantasies of Homicide or Suicide
The more the batterer has developed a fantasy about how, when, or where to kill, the more dangerous he may be. The batterer who has previously acted out part of a homicide or suicide fantasy may be invested in killing as a viable "solution" to his problems. As in suicide assessment, the more detailed the plan and the more available the method, the greater the risk.
3. Weapons
When a batterer possesses weapons and has used them or has threatened to use them in the past in his assaults on the battered women, the children, or himself, his access to those weapons increases his potential for lethal assault. The use of guns is a strong predictor of homicide. If a batterer has a history of arson or the threat of arson, fire should be considered a weapon.
4. "Ownership" of the battered partner
The batterer who says "Death before divorce!" or "You belong to me and will never belong to another!" may be stating his fundamental belief that the woman has no right to life separate from him. A batterer who believes he is absolutely entitled to his female partner, her services, her obedience and her loyalty, no matter what, is likely to be life-endangering.
5. Centrality of the partner
A man who idolizes his female partner, or depends heavily on her to organize and sustain his life, or who has isolated himself from all other community, may retaliate against a partner who decides to end the relationship. He rationalizes that her "betrayal" justifies his lethal retaliation.
6. Separation violence
When a batterer believes that he is about to lose his partner, if he cannot envision life without her or if the separation causes him great despair or rage, he may choose to kill.

7. Escalation of batterer risk
A less obvious indicator of increasing danger may be the sharp escalation of personal risk taken by the batterer; when a batterer begins to act without regard to the legal or social consequences that previously constrained his violence, chances of lethal assault increase significantly.
8. Hostage-taking
A hostage-taker is at high risk of inflicting homicide. Between 75 percent and 90 percent of all hostage takings in the United States are related to domestic violence situations.
9. Depression
When a batterer has been acutely depressed and sees little hope for moving beyond the depression, he may be a candidate for homicide and suicide. Research shows that many men who are hospitalized for depression have homicidal fantasies directed at family members.
10. Repeated outreach to law enforcement
Partner or spousal homicide almost always occurs in a context of historical violence. Prior calls to the police indicate elevated risk of life-threatening conduct.
11. Access to the battered woman or to family members
If the batterer cannot find her, he cannot kill her. If he does not have access to the children, he cannot use them as a means of access to the battered woman. Careful safety planning and police assistance are required for those times when contact is required, for example, court appearances and custody exchanges.

* This handout adapted from Barbara J. Hart, "Assessing Whether Batterers Will Kill," Pennsylvania Coalition Against Domestic Violence, 1990. Reprinted and reproduced with the permission of the Pennsylvania Coalition Against Domestic Violence.

Faith Issue Focus on Abandonment by God

It is understandable that someone who has suffered ongoing abuse feels abandoned by God. Several responses are possible:

- Reassure the survivor that this is understandable. Feelings of betrayal and anger are legitimate and healthy. She has been through life-threatening experiences. Like the Psalmist she asks, “My God, my God, why hast thou forsaken me?”
- Inform her that asking, “Where was God in my suffering?” is a healthy response. While it arises from the sense of God’s absence, it also affirms a relationship to God.
- God promises to be with those who are suffering. Sometimes it is hard to sense God’s presence. You can ask “What kind of God do you feel has abandoned you?” Assist her in exploring her image of God.
- Help her see that her feeling of abandonment by God is related to her lack of safety.
- Help her see that the community has a role in keeping her safe. If she feels abandoned by God because the community failed to unfold/reveal God’s love, we might respond, “You question where is God, because the community, including your husband, has let you down. Your community has let you down, but let’s explore where God might be in all this.”
- Help her see that the abuser has tried to use violence and control to cut her off from God.
- If she feels abandoned by God, we might answer, “God is even more present when we are in greatest need. God is made present by others who become God’s hands.”

A Religious Community Checklist

In addition to offering pastoral care to families experiencing domestic violence, as clergy we are also responsible for speaking out and breaking the silence in our congregations. It is our role to preach and teach about domestic violence, and to support education about healthy relationships starting at the earliest grades in our religious education programs.

In this way, we can play an important part in ending domestic violence in all our communities.

Education Outreach

- ___ Does your church library have books on woman-battering, child sexual abuse and rape?
- ___ Do you subscribe to newsletters of local and national programs, including the publications of FaithTrust Institute?
- ___ Have you shown videos such as *Broken Vows* on domestic violence and child sexual abuse (available from www.faithtrustinstitute.org) in your church?
- ___ Have you provided an educational resource for teens on the issue of dating violence?
- ___ Have you invited speakers from secular services, such as battered women's shelters, child protective services, and rape crisis centers to speak to church groups?
- ___ Is the church staff trained on the issue of abusive behavior?
- ___ Do you refer to ending violence in the home through litanies and prayers as well as in sermons?
- ___ Do you provide hotlines and battered women's shelter phone numbers on bulletin boards or in women's washrooms?
- ___ Do you designate a day or month for educating and activating the congregation about domestic violence?

Ministry

- ___ Do you have a fund to pay emergency shelter expenses of survivors of woman-battering?
- ___ Do you have a fund to help make a home safe (changing locks, installing deadbolts, etc.)?
- ___ Do you collect items for the nearest shelter for women escaping violent partners?
- ___ Do you encourage mission support to groups helping battered women?
- ___ Do you offer space in your church to the local domestic violence program?
- ___ Do you maintain an ongoing relationship with staff of domestic violence programs?

Pastoral Care

- ☐ Do you offer premarital counseling dealing with equality, conflict, violence and control?
- ☐ Do you refuse to provide couples' counseling if there has been violence in the relationship?
- ☐ Do you know how to refer to a hotline/shelter?
- ☐ Do you know how to discuss a safety plan?

Pastoral Care Guidelines in Response to Abusers

Goals for intervention:

- **SAFETY** for survivor & children
- **ACCOUNTABILITY** for the abuser
- **RESTORATION** of individuals and, **WHEN APPROPRIATE**, relationships
OR
- **MOURNING** loss of the relationships.

Do's and Don'ts for working with an abusive partner:

- If he has been arrested, **DO** approach him and express your concern and support for him to be accountable and to deal with his violence.
- **DON'T** meet with him alone and in private. Meet in a public place or in the church with several other people around.
- **DON'T** approach him or let him know that you know about his violence unless a) you have the survivor's permission, b) she is aware that you plan to talk to him and c) you are certain that she is safely separated from him.
- If the survivor has separated from him, stress the importance of his respecting her decision and observing any no-contact orders.
- **DO** address any religious rationalizations he may offer or questions he may have. **DON'T** allow him to use religious excuses for his behavior.
- **DO** name the violence as his problem, not hers. Tell him that only he can stop it, and that you are willing to help.
- **DO** refer to a state-certified domestic violence perpetrator intervention program.
- **DO** assess him for suicide or threats of homicide. **DO** warn the survivor if he makes specific threats towards her.
- **DON'T** pursue couples' counseling with him and his partner.
- **DON'T** go to him to confirm the survivor's story.

- DON'T give him any information about his partner or her whereabouts.
- DON'T be taken in by his minimization, denial or lying about his violence.
- DON'T confuse his remorse with true repentance. DON'T forgive him quickly or easily. Doing so could endanger her and the children and keep him from facing what he has to face and doing the hard work he has to do to become a person of integrity again.
- DON'T accept his blaming her or other rationalizations for his behavior.
- DON'T be taken in by his "conversion" experience. If it is genuine, it will be a tremendous resource as he proceeds with accountability. If it is phony, it is only another way to manipulate you and the system and maintain control of the process to avoid accountability.
- DON'T advocate for the abuser to avoid the legal consequences of his violence. DON'T provide a character witness for this purpose in any legal proceedings.
- DON'T send him home with just a prayer. Work with others in the community to hold him accountable.
- DO pray with him. Ask God to help him stop his violence, repent and find a new way. DO assure him of your support in this endeavor.
- DO find ways to collaborate with community agencies and law enforcement to hold him accountable. For information addressing religion and abuse, refer to www.faithtrustinstitute.org or contact FaithTrust Institute at (206) 634-1903.

Faith Issue Focus: Faith Dimensions of Being Held Accountable

*Get yourself a new heart and a new spirit! ...
Turn, then, and live!*

–Ezekiel 18:30-32

The pastor's task is like the Prophets' – calling people to repent and change. As Nathan confronted David, the pastor's task is to confront an abuser, "to become an ally of that part of the man that gravitates toward change."¹

The pastor's task is like an evangelist's – calling for conversion from the desire to control another. "You are responsible for your behavior. I care enough about you to hold you responsible. Speaking the truth is the best way I can help you."

