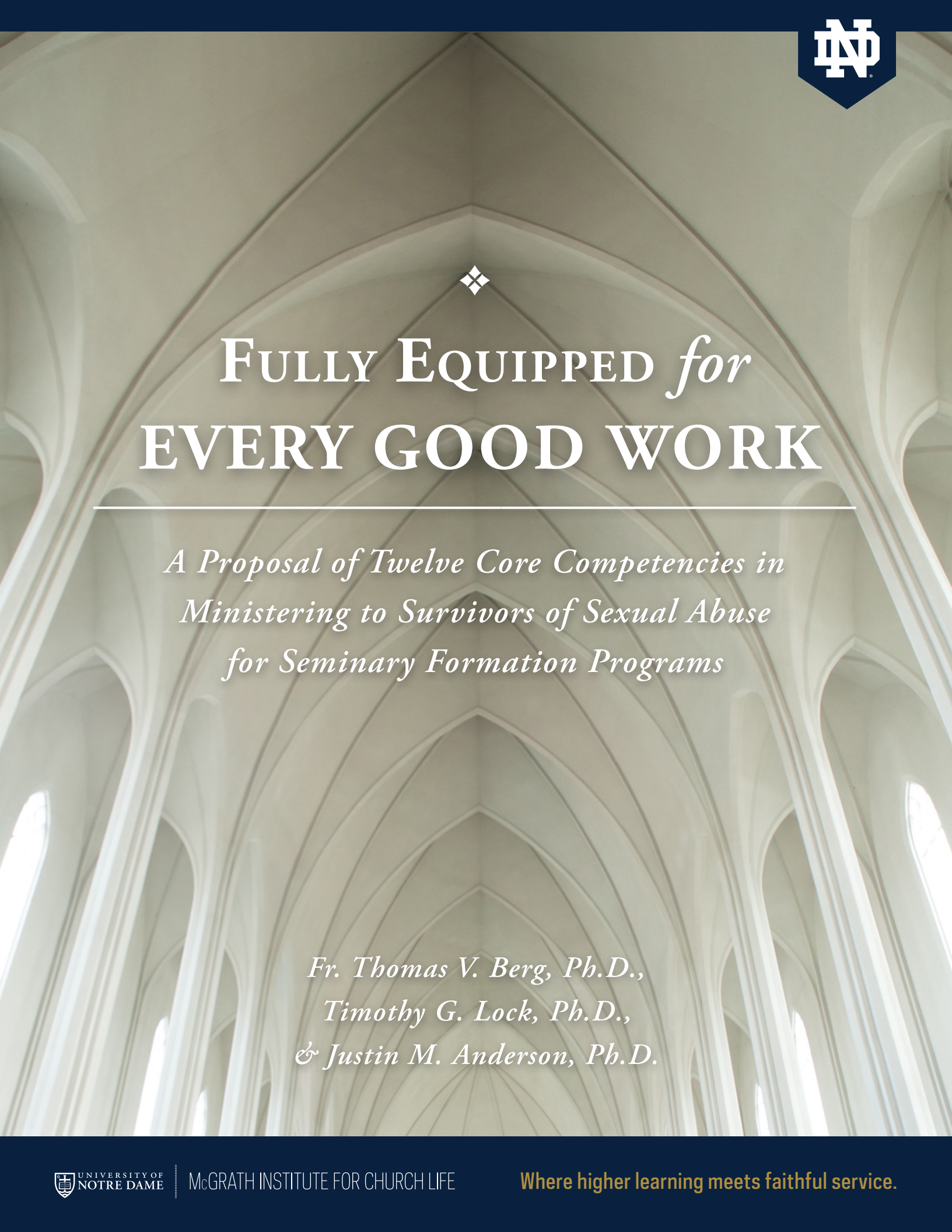

Fully Equipped *for* Every Good Work

A Proposal of Twelve Core Competencies in Ministering to Survivors of Sexual Abuse for Seminary Formation Programs

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Foreword

"Vast wounds remain." These are the opening words of an article recently published in *Church Life Journal*[1] by Daniel Philpott, Professor of Political Science at the University of Notre Dame. With these words, Prof. Philpott summarized the conclusions of two national consultations on the clergy sexual abuse crisis, sponsored in part by a grant from the President's Office at the University of Notre Dame and supported by the University of St. Thomas Law School. The consultations were designed to study the possibilities for healing for victims of clergy sexual abuse that might arise from Church-sponsored public forums in the restorative justice tradition, and take inspiration from the experience of Truth and Reconciliation commissions of secular states. But these would be contoured to the unique possibilities the Church possesses given the foundation of her identity in the Paschal Mystery of the Passion, Death and Resurrection of Christ, its perpetual memorial in the Eucharist, and the enduring memory of the wounds of Christ from which the Church herself sprang forth.

During these consultations, another dimension of the need for healing related to this possibility arose, namely, the need for developing and enhancing the competencies of priests to offer the appropriate pastoral care to victims of clergy sexual abuse and, beyond that, of sexual abuse in general. The whitepaper herewith presented, authored by 2023-24 McGrath Research Fellow Rev. Thomas V. Berg, Ph.D., together with his collaborators Dr. Timothy G. Lock, Ph.D., and Prof. Justin M. Anderson, Ph.D., aims to help the Church meet this need by addressing it at its source, namely, a lacuna in seminary formation: how to minister to and accompany those who have suffered sexual abuse.

The fruit of a wide consultation with seasoned mental health professionals who specialize in care for those suffering from trauma, with professionals who offer psychological services and growth counseling to seminarians, with other seminary formators, with survivors of abuse, with seminarians as well as clergy, the white paper proposes a series of competencies that all seminarians should be required to develop as part of their pastoral formation. As the authors note:

> The aim of this document is to equip priests and seminarians to recognize and more effectively minister to all victims of sexual abuse, by forming them according to concrete and practical competencies.

There are many ways within seminary formation to deliver on these competencies. But specifically, the authors are proposing them in a time when much attention is correctly being placed on the benefits of training specifically in trauma-informed pastoral care. It is reasonable to infer from reliable statistics that a large percentage of our Catholic population has suffered from sexual abuse in general, and the authors have this population in mind, but also the smaller and very fragile community of survivors of clergy sexual abuse. A series

of the competencies proposed are directed specifically at ministering to the latter group.

The authors note that formation for such ministry is not only a lacuna in seminary formation, but in the formation of many, if not most, priests. To quote them once again,

> Ideally, our men in preparation for ordination should be able to show significant progress in these competencies prior to ordination. In order for our candidates to demonstrate this progress, however, formators can and must apply these competencies to programs of ongoing priestly formation.

The McGrath Institute is proud to be able to offer this whitepaper as part of our series of studies to encourage the enhancement of seminary education in the context of the ongoing sexual abuse scandal in the Catholic Church. This paper joins the 2019 study, "Sexual Harassment and Catholic Seminary Culture: The First Sociological Survey of Seminarians,"[2] as well as the Benchmarks proposed by the McGrath Church Study Group and signed on to by twenty-eight prominent American seminaries.[3]

In accordance with the hopes of the authors, we would like to encourage bishops and especially seminary rectors and formation teams to attend more fully to this issue by embracing these proposed competencies as further benchmarks for excellence in seminary education as well as in on-going formation of priests. Of course, no paper is a "be all end all!" And we publish this magnificent study in the spirit of an invitation to an ongoing discussion among formators and other stakeholders.

With best wishes,

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Introduction

The genesis of this white paper is, without doubt, the Catholic Church's crisis of clergy sexual abuse. In September 2021 and 2022, approximately twenty-five participants gathered for two national consultations at the University of Notre Dame and the University of St. Thomas in Minnesota, respectively. They included victim-survivors of clergy sexual abuse,[4] advocates, lawyers, psychologists, scholars, deacons, priests, and bishops. Their aim was to explore new approaches to healing and reconciliation for clergy abuse victims. Among other topics, they explored the current state of seminary and priestly formation in light of the abuse crisis. Much of this formation in recent decades has focused, very appropriately, on more effective screening of candidates, and equipping future priests to assure the establishment of safe environments for children. Where formation was found to be lacking was in equipping future priests to accompany and be agents of healing for victim-survivors of abuse.

As several participants in the consultations observed, one of the first lessons one learns when listening attentively to victims of clergy sexual abuse is how different they are. Truly, as one participant noted, "When you meet one victim, you've met—one victim." Each is unique, and a surprising number still wish to find their spiritual home within the Church, and many still long for a healthy and restorative relationship with a priest in their lives. With this in mind, we can acknowledge an omission in priestly formation today: the Catholic Church seems to do little to educate and equip future priests regarding how to help victims of clergy sexual abuse in healing and in continuing on in their own spiritual journey. An acute awareness of the need to equip seminarians to be effective in the face of these pastoral needs was the deeper genesis of this whitepaper. It corresponds to a specific request we have heard with growing urgency from the community of survivors: future priests need formation in the accompaniment of survivors of abuse, and more generally in trauma-informed pastoral care. The authors are profoundly grateful to the many survivors of clergy sexual abuse who have encouraged us to undertake this work, and particularly to the participants in the two national consultations just mentioned. The present proposal is our response to their articulation of the need to respond to this lacuna in seminary and priestly formation. It is the fruit of the heartfelt compassion the authors share for victim-survivors of clergy sexual abuse, and of our profound desire to come to their aid, including addressing possible sources of ongoing harm to their wellbeing.

Yet we are also painfully aware that the Church's abuse crisis has emerged against the background of a broader crisis of sexual abuse throughout the country. The incidence of sexual abuse in the U.S. today is overwhelming. Upwards of 460,000 reported incidents of rape or assault annually in recent years means that on average approximately every two minutes another person in this country is sexually assaulted. If we add to this the prevalence of unwanted sexual advances or touching, the picture is grim.

"The aim of this document is, therefore, to equip priests and seminarians to recognize and more effectively minister to all victims of sexual abuse, by forming them according to concrete and practical competencies."

Priests in today's world and for the foreseeable future will need to be attentive to abuse, its signs, and effects, if they wish to care for souls. Therefore, we acknowledge herein that a victim of clergy sexual abuse, while needing particular care because the very offense was perpetrated by a visible leader of the Church, is not alone in needing help from the priestly minister in dealing with abuse.

To help the abused person transition from a victim to a survivor, today's priest needs to be "trauma informed." This entails some familiarity with each of the following tasks: accurately recognizing the signs of abuse and the sequelae of trauma; understanding when collaboration with allied professionals, particularly in medical and mental health, would be appropriate to the healing journey; understanding the priest's role and personal competency, and setting appropriate boundaries and expectations for him; and understanding how to accompany the abused person through the stages of the healing journey.

