

Level of Relational Intimacy as a Factor in Sexual
Misconduct among Clergy

Paul E. Kaschel, Jr.

A.S., Grand Rapids Junior College, 1979

B.S., Central Michigan University, 1981

M.A., Western Michigan University, 1986

Copywrite 1994, Paul
Kaschel, All rights reserved.

Approved by

Research Advisor

Committee Member

Dean

A Dissertation Submitted in Partial Fulfillment of the
Requirements for the Degree of Doctor of Philosophy

Oxford Graduate School

October 1994

ABSTRACT

Level of Relational Intimacy as a Factor in Sexual
Misconduct among Clergy

Paul E. Kaschel, Jr.

A.S., Grand Rapids Junior College, 1979

B.S., Central Michigan University, 1981

M.A., Western Michigan University, 1986

Approved by

Research Advisor

Committee Member

Dean

Oxford Graduate School

October 1994

Abstract

Many clergy become sexually involved outside of their marriage commitment, violating both their personal morals and the trust of those who see them as God's representative. The subjects in this study came from a mailing to 1050 subscribers to *Leadership*, a journal for church leaders; 202 responses were received. The survey instrument had two parts. Part I asked for demographic information and behavioral aspects of their life that might be correlated with sexual misconduct or its absence. Part II was the PAIR (Personal Assessment of Intimacy in Relationships) inventory. The PAIR assessed five areas of intimacy: emotional, social, intellectual, sexual, and recreational. These were combined to yield a measure of relational intimacy. It also included a conventionality scale to determine how much the person attempted to "look good". The subjects were divided into the "sexual misconduct group" and the "non-sexual misconduct group" based on their response to two specific questions regarding sexual behavior outside of marriage. The two groups were compared on the measures of intimacy from the PAIR. Lower total intimacy scores were correlated positively with sexual misconduct. The subscales of emotional and sexual intimacy were also correlated positively with sexual misconduct. A self-reported subjective measure of the level of pastoral accountability/supervision was correlated negatively with sexual misconduct. Other findings include: 5% of the sample had had sexual intercourse outside marriage since they entered the pastorate, 8% when sexual behavior such as passionate kissing was included. Of the 16 in the sexual misconduct group, 2 said their church knew about it. A much greater percentage in the sexual misconduct group reported fantasizing about sex with someone other than their spouse daily, and viewing sexually oriented media regularly. The non-sexual misconduct group reported much greater sexual satisfaction and marital satisfaction. Implications for prevention of clergy sexual misconduct were discussed.

TABLE OF CONTENTS

ACKNOWLEDGMENTS.....	ii
----------------------	----

Chapter

1. INTRODUCTION.....	1
----------------------	---

Introduction

Problem Statement

Background

Purpose

Significance

Hypothesis

Summary

2. LITERATURE REVIEW.....	10
---------------------------	----

Introduction

Prevalence and Incidence Literature

Legal/Ethical Issues in Clergy Sexual Misconduct

Intimacy Constructs

Special Clergy Issues

Intimacy as a Developmental Stage

Intimacy in Social Psychology

Intimacy in Masculine Psychology

Self-disclosure and Intimacy

Conflict as Intimacy and Levels of Intimacy

Sex as Intimacy

Elements of Intimacy

Barriers to Intimacy

Intimacy and Health

Sexual Addiction

Ordination

Codependency

Denial

Withdrawal

Clergy Sexual Misconduct Prevention

Accountability

Boundaries

Training

Proper Referral

Marriage Relationships

Self Awareness

Screening

Spiritual Maturity

Computer Search

Summary

3. Research Design.....44

Introductory Statement

General Hypothesis

Research Hypotheses

Research Methodology

Definition of Terms

Assumptions

Scope and Limitations

4. RESULTS.....52

Introductory Statement

Response Rate

Null Hypotheses and Research Hypotheses

General Survey Results

Chi-Square Tests and Percentages

Determination of Relationship Between Measured
Variables

Summary

5. EVALUATION.....70

Introductory Statement

Response Rate

Prevalence

Null Hypotheses and Research Hypotheses

General Survey Discussion

Relationships Between Key Variables

Pastoral Education--Some Proposed Elements

Evaluation

Training

Implications for Future Research

Methodological Implications

Conceptual Implications

APPENDIX A (SURVEY INSTRUMENT).....97

APPENDIX B (LETTER SENT WITH SURVEY).....105

NOTES.....106

BIBLIOGRAPHY.....107

ACKNOWLEDGMENTS

I want to thank those who supported me during this research, and those who helped shape its development.

First of all, I am thankful to my wife Jackie, who was a constant encouragement and gave invaluable input and critical review. And to my children, Charissa and Danny, who heard countless times "I need to work on my dissertation."

I also want to express gratitude to my father, who's life has influenced me positively in many ways. It was your grief over seeing numerous pastors who had fallen that stimulated me to do research in this area.

I am grateful to Mark Laaser, who got me started in the right direction after I had the idea, and Ken Ellis and Harry Piersma from Pine Rest Christian Hospital. Jack Berman from Northwestern Michigan College gave me his expertise in the area of statistics. All of these individuals shared their knowledge and valuable time willingly, simply because I asked.

Lastly, I want to thank the staff at Oxford Graduate School, especially my committee members. Dr. Leavitt offered her expertise as a Psychologist and editor. Dr. Foust gave excellent input on philosophical and clergy related issues. Dr. Humphrey was invaluable as he talked me through times of discouragement and gave critical direction--I always knew he was behind me 100%. You are a unique group of positive, encouraging and capable scholars.

CHAPTER 1

INTRODUCTION

Introduction

In recent years, the media has spotlighted both prominent and not so prominent clergy becoming involved sexually outside their marriages. Even apart from the media, the problem is so ubiquitous that most people have heard by word of mouth about cases in their own community. If the problem is not increasing, the public's awareness of it certainly is.

The reactions of the public cover a broad spectrum including anger, betrayal, disbelief, denial, sympathy and rationalization. The local public cannot observe as unaffected bystanders because they are part of the community system that has been injured. "The impact on the church body of such [sexual misconduct] revelations is often devastating, with many 'secondary victims'" (Fortune, 1985, 45). Frequently churches split, rumors abound, and secrecy surrounds the facts of what actually happened.

Because of the extent and seriousness of the problem of clergy sexual misconduct, most denominations have, or are in the process of making very carefully delineated guidelines about what is and is not acceptable behavior for clergy in the context of their relationship with parishioners. While strict guidelines may be helpful, it might also be helpful to look at other possible means of preventing sexual misconduct. This research is in response to the paucity of scholarly research data to serve as a foundation for hypotheses that would lead to methods to prevent or remediate clergy sexual activity outside of marriage. The study focuses on this group: clergy

who become involved sexually outside their marriage; this includes those who become involved with individuals within their congregation or staff, as well as those who sexualize relationships outside their professional confines.¹

The factor this study is going to look at in relation to sexual misconduct, is intimacy within marriage.² How does the degree of intimacy in the life of a pastor affect his³ sense of well being, and more specifically, is he less likely to become involved sexually outside marriage if he is experiencing social, intellectual, sexual, recreational and emotional intimacy within his marriage? By looking specifically at clergy along these five dimensions of intimacy, it is hoped that some vital information can be gained that will lead to a plan for prevention and remediation.

Problem Statement

Great numbers of clergy have become involved with one or more people in a sexualized or sexual manner outside of their marriage relationship. On the surface, it would appear that tragic as it is, there are only two people involved. The pastor has violated the trusting relationship he had with a parishioner. In *Is Nothing Sacred?*, Marie Fortune (1989) shows the tangled web of hurt and betrayal that follow one incident of clergy sexual misconduct. Broadly speaking, this behavior often creates difficulties in at least five areas. The first area is within the life and practice of the minister himself.

Most religions believe that it is a sin to engage in any kind of sexual behavior outside the confines of marriage (Schoener and Milgrom 1989, 227,228). This is true for anyone in the church, but for the leader of the church, this standard is intrinsically stronger, not only as it is imposed by the parishioners, but in general by clergy themselves.⁴ When the minister crosses this personal and spiritually imposed boundary, it often causes a great deal of discomfort that is usually described as painful because of the deep sense of personal failure it brings with it. Once the boundary is

crossed, there are not any comfortable or easy options. The three primary options are to self-disclose, to keep the secret to oneself, or to continue on in the boundary violation. Self-disclosing takes humility, maturity, and a great sense of a need for integrity. These are frequently lacking in a possibly burned out pastor who has violated his personal boundaries. Keeping the secret hidden is possible if the individual who was involved is willing to keep quiet also, but the internal guilt causes stress and depression. This second option, even if it is chosen for awhile, soon leads again to the third option, and the hurt continues.

The minister has also crossed a professional ethics boundary. Certain limits are imposed on members in every profession, and using the position of power and trust that a minister has to meet personal needs is a violation of that professional boundary. Beyond being an isolated surface problem, crossing the professional boundary hurts the pastor at the core of his identity--what he does for importance. He feels discouraged and a lack of motivation in general because of a sense of doing a poor job and not practicing integrity. The lack of professional esteem adds to the depression.

The violation of personal and professional boundaries can destabilize the life of the minister to the extent that day to day functioning is greatly hindered, and their usefulness limited. For periods of time, especially during the early stages of the relationship, the pastor may be particularly joyful as he finds new life and vigor that he thought he had lost. As time goes on however, the periods of joy begin to fade as guilt becomes more prominent.

When the impropriety has been revealed, the members of the congregation may begin to question their own beliefs as they begin to cope with the visible transgressions of their spiritual leader. Many problems may have developed due to inadequate leadership and decision making capabilities. This may have caused internal conflict between parishioners and committee members that could have been resolved had the pastor been functioning optimally. They may have been supporting the pastor in blind

faith that things would turn out all right, perhaps defending him before others who questioned some of the problems that were developing.

The impact of the revelation goes beyond the local church into the surrounding community. Those in the community may struggle with the same types of questions the church members do, or, they may choose to treat the church and its members as outcasts, desiring to gain distance from such incongruent behavior.

The uncovering of sexual misconduct also impedes the very mission of the church, the news that Jesus Christ came to save and heal mankind. When the cultural symbol of religiousness (clergy) seems to contradict this message with his actions, it is difficult for the objectives of Christianity to advance in that community.

The last area of difficulty is the impact on those who are hurt the greatest by sexual misconduct; the victims. The victim, usually a mother or child, may struggle with a changed perception of themselves. Their spiritual identity, or lack of trust in general, and trust of men in particular, broken or changed relationships in the church, and damaged reputations in the community. It is very difficult for someone who has been hurt by clergy sexual misconduct to work through the issues by themselves. The process includes many months to perhaps a couple of years of counseling. It may be necessary for the victim to confront the pastor personally in the course of treatment. Trust can be built again, and if the person is persevering toward personal and spiritual growth, their marital relationship may become better than it ever was. Sadly, if the individual does not follow up with help, they are more likely than most to end up in the same type of situation again.

Background

The actual incidence of clergy sexual misconduct is not clear. Blackmon (1984) surveyed three-hundred clergy in Southern California from four denominations: Episcopal, Assembly of God, United Methodist, and Presbyterian. Thirteen percent

(12.7) reported that they had had sexual intercourse with a parishioner. Thirty-nine percent (38.6) reported "sexual contact with [a] churchmember."

Christianity Today's research department surveyed evangelical ministers about pastoral sexual misconduct in 1987. The results, which were published in the Winter 1988 issue of *Leadership Journal*, show that conservative churches are not exempt from the problem. When they were asked, "Since you've been in local-church ministry, have you ever done anything with someone (not your spouse) that you feel was sexually inappropriate?", twenty-three percent said "yes." Twelve percent said they had had intercourse with someone other than their spouse. Eighteen percent said they had had sexual contact other than intercourse (12-13). This research was described as "a rather unscientific survey" by Laaser (1991, 214).

In 1991, portions of the Christianity Today study were replicated at a ministry conference in California. There were 84 clergy attending, and 53 completed the survey, 50 men and 3 women. 20% of the men reported having had sexual intercourse with a non-spouse since they had entered the local church ministry. Fourteen percent said they had sexual contact (other than intercourse) with a non-spouse (Anon., 1991).

A 1990 United Methodist study entitled, *Sexual Harassment in the United Methodist Church*, revealed that of the nearly sixteen hundred surveyed, seventeen percent felt they had been harassed by their own pastor and nine percent felt they had been harassed by another pastor.

In the Fall of 1992 issue of *Leadership*, the research department of *Christianity Today* again published some results of a survey in which a few questions pertained to the incidence of clergy sexual misconduct. In response to the question, "While married, have you ever had sexual intercourse with someone besides your spouse?", nine percent replied yes, and nineteen percent said they had an affair or "inappropriate contact with someone other than [their] spouse" (Goetz, 1992).

The *1987 Christianity Today* survey lacked a clearly operationalized definition of pastoral sexual misconduct, using how the interviewees felt, rather than behavior, as the basis for their responses. Although this weakens the study, many factors must be taken into account when designing the questions. In order to gain useful information, it is necessary that a significant portion of the people questioned respond. The more detailed, i.e., operationalized the definition and thus the questions become, the less chance there is that many survey's will be returned. This is not only because of the sense of increased invasiveness, but an increase in the number of questions needed and consequently increased response cost.

The definition that the United Methodist study used for harassment was, "any sexually related behavior that is unwelcome, offensive, or which fails to respect the rights of others". This definition lacks any insight into what would be considered a "sexually related behavior", and who it is that is evaluating the behavior. The results of these studies, even with the lack of clarity and definitional vagueness, show that there is a large problem. Robinson (Rosetti 1990, 68) suggested four barriers to determining the true rates of sexual misconduct, they are:

- 1) The highly taboo nature of the subject
- 2) The disturbing quality of the material
- 3) Conflicting views of which population to sample (victims or offenders)
- 4) How exactly to define sexual misconduct

Because of these issues, research will continue to be limited by the subject matter itself. (More will be discussed in this area under the "limitations" section.)

Purpose

The purpose of the study is to determine if there is a relationship between relational intimacy and the incidence of clergy sexual misconduct.

Significance

This study has important implications in many areas, including prevention, general education, screening, and treatment. If relational intimacy is correlated with a

lower incidence of sexual misconduct, it could be hypothesized that greater relational intimacy better prepares a pastor to handle sexual temptations more effectively. With support for this hypothesis, steps could be made towards prevention of sexual misconduct at the seminary level. The issue of relational intimacy could be brought out in the course of study as a necessity for pastors. Personal counseling could take place when necessary to foster more intimate relationships. This may be costly at the seminary level, but not as costly as when a pastor becomes involved in sexual misconduct. At that point, the denomination must deal with the problem directly, as well as with all the other issues, including survivors and other parishioners.

It could also be hypothesized that many situations that are seen as sexual temptations when the pastor has a higher need relationally, would not be experienced as temptations when the relationship with his wife is intimate. Beyond causing an ability to resist sexual temptation, it may be that the perception of sexual opportunities is lessened.

General education can take place on a broader scale than merely teaching seminary students. Those involved in any religious position can be educated further about the importance of being emotionally healthy. Those who seek help may even be able to recognize a pastor who is somewhat emotionally closed or inhibited, and can choose to avoid going to him for counseling. In the course of continuing education, pastors can be encouraged to develop deeper emotional relationships to more adequately meet the relationship needs that clergy have.

Screening could be done at the seminary level, using a relational intimacy measure. This would not be used to say that the person had some kind of sexual problem, but rather as an indicator that help is needed to make the person emotionally stable and more prepared to help the parishioners in his future parish.

Screening could also be done with existing pastors who have their own churches to assess their need for encouragement in the area of relational intimacy. Taking the

initiative to do this would be the responsibility of those in a supervisory or supportive role to the Pastors/Clergy.

And lastly, as has been alluded to all along, those who have already been involved in sexual misconduct can, by way of counseling and therapy, begin to deal with some issues in their life that are causing them to seek fulfillment outside their marriage.

General Hypothesis

Lack of relational intimacy in clergy is correlated with sexual misconduct.

Research Hypotheses

Hypothesis #1: The score on the PAIR measuring relational intimacy will be lower for the sexual misconduct group than for the non-sexual misconduct group.

Hypothesis #2: The amount of accountability\supervision as measured by a subjective assessment will be lowest for those who have been involved in sexual misconduct.

Hypothesis #3: The score on the subscale of the PAIR measuring Emotional Intimacy will be lower in the sexual misconduct group than in the non-sexual misconduct group.

Hypothesis #4: The score on the subscale of the PAIR measuring Sexual Intimacy will be lower in the sexual misconduct group than it is in the non-sexual misconduct group.

Summary

Clergy sexual misconduct has become a problem so obvious that personal, community, religious, and legal pressures have demanded that it be addressed. Beyond the obvious pain of the two or more individuals directly involved in the sexual action,

there are strong reverberations through the church and community. The best word to sum up the reaction of the Christian community is betrayal.

There has not been enough research in the area to determine the extent of the problem, but it has become a common enough occurrence that few see the incidents as isolated. Beyond the quantity of research, which has grown exponentially in the last 10 years, there is a natural barrier to good prevalence research simply because of the subject matter. It is difficult to obtain accurate figures on such a sensitive issue.

Though the exact prevalence remains a question, the problem of clergy sexual misconduct must be addressed as quickly and directly as possible. This study seeks to show a clear correlation between clergy sexual misconduct and relational intimacy. The implications of such a relationship will be discussed in chapters 2 and 5.

CHAPTER 2

LITERATURE REVIEW

Introduction

In order to provide a broad view of the literature in the area of clergy sexual misconduct, several surrounding issues will be discussed. First, information on the prevalence and incidence of clergy sexual misconduct will be presented. Next, an overview of various intimacy constructs will be presented. Third, a review of the literature that indicates how these intimacy constructs are related to health, decreased incidence of sexual misconduct, and increased emotional adjustment will be presented, along with a discussion of some barriers to intimacy. Lastly, there will be a review of sexual addiction and literature that addresses clergy sexual misconduct prevention.

Prevalence and Incidence Literature

As mentioned in the Background section, there is little available as far as conclusive incidence or prevalence data. Blackmon's (1984) survey was noted which revealed 13 percent (12.7) of the clergy from four denominations said they had had sexual intercourse with a parishioner. Thirty-nine percent (38.6) reported "sexual contact with [a] church member." Christianity Today's article (published in the winter 1988 issue of Leadership Journal) was also referred to, which found that 23 percent of "evangelical" ministers responded "yes" to the question: "Since you've been in local-church ministry, have you done anything with someone (not your spouse) that you feel was sexually inappropriate?" Twelve percent said they had intercourse with someone other than their spouse. Eighteen percent said they had sexual contact other than intercourse (12-13).

In 1991, portions of the Christianity Today study were replicated at a ministry conference in California. There were 84 clergy attending, and 53 completed the survey, 50 men and 3 women. 20% of the men reported having had sexual intercourse with a non-spouse since they had entered the local church ministry. Fourteen percent said they had sexual contact (other than intercourse) with a non-spouse (Anon. 1991).

Also in 1991, the Fuller Institute of Church Growth conducted a survey of pastors to determine, "The Condition of the Ministry." In this survey they report that 37% of the pastors surveyed "confessed having been involved in inappropriate sexual behavior with someone in the church..." (1). This was an unpublished survey which did not give additional information about demographics or the sample size.

A 1990 United Methodist study entitled, *Sexual Harassment in the United Methodist Church*, revealed that of the 1,578 participants in the survey, seventeen percent felt they had been harassed by their own pastor and nine percent felt they had been harassed by another pastor. Although the study was considering "sexual harassment", there is clearly an overlap with their definition of sexual harassment and the current discussion of what this study calls sexual misconduct. The United Methodist study defines sexual harassment as: "any sexually related behavior that is unwelcome, offensive, or which fails to respect the rights of others. This behavior includes any unwelcome sexual advance, request for sexual favor, and other verbal, nonverbal, or physical conduct of a sexual nature that creates an intimidating, hostile, or offensive environment in an organization." (1) The overlap in definitions occurs primarily where it says, "fails to respect the rights of others". Looking at this from the standpoint of the imbalance of power that is usually present in sexual harassment and clergy sexual misconduct cases, there is a failure "to respect the rights of others" whether or not the sexually related behavior is "unwelcome" or welcomed. In other words, it is the responsibility of the person who has the power in the relationship (such as the power of the pastoral role) to act in such a way as to protect those with less

power. The major difference between the concept of sexual harassment and that of sexual misconduct, is that sexual harassment is determined by the person who is being harassed, they are intimidated or offended, and the action is unwelcome. The basis of the determination is subjective experience. Sexual misconduct is determined much more objectively, without regard for how "welcome" the sexual advance was.

A survey done within the United Church of Christ found that 45 percent of all clergywomen and 23 percent of laywomen have experienced sexual harassment in the workplace (General Synod 16 Minutes, 1987, 152). Following this statistic, they go on to say that:

We celebrate and affirm our sexuality as a gift from God. The roots of sexual harassment and abuse lie not in sexuality but in the abuse of power. Power over others is experienced in both overt and subtle ways. It may be used on gender, economic status, employment, physical strength, political advantage, legal authority, age, race, or ethnicity, emotional strength or vulnerability, religious belief and tradition, or legal codes. When power over others is expressed in sexual activity, behavior, gestures, or suggestion, such behavior is sexual harassment and abuse. Care must be taken that power is not used to violate, harass, or intimidate"(3).