Repentance – active change of wrongful behavior – brings about the healing of the human spirit. The clergyperson is judging the abuser's behavior, not his humanity.

The pastor can say:

- "God wants you to change."
- "Jesus offers a model of noncontrolling behavior."
- "Controlling behavior is a choice, and I hold you accountable for it. I am calling you to repent and to change. You will probably suffer in the process of change. You cannot rely on old coping mechanisms. New life is possible, but it requires work."²
- "I am here to support you, and I understand your difficulties and struggles. I also want you to know that I think it is wrong to hit or otherwise hurt another person. It is important for you to know that it is wrong, but it is equally important for you to know that I am here to help you."³

Ministering to a man who is abusive means confronting his behavior: "You broke the covenant. You need to change your ways. I am not going to desert you, but I am not going to excuse you, either."

One way to neither desert nor excuse is for the pastor to confirm a responsibility safety plan for the abuser as a way of establishing safety issues that put the needs of the survivor first. This creates a covenant of safety.

1. The clergy can clarify with the survivor what she desires (for instance, during a time of separation that she would want no contact from the abuser).
2. The clergy can confirm that the abuser knows his wife's request – no contact.
3. The clergy can then ask the abuser how he will honor her desire to separate (by maintaining no contact and not making other requests).

In this way, the abuser is more likely to follow a safety plan, knowing that he is responsible to the clergy as well as to the survivor.

¹ Stordeur, Richard A. and Stille, Richard, *Ending Men's Violence against Their Partners: One Road to Peace*. (Newbury Park, California: Sage Publications, 1989), p. 80.

² Adams, Carol J., *Woman-Battering* (Minneapolis, MN: Fortress Press, 1994), p. 92.

³ Stordeur and Stille, p. 82.

Accountability

A man who has battered a woman becomes accountable when:

1. He has acknowledged to the battered woman and to their community of friends that he has assaulted and controlled a woman, and that he has committed acts of violence against her.
2. He has admitted the pattern of abusive control that tyrannized her.
3. He recognizes that his behavior was unprovoked and inexcusable.
4. He knows his behavior was criminal.
5. He understands his behavior was not caused by stress, chemical dependency, or any other outside factor.
6. He knows he was not out of control.
7. He admits that he intended to control or punish her.
8. He deeply regrets his actions and is horrified.
9. He recognizes the pain and suffering he visited upon her and others. He can detail how she and others were affected by individual acts and his pattern of abuse.
10. He accepts full responsibility for his acts.
11. He acknowledges this without expectations of approval from her.
12. He understands he is not entitled to her forgiveness.
13. He recognizes that the woman may never trust him again and may remain afraid of him forever.
14. He can enumerate the losses suffered by her and her family.
15. He does not expect protection for his name.
16. He realizes he needs the help of his family, his friends, and his community to prevent further use of violence, and that the people he abused are not the ones who are called to be his support system.
17. He knows that he needs to find others to support him in nonviolence.
18. He knows clearly that there is no one else who caused his battery.
19. He knows he is at risk of battering any woman he gets in a relationship with in the future.
20. He realizes that the battered woman should not have to hear any of the above points from him, unless she desires to hear it.

In addition, if the battered woman has left:

21. He agrees to limit contact with her, her friends, and her family.
22. He agrees to stop chasing and tracking her.
23. He agrees to avoid the places she frequents and to provide her with plenty of space away from him.
24. He agrees to stop collecting information about her.
25. He understands he needs to pay restitution, which could mean child support or alimony if she desires, and he agrees to support her in this restitution as long as she needs it, to replace the losses she has sustained.
26. And finally, he refuses to manipulate their children to discredit her.

*This handout is adapted from Keynote Presentation by Barbara J. Hart, Baltimore Conference on Batterers, 1987. Reprinted and reproduced with the permission of the Pennsylvania Coalition Against Domestic Violence.

Faith Issue Focus on Repentance

♦ Repentance:

- Is not just saying, “I’m sorry.”
- Is not freedom from restitution.
- Is not remorse.
- Is not casual.
- Is not demonstrated merely by church-going behavior.

♦ Repentance:

- Is change of behavior and not repeating the offense.
- Is a new start.
- Is accountability.
- Is tied to restitution.
- Is genuine – there is behavioral evidence that repentance has occurred.
- Is concrete.

♦ Repentance means:

- Commitment to change.
- Actively working to achieve change.
- Not expecting a certain response from partner or family.
- Understanding that there is no guarantee of the restoration of the relationship.

♦ What repentance might sound like:

- “I must acknowledge the harm I have done and really mean it when I say, ‘I’m sorry.’”
- “I need to tell the truth about what I have done.”
- “I must change, and after changing, I must make restitution.”
- “I am responsible for repairing what I have broken.”

If the abuser says he needs another chance, or can’t change without her, he has not repented. If he pressures her to change because that is what he needs (e.g., asking her to drop charges, or go to couples’ counseling, or to come home), he has not repented.

♦ Possible stages in repentance:

1. The abuser no longer uses physical force.
2. The abuser gives up emotionally abusive behavior. The abuser no longer intimidates, threatens, insults, yells, or uses name-calling.
3. The abuser relinquishes his desire for control over his partner.
4. The abuser does not withhold financial support, use the children against his wife, or issue ultimatums.
5. The abuser is able to see the survivor’s point of view. The abuser understands/ comprehends what he has made her go through.

* This handout is adapted from Adams, Carol J., *Woman-Battering* (Minneapolis: Fortress Press, 1994).

Appendix A:
When 50-50 Isn't Fair: The Case Against
Couple Counseling in Domestic Abuse

Phyllis B. Frank and Gail Kadison Golden

Therapists and counselors in a variety of settings are frequently called on to counsel couples who seek help with aspects of their lives that range from assistance with child rearing to communication, sexuality, and other relationship issues. It is only in recent years, however, that we have begun to recognize that many couples who seek marriage and family counseling do so against a background of domestic violence.

Current estimates suggest that in 50 percent of all marriages there will be at least one physically abusive episode during the course of the marriage (Peachy, 1988). This estimate does not include the untold numbers of women who are systematically abused through nonphysical patterns of coercive and controlling tactics inflicted on them by their partners. The result of this emotional and psychological abuse, often reported by victims to be equally or even more damaging than physical violence, is women who are not free-- to speak, to do, or to be.

This reality raises important issues for therapists and counselors. We know that both partners, for very different reasons, are generally reluctant to disclose information about his abuse and violence in their relationship. To balance this fact, we must raise our own consciousness about all forms of men's abuse of women in heterosexual couple relationships and assume responsibility for learning about the climate of control that he has created when the couple is not in our office. To accomplish this, it is imperative to interview each partner alone and to ask specific questions related to violence and other controlling strategies (Volunteer Counseling Service of Rockland County, 1993). Failure to gather this information can result in counseling that at best is a waste of time and at worst colludes with and perpetuates men's violence, thus further endangering women.

Women who are being beaten, intimidated, or controlled by their partners are not free to engage in the kind of open dialogue that counseling promotes. In fact, a woman who does speak openly to a therapist or counselor in the presence of an abusive partner may be in serious danger from him when she returns home (Jones & Schechter, 1992).

Those who counsel couples whose relationships are marked by stated or unacknowledged violence are conducting sessions in the presence of a powerful censor. Men who abuse their partners control their relationships by instituting serious restrictions and rules (Jones & Schechter, 1992). The women know what those rules are, although often they cannot articulate them. The therapist who knows nothing of these rules may unwittingly encourage a woman to cross a line that will seriously endanger her.

Therapists or counselors who are aware of abuse in a relationship and who agree to see the couple together collude in another way with a set of damaging insinuations that further imperil women. Although the very act of working with a couple in which there is an abusive partner implies that the problem is in the relationship, it is not (Dobash & Dobash, 1992). Abusive men are solely responsible for their abusive behavior (Thorn-Finch, 1992). Conversely, the victim of abusive behavior has no part in the attacks against her. No matter how provocative or inappropriate women's behavior, it neither justifies nor excuses men's abuse (Jones & Schechter, 1992).

When working with violent relationships therapists have been tempted to encourage women to learn to alter their behaviors so as not to provoke their partner's abuse. However, women cannot (Davis & Hagen, 1992). Because her behavior is in no way responsible for her partner's abusiveness, any changes she makes will not be the deciding factor in his stopping the abuse.