Sadly, however, due to lack of appropriate formation, missteps in pastoral ministry to the abused are far too common. In the context of marriage counseling, for example, a well-intentioned priest unfamiliar with the signs of abuse or trauma might even counsel an abused person to remain with his/her spouse simply out of a desire to prevent a separation, though in reality such a separation is necessary.[5] As Pope Francis has observed, "Good pastoral training is important 'especially in light of particular emergency situations arising from cases of domestic violence and sexual abuse.'"[6]

The aim of this document is, therefore, to equip priests and seminarians to recognize and more effectively minister to all victims of sexual abuse, by forming them according to concrete and practical competencies. By the term "competencies" we indicate a particular aptitude that serves as an objective of priestly formation. As such it is distinguished from the means by which a formation team can introduce and foster such competencies. However, in every case each competency is intended as something to be gained prior to priestly ordination and ministry. The competencies are drawn not only from learning and scholarship but also, most importantly, from the experience of survivors of sexual abuse themselves. Moreover, the competencies together with this entire whitepaper have been broadly circulated among a variety of experts. Included in those who have helped shape and inform these competencies are mental health professionals who specialize in care for those suffering from trauma, professionals who offer psychological services and growth counseling to seminarians, other seminary formators, survivors of abuse, seminarians, and clergy. Our first audience is seminary formators, rectors, and especially bishops and religious superiors who are in the ideal position to put these competencies into effect. Our second audience is the priest candidates/ministers themselves.

The whitepaper unfolds as follows:

§ **Section One** offers the context for the whitepaper, namely, the disturbing panorama of sexual abuse in the United States and in the Church.

§ **Section Two** reviews the current state of priestly formation in the face of the clergy sexual abuse crisis, noting the positive developments as ecclesial attention is increasingly focused on seminary formation.

§ **Section Three** presents an overview of recent developments in trauma-informed pastoral care as the broader context within which the competencies here proposed should be considered.

§ **Section Four** then proposes an array of competencies aimed at assisting victims of sexual abuse in general.

§ **Section Five**, in turn, proposes a further series of competencies that pertain especially to ministering to victims of clergy sexual abuse, and to all who have been harmed by this crisis specifically.

§ **Section Six** offers some suggestions to seminary formators about how to land these competencies effectively within already existing seminary programs. It notes as well how these concrete competencies and proposed avenues of implementing them adhere to the Program of Priestly Formation (PPF), and similarly correspond well to what theological accrediting agencies look for in the formation of ecclesial leaders.

Ideally, our men in preparation for ordination should be able to show significant progress in these competencies prior to ordination. In order for our candidates to demonstrate this progress, however, ***formators can and must apply these competencies to programs of ongoing priestly formation***. It is more than evident to those who have contributed to this paper, that current generations of priests are especially in need of formation in trauma-informed pastoral care of victims of abuse. We write in the hope that those charged with the ongoing formation of priests will welcome and embrace this invitation.

While our intention in this whitepaper is to explore the situation before the Church, in particular the Church in the United States, and to make specific proposals, we simultaneously acknowledge that this is only a beginning. It is our hope this document can initiate further reflection, development, and a robust conversation at the level of seminary formators and bishops so that ultimately every priest can become more and more configured to Christ, the divine physician, who is both priest and victim. We have written in the hope that the work will not end here, but that it might contribute to the greater goal, that every minister in the Church, clerical or lay, will be "fully equipped for every good work" (2 Tim. 3:17).

"In order for our candidates to demonstrate this progress, however, formators can and must apply these competencies to programs of ongoing priestly formation."

SECTION ONE

The Incidence of Sexual Abuse in American Society Today and in the Church

The Church continues to seek avenues for healing from the crisis of clergy sexual abuse. That crisis has unfolded in the broader context of what many scholars over the past three decades have termed a veritable epidemic of sexual assault and abuse in society at large. Data from the 2019 National Crime Victimization Survey by the U.S. Department of Justice [USDOJ] found an estimated 459,310 instances of rape or sexual assault in the United States in one year alone.[7] That's 1.7 instances of sexual violence for every 1,000 people older than twelve years of age. By the same token, many victims never disclose their experiences of sexual violence.[8] It is unsurprising, then, to learn that USDOJ research has demonstrated that official sex crime statistics are too low due to under-reporting. That research has shown that roughly two out of three (65%) of rape or sexual assault victimizations were not reported to the police from 2006 to 2010.[9] Further, the rates of abuse victims in the general population are much higher when we look at cases that do not present themselves to the justice system. The Center for Disease Control reports that fully twenty-seven percent of adult women and eleven percent of adult men reported that they had been sexually assaulted at least once in their lifetime.[10]

Over the past two decades, the Church has galvanized its efforts in the direction of protecting minors. Beginning in 2003 and continuing to the present, the United States Conference of Catholic Bishops [USCCB] retains independent entities to prepare annual audits of those efforts.

The *2021 Annual Report on the Implementation of the "Charter for the Protection of Children and Young People"* was prepared by the Secretariat of Child and Youth Protection for the National Review Board and the USCCB and published in May of 2022. This report presents the latest independent audit of the United States bishops' implementation of the *Charter for the Protection of Children and Young People,* originally adopted by the USCCB in 2002 and updated most recently in 2018.

The 2021 audit suggests that new cases of sexual misconduct by clerics involving minors are rare today in the Catholic Church in the United States.[11] The report highlights *inter alia* the following:

> For the period between July 1, 2020, and June 30, 2021, Catholic dioceses, eparchies, and religious institutes combined judged as credible 1,220 allegations of sexual abuse of a minor by a diocesan, eparchial, or religious priest, religious brother, or deacon. These allegations were made by 1,219 individuals against 811 priests, religious brothers, or deacons. Of the 1,220 reported new allegations, 44 (or 3.6%) are allegations that are reported to have occurred since calendar year 2000.

> The data shows that fifty-five percent of cumulative credible allegations occurred or began before 1975, forty-one percent occurred or began between 1975 and 1999, and four percent began or occurred since 2000.

According to this latest audit, in 2021 there were thirty allegations nationwide involving minors; of these six had been substantiated at the time the report was published, and in every case, the offender was removed from ministry. Every allegation was reported to law enforcement.[12]

"While the Church has made significant progress in the protection of minors and reporting cases of abuse, the incidence of clerical abuse of adults remains largely unknown."

While the Church has made significant progress in the protection of minors and reporting cases of abuse, the incidence of clerical abuse of adults remains largely unknown. Some recent developments suggest that the Church hierarchy is focusing more significantly on this problem. A broadening of that focus can be seen in recent modifications of canon law. In 2021, Pope Francis approved significant additions to Book VI of the Code of Canon Law, which codifies the penal law in the Latin Catholic Church. Canon 1398 now stipulates that a cleric who "grooms or induces a minor or a person who habitually has an imperfect use of reason or one to whom the law recognizes equal protection to expose himself or herself pornographically or to take part in pornographic exhibitions, whether real or simulated" is to be punished. Additionally, Book VI has incorporated a number of new references to the laity, and to men and women religious, indicating that lay Catholics can now explicitly be punished under canon law for offenses related to the sexual abuse of minors or adults.

To be sure, there has been debate in the Church over the meaning of "vulnerable adult." In some instances, Church law uses the term narrowly, meaning only persons who are mentally disabled. For example, the text of the canonical norms governing *delicta graviora currently in force*, that is, the norms governing "more serious" canonical crimes, including sexual crimes (approved by Pope Benedict XVI on May 21 2010), defines a type of vulnerable adult very narrowly as "a person who habitually has the imperfect use of reason" and who is therefore "to be considered equivalent to a minor."[13] *Vos estis lux mundi*, promulgated by Pope Francis in May of 2019 and reissued on a permanent basis in March of 2023[14] contains a significantly broader definition, defining a vulnerable person as "any person in a state of infirmity, physical or mental deficiency, or deprivation of personal liberty which, in fact, even occasionally, limits their ability to understand or to want or otherwise resist the offense." Yet, there persists significant disagreement and confusion over the meaning and application of 'vulnerable adult' within Church law.[15]

Most advocates for adult victims of abuse have urged Church authorities to adopt a broader definition of vulnerable adult that reflects the dynamic by which predator priests gain leverage from the power differential existing between themselves and their adult victims to groom and manipulate them. A new paragraph now added to canon 1395 recognizes this dynamic, referring to it as an abuse of authority and identifying it as a canonical crime in the context of sexual abuse. It calls for canonical sanctions against a "cleric who by force, threats or abuse of his authority commits an offense against the sixth commandment of the Decalogue or forces someone to perform or submit to sexual acts."

> "There persists significant disagreement and confusion over the meaning and application of 'vulnerable adult' within Church law."

And new language added to canon 1398 extends this crime even potentially to a lay person who is a "member of an institute of consecrated life or of a society of apostolic life, or any one of the faithful who enjoys a dignity or performs an office or function in the Church."

As for the incidence of priests engaging in sexual behavior with adults, it remains elusive to determine and largely impossible to measure as any accurate measure would require honest self-reporting from offending priests.[16] Some of this behavior could be legitimately judged as consensual in nature. Given the power differential between a priest and congregant, however, and the fact that the typical case involves a priest and a person with whom he is in a relationship of spiritual or pastoral counseling, it is not unreasonable to conclude that the vast majority of priests who are acting out sexually are in fact committing sexual abuse.[17] It should be noted that this aspect of the power dynamic is not always well understood by priests, even those who have never committed acts of clerical misconduct. The Church looks to her bishops[18] to identify wayward priests, to challenge them to repentance, and to assist them in reintegrating their broken lives. More often than not, and certainly in the case of habitual offenders, this will mean – for the good of all involved – their return to the lay state.

In conclusion, the incidence of sexual abuse in the U.S. is staggering. Today as a Church we are called to minister to a world in which sexual trauma of one sort or another is commonplace. Seminary formation programs must reflect this reality.

SECTION TWO

Priestly Formation in the Context of the Church's Sexual Abuse Crisis

The publication of the post-synodal apostolic exhortation *Pastores Dabo Vobis* ("I Will Give You Shepherds," [PDV]) in 1992, and the Holy See's approval in 2022 of the 6th edition of the *Program of Priestly Formation* [PPF] of the United States Conference of Catholic Bishops constitute bookends, as it were, for a real renaissance in priestly formation in the U.S. in the past thirty years. In hindsight, we should not fail to see in this renewal effort the loving hand of divine providence at work in these past three decades, helping priests and *especially seminarians* to work through the shock and hardships and assimilate the lessons emerging from the crisis of clergy sexual abuse.