The difference in power is a central factor in both sexual harassment and sexual misconduct. Sexual harassment can be thought of as a specific kind of sexual misconduct.

In the 1992 Fall issue of *Leadership*, the research department of Christianity Today again published the results of a survey, a few questions of which pertain to the incidence of clergy sexual misconduct. In response to the question, "While married, have you ever had sexual intercourse with someone besides your spouse?", nine percent replied yes, and nineteen percent said they had an affair or "inappropriate contact with someone other than your spouse"(Goetz, 1992).

Fortune (1989) states, "We do not have current data that reveals the extent of this problem within the religious community. The research on this particular form of abuse [clergy sexual misconduct] has yet to be done. However, there is no reason to

assume that the incidence among clergypersons is any less frequent than the estimated 10-15 percent for other counseling". She goes on to say that, "The most glaring gap in our current information is the absence of research data from persons who have been victimized by this unethical professional behavior"(82).

In the Wisconsin Survey, which is reported in chapter 3 of *Psychotherapists Sexual Involvement with Clients: Intervention and Prevention* (1989, 59-64), Kuchan reports that "counselors reported having received a total of 73 complaints of sexual exploitation by clergy during the years 1982 through 1984. While this was well below the 221 for psychiatrists, and 127 for psychologists, during the same period, it was higher than that for non-psychiatric physicians (36) and marriage counselors (23)." The missing factor to determine the significance of these numbers is missing, however; without knowing how many individuals composed each of these groups, it is impossible to say what the results mean, other than that sexual misconduct is taking place at an alarming rate.

Peter Rutter (1986) in *Sex in the Forbidden Zone*, says that the sexual "forbidden zone" is within the context of the relationship that any professional has with his or her client or patient. This includes physicians, attorneys, psychologists, clergy, and many others. Rutter admits that the estimated incidence of "sex in the forbidden zone" is based on informed speculation, but that he would describe it as "epidemic"(12).

Historically, there has been an exponential curve in all kinds of sexual misconduct being reported since the mid to late 1970s. Russell (1986) states that pre-1976, it was the norm for incestual blame to rest on the "seductive child" or the "collusive mother"(6). Another example of this attitude comes from Kinsey Researcher Wardell Pomeroy in 1976 when he was reviewing the Kinsey Report (which was published in 1953). He states, "When we examine a cross-section of the population, as we did in the Kinsey Report, . . . we find many beautiful and mutually satisfying

relationships between fathers and daughters. These may be transient or ongoing, but they have no harmful effects" (Russell, 1986, 3). This type of attitude, that of accepting incest as beautiful, or of blaming it on the child was common fifteen to twenty years ago, Russell says. Clinicians considered incest rare, and Freud "expressed enormous relief and even a feeling of triumph when he decided that 'it was hardly credible that perverted acts against children were so general'" (Herman, 1981, 10).

Clergy sexual misconduct is not the same as incest, (though there are many similarities) but the beginning of acceptance of the prevalence of both began at about the same time. Just as incest was thought to be extremely rare and is now accepted to be at least one in six women, (Russell, 1986, 1-20) clergy sexual misconduct was considered rare, but has been shown within the last 20 years to be alarmingly common.

Legal and Ethical Issues in Clergy Sexual Misconduct

In the past, sexual misconduct was defined in courts by the overt sexual contact that took place between a trusted professional and the individual who had come for help. This included primarily sexual intercourse, but was broadened to include sexual foreplay that was intended to lead to sexual arousal (Ohlschlager & Mosgofian 1992, 59; Collins 1988, 64). In legal cases of sexual misconduct malpractice, in order for the plaintiff to prevail, there needed to be proof of overt sexual contact. Gradually, over the last 10-15 years, definitions have expanded to include "any behavior or expression that may be reasonably understood to intend some kind of sexual contact, solicitation, or innuendo. This inclusive definition is driven by professional ethics codes, current case law, statutes that govern professional licensure, and especially by recent laws that define sexual misconduct in therapy as criminal behavior" (Ohlschlager & Mosgofian 1992, 59).

The legal definition adopted by California has been influential in the development of statutory law in many other states (Ohlschlager & Mosgofian 1992, 59). The legislature in California "has rendered illegal all sexual contact and misconduct short of contact, including asking for sex, by any licensed therapist in the state" (*California Business and Professions Code*, sections 726, 728, and 4982(k)). This has been interpreted that any sexually expressed behavior, whether any contact took place or not, is legally wrong. Though the move from concrete evidence of sexual contact to the broader definition of sexually expressed behavior was gradual, it was also swift. To a great extent the legal definition has followed quite closely behind the professional realization of when sexual abuse actually begins.

Ohlschlager & Mosgofian (1992 61-62) discuss the continuum of sexual misconduct offenders as they see it. They describe the "vulnerable violator" which they also describe as the "non-predator." This is the professional who because of weaknesses in character, stress in life, or emotional need is susceptible to crossing the boundary from appropriate behavior to inappropriate sexual behavior. At the other end of the continuum is the "sexual predator" or "intentional violator." This is the professional who uses the advantages of his position and power to "set up" potential sexual partners. They state that most offenders are somewhere in between on the continuum, what they call "borderline sexual violators." The legal challenge, they state, is to be prudent and even cautious in looking at those who have professional responsibility and assessing possible predators. This is necessary in order to protect those who are vulnerable. In practice, this may only mean being quicker to question behavior, comments, or practice that intuitively does not "feel" right.

Currently, sexual misconduct cases have become the most frequently heard in the courts, before state licensing boards, professional organizations, and increasingly before leadership boards within the Christian church (Ohlschlager & Mosgofian 1992, 58). Every major mental health professional group condemns sexual activity with

clients as unethical, though there are still some individuals who defend sex between client and counselor as beneficial (Olschlager & Mosgofian 1992, 60). The professional groups are generally voluntary in nature and so those who offend sexually may be withdrawn from the membership, if in fact they have become members. If they do have membership, the impact on the professional of losing it is not considerable. They can still legally practice as they do not have their license revoked. It is also true that it is not legally necessary in most states to have a license to practice counseling. In the case of ministers, the first line of action is reporting within the church; they are many times not members of professional mental health organizations, and are frequently not licensed as counseling professionals.

The next step legally, in terms of severity, is to revoke a counselor's license. For a minister this step is possible if they are licensed, but would be similar to the church withdrawing ordination. Though a significant consequence, pastors can generally find pastoral work without ordination.

Lawsuits are increasingly being won in the area of sexual misconduct, with civil suits bringing substantial settlements at times. Because of the frequency of cases, and the success rate, many insurance companies have drastically reduced the liability limits in the area of sexual misconduct.

In tort law, the victim must prove four elements under sexual misconduct malpractice: duty, breach of duty, harm, and causation. This includes proving they did not consent to sexual relations, even though ethically it does not matter. Some courts have limited the consent defense, but it still remains a great obstacle keeping many counselors and pastors from being held responsible for the ethical breach of conduct (Olschlager & Mosgofian 1992, 71).

Courts are beginning to hear sexual misconduct cases in court under other theories than tort. The legal framework of the fiduciary trust is gaining acceptance. The fiduciary trust concept originated in ancient Roman law to protect those who had

entrusted their finances completely into the hands of another. Because of the obvious ability of that individual to take advantage of the trust if desired, a grave consequence came upon the person who violated it. Transferring this concept to professional sexual misconduct, fiduciary trust is placed on the professional who has vulnerable people coming and offering unprotected trust. If that trust is violated, severe consequences should follow (Collins 1988, 71).

Many states have criminalized professional sexual misconduct, and more are planning to. The most severe penalty so far is in Minnesota where sexual penetration is classified as criminal sexual conduct in the third degree, punishable by up to ten years in prison and up to \$20,000 fines (Ohlschlager & Mosgofian 1992, 72).

Intimacy Constructs

Special Clergy Issues

Research in the area of clergy sexual misconduct often falls under the rubric "professional misconduct", i.e., clergy are included in a population of counselors under study. This is because there are many similarities between various types of sexual misconduct among professionals. Consequently, it is beneficial to draw from the research done with groups other than strictly clergy; but while doing so, it is helpful to keep in mind that there are differences that make "clergy" unique as sexual offenders.

Schoener and Milgrom (1989, 227,228) pointed out that although sexual involvement with minors is clearly as unethical for clergy as it is for any adult, sexual involvement with adults is different: adultery is a sin in most religions, and so even if clergy are permitted to marry, sex with someone other than their spouse is a serious offense. Because of these religious issues, misconduct may be examined in the light of a religious violation instead of the violation of the sacred trust given to the counselor by the counselee. In addition to this, clerical work often takes place in other locations

than the counseling office such as the parishioner's home, a retreat location or in a hospital room. Because of this difference, it is not easy to determine what a counseling relationship consists of with a pastor, unless it has been specifically delineated in writing.

Schoener and Milgrom said that the increased moral stricture placed on clergy would seem to make it easier for clergy to determine when they were beginning to step over the boundary of what is appropriate sexually. In fact, this does not seem to be the case (1989, 228). Unspecified standards of physical contact and the blurred distinction between a pastor's role as "friend" or "counselor", may confuse the parishioner, or make them feel uncommonly special. Family terms that are used within the church such as "sharing" and "brotherly love" may complicate understanding even further. perhaps they believe to a greater or lesser extent that the pastor in whatever he does is acting on behalf of God himself, and therefore loving touching is acceptable.

Intimacy as a Developmental Stage

Schaefer and Olson commented that, "Intimacy is sometimes assumed to be characteristic of the ideal type of marriage and family relationships. It is a word used casually, but few have tried to conceptualize it, operationalize it, or assess its impact on relationships. Research literature mentions the term with some frequency, but has barely paused to clearly conceptualize it, nor validate the nature of its presence in human relationships" (1981, 47). An example of the cloudy treatment of the term intimacy is in a workbook called *Between Two People: Exercises Toward Intimacy* (Johnson, Fortman, and Brems 1993). As the title suggests, the workbook of over 250 pages is devoted entirely on exercises toward intimacy, but in the introduction, they fail to define what intimacy is. It must be assumed from the context that intimacy refers to a multi-dimensional closeness.

Erickson, (1950) includes intimacy in his hierarchy of human development, referring to it as a critical developmental task in making the transition from adolescence to adulthood. According to Erickson, identity is a psychosocial construct, a product of factors unique to the individual combined with exposure to a social context. He considered identity to be a life long concern underpinning later developmental tasks in adulthood. The attainment of intimacy is one of these tasks (Whitbourne & Ebmeyer 1990, 2) Erickson used intimacy to name an expectable cluster of personal strengths that support an individuals efforts to draw close to others. Whitehead & Whitehead (1989, 60) used Erickson's foundational ideas and went on to create a working definition of intimacy that stated:

As a strength of adult maturity, intimacy is the capacity
--to commit ourselves to a particular people
--in relationships that last over time
--and to meet the accompanying demands for change
--in ways that do not compromise personal integrity.

Sullivan (1953) associated the need for intimacy with the phases of life beginning in adolescence, describing it as the need "for collaboration with at least one other person". Angyl (1965, 19) said that the formation and maintenance of a close relationship, whereby one exists "in the thought and affection of another" is the "crux of our existence from the cradle to the grave". Others (Collins, 1974; Stone, 1973; Powers and Bultena, 1976; Strong, 1975) included intimacy as part of their writing and research, but have not attempted to define it. Although most people, including researchers, find Erickson's and Sullivan's observations in a subjective way to "fit" their own observations, how it fits into theory, and even how to define it in a usable way has become an elusive goal.

Intimacy in Social Psychology

Argyle and Dean (1965) in the area of social psychology have examined intimacy for its relationship to distance, eye contact, environmental variables, and verbal behavior and its components. They claimed that an equilibrium exists between this group of intimacy variables such that if one is decreased, others will shift in order to keep a balance.

Alan Radley (1991) looked at intimacy from the point of a social phenomenon. Because he looked at it from a social perspective, there was very little clarity in what intimacy meant individually. Intimacy was never defined. It was used as a description of closeness and the comfort level one has with that amount of closeness. Proximity and comfort with eye contact and length of eye contact were included. The social discussion surrounded how a person's individual comfort level increased or decreased in relationship to proximity when different social dynamics came into play.

Intimacy has also been looked at in the field of life span analysis. Lowenthal and Haven (1968, 20) were "struck by the fact that the happiest and healthiest among them often seemed to be the people who were, or had been, involved in one or more close relationships." They asserted that their data support that there are other viable forms of intimacy other than committed heterosexual relationships. They did not go on to define an alternative definition.

Also in the field of social psychology, Valliant and McAdams (1982) did a 20 year longitudinal study of mid-life men. Their results were in keeping with the many theoretical and clinical statements suggesting that a desire and capacity to engage in intimate relationships with others is a "virtual sine qua non of psychosocial adaptation in the adult years" (Erickson, 1963; Fairbairn, 1962; Levinson, 1978; Sullivan, 1953).

Intimacy in Masculine Psychology

Intimacy has been discussed in the area of masculine psychology. Robert Bly in *Iron Man* (1990) explained how men need to be willing to experience or discover who

they really are as men. He described the process of coming to understand more fully personal masculinity as "getting in touch with the Wild Man". To the degree that the understanding that comes is honest and accepted, that person is healthier and able to establish intimate relationships more easily with other people. This idea is similar to that of the theorists who say that in order to be intimate with someone else, there has to be a deep knowledge of yourself (Carnes 1992, 138; Arterburn 1992, 143). Clinebell & Clinebell said:

...one cannot truly give of himself in any relationship until he has found himself, and therefore has something to give. A person who is not sure of himself will find intimacy too threatening simply because it requires him to lose himself to some degree in the relationship. As a person becomes more sure of himself, he increasingly seeks intimacy in relationships (1970, 43).

McGill (Introduction, xiv, 1985) observed that one of the contributing factors to male mid-life crisis is the absence of intimate others to disclose mid-life concerns. His definition of intimacy was: "...the state of being close. It suggested private and personal interaction, commitment, and caring"(2). The vague, non-operationalized nature of the definition makes it difficult to use his insights other than intuitively. He went on to say that the lack of intimacy men have is not realized very deeply, and that, "a common consequence of personal crisis for a man is his awareness of just how alone in the world he is" (McGill, 1985, 175). In a similar vein, Naifeh & Smith (1984, 45) said that "there are few men who don't envy the emotional fluency that women have". These comments taken together suggest that men may realize on some level that they are missing something, but they do not understand clearly what it is.

Seidler (1989, 157) discussed the struggles that men have with intimacy and emotional closeness. The stereotype of males in our society is that they do not cry, do not hurt, are not afraid, and for the most part do not feel deeply. When men do cry many people around them become uncomfortable. Masculinity is thought of as being almost synonymous with strength, and strength is thought of as not being bothered by

anything. He ends by saying men need to overcome these cultural hurdles and take responsibility for communicating needs to other people rather than being passive and uninvolved.

Self-Disclosure and Intimacy

Gilbert (1976) distinguished between the concepts of self-disclosure and intimacy, which many have used interchangeably (Olson, 1981, 48; Duck, 1983, 67). He suggested that the relationship between the two may be curvilinear. Self-disclosure is many times a part of intimacy, but too much self-disclosure too fast may reduce intimacy. If a married couple were simply to disclose everything they felt about their partner, it would not be an intimacy building experience. Hall and Taylor (1976) seem to suggest that to have a successful relationship, there needs to be an idealization of the other, to some degree, with a focus on the positive. There also may be times when self-disclosure does not involve commitment and where it does not take the individual's self esteem into account. "The enhancement of the other's value through idealization and, therefore, not disclosing particular negatives, allows the spouse to continue to be a source of positive reinforcement for beliefs, attitudes, and values. Although Duck (1983) essentially equates self-disclosure with intimacy, he points out that the timing (stage or maturity of the relationship) and quality of the disclosure is critical to its ability to bring two people closer together. At times a disclosure may distance, while the same disclosure at a different stage in the relationship would serve to bring two people closer together (70).

In the classic work on understanding sexual addiction, *Out of the Shadows*, Patrick Carnes (1992) also implied that intimacy is closely related, if not identical to self-disclosure. He said that in relationships which are healthy, people take the risk of being rejected by sharing their struggles with another person. It is this risk which

makes intimacy possible, rather than being controlled by the fear of abandonment.

"Such self-disclosure between partners:

- indicates trust.
- affirms the other person.
- takes responsibility for own actions and feelings.
- shares common problems.
- interrupts the addictive system.

Blame, however, builds barriers instead of intimacy because it:

- indicates distrust.
- lowers self-worth.
- builds defensiveness.
- denies personal responsibility.
- prevents efforts to work on common problems.
- intensifies the addictive system." (Carnes 1992, 95)

Arterburn (1991) came out strongly against self-disclosure being a primary ingredient of intimacy:

Genuine intimacy *may* involve being sexual, and will certainly entail a high degree of transparency and vulnerability. But these are *by-products* of intimacy, not the thing itself. Much sexuality is oriented to self-gratification. And even "openness" and "vulnerability" can be forms of emotional exhibitionism that serve selfish needs rather than contribute to true intimacy.

But authentic intimacy must build on authentic, biblical *love*, where the focus is taken off *my* desires, *my* needs, *my* hurts, and placed on the other person's desires, needs, and hurts. The joy of genuine love is not receiving but giving, not being served but serving. It is utterly different from codependency, in which I serve another to gratify my own selfish motives. It is serving another purely for their sake. (142-143)

Self-disclosure is closely linked to intimacy, but the literature differs widely on whether it is a synonym or just a by-product.

Conflict as Intimacy and Levels of Intimacy

Although the type of negative focus mentioned by Hall & Taylor (1976) above, (being open and honest about many negatives that are observed) should be avoided, conflict itself is not a barrier to intimacy (Clinebell & Clinebell, 1970). Proper resolution of conflicts is a great facilitator of intimacy (Strong, 1975; Clinebell &

Clinebell, 1970; Bach & Wyden, 1975). In studying the sexual and marital behavior of affluent couples who had been married 10 years or more, Cuber and Harroff (1965) described five recurring marital configurations. They described them as degrees of intimacy, and the first is the conflict-habituated. These are couples for which fighting and conflict have become a way of life. A sort of intimacy is developed in such relationships in which conflict is the cohesive force which holds them together, and also holds them apart (Carder, 1992, 68). In Cuber and Harroff's scheme, this is a relationship with a low level of intimacy. Schaumburg (1992,1) looks at it differently. He says that any "false way of relating to other people to handle pain" would be called "false intimacy". Clinebell & Clinebell (1970) called it hostility which allowed "...touching without intimacy." (50) Using sex inappropriately to meet internal needs and to kill pain is another example of false intimacy. Carder (1992) describes such a relationship as an "intimacy avoiding" marriage, or "the windshield wiper syndrome," because the individuals always stay the same distance apart through constant bickering (68). Eric Berne (1964) discussed this same dynamic and explained how the games people play are substitutes for honest intimacy.

The second pattern that Cuber and Harroff talked about was the devitalized marriage. This is the marriage in which the partners felt deeply in love early on, but the zest is now gone. The only joy is in remembering how it used to be. The intimacy is like an "unburied corpse".

The third pattern is the passive-congenial. This is similar to the devitalized except that there was never any great sense of deeply emotional love. Instead they are comfortable, polite, and conventional. There is no sense of "barren gullies in their lives left by the erosion of earlier satisfactions" (54).

The fourth pattern of marital intimacy is the vital. The behavior of these couples in many ways is similar to the behavior of the individuals in the previous marriages mentioned, but there is a marked difference in that there is a high degree of

intimacy. "The mates are intensely bound together psychologically in important life matters. Their sharing and togetherness is genuine. It provides the life essence for both man and woman" (55). The satisfaction in life is found through what they do with each other and how they share in each others lives.

The last mode of marriage, the total relationship, is like the vital only there are many more common strands holding the marriage together. In some cases there is deep sharing in all the important areas of life. They observed that this kind of relationship is rare, but it does exist.

Sex as Intimacy

The popular culture, especially among men, quickly equate intimacy with sexual activity (Naifeh & Smith, 1984; Arterburn, 1992, 142). Naifeh and Smith found this repeatedly as they interviewed men for their book, "*Why Men Can't Open Up?*" In *Men and Intimacy* (1990), the term intimacy was never defined but appeared to be entirely limited to sex, or perhaps the slightly broader term of sexuality. Because sexual intimacy is a part of intimacy as a whole, and sometimes the complete conception of intimacy, there is a need to distinguish between intimacy and sex in the literature; at times they are assumed to be the same.

Whitehead & Whitehead (1989) described the relationship between sex and intimacy in this way:

Sex, sexuality, intimacy--in ordinary speech these words seem interchangeable. But even when we see the terms as synonyms, we do not consider them as equally respectable. The word *sex* seems too blunt to be used in polite company. The word *sexuality* is more acceptable, for the added syllables somehow soften the impact. But most preferable is the term *intimacy*--a genteel code word to cover any necessary or unavoidable references to genital activity.

