

A Restorative Approach

to **BROKEN**
BOUNDARIES

in Congregational Life

Friday, May 20, 2016

8:30 am to 3 pm at Shady Oak
(2501 Rawley Pike, Harrisonburg, VA)

Facilitators: David Brubaker & Carl Stauffer



Session II: Restorative Approaches to Victims/Survivors



Melody M. Pannell, MSW., M.Div., MACE

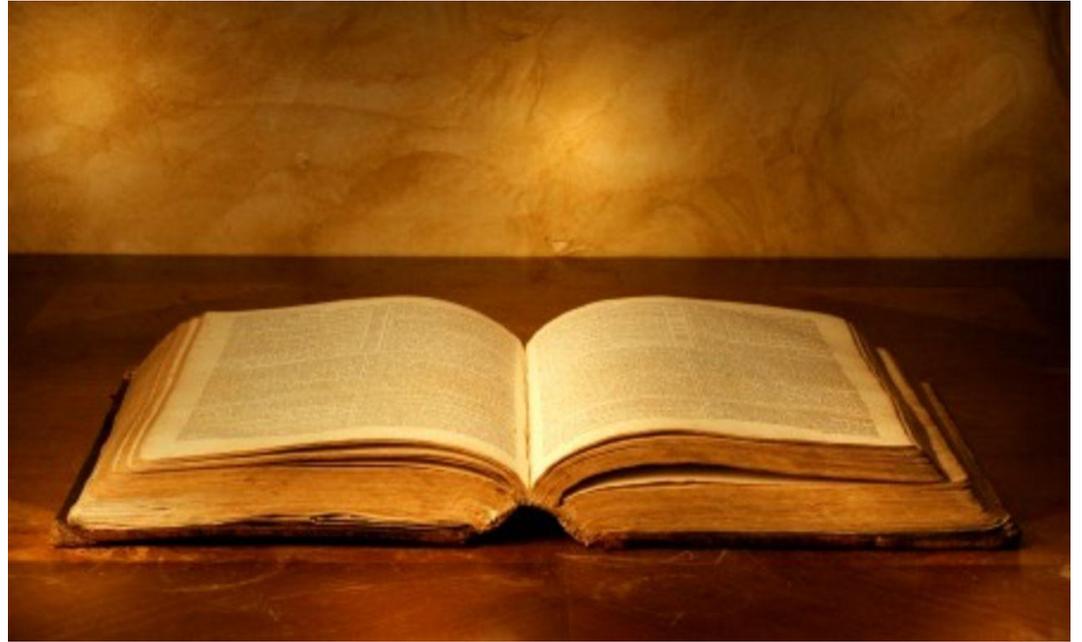
Assistant Professor of Social Work
Eastern Mennonite University

Outline

- I. The Reality of Abuse
- II. The Responsibility of Clergy
- III. The Resources Available
- IV. The Restoration Process

The Reality of Abuse

In the Scriptures....



The Story of Tamar: 2 Samuel 13: 7 - 22

7 Then David sent home to Tamar, saying, “Go to your brother Amnon’s house, and prepare food for him.” 8 So Tamar went to her brother Amnon’s house, where he was **lying down**. She took dough, kneaded it, made cakes in his sight, and baked the cakes. 9 Then she took the pan and set them[a] out before him, but he refused to eat. **Amnon said, “Send out everyone from me.” So everyone went out from him.**

10 Then Amnon said to Tamar, “Bring the food into the chamber, so that I may eat from your hand.” So Tamar took the cakes she had made, and brought them into the chamber to Amnon her brother. 11

But when she brought them near him to eat, he took hold of her, and said to her, “Come, lie with me, my sister.”

12 She answered him, “**No, my brother, do not force me; for such a thing is not done in Israel; do not do anything so vile!** **13 As for me, where could I carry my shame?** And as for you, you would be as one of the scoundrels in Israel. Now therefore, I beg you, speak to the king; for he will not withhold me from you.” **14 But he would not listen to her; and being stronger than she, he forced her and lay with her.**

15 Then Amnon was seized with a very great loathing for her; indeed, his loathing was even greater than the lust he had felt for her. Amnon said to her, “Get out!” 16 But she said to him, “No, my brother;[b] for this wrong in sending me away is greater than the other that you did to me.” But he would not listen to her. 17 He called the young man who served him and said, **“Put this woman out of my presence, and bolt the door after her.”**

18 (Now she was wearing a long robe with sleeves; for this is how the virgin daughters of the king were clothed in earlier times.[c]) So his servant put her out, and bolted the door after her. **19 But Tamar put ashes on her head, and tore the long robe that she was wearing; she put her hand on her head, and went away, crying aloud as she went.** 20 Her brother Absalom said to her, “Has Amnon your brother been with you? **Be quiet for now, my sister; he is your brother; do not take this to heart.**” **So Tamar remained, a desolate woman, in her brother Absalom’s house.**

The Reality of Abuse

In the Church...