The PPF is the normative document governing formation programs in diocesan seminaries in the United States. Updates to the PPF have often occurred in conjunction with the Holy See's periodic efforts to examine the state of the world's seminaries. The first edition of the PPF was promulgated in 1971. This was followed by revised editions in 1976, 1981, and 1985 and 1992. A fifth edition of the PPF was subsequently published in 2005, with a "principal and new direction" stemming from its reliance on PDV "to organize and integrate the program of priestly formation."[19] Most recently, a 6th edition of the PPF was promulgated in 2022. We cannot fail to note that the sole place this most recent edition speaks of the clergy sexual abuse crisis is in a section devoted to highlighting "opportunities and challenges that directly affect *seminary formation*."[20] Explicitly, therefore, the PPF 6th edition highlights the clergy sexual abuse crisis as part of the social and ecclesial landscape that cannot be ignored in the course of seminary formation.

As Sr. Katarina Schuth has correctly observed, a sea change in priestly formation began in earnest with the publication of PDV, with its insistence on human formation.[21] "The whole work of priestly formation," affirmed Pope St. John Paul II, "would be deprived of its necessary foundation if it lacked a suitable human formation."[22] This insistence on human formation eventually gave shape to subsequent editions of the PPF.

Obviously, the clergy sexual abuse crisis has had an enormous impact on priestly formation programs, occasioning numerous and sometimes dramatic changes in the approach to preparing men for priestly ministry. As Schuth observes, and especially in the wake of the revelations of clergy sexual abuse in the Archdiocese of Boston in 2002, the 5th edition of the PPF (2005) contained for the first time "a new, lengthy section on 'Human Formation' [that] changed substantially the document's structure and content, outlined a multifaceted program of instruction and provided a detailed explanation of basic attitudes and behavioral expectations about celibacy."[23]

Yet already, prior to the revelations of abuse in 2002, seminary formation programs were on the road to improvement almost across the board. A significant

bellwether indicator that seminary formation was taking a turn in the right direction was the establishment in 1994 of the Institute for Priestly Formation [IPF] at Creighton University. IPF has been exceedingly fruitful – as expressed in its mission statement – at assisting "in the spiritual formation of diocesan seminarians and priests" by providing "a more concentrated and integrated spiritual formation." Ignatian in its approach and orthodox in its theology, IPF has pioneered an intense program of spiritual preparation for seminarians that becomes solidly foundational for their later years of formation.

In this timeframe as well, the figure of the seminary formator – a term referring to priests whose full-time ministry is the formation of future priests – has come into prominence. The term captures nuances all expressive of the crucial role these priests play today as mentors, teachers, and guides of our men in formation. In recent years, however, it has become apparent that formators also require training and preparation. Significant in this context has been the birth of the Seminary Formation Council that today plays a vital – even prophetic – role in providing education, practical tools, spiritual enrichment, and fraternal support to seminary formators. SFC has developed a two-year certificate program, Seminary Formation for Missionary Discipleship, for those who serve in diocesan seminary formation, especially formation advisers, teaching faculty, administrative faculty, and vocation directors.

In addition to formation for formators, the single most important development, particularly in the last decade, is the improved screening of candidates and the use of Catholic psychologists. The Church today expects seminary formators to collaborate with professionals in the psychological sciences who have a deep understanding of and formation in Christian anthropology. Many seminaries today have a full-time director of psychological services on staff to help them hone their overall human development by providing counseling for them in a collaborative, personal, and confidential manner. And in the U.S., we are blessed with a network of Catholic therapists well-formed in the Church's understanding of the human person and well-qualified for such a role.

"The Church today expects seminary formators to collaborate with professionals in the psychological sciences who have a deep understanding of and formation in Christian anthropology."

Given the revelations of abuse surrounding then-Cardinal Theodore McCarrick, many of which involved seminarians, we note one final and more recent significant development in seminary formation. In 2018, in the wake of the McCarrick revelations, the McGrath Institute for Church Life at the University of Notre Dame teamed with the Center for Applied Research in the Apostolate [CARA] at Georgetown University to conduct a study of sexual harassment, abuse, and misconduct at the Catholic seminaries and houses of formation that provide formation to diocesan and religious priests in the United States.[24] Over 1,500 seminarians responded to the survey. The McGrath study revealed that ten percent of respondents reported that

they have or may have experienced sexual harassment, abuse, or misconduct at their current seminary or house of formation. When respondents were asked how seriously the administration and faculty of their seminary or house of formation take the issues of sexual harassment, abuse, or misconduct, eighty-four percent responded that it is taken "very seriously," seven percent that it is taken "somewhat seriously," three percent that it is taken "a little seriously," and one percent that is taken "not seriously at all." In other words, five percent of seminarians surveyed in 2018 were not sure how seriously their seminary or house of formation took the issue of sexual harassment of seminarians.

As for their awareness of policies and procedures that were in place in their seminaries and houses of formation concerning sexual harassment, abuse, and misconduct, fifty-nine percent reported being "very aware" of the policies including to whom one should report such instances. Twenty-nine percent reported being "somewhat aware," seven percent that they were "a little aware," and three percent that they are "not at all aware" of them. One percent, on the other hand, reported that to their knowledge, their "seminary or house of formation does not have a policy on these issues." Since publication of the report, multiple seminaries have agreed to pilot the series of sexual harassment and misconduct policy benchmarks developed by the McGrath working group.[25] By and large, seminaries today follow strict reporting requirements for accusations of abuse and misconduct.

What more can be done?

Considering the incidence of sexual abuse in the culture at large as explored in section one, the recent encouraging trends in seminary formation explored in section two open a space for a much-warranted focus on ministry to those who have suffered the trauma of sexual abuse. A more specific context for this focus is often referred to today as trauma-informed ministry or trauma informed pastoral care.

SECTION THREE

Trauma-Informed Pastoral Care

The prevalence of trauma has, in recent years, given this new character to ministry, namely, a sensitivity to, and understanding of, the dynamics of trauma that are in play in the lives of millions of Americans.

Trauma's negative influence on mental health has been noted from the dawn of psychiatry by early pioneers into this work, including Jean-Martin Charcot (1888), Pierre Janet (1889) and Sigmund Freud (1895).[26] The recognition of the many different forms of trauma, including many different manifestations of abuse, took time to be societally accepted. By the mid-1960s, medical professionals realized that parental corporal punishment would sometimes become extreme and inhumane (i.e., causing broken bones, etc.). They developed a definition of physical abuse that quickly gained acceptance. These findings led to the creation of telephone hotlines for individuals to report cases of child abuse (initially child physical abuse) to the state for investigation. All through this time, research was minimal as the culture was just beginning to acknowledge the problem of trauma and abuse. It wasn't until the 1980s that empirical research into various traumas—particularly focusing on the impact of these traumas—skyrocketed.

The 1980s also included the initial wave of studies examining the efficacy of various psychotherapeutic interventions to reduce the negative impacts of traumatic symptomatology. Recognizing the deep and multifaceted impact that trauma has on the survivor's life, the professionals conducting these research studies had an acute awareness of and reverence for the trauma survivor. Other clinicians would read these studies and attempt to implement these treatments in their own practice. However, without this same reverence for the deep and multifaceted impact of trauma, these clinicians did not yield the same treatment success. In retrospect, it is clear that the failure to understand and incorporate these non-specific factors in treatment prevented the trauma survivors from developing trust in the clinicians

> "Trauma-informed pastoral care is a strengths-based framework that is grounded in an understanding of and responsiveness to the impact of trauma."

and, thus, prevented them from benefiting fully from the treatment intervention.

In the 1990s, the field began to articulate these non-specific factors and incorporate them into treatment protocols to enhance the efficacy of psychotherapy for traumatized individuals. In the 2000s and early 2010s, these non-specific factors were applied beyond the psychotherapeutic interventions to all professionals providing care for individuals who have experienced trauma. This specific training in these non-specific factors eventually became known as "Trauma-Informed Care" [TIC]. TIC is defined as "a strengths-based framework that is grounded in an understanding of and responsiveness to the impact of trauma, that emphasizes physical, psychological, and emotional safety for both providers and survivors, and that creates opportunities for survivors to rebuild a sense of control and empowerment."[27] TIC has been applied to pastoral and ministerial situations and in these contexts is referred to as Trauma-Informed Pastoral Care [TIPC].

It is broadly accepted today that an estimated seventy percent of adults in the United States have experienced a traumatic event at least once in their lives[28] and up to twenty percent of these people go on to develop post-traumatic stress disorder [PTSD].[29] Traumatizing life events come in different shapes and sizes and at any moment of life: from bullying, to other forms of emotional abuse, to divorce, parental separation, the breakup of a home and other life ruptures, to dealing with a personal disability or serious illness, to the death of a parent, friend or other loved one, to betrayal, infidelity, or physical violence or sexual abuse. In addition, the recent national trauma of dealing with the COVID epidemic – with its human toll in terms of death and other forms of loss and deprivation – only exacerbated the dimensions of personal trauma that so many were already dealing with in life.

Of note in recent decades has been the increasing awareness within the Church of the prevalence of sexual abuse. A growing understanding of the impact of trauma experienced by victims of sexual abuse—particularly for survivors of abuse perpetrated by Catholic clergy—underscores the urgent need to adequately prepare those who engage in ministry to the sexually abused. All of this taken together has created clarity regarding the need for TIPC at the diocesan level and even at the parish level.

> "The Church has an urgent need to prepare trauma-informed ministers."

In a word, the Church has an urgent need to prepare trauma-informed ministers. This has been especially evident within the context of the clergy sexual abuse crisis and its aftermath. Too often, we have had to deal with the fallout following the re-traumatization of victims by clergy or other Catholic leaders untrained and unequipped to encounter and accompany victims in a healing way.[30]

This awareness has led us to the development of the present proposal. In consultation with Catholic psychologists who work in seminary formation, other seminary formators and survivors of sexual abuse, we have identified twelve core competencies that we believe should be included in seminary formation programs and programs of ongoing priestly formation. These competencies will equip current and future generations of Catholic priests to engage efficaciously in trauma-informed ministry to the sexually abused.

SECTION FOUR

Competencies in Ministering to Victims of Sexual Abuse

The competencies that follow, as well as those in section five, are the fruit of a lengthy consultation with, and revision by, a highly experienced group of stakeholders in both ministering to victims and educating aspirants to the ministerial priesthood: victims of abuse, advocates for victims of clergy sexual abuse, mental health experts specializing in trauma, psychologists, priests, and laity who serve in seminary formation. We do not present these as an exclusive, exhaustive, or comprehensive list; yet in the mind of the stakeholders who have collaborated with the authors, the incorporation of the following competencies into seminary formation programs is crucial for the Church at this moment in time.