Men are abusive to their women partners because of thousands of years of patriarchal culture, institutions, and laws that have permitted, condoned, and even encouraged these actions (Jones & Schechter, 1992). Counseling a violent or abusive man together with his partner conceals and therefore perpetuates such sanctions. It also gives the message that one can improve relationships without exposing and stopping a man's abusiveness. In fact, the man must end his abusiveness (and his sense of entitlement to his partner and her services) before couple work can be even considered (Adams, 1988).

It is enormously helpful if therapists and counselors providing treatment understand the cultural context of domestic violence and the implicit permission for men to abuse that continues to be embedded in our institutions and in our communities. With this framework, strong, confrontive, educational counseling that separates men from their partners, defines the spectrum of abuse, and holds abusers solely accountable for their actions, has the possibility of supporting men to stop their abusive mistreatment. Such intervention is the best protection for a woman from the therapeutic abuse perpetrated by assuming that she has a part in provoking her partner's behavior.

Arresting men who batter is an effective "therapeutic" intervention when there is a coordinated criminal justice response and the crime is taken seriously by the courts. Therapy will have a much greater chance of being useful in a community where there is a public commitment to end domestic violence. (Sherman, 1982). Conversely, family systems therapy, which isolates the problem in the relationship, endangers battered women (Jones & Schechter, 1992). So does mediation, which assumes that the two parties have equal standing in a dispute and the ability to negotiate fairly. In fact, "mediation of an assault" is a conflict in terms (Jones & Schechter, 1992, pg. 239). The power imbalance and the violence preclude equitable negotiations between the two parties.

What social workers do not know about domestic violence can kill their clients. Social workers have been trained in a variety of approaches (for example, behavior modification, family systems, and psychoanalysis) that seem generally useful with other kinds of clients and issues. Imposing these models on work with men who are abusive and their partners, however, not only may prove ineffective but also may actually exacerbate the danger of his assault. The past decades of groundbreaking work in the field of domestic abuse have yielded clear, usable information. It is incumbent on us to be open to theory and analysis that come out of the work that has been done with thousands of abused women. Therapists and counselors in hospitals, courts, schools, mental health clinics, and the like are in a unique position to confront the issue of abuse by asking the right questions and by disallowing treatment interventions that perpetuate the problem.

Understanding the dangers to women posed by joint interviewing, necessitates thoughtful adjustments to clinical practice. Because mental health workers can

not know what truly happens behind closed doors, and because statistically such large numbers of women are not safe, ethical practice requires that we craft all of our interventions with the understanding that we may inadvertently place women at risk of harm from her partner. The intake is especially important since it is the first contact taking place in the absence of much important information. One family service agency, after years of trial and error, has found the following procedures to be very helpful:

When a person calls to request couple counseling they will be given an appointment. There is no attempt to telephone screen any caller regarding the possibility that a woman is experiencing abuse from her partner. In all instances, we feel it is in the best interest of women to meet with an intake worker, even if she later declines treatment recommendations that may not include couple counseling. We advise callers that couple intakes require about two hours and, as a routine part of the assessment, both parties will be seen separately before being seen together. It is important to leave enough time. Two hours seems about right.

Women are always seen first. A thorough interview is done to determine, as best as possible, whether a partner is perpetrating physical, emotional, sexual or financial abuse against her. If it is determined that this is indeed the case, information is given about domestic abuse, including local domestic violence service agencies and the reason why separate, individual counseling will be offered. We review with her that after we see him, we will meet with them as a couple, very briefly, to give our suggestions for treatment. We will share with her as to what we plan to tell them when meeting together.

Battered women's advocates suggest that in order to assure her safety, we should not focus on his abusive behavior as the reason for treatment decisions. They suggest that we say something like:

"At this time, the level of marital conflict is too intense for couple counseling. Therefore we will start with individual sessions, and then review." Or: "At this time, each party has individual issues that need to be worked on before couple counseling would help." We can use the inference that couple counseling may be arranged at some time in the future.

Women should be told in advance what we will say and her input should be sought. She knows him best and may have some further thought about how to

present things to him. After he is seen, the couple should be seen together for a very short time, simply to present our recommendations.

Even if either partner or both partners decline treatment, women will have been given valuable information about domestic abuse and resources available to help her now or at some time in the future.

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Appendix B:
First Place Sermon in the
Second Binational Sermon Contest

“Clinging To the Threshold of Hope”
 Judges 19: 1-16, 20-30

Rev. Dr. Kevin E. Frederick

Abstract: This sermon was preached on July 14, 2002 at Black Mountain Presbyterian Church in Black Mountain, NC, during a Sunday morning worship service after the Session, (the governing body of the church) had approved a major policy paper on Domestic Violence. Included in the paper is a theological stand against domestic violence, an intervention plan when cases of domestic violence are identified within the community of the church, a training plan for church staff and key laity, and an educational strategy designed to include children from age 5 to adulthood.

This sermon is based on the Hebrew Scripture found in Judges 19, a highly unusual text, not just because it deals with the graphic violence of rape and murder but because it seems to convey a message devoid of any hope or grace. Although the book of Judges is included extensively in the 3-year cycle of lectionary readings of scripture for Protestant worship services, the lectionary readings conclude with the close of chapter 18. I can't recall having ever heard a sermon delivered on this text. This scripture has something to communicate to the church in a society where violence profoundly impacts the private lives of so many people. Included in the worship materials was a sheet with statistics on domestic violence.

Judges 19

In those days, when there was no king in Israel, a certain Levite, residing in the remote parts of the hill country of Ephraim, took to himself a concubine from Bethlehem in Judah. But his concubine became angry with him, and she went away from him to her father's house at Bethlehem in Judah, and was there for some four months. Then her husband set out after her, to speak tenderly to her and bring her back. He had with him his servant and a couple of donkeys. When he reached her father's house the girl's father saw him and came with

joy to meet him. His father-in-law, the girl's father, made him stay, and he remained with him three days; so they ate and drank, and he stayed there. On the fourth day they got up early in the morning, and he prepared to go; but the girl's father said to his son-in-law, "Fortify yourself with a bit of food and after that you may go." So the two men sat and ate and drank together and the girl's father said to the man, "Why not spend the night and enjoy yourself?" When the man got up to go, his father-in-law kept urging him until he spent the night there again. On the fifth day he got up early in the morning to leave; and the girl's father said to him, "Fortify yourself," so they lingered until the day declined, and the two of them ate and drank. When the man with his concubine and servant got up to leave, his father-in-law, the girl's father, said to him, "Look the day has worn on until it is almost evening. Spend the night. See the day has drawn to a close. Spend the night, and enjoy yourself. Tomorrow you can get up early in the morning for your journey."

But the man would not spend the night; he got up and departed, and arrived opposite Jebus that is Jerusalem, (approximately two to three miles from Bethlehem.) He had with him a couple of saddled donkeys and his concubine was with him. When they were near Jebus, the day was far spent and the servant said to his master, "Come let us turn aside to this city of the Jebusites, and spend the night in it. But his master said to him, "We will not turn aside into a city of foreigners, who do not belong to the people of Israel; but we will continue on to Gibeah." They turned aside there to go in and spend the night at Gibeah. He went in and sat down in the open square of the city, but no one took him in to spend the night. Then at evening there was an old man coming from his work in the field. The man was from the hill country of Ephraim, and he was residing in Gibeah. (The people of the place were Benjaminites.)

The old man said, "Peace be to you, I will care for all your wants; only do not spend the night in the open square." So he brought him into his house and fed the donkeys. They washed their feet and ate and drank. While they were enjoying themselves the men of the city, a perverse

lot, surrounded the house and began pounding on the door. They said to the old man, the master of the house, "Bring out the man who came into your house so that we might have intercourse with him." And the man, the master of the house, went outside and said to them. "No my brothers, do not act so wickedly. Since this man is a guest in my house, do not do this vile thing. Here are my virgin daughter and his concubine; let me bring them out now. Ravish them and do what you want to them; but against this man, do not do such a vile thing." But the men would not listen to him. So the Levite seized his concubine and put her out to them. They wantonly raped her, and abused her all through the night until the morning. And as the dawn began to break, they let her go. As the morning appeared, the woman came and fell down at the door of the man's house where her master was, until it was light.