“**According to data** collected from the 2006 Church Member Profile, **21 percent of women** in Mennonite Church USA congregations and **5.6 percent of men** reported having experienced sexual abuse or violation. We **lament** that sexual abuse exists not only in our society but also within our **own homes, congregations and institutions.**”

Churchwide Statement on Sexual Abuse - Passed by the Mennonite Church USA Delegate Assembly at Kansas City, Missouri, July 3, 2015

“When people violate others sexually, **the church is called to be a place of healing**. Yet we **confess** that we have often responded with **denial, fear and self - preservation**. We have tended to listen to voices who have **positional power**, rather than to those who have been **violated** and those who are **most vulnerable**. In this way, we have **enabled** sexual abuse to continue while **silencing and disregarding the testimony of victims**. We lament that our **inaction** permits abuse to continue and the ways we **obstruct** God’s healing.”

Churchwide Statement on Sexual Abuse - Passed by the Mennonite Church USA Delegate Assembly at Kansas City, Missouri, July 3, 2015

“We confess we are **uncomfortable with the pain and anger of survivors** as well as the behavior of perpetrators. In our discipline processes we struggle to find ways to **support survivors** as they **reclaim** their lives. **We have often failed to focus first on their needs;** we lament our tendency to give more attention to the perpetrator than to victims and survivors.”

Churchwide Statement on Sexual Abuse - Passed by the Mennonite Church USA Delegate Assembly at Kansas City, Missouri, July 3, 2015

As Mennonite Christians, we understand “justice” to mean **“restorative justice.”** This understanding of justice is intimately connected to the biblical term **shalom**, which refers to the **well - being** of the community. When there is shalom, things are the way they should be, and **relationships are right.** When anyone in the community **impoverishes, injures or abuses** another, they sin. **Things are not OK.**

Restorative justice refers to **processes** through which we **work to restore relationships** and well-being. Restorative justice is especially attentive to the poor, weak and **oppressed** since they are typically the main victims when shalom is absent. **A number of elements are needed for right relationships to be restored.**

The FaithTrust Institute—a standard bearer for efforts to address sexual violence and abuse—offers this definition of *sexual misconduct in ministry*: “When any person in a ministerial role of leadership or pastoral counseling (clergy, religious, or lay) engages in sexual contact or sexualized behavior with a congregant, client, employee, student or staff member (adult, teenager, or child) in a professional [ministerial] relationship.”¹

One defining aspect of clergy sexual abuse is a lack of authentic consent. The ability of the parishioner genuinely to consent to sexual advances by the clergyperson is severely compromised due to an imbalance of **power** in the ministerial relationship.

Ordained clergy are not the only ones with pastoral power. **Any ministerial leader can abuse the **power** of that office through sexual contact or sexualized behavior.**

In the absence of state or federal standards or regulations, many churches have not found sufficient moral and political will to improve their practices of addressing sexual abuse by ministerial leaders.

The Responsibility of Clergy

In Spirit ...Faith and Action

“The Spirit of the Sovereign Lord is on me, because **the Lord has anointed me to proclaim good news** to the poor. He has sent me **to bind up** the brokenhearted, to proclaim freedom for the captives and **release from darkness** for the prisoners, to proclaim the year of the Lord’s favor and the day of vengeance of our God, *to comfort all who mourn, and provide for those who grieve in Zion — to bestow on them a crown of beauty instead of ashes, the oil of joy instead of mourning, and a garment of praise instead of a spirit of despair.* They will be called oaks of righteousness, a planting of the Lord for the display of his splendor.” Isaiah 61: 1-3

Awareness

Learn about Abuse

Acknowledge

Abuse Happens in the Church

Action

Take responsibility for those we serve

Policy

Know what we say we will do

Practice

Access what we actually do

Person

Evaluate the effect it has on those we serve

Look

Identify individuals that may be in crisis

Listen

Seek to understand the victim's concerns

Link

Refer the victim to community resources

Care

Show Concern for the Survivor

Consult

Get Counsel from a Professional

Create

Provide a safe and healthy congregational life

Clergy Are Not Mandated Reporters in Virginia

Va. Code Ann. § 63.2-1509

This subsection [enumerating mandated reporters] **shall not apply** to any regular minister, priest, rabbi, imam, or duly accredited practitioner of any religious organization or denomination usually referred to as a church as it relates to (i) information required by the doctrine of the religious organization or denomination to be kept in a confidential manner, or (ii) information that would be subject to §8.01-400 or 19.2-271.3 if offered as evidence in court

Title IX - 20 U.S.C. § 1681(a)

No person in the United States shall, on the basis of sex, be excluded from participation in, be denied the benefits of, or be subjected to **discrimination** under any education program or activity receiving Federal financial assistance.