We begin with a consideration of ministerial competencies that are requisite for ministry to anyone who has experienced sexual abuse at any stage of life. Where pertinent, we will also note where some of these have specific applicability with regard to victims of clergy sexual abuse.

Regarding victims of sexual abuse, candidates for ordination to the Catholic priesthood should be expected to have integrated, and made sufficient progress in, the following competencies.

(1) Articulate a familiarity with legal definitions of sexual harassment, sexual assault, consent, etc., and with the legal ramifications and applicability of those definitions in cases of sexual abuse.

Here, the lower threshold consists in seminarians acquiring a knowledge of basic legal definitions and familiarity with any applicable state laws/statutes where they may practice ministry as 14 states have criminalized the sexual abuse of adults by clergy. In teaching and explaining this content, seminary formators can rely on resources such as the U.S. Department of Justice and The National Sexual Assault Resource Center. State law enforcement can also be a useful resource. These sources can serve to help the seminarian acquire a working knowledge of these concepts in the standard language used in legal contexts and in college Title IX policies.

Beyond definitions, seminarians should be provided with opportunities to learn the extent of those definitions and how they might apply. The nature and dynamics of grooming—whether of children or adults—as preparatory to the crime of sexual abuse demands particular attention. In this context, seminary formators should also explore with their seminarians how seminary policies are intended to protect the seminarians themselves from predatory behaviors by clergy and other adults. Furthermore, seminarians will need a sense of what happens when abuse is reported, of how the legal system responds: how a case is brought to trial, and the varying outcomes from settling outside of court, to a trial by jury, to a case that is dismissed for lack of evidence, and so forth. In addition to understanding the criminal proceedings, the seminarian will also require a basic understanding of the civil proceedings and ecclesial proceedings associated with

an abuse case.[31] Finally, in addition to Mandatory Reporter Training that all clergy undertake, seminarians should know the situations that require a case be referred to law enforcement.

(2) Exhibit an understanding of power, with particular capacity to explain trauma responses and symptoms at the intersections of emotional abuse, physical abuse, sexual abuse, and spiritual abuse.

All exercise of power that does not serve the good of another will inevitably end up causing harm. Men preparing for the priesthood should gain a keen understanding of how all forms of abuse – sexual, verbal, physical, emotional, and spiritual – very often have intersecting ramifications and sequelae. For instance, sexual abuse can easily give rise to eating disorders or other self-abusive or addictive behaviors. These become ways of (a) regaining some measure of control over one's own life amidst feeling overwhelmed, or (b) deadening emotional pain, or (c) mitigating the symptoms of PTSD.[32] Certainly, all forms of abuse have an impact on the core of the victim's interior and can negatively impact their capacity to engage in prayer, worship, and other acts of self-transcendence toward the divine. When spiritual abuse is intertwined in the above-mentioned abuses, the impact on the victim's spiritual life can be exponentially more destructive.

As future spiritual leaders, seminarians must acquire keen insight into the nature and dynamics of *spiritual abuse* within the Church. Dr. Diane Langberg explains the intersection of all forms of abuse in these terms:

> A spiritual leader has all the power tools at their disposal and can use them to harm verbally, sexually, emotionally, physically, financially, and spiritually. No matter the tool or the method of delivery, all forms of abuse always do spiritual damage. One cannot sexually, physically, or verbally abuse another person without also inflicting spiritual abuse.[33]

Spiritual abuse occurs when a person endowed with spiritual authority uses the sacred to manipulate and dominate another. It can even involve behaviors that are not unlike grooming dynamics as found in the context of sexual abuse. While not all spiritual abuse involves direct sexual abuse, the inverse is certainly true: all sexual abuse – in some sense – involves spiritual abuse, and to an exceptional degree when perpetrated by clergy. When perpetrated by a member of the clergy and in a manner involving something sacred (for example, when abuse is perpetrated in a church or in the context of sacramental confession) the net psycho-spiritual impact for the victim, as one victim-survivor put it, is that "it makes God a co-conspirator in the abuse." Tragically, this proves especially damaging if the victim is a child.

(3) Demonstrate an understanding of trauma-informed pastoral care, and be ready to refer a survivor who needs support beyond the Church to the resources and supports in the broader community.

When we experience a trauma – or when we hear of a loved one experiencing a trauma – we have an internal reaction, a traumatic reaction, that often overwhelms our ability to process or digest the experience. Trauma shatters a certain safety we perceive in our world, changing our perception so that our world suddenly seems unsafe. A traumatic reaction is a normal response to an abnormal situation. A traumatic response can be mild or intense and include emotions such as shock, disbelief, fear, anger, sadness, guilt, shame, terror, and more. Virtually any emotion can be part of the reaction to trauma as body, mind, and spirit attempt to grasp what has just happened, formulate a response, and protect us from what may happen next. The individual's self-concept can be severely distorted by the trauma; inaccurate and critical thoughts about oneself, and misunderstanding of blame can seem intractable. Two individuals who experience the same trauma may react in radically dissimilar ways. This difference is often connected with how they have dealt with feeling overwhelmed in their past, the resources available to

them, and their overall coping abilities. The individual's response to trauma is usually involuntary and rapid because the brain perceives a threat and causes an internal reaction to address this problem.[34]

When engaging survivors of sexual abuse, the minister must have a deep awareness of the trauma survivor, and demonstrate a certain reverence for the multifaceted impact that trauma has on the survivor's life. Using the principles of Trauma-Informed Pastoral Care [TIPC] that we discussed in section 3 will equip the minister to always be mindful of issues regarding safety, control, and power in the relational dynamic with the trauma survivor. Without a proper education in the impact of traumatic experiences, the minister may be unwittingly insensitive to, or worse, re-traumatize a sexual abuse victim. Even though the victim chooses to speak about their sexual trauma with him, a minister, it is likely that the victim will need significant professional support beyond what he can provide. Seminarians (as well as priests) should be familiar with the resources available in their community, and be ready to refer the victim for the assistance needed.

(4) Evidence a facility for sharing in small groups with victims and a readiness to embrace the vulnerability that this requires.

Learning the skills associated with Trauma-Informed Pastoral Care will prepare the minister to encounter and accompany individuals who have experienced sexual abuse. However, all the academic learning in the world will never prepare the minister for actually encountering a victim of sexual abuse. Prior to ordination, seminarians ought to have opportunities to participate in small group experiences with victims, perhaps in parish-based sexual abuse support groups and, in the case of survivors of clergy sexual abuse, healing circles as a practice of restorative justice (see competency 10). Priests, and certainly seminarians, will almost always experience at first a certain "bumblingness" when they talk to trauma survivors, at least the first few times. They need great sensitivity in order to receive the level of pain and suffering that a victim has experienced, certainly at the moment of their abuse but also unceasingly over the years. The victim's intensity of emotion can overwhelm the seminarian, making it difficult for him to think rationally and dispassionately.

In these situations, the seminarian must be able to maintain a non-judgmental, compassionate, and open demeanor. Willing to enter the "mess," he has to be prepared to reveal and share his own emotions appropriately with victims over the agony they have endured.[35] Moreover, the clerical collar can be triggering for victims of clergy sexual abuse. It is, for them, symbolic of the clergy member who abused them, the bishop who allegedly covered up, and the Church which they may also see as perpetuating the abuse. When this is the case, the seminarian will often find it necessary to wear ordinary street clothes rather than clerical attire when meeting with the victim.

Seminarians must be prepared spiritually to encounter victims of abuse. It is essential that he pray in preparation for the meeting, pray silently during the encounter, and be able to pray out loud and spontaneously with the victim while avoiding in such prayer whatever might trigger guilt, shame, and general emotional re-traumatization. While fully engaged spiritually, however, he can't over-spiritualize the recovery process. It will help if he always keeps in mind the person's humanity, the seminarian's own proclivity toward spiritual bypass, and the fact that the healing process can take years and even decades.

(5) Manifest a capacity to manage their own emotional discomfort or distress.

Victims of abuse will share details of their abuse, as well as other details, that anyone would find horrifying and repulsive. A seminarian will often think, "I wish I hadn't heard that!" Gruesome images and impressions can lodge in a seminarian's mind. This is common and if left unaddressed can cause compassion fatigue or secondary traumatization which is a negative reaction to listening

to stories of abuse and trauma. Survivors of clergy sexual abuse will sometimes express rage at the pain and injustice they have experienced; it is even possible that they could focus their anger on the seminarian as representing the institutional Church that failed them. Seminarians need to be prepared for this.

Yet another group of victims may show zero affect. These individuals may seem unaffected even though they have recounted a horrific story of abuse. The victim's failure to exhibit a reaction—sometimes called a freeze response—might seem strange to the seminarian but he should be aware that the victim is responding internally, even though the external response is shut down.

Healthy coping skills will enable the seminarian to regulate his affect as he processes his emotions. This will include an ability to tolerate the victim's tremendously elevated levels of distress and the seminarians own high levels of discomfort within himself. Mastery over his emotional reactions will sometimes require that the seminarian not only compartmentalize his emotional reaction, but also that he suppress his external expression of emotion. Depending on the situation, the seminarian has to decide what is best for the victim.[36]

Although the seminarian needs to learn to process his emotions, as this competency makes clear, that's not the purpose of the encounter with the victim. The purpose of the encounter is to focus on the healing of the victim and on helping them experience the love of Christ. In short, the seminarian is clearly the agent of healing in this meeting; therefore, the seminarian is charged with the responsibility to modulate his emotional expression based on what will be best for the victim.

SECTION FIVE

Competencies in Ministering to Victims of Clergy Sexual Abuse and to All Those Impacted by the Sexual Abuse Crisis in the Church

The following competencies turn in particular to clergy sexual abuse. Regarding specifically helping victims of clergy sexual abuse, candidates for priesthood should be expected to have integrated, and made sufficient progress in, the following competencies.

(6) Demonstrate an understanding of the distinction between clergy child sexual abuse and clergy adult sexual abuse, and of the different dynamics at play in each.

The seminarian must receive specific training in the multiple pathways that lead to abuse. He should also acquire an understanding that, no matter what the dynamics at play, abuse will always entail manipulation of the power differential between cleric and victim.

