Child sexual molestation by priests and reactions of Catholic parishioners: A comparative study

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CHILD SEXUAL MOLESTATION BY PRIESTS AND REACTIONS OF CATHOLIC PARISHIONERS: A COMPARATIVE STUDY

by

Merlinda R. Gallegos

A thesis submitted in partial fulfillment of the requirements for the degree of

Master of Arts

in

Sociology

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May 1995
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ABSTRACT

This sociological study explores the effects an incident of sexual abuse of a minor by a priest has on Catholic parishioners. An interpretation of a comparative analysis was done between a parish in which an incident of sexual abuse of a minor by a priest occurred and a demographically similar parish with no such reported incident. Data from face-to-face survey interviews (N = 100) suggests that members of the Catholic Church whose parish priest had sexually abused children were more likely to indicate lower levels of approval toward Church policies than parishioners whose parish had no reported incident of abuse. Furthermore, it was found that differences in levels of religiosity affect parishioners' trust and confidence in the Catholic Church.
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PREFACE

I grew up in a small Hispanic town in northern New Mexico that has strong traditional roots in the Catholic faith. Although members of my immediate family were not avid churchgoers (both of my parents were married by the church to others -- before conceiving me), we still maintained our ties to the church, with both my brother Lonnie and me receiving all the sacraments as expected. These ties were probably helped along by our parish being separated from our home only by a park. The imposing building brought out feelings of both fear and tranquility.

It was not until I was in seventh grade that my feelings of fear toward the church were identified. My brother Lonnie had been going through his own tough times with the death of his mentor, his football coach, and a paralyzing knee injury. Seeking counseling from a priest whom the entire community had placed on a pedestal, my brother became involved with many church activities, unbeknownst to my parents. One day, when my mom and I were grocery shopping, a viejita (older woman) walked up to my mom and said, "Su hijo es tan lindo, como me gusta escucharlo en la iglesia" ("Your son is so handsome, I love to listen to him at Church"). Thus, in this way our family became aware of my brother's involvement with the Church. My mother thanked the woman and off we rushed to the 5:30 weekday mass. There my brother stood up on the lectern. My parents felt proud that Father Sabino had singled out their child as his mentee. I can still see the
tears of joy in my mother's eyes when my brother came home one night and asked, "How
does Father Lonnie sound?" A few months later, Father Sabino was assigned to a new
parish in a city two hours away from our small town. He made a proposal to my parents;
he could get my brother a scholarship to a private prep school, and Lonnie could also live
in the rectory with him and other priests. I remember the family thinking, "What better
place could Lonnie be than in the house of the Lord."

How were my parents to know that this would be the most unholy place my brother
could live? Although the living conditions lasted for only three months, this time period
has changed my brother's life forever. The sexual abuse and drug abuse he experienced
then have led to twelve years of mental institutions, pain, and torn-up lives for our family.
Unfortunately, my brother is still a victim, and not yet a survivor, of this abuse. However,
he will persevere just as the Church will.
ACKNOWLEDGEMENTS

I am greatly indebted to many people for their contributions to this project. I would like to thank my graduate committee chairperson, Donald Carns, for his encouragement, patience, and excellent guidance with statistical analysis. I also appreciate very much the teachings and valuable editorial input of the other members of my committee; Lynn Osborne, Yanick St. Jean, and Ronald Farrell.

I want to especially thank Melissa Monson and Denise Dalaimo whose friendships have inspired me to face the challenge. They have been a consistent source of encouragement, support, and lunacy throughout this study. I am grateful for the support and endless faith of my parents, Judi Gallegos and Chris Gallegos, without whose encouragement this thesis might never have come to be. I am especially indebted to my husband, Paul, for reminding me that faith is a gift.

I would like to dedicate this thesis to my brother, Lonnie, may he realize that he too is a gift.
"The Church, as currently designed, simply does not have the flexibility
to deal with a crisis that lingers at the intersection of sexuality, secrecy,
patriarchy, and blind obedience. Child sexual abuse has become a scandal
within the Church not as the result of conscious, or even unconscious,
error or evil, but because it is embedded in the very structure of Roman
Catholicism" (Burkett and Bruni 1993, p. 222).

The sexual abuse of children by clergy is not a new phenomenon. According to
sociologist priest Andrew M. Greeley (1993b), the recent public interest in such
occurrences is stimulated by the willingness of victims to confront the Catholic Church.
The silence and misplaced trust in the Church, which has allowed this abuse to occur, is
only part of the problem. The Catholic Church has an ecclesiastical power structure that
tends to protect priests who are pedophiles. The crisis in the American Catholic Church is
in the concealment of the sexual behavior patterns among its clerics, and not with the
small fraction of priests who molest children.

Since allegations of sexual molestation of children by priests became public in 1985,
research (Burkett and Bruni 1993, Franklin 1992) indicates Catholics are highly
dissatisfied with the way Church officials are handling such charges because parishioners
do not think the Church is doing enough to address the issue. These studies also reveal
that a majority of Catholics believe the Church has tried to cover-up such incidences
(Franklin 1992). Although research has indirectly addressed the effect sexual molestation by clergy has on parishioners, this issue is the main purpose of this study which deals directly with Catholics whose parish has had an incident of sexual abuse.

This study seeks to expand upon current literature on parishioners' relationship to their Church by exploring their trust and confidence, view of the Catholic Church, and approval of Catholic Church policies concerning sexual molestation of children by priests. A comparative analysis will be done between a parish in which an incident of sexual abuse of a minor by a priest has occurred and a demographically similar parish in which no such incident has occurred. The study describes two Catholic parishes in two different northern New Mexico communities. This descriptive study will examine the effects on the relationship between an incident of sexual molestation of a minor by a priest and parishioners' trust and confidence in the Church. It will be argued that parishioners' views of the Church and approval of Church policies are affected by whether their parish has come in contact with a sexually abusive priest. The relationship between religiosity and parishioners' trust and confidence in the Church, as it pertains to child sexual abuse by priests, will also be discussed.

This study will examine these issues by using data gathered from face-to-face interviews. The survey instrument incorporates questions designed to elicit information on parishioners' trust and confidence, views of the Church, approval of Church policies, religiosity, and demographic characteristics.

This study is significant because it contributes to the knowledge base of American Catholics and their relationship to the Catholic Church. The study is an attempt to
examine more closely the effect a pedophile priest\(^1\) has on Catholic parishioners. It will be shown how an incident of a child being sexually molested by a priest acts as an important contributor to parishioners losing trust and confidence in the Church, as well as having lower views of the Church and lower levels of approval toward Church policies.

\(^1\) "Pedophile" priest will be used to identify a priest who has admitted or been convicted of sexually molesting prepubescent or older adolescent youths.
CHAPTER II

LITERATURE REVIEW

This chapter will discuss the literature which addresses the subject of sexual abuse of children by Catholic priests. The first section is a brief overview of the history of such abuse and of the vow of priestly celibacy in the Catholic Church. The second section explores issues of trust and confidence. The third section examines Catholic Church policy concerning sexual abuse by priests. The fourth section looks at the specific situation in New Mexico. The fifth and final section is a proposal for the present study. For the sake of clarification each of these closely related issues will be dealt with separately.

A. HISTORY OF SEXUAL ABUSE OF CHILDREN BY CATHOLIC PRIESTS

The sex-lives of priests -- professed celibates -- have come to the forefront of the attention of American Catholics in recent years. In the United States, cases of children being molested by priests have been litigated in the judicial courts since the mid 1980's. However, although the lawsuits filed against the Church are recent, the conduct which underlies them is apparently not (Quade 1992, p. 19).
1. Sexual Abuse in the Catholic Church

The recent scandal involving minors being sexually abused by priests is not the first time members of the Catholic Church have been confronted with ecclesiastical trysts. In 1492, after the final victory of Catholic Spain over the Moors, Pope Alexander VI celebrated by offering the services of Rome's brothels and children to bishops and priests (Burkett and Bruni 1993, p. 28). The Church's inaction towards pedophile priests is well documented as far back as 1570 when during one such incident a Cardinal ordered a cover-up so that nothing be allowed to stain the reputation of "this holy place" (Sherr 1991, p. 4). The priest involved was defrocked and his goods confiscated (Sherr 1991, p. 10).

Nineteenth century cases concerning sexual misconduct by clergy are found in law reports (Chopko 1992, p. 22). Examples of nuns and priests conducting sexual affairs between their respective rectories and convents are also a part of the Catholic Church's legacy. Instances where young girls were forced by "sadistic mother superiors" to sexually service priests are also documented (Bruce 1985, p. 54). Cases of sexual misconduct involving priests who occupy positions of power appear throughout the Church's history (Kinney 1993, Loftus 1990).

The most recent cases of priests sexually abusing minors have been publicized by the media beginning in 1985. In presentence investigations of current molestation cases, Church records indicate a history of priests' sexual contact with youths over the past twenty years (Berry 1992, p. 30). According to Jason Berry, one of the first journalists to research the recent occurrences of child molestation cases involving priests, the Church's
contorted views of sexuality create a mindset that tolerates both pedophiles and sexually active gay priests (1992, p. 135). Berry also asserts many of the Church superiors know of other complaints against alleged child molesters, but take no action (1992, p. 31). Furthermore, an air of secrecy exists which allows this behavior to continue when the Church is under attack (Clark 1993, p. 397). According to Berry, priests are viewed "as men of rules and less as carriers of spiritual tradition" (1992, p. 117). This is especially evident since the 1960's Second Vatican Council reform era. As a result of Vatican II, the Church has been caught between an historical culture of patriarchy and obedience and one of the Church as responsive to its members as defined by Vatican II (Berry 1992, p. 298).

2. Vow of Celibacy

Many historians believe the vow of celibacy for priests was first initiated in order to prevent priests' families from inheriting land and gifts at a time when the Church was amassing large amounts of property (Sennott 1992, Pp. 331-332). It was during the Middle Ages when the Church was concerned about "ecclesiastical benefices being willed to the children of clerics" (Loftus 1990, p. 426). According to Duquesne, other Church historians believe the vow of celibacy was an invention of Rome to extend its spiritual imperialism (1969, p. 32).

In Roman Catholic teachings, celibacy is intended as a way for priests to emulate Christ by foregoing sexual intimacy in their pursuit of a higher love. Mandatory priestly celibacy is a papal, not a Biblical, law and is not mentioned in the Bible. Many Catholic theologians think the Church mandated celibacy without realizing it is a specific calling
that only a select few are capable of following successfully (Sennott 1992, p. 331).

Penalties for violating celibacy are derived from the mosaic Sixth Commandment dealing with adultery and are cited in canon code number 1395,

"A cleric who remains in another external sin against the Sixth Commandment ... which produces scandal is to be punished with a suspension; and if such a cleric persists in such an offense after having been admonished, other penalties can be added gradually including dismissal from the clerical state ... with force or threats or publicly or with a minor below the age of sixteen ... is to be punished with just penalties, including dismissal from the clerical state if the case warrants it" (Coriden 1983, p. 935).

3. Celibacy and Sexual Abuse

According to McLoughlin, there is a general abandonment of sexual restraint among priests because of the "unnaturalness and impossibility" of enforcement of the law of celibacy (1962, p. 73). He states,

"The Church's attitude and teaching about sex, the constant overemphasis on its sinfulness, the attempted suppression of normal sexual urges and desires through the unnatural enforced celibacy of the clergy and their natural consequent perpetual preoccupation with the subject in the pulpit, in the confessional and in their own lives -- these are the forces that bring about distorted views, clandestine indulgences and neuroses that contribute mightily to immorality and crime" (McLoughlin 1962, p. 105).

Others also believe the Church would not have to cope with the present scope of sexual deviancy among priests if the Church did not require a vow of celibacy (Sins 1992).

The widespread allegations of sexual abuse of minors by priests have put the focus on the priests' vows of celibacy. Berry believes that sexual molestation of children by priests along with the "clerical culture" cover-up is a by-product of celibacy (1992, p. 299) and Loftus also notes celibacy is a possible contributor to priests molesting children (1990,
p. 429). On the other hand, this problem exists in other Christian churches as well
(Greeley 1993b, p. 8). Fortune also notes that the large number of occurrences of sexual
abuse of children by clergy is not exclusive to the Catholic Church (1995, p. 31).
Although sexual abuse of children by clergy is certainly not limited to the Catholic Church,
psychologist Gary Schoener states,

"The Roman Catholic priest is different only in that he has more influence
and is trusted more than a cleric of any other denomination, probably
because of the celibacy vow. There's a greater belief in his infallibility"
(Shoop 1993, p. 11).

Their celibacy requirement holds priests to a higher standard (Greeley 1993b, p. 8).

Father Thomas P. Doyle, who co-wrote a report about the pedophilia crisis in the
Church, stating it is the greatest problem facing the Church in centuries, states,

"As far as celibacy is concerned, I do think that relaxing the rule would
have a positive effect, introducing married men into the ranks of clergy,
more mature and normal men than isolated clerics" (Berry 1993, p. 8).

A Boston Globe study reports that 73 percent of Catholics believe priests should be
permitted to marry (Franklin 1992, p. 1). The argument is apparently that marriage is a
sacrament and celibacy is not.