Title IX - 20 U.S.C. § 1681(a)

Essentially, Title IX prohibits sex discrimination in educational institutions that receive federal funding. While Title IX is a very short statute, Supreme Court decisions and guidance from the U.S. Department of Education have given it a broad scope **covering sexual harassment and sexual violence**. Under Title IX, schools are legally required to respond and remedy hostile educational environments and failure to do so is a violation that means a school could risk losing its federal funding.

*Title IX **does not apply to churches**, however, these are the questions that even our churches should consider?*

1. Does your school/church **publish a notice of nondiscrimination**?
2. Does your *church* have a Title IX Coordinator?
3. Does your *church* have a **clear grievance procedure** for sex discrimination?
4. Are *church* employees **properly trained** to address sexual violence?
5. Does your *church* **respond in a “prompt” manner** after receiving a complaint of sexual harassment or violence?

Title IX does not apply to churches, however, these are the questions that even our churches should consider?

6. Does your *church* provide reporting options?

7. Does *church* have the appropriate standard of evidence for disciplinary hearings?

8. Does your *church* have an “equitable” Title IX complaint process?

9. Did the *church* or someone in the congregation retaliate against you because of a Title IX complaint?

10. Does your *church* address sex discrimination creating a hostile environment for others?

The Resources Available

Understanding and Responding to Religious and Spiritual Abuse (Excellent Resources)

Spiritual and Religious Abuse

http://media.wix.com/ugd/991f52_1ad03da183cf4f4db1e395f6d5059685.pdf

Church Response

http://media.wix.com/ugd/991f52_4e04287b7a55442696c27717b7da0ef6.pdf

Pastoral Response

http://media.wix.com/ugd/991f52_43f5550a42074a59b91a1750bad00eb4.pdf

The Resources Available

Education...Awareness and Community Partners

http://www.communitysolutionsva.org/files/PO_Booklet-_English_2011.pdf

<http://www.faitrustinstitute.org/resources>

<http://www.cdc.gov/violenceprevention/index.html>

<http://storage.cloversites.com/virginiasexualdomesticviolenceactionallianc/documents/Action%20Alliance%20Member%20SDVA%20Directory%2003.31.16.pdf>

http://www.ncdsv.org/images/Lincoln_DVaFocusGuideForClergyAndReligiousLeaders_1996.pdf

National Resources

National Child Abuse Hotline

1.800.422.4453

www.childhelp.org

National Domestic Violence Hotline

1.800.799.7233

www.ndvh.org

Rape, Abuse & Incest National Network

1.800.656.4673

www.rainn.org

National Teen Dating Abuse Helpline

1.866.331.9474

www.loveisrespect.org

National Suicide Prevention Lifeline

1.800.273.8255

www.suicidepreventionlifeline.org

What is Domestic Violence?

Domestic violence is a pattern of abusive behavior characterized by **the intent to gain or maintain power and control** over an intimate partner or other family members.

Cycle of Abuse



Effects of Domestic Violence

Families or individuals who have experienced domestic violence are in the process of healing both physically and emotionally from multiple traumas. **These traumas can have various effects on the mind, body and spirit.** It is natural to experience these, and **acknowledging the effects can be an important first step in embarking on a process towards restoration and healing.**

The more times the cycle is completed the less time it takes to complete.

The "Honeymoon"

Abusers act differently after violent episodes. Some ignore or deny the violence. Some blame their "anger" on something you said or did. Some fear losing you and act genuinely sorry. This phase is often called the "honeymoon". The abuser will try to make up for his violence. He may act sorry, send cards and flowers, buy presents, help around the house, spend time with his kids, go to church, get counseling, or make promises. The abuser may seek pity. It's important to realize that this phase is an attempt to draw you back into the relationship. This phase is never a real "honeymoon".

Tension

This feels like walking on eggshells. Nothing is right. There is no way to predict what the abuser wants.

While there may not be physical violence (or at least physical violence is minimal), there is emotional abuse, intimidation and threats. Fear of violence is often as coercive as violence itself.

As the cycle is repeated, the violence usually increases in frequency and severity.

Violence

This is the actual violent episode. It includes physical, emotional or sexual abuse. A crime is committed.