Child sexual abuse includes a dynamic of power and control based on the age and position of the abuser. Adults clearly have more power and more control than children. Likewise, a clergyman has additional power based on his position as a professional, a leader, and a "spokesperson for God," as well as his superior ecclesial knowledge. He also has—in the case of some clerics—the ability and willingness to use these realities to manipulate. Some abusers also have an unfortunate ability to identify potential victims who, because of their personality or difficult life circumstances, won't speak out or protest the abuse.

Adult sexual abuse contains dynamics of power and control, but manifests through an adult relationship with a victim that typically appears to be similar to a non-abusive romantic relationship. The abuser initiates the relationship with the potential victim in a manner similar to his many innocent relationships with other parishioners. As the relationship develops, however, it includes a noted difference in the degree of emotional connection. Perpetrator and victim alike might think or speak of the relationship as "deep" or "special" (identical to what might transpire in the case of a cleric seeking a non-abusive but nonetheless illicit romantic relationship). The abuser often uses spirituality to connect the victim more deeply to himself. In the context of this privileged and special relationship—often with an emotionally vulnerable victim—the offending cleric further abuses his power by moving the relationship into a sexual context.[37]

Seminarians must fully grasp the dynamics of power at work in abusive relationships. In terms of the laity, seminarians must evince an understanding that the lay person is, in principle, in a position of vulnerability with regard to members of the clergy. Establishing and maintaining healthy boundaries in relationships is primarily the grave responsibility of the cleric.

(7) Articulate a knowledge of the local diocesan policies regarding child protection, any relevant diocesan departments, and acquire familiarity with the personnel who work there.

Every seminarian should be provided with and study the written policies of their respective dioceses regarding the protection of minors, codes of sexual misconduct and sexual harassment policies, including how those policies apply to and are also meant to protect the seminarians themselves. They should receive initial instruction and ongoing updating in Safe Environment training. Beyond this, the seminarian should be able to discuss the different policies for clergy child abuse and clergy adult abuse that exist in their corresponding dioceses. It can be advantageous to have diocesan personnel from the corresponding offices or departments offer regular instruction to seminarians on these documents, their implementation, and implications for their lives as clerics. Seminaries are responsible for familiarizing seminarians with the corresponding department heads and personnel in their respective dioceses.

(8) Convey a readiness to meet with victims, listen to their stories, and validate their experiences.

Victims of clergy sexual abuse have historically been very reluctant, for a myriad of reasons, to share their stories. Admittedly, it is hardest for most victims to open up to a priest, especially if it is the first time they are talking about the abuse. Nevertheless, that should not keep priests from being open to connecting. When, by God's grace, the victims do receive the courage to open up to a priest, the priest's initial reaction to their story will have a lasting impact, for better or worse, on their recovery.

Two critical skills will enable seminarians to be present to victims. First, the future priest, motivated by profound empathy and an eagerness to be present to those victims, must develop the ability to actively listen to victims as they tell their stories. Second, they should acquire experience in the delicate art of validating the victim's experience. We will say more on each of these in turn.

Victims of sexual abuse—perpetrated by clergy or otherwise—need first and foremost to be heard. Our first words might be: "If it does not make you too uncomfortable, please take your time and tell me what happened to you." Then simply listen and be emotionally present to the victim. In fact, the priest might be the first person to whom the victim has ever confided their abuse. Experience and studies have demonstrated repeatedly that our initial reaction, and the first words that come out of our mouths, have an enormous impact on the victim and their possibilities for healing – for better or worse.[38]

In addition to being heard, victims need to know that we validate what they are sharing with us. As survivors tell us their stories, they should see in us, in our authentic reactions, in our faces, that we validate what they are sharing, and that we are trying to empathize with their unfathomable emotional pain. But what does such important and critical validation mean?

> In its simplest form, validation is both an emotional recognition and a cognitive (intellectual) recognition. Emotionally, validation communicates: I see you; I see your internal experience; I see the injustice that's occurred; I see the emotions that you feel, and I say that you, and what you have experienced, matter. Cognitively, validation communicates: I see your thought process; I see your logic, and I say that you are sound, you are reasonable, you are rational, you make sense.[39]

Validation employs our tone of voice, our eyes, our body language, in addition to our gentle assurances. Without overreacting or burdening the victim with our own emotions, the objective is to react with genuine empathy, all the while aware that our initial reaction to the victim is absolutely key to any hope they have of healing.

Yet validation involves something more. Victims who come forward, especially the first time, are often tormented by the prospect that they will not be believed. Consequently, genuine validation means assuring the victim that we believe them. Believing here not only means "I do not consider this a false accusation," but also "I believe that what you are telling me truly happened in the manner you are telling me." It is of paramount importance to understand that this act of belief places the cleric in the position of *walking beside* and *accompanying the victim*. At this point, the cleric is now *an advocate for the victim*. Once this stance has been assumed, the cleric must remain committed to it. Therefore, where a cleric validates and believes a victim, that cleric must remove himself from any diocesan process that would reasonably require a reneging of the assent which would only retraumatize the victim with a profound sense of abandonment by the Church.[40]

(9) Exhibit a familiarity with the best practices in receiving and ministering to victim-survivors of clergy sexual abuse as they approach the Sacrament of Penance.

Seminarians, in the period of vocational synthesis, that is after diaconal ordination, should receive formation and be provided with practicum exercises, prior to their priestly ordination, in the pastoral best practices for administering the sacrament in those extremely delicate cases in which the penitent is a survivor of clergy sexual abuse.

Formators should explore scenarios in which, without prior knowledge or arrangement with the confessor, the penitent identifies himself then and there as a survivor of clergy perpetrated abuse. They should also explore a more favorable scenario in which the confessor has been able to arrange to receive the penitent-survivor for celebration of the sacrament. Consideration should be given to the extreme case of a survivor desiring to receive the sacrament, but whose abuse occurred in the context of Penance. It might be psychologically impossible for the penitent to go to confession in a confessional or reconciliation room. Prior dialogue with the victim and perhaps a person acting as the victim's advocate could focus on where, when, and under what other conditions the confessor could receive the penitent. The penitent will have to determine what he or she considers to be a safe space for the celebration of the sacrament, and the confessor will need to oblige accordingly.[41]

As one survivor of clergy sexual abuse put it, in this situation, the confessor, if given adequate time to prepare for this encounter, needs to ask himself two questions before God: How might my own wounds negatively or positively impact this encounter? And how can I be an instrument in God's hands so that he can make of this encounter a new path forward for the penitent? Obviously, on the part of both confessor and penitent, it will require a profound degree of trust in God's mercy and in the action of his Holy Spirit.

It might be helpful to approach the formational and teaching content of this competency in part as training in a series of dos and don'ts. A pertinent list might encompass points such as the following, beginning with the latter.

Don'ts

- Don't ever underestimate the power of your prayer, your kindness, and your steadfast trust in God, and most especially in the love that God expresses through you as a priest in or out of the confessional.

- Never say you understand even if you have experienced a similar trauma, as your experience is going to be qualitatively different from the experience of the victim in front of you. We can express care and a desire to understand the victim's pain, but we cannot understand what he or she is carrying inside except for what is shared with us.

- Don't try to defend or make excuses for the failures of those in leadership in the institutional Church.

Do's

- Try to arrange a time that permits all the time necessary for this encounter.
- Take a deep breath and make a simple yet profound act of trust in God's action.
- Listen carefully for what is being asked and do your best to offer that and not more.
- Receive those who come as experts in their own story. Trust that they will share what they need to share, not what we think they need to share.
- Be sure your posture is entirely directed at the penitent if this is a face-to-face confession. Lean in – literally, physically; and most important, lean into this experience emotionally.
- Stay with their gaze, even if uncomfortable. Stay with them!
- Be gentle. Be led by the person in front of you and the Holy Spirit. Silence holds great power when there is such deep pain. This lost sheep is gravely wounded and wandered to you. How will you tenderly interact without wounding more?
- Ask if it is okay to pray with them. Even if in the confessional, the person may not be ready for this. If not, respect that, and certainly do not force the issue.
- Keep the focus of your attention and prayer (even silent) on the person in front of you.
- Validate their feelings and emotions.
- Offer accompaniment outside the context of confession; and if it cannot be you, then offer to directly arrange that accompaniment. Obviously, the priest needs to safeguard the seal of confession, but there can be ways of doing this. Avoid impersonal referrals.
- Encourage reporting to authorities.
- Ask few questions, simply hear, and take to heart what they are saying.
- Ask how you can help.

Finally, seminarians should be helped to understand that two questions could easily arise while hearing the survivor's confession: "What did I do to make my perpetrator choose to harm me?" And "If God truly loved me, why didn't he help me?" As confessors, they will have to learn to rest in the discomfort of being unable to answer these questions. As much as we want to, the answers are not ours to give but for the survivor to seek. Confessors, nonetheless, will need to stay with the survivor when these awful but important questions arise, honoring their dignity, perhaps just sitting with them in a heartfelt and empathic moment of silence.

Seminarians and confessors must remember that the healing is not ours to give. We have the privilege of being the instrument through which divine healing can come, but it will often come very slowly and not without pain, although with great possibilities.

> **(10) Exhibit an understanding of the need as priests to be present at activities aimed at the healing of survivors, from parish-based initiatives to diocesan or even regional events, and evince an openness to attending or planning such events. This includes familiarity with the practices of restorative justice as applied to the Church's crisis of clergy sexual abuse.**

For the past decade, victim advocates and those most involved with survivors of abuse have been insisting that the Church's institutional outreach to victims must move beyond financial payments to real accompaniment. Survivors of abuse remind us repeatedly: it is not about compensation, but compassion. As Janine Geske and Stephen Pope have insisted so clearly:

> Making amends should not be reduced to making financial payments. Some members of the hierarchy do not understand that monetary compensation (however costly) is a necessary but not sufficient means to restoration and healing. A more expansive and Christ-like commitment to caritas would help some bishops move beyond an overriding and morally blinding preoccupation with legal and financial liability.[42]

In this context, to heal a hurting Church we need to turn with greater energy, hope, and dedication to a broader deployment of the practices of restorative justice.

Restorative justice, as practiced in light of national tragedies such as the genocide in Rwanda, is typically defined as a process freely engaged in whereby all stakeholders in the offense come together to seek resolution, to deal with the aftermath of the offense and the future implications for all the stakeholders involved. For survivors of clergy sexual abuse, restorative processes and practices can be adapted to their specific needs. This can entail, for example, the preparation of moderated encounters between the victim and Church authorities who compounded the harm along with other stakeholders such as the victim's family members, spouse, friends, or fellow parishioners. In this way, there is the possibility that the victim can recover a sense of his or her own agency which was stripped from them not only by the perpetrator, but also by malfeasant and uncaring Church leaders. Whatever the means chosen, the aim of a restorative justice process is first and foremost about healing, for victim and perpetrator, and all those impacted by the offense.