In the morning, her master got up, opened the doors to the house, and when he went out to go on his way, there was his concubine laying at the door of the house, with her hands on the threshold. "Get up," he said to her, "we are going." But there was no answer. Then he put her on the donkey and the man set out for his home. When he had entered his house, he took a knife, and grasping his concubine he cut her into twelve pieces, limb by limb, and sent her throughout all the territory of Israel. Then he commanded the men whom he sent, saying, "Thus shall you say to all the Israelites, 'Has such a thing ever happened since the day that the Israelites came up from the land of Egypt until this day? Consider it, take counsel, and speak out.'"

May God add meaning and understanding to the reading of this Holy Scripture.

Domestic violence: one might think it to be a marginal issue in most Presbyterian faith communities . . . but it isn't. Last fall Betsy Warren the director of Interlace, a local program designed to assist victims of domestic violence, gave a Minute for Mission for our annual Peacemaking offering. The session had voted to direct the local portion of that offering towards Interlace. Interlace is a multi-agency program designed to connect victims of domestic violence with a variety of

specific services. That afternoon Betsy had three phone-calls from different women that had attended worship that morning. They were calling her for help for themselves. In my 18 years of ministry, the issue of family violence has periodically surfaced in my work.

I recently served for three years on a Board of Directors of a shelter for women fleeing from domestic violence and I learned first hand how pervasive a factor domestic violence is in our society. More startlingly, I learned of the impact misguided and untrained pastoral counseling has had, in some cases creating far greater problems for the victim, even leading to the death of one woman. If her pastor hadn't insisted that she return home to a violent husband, she might still be alive today. Both the lack of specialized training for church leaders and the silence of the church on domestic violence have contributed to the injustice done to all victims of domestic violence whether they be women, children, or in some cases, men. For all who profess Christ as Lord and Savior and who seek to follow him, his universal calling to Christians to serve "the least of these" certainly includes all victims of domestic violence.

If someone you know were to confide in you, perhaps a friend or colleague, a family member or even a child, and tell you they were suffering in an abusive relationship, would you know how to respond? Would you know where to point them for help and would you know that the assistance they receive would be beneficial? It is time that we all break the code of silence and educate ourselves regarding this issue and communicate in a clear voice the will of Christ for all families, the most intimate of human relationships.

Let's turn to the scripture text for some help with this issue. "In those days there was no king in Israel, all the people did what they thought was right in their own eyes." This frequent refrain found throughout the book of Judges, including to a partial degree here at the beginning of chapter 19 and completely at the close of chapter 21, communicates the basis of the problem in the entire nation of Israel. Each male looked to himself as being the defining authority on right and wrong. In so doing the whole nation disregarded the Law of Moses. The story of the Levite

and his concubine serves both as an example of the social deterioration of a whole nation and as an illustration of themes found in distorted family relationships today.

Levite is a term used to describe members of the tribe of Levi, a people set aside by God, called to provide religious leadership to the nation of Israel. They served as priests, scribes and other religious officials for the whole nation and as a result could not possess land of their own. It is with intentional irony that the Bible presents this Levite, a religious official, at the center of an ethical and moral breakdown of the Hebrew people.

The woman in this story is called a concubine, which is a confusing term for us. Some of us might think of her as a prostitute or a kept woman, at least a woman with a disreputable character. And yet the Levite is both referred to as her husband and as the son-in-law of the woman's father. Why? There is a marital relationship of some sort here and we learn that in Hebrew society, the term concubine referred to a wife of secondary status. In ancient Israel, a husband was given the right to remarry if he and his first wife were unable to conceive a child. For example, Abraham's relationship with Hagar while still married to Sarah, was that of a husband with a second wife, or a concubine. We understand the dynamics of this text more readily if we refer to her as a second wife. Some scholars have suggested that the second wife was at fault in this relationship and left her husband after being unfaithful to him, but the text seems to suggest another interpretation.

She had left him angry, four months earlier, and now he wanted to woo her back with tender talk. But this biblical phrase "to speak tenderly to her" is used elsewhere in Hebrew Scripture between the man Shechem and a young girl named Dinah who Shechem had raped and then later tried to woo with tender talk towards marriage. In Judges the strategy of wooing his wife seems to indicate that the Levite had been at some sort of fault, not she. It is not unusual for the woman to become a victim of a violent explosion followed by a courtship phase using gifts, apologies, promises and charming behavior until the wife forgives the husband. Then he soon returns to abusive behavior. Sadly, it is a predictable pattern in abusive relationships. But domestic violence is not a matter of anger management. It is first and foremost a matter of power and control, where one spouse exercises coercive control over the life and well-being of the other. In well over 95% of reported cases of domestic violence, the perpetrator is the male.

The Levite sets out in our story after his second wife to woo her back, but when he arrives at her father's home he is diverted away from talking with her by the father's lavish expression of hospitality. The concept of biblical hospitality is central to Hebrew thinking. It is essentially based on a biblical and cultural code of ethics between men, designed to build and strengthen relationships. In our story, hospitality is shared between the father-in-law and the husband in the form of a three-day indulgence in food and drink that extends into a fourth and even a fifth day at the father-in-law's insistence. But the offering of hospitality is noticeably absent towards the woman in this story. So is the Levite's intended tender talk.

Notice that there is no mention of dialogue between the husband and his second wife. She remains without voice throughout this ordeal in a matter that affects her whole future. Very often today in cases of domestic violence, the voice of the woman is not allowed to be heard. When couples' counseling is relied on to resolve issues between the two parties, the husband's voice is the dominant voice. The wife cannot speak freely or candidly about her situation for fear of reprisal at a later time. Using couples' counseling as a therapeutic response to domestic violence only further obscures the truth, leaving the perpetrator satisfied that the problem is not his and the victim more confused and frustrated that her issues and difficulties with the marriage have been silenced.

Too often the institutions designed to help intervene in cases of domestic violence are rendered ineffective by the code of silence — including law enforcement, the legal, the therapeutic and the religious communities. As a result, even in a communications based society as technologically advanced as ours, we have only begun to effectively address the code of silence impacting victims of domestic violence. Add to this the knowledge that the United States now refuses to sign a United Nations treaty adopted by 170 nations which addresses all forms of discrimination against women. Although the USA helped to draft this document twenty-three years ago, we today still refuse to sign it along with three other holdout nations, Iraq, Iran and the Sudan; not good company. On at least one level, this is due to the rise in conservative religious paternalism in each of these four countries, including our own.

When the Levite finally gets up to leave his father-in-law's hospitality and return home, the whole matter is settled. He has made up his mind. He gathers his property, including his slave and his concubine, and heads off late in the day, a

time most unwise for a traveler in an unsafe land. He chooses to stop at the well of a town of the tribe of Benjaminites, thinking himself safe there, and is welcomed in the home of an old man who came from his homeland of Ephraim. The old man extends to this stranger biblical hospitality. During the evening, the men of the town, fellow Jews from the tribe of Benjaminites, gather outside the home and forcefully demand that the Levite traveler be sent outside so that they might have intercourse with him. But the master of the house went out to speak with the men of the town. “No, my brothers, this man is my guest. Do not do this vile thing. Here are my virgin daughter and his concubine; let me bring them out now. Ravish them and do whatever you want with them but against this man, do not do this vile thing.” But the men would not listen.

This sense of justice offends our sensibilities, and rightly so. But these were distorted times in Israel. Here again, as repeatedly throughout the three-chapter story, we see the underlying refrain of this book illustrated. “In those days there was no king in Israel, all the people did what they thought was right in their own eyes. Here biblical hospitality becomes completely distorted and the old man, who is most gracious to the stranger, thinks it just to offer his own daughter and this woman to the violence of evil men in defense of the stranger.

In an effort to protect himself, the Levite seizes his concubine and throws her out the door. The Hebrew word here for ‘seize’ implies a forceful action and is most often a verb used to describe complete control over an object. Here it is used with a human being, one of only a few examples where this verb found in the Bible is used to describe a controlling force against the will of another person. She has become a dispensable sacrifice used as a substitute to protect the Levite. She is raped, violated by a crowd of men all night, and towards morning is finally left alone. She staggers back to the door of the home where they are staying and the Bible says, “falls down at the door of the house where her master was, until it was light.” Notice there is no reference to him any more as being a husband; rather he is referred to with the title of a property owner of animals and slaves. He is her master. After handing over his wife, one would hope that the Levite was racked by guilt, shame or remorse, but there is no hint of that in the text. He appears to get a good night’s rest and in the morning he doesn’t even rush out to find her. In fact, only after the Levite has made provisions to leave, only at the last minute does he open the door to go on his way. Only then does he find his concubine, his

wife, with her hands on the threshold. It seems ironic that in a culture so focused on biblical hospitality that none would be offered to this woman. Hospitality is as closed to her as is the door to security, the door to compassionate care and solace, the door of hope, the door to a healthy marriage. In a land where there is no king, where every man interprets truth for himself, biblical hospitality is even denied to a wife.