But if these three words are used interchangeably in casual speech, they are recognized as different by most careful observers. Sex, sexuality, intimacy--each refers to a particular realm of adult experience. These experiences are related, and often overlap, but they are not the same. We can picture their relationship in three concentric circles. In this image, the smallest circle is the realm of sex. Sexuality,

the next larger circle, holds within it the experience of sex but includes more. The largest circle, intimacy, takes in the realms of sex and sexuality, but goes beyond to include other kinds of closeness (44,45).

Laaser (1991, 216) stated that sex can be an expression of intimacy, or the avoidance of intimacy. Any time sex is used as an escape, it is not functioning as one of the natural by-products of a deeply intimate relationship.

Even within the professional literature, there is a lack of basic understanding of what intimacy must include to be thought of as true intimacy. Sonne (1987) wrote an article in *Medical Aspects of Human Sexuality* called "Proscribed Sex: Counseling the Patient Subjected to Sexual Intimacy by a Therapist." Given the context of this sex, true intimacy did not play a part. This definition of intimacy as simply closeness, and at times only closeness which refers to proximity, continues to appear in the literature.

Elements of Intimacy

In the book, *Leaving the Enchanted Forest: The Path from Relationship Addiction to Intimacy*, Covington & Beckett (1988) said that, "the qualities that people most often associate with intimacy are trust, safety, acceptance and openness, [they fail to reference this] but three additional [qualities] are needed before it can be described as intimate: 1)Mutuality [described as having the choice to stay or leave] 2)Reciprocal empathy and 3)Balance of power" (116). They went on to state that in their view, this means a relationship with a child cannot be fully intimate.

To have a definitional consensus on intimacy by some major personality theorists would be valuable, but difficult. A composite of what these theorists believe yields a concept that is broad, but has significant strength because it is a group's rather than a single person's definition. This is what McAdams did (1985, 76). He wrote:

In sum, the writings of Sullivan, Bakan, Buber, and Maslow converge upon a particular quality of interpersonal experience. This experience [of intimacy] can be described as an egalitarian exchange between persons characterized by:

- 1)joy and mutual delight (Maslow)
- 2)reciprocal dialogue (Buber, Sullivan)

- 3)openness, contact, union, receptivity (Bakan, Maslow)
- 4)perceived harmony (Buber, Sullivan)
- 5)concern for the well being of the other (Sullivan)
- 6)surrender of manipulative control and the desire to master in relating to the other (Bakan, Buber, Maslow)
- 7)being in an encounter which is perceived as being an end in itself rather than doing or striving to attain either a relationship or some extrinsic reward (all)

McAdams (1985), who has a personalogical approach to studying people, found that there are two thematic lines of motivation through a person's life; they are either motivated by the desire for intimacy or the desire for power. If they are motivated by power, it is very unlikely that they will be interested in establishing relationships of intimacy. He approached this as if it were a personality characteristic that is fairly stable.

Barriers to Intimacy

Although intimacy seems desirable and a necessary part of relational fulfillment, it is generally seen as a quality to strive for rather than one that has been reached. If most people want something but few have as much as they want, there are most likely barriers to getting it. Clinebell & Clinebell (1970) have a chapter on barriers to intimacy in their book, *The Intimate Marriage*. It is important to understand what the barriers are, because lowering the barriers will allow people to become more intimate in their relationships.

Emotional immaturity is the first barrier the Clinebells talked about. This can manifest itself in things such as selfishness, lack of ability to commit, or incomplete separation from parents. The individuals are independent and demanding, and have not been willing to take joint ownership for the marriage relationship which involves give and take.

Next they discussed the fear of being hurt. Intimacy involves risking part of yourself that is vulnerable to another person. If there is too much fear to do so, intimacy can not take place.

Low self-esteem and guilt feelings are also barriers to intimacy. In order for a person to establish a stable relationship with someone else, they need to have a sense of who they are and how valuable they are. The person who does not see themselves as valuable expects rejection because they are not worth being accepted. Such a person does not have the stability of character or the solid feeling of personal identity that it takes to develop intimate relationships.

They went on to say:

The fundamental feeling of vulnerability which is grounded in unfinished identity and its by-products--emotional immaturity, fear of being hurt, low self-esteem, guilt--brings a barrage of relationship-damaging defenses into action whenever closeness with another person threatens to develop. These commonly used defenses constitute further barriers to intimacy. They are the defenses by which one or both of the marital partners attempt to control the relationship in order to avoid intimacy and the anxiety it produces (47).

The first defense which is used to avoid intimacy is pseudo-intimacy. This was discussed in the addiction section as false intimacy. Any type of intimacy that does not have as its goal the mutual caring of the other person is pseudo-intimacy. Closeness to avoid loneliness, sex for the escape it offers, relationship with someone for status sake or what they can get for you would all be forms of pseudo-intimacy.

Oversocializing with many people on a shallow level is an avoidance of intimacy. Chronic busyness is a barrier to intimacy and a symptom of the fear of risking closeness to someone else. Mishandled hostility is a barrier to intimacy. There is nothing wrong with anger, or expressing it appropriately, but when it is a constant source or means of staying distant, it is operating as a defense mechanism. In marriages where the individual's fight constantly, it is likely that the false intimacy that is allowed by the contact of fighting is also allowing each individual to stay safe.

Another defense against intimacy is manipulation of the other partner to fulfill a prescribed role, perhaps that of an ex-spouse or a parent. The Clinebells call these ghost marriages, because the past is coming forward to haunt the present because of

unfinished business. Another manifestation of ghost marriages is what Berne (Ackerman, 1958, 22) called marital games. These are stereotypical patterns of behaving that adults learned in childhood by observing how their parents interacted. They fall under the broad category of manipulation because each individual in the game has an ulterior motive. In order for true intimacy to develop, there needs to be honest and direct communication without hidden messages.

Closely related to marital games is the conflict of role expectancies. This has to do with how each partner views what their spouse is supposed to act like. To the degree that the spouse does not fit the role that is expected, and none could, there is conflict over the lack of expectation fulfillment. This is part of any normal healthy marriage, but ideally, insight is developed and each partner can put behind to a great extent their own expectations. The amount that remains can be handled in the context of the relationship by direct, honest communication.

The last two barriers, lack of communication skills and mutual need-deprivation are both results and causes of other barriers, and so changes in these bring about changes in all the others. Need-deprivation refers to the needs that are not being met in each partner, whether due to the partner, or other causes.

Arterburn (1992) felt that one of the major barriers to achieving intimacy is the number of false concepts of intimacy presented by our culture. The most common false concept is that intimacy is limited to sexual intimacy; another is that transparency and vulnerability are the essence of intimacy. A clear understanding of what intimacy involves is imperative in working towards greater intimacy in relationships.

Intimacy and Health

Intimacy, though ill defined, is connected with mental health and emotional adjustment, physical health, and loosely connected to a decreased incidence of sexual misconduct. In the book, *Opening Up: The Healing Power of Confiding in Others*,

Pennebaker (1990) said, "The freedom to talk to another human being about something never shared in ones entire life can be a remarkable step on a healing journey" (53). He had explained earlier that there are three areas that opening up influences: 1)it decreases physical stress and illness; 2)it results in clearer thinking; and 3)the individual who opens up has fewer fears, phobias, and anxieties (26). He also said that sexual abuse as a child is linked to subsequent health problems, and hypothesizes that it is at least partially due to the "secretness" of the information that has been kept locked up for many years (26).

Steve Duck (1983) pointed out a number of correlates to friendship problems or poor relationships such as sleep disorders, anxiety, depression, headaches, alcoholism, violence and suicide. It also appears that difficulties in establishing relationships as a school child can foreshadow delinquency and career struggles. There are other unusual correlates. People with fewer friends are more likely to get tonsillitis or cancer. Those in the process of divorce are at a greater risk for heart disease, traffic accidents and even such apparently random incidents as muggings. People who are poor at making friends have more diseased teeth and more serious illnesses (Lynch, 1977; Bloom *et al.*, 1978).

Peter Rutter (1986) believed that the search to heal "a wounded sense of self" is what underlies most destructive sexual behavior in men (61). He went on to say that men who deny their feminine side [parts that are associated with intimacy, such as deep expression of feelings and sensitivity] create the image of a woman to embody these feelings. Men carry these feminine images, (and fantasize about them) but when a man enters a relationship of trust with a woman--the image takes on flesh and blood. Pursuing the image in flesh and blood, is tantamount to seeking to become whole or complete, to connect with the missing sense of self that can make one complete or content (96). If this is true, a key to preparation for the ministry is becoming more "feminine", i.e., deeply feeling and sensitive.

Lebacqzs & Barton (1991) commented that, "while most pastors depend on their feelings to keep them out of trouble sexually, there is a great deal that suggests many of them are almost totally out of touch with their feelings (80). The data in support of that statement are absent, but it is another observation that rings true to those who counsel with pastors.

Rosetti (1990), who has written a book that deals with child sexual abuse within the Catholic Church, gave the opinion that one's sexual orientation (homosexual or heterosexual) is not nearly as important a factor in child sexual molestation as is the ability to relate to peers in a satisfying relationship. In other words, if a person has intimate relationships with adult individuals, they are less likely to be involved in sexual misconduct.

Schoener and Milgrom (1989, 230) have observed that no matter how well-intentioned the pastor is, he has probably not been trained in the area of appropriate professional boundaries, and because of this, is poorly prepared for what takes place when he assumes the counseling role. It has been stated elsewhere that "before we can be intimate with someone else, we need to know who we are, what we feel, what we think, what our values are, what is important to us, and what we want (Schaefer, 1989, 123). This introspective attitude amounts to being intimate with ourselves before we can be intimate with someone else. Knowing ourselves gives us a framework or worldview to consciously work from. Knowing and accepting ourselves allows intimate interaction, rather than reaction to develop, and thus create the climate for intimacy.

Sexual Addiction

It is impossible to review the literature on Clergy Sexual Misconduct without encountering a great deal on sexual addiction. Laaser (1992) defined sexual addiction this way: "sexual addiction is a sickness involving any type of uncontrollable sexual

activity", and continued, "Because the addict can't control his or her sexual behavior, negative consequences eventually result" (21). Sexual addiction is viewed as other addictions in this model, i.e., sex is used to escape from emotional pain just as an alcoholic uses alcohol to escape from emotional pain (Carnes 1992, 4). Those who become sexual addicts have invariably grown up in a home where there was a great deal of pain and abuse. Carnes (1991) research documented that 97% of all sex addicts have been emotionally abused, 81% have been sexually abused, and 74% have been physically abused. Many have been abused in all three ways. In order to escape from the loneliness, emptiness, abandonment, rejection, and abuse, if only for a short time, sexual activity of some kind is engaged in. "Sexual addicts attempt to escape family wounds and associated painful feelings by creating pleasurable feelings through sexual activity. It is important for sexual addicts to recognize that their sexual activity is an attempt to medicate old wounds and to find love" (Laaser 1992, 80).

The building blocks (Laaser 1992, 25) of sexual addiction are fantasy, pornography, and masturbation. These three elements work together in a cyclical pattern. In order for sexual addiction to develop, however, there have to be deep needs that are not being met. It is clear that simple exposure to fantasy, pornography and masturbation in and of themselves will not cause sexual addiction. Laaser described some characteristics of the pastorate that make clergy more susceptible to sexual addiction, and make sexually addicted pastors able to carry on their addiction unhindered for many years (1992, 66-76). These characteristics will be summarized next.

Ordination

Ordination can be an attempt to counter shame or a low self-esteem. Becoming a part of a holy order has an attraction for those who feel unholy. Instead of solving the problem, however, it places on the front lines someone who has come

with the wrong motivation, and as such is more susceptible to problems.

Codependency

Some people pursue the pastorate as a route to getting approval from others. An addiction to approval from others is called codependency. Many sexual addicts are codependents (Laaser 1992, 67). The viewing of the pastorate as a way to get personal needs met brings a person who does not have a healthy identity and therefore is susceptible to sexual addiction problems.

Denial

Denial is a primary symptom of any kind of addiction. The pastorate tends to be a place where denial is encouraged. In the congregation's eyes, the pastor is not supposed to have any problems, he does not have any sexual needs, and he does not struggle with sin. This is a problem that is difficult for healthy pastors to deal with, but those already using denial as a primary defense mechanism become a part of it.

Withdrawal

Another primary symptom of sexual addiction is withdrawal. The pastorate brings many opportunities for withdrawal. He is expected to meditate, pray, and prepare for sermons for many long hours alone. He generally is discouraged by his superiors from getting into any friendship relationships with his parishioners, because it would cause the problems and complications of a dual-relationship. If the environment allows the sexual addiction to flourish, there are many ways to continue getting time away. The pastor needs only to say he has a meeting in town, or a hospital visitation to make, and so on. This availability of natural isolation within the traditionally conceived pastoral role creates a climate for sexual addiction to continue. Schaumburg (1992) stated:

Isolation in the ministry goes beyond the lack of friends. Isolation is something that we do to ourselves. Isolation is a term that describes a well-rehearsed way to stay safe. In isolation the issues of hiding and pretense are central. Hiding that part of ourselves that we dread others will reject. Pretending that we can handle life's problems. The ability to handle what life has to give us has become a badge or admirable functional form of false intimacy. The ever present pastor, so available to engage within the forever detached role of ministry (8).

Clergy Sexual Misconduct Prevention

There are at least nine areas to begin work in for the prevention of clergy sexual misconduct. Some of them are specific to clergy sexual misconduct, i.e., when the sexual misconduct takes place in the context of the pastor's role as a man of God. The other preventive measures are applicable for all who work with people professionally in such a way that there is an imbalance of power.

Accountability

The first step in preventing boundary violations or counter-transference issues causing harmful reactions and decisions is to be supervised by another professional or in some way held accountable. Accountability is mentioned in the literature in the context of supervision and consultation. For example, Marie Fortune (1989, 88) said, "When a pastor feels some confusion about his/her feelings and the appropriate action to take, it is useful to seek out a colleague or counselor, one who shares the concern for maintaining professional standards, to assist in clarifying the best course of action". Pattison (1965) has also encouraged professional consultation. Supervision and consultation are good, but if it is left up to the individual to seek it, it is less effective than if it is pursued by those who are already in a natural position to supervise. Consultation has been available for years, but very few perpetrators seek out consultation on their own. The accountability that supervision provides can limit the tendency of clergy to begin to feel above the rules.

Beyond the formal professional accountability, a personal accountability to peers needs to be established. Small (1988, 9-10) wrote about the need for a change in the philosophy of ministry from activity and evangelism to meaningful peer and family relationships. He listed five areas that change is needed, the first being a perspective shift from activity to relationship.

Secondly he suggested that ministers need to learn what it means to bear one another's burdens. It does not only mean bearing the burdens of the congregation and remaining isolated, but being willing to honestly admit that ministers have burdens too. Jesus shared deeply with only three men--more ministers need to have three men to share deeply with.

Third, there is a need for ministers to have relationships that transform rather than only inform. Discipleship often focuses on teaching information. There is a need for information, but it serves a different purpose than relationship. The relationships such as those mentioned in the last paragraph have the power to transform lives because they are on a deeper level.

Fourth, again within the context of relationship, there needs to be the courage to confront issues that are even questionable in the pastor's life. Ignoring imbalance "because he's the pastor" creates an environment where the pastor is much more likely to make ethical and moral compromises. Bruce Larson (1971) made the observation that often pastors' cries for help are drowned out in the praise for what they are doing. The praise feels good, but soon he is isolated and surviving on praise alone. He speaks further of:

Giants of the pulpit, men of charisma who have used their gifts to speak about Jesus Christ, to inspire people, and to lead them to depths of commitment; but men who are *at the same time hollow and unrelatable, unable to give or receive love, unable to be friends or to have friends.* (italics added)

It is necessary for pastors to recognize at a deep level, daily, that they are fully human, and for those around them to have the sensitivity to hear what they are trying to

say but may not be articulating very clearly, i.e., "I need to have the freedom to make mistakes."

Fifth is the need for increased accountability. He called ministers "the most unregulated and accountability resistant group in America" (10). Accountability is encouraged in the environment of unconditional love and acceptance. There is the freedom to share honest struggles without being concerned about how it might affect the job.

Gordon McDonald (1988) also discussed the need to "cultivate key relationships." (201) He has used the picture of a car race and the pit crew that comes out during pit stops. He felt that pastors need people to be a part of their pit crew, and that they also need to be involved in other peoples lives in a pit crew capacity. McDonald went one step further and listed 26 questions that he felt would be useful in holding one another accountable. They were:

1. How is your relationship with God right now?
2. What have you read in the Bible in the past week?
3. What has God said to you in this reading?
4. Where do you find yourself resisting Him these days?
5. What specific things are you praying for in regard to others?
6. What specific things are you praying for in regard to yourself?
7. What are the specific tasks facing you right now that you consider incomplete?
8. What habits intimidate you?
9. What have you read in the secular press this week?
10. What general reading are you doing?
11. What have you done to play?
12. How are you doing with your spouse, kids?
13. If you were to ask your spouse about your state of mind, state of spirit, state of energy level, what would the response be?
14. Are you sensing any spiritual attacks from the enemy right now?
15. If Satan were to try to invalidate you as a person or as a servant of the Lord, how might he do it?
16. What is the state of your sexual perspective? Tempted? Dealing with fantasies? Entertainment?
17. Where are you financially right now? (things under control? under anxiety? in great debt?)
18. Are there any unresolved conflicts in your circle of relationships right now?

19. When was the last time you spent time with a good friend of your own gender?
20. What kind of time have you spent with anyone who is a non-Christian this past month?
21. What challenges do you think you're going to face in the coming week? Month?
22. What would you say are your fears at the present time?
23. Are you sleeping well?
24. What three things are you most thankful for?
25. Do you like yourself at this point in your pilgrimage?
26. What are your greatest confusions about your relationship with God? (203-204)

Boundaries

The next area to begin work on prevention is delineating boundaries. Boundaries of acceptable conduct should be specified as soon as a pastor is appointed or called to his pastoral position (Schoener & Milgrom 1989, 88). The specific expectations help to establish the community norm for a pastor's behavior. A statement of expectations that is given as part of the information informing about the counseling relationship protects both the counselor and the client when the pastor is in the counseling role. The insurance industry has forced denominations to codify their policy and make it more specific by saying they will not insure unless the denomination becomes more specific about its policy. Professional organizations are also refining their policy, if they have not already, in order to take an official organizational stand (Schoener 1989, 84). The lack of professional guidelines in the past have been blamed as contributors to sexual misconduct (Fortune & Smith 1992, 29).

Training

The third preventive area is training. Schoener (1989, 230) said that "many well-intentioned clergy are poorly prepared for the counseling role. Thus they lack the understanding of the importance of professional boundaries". Hulme (1989, 191) "...places considerable faith in education [as a] preventative measure[s]". As far back as 1977, Bradshaw stated, "Like psychotherapists in other disciplines, the minister who

has not taken special training is poorly prepared to handle the hazards of transference and countertransference processes in the pastoral counseling situation" (238).

In the Introduction (xiii) of the voluminous work called *Psychotherapists' Sexual Involvement With Clients: Intervention And Prevention*, Schoener said, "the major area of work left to cover was training. Very few colleagues of Universities that train their counselors and therapists have taken the responsibility to provide education in this [professional sexual misconduct] area". In the body of the work, he goes on to say that it is just as bad in seminaries as in graduate schools and Universities. "[It is] more serious for clergypersons who operate in situations with fewer clear-cut boundaries and without professional supervision" (232). The need for training in handling sexualized or romanticized counseling relationships is clearly a great need for anyone who counsels or does therapy, whether clergy or secular.

Other areas that training could be given in were discussed by Small (1988) in the context of issues that are important to address when counseling clergy:

1. Rebuild a biblical image of ministry. To a great extent the old image has to be torn down, the one that says, "clergy don't have any personal problems and they don't have any relational needs.
2. The "Super Preacher" facade has to be dealt with. This is dealing with the issue of pride.
3. Are the pastor's goals realistic? Burnout and high stress are often related to whether or not the pastor has realistic goals. Stress is also produced by poorly defined or elusive goals.
4. Is there a separation of the pastors identity from the ministry? To the extent that they are identical, when the ministry falters, so will the self-image of the pastor. True worth and stable identity is found only in Christ.
5. Does the pastor have clear personal boundaries? Is his life balanced? Do ministry issues oppress the family? Is he willing to leave the results in God's hands and relax?

6. Are there people watching for signs of difficulty during the critical "exit points." At roughly 30, 42, and 55, men in ministry reach different types of crises related to the stage of life they are in. Men who are sensitive to those issues and stages can help a pastor through the particular issues.

These are issues that are important to bring up in the context of counseling with pastors who have had problems, but they are also important things to know about and be aware of in the process of ministry. If problem areas can be addressed as they develop, by training of ministers, and also through the training of those who are supportive of the minister, there will not be the need for crisis counseling at a later point in the deterioration of the pastor's ministry.