What is needed in the Church is an approach that seeks just retribution for perpetrators and accountability for ecclesiastical authority while at the same time restoring dignity and agency to victims. Recent experience testifies that there is ample reason to find hope in applying a restorative justice approach to the crisis of sexual abuse in the Church. Men preparing for ministerial priesthood should acquire a familiarity with the history of the restorative justice movement, with the practices of restorative justice and, to the extent possible, their application to the Church's response to the sexual abuse crisis.[43]

In addition to participating in initiatives that specifically derive from the practices of restorative justice, such as healing circles,[44] seminarians should acquire a comfort level with being emotionally present to survivors of abuse in other contexts, activities, and events aimed at their wholeness and healing, when the presence of clergy would be welcomed. Such contexts and activities might include, for example, a rosary for survivors, participation in parish-based listening sessions, or a diocesan Mass of hope and healing.

(11) Demonstrate an understanding of what happens to a brother priest when he is accused and how to accompany him.

Despite even the best seminary formation, there is little that a seminary formation team can do to help seminarians absorb the shock of coming to know that an accusation of abuse has been brought against a brother priest. This is all the truer when that priest has been a mentor, a priest who served in the seminarian's home parish, a seminary formator or vocation director, a classmate or, the hardest of all perhaps, a close friend.

Timely presentations to seminarians from seasoned diocesan staff who often deal in these issues should be regularly on offer. In those presentations, the typical ins-and-outs, the workings of diocesan review boards, and the standard processes followed in most dioceses when an accusation is made (especially current best practices) should be thoroughly explored with the seminarians. Specifically, issues of due process according to canon law must be addressed, not only in these contexts but as part of the curricula of course work, for example, in canon law or a course on the sacrament of Holy Orders.

Seminarians themselves must endeavor to come to an understanding of the way allegations are handled "on the ground" and in the specific practices of their own

dioceses. They must understand that, in their lives as priests, they must come to strike the right balance between authentic concern and care for victims of abuse and concern that brother priests are treated according to due process in the handling of their cases. We cannot stress enough in this context how important it is for bishops to provide their local churches and especially their priests and seminarians with clear explanations of diocesan processes in the handling of accusations.

(12) Manifest a knowledge of the Church's theology of scandal, including what constitutes the sin of scandal and those circumstances in which it is necessary to let scandal arise.

The Church has a rich and long tradition regarding the problem of scandal. The word scandal means "stumbling block" and in the New Testament it takes on a spiritual or metaphorical meaning. There it means saying or doing something that acts as an obstacle on our neighbor's journey to God and has a potential for tripping them up and sending them away from God. Because the love of God and neighbor is central to the disciple's call, scandal has long been recognized as a grave sin against that love (Mt.18:6; cf. Mk. 9:42-47; Lk. 17:1-2). Considering this scriptural witness, the Church's modern, magisterial treatment of the sin of scandal logically appears while addressing the fifth commandment, "You shall not kill" (CCC §2284-2287). The seriousness of the sin of scandal is made more evident when one notices that that section of the Catholic Catechism is discussed along with the Church's teaching on capital punishment, homicide, abortion, euthanasia, and suicide.

But just here a practical problem has arisen in relation to clergy sexual abuse. Because scandal requires another becoming aware of a sin and/or crime, there are some in the Church who have used the concern to "not scandalize" as an excuse for hiding these crimes, even to the point of silencing victims. In short, some have used the seriousness of the sin of scandal as a pretext to hide their unjust acts of ignoring instances and/or patterns of clergy sexual abuse.[45] This error fundamentally arises, not from the Church's understanding of scandal, but from an erroneous and reductionistic application of the moral principles that hold in cases of scandal. For the Church has since New Testament times acknowledged a distinction between *scandal itself* and a *sin of scandal*, acknowledging that while the sin can and should be avoided, it is not always possible to spare others from the scandals that may arise in life.

So the question arises: under what conditions must one permit scandal to arise? Here the Church speaks of "permitting" since one may never licitly intend scandal to arise, but simply foresee it. Gregory the Great spoke eloquently of the necessity of bearing witness to the truth even where it may cause scandal when he wrote, "As far as we would be without sin, we must avoid scandal of neighbor. If, however, scandal is had from the truth, it is better to let scandal arise than it is to abandon the truth."[46] Gregory's axiom echoed other early Christian sources and later medieval scholars who foresaw a necessary check on the desire to avoid scandal when truth would be abandoned in the process.

The great medieval theologians distinguished among those "truths" that should or should not be abandoned in the face of impending scandal. They identified three truths that could never be relinquished: the truth of life (a life lived for eternal life with God, though it may scandalize some), the truth of doctrine (e.g., preaching of Christ's cross as salvation), and the truth of justice (e.g., a true verdict, despite the scandal that might arise). For the medieval Church it was clear: one cannot abandon "the truth of justice" out of fear of looming scandal. Justice must still be done. Later centuries lost this notion of a threefold truth, though the entire Catholic theological tradition has always recognized that, under certain circumstances, some scandals must be permitted to arise.[47]

This competency commits seminaries to form future ecclesial leaders to think rightly about the demands of

truth, including especially matters of justice, in the face of pending scandal. Future ecclesial leaders, then, must be challenged to seriously consider the following points among others:

- To understand that some Church leaders have often gravely erred by attempting to hide the truth regarding the abuse crisis in the name of avoiding scandal.

- To recognize and support that equal concern for justice to both accused and the victims constitutes the truth of justice before which one must simply permit scandal to arise.

- To acknowledge that too often in the past more attention was given to justice for the accused than for the accusers.

- To accept that in those cases where abuse has been determined to have occurred justice will necessarily include, but not be exhausted by, accountability, truth-telling, and transparency.

- To appreciate that too often the desire to avoid scandal has become the cause of even greater scandal for the Church, with her shepherds engaged in what can only be described in retrospect in far too many instances as a cover up.

- To perceive that resistance to the full truth of the scandal of clergy sexual abuse only prolongs the harm inflicted on the Mystical Body of Christ and discredits its missionary mandate to preach the Gospel of Jesus Christ.

SECTION SIX

Possible Modes of Implementation within Seminary Formation Programs

Many are the demands placed upon seminary formators and seminary formation programs. The authors, each of whom has been involved for years in varying roles at Catholic seminaries, are entirely sensitive to this. Nonetheless, we are confident that, without placing unreasonable demands on formators, the twelve competencies we have outlined can be incorporated appropriately into already existing coursework and other diverse programmatic elements of seminary formation with their corresponding instruments of evaluation. To name several possibilities, it would be logical to incorporate these competencies in:

- Pastoral assignments, field work, and CPE.
- Periodic formation conferences.
- Formation workshops which include and highlight the presence, participation, and witness of survivors of clergy sexual abuse.
- Pastoral counseling courses.
- Moral theology courses and Penance *practica*.

In addition, we strongly urge all seminaries to offer a specific course in trauma-informed pastoral care. A TIPC course curriculum could encompass some of the following elements as highlighted by the Substance Abuse and Mental Health Services Administration [SAMHSA].[48] Following SAMHSA guidelines, a program of trauma-informed care (TIC which includes TIPC) would incorporate "the four R's": *Realize, Recognize, Respond,* and *Resist re-traumatization.* Trauma-informed ministers [TIMs] are educated in the widespread presence of trauma within the culture and the effects of trauma within individuals, families, groups, organizations, and cultures. TIPC requires the minister to have appropriate education in a comprehensive understanding of trauma including potential paths for healing from trauma (*Realize*). TIMs will, therefore, understand the many types of traumas and abuse that occur and will likewise be able to identify signs and symptoms that a survivor may experience (*Recognize*). TIPC provides a template for accompanying a traumatized individual as well as integrating their knowledge of trauma into the development of organizational policies and procedures. Changing both organizational and ministerial practices is necessary to promote a consistent response to trauma that does not contradict itself (*Respond*). Finally, TIMs are sensitive to factors within an interpersonal relationship that may cause the survivor to feel re-traumatized. These re-traumatizing factors can also occur when a family, community, organization, or culture is insensitive to potential triggers or cues that could cause the survivor to feel re-traumatized. TIMs intentionally seek to avoid re-traumatizing the survivor (*Resist re-traumatization*).

These concrete suggestions are not without their essential connection to seminary formation as both the USCCB

and accrediting agencies have envisioned it. As was already indicated, USCCB's newest Program of Priestly Formation acknowledges the clergy sexual abuse crisis early in its document as it names assorted opportunities and challenges related to the Catholic Church in America that "directly affect seminary formation."[49] But there are other places where what the document on priestly formation requires correlates directly to this issue. Here we indicate only two. First, in its section on "the aim of pastoral formation" the document highlights "a number of essential elements" that pastoral formation will include. Included therein is "the poor." Considering all that has been said, it is worth quoting the paragraph and asking if this does *not* apply to victims of sexual abuse and their loved ones.

> The poor: If seminarians are to be formed after the model of Jesus, the Good Shepherd, who came "to bring glad tidings to the poor," then they must have sustained contact with those who are privileged in God's eyes – the poor, the marginalized, the sick, and the suffering. In the course of these encounters, they learn to cultivate a preferential option for the poor. They also need to become aware of the social contexts and structures that can breed injustice as well as ways of promoting more just contexts and structures.[50]

St. Teresa of Calcutta has reminded the Church and the world that 'the poor' is a much wider category than those suffering from material poverty. They are in our midst, the unseen, and include those who have suffered the evil of sexual abuse. Coming face-to-face with such suffering causes its own suffering. Here is a second place where the PPF's demands that men worthy of the priesthood be ready and willing to make this uncomfortable journey. In an earlier section on the human dimension of formation, the PPF stipulates that one of the resources for fostering this process of human formation in a seminary context is personal reflection, especially one whereby the seminarian is trained in "appropriation of life experience, especially suffering."[51]

Not only do these concrete competencies and proposed avenues of implementing them adhere to the Program of Priestly Formation, but they find a suitable place among much of what theological accrediting agencies look for in a formation of ecclesial leaders. It should not be thought that these competencies sit at odds with accreditation standards. Today, the best practices of institutional evaluation and program assessment demand not only focus on mission and integrity, but how that mission and integrity work within their particular social and, for theological schools, ecclesial contexts.[52] This is true not only concerning institutions as a whole, but programs like the M.Div. that require substantially more non-academic formation. Such standards demand not only academic theological formation, but also competencies in "cultural context, including attention to cultural and social issues" and ask for programs that form religious leaders "including cultivating capacities for leading in ecclesial or denominational and public contexts and reflecting on leadership practices."[53] This requires "supervised practical experiences."[54] Therefore, it is worth pointing out that each competency might also be articulated appropriately within seminary programs and instruments of evaluation with specific corresponding measures to demonstrate attainment.

