Bibliography on Sexual and Domestic Violence

This selected bibliography, presented in alphabetical order according to authors, is a resource for congregations, clergy and other religious leaders, secular and faith advocates, counselors, victims and survivors, students and everyone seeking understanding of religious issues and sexual and domestic violence. The numbers before each selection refer to the categories:

1. Sexual Violence
2. Domestic Violence
3. Child Abuse
4. Clergy Ethics
5. Teen Relationships/Dating Violence
6. Jewish
7. Protestant
8. Catholic
9. Buddhist
10. Muslim
11. Indigenous
12. Spanish Language
13. Asian Language
14. Victim & Survivor Resources
15. Immigrant
16. African American


[2, 7] Anglican Church of Canada, Taskforce Report to General Synod. (1986/1987). *Violence Against Women: Abuse in Society and Church and Proposals for Change*. Toronto: Anglican Book Centre. This is an excellent analysis of wife abuse from the Canadian perspective. It provides insights into the economic and class issues seldom found in U.S. publications and offers valuable discussion of theological issues. This candid and unequivocal document is refreshing and important for Christians concerned about domestic violence.


[1, 7, 14, 16] The Black Church and Domestic Violence Institute. (2001). *The Preachers: Working to End Sexual and Domestic Violence*. “This Far By Faith” Video series. [Film]. (Available from The Black Church and Domestic Violence Institute, www.bcdvi.org) The Preachers, the first in the “This Far By Faith” video series, features ordained women of GOD who are active in the movement to end violence against women. This education video is designed for use in a 4-6 hour workshop. Using the companion study guide, a facilitator can guide group discussions toward the conception of a coordinated community response plan.


[2, 7, 14] Bussert, Joy M.K. (1986). *Battered Women: From a Theology of Suffering to an Ethic of Empowerment*. New York: Division for Mission in North America, Lutheran Church in America. Subtitled “From a Theology of Suffering to an Ethic of Empowerment,” this early book was a most welcome addition to the field from the perspective of a Christian pastor. It is the first effort to deal with the theological roots not only of sexism but of violence and punishment within marriage.


[4, 6, 7, 8, 9, 14] FaithTrust Institute (Producer) & Gargiulo, Maria, Michi Pictures (Director). (2003). A Sacred Trust: Boundary Issues for Clergy and Spiritual Teachers [Film]. (Available from FaithTrust Institute, www.faithtrustinstitute.org) Four training videos (22 minutes, 23 minutes, 22 minutes, and 22 minutes). The goals of the program are to increase awareness of the need for healthy boundaries in the clergy-congregant or teacher-
student relationship; illustrate the impact of appropriate boundaries in promoting effective ministry; and provide clergy and teachers with guidelines for developing appropriate boundaries and self-care strategies. The accompanying facilitator’s guide includes background information, discussion questions, interactive exercises and audience handouts.


[2, 6, 7, 8, 14] FaithTrust Institute (Producer) & Gargiulo, Maria, Michi Pictures (Director). (1994). Broken Vows: Religious Perspectives on Domestic Violence. [Film]. (Available from FaithTrust Institute, www.faithtrustinstitute.org) This film is a two-part (37 minutes and 22 minutes) documentary that presents the religious perspectives on domestic violence including Jewish, Roman Catholic, Protestant, and Evangelical Christian. Excellent exploration of religious issues and response of religious community.

[2, 7, 8, 14] FaithTrust Institute (Producer) & Gargiulo, Maria, Michi Pictures (Director). Domestic Violence: What Churches Can Do. [Film]. (Available from FaithTrust Institute, www.faithtrustinstitute.org) This is a 20-minute video to be used with a 24-page study guide and awareness brochures in a one hour educational program. Offers basic information on domestic violence, as well as concrete ideas about how congregations can become involved in prevention and can offer a safe space for battered women.

[1, 3, 6, 7, 8, 14] FaithTrust Institute (Producer) & Gargiulo, Maria, Michi Pictures (Director). Hear Their Cries. [Film]. (Available from FaithTrust Institute, www.faithtrustinstitute.org) This is a 48-minute documentary that provides definitions, signs for recognizing child abuse, stories of adult survivors, discussion of theological issues including forgiveness and confidentiality, and examples of how to respond.