Proper Referral

The next area is an extension or result of good training: Proper referral. Marie Fortune (1989, 88) wrote in this regard: "It is not unusual for a pastor or pastoral counselor to be sexually attracted to a parishioner or client. If the attraction occurs in a counseling relationship, and could compromise the relationship, the pastor should refer the client to another pastor and terminate his/her relationship". Giving professionals "permission" to do this during their training could divert many sexual misconduct incidents from occurring.

Marriage Relationship

Nurturing the marriage relationship is mentioned as a preventative behavior to decrease the possibility of sexual misconduct. Rassieur (1976) said that marital satisfaction is a mitigating factor against sexual involvement with counselees. "Marriage care groups" are helpful in prevention also (Hulme 1989, 191). Mature adult relationships are seen as filling the need for relationship, and thus they decrease the tendency to seek to meet intimacy needs elsewhere.

Self Awareness

Psychological, emotional, and spiritual self awareness is part of the process of developing the ability to relate intimately; it is also seen as a prevention to going beyond the boundaries of proper professional conduct. "The pastor who is afraid of his own sexuality may deny his erotic feelings in situations where he should be aware that he is responding in a sexually provocative or reactive fashion. Often pastors find women accusing them of improper advances while the pastor protests his innocence. Had the pastor recognized his own impulses he might have avoided playing into a mutual sexual distortion of the relationship" (Pattison 1965, 199). Hulme, many years later, agreed that this self awareness and honesty is necessary: "The protection that clergy and the congregations have in this unsupervised ministry is the commitment of the clergy to their calling, the accepting attitude of the clergy toward their own sexual passions, and the wholesome respect of the clergy's responsibility for their own actions (Hulme 1989, 191).

Self-awareness includes being aware of personal needs. A need that is frequently overlooked in the pastorate is the need to take time to have fun. Recreation that is relaxing for the pastor is essential to his emotional health. Without the time for fun being a regular part of life, risk of burnout is greatly increased as well as the risk for concomitants of burnout such as clergy sexual misconduct (McDonald 1988, 205).

Screening

Screening for potential clergy is a way to prevent those who may be susceptible to misconduct from ever entering a situation in the pastorate where they are faced with the situation. "Like the mental health professions, religious institutions do little or no screening of individuals who may have difficulty handling the professional role. In addition, the lack of sexual outlets as well as the inattention to sexual issues in many denominations frequently add to the hazards of the role (Schoener 1989, 232).

Rudimentary screening is done now in some mainline denominations, but there is still a need for widespread use and more reliable methods.

Spiritual Maturity

Spiritual maturity, as talked about in this section, is not the total answer to avoid sexual misconduct, but it is an important part. Broadly defined, all the preventative areas listed above would fall under spiritual maturity. McDonald (1988, 196) mentioned four which would fall into this category.

The first is adopting a repentant life-style. He stated, "It is probably unhelpful that many of us assume the first mark of growth in the Christian life to be better behavior. I would like to propose that the first mark of maturity is actually *the ability to identify and admit to bad behavior*. A consciousness of God's presence is much more likely to make us aware of things in need of renunciation than anything else" (197). Next, McDonald said to pay the price of regular spiritual discipline. It does cost something, and that needs to be admitted at the outset in order to reach the goal of consistent time with God. Thirdly, he says to resist the applause that belongs to Christ. This is similar to what Small (1988) said above when he talks about the "super preacher" mentality. Lastly, he talked about holding things loosely, not taking ownership of ideas, programs or material blessings. It is important to remain financially responsible and live within ones means.

Prevention is clearly the area to begin targeting (Jordan-Lake, 1992, 30). Pioneering changes have come about in Seattle, Washington, and in Minnesota, mainly through the work of Gary Schoener, Marie Fortune, and their associates. Nationally, a number of denominations have established, or are taking action in developing clergy misconduct policies: The Christian Reformed Church; Church of the Brethren; Episcopal Church; The Evangelical Lutheran Church in America; Mennonite Brethren, United States Conference; Presbyterian Church (USA); and the United Methodist

Church (Giles, 1993, 48). It has been noted by several individuals that this is a step in the right direction, but that it does not hit the problem directly as of yet. Most denominations develop policies that they recommend be used at the local level, but it is up to the local leadership to implement it or change to fit their own needs. Too often, the policy is impotent because it has not filtered down to the local level, or it is not used once instated (Giles 1993, 48-49). A recent example of this was the case of Cardinal Bernardin who was accused by Stephen J. Cook of molesting him when he was 17. He later withdrew his accusation after he learned how unreliable the memories under hypnosis can be, but it is ironic that Cardinal Bernardin had put many measures into place to help facilitate the handling of charges of sexual misconduct. "He had set up hotlines to encourage the confidential reporting of complaints, and he had appointed a review board--consisting of a majority of laypersons--to handle cases reported" (McManus 1994, 14). McManus' article in Christianity Today goes on to say that few of the 187 dioceses have implemented similar programs. There is a great deal of progress, and there is much more that can be done. The publicity of sexual misconduct cases in recent years has moved the process along at a quickened pace.

Computer Search

Computer literature searches that look through the Religion Index, Psychinfo, and Dissertation Abstracts Online, revealed a few articles that were helpful. Many of them, however, are not defining intimacy clearly, or intimacy is defined differently than in this dissertation, such as intimacy being limited to sexual involvement.

Summary

Prevalence data vary greatly, but it appears clergy sexual misconduct occurs in 10-40% of the clergy population. The concept of intimacy varies in the literature. Some think of intimacy as a developmental stage or task that must be accomplished in

order to move to healthy adulthood. In social psychology, intimacy is seen as a phenomenon to be studied in terms of how closeness develops between people. It has been found that the capacity to engage in intimate relationships was correlated highly with psychosocial adaptation in the adult years. Masculine psychology looked at intimacy from a mans perspective; primarily how difficult it is to be intimate in our culture. Men need to break through the cultural norms to experience intimacy. Intimacy is discussed as self-disclosure and sex. Conflict-related intimacy and various possible schemes of levels of intimacy are also talked about, as well as a summary of elements of intimacy that are agreed upon by many theorists. Barriers to intimacy provide bridges within relationships. Intimacy is connected with physical and emotional health issues. Qualities that make the pastorate ripe for sexual addiction are reviewed. Lastly, there are a number of areas where clergy sexual misconduct prevention could be focused.

CHAPTER 3

RESEARCH DESIGN

Introductory Statement

The research design was primarily determined by the sensitive nature of the subject matter. Clergy sexual misconduct is unethical, in most denominations sinful, and in many cases illegal; because of this, it was not feasible to use a true experimental design to study it. A correlational design was used, which allowed hypotheses to be made and then compared with the retrospective data that was obtained.

General Hypothesis

Lack of relational intimacy in clergy is correlated with sexual misconduct.

Research Hypotheses

Hypothesis #1: The score on the PAIR measuring relational intimacy will be lower for the sexual misconduct group than for the non-sexual misconduct group.

Null Hypothesis #1: The score on the PAIR measuring relational intimacy will be the same for the sexual misconduct group as it is for the non-sexual misconduct group.

Hypothesis #2: The amount of accountability\supervision as measured by a subjective assessment will be lowest for those who have been involved in sexual misconduct.

Null Hypothesis #2: The amount of accountability\supervision as measured by a subjective assessment will be the same in the sexual misconduct group as in the other group.

Hypothesis #3: The score on the PAIR measuring Emotional Intimacy will be lower in the sexual misconduct group than it is in the non-sexual misconduct group.

Null Hypothesis #3 The score on the PAIR measuring Emotional Intimacy will be the same for the sexual misconduct group as it is for the non-sexual misconduct group.

Hypothesis #4: The score on the PAIR measuring Sexual Intimacy will be lower in the sexual misconduct group than it is in the non-sexual misconduct group.

Null Hypothesis #4: The score on the PAIR measuring Sexual Intimacy will be the same in the sexual misconduct group as it is in the non-sexual misconduct group.

Research Methodology

This study used a self report measure to compare a group of clergy who have been involved in sexual misconduct, with a group with no known sexual misconduct, on a standardized measure of relational intimacy called the PAIR (Personal Assessment of Intimacy in Relationships) inventory. This inventory assessed five areas of intimacy: emotional, social, intellectual, sexual, and recreational. The samples were statistically matched on the variables of age, gender, denomination, marital status, and geographic region.

The subjects in this study came from a mailing to 1050 subscribers of *Leadership*, a journal for church leaders. *Leadership* representatives state that 80% of the journal subscribers are pastors. The selection of the names came from a request for the nth name selection on November 23, 1993. Only those names and addresses that were "paid actives" (i.e., they were currently receiving *Leadership* and the subscription is paid up to date) were used, and there was a suppression of those subscriptions that

ended prior to the Spring 1994 issue. In addition, there was a suppression of those addresses that received complimentary issues, foreign and Canadian, and agency subscriptions. Names that had been used for any study during 1993 were not included.

The groups within this subject pool were formed based on their response to two questions on the first part of the self report measure. The questions explore different areas of sexual involvement that the pastor might be involved in now or in the past. The first question is, "Have you ever had sexual intercourse with someone other than your spouse, since you've been in local church ministry?", and the second is, "Have you ever had any other forms of sexual contact with someone other than your spouse, e.g., passionate kissing, fondling/mutual masturbation, since you've been in local church ministry?" A yes on either of these questions is a clear indication that sexual misconduct has occurred, as defined by the measure, and the questionnaire was placed in the "sexual misconduct" group. If both questions were answered no, the questionnaire was placed in the "non-sexual misconduct" group.

The PAIR inventory is a previously validated measure that was developed by David H. Olson and Mark T. Schaefer at the University of MN in 1980. Alpha reliability coefficients on the six subscales range from .70 to .80. The PAIR measures intimacy on five dimensions: emotional, social, sexual, intellectual, and recreational, and it includes a conventionality subscale. The conventionality score is used to determine to what degree the respondent is presenting himself in a socially desirable way.

All of the calculations were done using *Statview 512*, a MacIntosh statistics computer program. The Chi-Square statistic was used to analyze the results of those correlations with discrete variables on both the x and y axis. The matching variables, which were used to determine the homogeneity of groups, were all analyzed using Chi-Square. These included the variables of age, gender, denomination, marital status, and geographic region. Age was considered a discrete variable because on the

questionnaire it asked the respondent to choose one of seven age ranges rather than simply writing down their age.

Chi-square was also used to look at the correlations between the groups on the questions that were not specifically part of the answer to the research hypotheses--though they shed some light on the area of clergy sexual misconduct. An example of this is question # 29 which asks, "Are you satisfied with your present sexual life?" The results of such questions were analyzed using Chi-Square to compare the sexual misconduct group with the non-sexual misconduct group.

Survey information was tabulated for its descriptive value of this random sample of conservative pastors. This information is presented in the form of a percentage of respondents giving a particular answer. The percentages are presented in Chapter 4.

All of the statistical information that came from the PAIR inventory was in the form of continuous data. These data were analyzed by comparing the two groups using a one factor analysis of variance. In addition to the PAIR data, the variables of accountability, marital satisfaction, congregation size, and staff size were analyzed with the one factor ANOVA.

Some of the variables using continuous data were compared with each other using a simple regression. These included accountability, the now mean (the mean of all the intimacy scores on the first part of the inventory, yielding a general intimacy score), n-l difference (the average of the differences between the "now mean" and the "like mean"--the "like mean" being the mean of the intimacy scores on the second half of the PAIR inventory), the sum of the differences between the now scores and the like scores, the sexual intimacy now measure, the emotional intimacy now measure, and the marital satisfaction value. The marital satisfaction score for each individual came from their response to the last question on the inventory, which was: "**Lastly**, how would you rate the satisfaction of the relationship you just described on a scale of 1 to 9, 1

being totally dissatisfied, 5 being moderately satisfied, and 9 being completely satisfied. _____"

Defenition of Terms

Accountability/Supervision: This was a self reported measure based on question 9 of the survey which asked, "On a scale of 1 to 9, how much accountability or supervision did you or do you have in this church setting (1 would mean no one else takes any responsibility for your spiritual, emotional, and moral well being, and 9 means that there is at least one person who consistently checks to see how you are doing by asking pointed questions about your personal life). _____"

Emotional Intimacy: "The experiencing of closeness of feeling; the ability and freedom to share openly, in a non-defensive atmosphere when there is supportiveness and genuine understanding" (Olson & Schaefer, PAIR Manual, 8). Specifically, it was the measure on the Emotional Intimacy scale on the PAIR questionnaire.

Non-sexual misconduct group: Those clergy in the sample who took the survey who answered "no" to questions 18 and 20 (questions 18 and 20 are listed below under "sexual misconduct group").

Relational Intimacy: Intimacy as used here means "closeness". Relational intimacy is an experience of closeness with another person in which there is a degree of trust, safety, acceptance, openness, volitional freedom, reciprocal empathy, and balance of power. It is a combination of the 5 types of intimacy measured by the PAIR yielding a global measure. Statistically, it was the mean of the 5 intimacy scales on the "now" part of the questionnaire.

Sexual Intimacy: "The experience of showing general affection, touching, physical closeness, and/or sexual activity" (Olson & Schaefer, PAIR Manual, 9). Specifically, it was the measure on the Sexual Intimacy scale on the PAIR questionnaire.

Sexual misconduct: When any person in a ministerial role of leadership or pastoral counseling (clergy, religious, or lay) engages in sexual contact or sexualized behavior with anybody other than their spouse. In this study, answering yes to question 18, or 20 was the self report evidence of sexual misconduct. Questions 18 and 20 follow:

18. Have you ever had sexual intercourse with anyone other than your spouse, since you've been in local church ministry?

20. Have you ever had any other form of sexual contact with someone other than your spouse, e.g., passionate kissing, fondling/mutual masturbation, since you've been in local church ministry?

Assumptions

The primary assumption was that relational intimacy is important for health; it is a need that all human beings have. (Clinebell & Clinebell, 1970, 41,60; Rice 1989, 252; Neubeck 1979; Kennedy 1972; Erickson 1959; Bach & Deutsch 1973, 157)

When a person does not have anyone to talk to about deep feelings or problems, the person becomes emotionally overtaxed and at the same time deprived of emotional intimacy. This deprivation creates a thirst for emotional closeness, though it may not be clear to the person who is experiencing the deprivation that that is what is happening. Men who do not have an awareness of their own emotions or needs still have a need for intimacy. In their search to find it, they may become involved in developing some relational intimacy with a woman, because of the ease with which they are able to relate to the woman as opposed to their male friends. Because the man may not distinguish the difference between emotional closeness and physical closeness, he may become sexually involved while seeking emotional satisfaction.

Scope and Limitations

As was mentioned at the end of the introduction, Robinson (Rosetti 1990, 68) suggested four barriers to determining the true rates of sexual misconduct, they were:

- 1) the highly taboo nature of the subject
- 2) the disturbing quality of the material
- 3) conflicting views of which population to sample (victims or offenders)
- 4) how exactly to define sexual abuse/misconduct

Because of these issues, research in this area will continue to be slow and limited by the subject matter itself. The biggest limitation of the four mentioned is #1, the highly taboo nature of the subject. Some pastors are willing to talk openly about it, but those who have usually gone through treatment, have been removed from the pastorate, or have never had any trouble with sexual misconduct. Those who are struggling presently are either self deceived so they do not feel they are having problems in that area, or they are guilt ridden and would not talk about it to anyone.

The population was limited. It was not possible to get a random sample of the clergy who have been involved in sexual misconduct, and it was not possible to get a random sample of non-sexual misconduct pastors.

Monetary resources were also limited, and so the study had to take place within specific financial confines. Mailing a return envelope would have increased the return rate, but it would have increased the postage by \$240.00. A stamp on the return envelope would have also increased the return rate for another \$300.00. Increasing guarantees on anonymity would have been possible with more financial resources. By using double envelopes and having the pastors send their responses to another address where they were removed from the envelope with the postmark would have increased the return rate.

It was not possible to be sure that the non-sexual misconduct group did not have some individuals who had been involved in sexual misconduct but had not been caught. The probability is that it was contaminated by those who were deceived or dishonest. From a scientific standpoint, the bias this created would be against the research hypotheses, making a statistically positive result more significant. In actuality, the best

that can be said is that to our knowledge, they have not engaged in any kind of sexual misconduct.

Lastly, although the majority of the analysis was comparing the two groups, the two groups are much less distinct than it might appear. The sexual misconduct group included individuals on a continuum, from those who have committed sexual misconduct and nobody knows, to those who have been involved in sexual misconduct, have been caught or sought help, and have entered treatment. Some say that they are much healthier than they were before the misconduct occurred. On the other side, there are those in the non-sexual misconduct group who may have been very close to crossing the line, and perhaps by now have. What can be said is that all these factors which cloud the data push the results in the direction of not being significant. As said in the last paragraph, the recognition of the lack of clarity makes the appearance of significant data that much more significant.

CHAPTER 4

RESULTS

Introductory Statement

The data supports the general hypothesis of this study that relational intimacy in clergy is a factor in clergy sexual misconduct. This means that clergy who have lower levels of relational intimacy, in this study measured by the PAIR inventory, are more likely to become involved in some kind of sexual expression outside of the marriage relationship.

Response Rate

One thousand and fifty surveys were sent out and 202 responses were obtained, which is a 19.2 percent response rate. *Leadership* journal states that 80% of their journals go to pastors. Of the 202, 14 responses indicated they were not appropriate subjects for the study, or that there was some specific reason they did not want to participate. One survey stated, "I have answered all the questions I felt comfortable answering," but because of the limited amount of questions the individual had answered, it was not included. The remaining 187 questionnaires were used, though there were some occasional gaps in information. In the course of statistical analysis, those without information in a particular field were excluded from the calculations.

The majority of statistical tests were run by comparing the sexual misconduct group with the non-sexual misconduct group on some measure. Of the 187 questionnaires that were returned, 16 indicated some level of sexual misconduct, and 171 indicated no misconduct. The ratio of 171:16 means 8.56% of the surveyed population said they had been involved in behavior that this study classifies as sexual misconduct. Table 4.1 shows a breakdown of the 8.56% who were involved in sexual

misconduct, and shows the frequency matrix of misconduct along with the role of the partner. The "A" column is the sexual intercourse group, the "B" column is the sexual contact group, and the "C" column is for those who checked both sexual intercourse and sexual contact. The results are not clear here, because those who had sexual intercourse may or may not have said that they also had sexual contact. It is only clear on those two individuals who had multiple partners and designated them in the sexual intercourse question and also the sexual contact question. The 8.56% can be split into 3.21% who were engaged in sexual misconduct but not sexual intercourse, and 5.35% who said they had had intercourse with someone other than their wife.

Table 4.1 Sexual misconduct: Frequency, percentage, type, and partner role.

Partner	A	B	C	Percent
Ministerial Staff Member	1			5%
Other Church Staff Member				0%
Counselee		1	1	10%
Church Member in Leadership			2	10%
Other Church Member	1	3	2	30%
Someone Outside Congregation	4	3	2	45%
Total	6	7	7	100% (20*)
Percentage	30%	35%	35%	
A = Sexual Intercourse B = Sexual Contact C = Indicated Both Sexual Contact & Intercourse *Note: Two individuals indicated multiple partners.				

The demographic homogeneity of the population was determined by looking at 5 variables not associated with the treatment variables. These variables were age, geographic region, marital status, gender, and denomination. Each variable was compared between the two groups using the Chi-square statistic. Table 4.1 shows the results of the Chi-Square with the degrees of freedom and the probability.

The variable of age was broken into seven categories on the questionnaire: under 25, 26-30, 31-35, 36-40, 41-50, 51-60, and 61 and over. The percentage as well as the number of individuals in each category is shown in table 4.2. Although there is a clustering of individuals in the 41-50 age range, and there is variation among the other ages, the Chi-Square shows there is not a significant difference between the sexual misconduct group and the non-sexual misconduct group, with relation to age.

Table 4.1 Chi-Square, Probability values, and degrees of freedom for the matching variables that were used to determine sample homogeneity.

Variable	DF	Chi-Square	p=
Age	6	9.949	0.1268
Geographic Region	3	2.182	0.5356
Marital Status	3	2.458	0.2962
Gender	1	0.079	0.7788
Denomination	26	34.358	0.1263

Table 4.2 Age groupings and distribution.

Age Range	Percentage	N
Under 25	1.07	2
26-30	8.02	15
31-35	18.72	35
36-40	16.58	31
41-50	31.55	59
51-60	17.11	32
61 or over	6.95	13
Total	100%	187

The variable of Geographic region was also used in determining how homogenous the population was. Table 4.3 shows the groupings of states into four regions, NW, SW, NE, and SE. For the sake of analysis, these were labeled 1-4 respectively. As seen in Table 4.1, there is no significant difference between the

sexual misconduct group and the non-sexual misconduct group on the variable of geographic region.

Table 4.3 States in each region grouping.