Our task has been to articulate the need and rationale for the competencies themselves, competencies that can serve as particular objectives of formation. We have not ventured to name assessment "measures" since much of this will change from seminary to seminary. Nevertheless, measuring whether seminarians are responding to such competencies need not add further work to the task of assessment. Such measures can often be incorporated into current methods. For example, progress and growth in each competency could easily become an element of the seminarian's year-end evaluation.

Seminary formation today constitutes one of the Church's primary and vital responses to the clergy sexual abuse crisis, and to the broader crisis of sexual abuse in the culture at large. This should be motivation enough for seminary formators to ensure that their programs foresee the training of future priests in the kinds of specific competencies proposed in the present study.

Conclusion

In April 2019, Pope Benedict XVI, even as pope emeritus, broke his predominately silent and secluded life to publicly speak to the clergy sexual abuse crisis in the Church.[55] In so doing, Benedict made his observations in three fundamental points. First, he indicated that in his opinion at least much of the clergy sexual abuse arose as a darkened fruit of the sexual revolution of the 1960s. Second, he endeavored to show how this revolution made its way into seminary formation and priestly life. And finally, he asked the question so many of us have asked repeatedly: what can be done?

Certainly, Benedict's thoughts in 2019 were welcomed by most but, as with any contentious issue, his remarks were discussed among thoughtful, concerned people, and many disagreed. Nevertheless, we think his movement of thought is worth considering. Central to Benedict's claim was that the poison that spawned the contemporary clergy sexual abuse crisis entered the Church when it entered seminary formation. Others have indicated causes for the abuse crisis outside of seminary formation, but virtually no one argues seminary formation was not and is not part of the issue. Is it an exaggeration to think that seminary formation is at the forefront of the Church's future direction? Hardly. Yet the question confronts us: in what direction must the Church move in our day? The scourge of the clergy sexual abuse crisis must be ranked among one of the greatest evils, if not the greatest, that our generation of Catholics faces. How many times has the Church's fundamental mission and identity – a community of believers sent to witness to the saving news of Christ – been undercut by this tribulation? It has truly become a scandal, not only an obstacle to come to faith in Christ, but even to permit the Church to speak regarding any other social evil or injustice.

If it is true that people today listen to witnesses more than to teachers, as Pope St. Paul VI prophetically wrote,[56] then what has destroyed the credibility of the Church's witness before the modern world more than the sexual abuse crisis? Therefore, if the clergy sexual abuse crisis is the struggle of our day, and if seminary formation plays a pivotal role in the direction of the Church in the future, then dedicating our best energies and resources to seminary formation makes all the sense in the world. Of course, much has been done to screen candidates, train future priests in maintaining safe environments, and to look at the culture of formation itself. However, much of this could be regarded as correcting what should always have been done. Until now we have responded to the abuse crisis on the defensive. What this whitepaper proposes is to use seminary formation as a time to prepare for ministry to our suffering brothers and sisters. In short, it proposes that we use seminary formation *to go on the offensive* against the scourge of the contemporary sexual abuse crisis.

In the face of such a callous evil as sexual abuse, it is easy to become overwhelmed with our task. Everyone cannot do everything. But each of us can do what has been given to us to say, to do. This whitepaper's purpose

is to ask whether there is even more that bishops and seminary formators can do to include in priestly formation a better response to the growing cadre of our brothers and sisters most in pain. We think it very possible. Accordingly, what we have proposed here are professionally vetted, concrete competencies with which such people might train future priests. In our efforts to introduce these, we began with a *status quaestionis* on incidences of sexual abuse in American society and in the Church. We spoke of priestly formation in this social and ecclesial context, before looking deeper into trauma-informed pastoral care. Having armed ourselves thus, we looked at competencies that could be employed in seminary formation for ministering both to those who have suffered sexual abuse and to those who have suffered such abuse at the hands of clerics. Finally, we closed by proposing avenues of formation where these competencies could be practically implemented and the ease with which they could be related to other common activities in seminary formation.

In closing, then, we remind ourselves of the fundamental task given to the Church, to proclaim the good news of Jesus Christ (cf. Lk. 4: 18-21). As in every era of the Church, bold witnesses of the love and healing power of our Lord and Savior are needed again today, not in spite of the clergy sexual abuse crisis, but in the face of it.

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Notes

Foreword

1 https://churchlifejournal.nd.edu/articles/salving-the-wounds-that-remain-where-the-catholic-church-can-find-healing-for-its-sex-abuse-crisis/

2 https://cdn2.hubspot.net/hubfs/2077093/Web%20Resources/McGrath%20Institute%20for%20Church%20Life-CARA-Seminarian%20Survey%20Report.pdf

3 https://mcgrath.nd.edu/about/centers-initiatives-and-programs/directors-initiatives/benchmarks/

Introduction

4 Here we employ the dual expression "victim-survivor." As with many complex and sensitive realities, even the designation varies among those that have been abused. When used separately in what follows, we take "victim" to describe that the person was made to suffer as object of another's abuse; the individual has been victimized. Alternatively, we understand "survivor" foregrounding that that same person has moved beyond being merely the object of another's crime and taken a more active, enduring stance to the evil he or she was made to suffer. They are, in short, a survivor of that victimization. In this work, we attempt to use the terms as defined; however, we also acknowledge that we use them somewhat interchangeably.

5 See *Amoris Laetitia*; 241, and *Familiaris Consortio*, 83.

6 *Amoris Laetitia*, n. 204.

Section One

7 The NCVS data for 2020 showed no change in the rate of rape or sexual assault from 2019 to 2020. https://bjs.ojp.gov/sites/g/files/xyckuh236/files/media/document/cv20.pdf

8 See Ateret Gewirtz-Meydan and David Finkelhor. "Sexual Abuse and Assault in a Large National Sample of Children and Adolescents." *Child Maltreatment* 25, no. 2 (2020): 203–14. https://doi.org/10.1177/1077559519873975.

9 National Center on Exploitation https://endsexualexploitation.org/issues/sexual-violence/. Similar results were reported by the Rape, Abuse & Incest National Network. See https://www.rainn.org/statistics/criminal-justice-system.

10 See Basile KC, Smith SG, Breiding MJ, Black MC, Mahendra RR. Sexual Violence Surveillance: Uniform Definitions and Recommended Data Elements, Version 2.0. Atlanta (GA): National Center for Injury Prevention and Control, Centers for Disease Control and Prevention; 2014.https://www.cdc.gov/violenceprevention/pdf/sv_surveillance_definitionsl-2009-a.pdf

11 While the data are promising, others have offered a note of caution and concern about complacency. For example, Fr. D. Paul Sullins, Professor Emeritus of Sociology at Catholic University of America, has reported that while rates initially dropped to almost zero in the early 2000s, recently, they have begun to rise. See http://sullins.epizy.com/published%20articles/Receding%20Waves%202019.pdf.

12 Dioceses, eparchies, and religious institutes reported paying out $223,572,519 for costs related to

allegations between July 1, 2020 and June 30, 2021. As in previous years' surveys, this includes payments for allegations reported in previous years.

13 Substantive Norms on *delicta graviora*, Art. 6 § 1, 1. This text does not use the term "vulnerable adult." It refers simply to adults who are to be juridically considered as equivalent to minors.

14 In 2019, the *motu proprio* established *ad experimentum*, for a three-year period, new procedural norms applicable to the whole Church and aimed at combatting sexual abuse and holding bishops and religious superiors accountable for their failures in managing cases of abusive clergy or for their own acts of perpetrating abuse which they might commit.

15 According to Edward Condon, there are now in play juridically within the Church four separate definitions of 'vulnerable adult.' See his "Can anyone in the Vatican agree on who's a 'vulnerable adult'?" available at: https://www.pillarcatholic.com/p/local-bishops-must-prosecute-abuse.

16 The late Richard Sipe of Johns Hopkins University, based on a 25-year study of 1000 priests, famously suggested that approximately half of all priests were sexually active at any given time. See his *A Secret World: Sexuality and the Search for Celibacy* (New York: Brunner/Mazel, 1990).

17 See note 34 below. See also Emily Ransom, "The Courage to Forgive After #MeToo," *Church Life Journal* June 15, 2020. https://churchlifejournal.nd.edu/articles/the-courage-to-forgive-after-metoo/

18 In November of 2021, Archbishop Charles Scicluna, a senior official at the Dicastery for the Doctrine of the Faith, informed American Bishops that "sexual misconduct [by clerics] with vulnerable adults, for whom the law recognises equal protection under *Vos estis lux mundi*, is not reserved to the Congregation for the Doctrine of the Faith." In other words, it falls upon the bishops to take action with regard to their own derelict clergy. See "Local bishops must prosecute abuse of 'vulnerable adults,' Scicluna tells USCCB, The Pillar, Nov. 17, 2021. Available at: https://www.pillarcatholic.com/p/local-bishops-must-prosecute-abuse

Section Two

19 *Program of Priestly Formation*, 5th edition, Preface.

20 United States Conference of Catholic Bishops, *Program of Priestly Formation in the United States of America, 6th edition* (Washington, D.C.: United States Conference of Catholic Bishops, 2022), n. 21, j.

21 See Katarina M. Schuth, "A Change in Formation: How the sexual abuse crisis has reshaped priestly training," America, January 2, 2012. Available at: https://www.americamagazine.org/issue/5125/article/change-formation

22 PDV, 43.

23 Schuth, "A Change in Formation."

24 See *Assessing Sexual Harassment, Abuse, and Misconduct at U.S. Seminaries.* Available at: https://mcgrath.nd.edu/about/centers-initiatives-and-programs/directors-initiatives/benchmarks/

25 The benchmarks can be found at https://mcgrath.nd.edu/about/centers-initiatives-and-programs/directors-initiatives/benchmarks/.

Section Three

26 Bessel van der Kolk, *The Body Keeps the Score: Brain, Mind, and Body in the Healing of Trauma*. New York: Penguin (*reprint edition*), 2015.

27 Hopper, E. K., Bassuk, E. L., & Olivet, J. (2010). "Shelter from the storm: Trauma-informed care in homelessness services settings." *The Open Health Services and Policy Journal*, 3, 80–100.