The Cycle of Violence

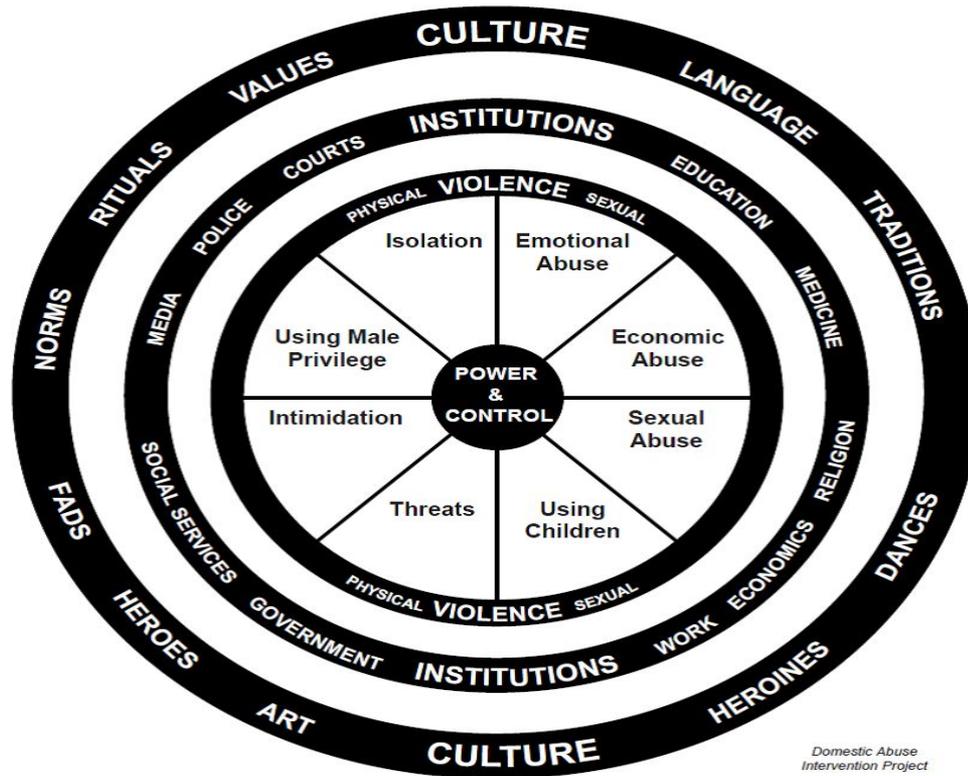


ACADV

The Alabama Coalition Against Domestic Violence, P.O. Box 4762, Montgomery, AL 36101

Cycle of violence concept developed by Dr. Lenore Walker in the early 1980s.