Jay Feierman, a psychiatrist who works with child molestation cases involving
clergy, states that "Celibacy tends to attract people who have no socially acceptable outlet
for their proclivities" (Berry 1992, p. 268). In the belief they are trying to alleviate the
problem, Catholic seminaries have tended to avoid discussions on sexuality, a policy which
seems to contribute to the early departures, scandals, and confrontations that seminarians
are frequently experiencing (Toufexis 1990, Wolf 1989). According to Griffin-Shelley
and Wendel, some of the Church hierarchy believe that teaching seminarians about sexuality is in direct contradiction to their vow of celibacy (1988, p. 383). The Catholic tradition of control rejects human sexuality as part of the seminarian experience (Bruce 1985, p. 48). By teaching an ethic of denial and repression, embarrassment and disdain marks discussions of sexuality in the seminary (Burkett and Bruni 1993, p. 53). Wolf believes this tight control on sexuality in the seminary is more likely to lead a young priest to deal with it inappropriately when he finally leaves the seminary and begins to experience the relative freedom of his parish assignment (1989, p. 105).

In another study, Duquesne reached the conclusion that seminaries attract personality types who are more introverted, insecure, submissive, and retiring than the average layperson (1969, p. 47). Ames and Houston note that this profile supports the stereotype of the passive, socially isolated, weak man who turns to children for fulfillment (1990, p. 338). Obviously these are tendencies and certainly cannot be applied to all men who enter the seminary.

From recent reported cases of pedophilia, many of the experts the Church has engaged make the distinction that a pedophile and a homosexual are not synonymous (Berry 1992, Loftus 1990). With prevalent homophobic attitudes, it would be easier to over-identify this behavior as a problem with homosexuals, who are thus seen as infiltrating the seminaries. A purge of gay priests would be the solution suggested by those preoccupied and blinded by such stereotypes (Berry 1992). Loftus notes, those who identify their sexual orientation as homosexual are, to an overwhelming extent, responsible adults who carry on relationships with other adults (1990, p. 429). There is no reason to
think that sexually active homosexual priests are any different (Loftus 1990, p. 429).

The term pedophile describes an adult who is sexually fixated on prepubescent children, while those who molest older adolescents are called ephebophiles. The sexual involvement with male adolescents as opposed to prepubertal victims is the dominant pattern reported for American priests (Bera 1995, Berry 1992, Greeley 1993a). This pattern of abuse led to 135 priests or brothers being reported to the nunciature for molesting children as of January 1, 1987 (Berry 1992, p. 233). By 1993, almost four-hundred priests had been reported (Catholic 1993, Sins 1992). By 1994, over five-hundred abusive priests had been identified (Gibeau 1994, p. 3).

Given the prevalence and seriousness of child sexual abuse, one should note the Church does not yet implement a screening device such as those developed by other organizations (Fortune 1989, McCormack and Selvaggio 1989). In an effort to implement such a device and other national guidelines, canon attorney Father Thomas P. Doyle, defense attorney Ray Mouton, and psychiatrist Father Michael Peterson submitted a report with guidelines and recommendations to the National Conference of Catholic Bishops. The three prepared the report to be addressed in June 1985, the first occasion in which American bishops would formally discuss the sexual molestation of children by priests. The report went unnoticed with no acknowledged discussion taking place within the Church (Burkett and Bruni 1993, Pp. 163-165).
B. TRUST AND CONFIDENCE

As the previous section suggests, sexual abuse in the Church is not a new phenomenon. A review of the Chicago Archdiocese files shows evenly distributed incidences across the past quarter century. Sociologist priest Andrew M. Greeley explains the apparent increase in cases,

"The change seems to be in the willingness of parents and survivors to come forward with allegations of sexual misconduct and in the willingness of the media to become the court of last resort for survivors and families who have been stonewalled by the church . . . The cover-ups of the past have sown the wind. Now the church reaps the whirlwind" (1993b, p. 8).

1. Victims and Their Families

According to Quade, at times, the Church has denied responsibility and attempted to blame the victims and their families (1992, p. 19). Quade notes that many of the families trusted the Church and went to someone from the Church when they realized their children had been molested by priests (1992, p. 20). Church officials have used information, such as sexual orientation, against victims to discredit them (Berry 1993, Kinney 1993). In earlier cases, the Church made counterclaims for negligence stating parents should not have entrusted their child to the priest (Berry 1993, McClory 1995, Quade 1992). Because of these occurrences, victim support groups exist. For example, Survivors Network for those Abused by Priests (SNAP) encourages victims not to go to Church officials for help because of this pattern of secondary victimization. SNAP founder Barbara Blaine states,

"Church officials make promises they just don't keep. And that hurts people . . . countersuits have become a symbol to the survivors'
movement of a reactionary, fortress church. To prevail, church officials must destroy the credibility of people who have already suffered much" (Berry 1993, Pp. 5-6).

According to Burkett and Bruni, the Church hierarchy attempted to exploit their status as a religious institution by arguing for exemption from legal claims (1993, p. 161), thus creating an environment in which survivors do not feel safe in coming forward.

Much of the Church hierarchy seems to be more interested in false accusations against priests. As Bishop Gelineau states,

"This climate has the added danger of opening the door for malicious, false accusations that can ruin a priest's life . . . Some of these cases may have to be fought to the finish in court in order to preserve the integrity and autonomy of the church and its people. That time may be at hand" (1993, p. 112).

Bishop John Kinney, chairman of the Ad Hoc Committee on Sexual Abuse, states,

"It is not the sexuality of it all. It is rather the dynamic of the misuse of power, domination and the violation of trust between pastor and parishioner, priest and child, teacher and student, counselor and counselee. Victims, their families and friends have felt betrayed by those they trusted and who were given to them in authority. And then once abused and betrayed, some in authority did not listen to their cries for help or were perceived as not hearing them" (1993, p. 105).

Evidence suggests the victims were not just physically but also spiritually raped, and they want the Church to be held accountable. According to Greeley the attitude of many of the survivors and their families is, "I won't let them take my faith away from me" (1993b, p. 9). They say, God brought them through their trauma while the Catholic Church abandoned them. An attorney for some of the victims argues that, "to gain salvation a Catholic must follow faith, and that loss of that faith . . . was the fundamental damage requiring compensation" (Berry 1992, p. 151). While still maintaining a belief in
God, one such victim states,

"Needless to say, I'm not Catholic anymore. I have nothing to do with the Catholic Church. How can you want to have anything to do with a church that protects people who do this?" (Martinez 1994b, p. 3).

Some psychologists have testified that the loss of trust has been the largest obstacle for victims to overcome, since pedophile priests establish a "familial" relationship with their victims (Maris and McDonough 1995, p. 362). Concealment of child molesters in the Church is similar to that of an incestuous family concealing its illicit liaisons since the institution itself and much religious teaching are steeped in familial imagery (Berry 1992, p. 277). A judge remarked, "The relationship between priest and adolescent is one that is based on the highest form of trust obtainable" (Berry 1992, p. 307). The "humiliation, loss of faith, and betrayal" (Trail 1993, p. 1295) the victims suffer is documented in investigative reports prepared for legal process. Victims may suffer in shame, silence and secrecy for years. According to Quade (1992), the silence about abuse perpetuates the degradation of the victims. Also, during their religious training, victims learn to have great loyalty to their religion and its hierarchy, and there is a fear of opposing the Church by countering their word against that of the priests (Quade 1992, Pp. 19-20). Although victims may receive monetary compensation, Clark notes the victims' problems with self-esteem, lack of confidence and feelings of faith being breached, cannot be readily repaired (1993, p. 397). A pattern of sexual confusion, drug abuse, depression, suicide attempts, and psychiatric institutionalization is the devastating effect on victims of pedophile priests (Berry 1992, Burkett and Bruni 1993).
Jeffrey Anderson, one of the first attorneys to represent children abused by priests, reports that most victims take legal action as a last resort (Quade 1992). After having their allegations of abuse by priests ignored by the Church, victims "want an acknowledgement of truth, that this evil exists in our church and many people contribute to the evil" (Berry 1993, p. 7). This is the case for victim of sexual abuse as a child and later Catholic priest Father Gary Hayes, when he stated, "I am seeking justice in the courts because I could find no justice within my church" (1993, p. 87).

2. Congregation

Priests occupy a special trust, position, and power in the lives of their parishioners. According to Rutter, a priest can be a strong father figure who is in a position of both trust and authority (1989, p. 101). A priest who abuses children often attracts his own following who refuse to believe the priest could betray the parish children (Chopko 1992, p. 23), thus consolidating his power base with true believers. These "true believers" constitute those who are emotionally closest to and caught up in the "goodness" of the priest (Bera 1995, p. 99). This type of trust provides a screen behind which the pedophile priest has an opportunity to abuse.

The pain and loss of trust extends beyond the victim involved to encompass the faith community itself (Chopko 1992, Maris and McDonough 1995). Priest-sociologist Stephen Rossetti found through a survey that traditional trust between laypeople and clergy has eroded as a result of the Catholic Church's reaction to the sexual molestation of children by priests (Catholic 1993, p. 166). By surveying respondents whose diocese has

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never had a public accusation against a priest, those whose diocese had, and those whose own parish priest had been accused, respondents in the last category consistently reported a decline in their confidence level toward the Church. When asked if the Church safeguards children entrusted to its care, only 28 percent of people whose parish priest had been publicly accused of child abuse answered "yes," as compared to 50 percent in dioceses not affected; 37 percent more respondents from the latter group answered "yes" when asked if they believe the Church's current responses to sexual abuse accusations toward priests are adequate. (Burkett and Bruni 1993, p. 215). A poll commissioned by the *Boston Globe* for Catholics in the Boston area, a community with a high number of Catholics, reports 71 percent of Catholics believe the Church tries to cover-up incidents of sexual abuse by priests (Franklin 1992, p. 1). Although there is evidence parishioners are angry and calling for more caution concerning children and priests, the *Boston Globe* survey revealed no loss of faith (Greeley 1993b, p. 9).

In a letter to the United States bishops, Pope John Paul II also recognized the assault on parishioners' trust when he stated,

"I share your sadness and disappointment when those entrusted with the sacred ministry fail in their commitment, becoming a cause of public scandal that undermines peoples' trust in the church's pastors and damages priestly morale" (1993, p. 103).

As priest and psychiatrist J.A. Loftus points out, "The Roman Catholic Church has been very much a dictator on sexual matters, dictating to everyone, from its celibate ivory tower, how they should behave sexually" (Burkett and Bruni 1993, p. 39). The institution of the Church is set up so that God speaks through a priest and one is instructed to
confess to a priest who forgives one in the name of God. According to Loftus, hypocrisy in sexual matters concerning priests is therefore particularly damaging (1990, p. 426). The religious faith of the community is possibly affected after finding out their parish priest continually violated the strict morality and rules against sexual misconduct that he had been giving penance for. There is much disillusionment and anger among parishioners that the practice of celibacy is not only not practiced, but also at the priests' betrayal of children.

One way the parishioners are showing their discontent is through their contributions. Based on a review of cases by an official Church commission, priest-sociologist Andrew M. Greeley estimates between 2,000 and 4,000 priests and more than 100,000 victims are involved in the latest sex abuse scandal in the Catholic Church (1993b, p. 7). As a result of the latest cases, Greeley estimates that $50 million a year and rising is a reasonable estimate in financial loss to the Church; the majority of funds will come from laypeople who contribute to the Sunday collection (1993b, p. 8). According to Berry, a sharp decline in giving is a reflection of the public's distrust of the Church's stewardship (1993, p. 6). The Boston Globe survey reveals that some Catholics protest with their collection envelopes (Greeley 1993b, p. 9). Such has been the case for Catholic charities like Covenant House which provides shelter for youths, and whose contributors are 85 percent Catholic. After Covenant House founder Father Bruce Ritter resigned amidst allegations of sexual abuse of a minor, donors turned away, resulting in a $22 million reduction in the charity's annual budget. The total budget dropped from the peak of $98 million in 1989 to a projected $65 million for 1993 (Sennott 1992, p. 340).
Apparently many Catholics are reassessing their trust and reexamining their confidence in their Church.

3. Power

The power of the priest over a child is tremendously enhanced by his authority and ability to characterize the child's relationship with God, which may include threats of God's anger and displeasure (Burkett and Bruni 1993, Rutter 1989). In their religious community priests are the symbol bearers of the tradition of faith, thus the authority and sacred power implicit in their role is often not questioned by the victim (Hulme 1989, p. 181). As Quade (1992) notes, while trust provides the priest with opportunity, his power enables him to exploit the opportunity. Donald C. Clark examines the power gap:

"The religious community must also learn from the law that consent is never a justification or defense for exploitation, and there are no situational exceptions. Civil Law recognizes that power gaps render consent invalid. Equality of power does not exist in pastor-parishioner relationships. The pastor has power, particularly to describe a parishioner's status with God, and the parishioner is vulnerable. The core of professional ethics lies in recognizing this power imbalance. Because the professional is the keeper of the trust, it is always the professional's responsibility, no matter what the provocation or apparent cause, to assure that sexual behavior does not take place" (1993, p. 397).

Clergy hold the power in the abusive relationships, and religion reinforces the moral dilemma, fear, and lack of power to resist which are felt by the victim (Imbens and Jonker 1992, p. 140).