28 Breslau N, Kessler RC, Chilcoat HD, Schultz LR, Davis GC, Andreski P. Trauma and posttraumatic stress disorder in the community: The 1996 Detroit Area Survey of Trauma. *Archives of General Psychiatry.* 1998;55:626–632.

29 Santiago, P. N., Ursano, R. J., Gray, C. L., Pynoos, R. S., Spiegel, D., Lewis-Fernandez, R., Friedman, M. J., & Fullerton, C. S. (2013). A systematic review of PTSD prevalence and trajectories in DSM-5 defined trauma exposed populations: Intentional and non-intentional traumatic events. *PLoS One*, 8(4), e59236. doi:10.1371/journal.pone.0059236

30 See Stephen J. Pope, "The Promise of Restorative Justice," *America Magazine*, December 24, 2018. Our call as a community of disciples is to be, for victims of abuse, "a community of compassion and not just compensation."

Section Four

31 All of this is in addition to familiarity with, and training in, the seminary's sexual harassment policy.

32 See for example, Mitchell, K. S., Mazzeo, S. E., Schlesinger, M. R., Brewerton, T. D., & Smith, B. N. "Comorbidity of partial and subthreshold PTSD among men and women with eating disorders in the national comorbidity survey - replication study." *International Journal of Eating Disorders, 45(3), 2012, 307-315.*

33 Diane Langberg, *Redeeming Power: Understanding Authority and Abuse in the Church* (Grand Rapids: Brazos Press, 2020), 127.

34 These changes have been documented through brain imaging studies. This is immensely helpful because sometimes people will criticize a victim's alleged "irrational" response. However, understanding the biology, one can understand and have compassion for a victim's level of terror – and fear of danger – and response to that extreme emotional experience.

35 This requires being emotionally present while still being sensitive and respectful to appropriate boundaries, particularly at this sensitive juncture.

36 Often, the victim will appreciate a calm and even emotional reaction, with continued presence and affirmation of the good of the victim. At other times, it could be best to show his raw emotions with the purpose of communicating compassion and validation. For example, a seminarian may be moved to tears and may decide to allow himself to cry with the victim. Another example could be expressing anger at the perpetrator for the pain he caused. These expressions of emotion are, however, measured based upon what is best for the victim.

Section Five

37 See especially Diana Garland and Christen Agueta, "How Clergy Sexual Misconduct Happens: A Qualitative Study of First-Hand Accounts," *Social Work & Christianity* 37 (1), 2010, 1-27. The authors focus specifically on the dynamics and complexities of 46 adults who experienced a sexual encounter or relationship with a religious leader.

38 See Ullman, S.E. & Peter-Hagene, L. (2014). "Social reactions to sexual assault disclosure, coping, perceived control and PTDS symptoms in sexual assault victims," *Journal of Community Psychology*, 42(4), 495-508. See also a very helpful article by Jerri von den Bosch: "10 Things Never to Say to Survivors of Clergy Sexual Abuse." https://awakemilwaukee.org/2021/06/08/10-things-never-to-say-to-survivors-of-clergy-sexual-abuse/

39 Thomas Berg and Timothy Lock, *Choosing Forgiveness: Unleash the Power of Grace* (Huntington, IN: Our Sunday Visitor, 2022), 27.

40 CIC 1548 §2 (1) exempts clerics from having to participate in canonical investigations with regard to "what has been made known to them by reason of sacred ministry." Some clerics (bishops, especially, but also vicars general) might find themselves in the position of being the first to receive and hear a victim. By reasons of their office, they would be obligated to search out the truth of the matter and pursue justice for all involved, including the accused. Consequently, they and others who are also likely to be required by office to resolve these claims should carefully manage relationships and meetings with those who want to present a report of abuse as they might not be in a position to affirm belief, per se, in what the victim is presenting. That would not rule out, however, their obligation in charity to listen empathically to the victim and to acknowledge that they have suffered trauma in what they have experienced.

41 While CIC 964 §3 states that "confessions are not to be heard outside a confessional without a just cause," plainly, in the cases referred to here, there is just cause. When the opportunity arises, it is permissible to find a place which while visible and prudent is at the same time discrete, quiet, and protective of the privacy of the penitent.

42 Stephen Pope, Janine Geske, op. cit., 629.

43 See Susan Mulheron and Daniel Griffith, "The Nexus of Restorative Justice and Canon Law: Foundations and Practical Applications," *CLSA Proceedings* 83 (2021), 252-272.

44 See "The Healing Circle" a project of Marquette University Law School here: https://law.marquette.edu/community/healing-circle

45 For the most recent evidence of this see the second page of Pennsylvania's Grand Jury Report of 2018. Referring to the various dioceses around Pennsylvania,

the report states: 'While each church district had its idiosyncrasies, the pattern was pretty much the same. The main thing was not to help children, but to avoid "scandal." That is not our word, but theirs; it appears repeatedly in the documents we recovered.' See 'Report 1 of the 40th Statewide Investigating Grand Jury, REDACTED By order of PA Supreme Court.' Office of Attorney General, Commonwealth of Pennsylvania (August 14, 2018), 2. Other reports, such as those conducted in Boston and Ireland, attest to the same.

46 Gregorius Magnus, *Homiliae in Hiezechielem prophetam*, ed. M. Adriaen, CCSL 142 (Turnhout: Brepols, 1971), 1.7 [85].

47 For more on this historical backdrop see: Justin M. Anderson, "When Must One Permit Scandals to Arise? A Comparison of Two Traditions" *Irish Theological Quarterly* vol. 86, n. 3 (2021): 254-272. doi.org/10.1177/00211400211017692.

Section Six

48 See guidelines from Substance Abuse and Mental Health Services Administration including "Trauma-Informed Care in Behavioral Health Services" https://store.samhsa.gov/sites/default/files/d7/priv/sma15-4420.pdf) and "Key Ingredients for Successful Trauma-Informed Care Implementation" https://www.samhsa.gov/sites/default/files/programs_campaigns/childrens_mental_health/atc-whitepaper-040616.pdf)

49 PPF, 6th ed., 21, j.

50 PPF, 6th ed., 370, k.

51 PPF, 6th ed., 188, b.

52 For example, a great many Catholic seminaries in America are currently accredited by Association of Theological Schools [ATS], whose own standards 1.1 and 1.4 especially speak to this need.

53 ATS Standards 4.3.

54 ATS Standards 4.4.

Conclusion

55 Pope-Emeritus Benedict XVI, "The Church and the Scandal of Sexual Abuse", Catholic News Agency (https://www.catholicnewsagency.com/amp/news/41013/full-text-of-benedict-xvi-essay-the-church-and-the-scandal-of-sexual-abuse, last accessed Jan. 5, 2023.)

56 Pope St. Paul VI wrote "Modern man listens more willingly to witnesses than to teachers, and if he does listen to teachers, it is because they are witnesses." Apostolic Exhortation *Evangelii Nuntiandi*, (1975), n. 41.

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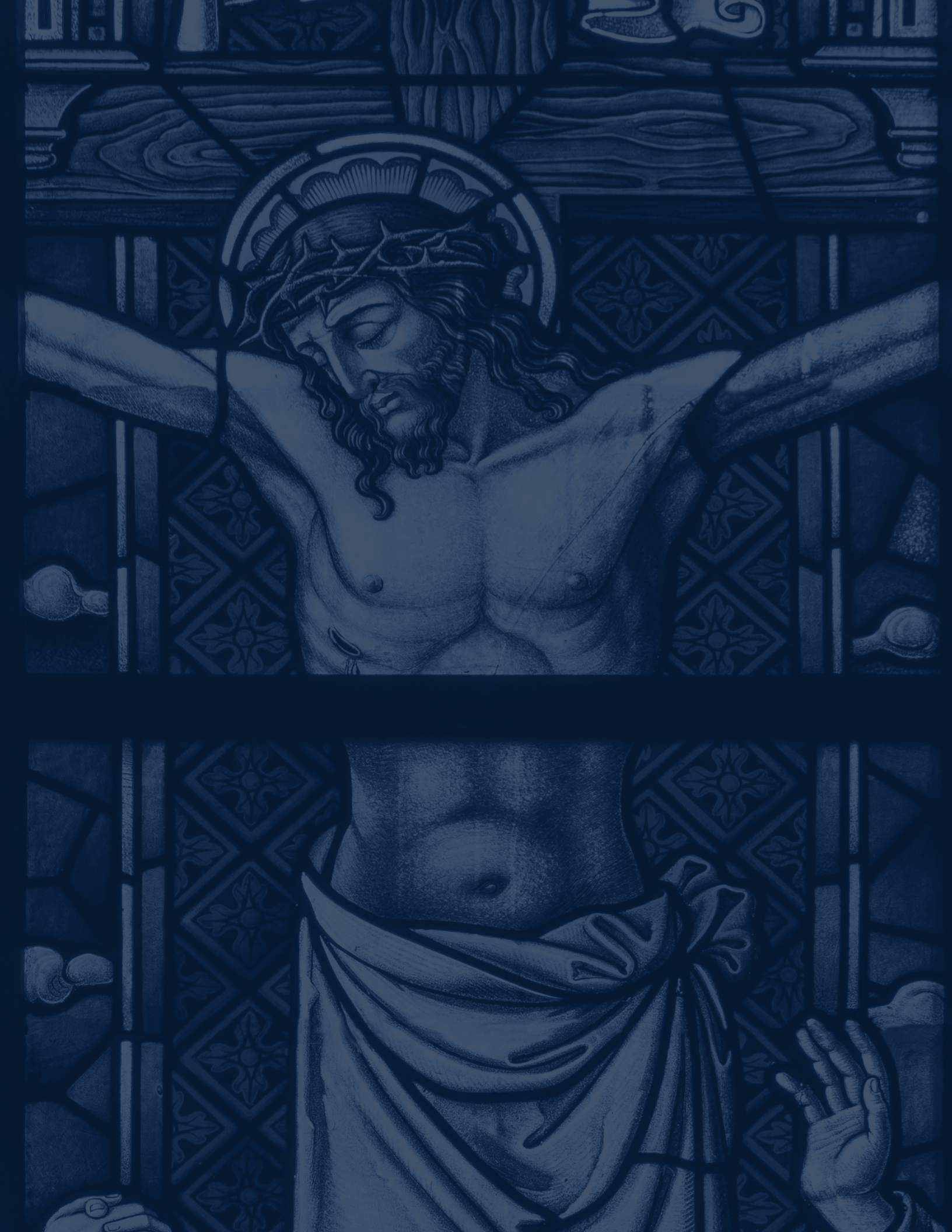

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