Culture Wheel



*Domestic Abuse
Intervention Project
Duluth, Minnesota*



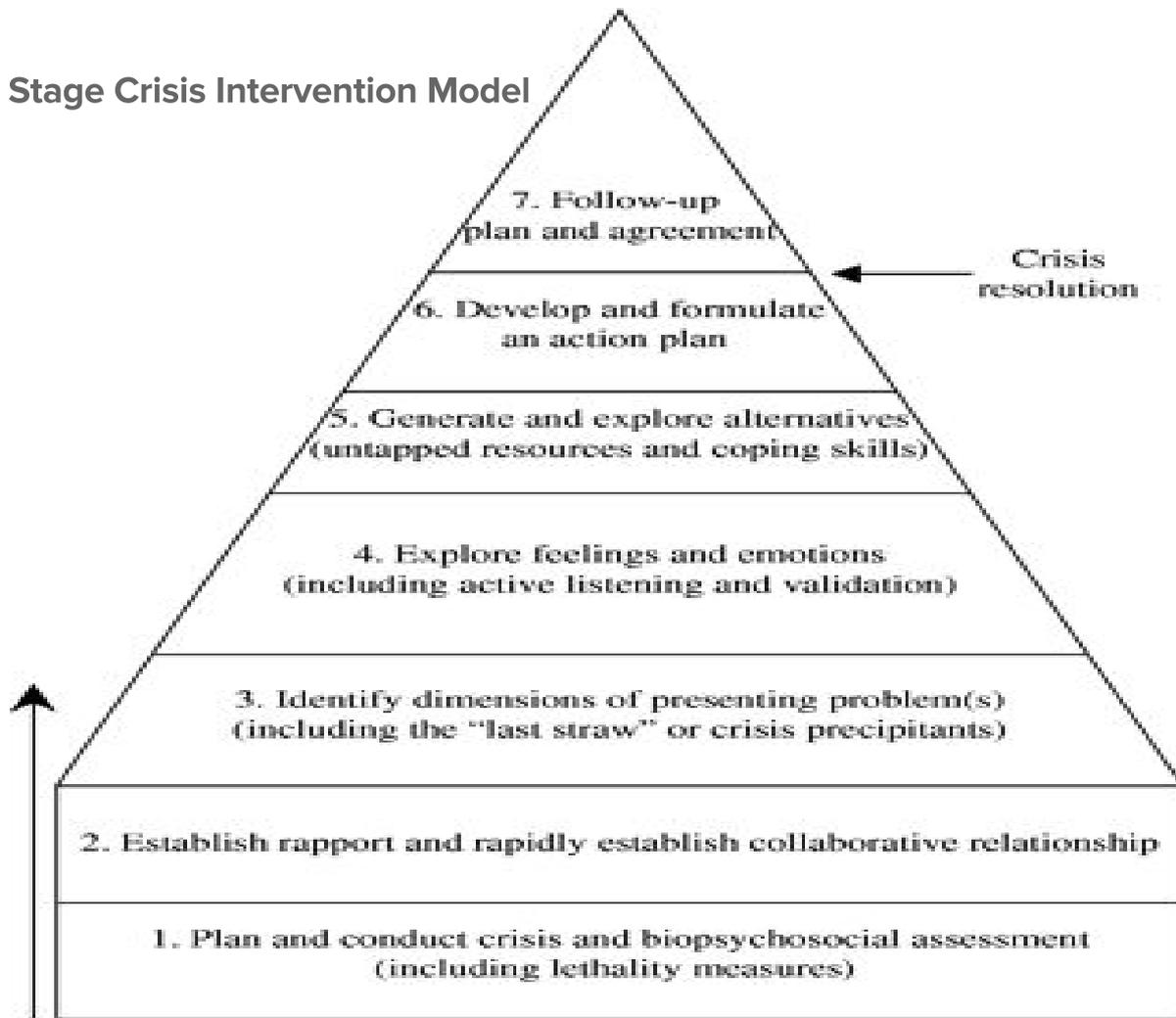
The Restoration Process

The Crisis Intervention Model

The Grief Cycle

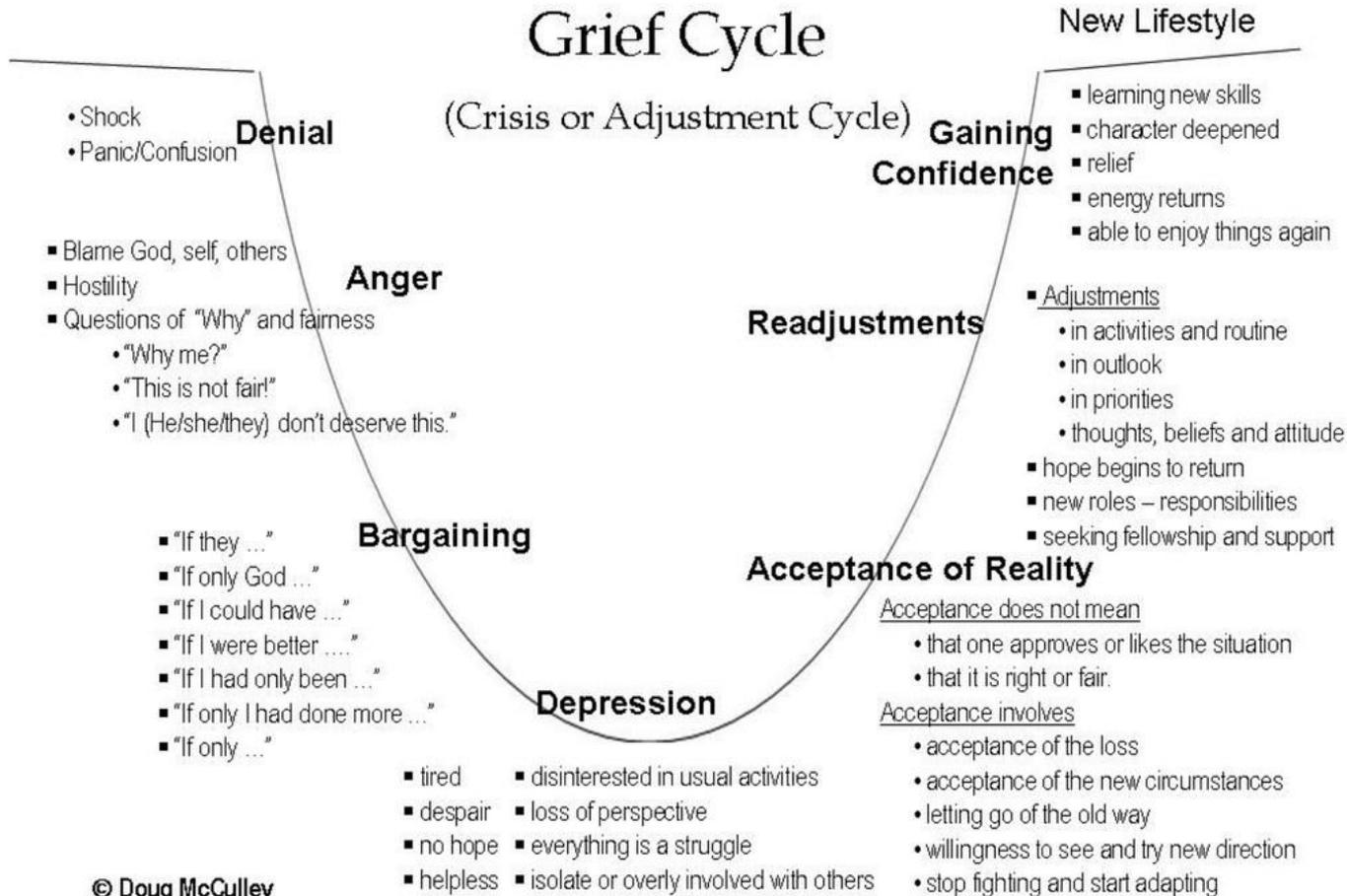
The Star Model

Roberts' Seven Stage Crisis Intervention Model



Grief Cycle

(Crisis or Adjustment Cycle)



The Seven Stages of Grief



BEFORE A LOSS

THE LOSS HAPPENS



AFTER A LOSS

1. SHOCK & DENIAL

Most people react to learning about a loss with numbed disbelief. You may deny the reality of the loss at some level to avoid pain. Shock provides emotional protection from being overwhelmed all at once. This may last for weeks.