REGION			
NW (1)	SW (2)	NE (3)	SE (4)
Montana	Arizona	Indiana	Arkansas
Washington	California	Wisconsin	Kentucky
Wyoming	Colorado	Ohio	Tennessee
South Dakota	Kansas	Maryland	South Carolina
Oregon	Nevada	Illinois	West Virginia
North Dakota	New Mexico	Pennsylvania	North Carolina
Nebraska	Oklahoma	Delaware	Mississippi
Minnesota	Texas	New Jersey	Alabama
Idaho	Utah	Michigan	Virginia
Iowa		New York	Louisiana
Missouri		Vermont	Georgia
		Connecticut	Florida
		Maine	
		Massachusetts	
		New Hampshire	
		Rhode Island	

The third variable that was used to determine the randomness of the population was marital status. There were four responses to this question: 1) married, 2) single, 3) divorced, and 4) separated. These were coded 1-4, as listed, and compared between the two groups. Table 4.1 indicates that the Chi-Square probability is high enough that it can be attributed to chance fluctuations in the data. The hypothesis that they are independent variables can be accepted.

Gender was the fourth matching variable. There were 178 men and 9 women in the sample. Table 4.1 shows that there is no significant interaction between gender and the primary treatment variable.

Lastly, denomination was used to determine the homogeneity of the population. The denominations were broken into the categories that were filled in on the

questionnaires. There was an attempt to group those that were related, e.g., some type of Baptist, or some type of Methodist, but no further grouping was made based on similarity of doctrine or type of church government. Table 4.4 lists the 27 denomination categories along with the number in each category and the percentage of the total sample. Table 4.1 shows the lack of significant interaction between the treatment variable and denomination.

Table 4.4 Denominations represented and frequency distribution.

Number	Denomination	Frequency	Percentage
1	Christian and Missionary Alliance	3	1.6
2	Church of Christ	8	4.28
3	Disciples of Christ	5	2.67
4	Baptist	42	22.46
5	Episcopal	3	1.6
6	Seventh Day Adventist	3	1.6
7	Church of God	3	1.6
8	Non-denominational	28	14.97
9	Wesleyan	4	2.14
10	Salvation Army	4	2.14
11	Mennonite	10	5.35
12	Methodist	21	11.23
13	Presbyterian	12	6.42
14	Reformed	6	3.21
15	Lutheran	12	6.42
16	Evangelical Free	2	1.07
17	ELCA	2	1.07
18	Nazarene	2	1.07
19	Assembly of God	4	2.14
20	Evangelical Covenant	2	1.07
21	Quaker	2	1.07
22	Berean Fundamental	2	1.07
23	Open Bible	1	0.53
24	ABC	2	1.07
25	Calvary Ministries International	2	1.07
26	Moravian	1	0.53
27	Independent	1	0.53

Null Hypotheses and Research Hypotheses

The first hypothesis that was tested was Null Hypothesis #1: The score on the PAIR measuring relational intimacy will be the same for the sexual misconduct group as it is for the non-sexual misconduct group. Relational intimacy was measured on the PAIR inventory by taking the individual scores on the "How it is now" part of the test on the five dimensions, and using the mean. Using a one factor analysis of variance yielded an F of 17.646 ($df=1/172$, $p=.0001$). Null hypothesis #1 must be rejected and the alternate hypothesis accepted: The score on the PAIR measuring relational intimacy will be lower for the sexual misconduct group than for the non-sexual misconduct group. This means that a pastor who has a higher degree of relational intimacy is less likely to be involved in some type of sexual expression outside of his marriage relationship.

The second Null Hypothesis stated: The amount of accountability\supervision as measured by a subjective assessment will be lowest for those who have been involved in sexual misconduct. The level of accountability was determined by the answer to question #9, which stated: "On a scale of 1 to 9, how much accountability or supervision did you or do you have in this church setting [referred to in the last two questions] (1 would mean no one else takes any responsibility for your spiritual, emotional, and moral well being, and 9 means that there is at least one person who consistently checks to see how you are doing by asking pointed questions about your personal life)_____". The response to this question was compared between the sexual misconduct group and the non-sexual misconduct group using a one way analysis of variance. The F obtained was 7.979 ($df=1/184$, $p=.0053$). The null hypothesis for this test cannot be accepted. The alternate hypothesis that says: The amount of accountability\supervision as measured by a subjective assessment will be lowest for those who have been involved in sexual misconduct, must be accepted. This

means that accountability and supervision are significantly associated with a lower level of sexual misconduct.

The third Null Hypothesis stated that: The score on the subscale of the PAIR measuring Emotional Intimacy will be the same for the sexual misconduct group as it is for the non-sexual misconduct group. The PAIR inventory measures 5 dimensions of intimacy; emotional intimacy is one of those dimensions. The emotional intimacy score was taken by itself and compared between the sexual misconduct group and the non-sexual misconduct group using a one way analysis of variance. This produced an F value of 16.591 ($df=1/172$, $p=.0001$). The null hypothesis was rejected and the alternate hypothesis accepted: The score on the subscale of the PAIR measuring Emotional Intimacy will be lower in the sexual misconduct group than the non-sexual misconduct group. This means that a clergy person who scores low in the emotional intimacy area is more likely to be involved in sexual misconduct.

The last null hypothesis to be tested was #4, which said: The score on the subscale of the PAIR measuring Sexual Intimacy will be no different in the sexual misconduct group than it is in the non-sexual misconduct group. Sexual intimacy is one of the 5 subscales that the PAIR measures. When compared using the one way analysis of variance, the F obtained was 8.291 ($df=1/172$, $p=.0045$). The null hypothesis must be rejected in favor of the alternate hypothesis which states: The score of the subscale on the PAIR measuring Sexual Intimacy will be lower in the sexual misconduct group than it is in the non-sexual misconduct group. The results here indicate that a pastor that has low sexual intimacy is more likely to become involved in sexual misconduct of some kind.

General Survey Results

Chi-square Tests and Percentages

There were a number of questions on the survey that were pertinent to the subject matter but were not part of the specific research hypotheses. These were analyzed with Chi-Square, but apart from the significance of the test, they have value in describing the behavior, practices, and beliefs of these pastors in various areas. The percentage of response in each area will be given along with the Chi-Square p (probability) value. Discussion of these descriptive statistics will take place in Chapter 5. Written responses to questions and notes jotted in the margins of the questionnaires will also be presented in Chapter 5.

Question #10 asked, "How often do you do pastoral counseling that includes counseling on sexual issues (excluding premarital counseling)?" The options are given below with the percentage who gave each response. The N is 187.

11.23% weekly 29.41% several times a year 9.63% less than once a year
14.44% monthly 20.32% once or twice a year 14.97% rarely or never

The total Chi-Square value is .761, $p=.9794$, $df=5$. This indicates that the amount a pastor counsels with people in the area of sexual issues is not significantly connected to the chances of misconduct.

The next question, #11 is, "How often do you refer to sexuality or sexual temptations in your sermons?" The options and percent who chose each option are given below.

9.73% I don't have a pulpit ministry 10.27% Hardly ever (< once a year)
40.54% Regularly (several times a year) 3.78% Don't really know
35.68% Sometimes (once or twice a year)

Chi-Square total=3.956, $p=.4121$, $df=4$.

The Chi-Square indicates that the variables of sexual misconduct and frequency of preaching on sexual issues are unrelated.

Question #12 asked, "Do you think that pastors are particularly vulnerable to sexual temptation?" The options and results are below.

29.03% Definitely yes 21.51% Not so much more than others

47.31% Yes 0.54% Definitely not

1.61% Don't know

Chi-Square total=2.536, $p=.6381$, $df=4$.

The Chi-Square results indicate that there is no difference between the misconduct group and the non-misconduct group on their beliefs about the vulnerability of pastors to sexual temptation.

Question #14 asks, "If married, do you talk to your spouse about the sexual temptation you feel?"

1.64% Not applicable, I'm not married.

14.21% Yes, whenever I feel such temptations.

44.26% Yes, sometimes I talk about it with my spouse.

24.59% No, I rarely talk about these temptations with my spouse.

15.3% No, I never talk about these temptations with my spouse.

Chi-Square total=8.783, $p=.0668$, $df=4$. Although this test came out as insignificant at the 95% confidence level, it is very close to being statistically significant. At the 90% confidence level it would be considered significant. The variation that causes it to be borderline significant comes from the second option and the fifth option, with the misconduct group being very low on response two and high on response five. This means that there is some question as to whether there is a relationship between a pastor talking to his spouse about sexual temptation and sexual misconduct. All of the variation is in the direction that the less talk there is, the more possibility there is that sexual misconduct is present.

Number 15 questions, "How often do you fantasize (including fleeting thoughts) about sex with someone other than your spouse?" The options and percentage for each are presented below. The N for this question is 183, with 167 in the non-sexual misconduct group and 16 in the sexual misconduct group.

7.1% Daily 10.93% Once a month 33.88% Almost never
23.5% Weekly 19.67% A few times a year 4.92% Other, please describe:

Chi-Square total=10.096, $p=.0726$, $df=5$. This is also a borderline Chi-Square, significant at the 10% level but not at the 5% level. Almost all of the variation is in the first option. This can be seen on Table 4.1 and graphically on Graph 4.1. The non-sexual misconduct group had a lower than expected (expected statistically from the Chi-Square calculations) number saying that they fantasized daily about having sex with someone other than their spouse. The sexual misconduct group had a higher than expected number saying that they fantasized daily. Translating to percentages, 5.39% of the non-sexual misconduct group said they fantasized daily, while 25% of the sexual misconduct group said they fantasized daily about sex with someone other than their spouse.

Table 4.1 Frequency of fantasies about sex with someone other than spouse.

Options	Non-miscon. Group (%)	Misconduct Group (%)
Daily	5.39	25
Weekly	23.95	18.75
1 time/month	11.98	0
A few/year	19.76	18.75
Almost never	34.13	31.25
Other	4.79	6.25

Question # 16: Do you find that these fantasies are:

21.23% Harmless 49.16% Harmful 29.61% Other, please explain:

Chi-Square total=2.103, $p=.3494$, $df=2$. As a whole, this test is not significant, but as seen in Table 4.5, there is a substantial difference in the percentage of each group that said the fantasies were harmless. It is noteworthy that although almost five times as many in the sexual misconduct group fantasize daily, (question #15) more than three times as many in the non-sexual misconduct group say it is harmless. The misconduct group does it more often knowing that it is harmful.

Graph 4.1 Frequency of fantasies about sex with someone other than spouse.

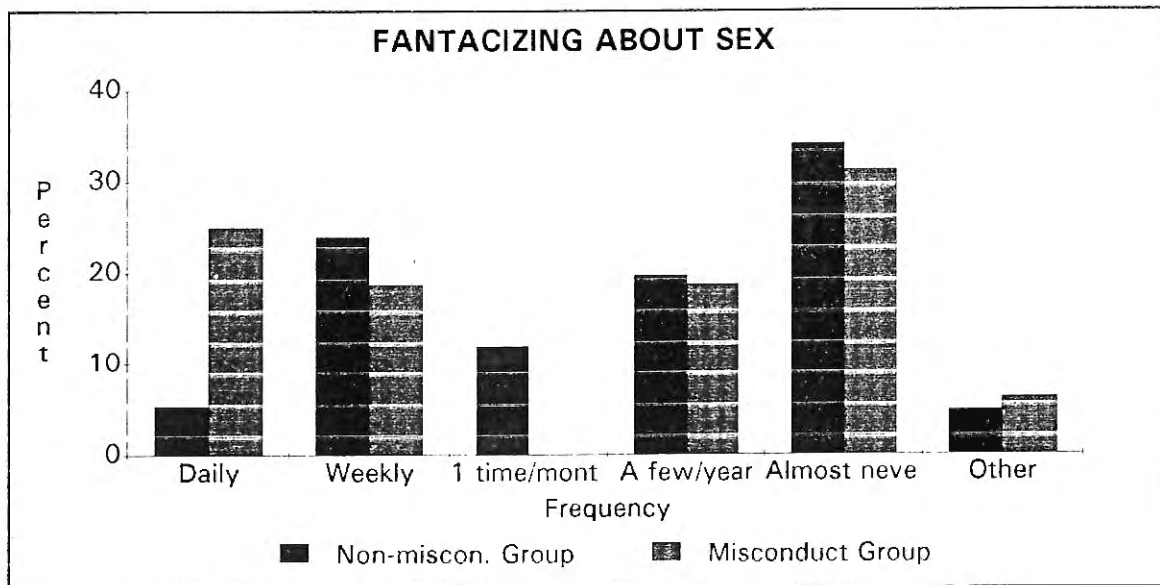


Table 4.5 Contingency table showing percentages for question 16.

Options	Non-misconduct Group	Misconduct Group
Harmless	22.56%	6.67%
Harmful	48.17%	60%
Other	29.27%	33.33%

Question #17 asks, "How often do you look at sexually-oriented media or pornography (in print, video, or movies)?" There were five options given for response to this question, these are the options and the percentages.

2.69% Regularly (every week)

32.8% Rarely

10.75% Sometimes (about once a month)

41.4% Never

12.37% Seldom (about once a year)

Chi-Square total=8.288, $p=.0816$, $df=4$. This Chi-Square is significant at the .10 level but not the .05 level. Though it must be accepted that there is an 8% chance that these results happened as a result of random fluctuations in data, looking at table 4.6, and Graph 4.2 shows an observable pattern. The most obvious result is that seven times as many individuals in the misconduct group view pornography daily as compared to the non-misconduct group. As the amount of viewing becomes less on the Y axis, there are more individuals in the non-misconduct group by percentage.

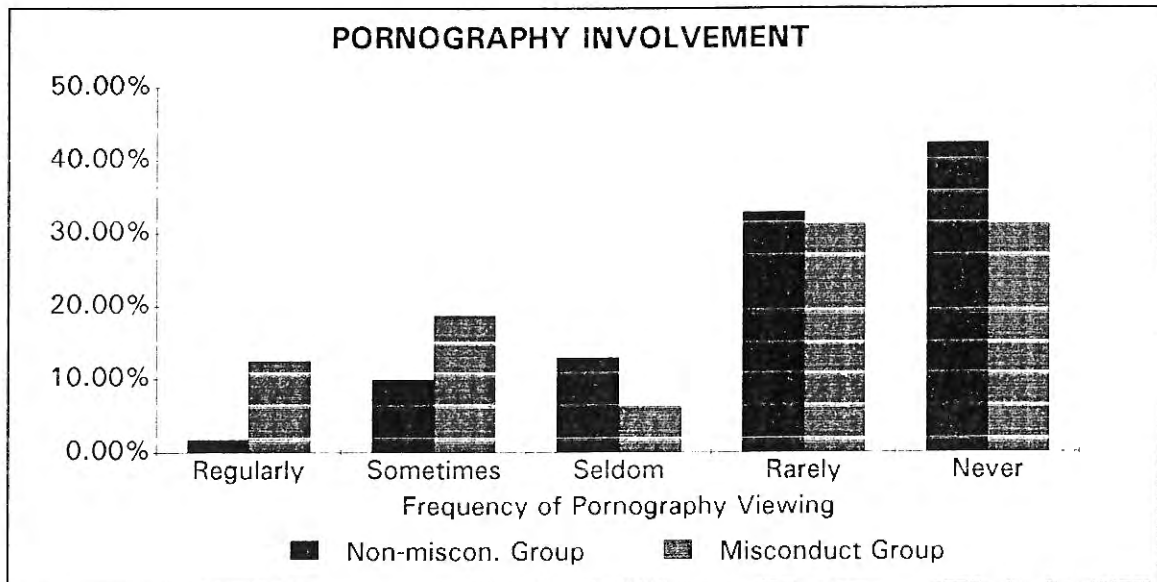
Table 4.6 Contingency table showing percentages for question #17.

Options	Non-misconduct Group	Misconduct Group
Regularly	1.76%	12.50%
Sometimes	10%	18.75%
Seldom	12.94%	6.25%
Rarely	32.94%	31.25%
Never	42.35%	31.25%

Question 24 sought to determine some of the personal consequences for the pastors sexual misconduct, so only the sexual misconduct group was used. All sixteen of the misconduct pastors answered this question. None of them said that their misconduct resulted in divorce. Thirty-seven percent said it caused "other marriage difficulties". Twenty-five percent said that it led to an "improved marriage relationship", with all of these (100%) being individuals who said that it caused "other marriage difficulties". None of the 16 said that it had led to the loss of their job, but this is understandable with the realization that only 2 of the churches had found out about the sexual misconduct (question 25). Thirty-one percent said there were "no consequences". Fifty percent said there were "other consequences", with 37%

specifying that these consequences were emotional struggles, 19% stating it included guilt.

Graph 4.2 Graph showing percentages for question #17.



Question #27 asks, "Have you ever sought professional counseling help for sexual temptations?" The options, with percentage of response in each are:

6.74% Yes 93.26% No.

The total Chi-Square=9.322, $p=.0023$, $df=1$, and the Chi-Square with continuity correction=6.404, $p=.0114$, $df=1$. This offers a confidence level of over 98% that the discrepancy which occurred is beyond random fluctuations. In the non-misconduct group, 4.94% answered that they had sought professional help for sexual temptations. Twenty-five percent in the misconduct group had sought professional counseling.

Question #28 says, "Have you ever sought consultation or used supervision regarding sexual temptation? The options were limited to yes and no, here are the percentages:

12.57% Yes 87.43% No

The total Chi-Square = .612, $p = .4342$, $df = 1$. This is clearly not a significant Chi-Square.

Question #29 asks, "Are you satisfied with your present sexual life? The options and the total percentage of response to each is given below:

34.59% Yes, very satisfied 5.95% No, mildly dissatisfied
36.22% Yes, satisfied 5.95% No, very dissatisfied
17.3% Somewhat satisfied

The total Chi-Square = 21.476, $p = .0003$, $df = 4$. This is an extremely significant Chi-Square. By looking at Table 4.7 and Graph 4.3, it is clear that the pattern is higher sexual satisfaction within the non-misconduct group and lower satisfaction within the misconduct group.

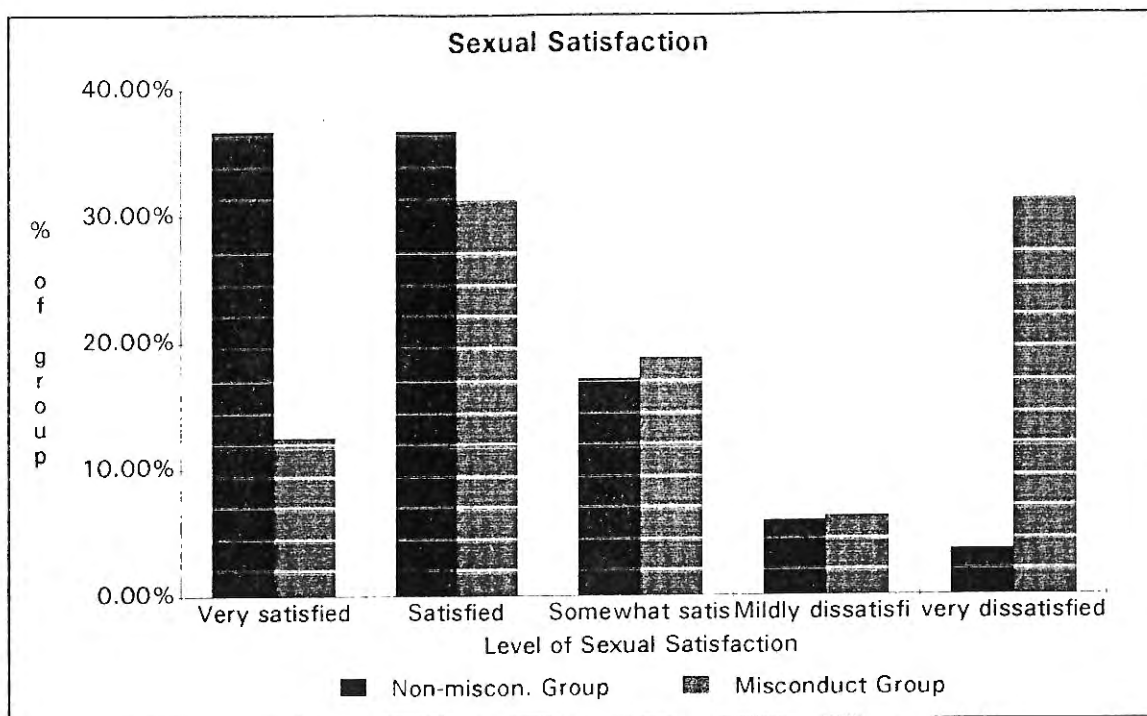
Table 4.7 Comparison of sexual satisfaction between sexual misconduct group and non-misconduct group.

Options	Non-miscon. Group	Misconduct Group
Very satisfied	36.69%	12.50%
Satisfied	36.69%	31.25%
Somewhat satisfied	17.16%	18.75%
Mildly dissatisfied	5.92%	6.25%
Very dissatisfied	3.55%	31.25%

Determination of Relationship Between Measured Variables

Several simple regressions were run to determine the relationship between some of the measured variables on the questionnaire. The first series of regressions included the measure of accountability on the x axis and used the *now mean*, *n-1 average*, *now sexual intimacy* score, and the *now emotional intimacy* score. The results for each will be described as well as the relationship it represents. Even though two of these four regressions is significant, they all show a very low relationship.