[1, 5] FaithTrust Institute (Producer) & Gargiulo, Maria, Michi Pictures (Director). Love—All That and More. [Film]. (Available from FaithTrust Institute, www.faithtrustinstitute.org) An outstanding new video series and 6-session curriculum on healthy relationships for youth. Ideal for use with high school and college age youth in classrooms, religious education settings, and community groups. Designed to inform youth about the elements that make up healthy relationships, increase awareness and understanding of teen dating violence, and motivate viewers to seek relationships based on equality and mutual respect. Consists of three Emmy-award winning videos (approximately 20 minutes each), a 6-session curriculum, comprehensive facilitator’s guides for use with Christian and Jewish youth, and 20 notebook dividers for youth participants.
[1, 5, 7, 8, 14] FaithTrust Institute (Producer) & Gargiulo, Maria, Michi Pictures (Director). Not in My Church. [Film]. (Available from FaithTrust Institute, www.faithtrustinstitute.org) 45-minute docudrama tells story of one church faced with a betrayal of trust by its minister. Designed to help people deal with the problem of clergy misconduct involving sexual abuse in the ministerial relationship.

[1, 4, 6, 14] FaithTrust Institute (Producer) & Gargiulo, Maria, Michi Pictures (Director). (1991). Not in My Congregation. [Film]. (Available from FaithTrust Institute, www.faithtrustinstitute.org) Intended for Jewish audiences, this video is essentially the same as Not in My Church, but includes an introduction by a rabbi, stressing how the subject affects the Jewish community.

[2, 6, 7, 8, 12, 14] FaithTrust Institute (Producer) & Gargiulo, Maria, Michi Pictures (Director). Promesas Quebrantadas: Perspectivas Religiosas Acerca de la Violencia Domestica. [Film]. (Spanish Language Version of Broken Vows) (Available from FaithTrust Institute, www.faithtrustinstitute.org) Spanish version of Broken Vows. This film is a two-part (37 minutes and 22 minutes) documentary that presents the religious perspectives on domestic violence including Jewish, Roman Catholic, Protestant, and Evangelical Christian. Excellent exploration of religious issues and response of religious community.

[2, 6, 14] FaithTrust Institute (Producer) & Gargiulo, Maria, Michi Pictures (Director). To Save a Life: Ending Domestic Violence in Jewish Families. [Film]. (Available from FaithTrust Institute, www.faithtrustinstitute.org) This (35-minute) film is an exciting new resource for abused Jewish women. Jewish communal leaders, helping professionals, and all who seek to break the silence about domestic violence in Jewish families.

[2, 7, 8, 14] FaithTrust Institute (Producer) & Gargiulo, Maria, Michi Pictures (Director). Wings Like a Dove: Healing for the abused Christian Woman. [Film]. (Available from FaithTrust Institute, www.faithtrustinstitute.org) This (34-minute) video speaks directly to the abused Christian woman. Through the voices of victims, clergy, and helping professionals, Wings Like a Dove offers hope and healing to abused women and valuable information for religious and community groups.


definition; ethical analysis; vignettes; parallels with the dynamics of incest; psychological and spiritual impact; prevention; responses to reports of abuse that are both theological and practical, administrative and pastoral.


[1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 15] Fortune, Rev. Marie M. (Ed.). *Journal of Religion and Abuse*. The Haworth Pastoral Press. (Available www.haworthpressinc.com) Focuses on broad coverage of sexual and domestic violence issues from a religious perspective in an international, interdisciplinary, and interreligious context. This journal provides valuable research, reflection and analysis for both scholars and practitioners.


[1, 4, 7] Gafke, Arthur & Lynn, Scott (Eds.). (1996/2000). Living the Sacred Trust: Clergy Sexual Ethics—A Resource on Clergy Misconduct of a Sexual Nature for Cabinets and Boards of Ordained Ministry of The United Methodist Church. Nashville, TN: The General Board of Higher Education and Ministry. For the United Methodist Church. Consists of four sections: 1.) practical, including policy guidelines and suggested procedures, education, follow-up care, mediation, advocacy, support, and legal; 2.) theoretical, including confession, forgiveness, reconciliation, justice, historical overview, and an analytical framework using a family systems perspective; 3.) experiential, including needs of families, treating violators, recovery and the congregation, and anecdotal accounts; 4.) bibliography. A wide variety of topics are addressed; some are brief and require greater substance and detail; others are very useful. Use numerous sources; contributors include national experts Nancy Myer Hopkins and Gary Richard Schoener. While written for the United Methodist Church, much of the material is relevant for other denominations.


[1, 2, 3, 6, 7, 8, 9, 10, 11, 12, 14] Horton, Anne L. & Williamson, Judith A. (Eds.). (1988). *Abuse and Religion: When Praying Isn’t Enough*. Lexington: Lexington Books. This extensive anthology is one of the most comprehensive yet produced which deals with abuse and religious issues. It covers all forms of family violence and its authors include both secular and religious leaders working in this field. Available text.


Institute. (Available from FaithTrust Institute, www.faithtrustinstitute.org) Transforms the traditional Passover Seder into a special service that addresses the oppression and liberation of women journeying from abuse to safety. An ideal resource for community groups and domestic violence organizations, and as a supplement to any Passover Haggadah.