Reports confirm that pedophile priests were shuffled from one parish to another without parishioners being informed of the priests' criminal pasts. The Church effectively buried case after case with a "mindset of institutional denial" (Berry 1992, p. 230).
"warped elitism" has been exposed within the Catholic Church with priests and bishops above, and the concerns of lay people below (Berry 1992, p. 286). Gibeau (1994) claims the Church, as a patriarchal institution, deems the authority of the powerful more valuable than people's personal rights. According to Bera, a hierarchy makes the Church more vulnerable to pedophile priests by allowing the centralization of power and idealization of religious leaders (1995, p. 94). Burkett and Bruni believe the conspiracy of silence and misplaced trust is endemic to a Catholic culture that has deified its priests in the eyes of its parishioners (1993, p. 6). Kennedy, along with others, sees pedophilia cover-ups as a sign of the Church hierarchy's unwillingness to lose power and face up to sexual realities affecting the vocation (Berry 1992, Kinney 1993). Berry states, "The problem is the power structure from the Vatican on down" (1993, p. 9). Donald C. Clark writes about the abuse of power by religious leaders,

"Sexual exploitation is not as much about sex as it is about the abuse of power. Those with power can use sexual behavior against those with less power. It is where religious education, beliefs and practices have an impact on power relationships, or where power is exercised in the name or context of religion, that the civil law is properly and forcefully stepping in. The aim is not so much to regulate sexual conduct as to regulate power -- to determine which uses of power are acceptable and which are not. Civil liabilities for negligent hiring, supervision or retention of clergy, faculty and other personnel are meant to make religious institutions recognize that if they are going to empower certain individuals over others, they are responsible for making sure that the power is not abused" (1993, p. 397).

In many cases local powers seal away crimes, silencing children who beg for help. Quade notes that even when lawsuits are filed, there is a reluctance by law enforcement or prosecuting authorities to prosecute priests (1992, p. 19). Quade (1992) also asserts the
amount of influence and loyalty the Church has from its parishioners affects the outcome of allegations.

C. CHURCH POLICY

According to sociologist Richard Schoenherr, between 1966 and 1990 there has been a 26 percent loss in the number of diocesan priests in the Church (Berry 1992, p. 173). Enrollment in theologates dropped from 8,885 in 1965 to 3,698 in 1989 (Berry 1992, p. 259). This shortage in recruits may be a reason that the Church has been reluctant to deal with the problem of priests molesting children.

Sociologist and priest Andrew M. Greeley conducted a study in which the strongest predictor for leaving the priesthood was the desire to marry because of loneliness (Berry 1992, p. 174). It is difficult for some priests to endure the frustrations of celibacy which are not only the renunciation of carnal pleasure, but also of emotional intimacy and tenderness (Duquesne 1969, p. 58). According to Berry (1992), the Church seems to tacitly accept homosexual conduct and even awkward and damaging intimacies between priests and male children, but severely censors heterosexual conduct on priests' parts.

Greeley points out,

"If a group of heterosexual priests used a rectory as a house of assignation, they would all be suspended from the ministry by sundown. If they kept a summer cottage together and engaged in trysts and seductions at it (especially of young women), they would be banished to the farthest reaches of the republic. Celibacy in the minds of church leaders is for heterosexuals, but not for homosexuals" (Berry 1992, p. 316).

According to Berry, the Vatican's concern for women as the greater threat to priestly service outweighs that of homosexuality (1992, p. 216).
As a scholar of church culture, Eugene Kennedy, a clinical psychologist and former priest, sees the United States bishops' defensive posture of loyalty to the institution as part of their idea that they have a direct connection to the twelve apostles (Burkett and Bruni 1993, p. 171). Priests are considered to not only be servants of God, but also hand picked by God. Berry notes, "Ecclesiastical culture is driven by secrecy" (1992, p. 215). The Church has the ability to deal with problems internally without public scrutiny (Quade 1992, p. 19). This type of power and institutional response has the Church facing a liability crisis. Most rank-and-file priests are in denial and seem concerned only about the privacy of priests and defense against false accusations (Greeley 1993b, p. 10). Priests knew some of their fellow priests sexually abused children, but maintained a collegial silence (Burkett and Bruni 1993, p. 30).

The Church often blames the media for exaggerating and exploiting the problem (Clergy 1993, Greeley 1993b). When the Pope speaks about the situation in the U.S. Catholic Church, he mentions the "sensationalism" in the reports about sexual abuse by priests.

"By making a moral offense the object of sensationalism, without reference to the dignity of human conscience, one acts in a direction which is in fact opposed to the pursuit of moral good . . . the words of Christ about scandal apply also to all those persons and institutions, often anonymous, that through sensationalism in various ways open the door to evil in the conscience and behavior of vast sectors of society, especially among the young who are particularly vulnerable. "Woe to the world because of scandals!"

(John Paul II 1993, p. 103).

Talk shows were one of the first forums used by victims to tell their stories. The talk shows have not escaped criticism as one bishop relates, "The terror of talk shows is that
they abuse again those who were once abused. Talk shows use victims to stimulate ratings" (Connors 1993, p. 106).

In the *Code of Canon Law*, scandal (i.e., public disclosure) seems to be a prerequisite to reprimanding a priest guilty of sexual abuse (Coriden 1983). This also seems to be a main concern of the Pope John Paul II as to whether or not a scandal is created and if so, he believes prayer is of most importance (1993, p. 103). The American Catholic Church is in schism (Berry 1992, p. 338). Rome is silent. American bishops have requested more flexibility in laicizing abusive priests, but the Vatican has been reluctant (Burkett and Bruni 1993, p. 172). John Paul II emphasizes that, "The vast majority of bishops and priests are devoted followers of Christ, ardent workers in his vineyard and men who are deeply sensitive to the needs of their brothers and sister" (1993, p. 102). True reform is needed so that sexually abusive men are not tolerated.

Reassuring the laity and protecting the Church from unjust attack has been the same motive that led to the cover-up of sexual abuse cases in the past (Clergy 1993, Greeley 1993b). Father Thomas P. Doyle, a former secretary-canonist at the Vatican Embassy who first dealt with clergy sex abuse cases in 1985, comments,

"... church's canon law system does not work to redress grievances because it is beholden to bishops. The due process procedure is geared to damage control rather than justice ... The institution is still reacting rather than acting, and that leaves the faith of many people shaken" (Gibeau 1994, p. 3).

Until well into the 1980's Church attorneys routinely bargained money for victims' silence.

"Frequently the church, at the urging of its lawyers, has sought to settle out of court for significant sums of money if the victim(s) agrees to silence, that is, not to discuss the particulars of her or his experience ever again. This church is more interested in secrecy than justice and is willing to pay people..."
off to preserve its public image"

The effect of the doctrine and practice is never healing but is deevangelization: People are leaving or being driven out of the church because of professional misconduct of some clergy and lack of response to parishioners' complaints. For these people, trust in the clergy and the church is forever shattered" (Fortune 1995, p. 35).

According to Shoop, the institution has to avoid protecting the abusers, and litigation has made the Church aware of the problem (1993, p. 12). Advocates for victims believe that although it is cynical to say finances, "money -- not a sudden spiritual awakening," motivated the Church's newfound activism towards victims, it is an accurate account of the circumstances (Catholic 1994, p. 7). It was only when the Church was threatened by lawsuits that it did more than transfer pedophile priests (Reimer 1993, p. 6). Many of the dioceses have adopted policies and procedures to deal with pedophile priests and their victims (Quade 1992, p. 18). After the National Conference of Catholic Bishops met in 1992, Archbishop Daniel Pilarczyk stated,

"Pastoral experience, illuminated by increasing medical and sociological knowledge about the roots of this disordered behavior, has helped us to see areas in which the action of the Church and its leadership can improve. In the matter of priests and sexual abuse, undoubtedly mistakes have been made in the past . . . Far more aggressive steps are needed to protect the innocent, treat the perpetrator, and safeguard our children" (Chopko 1992, p. 24).

The judicial system has become less hesitant to apply legal principles against those who abuse religious privileges. Courts are showing little tolerance towards religious institutions which fail to report an abuser in an effort to break the conspiracy of silence (Clark 1993, Pp. 396-397). In June of 1993, a suit alleging the bishops' conferences obstruct justice by encouraging dioceses to destroy evidence in child molestation cases,
was a first attempt to use the federal Racketeering Influenced and Corrupt Organizations Act against Church officials (Hayes 1993, p. 87). However, the legal system still favors the Church. In a study of clerical child molesters who were tried in 1988 and 1989, the average Protestant cleric sent to prison received 11.5 years while the average Catholic priest received only 3.6 years (Burkett and Bruni 1993, p. 185).

Many of the child-molesting priests have been relocated to places where they have access to children instead of being removed from their clerical duties (Berry 1992, Quade 1992, Shoop 1993, Sins 1992). Of the 230 child molesters treated at the Villa Louis Martin, a treatment center in New Mexico, ninety-five percent returned to clerical life (Toufexis 1990, p. 79). The retreat offers modern psychiatry, holistic medicine, and Christian forgiveness to its "residents" (Sins 1992, p. 28). The dominant approach in Catholic clergy treatment facilities is to rehabilitate the offender whenever possible (Berry 1992, p. 280) since Church leaders dedicated to the gospel of forgiveness take comfort in the opportunity to use God's grace to overcome temptation (Burkett and Bruni 1993, p. 47). After being removed from the parish in which they were caught molesting, they were then moved to another parish in a different community. Berry states,

"Recycling child molesters stemmed in part, it appeared, from a long tradition in the church of seeing the worst and yet assuming that life can go on. Catholic doctrine stresses forgiveness, the idea that a sinner, even a priest, can repent and be given a second chance" (1992, p. 140).

**D. NEW MEXICO**

As mentioned previously, the Servants of the Paracletes, a monastic order, run Villa Louis Martin treatment center in Jemez Springs, New Mexico. Villa Louis Martin was
founded in the 1940's to assist troubled clergy (Berry 1992, p. 77). Many United States priests, who are known pedophiles, have been sent to this center for counseling. It is known colloquially in New Mexico as the "pervert pipeline" because the center funnels child sexual abusers to the state. The Center is often used as a "geographic solution" (Bera 1995, p. 94) when priests are accused of sexual misconduct and some priests are assigned there after serving sentences in jail (Berry 1992, p. 165).

From the victims' families' perspectives, the center is seen as a "country club run by the church" (Berry 1992, p. 11). President of Victims of Clergy Abuse Linkup (VOCAL/The Linkup) Susie Sanchez says she knows of many victims who have left the Church because, "Most people feel like the church turned their back on them in the past" (Archbishop 1994a). New Mexico parishes opposing aid to the Archdiocese express anger at the use of New Mexico as a "dumping ground" for pedophile priests sent to Villa Louis Martin for treatment (Martinez 1994a, p. 5). After their release from the treatment center, many of the abusing priests remain in New Mexico to work in Archdiocese of Santa Fe parishes. To compound the problem, the Archdiocese in New Mexico is considered to be a "staunch Catholic bastion that appreciates the classical, directed education" (Berry 1992, p. 265), and so send their seminarians to more traditional seminaries that do not significantly delve into sexuality.

In March of 1993, the first Hispanic archbishop in the United States, Robert Sanchez, was accused of having sexual relations with several adult women during the 1970's and early 1980's (Archbishop 1994a). Other priests in the Archdiocese of Santa Fe who sexually abused children were aware of Sanchez' relationships with women.
Sanchez repeatedly mishandled allegations of child sexual abuse by priests in his diocese by "stonewalling one lawsuit after another" (Burkett and Bruni 1993, p. 37). One priest, whose abusive behavior was known by Archbishop Sanchez, was continually transferred to different parishes after allegations of sexual misconduct were brought forward by parishioners. The Archdiocese of Santa Fe acknowledges that Sanchez did not order treatment for this priest until a decade after he was first accused of sexually molesting a boy (Archbishop 1994a, Archbishop 1994b). After the priest spent a few months in a Canadian treatment center Sanchez then appointed him as chaplain to a hospital.

Although allegations of sexual abuse by priests surfaced in other parts of the country by 1985, such allegations in New Mexico did not publicly surface until 1992 (Archbishop 1994a, p. 7). By March of 1994, 47 cases had been settled out of court, with another 30 still pending. By September of 1994, the Archdiocese of Santa Fe had more than 110 sex abuse cases pending (Martinez 1994b, p. 3). Because of the heavy caseload, Survivors Network for those Abused by Priests (SNAP) identifies the Archdiocese of Santa Fe as one of the six "worst dioceses" in failing to stem clergy abuse (McClory 1995, p. 4). In reaction to the Church's inaction, incidences are occurring such as the one in Albuquerque, New Mexico, in which parishioners wore buttons to church declaring, "Forgive You Father for You Have Sinned," (Burkett and Bruni 1993, p. 233).

The large number of lawsuits in New Mexico is attributed to the presence of the Villa Louis Martin treatment center (Martinez 1994b, p. 3). More than 600 pedophile priests have been treated and released from the Center in the last fifteen years, many of
whom were then assigned to New Mexico parishes (Sennott 1992, p. 328). By 1989 a fifth priest alumnus of Villa Louis Martin was sued for abusing children in New Mexico (Burkett and Bruni 1993, p. 36). The lawsuits generally allege the Archdiocese knew priests were sexually abusing minors, but failed to warn parishioners (Measure 1995, p. 12). The lawsuits also contend the Archdiocese offered little or no victim assistance and moved abusive priests from parish to parish. Perhaps as a result of these litigations, the Archdiocese of Santa Fe is backing proposed legislation in the New Mexico Legislature which would reduce the time period in which a victim could file a damage lawsuit (Measure 1995, p. 12).