Graph 4.3 A presentation of Table 4.7 in graph form.



The first regression compared the accountability score with the *now mean*. The accountability score comes from the answer to the question, "On a scale of 1 to 9, how much accountability or supervision did you or do you have in this church setting (1 would mean no one else takes any responsibility for your spiritual, emotional, and moral well being, and 9 means that there is at least one person who consistently checks to see how you are doing by asking pointed questions about your personal life). _____." The *now mean* is the general intimacy score on the PAIR, obtained by adding each dimension of intimacy and dividing by five. The result of this test of the relationship between accountability and intimacy yielded an R of .18, $F=5.719$, $p=.0179$, $df=1,171$. This means that there is a small positive relationship between accountability and intimacy, and that with all else being equal, a higher score on intimacy is likely to yield a relatively higher score on accountability.

The second regression tested the relationship between accountability and the *now minus like average* (*n-l average*). The *n-l average* is a measure of the disparity

between the way the pastor would like his marriage relationship to be (as measured by the PAIR), and the way he feels it is now. Because the *n-1 average* is a measure of the lack of intimacy rather than intimacy itself, it would be expected that the relationship was negative. The relationship was negative, though not significantly. The R was .085 and the $F=1.13$, $p=.2895$, $df=1,155$.

The third regression looked at accountability and the *now* score for *sexual intimacy* to see if there was a significant relationship. A positive relationship would indicate that a pastor who has a greater measure of accountability in his church environment is likely to have a correspondingly higher measure of sexual intimacy with his spouse. The results indicate that the relationship is small and positively related. The R value is .152, $F=4.034$, $p=.0462$, $df=1,171$.

The last regression measuring the relationship between accountability and other factors on the PAIR inventory compared accountability with the *now emotional intimacy* score. The results showed a small positive but insignificant relationship: $R=.125$, $F=2.71$, $p=.1016$, $df=1,171$.

The second series of regressions looked at the same y variables as the first and changed the x variable to relationship satisfaction. The relationship satisfaction score was determined by a question at the end of the test which asked, "**Lastly**, how would you rate the satisfaction of the relationship you just described on a scale of 1 to 9, 1 being totally dissatisfied, 5 being moderately satisfied, and 9 being completely satisfied. _____" This was clearly a subjective opinion of each pastors satisfaction in the marriage.

The first regression in this series looked at the relationship between satisfaction and the *now* score for *emotional intimacy*. If it is true that greater emotional intimacy within marriage is correlated with greater marital satisfaction, there should be a strong positive relationship. The relationship was, in fact, strong: $R=.613$, $F=102.893$, $p=.0001$, $df=1,171$.

The second regression used the *now mean* on the y axis. The *now mean* is the general measure of intimacy from the PAIR. A positive relationship between these two variables would mean that the general intimacy measure would be higher if the satisfaction score was higher. This test yielded a strong positive relationship: $R=.637$, $F=116.515$, $p=.0001$, $df=1,171$.

Regression number three used the *n-l average* on the y axis. As mentioned previously when *n-l* was tested in the first series, the *n-l average* is negatively related to intimacy, and when compared with satisfaction would be expected to have a negative relationship. A strong negative relationship does exist: $R=.635$, $F=104.841$, $p=.0001$, $df=1,155$.

The last regression looked at the *now* value of *sexual intimacy* on the y axis. If sexual intimacy as measured by the PAIR was related to satisfaction in the marriage, there should be a positive relationship. There was a strong positive relationship: $R=.523$, $F=64.494$, $p=.0001$, $df=1,171$.

Summary

One thousand and fifty surveys were sent out and 202 responded. The homogeneity of the group was established using Chi-Square tests on the non-experimental variables of age, geographic region, marital status, gender, and denomination. The data from the responses support the general hypothesis of this study that a lack of relational intimacy in clergy is a factor in clergy sexual misconduct.

The four Null hypotheses were rejected in favor of the alternate hypotheses. The relationships that were established by these four hypotheses are:

- 1) The amount of relational intimacy is lower in the sexual misconduct group than it is in the non-sexual misconduct group.
- 2) The amount of accountability\supervision is lower in the sexual misconduct group than it is in the non-sexual misconduct group.

3) The subscale of emotional intimacy is lower in the sexual misconduct group than it is in the non-sexual misconduct group.

4) The subscale of sexual intimacy is lower in the sexual misconduct group than it is in the non-sexual misconduct group.

Statistical tests on the survey questions gave additional information about factors that are and are not related to sexual misconduct. One of the most notable relationships was the amount of sexually-oriented media or pornography viewed in each group, with seven times as many in the sexual misconduct group viewing sexually oriented-media or pornography daily, as compared to the non-sexual misconduct group.

CHAPTER 5

EVALUATION

Introductory Statement

For the sake of clarity, this chapter will follow the same basic format as chapter 4, but instead of a focus on the results, the focus will be on the value and implications of the results. Additional sections include implications for further study, as well as a section on some proposed elements for Pastoral education that may help avoid clergy sexual misconduct.

Response Rate

As presented in the results, the number of responses to the mailing of 1050 surveys was 202. A rate of 19.2% is low but expected given the subject matter, the method, and the length of the questionnaire. Some possible reasons for the low return rate include:

1. Questions about sexual misconduct and sexuality are very personal and probably caused some to discontinue filling out the questionnaire.
2. The response cost was higher than some were willing to offer, i.e., it wasn't high enough on their priority list to give 20 or 30 minutes to; it also took a stamp and an envelope to return the questionnaire (a return label was supplied). This is probably the biggest reason, described by pastors as being "too busy".
3. Some were offended. One Pastor called and asked if this was a bonified project. When she was assured that the study was as the cover letter had described, she went on to say that the "author must be some kind of pervert".
4. Some of those who have not dealt with crossing the sexual boundary, or are struggling with it might fear being exposed or confronting the truth.

5. Lastly, those who were willing to fill it out but needed the comfort of absolute anonymity may not have sent their questionnaires in. In truth, because the original addresses were available and the postmark of the returned questionnaires gave the city, many of the returns could have been traced by an unscrupulous researcher.

The response rate, and thus the research, would have been strengthened by shortening the questionnaire to the specific questions needed, and by including stamped return envelopes that clearly go to another city, in a double envelope. The outside envelope would then be discarded before giving the return surveys to the researcher.

Prevalence

The prevalence results were lower than all recent results in the literature in the area of clergy sexual misconduct. Table 5.1 compares 6 other studies with the current one. The three broad areas of sexual misconduct that have been researched are sexual intercourse, sexual contact other than intercourse, and sexually inappropriate behavior. The specificity of the definition for sexual contact varies from study to study, as well as the definition of who the contact is with. In Blackmon's (1984) study, the sexual contact had to be with "church members"; in the Leadership survey (1988) the sexual contact was with anyone other than their spouse.

It is important to view these results in the context of the issue as well as the context of other studies that attempted to determine prevalence. It is tempting to look at the results of this study and become hopeful that sexual misconduct is not as widespread as previously thought. The danger in such thinking is that this is the results of one study, but further, that 5% of clergy having sex outside of their marriage is a very high percentage, considering the cost that such infidelity brings to those whose lives are touched by it. Eight percent of the pastors in this study crossed a boundary and entered into the "forbidden zone." The reality of the extent of such unethical and

immoral behavior should be taken all the more seriously because of a study that again confirms the existence of widespread misconduct.

Table 5.1 Comparison of percentages of sexual misconduct in seven studies.

Study	Sex	Other Contact	Inappropriate
Blackmon (1984)	13%	39%	
Leadership (1988)	12%	18%	23%
Anonymous (1991)	20%	14%	
Fuller Institute (1991)			37%
United Methodist (1990)			17%
Leadership (1992)	9%	19%	
Current Study (1994)	5%	8%	

The sensitive nature of the subject matter has been mentioned several times, but it deserves mention again in the context of the prevalence data. It is not even possible to estimate how many respondents answered truthfully, even with a question that asked outright whether the pastor was completely honest. This is a key question for answering the results clearly, and there is no obvious solution. One pastor wrote in his letter of request for the summary of results:

I'm also wondering how you plan to deal with the tendency of people like me not to tell the truth about such delicate items. I found it a little hard to be honest, and I'm used to being very honest about such things with my friends. Moreover, by God's grace my "sins" are not as dangerous to my professional life as some others would be. I trust that your methodological approach takes this situation into consideration.

I believe it is reasonable to hypothesize that there were others who felt the way this pastor did. Methodologically, nothing was done to correct for this, but in looking at the results, it is appropriate to consider them to be conservative, an underestimate of prevalence, incidence and severity.

Null Hypotheses and Research Hypotheses

All four null hypotheses were rejected and the research hypotheses were accepted in their place. Three of the hypotheses were dealing with the relationship between a particular dimension of intimacy (or the combined measure) and clergy sexual misconduct; the fourth was seeking to verify the relationship between accountability/supervision in a pastor's life, and their likelihood of being involved in sexual misconduct. The research hypotheses will be discussed one at a time, leaving the second, the one about accountability, until last.

Hypothesis #1

The first research hypothesis that was accepted stated that, "the score on the PAIR measuring relational intimacy will be lower for the sexual misconduct group than for the non-sexual misconduct group". In general, the implications of this point toward the advisability of a pastor nurturing his relationship with his wife to develop greater intimacy. The benefits of doing this are numerous--the general benefits of enjoying marriage--but an additional benefit may be that of helping to protect against infidelity. This agrees with Rassieur (1976) who said that marital satisfaction is a mitigating factor against sexual involvement with counselees. Hulme's (1989, 191) recommendation of establishing "marriage care groups" was made with a specific purpose being the protection of the fidelity of the marriage relationship. Why might intimacy help to protect a pastor from infidelity?

Before hypothesizing some answers to that question, it is important to recognize that although there are different types of affairs, this study did not make a distinction between those types. Marie Fortune says that all affairs run on a continuum between sexual predators and sexual wanderers, i.e., those who look to set others up for the purpose of sex, and those who "fall into it" because of the opportunity (1992, 26). Fortune stated that few are at the extremes of this continuum, most fall somewhere in

between. Carder (1992, 49-75) described 3 types of affairs, the one night stand, the entangled affair, and sexual addiction. Without going into detail as to what the differences are, it needs to be said that there is no indication that intimacy can develop in sexual addicts or sexual predators until some more basic issues or problems are dealt with. Fortune (1992, 21) stated that even with a highly motivated client, the prognosis for a sexual predator who enters treatment is poor to fair.

Why might marital intimacy help to protect a pastor from infidelity? One reason may be that the relationship needs of the pastor are to a greater extent filled. Another way of saying it would be: he feels complete rather than incomplete, and this brings a feeling of satisfaction. It seems that most men have a deep need to be accepted and approved of by a woman. Ideally, this happens within the context of the marriage relationship, but when it does not, or when it wanes, there can be a deep unsatisfied thirst that develops, sometimes without recognition. David Rutter (1986, 61) says that there is a tendency for men to experience this unsatisfied need as only being fulfilled in the form of a woman. When he enters a relationship of trust with a woman, he can quickly make the leap that she is the potential fulfillment of his needs, i.e., he will finally be happy if he has her approval and acceptance. The process of that search for approval and acceptance, if unimpeded, leads to *sexual* approval and acceptance.

When a man's intimacy needs are met within the marriage relationship, he will still experience attraction to other woman, but the intensity is less (because the thirst is less) and being more aware of his own feelings (awareness of feelings being one of the defining aspects of intimacy as defined here), he can both walk away from the temptation, and share it verbally with his wife if necessary. Question #14 on the questionnaire asked about the degree to which each pastor shared sexual temptation with his spouse. With a 90% confidence level it showed that the sexual misconduct group shared about sexual temptation less often than the non-sexual misconduct group.

What makes this more significant is that the sexual misconduct group is made up of those who have had treatment, and those who have not even been found out. The portion of the sexual misconduct group that has undergone treatment is probably more likely to tell about sexual temptation, but they are mixed in as part of the sexual misconduct group. This is a weakness in the study, but because it errs on the conservative side, it points out the probable truth of the relationship, even in spite of the weakness.

In order for a spouse to share about sexual temptation, there needs to be a certain level of intimacy in the relationship. There must be trust, and a history of sharing weaknesses and still being accepted. This is a second possibility as to why intimacy seems to be associated with less sexual misconduct--if there is intimacy in the relationship, thus making it more likely that sharing about temptation will take place, the exposure of the weakness takes the power of secrecy out of the temptation. One respondent wrote next to question #16, "Normally [sexual fantasies] are fleeting and harmless. On two different occasions it has become more than that but on each occasion I have talked about it with my wife and *exposing it to her brought it to an end*"[emphasis added]. Another wrote as a general statement at the end of the first part of the survey (at the bottom of page 4), "I was at one time addicted to pornography. I have to be extremely careful and *totally open with my wife who is my Confidant*"[emphasis added]. Although these are individual opinions, they support the idea that the safety of a relationship which allows openness seems to be associated with less sexual misconduct.

A third possible reason for why intimacy is associated with lower sexual misconduct is that intimacy in a marriage relationship helps to build a team attitude. When husband and wife get close to one another, in the sense of relating openly emotionally and interacting on a variety of levels, it is difficult to avoid the weaknesses and failures of each other. It becomes clear that the strengths of one are the

weaknesses of the other, and vice-versa. In order to become effective problem solvers as a couple, supporting one another and helping to deal with weaknesses often becomes a way of life.

In chapter 2, a study in the field of life span analysis by Lowenthal and Haven (1968) was discussed. Lowenthal and Haven were "struck by the fact that the happiest and healthiest among them often seemed to be the people who were, or had been, involved in one or more close relationships." It seems logical to take this a step further in relation to this study and conclude, if a person is involved in a close marriage relationship, he is more likely to be happy. If he is happy, he is probably less likely to respond to the unhealthy relational attractions outside of his marriage for satisfaction or fulfillment.

McGill (Introduction, xiv, 1985) observed that one of the contributing factors to male mid-life crisis is the absence of intimate others to disclose mid-life concerns. His definition of intimacy was: "...the state of being close. It suggested private and personal interaction, commitment, and caring"(2). It is worth noting that one of the more overt symptoms of mid-life crisis is an affair--it seems that the lack of intimacy in marriage has left an environment more likely for the individual to look for intimacy outside of marriage. The opposite is also true: substantial intimacy within marriage meets significant personal needs such that a person is not as likely to go outside of marriage to get those same needs met by someone else.

Hypothesis #3

Alternate hypothesis #3 said that "the subscale of emotional intimacy will be lower in the sexual misconduct group than the non-sexual misconduct group." Emotional intimacy was chosen as a scale to make a hypothesis on because emotional intimacy can be thought of as being the "deepest" dimension of intimacy, i.e., inside the person and including the innermost secrets of the heart. If a person is accepted and

understood at this level, they can truly say that they are "known" by someone. As was presented in the results, this subscale produced a large F value and a probability of $< .0001$. This subscale includes only six questions in the area of emotional intimacy.

The implications of this are that it is imperative that pastors become open with their spouses emotionally--that they set as a goal listening to deep feelings and providing an environment of safety that fosters emotional expression. This is more difficult for men than women generally, but if the value is clear, they can learn to do it.

Hypothesis #4

Alternate hypothesis #4 stated that "the subscale of sexual intimacy will be lower in the sexual misconduct group than it is in the non-sexual misconduct group." As presented in the results, the F on this hypothesis was less than half what it was for hypothesis #3, nevertheless, the probability is only .0045. Though a lack of sexual intimacy does not seem to be as strongly associated with sexual misconduct as emotional intimacy, the correlation is very significant.

To state the results another way, a satisfying sex life, either individually as a variable, or concomitant with covariables, provides a lessened probability for sexual misconduct. The research cannot say that a satisfying sex life can "protect" or "inoculate" against sexual misconduct, but it points in that direction.

Within the pastoral community, the importance of sexual expression can at times be downplayed. Sexuality is sometimes an area in which emotional wounding has taken place, and as a result freedom has been removed with more emphasis on the protection of fragile sexuality. The results here indicate that it would serve both the pastor and his spouse to work through any sexual problem areas to create a less inhibited and more secure environment for satisfying sexual expression. This includes

the development of a safe environment in which to express sexual desires or needs verbally.

Hypothesis #2

Alternate hypothesis #2 did not use the PAIR inventory, but instead used a self report assessment of the pastor's degree of accountability/supervision. This assessment was compared between the sexual misconduct group and the non-sexual misconduct group. This hypothesis was added to those that used the PAIR in order to validate or disconfirm the frequently cited (Fortune 1989; Pattison 1965; Gabbard 1989; Small 1988; Larson 1971; McDonald 1988) preventative of accountability.

The question that was used to determine the level of accountability was: "On a scale of 1 to 9, how much accountability or supervision did you or do you have in this church setting (1 would mean no one else takes any responsibility for your spiritual, emotional, and moral well being, and 9 means that there is at least one person who consistently checks to see how you are doing by asking pointed questions about your personal life)." As can be seen, this does not operationalize to a great extent the definition of accountability--it leaves it up to the subjective assessment of the individual pastor. Statistically, the lack of clarity in the definition would bias against showing a clear relationship between accountability and the presence or absence of sexual misconduct. Even with the bias against the relationship between accountability and sexual misconduct, the probability came out as .0053, which means there is a 99.5% confidence that this apparent relationship did not occur due to chance.

Although the somewhat subjective nature of the question seems to muddy the issue of what is actually being measured, the significant F value points to the possibility that accountability is a broad concept that may not be easily defined. Without a clear definition, this group of pastors gave scores that distinguished the misconduct group from the non-misconduct group.

The definition focuses on another person taking enough responsibility for the pastor's well being (spiritual, emotional and moral) to ask regularly about how they are doing. The pastor may or may not have chosen to make themselves accountable to this person. This could be a superior, a co-worker a congregant, or someone outside the pastors Church--even another pastor. It could describe regularly scheduled meetings of personal questioning, or it could be drawing the pastor aside to ask how he is doing in certain areas.

Perhaps the antithesis of pastoral accountability is pastoral isolation, and to the degree that the pastor is not isolated, he is held accountable. The pastor's role as leader in the church, makes it easy, if not natural, for him to become isolated. One of the most frequent complaints at pastor's conferences is the isolation within the ministry. In contrast, they share the freedom and energizing effect of being able to share with other pastor's with similar problems at the conference. Pastors need the Church's support in finding ways to eliminate the need for such a reaction when away from church by providing avenues of expression all the time.

The results here clearly show merit in pursuing the two pronged goal of all pastors being made accountable and all pastors seeking to be held accountable. This may be a drawback of some "independent" churches. Many are independent enough that they are not held accountable by anyone outside the local church. This leaves it up to people within the congregation to encourage accountability, or up to the pastor himself to seek it. There is no higher authority to make accountability mandatory.

General Survey Discussion

The results of the general survey that were presented in Chapter 4 will be discussed here. This will refer to questions 10-12, 14-17, and 27-29.

Question 10 asked how often the pastors did counseling on sexual issues. This question did not discriminate between the sexual misconduct group and the non-sexual

misconduct group. It seems that counseling about sexual issues does not have a bearing on whether a person is more likely to be involved in sexual misconduct or not. It is difficult to make any generalizations regarding the percentage of pastor's in each category, because it was not factored in with how much the pastor counsels in general and what population he counsels with. It is interesting to note that only 26% of the pastors counseled people weekly or monthly regarding sexual issues; the other 74% of pastors counseled on this subject less than monthly.

Question number 11 asked about the frequency of reference to sexuality or sexual issues in sermons. This question did not discriminate between the sexual misconduct group and the non-sexual misconduct group. It appears that this is not associated with sexual misconduct. Occasionally it is said that when pastors are struggling with personal sexual issues, they tend to speak about it more publicly and condemn such activity, sometimes called reaction formation. These results do not confirm that phenomenon.

The next question asks if the pastor believes that pastors in general are more vulnerable to sexual temptation. The Chi-Square was not significant at the .05 level when comparing between the two groups. The majority felt that pastors are more vulnerable, with 76% saying "yes" or "definitely yes". Twenty-two percent said "not that much more than others". The reasons given most frequently for why they are more vulnerable were the intimate nature of the counseling or pastoral meeting and the fact that needy women come for help completely trusting the pastor to do what's best for them; the combination of availability and vulnerability. Here are some examples:

--"due to the intimate nature of pastoral ministry we are exposed to many people in many different situations. Also the stress and time of ministry can distance a person from their spouse if a couple does not become more intentional about one's relationship."

--"although I have never been unfaithful to my wife, there have been obvious opportunities--at times with very attractive ladies. We see people at their most vulnerable times."

--"We see others in a vulnerable state that others may not see; and people really want to like and trust us. They let down their guard, and we must all the more carefully watch ours. Another point of temptation, at least to lust, is (oddly enough) pre-marital meetings. At least I find it so. Prospective brides are at their most beautiful and radiant. Of course their intention to marry helps quell any thoughts of intimacy (on my part) with them."

--"I believe it is a personal weakness regardless of your occupation."

This seems to indicate that it is not the pastors themselves who are more vulnerable, but the environment in which they find themselves that is a possible "set up". This points to accountability and supervision as ways to improve the environment the pastors work in; this is particularly true because the vulnerability of the people who come for help cannot be changed.