How far we have fallen O Israel, and yet the joyous response of Adam at the first sight of his partner, Eve, still echoes in our ears. "This alas is bone of my bones, flesh of my flesh." God had created woman to be man's partner but the Levite, the religious leader, treated her as disposable property, this God-given gift created in God's own image. In a land where there is no King, the text suggests that the Levite's sins were far greater than the men of the town.

This poor woman, who had suffered the worst brutal savagery of her life, this woman had no one to come to her aid. She had been betrayed by her husband, who days before had the intention of wooing her back to him, now she had no where to turn to and literally clung to the only hope for life that she had left, the threshold of a stranger where her master was staying. One might think that now would be a prime opportunity to go out to her to speak tenderly to her, but no compassion is expressed. "Get up!" he commands callously, "we are going." But there is no answer, so he put her on a donkey and proceeded to return to his home, where her body is grossly violated by dismemberment to build his case of wrongdoing done to him before the entire nation of Israel. In this last violent act, the Levite uses her body to communicate to the eleven other tribes how he had been violated by the tribe of Benjamin. From beginning to end, this nameless woman is a victim with no voice, a victim with no choices; except between her husband and her father, the two primary men in her life. The unnamed concubine in this story is a metaphor for all the nameless women who silently suffer and endure public and private abuse in every society, including our own. Her story is important for all women whose fate is determined by wrongdoing men.

So where is the hope? It is not found in the book of Judges, but it is found with the turn of the page, when in the book of Ruth we see faith in God and love of family redefined. Hope is found in the fact that the church, and to some degree our society, is waking up to the call to serve as Christ's body to women who have been abused, both within the community of faith and beyond the doors of the church.

The covenant of marriage is a biblical promise of great significance to God and God's people. But the church must recognize that domestic violence violates not only the victim, but damages and destroys the covenant of marriage itself and impacts the whole community in negative terms. A choice to preserve the covenant of marriage at the expense of the well-being of the victim discounts the sanctity of human life. Abuse in any form is a violation of God's will for humanity, especially for the abused individual who was created in God's image but also for the humanity of the perpetrator. When abuse is physical, it damages the body of another, in some cases crippling the victim for life and possibly resulting in death. When abuse is sexual, it distorts the victim's sense of self and their perception of the purpose of sexuality as a sacred gift of God. When abuse is expressed through economic coercion, it creates a distorted dependency of the victim on the perpetrator as the sole source of well-being. Abuse in all its forms is emotionally damaging, destroying an individual's self-esteem, potentially scarring their psyche for life. Domestic violence in all its forms instills fear as the predominant emotional state of slavery in the life of the victim. That is far from the will of God.

The church has participated, consciously or not, in a code of silence regarding domestic violence. It is time to break that pattern and to respond with a clear direction and hope, not just to the victim but also to the perpetrator who seeks to be accountable for his actions. Your Session is currently involved in reviewing a document for adoption, that includes a policy statement, an action plan of response and an educational strategy designed for our staff and membership, comprehensively responding to cases of domestic violence as they occur. There is also a more proactive strategy to educate the congregation, helping all its families become healthier, more loving and joy-filled. We will keep you posted as to the progress of this policy statement and the implementation of a training program designed to instill positive family dynamics in every church member home. (This positive dimension of family life will be the focus of next Sunday's sermon.) May God open our hearts and lives as together we seek to be a light of hope to all families especially those impacted by violence.

This sermon won first place in the Second Binational Sermon Contest, sponsored by FaithTrust Institute and the *Journal of Religion and Abuse*.

Appendix C: Confidentiality and Mandatory Reporting: a Clergy Dilemma?

Rev. Marie M. Fortune

There is increasing controversy surrounding the issue of mandatory reporting by clergy of physical or sexual abuse of children and the privilege of confidentiality within the pastoral role. Some clergy perceive the expectation of mandatory reporting of child abuse by helping professionals to be in direct conflict with their pastoral role. When state law requires clergy (along with all other helping professionals) to report suspected child abuse, some clergy feel that they face a dilemma. Thus we now see efforts by clergy in some states to be exempted from the list of professionals who must report suspected child abuse in any form. Many states (including Washington, California, and Kentucky) already do not require clergy to report child abuse.

Two legitimate concerns expressed by some clergy are an unwillingness to have the state determine their role and function as a religious professional and an effort to protect their relationship with a congregant from incursion by the state. Both of these issues are raised in the context of the separation of church and state provided for in the U.S. Constitution and certainly deserve careful attention.

In states where clergy are relieved of the requirement of the law to report, some seem to feel that the conflict is resolved. They are unlikely to report even though they have the right to do so as does every citizen.

But the hesitancy by many clergy to utilize the reporting mechanism provided in their state to protect children from further abuse and their desire to be exempt from that which is required of other professionals suggests that the conflict is not just with the mandatory nature of the reporting requirements. The problem may best be stated in terms of a perceived conflict of the ethics of confidentiality and the ethics of reporting certain harmful behavior in order to protect children.

It is this perceived conflict of ethical demands which will be the focus of this article. Part of the conflict arises from the interpretation of confidentiality and its purpose particularly as it rests within the responsibility of the religious

professional. The context for an analysis of these ethical demands is the understanding of confidentiality which comes to the religious professional from multiple sources: pastoral, legal and ethical.

Confidentiality

The purpose of confidentiality has been to provide a safe place for a congregant or client to share concerns, questions, or burdens without fear of disclosure. It provides a context of respect and trust within which help can hopefully be provided for an individual. It has meant that some people have come forward seeking help who might not otherwise have done so out of fear of punishment or embarrassment. Confidentiality has traditionally been the ethical responsibility of the professional within a professional relationship and is generally assumed to be operative even if a specific request has not been made by the congregant or client. Sissela Bok suggests four reasons for confidentiality¹:

1. An individual's autonomy over personal information
2. Respect for relationships between persons and for the intimacy which comes with information shared only in a particular relationship
3. An obligation of allegiance and support
4. The safety of a place to disclose information which, if undisclosed, would be detrimental to society as a whole (e.g. a person suffering from AIDS)

These four factors represent the *raison d'être* for confidentiality. Clearly not only ethical but practical values sustain a commitment to confidentiality.

For the pastor/priest/rabbi, unlike the secular helping professional, confidentiality rests in the context of spiritual issues and expectations as well. In Christian denominations, the expectations of confidentiality lie most specifically within the experience of confession. The responsibility of the pastor or priest ranges from a strict understanding to a more flexible one, i.e. from the letter to the spirit of the law. For example, for Anglican and Roman Catholic priests, the confessional occasion with a penitent is sacramental, i.e. whatever information is revealed is held in confidence by the seal of confession with no exceptions. The United Methodist Book of Discipline does not view confession as sacramental but states: "Ministers... are charged to maintain all confidences inviolate, including confessional confidences." The Lutheran Church in America protects

the confidence of the parishioner and allows for the discretion of the pastor: "... no minister shall divulge any confidential disclosure given to him [sic] in the course of his [sic] care of souls or otherwise in his [sic] professional capacity, except with the express permission of the person who has confided in him [sic] or in order to prevent a crime." Even within Christian denominations, there is a range of interpretations of the expectations of confidentiality and it is not necessarily limited to the "confessional" occasion.

The law has traditionally respected "privileged communication" between clergy and penitent if four fundamental conditions are met: 1) a specific context of confidentiality and function as a professional, 2) necessity of maintaining confidentiality in order to maintain relationship, 3) a relationship which ought to be protected in the opinion of the community, 4) injury to the relationship resulting from disclosure would exceed benefit to the community to be gained by disclosure. The primary concern of the law here is that it cannot force a clergyperson to testify against a congregant in a legal proceeding.²

Yet all of these parameters which shape the ethical demand for confidentiality for the clergyperson must be considered in a larger context. Are there "reasons sufficient to override the force of all these premises, as when secrecy would allow violence to be done to innocent persons..."?³ The law is unclear as to the clergyperson's duty to disclose intent to commit future crimes and to cause harm to another: is the clergyperson who does not report the probability that a crime will be committed and a person harmed legally liable for damage done to that person? What of the ethical obligation to protect the innocent?