Along with the Chicago Archdiocese, the Archdiocese of Santa Fe faces the prospect of becoming the first U.S. diocese to seek bankruptcy protection (Catholic 1994, p. 7). Several insurance companies have sued the Archdiocese alleging negligence in overseeing the assignments of known pedophile priests (Archbishop 1994a). Warning that it might have to seek such protection, the Archdiocese of Santa Fe has appealed to its 500,000 parishioners for financial help to pay a $50 million debt associated with restitution stemming from sexual abuse by priests (Archbishop 1994b, Martinez 1994). As of June 1994, Santa Fe Archdiocese Catholics responded with $1.6 million in victim restitution (Diocese 1994, Santa Fe 1994). The Archdiocese's ninety-one parishes were also asked to contribute property (Diocese 1994). As one parishioner states,

"I'm a traditional, loyal Catholic, Spanish woman- but I'm no longer the obedient woman. (Molestation) is just another symptom of a diseased institution that oppresses not only children but women as well. They teach us not to be materialistic . . . Who cares if we go bankrupt? We just get up and build again and maybe this time we can clean it up. But
it doesn't end in Santa Fe. It's got to go to Rome" (Martinez 1994a, p. 5).

E. PROPOSED STUDY IN NEW MEXICO

Berry notes, "The Catholic Church as institution had betrayed them" (1992, p. 21).

As discussed in Chapter I, this research project is a comparative study between Catholics whose parish has had an incident of sexual abuse by a priest and Catholics whose parish has had no such reported incident. This descriptive study examines the effects such an incident has on parishioners from two demographically similar northern New Mexico communities.

Triste: A New Mexico parish in which an incident of sexual abuse by a priest occurred

Father Ronaldo Sisneros was arrested in October of 1992 on charges of criminal sexual penetration of a minor. Triste, a small northern New Mexico village where the abuse occurred, is 90 percent Hispanic. In June of 1993, Sisneros pled guilty to sexual penetration and contributing to the delinquency of a minor, a fourteen year old boy. After returning from a treatment center in Maryland, Sisneros was ordered to keep out of his old parish in the northern New Mexico community (Archdiocese 1994, p. 6). In a letter to the parishioners of Triste, Archdiocese Chancellor Ron Wolf warned of Sisneros's return and told his former parishioners that they should not communicate with him (Archdiocese 1994, p. 6).

This study was conducted in Triste because Catholicism is woven into the traditions

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2 To protect the privacy of the youth abused by the priest and the parishioners, pseudonyms have been used for both the pedophile priest and the community in which he molested.
of the Hispanic culture and the Latin phrase by which priests are known — *Alter Christi* (other Christ) — is taken almost literally. As a result Hispanics in New Mexico have been greatly affected by the knowledge of occurrences of sexual molestation of children by priests. Further, the betrayal of trust and confidence discussed in the second section is also magnified in New Mexico because of the location there of Villa Louis Martin. Hispanic families are especially vulnerable to priests who, after receiving treatment, reside in New Mexico because parents tend to encourage relationships of mentoring, religious education, and counseling between their children and priests. As one woman, who was victimized by a priest for four years during her adolescence, states,

"We are sheep waiting to be taken into slaughter. Our strong sense of privacy, our strong sense of respect for elders, our loyalty to the Church make us incredibly vulnerable. If I want to teach my daughter how not to become a victim, I have to teach her to be a little less Hispanic" (Burkett and Bruni 1993, p. 103).
CHAPTER III

RESEARCH HYPOTHESES AND QUESTIONS

A. RESEARCH HYPOTHESES

The following hypotheses were developed out of the previous literature review that addressed the sexual molestation of children by priests, and the power relationship that exists between priests and parishioners. The test results of these hypotheses will be discussed in the chapters that follow.

#1 Catholics whose parish has had an incident of sexual abuse of a minor by a priest will be less likely to have trust and confidence in the Catholic Church than Catholics whose parish has had no reported incident of abuse.

#2 Catholics whose parish has had an incident of sexual abuse of a minor by a priest will be more likely to indicate lower levels of approval toward Church policies than Catholics whose parish has had no reported incident of abuse.

#3 Catholics whose parish has had an incident of sexual abuse of a minor by a priest will be more likely to indicate lower views of the Catholic Church than Catholics whose parish has had no reported incident of abuse.

#4 Parishioners who indicate lower levels of religiosity will be less likely to have trust and confidence in the Catholic Church than parishioners who
indicate high levels of religiosity.

**B. RESEARCH QUESTIONS**

Although the previous literature review suggests that members of the Catholic Church whose priest has molested a child in their parish have lost trust and confidence in the Church, there has been no substantial research that measures this assertion quantitatively. Furthermore, one of the studies was limited in its scope (Burkett and Bruni 1993), and the other approached the problem indirectly (Franklin 1992), through a poll that sought information on a variety of issues concerning the Church.

Relevant questions for this study then become: Do Catholics who are members of a parish where an incident of sexual abuse of a minor by a priest has occurred:

#1 have less trust and confidence in the Catholic Church than those Catholics whose parish has had no such reported incident?

#2 indicate lower levels of approval toward Church policies than those Catholics whose parish has had no such reported incident?

#3 indicate lower views of the Catholic Church than those Catholics whose parish has had no such reported incident?

The final question this research project seeks to address is,

#4 Do parishioners who indicate low levels of religiosity have less trust and confidence in the Catholic Church than parishioners who indicate high levels of religiosity?
CHAPTER IV

RESEARCH DESIGN AND METHODS

This chapter describes the methodological procedures employed in this study of Catholic parishioners' trust and confidence in the Catholic Church.

A. RESEARCH DESIGN

To explore the questions of Catholic parishioners' trust and confidence in the Catholic Church after an incident of sexual abuse of a minor by a priest, this study focuses on Catholic parishioners in two northern New Mexico communities. No sociological study to date has specifically targeted rural communities, much less predominantly Hispanic parishes where sexual abuse by a priest has occurred.

The data for this research project were gathered by means of face-to-face survey interviews. The survey instrument contained seventy-four fixed-choice questions along with two open-ended questions. Questions were designed to elicit demographic information, as well as information regarding religiosity, views, trust and confidence in the Catholic Church along with level of approval toward Church policies regarding the sexual abuse of children by priests.

The use of structured personal interviews helped with the success of split questions along with the use of visual aids for complex questions (Frey 1989, p. 189). Frey notes
that the physical presence of the interviewer makes it more difficult for the respondent to refuse an interview (1989, p. 55). The use of this survey research method allowed the response rate to be high while item non-response was kept to a minimum (Dillman 1978, p. 74). This method also resulted in a 100 percent completion rate. The researcher did not encounter respondent self-selection in this sample to the degree of other major survey research methods (i.e., mail and telephone). One respondent became irate and stated that the researcher was

"planted here by the God damned Institution. No matter how I answer the questions, I'm going to make the Church look good. The questions are so worded in favor of the Church. You're trying to trick me."

After assuring the respondent that my intentions were not to trick him, I offered to end the interview. The respondent insisted that we continue by stating, "You sit right back down, missy. You started this; now I'm going to finish it."

1. Positive Aspects of Research Design

The use of a systematic questionnaire allowed for a standardized measurement and for data to be presented in a concise and easily coded manner. The use of fixed-choice questions provided clarification by building distinctions into answer categories that allowed for more reliability in answering the questions and a more interesting analysis (Fowler 1993, p. 83). Such a format also allowed respondents to code themselves instead of the researcher coding their responses to open-ended questions. This procedure enabled the researcher to elicit information from respondents in a reliable, unbiased manner.

The use of a two open-ended questions retained the depth and quality often lost in
self-administered survey research. Respondents were able to describe their personal experiences, thereby encouraging many insightful and detailed responses. This method allowed the respondents to speak for themselves and ensured that these sections of the data were not forced into pre-existing categories. The full range of responses for the open-ended questions was first identified and then examined for emergent patterns.

2. Possible Problems with Research Design

Unfortunately, structured personal interviews are not without problems. Due to budget constraints the use of one researcher limited the number of interviews concluded in a timely manner. Furthermore, the amount of time face-to-face interviews takes also contributed to the small sample size since only a small number of respondents could be reached within a two-week period in the field, a major constraint of this study. The presence of an interviewer could also have suppressed the respondents' expression of views with social desirability components (Fowler 1993). The tendency for an acquiescence response was also possible from respondents and that becomes another potential limitation of this study. Interviewer bias also had an effect since it is not possible to be objective. Although the use of personal interviews allowed flexibility in that the researcher could clarify and answer respondents' questions, the standardized instrument was actually inflexible because, once in the field, no adjustments could be made. The use of fixed-choice answer categories was also an imposing technique that forced people to choose alternatives that they may otherwise not have thought of. The use of two open-ended questions attempted to alleviate this potential problem. The pre-structured
categories presumed the researcher knew the response variations which may have generated superficial data. The researcher attempted to overcome this problem by completing an extensive literature review and thorough pre-test.

3. Pre-test

A detailed pre-test was conducted with respondents from a demographically similar parish, other than the two examined in this study, in a small community in northeastern New Mexico. After the initial interview, the ten pre-tested respondents were encouraged to offer a critique of questions they felt were slanted or ambiguous. As a result of pre-testing input many of the questions were re-worded to incorporate suggested improvements. The enhanced flow of questions and ease of data entry were improved by valuable pre-test information, which may also have been effective in increasing completion rates. Discussions with knowledgeable colleagues lead to further refinement of question wording and question order.

B. METHODS AND PROCEDURES

Prior to conducting the study, proper permission was obtained through the university regarding the use of human subjects. (See Appendix A for Letter of Approval). Utilizing information obtained from discussions with informed colleagues, and an extensive literature review as well as in-depth discussions with ten pre-tested respondents, the final questionnaire was developed. When the scope and budget of the project were outlined, it was felt that one researcher would realistically be able to effectively handle one-hundred interviews during the limited two-week interview schedule. It was decided
that fifty interviews would be conducted in a northern New Mexico community where an incident of sexual abuse of a child by a priest occurred. In order to question respondents' presumed knowledge of Church policies regarding the sexual abuse of children by priests, it was important to interview in a parish where the priest had already been convicted of molesting a minor. This limited prospective populations since many sexual abuse incidents by priests that come to the attention of law enforcement officials have been settled out of court. Due to the comparative nature of the study, the remaining fifty interviews were conducted in a demographically similar parish in a community one-hundred and thirty-five miles southeast of the other parish, where no such reported or recorded incident had occurred.

The survey instrument consisted of five sections. The first section contained a religiosity scale and questions concerning respondents' views of the Catholic Church. Section two contained questions about respondents' level of approval toward Church policies. The third section asked questions concerning effects on respondents' confidence and trust. Section four contained questions concerning respondents' thoughts on what the Church should do when a priest is accused of molesting children. The final section sought demographic information. (See Appendix B for questionnaire).

Due to parishioners' privacy, it was not possible to obtain the list of parishioners from either parish. The researcher made an attempt to interview a representative sample of the population by deliberately seeking respondents from all areas of the community. Selection of respondents was based on their gender and age. After introducing the study, the researcher sought permission from the potential respondent to conduct the interview.
More than 50 percent of interviews were conducted in respondents' homes both in the
town limits and in the more rural areas; many were completed in front of the churches, at a
local pond and other recreation areas. Approximately 10 percent of the interviews were
conducted on the sides of roads and at the local bars.

Interviews in the community where a child was molested by a priest began on the
7th of August, 1994. Ten interviews were completed daily for five consecutive days.
Interviews ranged in length from seventeen minutes to two hours and ten minutes.
Although two potential male respondents refused to be interviewed, the 96 percent
response rate reflects the interest this group of parishioners has in the subject matter.
Both potential respondents who refused to be interviewed adamantly stated that they did
not want to participate in anything involving the Church.

From August 13th through the 17th, fifty interviews were conducted in the
community where there was no incident of child molestation by a priest. Interviews
ranged in length from fifteen minutes to an hour and forty minutes. In the second
community, every potential respondent approached participated in an interview. The
overall response rate of 98 percent reflects the interest these parishioners have in the
subject matter.

Responses were numerically coded, entered into a computer data file, and
statistically analyzed utilizing SPSS for Windows software.
C. OPERATIONALIZATION OF CONCEPTS

1. Trust and Confidence

After an extensive literature review, twelve questions were designed to measure respondents' trust and confidence in the Catholic Church. Responses to the first seven questions were nominally measured as "yes" or "no."

Q13 "Would you let this child spend an hour alone with a priest to talk about religion?"

Q14 "Would you let this child spend an afternoon, say between 1:00 p.m. and 5:00 p.m., alone with a priest to receive religious instruction?"

Q15 "Would you allow this child to have supper alone with a priest at the rectory for one evening hour?"

Q16 "Would you allow this child to spend three evening hours alone with a priest watching a religious movie?"

Q17 "Would you allow this child to go on an overnight trip alone with a priest to attend a religious conference?"

Q18 "Would you allow this child to be hired to help around the rectory for two hours on a daily basis?"

Q31 "Has the sexual molestation of children by priests affected your trust in the way the Catholic Church cares for its parishioner?"

The review of the literature indicated that the sexual abuse of children by priests divides the faith community itself. The remaining five questions also addressed trust and confidence of the faith community. The last three questions were measured on a four-point likert scale ranging from strongly agree to strongly disagree.