2. PAIN & GUILT

As shock wears off, it is replaced with the suffering of excruciating pain. Although it feels unbearable, it is important that you experience the pain fully, and not hide it, avoid it or escape from it with alcohol or drugs. You may have guilty feelings or remorse over things you did or didn't do with your loved one. Life feels chaotic and scary during this phase.



3. ANGER & BARGAINING

Frustration leads to anger. This is a time to release bottled up emotion. You may lash out and lay unwarranted blame for your loss on someone else — try to control extreme overreaction, as permanent damage to your relationship(s) may result.



You may ask "Why me?" or try to bargain in vain with the a higher power for a way out of despair ("I will never drink again if you bring him back").

4. DEPRESSION, REFLECTION, LONELINESS

A long period of sadness may overtake you. You might realize the true magnitude of your loss sets and it will sadden you. You may isolate on purpose, reflect on things you did with your lost one, and focus on memories of the past. You may also sense feelings of emptiness or despair.



5. THE UPWARD TURN

As you start to adjust to life with your loss, your life becomes a little calmer and more organized. Your physical symptoms lessen, and your "depression" begins to lift slightly.

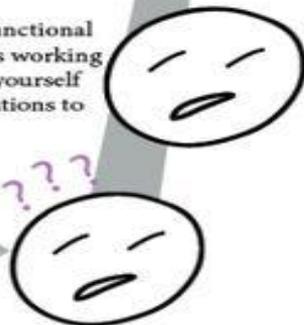
7. ACCEPTANCE & HOPE

In the last stage, you learn to accept and deal with the reality of your situation. Acceptance does not necessarily mean happiness. With the pain and turmoil you experienced, you can never return to the carefree, untroubled YOU that existed before this tragedy, but you will find a way forward.

You will start to look forward and plan things for the future. You will be able to think about your lost loved one in sadness, without wrenching pain. You will once again anticipate some good times to come, and yes, even find joy again in the experience of living.

6. RECONSTRUCTION & WORKING THROUGH

You become more functional and your mind starts working again. You will find yourself seeking realistic solutions to problems posed.



The Seven Stages of Grief by Social Work Tech | Ignacio Pacheco

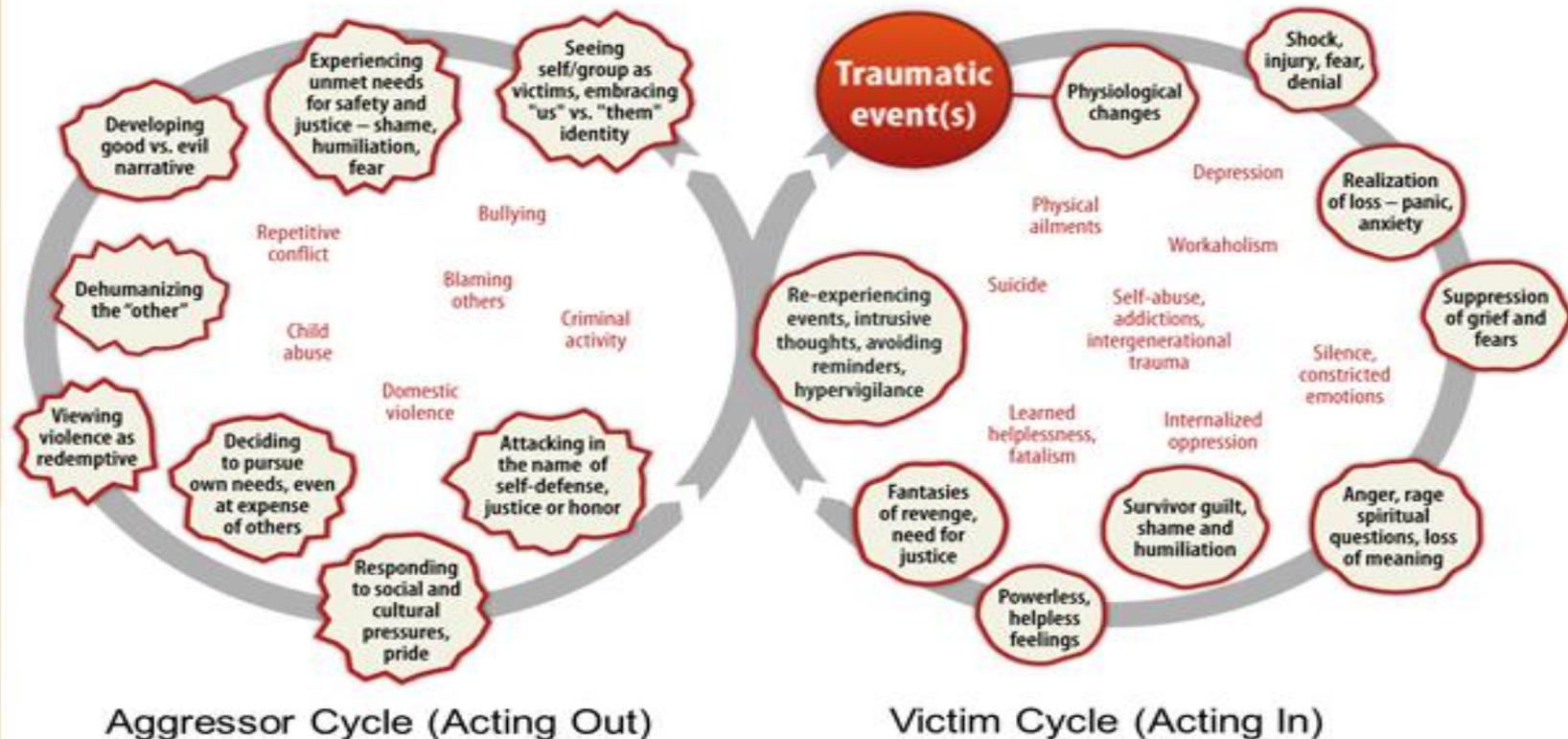
This work is licensed under a Creative Commons Attribution-NonCommercial-NoDerivs 3.0 Unported License.