Question 14 was discussed above in the context of emotional intimacy. It asked how often the pastor discussed sexual temptation with their spouse. The Chi-Square was not significant at the .05 level, but the actual probability was .067, very close to the cut off. Because of the borderline nature of the Chi-Square, it is appropriate to look at the patterns in the data. The Chi-Square variation occurs in option 2 and option 5. Option 2 says that the pastor talks to their spouse whenever they feel temptations. The sexual misconduct group had a much lower than expected response rate, and the non-sexual misconduct group had a higher than expected response rate. In other words, the sexual misconduct group is less likely to talk to their spouse about sexual temptation. Option 5 says that they rarely talk to their spouse about sexual temptation. The pattern of this response is reversed: fewer than expected from the non-sexual misconduct group responded to this option, and more than expected from the sexual misconduct group responded.

An area of intimacy, usually thought to be within the emotional dimension, is the ability and practice of sharing secrets, weaknesses, or anything that feels like a possible reason for the spouse's rejection. These may be perceived as a threat to the relationship. Sexual temptations fall into this category. They are feelings that individuals within a marriage have that are easier to keep private, yet when they are kept private, they decrease the depth of intimacy that can occur. These research results seem to support the practice of sharing sexual temptations (those beyond a certain threshold that include recurring thoughts--especially if they intrude during intimate times) with the spouse in a marriage relationship.

Question 15 asks to what degree the pastor fantasizes about sex with someone other than their spouse. The borderline probability was .073. Almost all the variation in the Chi-Square comes from the first option, Daily. Twenty-five percent of the misconduct group fantasized daily, as compared to 5% of the non-misconduct group. It is difficult to say whether it is most probable that fantasizing leads to misconduct, misconduct leads to fantasizing, or that additional factors are present that cause this relationship. What *can* be said is that daily fantasizing seems to be connected with an increased incidence of sexual misconduct. It is fairly clear that fantasizing about someone other than a spouse would indicate a possible threat and a certain distancing or lessening of intimacy. Because of this distancing as a result of fantasizing, care should be taken to redirect fantasies, and if they are strong enough that they cannot be redirected, to confess them to the spouse.

Looking at the percentages of each response from the entire sample, it stands out that 30% of the pastors in the study fantasize about sex with someone other than their spouse at least once a week. Question 16 asks if the fantasies are harmful. Forty-nine percent said that they are harmful and 21% say that they are harmless. Thirty percent checked the "other" box, the majority of these saying they are harmful only if

allowed to continue beyond the initial thought, though one response said it was harmful "only if acted upon." Some expressed an almost hopeless attitude about fantasizing:

--"I know that it is harmful to my salvation, but I've just come to the place where I don't care--I need some sexual outlet, and it is better than having an affair with some member, or anyone else."

--"necessary for survival"

--"They can pull me toward isolation from peers. They also stir much struggle with guilt feelings and play into issues of shame I have had to work through."

The sexual misconduct group seems, as a whole, by looking at the percentages, to know that fantasizing is harmful. The non-misconduct group does not consider it as uniformly harmful. This indicates that crossing the line into the area of sexual misconduct may give some additional insight into the path that led there, at times including fantasizing sex with people other than one's spouse.

Question 17 asks how frequently the pastor looks at sexually-oriented media. Although the Chi-Square results are not significant at the .05 level ($p=.0816$) the pattern that emerges when comparing the two groups is unmistakable. Beginning with the first option, 7 times as many in the sexual misconduct group look at sexually oriented media "regularly". Twice as many in the sexual misconduct group look "sometimes". At the third option, "seldom" the percentage is twice as high for the *non*-sexual misconduct group, and continues to be higher for each option. Seen graphically as shown in the results section, those who view more sexually oriented material are more likely to be involved in sexual misconduct. Cause and effect can not be stated based on these results, but common sense and experience seem to confirm what the results point towards: viewing sexually-oriented media direct an individuals thoughts in a way that is not beneficial to the marriage relationship, and in fact may be one step toward misconduct. A minister wrote on his questionnaire:

--"Fleeting thoughts about attractiveness of other women, or about their bodies, are rather frequent. I once had a mild addiction to pornographic pictures and the memory of these pictures sometimes plagues me. I almost never fantasize sexual *acts*, except with my wife, where I am usually remembering something, which I do quite often. About once a year I dream (in sleep) of some sort of sexual involvement (non-intercourse usually) with another woman or girl. I make it my policy to confess this to God as sin and repent, rather than following the very odd modern tendency to say that since I don't control my dreams directly, I am not responsible for them--As if sin were not a bondage we are incapable of breaking without God's grace! Sin is always harmful, and this is sin Matt 5:28. Carefully managed as such, it does me little perceptible harm, in terms of my relationship to my wife, etc."

This man states that he has *carefully managed* his fantasies and thoughts, by *God's grace*, treating them as *sin*. He also seems to have little struggle with them now, though at one point he categorized himself as having a mild pornographic addiction. The important element here may be that he sees fantasy as wrong. Until a person believes that it is harmful to fantasize, he has no need or desire to do anything else. If one is lulled into the feeling that "as long as I don't act on it, it's O.K., it will probably occur unchecked. The evidence here suggests that it is harmful to fantasize, and measures taken against it, whatever they are, are likely to benefit the individual and the marriage.

Eighty-seven percent of the sample said that they seldom, rarely or never looked at sexually oriented media, while 13% said they looked regularly or sometimes. One pastor responded in the "never" box and went on to comment, "I don't believe this. Surely men who call themselves God's men have found freedom from this." This sounds like a man who may not be willing to admit his own weaknesses, were they to become evident, because in his mind it is just appalling to have to struggle with sexual issues and temptation. Could this not also be the type of pastor who might be susceptible because he would not see attraction beginning and progressing?

Question 24 sought to determine some of the personal consequences for the pastor's sexual misconduct. Six options were given and they were told to check all that

applied. The first option showed that it did not lead to divorce in any of the cases. This seems quite different than the results would be if it were a secular group of people who had affairs, though the statistics are not available to compare. A possible reason for the difference could be that marriage for a pastor, is to a great degree linked with the identity of the pastor and his job, and because of this he may put more effort into the change and recovery process. It is probably true that the beliefs of the men and women represented in this study (the pastors and their spouses) would bias against divorce, as opposed to non-clerical people.

Six of the 17 said they had marriage difficulties as a result of the misconduct, and four of those six said that their marriage had improved as a result of it. This would follow the pattern that might be expected if the misconduct took place out of a lack of met needs. If the lack of needs being met led to the misconduct, the misconduct may have made the needs visible to the pastor and spouse as they worked through it, and possibly they began to solve the problems in the marriage as a result of the affair and its impact. Carder (1993) calls this processing the "message of the affair". He states that there is always a reason behind the affair, (in type II affairs) and that recovery involves finding what the reasons are and working through the issues they expose. He does not say that it is the fault of the one who did not err, but that it is a shared cause. I would hypothesize that the people who said there were marriage difficulties created by the misconduct and that their marriage was now improved, would fit this pattern.

None of the pastors said they lost their job as a result of the misconduct. I believe the test biases against those who have, since the survey was sent to those who were in pastoral positions. Only 2 of the 16 have been found out so far--these statistics may change for this group of people over time.

Twenty-nine percent said there have been "no consequences". Because this is a group of pastors, this is a surprising percentage. Most evangelical pastors would say

that being involved in sexual misconduct was sin. It would be informative in a further study to look at what the beliefs of pastors such as this are--do they believe that they are "different" because God is still apparently blessing the ministry? How do they reconcile this with telling their congregations that there are consequences for sin? Do they think that there are any immediate consequences for people who are engaging in known immorality?

The last option on question 24 was "other consequences". Forty-seven chose this response. Only a few designated what the "other" consequence to their misconduct was. The most commonly mentioned reference was to some kind of emotional consequence such as shame or guilt. In future studies, it would be beneficial to become even more specific on the emotional consequences, including things such as "guilt" and "spiritual hurt or coldness".

Question 27 asked if they had sought professional counseling for sexual temptations. Seven percent said yes and 93% said no. The Chi-Square between groups was very significant, $p=.0114$, with 25% in the sexual misconduct group, and 5% in the non-sexual misconduct group having sought counseling. This is not because the sexual misconduct group included many pastors who were discovered by the church, and as part of the churches direction they had to get counseling. Only two of the pastors said the church knew about it, and neither of those said they had received counseling. The majority of the reason for this difference would seem to rest on the initiative of the wife or husband, perhaps as a result of the chaos that followed the initial revelation of the affair. It is surprising that only 25% of the sexual misconduct group has sought counseling, but it may be a definitional problem. The question asked if they had ever sought professional counseling for "sexual temptations". It could be that if a pastor received counseling after sexual misconduct, that he would not consider it counseling for "sexual temptation". It is impossible to say how much the exposure of the sexual misconduct effects seeking counsel, because only 2 out of 16 who were

involved in sexual misconduct were found out by the church (question #25), which is only 12.5% of the cases. If the church does not know about the misconduct, it cannot respond, but it is remarkable that 87.5% of the churches *did not even know*. There are strong implications in this for churches who feel they have avoided the trauma of having sexual misconduct in their church--seven out of eight churches never found out. This dispels the myth that when sexual misconduct occurs, it comes quickly to the forefront. Instead, it confirms the characterization that clergy sexual misconduct is still very much "a secret sin" (Brubaker 1992, 30; Laaser 1992, title). A pastor who said he is involved in sexual misconduct short of sexual intercourse and is very dissatisfied with his marriage and sexual life said, in response to question 27, "Who would you go to? There is nothing out there for Pastors--we don't have these problems--if we do we loose our jobs." He says in response to question 24 that there have been no personal consequences for his inappropriate actions. His ambivalence about filling out the questionnaire showed at the end of the survey; he wrote in bold letters, "I hope this isn't a mistake".

Question 28 is similar to 27 except it asks if the pastor has received supervision regarding sexual temptation, rather than counseling for sexual temptation. Thirteen percent said yes and 83% said no. This question did not discriminate between the two groups at all, the Chi-Square had a p value of .4342. This is somewhat surprising when the question about accountability discriminated at a significant level, but the accountability question was quite different in that it asked for a rating of level of accountability and the result was appropriate to be analyzed with an ANOVA test. This may indicate to a limited degree that supervision or consultation regarding sexual temptations is not as helpful as being held accountable by someone who chooses to do it in all areas, including sexual temptation. Accountability carries with it the need for the person who is holding the other accountable to take a significant responsibility for that person. Seeking supervision or consultation may not provide this level of

involvement on the part of the supervisor or consultant, and because of that, may not be as helpful. This is an area that needs further study to determine.

Question 29 asks how satisfied the pastor is with his sex life. This question yields very different statistics for the two groups, and the p value for the Chi-Square is .0003. Presented graphically as this was in the results, it is clear that the sexual misconduct group has individuals grouped toward the "dissatisfied" end and the non-misconduct individuals grouped toward the "satisfied" end. The information that this gives is that those who are not or have not been involved in sexual misconduct will be more likely to have a good sexual relationship with their spouse. It is impossible to say why this is, but there are several possibilities. The first possibility is that those who are dissatisfied with their sexual experience within marriage tend to look for satisfaction outside of marriage. The second is that those who tend to be dissatisfied are those who also have personality or character qualities that make them more likely to engage in sexual misconduct. A third possibility is that engaging in sexual misconduct causes one to view or perhaps accept sex as less satisfying for some reason. A case in point is a pastor who checked "other consequences" on question 24 about personal consequences of the misconduct. He wrote in the margin next to the question, "terrible conscience--I've learned much!--No longer is sex so important to me". In spite of this comment, the intimacy score on the dimension of sexual intimacy for this pastor showed the least satisfaction of all five dimensions. In other words, the difference between his score of "*how it is now*" and "*how I would like it to be*" was greater than any of the other scales, indicating the area of greatest importance or need for change. Perhaps this apparent paradox is explained by the attitude of, "I try not to let it bother me so much that I am not satisfied sexually".

Relationships Between Key Variables

Simple regression tests were run to determine the extent of the relationship between some of the measured variables on the questionnaire. There were no specific hypotheses about these, though they were expected to follow the same pattern as the other tests presented so far in this study. If found, unusually strong relationships could be valuable in interpreting the overall results of this survey.

When accountability was compared to the *now mean*, there was a small positive relationship found. In other words, a higher score on accountability was more likely to yield a high score on the *now mean* than a lower score. This is the direction that it would be thought to go based on the results of intimacy being associated with non-misconduct and non-misconduct being associated with higher accountability scores. The regression relationship is low enough that discussing the relationship further is unwarranted.

The next regression compared accountability with the *n-l average*, which is a measure of the lack of intimacy, or the amount of dissatisfaction. The relationship turned out negative, as expected, but not significantly so. The third regression compared accountability and the *now sexual intimacy* score. The F value was significant, but the regression relationship was very small. It is difficult to hypothesize what connection there is between sexual intimacy and accountability--it is almost certainly factors that are common to both that cause the relationship.

The last regression in the first series was run with accountability and *now emotional intimacy*. This came out with an insignificant correlation.

The second series compared marital satisfaction to the other four variables instead of accountability. In contrast to the marginal results with accountability, all four regressions were quite strong when using marital satisfaction. There is face validity to these four regressions correlating strongly, because marital satisfaction

would be expected to be higher when the level of intimacy is higher. The *n-1 average* correlated strongly in the negative direction.

Pastoral Education--Some Proposed Elements

At the end of Chapter 2 there were some suggestions about ways to prevent clergy sexual misconduct. Parts of this study confirm some of those elements, and it would be important to include them in future attempts to prevent and remediate clergy sexual misconduct.

Evaluation

The major finding of this study is that intimacy--having a deep relationship on a number of dimensions of intimacy with your spouse--is an important factor in avoiding sexual misconduct. This being the case, even before screening takes place near the end of seminary, it is important that assessment take place early on to determine areas of weakness that could be concentrated on during the course of study. A questionnaire that includes currently known predictors such as parental infidelity and sexual addiction/pornography use would help in this stage. Personal evaluation would have to take place in addition, to try to determine the accuracy of the self report, because there would be substantial secondary gain for dishonesty (the difficulty of the student needing to deal with problems or even admitting problems could be avoided by dishonesty).

A minimum number of sessions with a qualified counselor should take place in order to determine an effective plan to deal with the issues that are raised. The ability to relate intimately to their wives, and other same sex people would be a point of focus. Increased self awareness would facilitate movement forward in areas where intimacy was low. Including the wife, if married, would be very desirable, not for all the sessions, but to help evaluate the accuracy of what the husband has said about the relationship. This is an expensive prospect, in terms of adding the hours of staff time and curriculum time, but as mentioned in the introduction, the cost of not doing all that

is possible, is overwhelming. Those seminaries who implement more preventive measures would probably place their pastors more easily, and perhaps with more desirable congregations or situations.

If screening procedures have been in place all through the seminary experience, there is no need for a special screening at the end, only an evaluation of where the person has come and a determination of whether or not they are prepared for the pastorate. If screening and evaluation have not been in place, a screening at the end of seminary would be very appropriate. The disadvantage to limiting a screening procedure until the end is that it does not allow a natural avenue to remediate personal struggles or weaknesses. The tendency would be to give the prospective pastor the benefit of the doubt, because a serious concern would mean that they could not be recommended for a pastoral position without remediation going on for a period of time.

If screening has not taken place at the beginning or end of seminary, the third place would be at the prospective places of employment. This provides some protection for those who screen thoroughly, but none for those who don't. Churches are also less prepared than seminaries to screen effectively.

The last area that screening can be done is within existing churches and pastorates. This is the least desirable of the four options because the pastor has typically assumed the leadership role that few are willing to challenge by implying there could be some impropriety. The only effective way that screening could be done after a pastor has been instated is to have the denominational leadership impose the requirements. In such a situation, the person doing the screening would have to understand fully and see the importance of doing everything possible to avoid sexual misconduct. If the screening turns into merely "meeting the requirements", it will probably not be effective.

Training

A course of study should be designed for every student that includes extensive treatment of how affairs develop, how they are guarded against, why pastors have more regular access to tempting situations, and how foolish it is to have the attitude, "it couldn't happen to me". Perhaps case studies of respected leaders who have fallen and the insight they have gained could be included. The goal needs to be bringing the reality of sexual sin to the forefront of the seminary students mind. In the past, this area has been virtually ignored, and pastors have been taken off guard when sexual temptation came. It is clear that they need to be more thoroughly prepared.

The need for accountability, which has been shown in this study, could be taught and implemented. The counseling relationship that is developed through the screening and evaluation could involve some accountability in the areas that are being worked on. Peer accountability could be encouraged.

Teaching the need for a referral process that allows a pastor to pass along those clients who are emotionally, physically, or in some other way attractive and threatening to the marriage relationship, is important. This might include options such as counseling only with his wife present (with those who are attractive to the pastor, or with those whom the wife feels uncomfortable with), and other creative solutions that protect pastoral integrity.

The importance of nurturing the marriage relationship, second only to nurturing the spiritual relationship, must be emphasized. This study has shown that a good marital relationship, i.e., one that is satisfying to the individual, is associated with fewer affairs. Although this seems obvious, it has not been emphasized as an important area to focus on to avoid responding to the pull of sexual temptation.

Appropriate boundaries is another important area to include in training. Although this study did not research boundary issues, sexual misconduct usually starts as a boundary problem and continues as more and more boundaries are crossed.

Teaching about what boundaries are and how to recognize they are being crossed should take place including role play situations that give actual practice with the type of boundaries parishioners or counselees might cross. These would include relationship boundaries (anything outside of pastor--parishioner relationship), physical boundaries (no physical touch and a few feet separating pastor and parishioner), and other boundaries such as time. Sessions should be for a specified period of time and may have a maximum limit for some pastors (e.g., 3,6, or 10 sessions maximum). Non-counseling appointments should have the same restrictions. If boundary issues are clear to the pastor, he is much more likely to see the need to keep them, and will be much more sensitive to boundary violations.

The last important element in the area of training is the necessity of teaching humility. This is an area of teaching that moves beyond behavioral changes and must be developed outside of the classroom. Pride or the desire to be lifted up seems to be associated with the beginning stages of the sexual misconduct process. This idea is also consistent with the Bible (New International Version, 1983) when it says in Proverbs 16:18, "Pride goes before destruction, a haughty spirit before a fall". Proverbs 11:2 says, "When pride comes, then comes disgrace, but with humility comes wisdom", and 29:23, "A man's pride brings him low, but a man of lowly spirit gains honor". Humility, or a lowly spirit, was not measured in any way on this survey, but common sense and experience seems to indicate that it is very important. This area awaits further research to confirm or disconfirm the association of sexual misconduct and humility, and the risk of being prideful.

Implications For Future Research

Some issues for further research have been discussed within the previous sections. Those that have not yet been mentioned will be discussed here. Issues

pertaining to future research fall into two broad categories, methodological and conceptual. The two broad categories would be answering the questions, "what was problematic with the methodology used in this study?", and, "what new questions has the research brought to light?"

Methodological Implications

Future studies in this area would be strengthened by obtaining a higher return rate. Clergy sexual misconduct is a sensitive and job threatening issue that is not easily researched. All possible means of protecting anonymity should be used. Perhaps the best method would be to return the surveys to a known place that has established credibility such as *Christianity Today* magazine. If the surveys are accompanied with a letter from the researcher and the place where the surveys are to be returned, it lends credibility to the study, as well as more assurance of anonymity. This is especially true if the envelopes are double, and the middle agent takes the surveys out of the outer envelope with the return address on it.

Self addressed stamped envelopes for return will increase the rate as well--it is much more difficult to throw an envelope with a stamp on it away than it is one without a stamp. Shortening the questionnaire would increase the return--the higher the response cost, the less questionnaires there are that return.

Using a mailing list from a more general Christian magazine such as *Christianity Today* might be less biased than using *Leadership Journal*, but the survey group would have to be much larger because there would be a lower percentage of pastors. Those who keep their subscription to *Leadership Journal* are more likely to be pastors who are wanting to be challenged to growth and accountability than they are to be pastors who are burned out and apathetic. There may be other mailing lists that provide a more desirable or representative population. A denominational mailing list would be less desirable, because there would probably be more fear of being found out.

Another possibility is to use an institution such as St. Lukes Hospital that has a program dealing exclusively with pastors. In such a program, each pastor could be given a survey on admission. Those who were entering treatment because of sexual misconduct could compose one group, and those who have other presenting issues could be the other group. A controlled setting like this would also provide the ability to administer a post treatment measure, perhaps the identical measure of intimacy, for example. The scores could be compared and later, if desired, follow up could be done. Another advantage to such a method is that the sexual misconduct group would be more homogenous, i.e., they would be in the crisis after the sexual misconduct, and they would not have had the time to learn or change as a result.

Conceptual Implications

The primary implication of this study is that training needs to take place in order to reduce clergy sexual misconduct in the future. There are institutions and seminaries where training has been going on for a period of time. Researching the effectiveness and the extent to which they have used training would be very useful. How well do these pastors feel prepared to meet the temptations of the ministry as compared to a seminary that offered no training?