Q32 "As a result of the sexual molestation of children by priests are you attending Catholic mass less frequently, with the same frequency, or more frequently?"
Q36 "Please tell me how much confidence you have in the Church regarding how truthful it is to parishioners about the sexual molestation of children by priests."

Q33 "I have lost faith in the Catholic Church."

Q34 "I am seeking spiritual guidance on how to understand the way the Church is treating the victims of sexual abuse by priests."

Q35 "A priest who has molested children has betrayed the trust bestowed on him by the Catholic community."

Responses to these questions were evaluated for general themes and emergent patterns.

2. Approval of Church Policies

In all, the questionnaire included twelve questions designed to measure level of approval of Church policies regarding the sexual abuse of children by priests. Ranging from strongly agree to strongly disagree, response categories were measured on a likert scale of one to four.

Q19 "The Church's current response to the sexual abuse of children by priests is adequate."

Q22 "The victims of sexual abuse by priests are being compensated for their suffering."

Q21 "The Archdiocese has not tried to help the children who have been molested by priests."

Q23 "The Archdiocese has done everything possible to help the children who have been sexually abused by priests."

Q20 "The victims of sexual abuse by priests have been mistreated by the Church."

Q24 "The Archdiocese has often blamed the children who have been sexually molested rather than placing full responsibility on priests."
Q25 "Priests who have molested children are being held accountable for their crimes."

Q26 "If found guilty of a sexual crime, priests should face the same consequences as lay people who are found guilty of similar offenses."

Q27 "The Church has protected priests who have been convicted of molesting children."

Responses to the remaining three questions were nominally measured as "do" or "do not."

Q28 "Do you think the Church is aware of more sexual molestations of children by priests than is publicly reported."

Q29 "Do you or do you not think the Church has done enough to prevent the sexual molestation of children by priests."

Q30 "Do you or do you not think the Church has tried to cover-up the sexual molestation of children by priests?"

3. View of the Catholic Church

View of the Catholic Church was operationalized in two ways. Ranging from strongly agree to strongly disagree or very high to very low, response categories were on a likert scale of one to four. The "neutral" category was excluded due to the tendency for respondents to over select this category (Frey 1989, p. 174).

The first four questions were designed to elicit a view of priests:

Q6 "How would you rate their honesty concerning their celibacy?"

Q7 "How would you rate their honesty in regards to what they will do to protect the Catholic Church?"

Q10 "Most men who study for the priesthood are probably gay."

Q11 "In order to be a priest a man should not have to give up marriage."
The remaining two questions addressed the Catholic Church in general:

Q8 "The Catholic Church protects children who are entrusted to its care."

Q9 "The Catholic Church tries to solve problems among its clergy."

4. Religiosity

The religiosity scale was developed from a review of Lenski's (1961) work, Stark and Glock's (1968) work and the *Gallup Poll Monthly* (Newport and Saad 1992). The quantitative measure included seven questions. Respondents were asked to determine how important religion was in their own lives. Inquiries were also made as to their frequency of attendance at religious services, participation in religious organizations and activities, discussions of a religious nature with others, and frequency of watching television programs or listening to radio programs of a religious nature.

D. VALIDITY AND RELIABILITY

Validity and reliability of religiosity measures in the survey instrument are supported by previous research (Lenski 1961, Newport and Saad 1992, Stark and Glock 1968). Measures did not differ greatly in ordering or wording from previous instruments. Effort was made to model the trust and confidence measures after the few questions found during the extensive literature review (Burkett and Bruni 1993, Franklin 1992, Gallup 1988). The scale of the respondent's child being involved with a priest without supervision was born out of the *Boston Globe* Poll (Franklin 1992). The ten pre-tested respondents with whom I had in-depth discussions lent further validity to the measures.
E. DATA ANALYSIS

The statistical software program SPSS for Windows was used to analyze the data for this study. "Parish" was used as the independent variable because of the comparative nature of the study. Measured at the nominal level, "parish with pedophile priest" and "parish without pedophile priest," statistical analysis was limited to tests appropriate for such data. The small sample size (N=100) also had to be taken into account. The Lambda statistic was used for testing correlations between variables. Chi-square was used to test for statistical significance.
CHAPTER V

RESEARCH RESULTS AND ANALYSES

This chapter will present descriptive data gathered from survey responses, a discussion of the major variables and their interrelationships, and interpretations of statistical tests used to test research hypotheses presented in Chapter III. Section A will deal with relevant demographic characteristics of respondents. Section B discusses the effects child sexual molestation by priests has on parishioners' trust and confidence in the Catholic Church. Section C focuses on the effects of priestly sexual molestation of children on the likelihood of parishioners to indicate approval of Church policies. Section D discusses the effects of such sexual molestation on parishioners' views of the Catholic Church. Section E addresses the effects parishioners' religiosity has on their trust and confidence in the Catholic Church. Recall a sample of 50 respondents from each parish were interviewed. Columnar deviations from 50 total responses from each parish indicate "refusal" or "do not know."

A. DEMOGRAPHIC CHARACTERISTICS OF RESPONDENTS

A summary of demographic characteristics allows insight into the background of the respondents.
Table 1

RESPONDENT ETHNIC IDENTIFICATION

<table>
<thead>
<tr>
<th>Ethnicity</th>
<th>Triste</th>
<th>Feliz</th>
</tr>
</thead>
<tbody>
<tr>
<td>Spanish American</td>
<td>39</td>
<td>42</td>
</tr>
<tr>
<td>Mexican American</td>
<td>5</td>
<td>4</td>
</tr>
<tr>
<td>European American</td>
<td>3</td>
<td>0</td>
</tr>
<tr>
<td>Native American</td>
<td>0</td>
<td>2</td>
</tr>
<tr>
<td>Other</td>
<td>3</td>
<td>2</td>
</tr>
</tbody>
</table>

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>50</td>
<td>50</td>
</tr>
</tbody>
</table>

Table 1 bolsters earlier claims of the large Hispanic representation in New Mexico. Fully 90 percent of the total sample was either Spanish American or Mexican American. Three percent of respondents were European American (non-Spanish), 2 percent Native American, and the remaining 5 percent indicated their ethnicity within the "other" category.

Table 2

RESPONDENT GENDER

<table>
<thead>
<tr>
<th>Gender</th>
<th>Triste</th>
<th>Feliz</th>
</tr>
</thead>
<tbody>
<tr>
<td>female</td>
<td>25</td>
<td>27</td>
</tr>
<tr>
<td>male</td>
<td>25</td>
<td>23</td>
</tr>
</tbody>
</table>

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>50</td>
<td>50</td>
</tr>
</tbody>
</table>
The sample from Triste was equally represented by men and women. However
from Feliz, only 23 men as compared to 27 women were in the sample (see table 2).
Forty-eight percent of the total sample consisted of men and 52 percent women.

Table 3
RESPONDENT AGE

<table>
<thead>
<tr>
<th>Age Category</th>
<th>Triste</th>
<th>Feliz</th>
</tr>
</thead>
<tbody>
<tr>
<td>18-35 years</td>
<td>19</td>
<td>20</td>
</tr>
<tr>
<td>36-55 years</td>
<td>16</td>
<td>12</td>
</tr>
<tr>
<td>56-85 years</td>
<td>15</td>
<td>18</td>
</tr>
<tr>
<td></td>
<td>50</td>
<td>50</td>
</tr>
</tbody>
</table>

Respondents ranged in age from 18 to 85 years with a mean age of 45.3 years, and
the 18 to 35 year old category was modal.

Table 4
RESPONDENT HOUSEHOLD INCOME

<table>
<thead>
<tr>
<th>Income Category</th>
<th>Triste</th>
<th>Feliz</th>
</tr>
</thead>
<tbody>
<tr>
<td>$10,000 and under</td>
<td>14</td>
<td>20</td>
</tr>
<tr>
<td>$10,001-$20,000</td>
<td>16</td>
<td>16</td>
</tr>
<tr>
<td>$20,001-$35,000</td>
<td>14</td>
<td>10</td>
</tr>
<tr>
<td>more than $35,000</td>
<td>3</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td>47</td>
<td>49</td>
</tr>
</tbody>
</table>
From table 4 it is apparent the median income of the sample was barely above the Federal poverty line. The bimodal household income category was $10,000 per year.

Table 5

RESPONDENT MARITAL STATUS

<table>
<thead>
<tr>
<th>Marital status</th>
<th>Triste</th>
<th>Feliz</th>
</tr>
</thead>
<tbody>
<tr>
<td>married</td>
<td>30</td>
<td>32</td>
</tr>
<tr>
<td>single (never married)</td>
<td>10</td>
<td>7</td>
</tr>
<tr>
<td>single (widowed)</td>
<td>3</td>
<td>5</td>
</tr>
<tr>
<td>single (divorced)</td>
<td>4</td>
<td>2</td>
</tr>
<tr>
<td>cohabitating</td>
<td>2</td>
<td>3</td>
</tr>
<tr>
<td>married (separated)</td>
<td>1</td>
<td>1</td>
</tr>
</tbody>
</table>

 50 50

The marital status of respondents was similar for both parishes (see table 5). Overall, 64 percent were married, and 36 percent were single. Eighty-three percent of the total sample had children.
B. HYPOTHESIS ONE

Catholics whose parish has had an incident of sexual abuse of a minor by a priest will be less likely to have trust and confidence in the Catholic Church than Catholics whose parish has had no reported incident of abuse.

Table 6

<table>
<thead>
<tr>
<th>Lost faith in Church</th>
<th>Triste (N)</th>
<th>Feliz (N)</th>
</tr>
</thead>
<tbody>
<tr>
<td>agree</td>
<td>8 (4)</td>
<td>18 (9)</td>
</tr>
<tr>
<td>disagree</td>
<td>92 (45)</td>
<td>82 (41)</td>
</tr>
</tbody>
</table>

\[X^2 = 2.099, \ p = .15\]

In table 6, Hypothesis One was tested by examining the relationship between losing faith in the Church and whether or not a parish experienced the sexual abuse of a child by a priest. From the community where a child had been sexually abused by a priest (Triste), 8 percent of respondents agreed that they had lost faith in the Church whereas 18 percent of respondents from the community where no incident of abuse occurred (Feliz) agreed that they lost faith in the Church. This was an unexpected finding which does not support the hypothesis since more respondents from the community where no incident occurred agreed with the statement. Chi-square test indicate no significant difference (\(p > .05\)).
During the interview, respondents from the community that experienced abuse mentioned a loss of trust toward the Church itself. Respondent in example 2 did not claim a loss of trust, because he claimed to never trust the Church.

Ex. 1: "I haven't lost faith in God. But after this last priest, that did it. Maybe we've just had bad luck with priests. The one before ran off with the secretary and all the money we had in the Church. This last one raped a little boy. We didn't know, but he had been accused before at another parish. And they just moved him here. I just have lost faith in the Catholic Church."

Ex. 2: "They're (the Church) corrupt. I never trusted it, and now I never will."

Ex. 3: "[Trust in the Church] Not now. Not after what's happened here."

Ex. 4: "It's hard to get trust back for the church."

Table 7

SEEKING SPIRITUAL GUIDANCE BY PARISH
(in percent)

<table>
<thead>
<tr>
<th>Seeking spiritual guidance</th>
<th>Triste (N)</th>
<th>Feliz (N)</th>
</tr>
</thead>
<tbody>
<tr>
<td>agree</td>
<td>39 (19)</td>
<td>20 (10)</td>
</tr>
<tr>
<td>disagree</td>
<td>61 (30)</td>
<td>80 (40)</td>
</tr>
</tbody>
</table>

\[X^2 = 4.212, \ p = .04\]

|                  | 100 (49) | 100 (50) |

Table 7 demonstrates the extent of a relationship between seeking spiritual guidance because of the recent occurrence of sexual abuse by priests and one's parish. Thirty-nine percent of respondents from the community that experienced abuse agreed with the
statement that they were seeking spiritual guidance and 20 percent of respondents from the community where no incident occurred agreed with this statement. Chi-square test indicate a significant relationship ($X^2 = 4.212, p = .04$, see table 7).