Secrecy

It may be useful in this discussion to make a distinction between confidentiality and secrecy. Secrecy is the absolute promise never under any circumstance to share any information which comes to a clergyperson; this is the essence of sacramental confession. But a commitment to secrecy may also support maintaining the secret of the abuse of a child which likely means that the abuse continues. Confidentiality means to hold information in trust and to share it with others only in the interest of the person involved, i.e. with their permission, in order to seek consultation with another professional, or in order to protect others from harm by them. Confidentiality is intended as a means to assist an individual

in getting help for a problem which they have so as not to cause further harm to themselves or others. Confidentiality is not intended to protect abusers from being held accountable for their actions or to keep them from getting the help that they need. Shielding them from the consequences of their behavior likely will further endanger their victims and will deny them the repentance which they need.

Neither is confidentiality intended to protect professionals rather than those whom we serve. It should not be used as a shield to protect incompetent or negligent colleagues or to protect us from our professional obligations. Sissela Bok points clearly to this distortion of confidentiality:

“The word ‘confidentiality’ has by now become a means of covering up a multitude of questionable and often dangerous practices. When lawyers use it to justify keeping secret their client’s plans to construct housing so shoddy as to be life-threatening, or when government officials invoke it in concealing the risks of nuclear weapons, confidentiality no longer serves the purpose for which it was intended; it has become, rather, a means for deflecting legitimate public attention.”⁴ Thus confidentiality may be invoked for all the wrong reasons and not truly in the interests of a particular congregant or of society.

Responsibility to Victims

But there is another set of ethical principles which enter into this discussion from a faith perspective. They have to do with one’s professional responsibility to victims of abuse. Within both Jewish and Christian traditions, there is the responsibility of the community to protect those in its midst who are vulnerable to harm. Thus Hebrew scripture refers to the hospitality code in regard to the sojourner, the orphan, and the widow. These were the persons specifically vulnerable to exploitation and who did not have built-in supporters in family or community. Thus it was the entire community’s responsibility to protect them in their powerlessness. In today’s society, it is surely the abused child who is most powerless to protect her/himself and who is in need of support from the wider community.

The other ethical principle which applies here is that of justice-making in response to harm done by one person to another. Christian scripture here is

very specific: “Take heed to yourselves; if your brother sins, rebuke him, and if he repents, forgive him;...” (Luke 17.3 RSV) The one who sins and who harms another must be confronted so that he might seek repentance. Both Hebrew and Christian scriptures are clear that repentance has to do with change: “... get yourselves a new heart and a new spirit!... so turn and live.” (Ezekiel 18.31-32 RSV); the Greek word used for repentance is *metanoia*, “to have another mind.” In this context of repentance, accountability and justice, forgiveness and reconciliation may be possible. This should be the primary concern of the pastor/priest/rabbi.

It is critical also to keep in mind the context of sexual and physical child abuse as the reference point for this discussion. There are aspects of these criminal behaviors which must be considered.

- Batterers or incest offenders will re-offend unless they get specialized treatment.
- Offenders against children minimize, lie, and deny their abusive behavior.
- Offenders cannot follow through on their good intentions or genuine remorse without help from the outside.
- Treatment of offenders is most effective when it is ordered and monitored by the courts.
- The secret of the child’s abuse must be broken in order to get help to the victim and offender.
- Clergypersons do not have all the skills and resources necessary to treat offenders or to assist victims.
- Quick forgiveness is likely to be cheap grace and is unlikely to lead to repentance.

The question which faces the pastor/priest/rabbi in his/her pastoral relationship to a congregant is, if that person has received information in the course of conversation with a congregant which reveals the probable abuse of a child and which indicates that the child is still in danger of being further abused, what is their obligation? This question arises regardless of legal requirements of mandatory reporting or exemption.

It is in this context that confidentiality must be understood: when faced with a

conflict of ethical norms (confidentiality vs. protection of a child from abuse), how shall we judge which norm should supersede the other? Or can both be fulfilled in bringing forth repentance for an abuser?

In practice, the ethical and pastoral issues are posed somewhat differently. Seldom does an offender against children come forward voluntarily and “confess.” It is much more likely that a child or teenager who is being abused or a non-offending parent or other family member will come to a clergyperson seeking assistance. Hence what is presented is not confessional on the part of an offender but a cry for help from a victim. Confidentiality is still a concern but not in the sense of the “confessional seal.” Instead it is a matter of respecting the victim’s control of the information which she/he shares.

A Case in Point

A 14 year old girl stopped by her pastor’s office after school one day. The pastor had been aware that the girl had become more and more withdrawn but she was still attending meetings of the youth group. The pastor had told her that if there was anything which she wanted to talk about, he was always available. She was now ready to talk. In very hesitant and stumbling sentences, she told her pastor that her father made her uncomfortable and frightened sometimes, that he made her do things she didn’t really like. Her pastor asked her if he made her do sexual things. She said he did. This information was very troubling for the pastor on several levels: he had a close relationship with the teenager’s father who was previous chairperson of the parish council. He knew him to be a respected and competent professional who was likable and easy to work with. But he also knew that the father was not at ease in relationships on a deeper level. And the pastor knew enough about incestuous abuse to know that it was very possible that the teenager was being abused and that it was very hard for her to come to him with this information.

Weighing all of these factors, the pastor then explained to her that he was very glad that she had come to him and that he would help her. He told her that her father should not be frightening her like this and that he needed help. The pastor also said that in order to protect her and to get help for her father that she would also need to talk with someone else, a worker from the children’s protection

service. The teenager became agitated and hesitant. She asked the pastor not to tell anyone else, that she could get into big trouble, that she thought she could trust him not to tell, that if her dad finds out he will kill her. She said that she just wanted the pastor to make it stop.

The pastor acknowledged her fear of others knowing and continued to explain to her why it was so important that other people who could help be told. They talked for a long time and finally the teenager began to understand that getting her father to stop abusing her meant that other people had to help too. She called the children's protection service from the pastor's office. He remained with her while she was interviewed by the worker. She went to stay with a family from the church for two weeks while the CPS investigated the situation and prepared to prosecute the father. The father called the pastor and in a rage threatened to see that the pastor was fired. He threatened legal action against the pastor for interfering in his family affairs. The father was convicted and was ordered into treatment. Having completed a two year program, the family is considering reuniting. The father has returned to the church and now expresses appreciation to the pastor for confronting his behavior which he now sees was destroying his family.

The pastor maintained his pastoral relationship, though sometimes strained, with the teenager, the father, and the other family members throughout this period of disclosure and treatment. About three months into the treatment process, with the permission of the teenager, the mother and the father, the pastor shared this situation with the elders of the church so that they could be supportive to this family. During the next year the teenager talked with her youth group about her experience so that they could understand what she had been going through. They were very supportive and helpful to her. Subsequently, two more teenagers in similar situations came forward to seek the help of the pastor. The secret of the incestuous abuse had been broken but the trust of the pastor in his role was maintained. Healing began for the teenage girl. Repentance became a real possibility for the father.

This composite story illustrates the conflict of obligations which many clergypersons feel when faced with information about abuse within a family and also the possibilities of utilizing the available systems to have the most positive and lasting impact on a destructive situation. These situations are never easy or

straightforward. They are always complex and time consuming. But the pastor can play a vital role in supporting the efforts of those who have been harmed to break through the secrecy and get help. Clearly there are many opportunities for judgment calls and there is seldom a single clear and unambiguous option. But what is important is clarity of purpose: to protect the one who is victimized by the actions of another and to hold the offender accountable. Confidentiality then becomes a means to accomplishing this end rather than a means to sustain the secret of the abuse.

“The premises supporting confidentiality are strong, but they cannot support practices of secrecy—whether by individual clients, institutions, or professionals—that undermine and contradict the very respect for persons and for human bonds that confidentiality was meant to protect.”⁵ The utilization of reporting of child abuse should be viewed in this context rather than as a challenge to the principle of pastoral confidentiality. It can be a means to assisting a clergyperson to fulfill his/her responsibility to the persons whom he/she serves. Hence the expectations of mandatory reporting and the expectations of pastoral confidentiality may not be as contradictory as they at first appear.

¹ Bok, Sissela, “The Limits of Confidentiality,” The Hastings Center Report, February, 1983. Page 24-25.

² Summary of notes provided by Seth Dawson, Prosecuting Attorney of Snohomish County, May, 1984.

³ Ibid, Bok. p. 26.

⁴ Ibid, Bok. p. 30.

⁵ Ibid, Bok.