(1990). While affirming issues of power and the potential for abuse in professional relationships, argues there is a possibility of a romantic relationship between a pastor and a parishioner albeit under carefully controlled circumstances.


[1, 3, 6, 14] Lev, Rachel. (2003). Shine the Light: Sexual Abuse and Healing in the Jewish Community. Boston: Northeastern University Press. An extraordinary journey into the stories, minds and hearts of adult Jewish survivors of sexual abuse and incest. Lev, therapist and incest survivor, blends her own experiences with those of other survivors and reflects upon their personal relationships to the Jewish community, which can either encourage denial or be a place of healing. Lev reveals Judaism to be rich in resources for healing as she explores Jewish laws, tradition and rituals that include the thoughts of rabbis, community leaders and survivors.


[1, 3, 4, 7, 14] Melton, Joy Thornburg. (1998). *Safe Sanctuaries: Reducing the Risk of Child Abuse in the Church*. Nashville, Tennessee: Discipleship Resources. By a United Methodist minister, Christian educator, and lawyer. Context is United Methodist, but is applicable to other denominations. Intended to help church groups implement the steps in “Reducing the Risk of Child Sexual Abuse in the Church, a resolution adopted by the 1996 General Conference of the United Methodist Church. Topical chapters include: scope of the problem; recruiting, screening, and hiring; basic procedures for safe ministry; developing a congregational plan for responding to allegations of sexual abuse; implementation strategies for congregations; a training model; ministry after abuse occurs; sample forms (a very useful set); brief bibliography of resources. Very well organized, knowledgeable, and clearly presented content. Would be an excellent resource if the sections were more fully developed and offered more detail. A very good starting point. Lacks citations for important facts, statistics, and clinical data.


[2] National Film Board of Canada. *Loved, Honored and Bruised*. [Film]. (Available from the U.S. by Media Guild) This film tells the story of a Canadian woman’s abuse by her husband. It is set in rural Manitoba; her story and her abuser’s rationalization of his abuse are instructive.


[1, 3, 4, 7] O’Grady, Ron. (2001). *The Hidden Shame of the Church: Sexual Abuse of Children and the Church*. Geneva: WCC Publications, 2001. O’Grady was a pastor and is now honorary president of End Child Prostitution in Asian Tourism (ECPAT). Written at the request of the World Council of Churches. Perspective is international. A very short book. Focus is the criminal act of sexual abuse of children committed by Christian clergy and lay workers, and the denial, silence, and subterfuge committed when the church conceals the truth. Chapter 2 provides sketches drawn from the media of incidence and prevalence in a variety of religious contexts in a variety of countries. Chapter 3 is a brief analysis of how the church conceptualizes the role of children and how it views
sexuality. Chapter 4 lists what considers some characteristics of those who commit pedophilia.

[1, 4] Ormerod, Neil & Ormerod, Thea. (1995). *When Ministers Sin: Sexual Abuse in the Church.* Alexandria, Australia: Millennium Books. Neil Ormerod is a theologian, author, and dean of studies, St. Paul’s Seminary, Sydney, Australia. Thea Ormerod is a domestic violence project officer. Written primarily “to give voice to the experience of survivors of abuse by church ministers” in order to validate and affirm, to influence those who develop church policies and procedures, for those who counsel victims of clergy, and for those who train clergy. Conceptual framework draws from the work of Marie Fortune, Peter Rutter, and Karen Lebaqz and Ronald G. Barton. Part 1 addresses: the problem and its moral nature; celibacy and the Roman Catholic church; victims/survivors and spiritual issues; the minister abuser and the dynamics of abuse; church responses, assessing the violation, framing legal positions, family systems, principles for an authentic response, and a theology of abuse. Part 2 is based on material from survivors and support persons and includes first person stories: a woman religious sexually abused by a priest; a disturbing account by a woman sexually abused by her minister and then revictimized by denominational leaders; a man abused by Roman Catholic brothers and priests beginning in childhood and continuing into adulthood; a woman who as an adolescent was sexually assaulted by a nun; a mother whose teenage son was sexually abused by a youth minister; a woman who steadfastly confronted a minister who had abused 100+ adult and adolescent women in four congregations over 20 years, and despite resistance from denominational leaders, she achieved some notable successes. The book accomplishes much in a concise format, and makes a series of original contributions to the literature: e.g. the principles for an authentic response is excellent.


[1, 2, 6, 7, 8, 9, 10, 11] Pellauer, Mary D. (1987). *Sexual Assault and Abuse - A Handbook for Clergy and Religious Professionals.* Harper and Row. This collection of articles introduces religious professionals to the physical, spiritual and psychological causes and related issues of abuse.

context of the professional relationship, including power differential; characteristics of a boundary violation, including role reversal, secrets, double bind, and indulgence of professional privilege; healing process; and hindrances to relational solutions. The treatment of power differential in chapter 2 is superb. Chapter 4 on boundary violations makes very effective use of anecdotal material. Chapter 5 offers a detailed portrait of the impact of the abuse on the victim. Eleven vivid anecdotal examples of clergy sexual misconduct are provided.