Table 8

<table>
<thead>
<tr>
<th>Child involvement with priest</th>
<th>Response</th>
<th>Triste (N)</th>
<th>Feliz (N)</th>
</tr>
</thead>
<tbody>
<tr>
<td>hour alone with priest</td>
<td>yes</td>
<td>80 (39)</td>
<td>75 (36)</td>
</tr>
<tr>
<td></td>
<td>no</td>
<td>20 (10)</td>
<td>25 (12)</td>
</tr>
<tr>
<td>supper for an hour with priest</td>
<td>yes</td>
<td>49 (24)</td>
<td>53 (25)</td>
</tr>
<tr>
<td></td>
<td>no</td>
<td>51 (25)</td>
<td>47 (22)</td>
</tr>
<tr>
<td>watch movie with priest</td>
<td>yes</td>
<td>34 (17)</td>
<td>40 (19)</td>
</tr>
<tr>
<td></td>
<td>no</td>
<td>66 (33)</td>
<td>60 (29)</td>
</tr>
<tr>
<td>overnight trip with priest</td>
<td>yes</td>
<td>16 (8)</td>
<td>25 (12)</td>
</tr>
<tr>
<td></td>
<td>no</td>
<td>84 (42)</td>
<td>75 (36)</td>
</tr>
<tr>
<td>hired to help in rectory daily</td>
<td>yes</td>
<td>69 (34)</td>
<td>80 (40)</td>
</tr>
<tr>
<td></td>
<td>no</td>
<td>31 (15)</td>
<td>20 (10)</td>
</tr>
</tbody>
</table>

$X^2$ (hour alone with priest) = .2915, $p = .59$
$X^2$ (supper for an hour with priest) = .1703, $p = .68$
$X^2$ (watch movie with priest) = .3285, $p = .57$
$X^2$ (overnight trip with priest) = 1.221, $p = .27$
$X^2$ (hired to help in rectory daily) = 1.477, $p = .22$

Table 8 summarizes each scenario of a child’s involvement with a priest in terms of whether or not respondents would allow their children to spend time alone with a priest.
Each scenario is more intense than the previous, in relation to closeness with a priest. When asked if they would allow their child to spend an hour alone with a priest, 80 percent of those respondents from the parish which had an incident of abuse and 75 percent of respondents from the parish with no incident of abuse agreed they would allow their child to spend an hour alone with a priest. Forty-nine percent of respondents whose parish experienced abuse and 53 percent of respondents from the unaffected parish agreed they would allow their child to have supper alone with a priest. Of those respondents whose parish experienced abuse, 34 percent said they would allow their child to watch a movie alone with a priest, whereas 40 percent from the unaffected parish would allow their child to watch a movie alone with a priest. Sixteen percent of respondents whose parish experienced abuse and 25 percent of respondents from the unaffected parish agreed they would allow their child to go on an overnight trip alone with a priest. Of those respondents whose parish experienced abuse, 69 percent said they would allow their child to help around the rectory on a daily basis, whereas 80 percent from the unaffected parish would allow their child to help around the rectory on a daily basis. Although chi-square tests did not indicate significant differences (p > .05), by reading table 8, one sees a pattern develop where respondents whose parish had an incident of sexual abuse by a priest were less likely to allow their children to spend time alone with a priest.

Respondents whose parish experienced abuse expressed contempt toward their former priest.

Ex. 1: "They should throw him in la pinta (prison). He should get fucked, like he was fucking them kids."
Ex. 2: "He (the priest) should be punished more- maybe worse. The vows to be a priest and to serve the people- and then the people believe in the Church. He should go to prison."

Ex. 3: "He's a hypocrite. He shouldn't go out to preach."

Ex. 4: "They should castrate him!"

Ex. 5: "They should cut his head off!"

Ex. 6: "We had one (pedophile priest). He will pay for that."

Ex. 7: "They should throw him out. There is something wrong with him."

Ex. 8: "This pedo (fart). He'll (pedophile priest) never be cured."

Ex. 9: "Father Ronaldo, he molested a child. It got pretty bad. We were hurt, and we couldn't believe it. But he did. The new priest didn't give people support. He's cranky."

Respondents from Feliz, the community not affected by the sexual molestation of children by priests, also made comments that directly dealt with a loss of trust towards the offending priests.

Ex. 1: "It affects us all. They're a priest, you trust him. This happens. You lose trust against that priest. Not against the Church."

Ex. 2: "I'm disappointed with those priests. The children will never be repaired."

Ex. 3: "Con una mano esta dando el bendicion, y con el otro esta metando la nalga. Que lastima. (With one hand he (the priest) is giving the blessing, and with the other hand he's grabbing ass. How pitiful)."

Ex. 4: "We people lose trust in the priest."

Although respondents from Feliz made a few comments, most were characterized by examples 2 and 3 dealing with the disappointment in abusive priests.

A few respondents whose parish had an incident of abuse seemed to not fully
believe the accusation made against the convicted priest.

Ex. 1: "It's not right to not let him talk. He should have a chance to explain. Not tell him he can't talk to anyone in Triste. The courts held him back. They should all be entitled to give their explanation or apologies."

Ex. 2: "He is an honest priest. He's with God in good hands."

Ex. 3: "He was here for three years and didn't do other kids. Why now? The Church made him confess and go to rehab. The priest was accused. I personally don't believe it. He said he was guilty so the media would leave him alone."

Ex. 4: "I don't believe it. Supposedly he confessed to keep the media away."

Ex. 5: "Some just want money. That boy in Triste went and bought a new truck. Just yesterday the priest and secretary's and I were talking about how some people think the church is rich, and they just want money."

Ex. 6: "He (priest) wrote to us all, with a photograph. His idea was to get funds from people. Wolf (from Archdiocese) called Triste and told the people that Sisneros wanted to crawl under our skin and get to us. Very appealing."

Ex. 7: "I thought Father Sisneros was a beautiful person. A bad apple. I still didn't believe half of what they say."

Ex. 8: "It's hard. It's between them and God. We loved him, he was a Chicano."

Ex. 9: "Eeh. The priest I used to work for- you never know what's going through their minds."

Example 2 exemplifies the tendency of a few respondents to support the convicted priest. Other respondents were forthright about their belief that the priest was not guilty, such as examples 3 and 4, where blame was placed on the media.
C. HYPOTHESIS TWO

Catholics whose parish has had an incident of sexual abuse of a minor by a priest will be more likely to indicate lower levels of approval toward Church policies than Catholics whose parish has had no reported incident of abuse.

Table 9

ARCHDIOCESE NOT HELPED CHILDREN BY PARISH
(in percent)

<table>
<thead>
<tr>
<th>Archdiocese not helped children</th>
<th>Triste (N)</th>
<th>Feliz (N)</th>
</tr>
</thead>
<tbody>
<tr>
<td>agree</td>
<td>36 (14)</td>
<td>23 (9)</td>
</tr>
<tr>
<td>disagree</td>
<td>64 (25)</td>
<td>77 (31)</td>
</tr>
</tbody>
</table>

$X^2 = 1.717, p = .19$

Table 9 displays a measure of the extent of a relationship between an incident of sexual abuse in one's parish and approval toward Church policies. Thirty-six percent of respondents from the parish in Triste agreed with the statement that the Archdiocese has not tried to help the children molested by priests. Of the respondents from the unaffected parish, 23 percent agreed that the Archdiocese has not tried to help the children molested by priests. Chi-square test indicate no significant difference ($p > .05$, see table 9).

However, there is a 13 percent difference between the two parishes agreement on if the Archdiocese helped the victims.
Table 10

CHURCH PROTECTS PEDOPHILE PRIESTS BY PARISH
(in percent)

<table>
<thead>
<tr>
<th>Church protects pedophile priests</th>
<th>Triste (N)</th>
<th>Feliz (N)</th>
</tr>
</thead>
<tbody>
<tr>
<td>agree</td>
<td>93 (43)</td>
<td>73 (33)</td>
</tr>
<tr>
<td>disagree</td>
<td>7 (3)</td>
<td>27 (12)</td>
</tr>
</tbody>
</table>

\[
X^2 = 6.705, \ p = .01
\]

In order to further test the hypothesis, table 10 examines the relationship between respondents' thoughts on whether or not the Church protected pedophile priests and whether respondents' parish experienced an incident of sexual abuse of a minor by a priest. Chi-square test demonstrate a significant relationship \(X^2 = 6.705, \ p = .01\) with 93 percent of respondents from the affected community agreeing with the statement and 73 percent of respondents from the unaffected community agreeing the Church protected pedophile priests (see table 10).
Table 11

CHURCH AWARE OF MORE MOLESTATIONS THAN PUBLICLY REPORTED BY PARISH
(in percent)

<table>
<thead>
<tr>
<th>Church aware of more molestations</th>
<th>Triste (N)</th>
<th>Feliz (N)</th>
</tr>
</thead>
<tbody>
<tr>
<td>yes</td>
<td>88 (44)</td>
<td>76 (32)</td>
</tr>
<tr>
<td>no</td>
<td>12 (6)</td>
<td>24 (10)</td>
</tr>
</tbody>
</table>

\[ X^2 = 10.89, \ p < .01 \]

100 (50) 100 (42)

Table 11 demonstrates the extent of a relationship between respondents' belief that the Church was aware of additional molestations than publicly reported and whether respondents' parish experienced a case of sexual abuse by a priest. Eighty-eight percent of respondents from the affected parish indicated they believed the Church was aware of more molestations than publicly reported and 76 percent of respondents from the unaffected parish shared the same belief. Chi-square test is reported for comparative information even though one of the expected cell frequencies is less than ten. The 12 percent difference suggests lower levels of approval toward Church policies in the parish affected by sexual abuse.

The following examples support the literature pertaining to respondents' beliefs that the Catholic Church was aware of more molestations of children by priests.

Ex. 1: "Satan has touched the Church. There is more Satanism in the Church than anywhere else. The Church isn't dealing with it. They know about others."
Ex. 2: "They don't do nothing. It's been going on for years. Many of my friends have left the Church."

Ex. 3: "They're not saying the whole truth. They're just saying enough for us to know. We grew up believing the priest was to protect us like God. It involves trust."

Table 12

<table>
<thead>
<tr>
<th>Church tried to cover-up</th>
<th>Triste (N)</th>
<th>Feliz (N)</th>
</tr>
</thead>
<tbody>
<tr>
<td>yes</td>
<td>78 (39)</td>
<td>66 (29)</td>
</tr>
<tr>
<td>no</td>
<td>22 (11)</td>
<td>34 (15)</td>
</tr>
</tbody>
</table>

\[ X^2 = 8.085, \ p = .01 \]

Table 12 demonstrates the extent of a bivariate relationship between the respondents' parish and whether respondents believed the Church had tried to cover-up sexual abuse cases involving priests. Of the respondents from the Triste, 78 percent believed the Church tried to cover-up cases of sexual abuse by priests, whereas 66 percent of respondents from the Feliz shared the same belief. Although one of the expected cell frequencies is less than ten, chi-square test is calculated for comparative information. The 12 percent difference between the two parishes also suggests a lower level of approval toward Church policies from parishioners in Triste. Respondents from both parishes made comments pertaining to a cover-up:
Ex. 1: "How many times will they cover it and hide?"

Ex. 2: "They try to hide it, but can't do too much."

Ex. 3: "The Archbishop's covering up, and being involved in the same thing."

Ex. 4: "They teach one thing but do two things. It's hard but true."

D. HYPOTHESIS THREE

*Catholics whose parish has had an incident of sexual abuse of a minor by a priest will be more likely to indicate lower views of the Catholic Church than parishioners whose parish has had no incident of abuse.*

Table 13

PRIEST HONEST ABOUT CELIBACY BY PARISH
(in percent)

<table>
<thead>
<tr>
<th>Priest honest about celibacy</th>
<th>Triste (N)</th>
<th>Feliz (N)</th>
</tr>
</thead>
<tbody>
<tr>
<td>high</td>
<td>47 (23)</td>
<td>67 (29)</td>
</tr>
<tr>
<td>low</td>
<td>53 (26)</td>
<td>33 (14)</td>
</tr>
</tbody>
</table>

X² = 3.917, p = .05  
100 (49)  100 (43)

Table 13 examines the effects of one's decision to rate priests' honesty about their celibacy and whether respondents' parish has experienced an incident of sexual abuse by a priest. Forty-seven percent of respondents from the community where an incident of a priest molesting a minor occurred believed priests were honest about maintaining their vow of celibacy, whereas 67 percent of respondents from the community where there was
no incident of a priest molesting a child believed priests maintained their vow of celibacy.

Chi-square test indicate a significant difference ($X^2 = 3.917, p = .05$, see table 13).

### Table 14

**MEN WHO STUDY FOR PRIESTHOOD GAY BY PARISH**

*(in percent)*

<table>
<thead>
<tr>
<th>Men who study for priesthood gay</th>
<th>Triste (N)</th>
<th>Feliz (N)</th>
</tr>
</thead>
<tbody>
<tr>
<td>agree</td>
<td>33 (14)</td>
<td>14 (6)</td>
</tr>
<tr>
<td>disagree</td>
<td>67 (28)</td>
<td>86 (36)</td>
</tr>
</tbody>
</table>

$X^2 = 4.2, p = .04$

To test this hypothesis, a crosstabulations table was constructed for the relationship between the parish and respondents' views of the Catholic Church (see table 14). Of the respondents from the parish where an incident of abuse occurred, 33 percent agreed that most men who study for the priesthood are gay, while only 14 percent of respondents from the unaffected parish agreed that most men who study for the priesthood are gay.

The difference was significant when tested by chi-square ($X^2 = 4.2, p = .04$, see table 14).
Table 15

PRIEST SHOULD BE ALLOWED TO MARRY BY PARISH
(in percent)

<table>
<thead>
<tr>
<th>Priest should be allowed to marry</th>
<th>Triste (N)</th>
<th>Feliz (N)</th>
<th>Total (N)</th>
</tr>
</thead>
<tbody>
<tr>
<td>agree</td>
<td>85 (41)</td>
<td>71 (35)</td>
<td>78 (76)</td>
</tr>
<tr>
<td>disagree</td>
<td>15 ( 7)</td>
<td>29 (14)</td>
<td>22 (21)</td>
</tr>
</tbody>
</table>

\[ \chi^2 = 2.797, \ p = .09 \]

100 (48) 100 (49) 100 (97)

In the town where a priest molested a child, 85 percent of respondents believed priests should be allowed to marry. Seventy-one percent of respondents from the community where there was no incident of abuse by a priest believed priests should be allowed to marry. Chi-square test indicate no significant difference \((p > .05\), see table 15). Consistent with the *Boston Globe* Poll, 78 percent of the total sample believed priests should be allowed to marry:

Ex. 1: "The law of the Church should allow marriage."