A more focused study in the area of boundaries would help to determine the importance of training in this area. This is also true for accountability. Accountability was shown to be associated with less sexual misconduct, but researching specifically what kind of accountability is helpful would be valuable.

There were a number of individuals in the non-sexual misconduct group who received very high scores on the PAIR, 96 out of 96 on each dimension in many cases. These individuals also received 96 out of 96 on the conventionality scale. The conventionality scale measured to what degree the respondent was responding in a socially desirable way--it is a measure of the level of denial, or idealization that is taking place in the marriage or while taking the test. One pastor wrote, "40 years

married, 1953-1993! Good luck on your dissertation--Hope many are as happy as we are!" (conventionality score--96). Another rated his marriage a "10+" on a scale of 1 to 9, and went on to say, "This is a result of 25 years of working together, growing together and in general being the very best of friends...Feel free to call me if you need any info., this is a subject I'm interested in and have some experiences of value" (and then he gave his phone numbers) (conventionality score--96). There were others less extreme than this. The question that flows from this is: what effect does idealization and denial have on a pastors susceptibility to sexual misconduct?

Intimacy in this study was confined to the husband-wife relationship. The reason was not because of a hypothesis that that is the only important relationship, but for focus in the study. The hypothesis should be broadened to include intimacy in same sex friendships. Close relationships of trust with friends may produce many positive qualities that encourage integrity and accountability. This is the basis upon which *Promise Keepers* (an organization that encourages men to meet together in accountability groups and challenge each other to be "men of integrity") was formed and continues to grow.

Parallel research that uses similar but varied tests to determine levels of intimacy would confirm this study and give it broader support.

Finally, it would be of great value to look at the area of pride and humility as it relates to sexual misconduct. It may only be feasible on a case study basis, but there may be some way to measure pride and humility in a more objective way.

APPENDIX A

A Confidential Survey of Pastors

1. Age: ___ under 25 ___ 36-40 ___ 61 or over
 ___ 26-30 ___ 41-50
 ___ 31-35 ___ 51-60
2. Are you: ___ Male ___ Female
3. How many children do you have in your household? (those considered as dependents). _____
4. In what state do you live? _____
5. What is your denominational affiliation? _____
6. Marital Status: _____
7. How large (how many parishioners) is the most recent congregation that you have pastored? _____
8. How many paid staff members were/are employed? _____
9. On a scale of 1 to 9, how much accountability or supervision did you or do you have in this church setting (1 would mean no one else takes any responsibility for your spiritual, emotional, and moral well being, and 9 means that there is at least one person who consistently checks to see how you are doing by asking pointed questions about your personal life). _____
10. How often do you do pastoral counseling that includes counseling on sexual issues (excluding premarital counseling)?
 ___ weekly ___ several times a year ___ less than once a year
 ___ monthly ___ once or twice a year ___ rarely or never

11. How often do you refer to sexuality or sexual temptations in your sermons?

☐ I don't have a pulpit ministry ☐ Hardly ever (< once a year)
☐ Regularly (several times a year) ☐ Don't really know
☐ Sometimes (once or twice a year)

12. Do you think that pastors are particularly vulnerable to sexual temptation?

☐ Definitely yes ☐ Not so much more than others
☐ Yes ☐ Definitely not
☐ Don't know

13. Please explain your reason for answering the way you did in question #12:

14. If married, do you talk to your spouse about the sexual temptation you feel?

☐ Not applicable, I'm not married.
☐ Yes, whenever I feel such temptations.
☐ Yes, sometimes I talk about it with my spouse.
☐ No, I rarely talk about these temptations with my spouse.
☐ No, I never talk about these temptations with my spouse.

15. How often do you fantasize (including fleeting thoughts) about sex with someone other than your spouse?

☐ Daily ☐ Once a month ☐ Almost never
☐ Weekly ☐ A few times a year ☐ Other, please describe:

16. Do you find that these fantasies are:

☐ Harmless ☐ Harmful ☐ Other, please explain:

17. How often do you look at sexually-oriented media or pornography (in print, video, or movies)?

☐ Regularly (every week) ☐ Rarely
☐ Sometimes (about once a month) ☐ Never
☐ Seldom (about once a year)

18. Have you ever had sexual intercourse with someone other than your spouse, since you've been in local church ministry?

☐ Yes ☐ No

19. Who was the person?

☐ Ministerial staff member ☐ Church member in a
teaching/leadership role
☐ Other church staff member ☐ Someone else in congregation
☐ Counselee ☐ Someone outside the
congregation

20. Have you ever had any other forms of sexual contact with someone other than your spouse, e.g., passionate kissing, fondling/mutual masturbation, since you've been in local church ministry?

☐ Yes ☐ No

21. Who was the person?

☐ Ministerial staff member ☐ Church member in a
teaching/leadership role
☐ Other church staff member ☐ Someone else in congregation
☐ Counselee ☐ Someone outside the
congregation

22. What were the major factors that led you and the other person to a sexual relationship? (check all that apply)

☐ Just physical attraction ☐ Emotional attraction
☐ Marital dissatisfaction ☐ Other, please specify:

23. How old were you at the time?

☐ under 25 ☐ 36-40 ☐ 61 or over
☐ 26-30 ☐ 41-50
☐ 31-35 ☐ 51-60

24. What have been the consequences for you personally? (check all that apply)

☐ Divorce ☐ Loss of job
☐ Other marriage difficulties ☐ No consequences
☐ Improved marriage relationship ☐ Other consequences:

25. Did the church find out about it? ☐ Yes ☐ No

26. Do you have close friends or family members with whom you are able to discuss sexual temptations? ☐ Yes ☐ No

27. Have you ever sought professional counseling help for sexual temptations?

☐ Yes ☐ No

28. Have you ever sought consultation or used supervision regarding sexual temptation? ☐ Yes ☐ No

29. Are you satisfied with your present sexual life?

☐ Yes, very satisfied ☐ No, mildly dissatisfied
☐ Yes, satisfied ☐ No, very dissatisfied
☐ Somewhat satisfied

30. Sex seems to be a difficult thing to talk about, even when anonymously on a survey. Please let us know how honest you think you were in your answers to this survey. Thank You.

☐ Completely honest ☐ Not always honest
☐ Somewhat honest

Instructions: This Inventory is used to measure different kinds of "intimacy" in your marriage relationship. If you are currently separated from your spouse, answer as you would have before the separation. You are to indicate your response to each statement by using the following five point scale.

0	1	2	3	4
strongly disagree	somewhat disagree	neutral	somewhat agree	strongly agree

There are two steps to the Inventory. The first time you go through the questions, you will put your answer in the first blank before the question, the column marked "**N**", for how you see the relationship **now**.

In the second step you are to respond according to the way you would like it to be, that is, if you could have your relationship anyway that you want it to be. Use the second blank before each question, the column marked "**L**" for **Like**. There are no right or wrong answers.

Respond to all the items in step one before proceeding to step two.

0	1	2	3	4
strongly disagree	somewhat disagree	neutral	somewhat agree	strongly agree

N L

- ___ 1. My partner listens to me when I need someone to talk to.
- ___ 2. We enjoy spending time with other couples.
- ___ 3. I am satisfied with our sex life.
- ___ 4. My partner helps me clarify my thoughts.
- ___ 5. We enjoy the same recreational activities.
- ___ 6. My partner has all the qualities I've always wanted in a mate.
- ___ 7. I can state my feelings without him/her getting defensive.
- ___ 8. We usually "keep to ourselves."
- ___ 9. I feel our sexual activity is just routine.
- ___ 10. When it comes to having a serious discussion, it seems we have little in common.
- ___ 11. I share in few of my partner's interests.
- ___ 12. There are times when I do not feel a great deal of love and affection for my partner.
- ___ 13. I often feel distant from my partner.
- ___ 14. We have few friends in common.
- ___ 15. I am able to tell my partner when I want sexual intercourse.

0	1	2	3	4
strongly disagree	somewhat disagree	neutral	somewhat agree	strongly agree

N L

- ___ 16. I feel "put down" in a serious conversation with my partner.
- ___ 17. We like playing together.
- ___ 18. Every new thing I have learned about my partner has pleased me.
- ___ 19. My partner can really understand my hurts and joys.
- ___ 20. Having time together with friends is an important part of our shared activities.
- ___ 21. I "hold back" my sexual interest because my partner makes me feel uncomfortable.
- ___ 22. I feel it is useless to discuss some things with my partner.
- ___ 23. We enjoy the out-of-doors together.
- ___ 24. My partner and I understand each other completely.
- ___ 25. I feel neglected at times by my partner.
- ___ 26. Many of my partner's closest friends are also my closest friends.
- ___ 27. Sexual expression is an essential part of our relationship.
- ___ 28. My partner frequently tries to change my ideas.
- ___ 29. We seldom find time to do fun things together.

0	1	2	3	4
strongly disagree	somewhat disagree	neutral	somewhat agree	strongly agree

N L

- ___ 30. I don't think anyone could possibly be as happy as my partner and I when we are with one another.
- ___ 31. I sometimes feel lonely when we're together.
- ___ 32. My partner disapproves of some of my friends.
- ___ 33. My partner seems disinterested in sex.
- ___ 34. We have an endless number of things to talk about.
- ___ 35. I feel we share some of the same interests.
- ___ 36. I have some needs that are not being met by my relationship.

Lastly, how would you rate the satisfaction of the relationship you just described on a scale of 1 to 9, 1 being totally dissatisfied, 5 being moderately satisfied, and 9 being completely satisfied. _____

APPENDIX B

Paul Kaschel
2554 E. Silver Lake Rd.
Traverse City, MI 49684

December, 1993

Dear Pastor:

My name is Paul Kaschel, and I am a Doctoral student at Oxford Graduate School in Dayton, TN. I am an ordained minister, and have developed a great interest in helping pastors to deal with some of the unique stresses of the ministry. The first step in understanding the problems is to gain a sense of what they are specifically, and then determine how prevalent they are. The survey enclosed is designed to gain information in both these areas: specificity and prevalence.

Many of the questions in this survey relate to sexuality and/or intimacy. They are not intended to pry unnecessarily, but will provide a database from which strategies can be developed and help can be offered to the pastoral community.

The survey is also the basis for my doctoral dissertation. Because of this, I especially appreciate your willingness to participate. It should take you approximately 20-30 minutes to complete the survey. When you complete it, please use the return label to send the survey back by **January 10, 1994**.

Your confidentiality is protected, however, because of this I need your help should you want a copy of the results. Send me your name and address in a different envelope and request to see the results. I will keep a file of these addresses and will send a summary of the results as soon as they are available.

Again, thank you so much for your participation, I could not complete this project without your help.

Sincerely,

Paul Kaschel
Oxford Graduate School
Doctoral Candidate

NOTES

1. "Clergy sexual misconduct" as used by Fortune and others has become a technical phrase to describe a pastor becoming sexually involved with a congregant, counselee, or staff member. In this study, the phrase refers to any type of marital infidelity the pastor engages in.
2. The implication is not that intimacy outside marriage or same sex intimacy is not valuable for personal health, it is simply beyond the scope of this study to look at these other relationships.
3. References to pastors in this study will be assumed to be male unless otherwise noted, because the predominance of problems are with male clergy. This study includes 9 women, one of whom is in the sexual misconduct group. The female pastor in the sexual misconduct group expressed, "the single encounter was a horrible event--a supervisor that took advantage of me."
4. There are certainly clergy who have conscious motives that are self-serving. They may with full knowledge plan and "groom" others to become vulnerable to their sexual advances. Others may do the same thing with less conscious knowledge. Both would fall into the category of *sexual predator* as described by Marie Fortune (1992, 20). There are also those who would fall under various psychiatric labels that would have little regard for how their actions affect others. The author, in the problem section, is referring to pastors that follow the more typical form of entering the clergy profession.

BIBLIOGRAPHY

- Abbott, Franklin Ed. *Men & Intimacy: Personal Accounts Exploring the Dilemmas of Modern Male Sexuality*. Freedom, CA: The Crossing Press, 1990.
- Ackerman, Nathan. *The Psychodynamics of Family Life*. New York: Basic Books, 1958.
- Anonymous. *How Common is Pastoral Infidelity: A Second Study*. Apparently a handout at a seminar given by a professor from Fuller Seminary, 1991.
- Bach, G.R. and R.M. Deutsch. *Intimacy. In Love, Marriage, Family: A Developmental Approach*. Glenville, Ill.: Scott, Foresman, 1973.
- Baker, Don. *Beyond Forgiveness: The Healing Touch of Church Discipline*. Portland Oregon: Multnomah Press, 1984.
- Berne, Eric. *Games People Play*. New York: Grove Press, 1964.
- Blackmon, Richard Allen. *The Hazards of the Ministry*, unpublished Ph.D. dissertation, Fuller Theological Seminary, 1984.
- Blanchard, Gerald T. Sexually Abusive Clergymen: A Conceptual Framework for Intervention and Recovery. *Pastoral Psychology* 39, no. 4 (March 1992): 237-246.
- Bloom, B., S. Asher and S. White. Marital Disruption as a Stressor: A Review and Analysis, *Psychological Bulletin* 85, (1978) 867-894.
- Bly, Robert. *Iron John: A Book About Men*. Reading Massachusetts: Addison Wesley Publishing Company, Inc., 1990.
- Brodsky, Annette M. Sex Between Therapists and Patients: Ethical Gray Areas, *Psychotherapy in Private Practice* 3, no. 1 (Spring 1985): 57-62.
- Brown, E.M. *Patterns of Infidelity and Their Treatment*. New York: Brunner/Mazel Publishers, 1991.
- Brubaker, David R. Secret Sins in the Church Closet: The Strategies Therapists Use to Help Incestuous Families Can Also Help Hurting Churches. *Christianity Today* (Feb. 10, 1992) 30-32.
- Carnes, Patrick. *Out of the Shadows: Understanding Sexual Addiction*. Minneapolis: Compcare Publishers, 1992.

_____. Don't Call it Love. New York: Bantam Books, 1991.

Chairamonte, Anthony Joseph. Psychological Correlates of Burnout in Clergymen. Vol.4/02-A of *Dissertation Abstracts International* Page 433, 188 pages.

Clinebell, H.J., & C.H. Clinebell. *The Intimate Marriage*. New York: Harper and Row Publishers, 1970.

Coleman, Eli & Susan Schaefer. Boundaries of Sex and Intimacy Between Client and Counselor. *Journal of Counseling and Development* 64, (January 1986): 341-344.

Covington, Stephanie & Liana Beckett. Leaving the Enchanted Forest: *The Path from Relationship Addiction to Intimacy*. San Francisco: Harper & Row Pub., 1988.

Crowther, Edward C. & Gayle Stone. *Intimacy (Strategies for Successful Relationships)*. Santa Barbara: Capra Press, 1986.

Cuber, John & Peggy Harroff. *The Significant Americans*. New York: Appleton-Century, 1965

Duck, Steve. *Friends, for Life: The Psychology of Close Relationships*. New York: St. Martin's Press, 1983.

Fortune, Marie. *Clergy Misconduct: Sexual Abuse in the Ministerial Relationship (Workshop Training Manual)*. Seattle: The Center for the Prevention of Sexual and Domestic Violence, 1992.

Fortune, Marie. *Is Nothing Sacred?* San Francisco: Harper & Row Publishers, 1989.

Friedman, Manis. *Doesn't Anyone Blush Anymore?* San Francisco: Harper Publishers, 1990.

Gabbard, Glen O. ed. *Sexual Exploitation in Professional Relationships*. Washington D.C.: American Psychiatric Press, Inc., 1989.

Goldberg, Herb. *The New Male-Female Relationship*. New York: William Morrow and Company, 1983.

Gutierrez, Frank. A Study of Intimacy as One Factor in Relationship. New Orleans Baptist Theological Seminary, Vol. X1980.

Harber, Jerry L. The Minister and Intimacy. *Cumberland Seminary* 24, no. 1 (Spring 1986): 11-14.

Hopkins, Nancy M. Congregational Intervention when the Pastor has Committed Sexual Misconduct. *Pastoral Psychology* 39, no. 4 (March 1991): 247-255.

Jordan-Lake, Joy. Conduct Unbecoming a Preacher. *Christianity Today* (Feb 10, 1992) 26-30.

Kennedy, E. C. *The New Sexuality: Myths Fables and Hang-Ups*. Garden City, New York: Doubleday, 1972.

Keddy, Phillip J. The Psychological Assessment of Catholic clergy and Religious Referred for Residential Treatment. *Pastoral Psychology* 38, no. 3 (Spring 1990): 147-159.

Laaser, Mark R. Sexual Addiction and Clergy. *Pastoral Psychology* 39, no. 4 (March 1991): 213-235.

_____. *The Secret Sin: Healing the Wounds of Sexual Addiction*. Grand Rapids: Zondervan, 1992.

_____ ed. A Lutheran Pastor, (Sexually Addicted Clergy) Anonymous. *Pastoral Psychology* 39, no. 4 (March 1991): 257-264.

_____ ed. Sexual Addiction (Anonymous). *Pastoral Psychology* 39, no. 4 (March 1991): 265-268.

_____ ed. One Priest's Reflection on Recovery (Anonymous). *Pastoral Psychology* 39, no. 4 (March 1991): 269-273.

LaHaye, Tim. *If Ministers Fall, Can they be Restored?* Grand Rapids: Zondervan Publishing House, 1990.

Lebacqz, Karen & Ronald G. Barton. *Sex in the Parrish*. Louisville, Kentucky: Westminster/John Knox Press, 1991.

Lynch, J.J. *The Broken Heart: The Medical Consequences of Lonliness*. New York: Basic Books, 1977.

May, Gerald. *Addiction and Grace*.

McAdams, Dan P. *Power, Intimacy, and the Life Story: Personological Inquiries into Identity*. Homewood Illinois: The Dorsey Press, 1985.

McDonald, Gordon. *Rebuilding Your Broken World*. Nashville, TN: Oliver Nelson Books, 1988.

- Schaefer, Anne Wilson. *Escape from Intimacy*. San Francisco: Harper and Row, 1989.
- Schaefer, M.T. & D.H. Olson. Assessing Intimacy: The PAIR Inventory. *Journal of Marital and Family Therapy* 7 (1981): 47-60.
- Schaumburg, Harry. A condensation of *False Intimacy: A Biblical Understanding of Sexual Addiction*, reprinted for the 1992 consultation: Helping Pastors in Crisis, 1992.
- Schoener, G.R. and John Gonsiorek. Assessment and Development of Rehabilitation Plans for Counselors Who Have Sexually Exploited Their Clients. *Journal of Counseling and Development* 67 (1988):
- Schoener, G.R., J.H. Milgrom, & J.C. Gonsiorek. Sexual Exploitation of Clients by Therapists. *Women and Mental Health* (1984): 63-69.
- Schoener, G.R., J.H. Milgrom, J.C. Gonsiorek, E.T. Luepker, and R.M. Conroe. *Psychotherapist's Sexual Involvement with Clients: Intervention and Prevention*. Minneapolis, MN: Walk-In Counseling Center, 1989.
- Shakelford, John F. ed. Sexual Affairs. *Journal of Psychology and Christianity* 8 (Winter 1989): 5-72.
- Seidler, Victor J. *Rediscovering Masculinity: Reason, Language and Sexuality*. New York: Routledge, 1989.
- Small, P. Douglas. *The Minister as Counselee*. Largo, Fl: Alive Ministries, 1988.
- Sonne, Janet L. Proscribed Sex: *Counseling the Patient Subjected to Sexual Intimacy by a Therapist*. Medical Aspects of Human Sexuality (June 1987): 118-123.
- Steinke, Peter L. Clergy Affairs. Special Issue: Sexual Affairs. *Journal of Psychology and Christianity* 8, no. 4 (Winter 1989): 56-62.
- United Church of Christ. Submitted by: The Coordinating Center for Women in Church and Society. Submitted to: Sixteenth General Synod United Church of Christ: Minutes. Cleveland Convention Center, Cleveland Ohio, 1987.
- United Methodist Church, The. Sexual Harassment in the United Methodist Church, The Office of Research, General Council on Ministries, 1990.
- Van de Kastele, Peter J. The Justification of a Clergyman. *Journal of Psychology and Christianity* 4, no.2 (Summer 1985): 91-94.
- Waring, Edward M. *Enhancing Marital Intimacy: Through Facilitating Cognitive Self Disclosure*. New York: Brunner/Mazel, Inc., 1988.

Whitbourne, K.W. & J.B. Ebmeyer. Identity and Intimacy in Marriage: A Study of Couples. New York: Springer-Verlag, 1990.

Whitehead, E.E. & J.D. Whitehead. A Sense of Sexuality: Christian Love and Intimacy. New York: Doubleday, 1989.

Wynne, L.C. & A.R. Wynne. The Quest for Intimacy. *Journal of Marital and Family Therapy* 12 (1986): 383-394.

Zelen, Seymour L. Sexualization of Therapeutic Relationships: The Dual Vulnerability of Patient and Therapist. *Psychotherapy* 22, no.2 (Summer 1985): 178-185.