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Working Together

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www.faithtrustinstitute.org

Appendix D: Suggested Readings, Videos and Internet Resources

Suggested Readings

- Adams, Carol J. *Woman-Battering* (Creative Pastoral Care and Counseling Series) . Minneapolis: Fortress Press, 1994.
- Adams, Carol J. and Marie M. Fortune (eds.). *Violence Against Women and Children: A Christian Theological Sourcebook*. New York: Continuum, 1995.
- Fortune, Marie M. *Keeping the Faith: Guidance for Christian Women Facing Abuse*. San Francisco: HarperSanFrancisco, 1987. (Note: Also available in Spanish and Korean translations at www.faithtrustinstitute.org)
- Fortune, Marie M. *Violence in the Family: A Curriculum for Clergy and other Helpers*. Cleveland: Pilgrim Press, 1991.
- Hansen, Marsali and Michele Harway. *Battering and Family Therapy*. California: Sage Publication, 1993.
- Herman, Judith. *Trauma and Recovery: The Aftermath of Violence – From Domestic Abuse to Political Terror*. New York: Basic Books, 1997.
- Jones, Ann and Susan Schecter. *When Love Goes Wrong: What to Do When You Can't Do Anything Right. Strategies for Women with Controlling Partners*. New York: HarperCollins Publishers, 1992.
- Kaufman, Gus. "Why Individual Therapy is Not Appropriate for Batterers," *Domestic Violence Report*, February/March 2000.
- Kaufman, Gus. "The Mysterious Disappearance of Battered Women in Family Therapists' Offices: Male Privilege Colluding with Male Violence," in *Secrets in Families and Family Therapy* ed. Evan Imber-Black, Norton & Co., 1993. (reprinted from *Journal of Marriage and Family Therapy*, July, 1992.)
- Livingston, David. *Healing Violent Men: A Model for Christian Communities*. Minneapolis: Fortress Press, 2002.
- Miles, Al. *Domestic Violence: What Every Pastor Needs to Know*. Minneapolis: Augsburg Fortress Press, 2000.

Morris, Susan Yarrow. *Opening the Door: A Pastor's Guide to Addressing Domestic Violence in Premarital Counseling*. Seattle: FaithTrust Institute, 2005.

Murphy, Nancy. *God's Reconciling Love: A Pastor's Handbook on Domestic Violence*. Seattle: FaithTrust Institute, 2003.

Paymar, Michael. *Violent No More: Helping Men End Domestic Violence*. Hunter House, 1999.

Poling, James N. *Understanding Male Violence*. St. Louis: Chalice Press, 2003.

Poling, James N. and Christie C. Neuger (eds.). *Men's Work in Preventing Violence Against Women*. Binghamton, NY: The Haworth Pastoral Press, 2002.

Videos about domestic violence and religious issues

(Note: All are available from FaithTrust Institute:
www.faithtrustinstitute.org)

Broken Vows: Religious Perspectives on Domestic Violence

Wings Like a Dove: Healing for the Abused Christian Woman

Domestic Violence: What Churches Can Do

Love-All that and More: A Video Series and Curriculum on Healthy Relationships for Youth and Young Adults

Ending Domestic Violence in Muslim Communities

To Save a Life: Ending Domestic Violence in Jewish Families

Internet Resources

Faith-Based Programs Dealing with Domestic Violence

FAITH TRUST INSTITUTE, Seattle, WA

www.faithtrustinstitute.org

FaithTrust Institute is an international, multifaith organization working to end sexual and domestic violence. They offer a wide range of services and resources, including training, consultation and educational materials to provide communities and advocates with the tools and knowledge they need to address the religious and cultural issues related to abuse. FaithTrust Institute works with many communities, including Asian and Pacific Islander, Buddhist, Jewish, Latino/a, Muslim, Black, Anglo, Indigenous, Protestant and Roman Catholic.

SABBATH OF DOMESTIC PEACE, An Interfaith Coalition

Philadelphia, PA

www.sabbathofdomesticpeace.org

This organization is an interdisciplinary, interfaith coalition to encourage and support the involvement of religious leaders and congregations in the greater Philadelphia area in their efforts to prevent and reduce domestic violence by raising awareness and providing educational and resource materials, information, educational programs, and liturgical resources.

SAFE HAVENS INTERFAITH PARTNERSHIP AGAINST
DOMESTIC VIOLENCE

Boston, MA

www.interfaithpartners.org

Safe Havens Interfaith Partnership Against Domestic Violence (Safe Havens) is an inter-religious nonprofit dedicated to ending domestic violence by working with faith-based organizations to create systemic community change through educational and advocacy initiatives. Safe Havens' approach to domestic violence intervention and prevention work prioritizes the safety of victims and

accountability of batterers over any religious, political or financial interests. Because domestic violence cuts across all boundaries of religion, age, race, ethnicity, class, gender, and geography, Safe Havens is committed to working with diverse communities.

Domestic Violence Definitions and Statistics

NATIONAL CENTER FOR INJURY PREVENTION AND CONTROL

Centers for Disease Control and Prevention

Atlanta, GA

www.cdc.gov/ncipc/factsheets/ipvfacts.htm

Intimate Partner Violence: Fact Sheet – this site has collected a vast array of statistics, information and resources.

NATIONAL CLEARING HOUSE ON FAMILY VIOLENCE (NCFV)

Ottawa, Ontario

<http://www.phac-aspc.gc.ca/ncfv-cnivf/familyviolence/index.html>

The NCFV is Canada's resource centre for information on violence within relationships of kinship, intimacy, dependency or trust.

Secular Programs and Organizations Committed to Prevention of Domestic Violence

OAKLAND CO COORDINATING COUNCIL AGAINST DOMESTIC VIOLENCE Bloomfield Hills, MI

www.domesticviolence.org/define.html

This site is a Domestic Violence Handbook and offers a thorough index of information resources. It is an example of a secular, local resource center.

MEN ENDING VIOLENCE

Richmond, VA

<http://www.vahealth.org/civp/sexualviolence/menendingviolence/index.html>

This website focuses on involving men in the reduction of sexual violence through education, training, funding, and resources. This web page is a part of the Virginia Department of Health's Sexual Violence Prevention Program.

NATIONAL COALITION AGAINST DOMESTIC VIOLENCE (NCADV)

Denver, CO

www.ncadv.org

The Mission of the NCADV is to organize for collective power by advancing transformative work, thinking and leadership of communities and individuals working to end violence. Their list of links to other domestic violence websites is quite extensive.

FAMILY VIOLENCE PREVENTION FUND -

San Francisco, CA

www.endabuse.org

For more than two decades, the Family Violence Prevention Fund (FVPF) has worked to end violence against women and children around the world. Instrumental in developing the landmark Violence Against Women Act passed by Congress in 1994, the FVPF has continued to break new ground by reaching new audiences including men and youth, promoting leadership within communities to ensure that violence prevention efforts become self-sustaining, and transforming the way health care providers, police, judges, employers and others address violence.

Hotline Information

THE NATIONAL DOMESTIC VIOLENCE HOTLINE (NDVH)

A project of the Texas Council on Family Violence

<http://www.ndvh.org/>

800-799-7233

800-787-3224 (TTY)

The NDVH serves as the only center in the nation that provides information regarding 5000 local and nationwide shelters and service providers available for victims, friends and family who often call for life saving help. The Hotline operates 24 hours a day in more than 140 languages, with a TTY line available for the deaf.

Appendix E: Related Resources Available from FaithTrust Institute

Videos and DVD's



Broken Vows: Religious Perspectives on Domestic Violence

Broken Vows presents the stories of six battered women – Jewish, Roman Catholic and Protestant – and demonstrates how religious teachings have been misused to perpetuate abuse, and how religious communities can work proactively to end domestic violence. Also available in Spanish.



ORDER NO. DVD-300



Wings Like a Dove: Healing for the Abused Christian Woman

Through the voices of victims, clergy and helping professionals, *Wings Like a Dove* offers hope and healing to abused women and valuable information for religious and community groups.

ORDER NO. DVD-301



To Save a Life: Ending Domestic Violence in Jewish Families

An essential resource for abused Jewish women, Jewish communal leaders, helping professionals and all who seek to break the silence about domestic violence in Jewish families.

ORDER NO. DVD-302



Domestic Violence: What Churches Can Do

This one-hour program for use in Christian education offers basic information on domestic violence, as well as concrete ideas about how congregations can become involved in prevention and can offer a safe space for battered women. Utilizing a 20-minute video (an edited version of *Broken Vows*), the program provides worship materials, background information, discussion questions, and practical steps congregations can take to become involved in preventing domestic violence. Includes a 24-page study guide and a package of awareness brochures.