Ex. 2: "There are so few priests, it's (priesthood) limited. For example, marriage."

Ex. 3: "It's hard. Let them marry. They're men."

Ex. 4: "The priest could marry. It would solve a lot."

Ex. 5: "To allow marriage to a priest the way it was meant to be in God's great book, the bible. I do not believe it would make any changes to the losses of the people of our Church. In fact it would increase it. The Church is disciplined. We're only missing because of the slander against it. In the bible, marry and multiply."

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Some respondents voiced the opinion that marriage would keep a priest from molesting children.

Ex. 6: "If they're married- then they won't go out doing whatever they are doing."

Ex. 7: "They won't molest kids if they have a wife at home."

Twenty-two percent of respondents believed priests should not be allowed to marry.

Ex. 8: "They can't have their minds in two places. Not here or there. They have to serve the people." [In regards to priests marrying].

Ex. 9: "The priests need to be taught how to be celibate. They're not aware of their own sexuality; they don't realize what they're going to face."

E. HYPOTHESIS FOUR

Parishioners who indicate lower levels of religiosity will be less likely to have trust and confidence in the Catholic Church than parishioners who indicate high levels of religiosity.

Table 16

INCIDENT OF ABUSE'S AFFECT ON FREQUENCY OF ATTENDING MASS
BY HOW IMPORTANT RELIGION
(in percent)

<table>
<thead>
<tr>
<th>Incident of abuse's affect on frequency</th>
<th>very important (N)</th>
<th>somewhat important (N)</th>
</tr>
</thead>
<tbody>
<tr>
<td>less frequently</td>
<td>15 (11)</td>
<td>43 (10)</td>
</tr>
<tr>
<td>same frequency</td>
<td>85 (64)</td>
<td>57 (13)</td>
</tr>
</tbody>
</table>

\[X^2 = 57.94, p < .01\]

100 (75) 100 (23)
Table 16 demonstrates the extent of a relationship between how important religion is in the life of the respondent and if their frequency of attending religious services has been affected by the sexual molestation of children by priests. For parishioners who indicated that religion was very important in their lives, 15 percent indicated that they were attending mass less frequently and the remaining 85 percent indicated they were attending with the same frequency as before they became aware of abusive priests. For those respondents who indicated religion was somewhat important in their lives, 43 percent indicated they were attending mass less frequently and 57 percent indicated they were attending mass with the same frequency as before the sexual abuse of children by priests became known to parishioners. Chi-square test indicated a significant relationship ($X^2 = 57.94, p < .01$)

<table>
<thead>
<tr>
<th>Lost faith in church</th>
<th>very important (N)</th>
<th>somewhat important (N)</th>
</tr>
</thead>
<tbody>
<tr>
<td>agree</td>
<td>5 (4)</td>
<td>39 (9)</td>
</tr>
<tr>
<td>disagree</td>
<td>95 (72)</td>
<td>61 (14)</td>
</tr>
</tbody>
</table>

$X^2 = 81.02, p < .01$
In looking at table 17, which illustrates how important religion is to the respondent and his or her loss of faith in the Church, one finds that 95 percent of respondents who say religion is very important in their lives disagree with the statement that they have lost faith in the Catholic Church. Sixty-one percent of respondents who indicate that religion is somewhat important in their lives disagree with the statement. Because one of the expected cell frequencies was less than five, chi-square test was calculated only for comparative information.

Table 18

<table>
<thead>
<tr>
<th>Lost faith in church</th>
<th>often (N)</th>
<th>rarely (N)</th>
</tr>
</thead>
<tbody>
<tr>
<td>agree</td>
<td>3 (2)</td>
<td>32 (10)</td>
</tr>
<tr>
<td>disagree</td>
<td>97 (63)</td>
<td>68 (21)</td>
</tr>
</tbody>
</table>

\[ X^2 = 23.15, \ p < .01 \]

To further test the hypothesis, table 18 was created for the relationship between respondents' reported attendance at religious services and loss of faith in the Church since respondents' awareness of the sexual abuse of children by priests. Ninety-seven percent of respondents who disagreed with the statement that they had lost faith in the Catholic Church indicated they attended mass often, whereas 32 percent of respondents who
agreed with the statement rarely attended religious services. Chi-square test is calculated for this table only for comparative information since one of the expected cell frequencies was less than five.

Respondents in the following examples indicate a change in their service attendance due to an affect on their faith.

Ex. 1: "I felt bad, I ain't gone to church for awhile. I have no faith in that anymore. My husband says the Church is not to blame."

Ex. 2: "The last year I haven't gone (to church). It would take something very convincing for me to go back."

Ex. 3: "I haven't gone (to church) in a year. With all that's happened, I stopped."

Table 19

REPORTED MASS ATTENDANCE BY CONFIDENCE CHURCH IS TRUTHFUL (in percent)

<table>
<thead>
<tr>
<th>Reported mass attendance</th>
<th>great deal (N)</th>
<th>some (N)</th>
</tr>
</thead>
<tbody>
<tr>
<td>often</td>
<td>82 (27)</td>
<td>60 (38)</td>
</tr>
<tr>
<td>rarely</td>
<td>18 (6)</td>
<td>40 (25)</td>
</tr>
</tbody>
</table>

\[X^2 = 4.578, p = .03\]

Table 19 demonstrates the extent of a relationship between how often respondents reported attending mass and how truthful they believe the Church has been to parishioners about the sexual molestation of children by priests. Eighty-two percent of respondents...
who had a great deal of confidence in the Church's truthfulness reported attending mass
often, while only 60 percent of respondents who had some confidence in the Church's
truthfulness reported attending religious services often. Chi-square test indicate a
significant relationship ($X^2 = 4.578$, $p = .03$, see table 19).

Table 20

<table>
<thead>
<tr>
<th>Take part in other activities or organizations</th>
<th>agree (N)</th>
<th>disagree (N)</th>
</tr>
</thead>
<tbody>
<tr>
<td>yes</td>
<td>42 (5)</td>
<td>73 (62)</td>
</tr>
<tr>
<td>no</td>
<td>58 (7)</td>
<td>27 (23)</td>
</tr>
</tbody>
</table>

$X^2 = 4.814$, $p = .03$

By looking at table 20, one finds that 73 percent of respondents who disagree with
the statement that they have lost faith in the Church participate in other activities and
organizations in the Church, whereas 58 percent of respondents who agree with the
statement do not participate in other activities or organizations of the Church besides
attending mass. Chi-square test indicate a significant relationship ($X^2 = 4.814$, $p = .03$, see
table 20).
CHAPTER VI

DISCUSSION AND CONCLUSIONS

The review of literature (Chapter II) pertaining to parishioners' trust and confidence in the Catholic Church after an incident of sexual molestation of a child by a priest led to the presentation of four research hypotheses and related questions (Chapter III). The methodological procedures utilized in this study were outlined (Chapter IV) and subsequent data and results were analyzed in order to describe the population under study and test the hypotheses (Chapter V). This chapter will provide a summary discussion of the major findings of this research project and conclusionary remarks along with suggested directions for future research.

A. MAJOR FINDINGS

Hypothesis One: Catholics whose parish has had an incident of sexual abuse of a minor by a priest will be less likely to have trust and confidence in the Catholic Church than Catholics whose parish has had no reported incident of abuse.

Support for Hypothesis One is evident when Catholics were asked if as a result of the sexual molestation of children by priests, they were seeking spiritual guidance. Chi-square test indicated a significant relationship (p = .04, see table 7) between the 39 percent of respondents from Triste and 20 percent from Feliz who agreed they were seeking spiritual guidance. This was further supported by the gradual difference between
parishioners from Triste and Feliz in regards to what they would allow their child to do with a priest (see table 8). Except for allowing their child to spend an hour alone with a priest, parishioners from Triste were consistently less likely to allow their child to spend unsupervised time with a priest. The difference ranged from 4 percent, when asked if they would allow their child to have supper alone with a priest, to 11 percent when asked if they would allow their child to help around the rectory on a daily basis. Half of the eight respondents from Triste who would allow their child to go on an overnight trip alone with a priest indicated they would have to know the priest "real well."

Hypothesis Two: Catholics whose parish has had an incident of sexual abuse of a minor by a priest will be more likely to indicate lower levels of approval toward Church policies than Catholics whose parish has had no reported incident of abuse.

Chi-square test indicated a significant relationship (p = .01, see table 10) in support of Hypothesis Two when respondents were asked if they thought the Church protects priests who have been convicted of molesting children. Whereas 73 percent of respondents from Feliz agreed the Church protects such priests, 93 percent of respondents from Triste agreed the Church protects pedophile priests. More Catholics from Triste may think the Church protects convicted priests because after being convicted, their former parish priest received a suspended sentence. He has not been laicized and is in contact with a few people from the community.

Further support for the hypothesis exists when considering the 12 percent difference between parishes when parishioners were asked if the Church is aware of more molestations by priests than is publicly reported (see table 11). Respondents from Triste may be more likely to believe the Church is aware of more molestations because their
former parish priest had previously been accused of child sexual abuse before being relocated to their community. They were not told of this accusation until after he served as their priest and molested one of their own children. Further, 12 percent more Catholics in Triste indicated the Church has tried to cover-up incidences of sexual abuse by priest than Catholics in Feliz (see table 12). This may be the case since the pedophile priest who served in Triste had previously been accused of molesting a child and was transferred without parishioners being informed of the accusation.

Hypothesis Three: Catholics whose parish has had an incident of sexual abuse of a minor by a priest will be more likely to indicate lower views of the Catholic Church than Catholics whose parish has had no reported incidents.

Support for Hypothesis Three emerges from responses to questions rating priests' honesty concerning their celibacy. Twenty percent more Catholics from Triste rated priests' honesty concerning their celibacy as low ($X^2 = 3.917, p = .05$, see table 13). This is possibly attributed not only to the recent incident of child sexual abuse by clergy, but one respondent from Triste also reported that another former priest "ran off with the secretary" and all the parish money.

Respondents from Triste also indicated a lower view of the Church when asked if most men who study for the priesthood are gay (see table 14). Nineteen percent more respondents from Triste agreed with the statement which yielded a significant relationship ($X^2 = 4.2, p = .04$). This may be because parishioners are wrongfully confusing the sexual abuse of a male child by a priest as an indicator of a homosexual orientation.
Hypothesis Four: Parishioners who indicate lower levels of religiosity will be less likely to have trust and confidence in the Catholic Church than parishioners who indicate high levels of religiosity.

Self-reported attendance at religious services and personal indication of how important religion is in their own lives were the main variables used to measure religiosity. Eighty-five percent of respondents who indicated religion was very important in their own lives indicated they were attending mass with the same frequency as before incidences of clergy sexual abuse were publicly reported (see table 16). This may be attributed to their turning to the Church for guidance and support. Only 5 percent of parishioners who indicated religion was very important in their lives reported a loss of faith in the Church because of the sexual molestation of children by priests (see table 17). Thirty-nine percent of parishioners who indicated a loss of faith in the Church also reported religion was somewhat important in their lives. The hypothesis is further supported by examining reported attendance at religious services and loss of faith in the Church. Whereas only 3 percent of respondents who reportedly attend services often agreed with the statement, 32 percent of respondents who rarely attend religious services agreed they lost faith in the Church (see table 18). The 97 percent who often attend services would probably not attend if they had lost faith in the Church.

Religiosity is a factor in respondents' confidence in the Church's truthfulness regarding sexual abuse by clergy. Chi-square test \( p = .03 \), see table 19) indicate a significant relationship between confidence the Church is truthful and reported attendance at religious services. A 22 percent difference exists between confidence in the Church and parishioners' reported attendance at religious services (see table 19). Once again,
parishioners who have no confidence in the Church would probably not attend religious services often. The difference in parishioner participation in other Church activities besides religious services is even greater (31 percent, see table 20) when compared with losing trust in the Church.

B. RESPONDENTS' REMARKS

1. What Church Should Do: Compensation

The *Boston Globe* poll reported that 69 percent of Catholics thought the Church should pay for counseling provided by someone other than a priest (Franklin 1992). Seventy-five percent of respondents in this study believe the Church should make restitution to children who have been molested by priests: Examples 1 through 3 exemplify respondents' beliefs in restitution.

Ex. 1: "They (the Church) should sell their holdings."
Ex. 2: "Sell the land if they have no use for it. They don't pay taxes."
Ex. 3: "The Church should have an organization where they have a fund. A lots going on through the Church. They (victims) suffer."
Ex. 4: "If they (the Church) want to help, they should pay."
Ex. 5: "They do it (monetarily compensate victims) quietly, under the table. Good."

Many respondents believed the perpetrator should monetarily compensate his victims.

Ex. 6: "An eye for an eye."
Ex. 7: "The priests who did it should pay, but they make so little money."
Ex. 8: "They're (priests) human. They should have to pay, not the Church. So far the Church has had to pay."

Respondents indicated that no amount of money could adequately compensate victims of clergy abuse.

Ex. 9: "Money wise, yeah (victims can be compensated), not emotionally."

Ex. 10: "They won't erase what they did to him."

Ex. 11: "When they get money, therapy, or punitive -- the kid can't be compensated."

Ex. 12: "How can you compensate him (victim)?"

Ex. 13: "Who's to say it happened. They should just get counseling. No amount of money could help them emotionally; it will only help their families."