Based on work by Wright, J. (2011). *7 stages of grief: through the process and back to life*. Retrieved from <http://www.recover-from-grief.com>

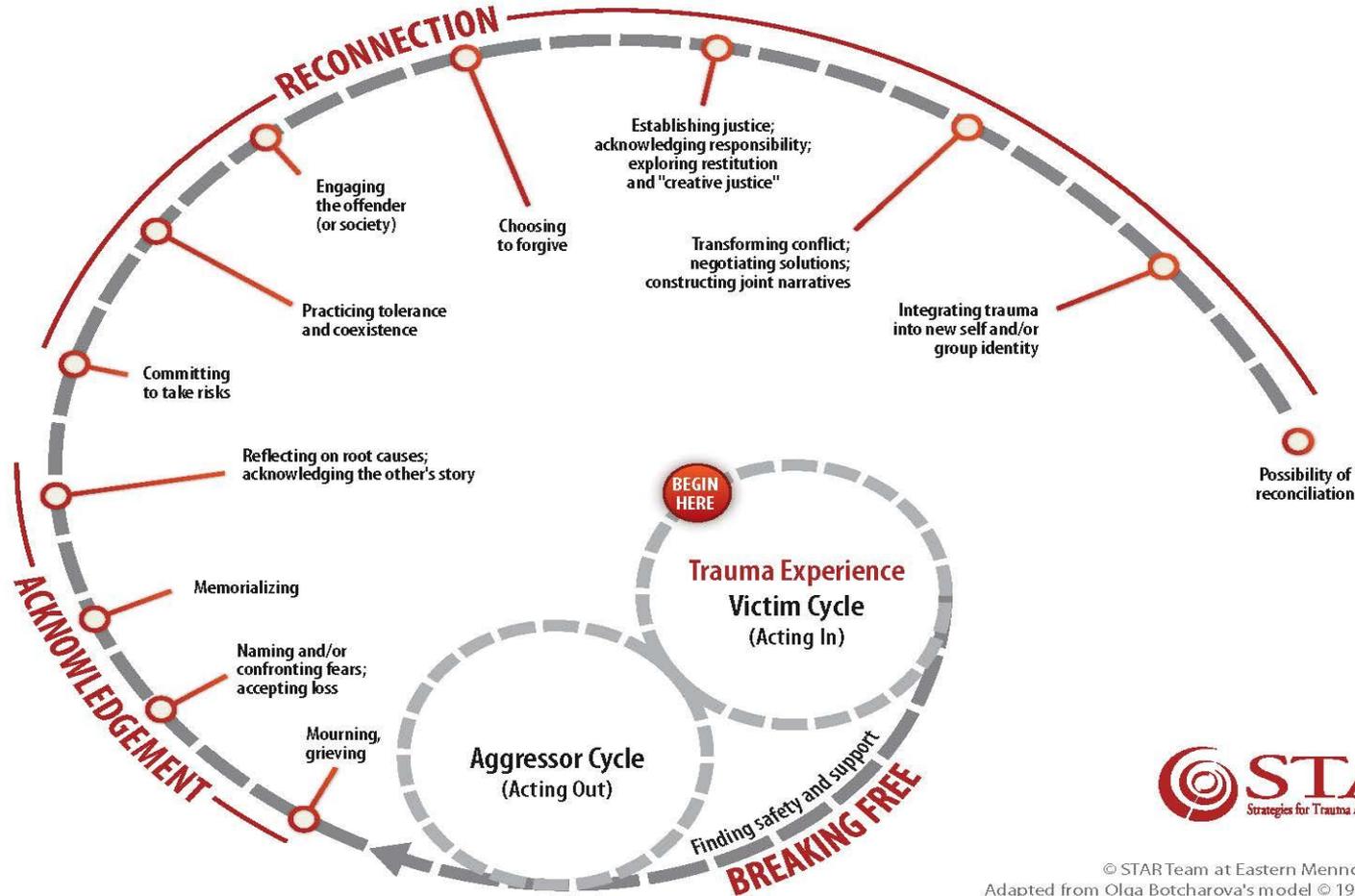
Permissions beyond the scope of this license may be available at socialworktech.com/about