ORDER NO. DVD-303



Love – All That and More

An ideal resource for educators to teach healthy relationship skills to high school and college-age youth, and to increase awareness and understanding about teen dating violence. Package includes: 3 videos, a 6-session curriculum, as well as Christian and Jewish facilitator's guides.



ORDER NO. DVD-400

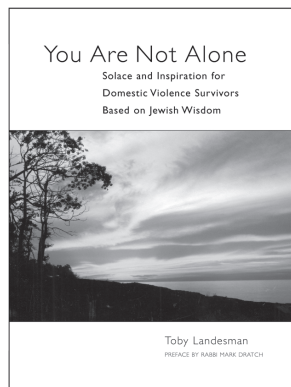
Garments For One Another: Ending Domestic Violence in Muslim Communities



An important resource for mosques, religious leaders, social workers, community groups and shelter staff to offer help to Muslim women currently experiencing violence in the home, to find solutions within the context of the Islamic faith, and to prevent future violence. Includes interviews with survivors, religious leaders, and community advocates.

ORDER NO. DVD-310

Books and Brochures



You Are Not Alone: Solace and Inspiration for Domestic Violence Survivors, Based on Jewish Wisdom

By Toby Landesman

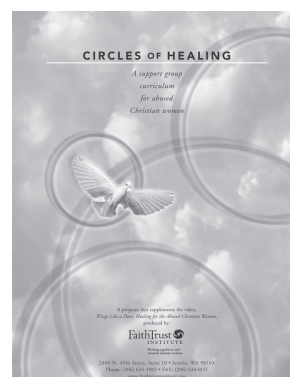
A critical new resource for victims and survivors of domestic violence, and for the rabbis and advocates who work with them. (FaithTrust Institute, 2004)

ORDER #YANA

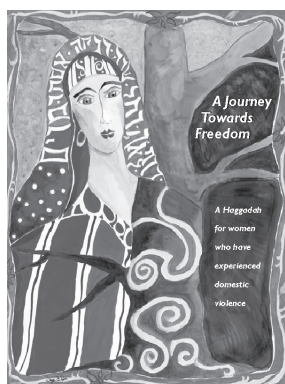
Circles of Healing

A three-session support group curriculum for abused Christian women. Developed by the Domestic Violence Awareness Task Force of the Office of Peace and Justice, Catholic Diocese of Richmond, VA. Designed to complement the video, *Wings Like a Dove: Healing for the Abused Christian Woman*.

ORDER # COH



A Journey Towards Freedom: A Haggadah for Women Who Have Experienced Domestic Violence



A Journey Towards Freedom transforms the traditional Passover Seder into a special service that addresses the oppression and liberation of women journeying from abuse to safety. An ideal resource for community groups and domestic violence organizations, and as a supplement to any Passover Haggadah.

ORDER # HGD

Violence in the Family: A Workshop Curriculum for Clergy and Other Helpers

By Rev. Dr. Marie M. Fortune

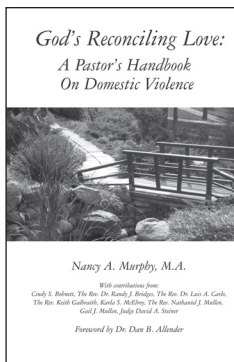
For use in continuing education for clergy and in training community advocates to address religious questions. Includes teaching and worship materials which can be duplicated. (Cleveland: Pilgrim Press, 1991)

ORDER # DV-310

God's Reconciling Love: A Pastor's Handbook on Domestic Violence

By Nancy Murphy, Northwest Family Life Learning and Counseling Center

With contributions from Rev. Dr. Randy Bridges, Rev. Dr. Luis Carlo, Rev. Keith Galbraith, Rev. Nate Mullen and others.



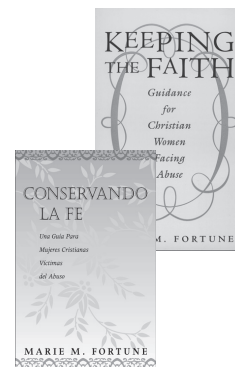
This much-needed handbook includes basic information about domestic violence, theological reflections, referral resources and concrete suggestions for a compassionate Christian response to abuse in the home.

ORDER # GRL

Keeping the Faith: Guidance for Christian Women Facing Abuse

By Rev. Dr. Marie M. Fortune

This booklet is a concise response to common religious questions raised by victims/survivors of domestic violence and is a valuable resource for shelters, counselors and pastors. Call for quantity discounts. (San Francisco: HarperCollins, 1995)



ORDER #DV-311 - ENGLISH ORDER #DV-311K - KOREAN ORDER #DV-311S - SPANISH

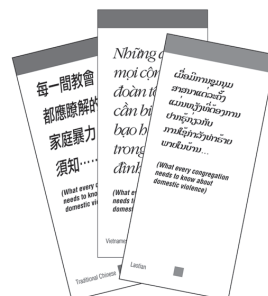
What Every Congregation Needs to Know about Domestic Violence

An excellent introductory pamphlet ideal for distribution to both laity and clergy. Includes information for victims and for batterers. Sold in packages of 25.

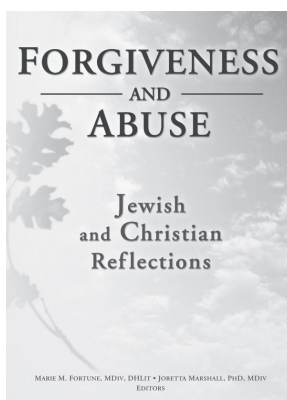
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| ORDER # TC-303 | ENGLISH |
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| ORDER # TC 303L | LAOTIAN |
| ORDER # TC 303S | SPANISH |
| ORDER # TC 303V | VIETNAMESE |

\$12.50 PER PACKAGE OF 25

\$10.00 PER PACKAGE (orders of five or more packages)



Forgiveness and Abuse: Jewish and Christian Reflections



*Edited by Rev. Dr. Marie M. Fortune and
Dr. Joretta L. Marshall*

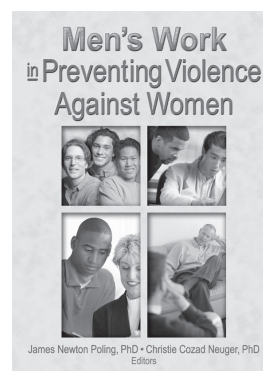
A powerful exploration of theological, psychological and ethical aspects of forgiveness in the context of abuse and violation. (Binghamton, NY: The Haworth Press, 2002)

ORDER NO. FAA

Men's Work in Preventing Violence against Women

*Edited by Dr. James Newton Poling and
Dr. Christie Cozad Neuger*

Utilizing the experiences of 12 practicing counselors, this book challenges traditional images of masculinity, exploring both effective and ineffective methods of helping men face their own sexism and change their behavior toward the goal of ending domestic violence. (Binghamton, NY: The Haworth Press, 2003)



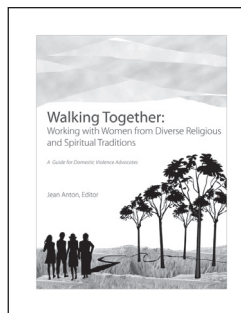
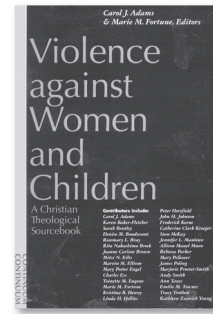
ORDER NO. MNSWRK

Violence Against Women and Children: A Christian Theological Sourcebook

Edited by Carol Adams and Rev. Dr. Marie M. Fortune

In more than 30 articles, this sourcebook suggests the possible future directions of theological education. (New York: The Continuum Publishing Group, 1996)

ORDER NO. VAW



Walking Together: Working with Women from Diverse Religious and Spiritual Traditions

A Guide for Domestic Violence Advocates

Edited by Jean Anton

An exciting new anthology for domestic violence advocates. Includes information about American Indian/Alaskan Native Spirituality, Buddhism, Catholicism, Hinduism,

Islam, Judaism and Protestantism. (Seattle: FaithTrust Institute, 2005)

ORDER NO. WLK

Opening the Door: A Pastor's Guide to Addressing Domestic Violence in Premarital Counseling

By Rev. Susan Yarrow Morris in collaboration with Jean Anton

A critical new interdenominational resource for Christian pastors and counselors seeking to prevent domestic violence.

(Seattle: FaithTrust Institute, 2006)

ORDER NO. OTD