[1, 4, 14] Poling, Nancy Werking (Ed.). (1999). *Victim to Survivor: Women Recovering from Clergy Sexual Abuse*. Cleveland, OH: United Church Press. Poling is a learning specialist, Oakton Community College, Des Plaines, Illinois. First person narratives by six women who were sexually abused by clergy. The stories, presented anonymously, represent six Christian traditions ranging from sectarian to mainline and conservative to liberal; ethnic diversity is not represented; four women hold advanced degrees; all have undergone professional therapy. The stories were organized around seven questions: what made you vulnerable; how did the abuser exploit your vulnerability; what in the relationship made it an abusive experience; when and how did you begin to see what was happening to you; how did the church respond, and how did these responses affect you; how have you experienced healing; how has this relationship affected your relationship with God and/or the church. The final chapter is about a 1995-96 case in the Presbyterian Church (U.S.A.). The book fills a gap in the literature by creating a single source of multiple first person accounts. This compilation effectively conveys the experiential dimensions of the phenomena from the victim/survivor’s point of view. The repetitive themes in these six women’s stories underscore the typicality of the patterns and dynamics, including those of the perpetrators.


[1, 4, 8] Sipe, A.W. Richard, (1995). Sex, Priests, and Power: Anatomy of a Crisis. New York: Brunner/Mazel Publishers. Sipe, a retired Roman Catholic priest, is married, and is a psychotherapist in private practice, Maryland; holds an appointment in the Department of Psychiatry, Johns Hopkins University School of Medicine, Baltimore, Maryland. Chapters 1 and 2 are helpful introductions to the problem of sexual abuse of minors by Roman Catholic priests. He draws upon his data collected on the celibate/sexual stories of 1,500+ priests, 1960-1985. Reports that “after reviewing 473 priests or histories of priests [who sexually abused minors]”, he identified four categories of offenders who are predisposed to abuse due to four primary factors: genetic, psychodynamic, social/situational, and moral (Chapter 1). He estimates that: 6% of the Roman Catholic priests in the U.S. were having sex with minors; that 1/3 of the abusers were true pedophiles, and had a 2:1 preference for boys; that 2/3 of the abusers became sexually involved with adolescents.


[1, 4] Washington Association of Churches. (1991). Sexual Assault: The Churches Responsibility for the Safety of Children, Youth, and Adults. Seattle, WA: Washington Association of Churches. (Available from Washington Association of Churches, wac@thewac.org) The document was developed by a 15-person committee sponsored by the Washington Association of Churches. “The purpose of this document is to provide a model for the churches of Washington State to address situations of sexual abuse which may occur or be disclosed in the life of its programs with children, youth and vulnerable adults.” Sections include Introduction, and Theological Rationale and Case Examples. The bulk of the material in the document is practically-oriented resources that constitute the Appendices. Sections include: sample employment questionnaire; sample screening procedures, interview questions, and reference check form; sample Washington State Patrol screening form; procedures for reporting a disclosure of abuse; sample sexual abuse policy and forms for a local church; resource list; reprint of an article, “Confidentiality and mandatory reporting: A clergy dilemma?” by Marie M. Fortune (1985), Working Together, 6(1, Fall); glossary of terms.

[1, 4] Washington Association of Churches. (1984; 1991). Sexual Contact by Pastors and Pastoral Counselors in Professional Relationships: A Study with Recommendations to Denominational Judicatories. Seattle, WA: Washington Association of Churches. (Available from Washington Association of Churches, wac@thewac.org) The document is a result of an ad hoc committee created in 1982 by the Washington Association of Churches, a statewide ecumenical organization. Brief sections include: methodology of the committee; learnings of the committee regarding “awareness and understanding of the problem of unethical sexual contact by pastors and pastoral counselors”; theological affirmations; guidelines and procedures for judicatories, including complaint assessment, and response to victims, perpetrators, and congregations; preventive strategies for pastors and pastoral counselors, and for church members and leaders; resources. A notable document in terms of the early date of publication and its comprehensive orientation.


Examines influences of racism and sexism in domestic violence. New edition includes updated resources and statistics.


[2, 12, 14, 15] Zambrano, Myrna M. (1985). *Mejor Sola Que Mal Acompanada. (For the Latina in an Abusive Relationship)*. Seattle: Seal Press. In addition to basic information about getting help, this book addresses special problems of undocumented women, women with few resources and women who speak little or no English. Both Spanish and English text included.