Cycles of Violence



Breaking Cycles of Violence • Building Resilience



What Does The Survivor Need?

1. Attend to survivors' **Physical** Safety
2. Attend to the survivors' **Emotional** Safety
3. Assess the survivors' **Economic** Resources
4. Inform the survivor of their **Legal** Protections
5. Utilize a **Trauma – Informed** approach

6. Assist survivors in strengthening their own **psychological** capacities to deal with the multiple complex issues that they face in accessing safety, recovering from the traumatic effects of domestic violence and other lifetime abuse, and rebuilding their lives.

It also means ensuring that all survivors of domestic violence have access to advocacy services in an environment that is inclusive, welcoming, destigmatizing, and non-retraumatizing.

7. Advocate with mental health providers and systems on behalf of survivors when requested support survivors in their efforts to advocate on their own behalf

8. Attend to the role of culture, community, and spirituality in their life.

9. **Discuss the process of healing** from abuse and other trauma (instilling a sense of hope, that they will not feel this way forever).

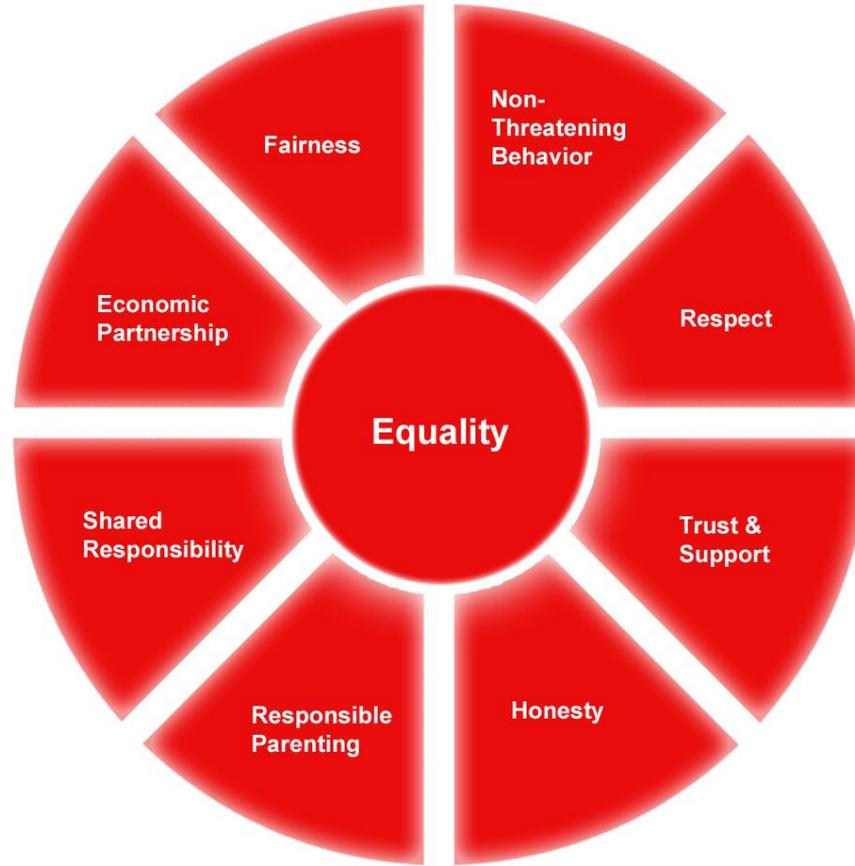
10. **Develop culturally relevant and community-based referrals and linkages.** Let them know that if they are interested in accessing resources and services related to healing from abuse and other trauma, you can help her to access them.

Being aware of our own reactions to others and to trauma helps ensure that our interactions with survivors are focused on supporting their best interests and well-being.

Reflection also helps us to make thoughtful and professional decisions with knowledge of how our personal reactions and feelings are operating.

*Adapted with permission from the
National Center on Domestic Violence, Trauma & Mental Health
info@nationalcenterdvtraumamh.org*

Healthy Relationship Wheel



A Restored Survivor is...

Resilient

Empowered

Strong

Tenacious

Optimistic

Recovered

Encouraged

Delivered