Fifty-six percent of respondents did not believe there should be special collections at mass to compensate victims of clergy abuse:

Ex. 14: "It (compensation to victims) shouldn't have to do with the members of the Church. It's not the community; they don't do nothing."

Ex. 15: "They (parishioners) shouldn't all have to pay for everyone else's mistake."

Ex. 16: "Why should I pay for someone else's sin? The kids have no business over with the priest. It's the parents fault."

Although respondents did not often express this sentiment, example 16 exemplifies the attitude of some respondents.

2. Comments Concerning Priests who Abuse Children

Although the questionnaire did not address any particular sexual abuse incident, many respondents from Triste expressed their opinions as to the case that occurred locally.

Ex. 1: "Sisneros, he raped a little boy here."
Ex. 2: "Everyone says he (the priest) did it to the kid because he hung out with queers. I think he was into it because el padre (the priest) was probably doing something that felt good. You know, like a blow job, but then he (priest) probably took it a step further."

Ex. 3: "The priest sent him home drunk and his family was upset. So he had to tell to get his parents off him. It was probably bothering him."

Ex. 4: "The priest here was young and we really liked him. He molested this fourteen year old boy. People blamed the boy. He (boy) had called the police at 6 a.m. from a pay phone and was in the priest's car, mind you. He smelled like alcohol and they tested him and he had it in his system. He had been sodomized and forced to give oral sex."

Ex. 5: "We were praying for the family. They haven't been in church."

When respondents from Feliz were asked questions pertaining to the sexual abuse of children by priests, they often responded with statements like:

Ex. 6: "We're all human beings."

Ex. 7: "Nobody's perfect."

Ex. 8: "They're (priests) like the police -- eternal brotherhood."

Ex. 9: "They should work with the elderly."

Ex. 10: "I feel priests should confront it right away (occurrence of pedophilia), not ten years later. Those hurt our Church."

C. LIMITATIONS AND SUGGESTIONS FOR FUTURE RESEARCH

As with any research, the findings of this descriptive study should be viewed within the limitations and methodological problems already discussed. As previously stated (Chapter IV), a small sample size was a limitation of this study. Time and budget constraints further compounded the small sample size. With additional resources, more interviews could have been conducted. Along with refinement of questions, a random
sample of parishioners would also lend the data to more sophisticated statistical analysis.

Before any solid conclusions can be drawn, additional research is needed in this area. As noted above, a larger sample size is an important step in this direction. A comparative analysis between a parish in an Archdiocese that has never had reported incidences of sexual abuse of children by priests and a parish where such an incident has been reported, may also provide a more significant relationship between the parishioners' trust and confidence in the Catholic Church.

While previous research has indirectly addressed the effect sexual abuse by clergy has on parishioners, no attempts have been made to thoroughly investigate this issue. This project has added to the literature on parishioners' relationship to their Church, after an incident of sexual abuse by clergy, by empirically exploring the issue from a sociological perspective.
APPENDIX

A. Approval

B. Survey Questionnaire
TO: Merlinda R. Gallegos, Department of Sociology
FROM: Dr. William E. Schulze, Director, Research Administration
DATE: 08/02/94
RE: Status of human subject protocol entitled:
Trust and Confidence in the Catholic Church After Documented Sexual Abuse by Clergy.

The protocol for the project referenced above has been reviewed by the Office of Research Administration, and it has been determined that it meets the criteria for exemption from full review by the UNLV human subjects committee. Except for any required conditions or modifications noted below, this protocol is approved for a period of one year from the date of this notification, and work on the project may proceed.

Should the use of human subjects described in this protocol continue beyond one year from the date of this notification, it will be necessary to request an extension.

If you have any questions or require any assistance, please give us a call.

Required conditions/modifications:

Need to remind subjects that their identities will not be linked with their responses.
SURVEY QUESTIONNAIRE

Hello, my name is Merlinda Gallegos from the Sociology Department at the University of Nevada, Las Vegas. I am interested in learning your views and opinions on issues concerning the Catholic Church. You were selected for this study because you are a parishioner at St. Anthony's Catholic Church. Your participation is, of course, voluntary and your answers to all the questions I will ask you will be kept strictly confidential. The interview should take between ten to fifteen minutes.

First, I would like to ask you a few general questions about religion.

1. How important would you say religion is in your own life. Is it:
   1. Very Important
   2. Somewhat Important
   3. Not Very Important
   9. NO OPINION

2. On average, how often have you attended religious services in the last year? Is it:
   SHOW CARD 1
   1. Once a week or more
   2. Two or three times a month
   3. Once a month
   4. A few times a year or less
   5. Never

2a. Do you take part in other activities or organizations of your church besides attending services?

   1. Yes
   2. No

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2b. What sorts of activities or organizations are these?

**SHOW CARD II**
*(CIRCLE ALL THAT APPLY and then ask:)*

How often have you done each of these activities in the last year?

<table>
<thead>
<tr>
<th>Activity</th>
<th>Once a Week or More</th>
<th>At Least Once a Month</th>
<th>A few X or Less</th>
<th>Never</th>
</tr>
</thead>
<tbody>
<tr>
<td>Church Choir</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>Eucharistic Minister</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>La Morada/Penitentes</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>Lector</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>Mayordomo</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>Religious Education</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>Sagrado Corazon</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>Volunteer Worker</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>Other</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
</tbody>
</table>

3. Which of the people or things on this list has had a strong positive influence on your religious beliefs?

**SHOW CARD III**
*(CIRCLE ALL THAT APPLY)*

1. Bible, or other religious books
2. Husband/Wife, children
3. Parents
4. Priests and other clergy
5. Friends
6. Teachers
7. Newspapers, Radio, or Television
8. None
9. REFUSE

4. Within the last six months, how often have you watched television programs or listened to radio programs that are about religion or that are sponsored by religious groups?

1. Frequently
2. Sometimes
3. Rarely
4. Never

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5. Would you say you discuss religion with your (READ . . . ) frequently, sometimes, rarely, or never?

(READ OTHER CATEGORIES)

<table>
<thead>
<tr>
<th>Frequently</th>
<th>Sometimes</th>
<th>Rarely</th>
<th>Never</th>
<th>REFUSE</th>
</tr>
</thead>
<tbody>
<tr>
<td>5a. Husband/Wife</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>5b. Children</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>5c. Parents</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>5d. Priest and other clergy</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>5e. Friends</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>5f. Teachers</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
</tbody>
</table>

The following set of statements deals with your feelings about priests. Thinking of priests you have known in your Catholic faith, after each statement please respond with very high, high, low, or very low.

<table>
<thead>
<tr>
<th>Very</th>
<th>High</th>
<th>Low</th>
<th>Very</th>
<th>Low</th>
<th>REFUSE</th>
</tr>
</thead>
<tbody>
<tr>
<td>6. How would you rate their honesty concerning their celibacy?</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>9</td>
</tr>
</tbody>
</table>

7. How would you rate their honesty in regards to what they will do to protect the Catholic Church?

| 1 | 2 | 3 | 4 | 9 |
Next, I am going to read some statements to you about your feelings about the Catholic Church. After each please indicate whether you strongly agree, agree, disagree, or strongly disagree with the statements.

First, do you strongly agree, agree, disagree, or strongly disagree that:

(Repeat categories as necessary after each statement)

<table>
<thead>
<tr>
<th>Strongly Agree</th>
<th>Agree</th>
<th>Disagree</th>
<th>Strongly Disagree</th>
<th>REFUSE</th>
</tr>
</thead>
</table>

8. The Catholic Church protects children who are entrusted to its care.

9. The Catholic Church tries to solve problems among its clergy.

10. Most men who study for the priesthood are probably gay.

11. In order to be a priest a man should not have to give up marriage.

12. Do you have children?

   1. Yes—
   2. No—GO TO QUESTION 13

12a. Do you have a younger relative who is close to you?

   1. Yes
   2. No

Next, I would like to ask you about specific circumstances concerning the involvement of this child with priests. To each question please indicate a yes or no.

<table>
<thead>
<tr>
<th>Yes</th>
<th>No</th>
<th>REFUSE</th>
</tr>
</thead>
</table>

13. Would you let this child spend an hour alone with a priest to talk about religion?

   1  2  9
14. Would you let this child spend an afternoon, say between 1:00 p.m. and 5:00 p.m., alone with a priest to receive religious instruction?  

15. Would you allow this child to have supper alone with a priest at the rectory for one evening hour?  

16. Would you allow this child to spend three evening hours alone with a priest watching a religious movie?  

17. Would you allow this child to go on an overnight trip alone with a priest to attend a religious conference?  

18. Would you allow this child to be hired to help around the rectory for two hours on a daily basis?  

The next set of statements deals with your views about how children who have been sexually abused by priests are being treated by the Church. Please indicate after each one whether you strongly agree, agree, disagree, or strongly disagree with the statements.

First, do you strongly agree, agree, disagree, or strongly disagree that:  

(Repeat categories as necessary after each statement)

19. The Church's current response to the sexual abuse of children by priests is adequate.  

20. The victims of sexual abuse by priests have been mistreated by the Church.  

21. The Archdiocese has not tried to help the children who have been molested by priests.  

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<table>
<thead>
<tr>
<th>Strongly Agree</th>
<th>Agree</th>
<th>Disagree</th>
<th>Strongly Disagree</th>
<th>REFUSE</th>
</tr>
</thead>
</table>

22. The victims of sexual abuse by priests are being compensated for their suffering.  

23. The Archdiocese has done everything possible to help the children who have been sexually abused by priests.  

24. The Archdiocese has often blamed the children who have been sexually molested rather than placing full responsibility on priests.  

25. Priests who have molested children are being held accountable for their crimes.  

26. If found guilty of a sexual crime, priests should face the same consequences as lay people who are found guilty of similar offenses.  

27. The Church has protected priests who have been convicted of molesting children.  

28. Do you think the Church is aware of more sexual molestations of children by priests than is publicly reported?  

1. Yes-----------------------------GO TO QUESTION 29  
2. No  
9. REFUSE-----------------------------GO TO QUESTION 29
28a. Do you think the sexual molestation of children by priests represents isolated incidents that do not happen very often?

1. Do
2. Do Not
9. REFUSE

29. Do you or do you not think the Church has done enough to prevent the sexual molestation of children by priests?

1. Do
2. Do Not
9. REFUSE

30. Do you or do you not think the Church has tried to cover-up the sexual molestation of children by priests?

1. Do
2. Do Not
9. REFUSE

Next, I would like to ask you a few questions about your feelings about how the Catholic Church has handled the sexual molestation of children by priests.

31. Has the sexual molestation of children by priests affected your trust in the way the Catholic Church cares for its parishioners?

1. Yes
2. No-----------------------------------------------GO TO QUESTION 32
9. REFUSE-----------------------------------------------GO TO QUESTION 32

31a. Has your trust in the way the Church treats parishioners decreased or increased?

1. Decreased
2. Increased

32. As a result of the sexual molestation of children by priests are you attending Catholic mass less frequently, with the same frequency, or more frequently?

1. Less frequently
2. Same frequency
3. More frequently
9. REFUSE
Next, I am going to read some statements which deal with how you have been affected by the recent occurrences of children being molested by priests. Please indicate whether you strongly agree, agree, disagree, or strongly disagree with the statements.

First, do you strongly agree, agree, disagree, or strongly disagree:

(REPEAT CATEGORIES AS NECESSARY AFTER EACH STATEMENT)

<table>
<thead>
<tr>
<th></th>
<th>Strongly Agree</th>
<th>Agree</th>
<th>Disagree</th>
<th>Strongly Disagree</th>
<th>REFUSE</th>
</tr>
</thead>
</table>

33. I have lost faith in the Catholic Church.
    1    2    3    4    9

34. I am seeking spiritual guidance on how to understand the way the Church is treating the victims of sexual abuse by priests.
    1    2    3    4    9

35. A priest who has molested children has betrayed the trust bestowed on him by the Catholic community.
    1    2    3    4    9

36. Please tell me how much confidence you have in the Church regarding how truthful it is to parishioners about the sexual molestation of children by priests. Do you have:

1. A great deal
2. Quite a lot
3. Some
4. None
37. When someone makes an accusation that he or she is a victim of sexual abuse by a priest, the Church should:

(READ STATEMENT, and then ask:)

<table>
<thead>
<tr>
<th></th>
<th>Agree</th>
<th>Disagree</th>
<th>REFUSE</th>
</tr>
</thead>
</table>

Do you agree or disagree?

37a. ignore the accusation.  

37b. have a standard policy to look into all accusations.  

37c. only investigate if believed to be a valid accusation.  

37d. suspend the accused priest until the accusation is thoroughly investigated.  

37e. get both the priest and accuser professional help.  

37f. Other, please specify _______________________________  

38. Should the Church handle the sexual abuse accusation internally without the involvement of outside law enforcement authorities?

1. Yes  
2. No

38a. Should the Church report the matter to law enforcement authorities?

1. Yes  
2. No  

39. If the accusation is proven true, should the Church report the priest to law enforcement authorities?

1. Yes  
2. No
40. Do you believe that a priest guilty of sexual molestation should undergo mandatory Church sponsored therapy?

1. Yes
2. No

40a. After undergoing treatment, should the priest be allowed to return to the priesthood with full privileges?

1. Yes
2. No
3. Depends on degree of violation and number of offenses

40b. If guilty of more than one offense, should the priest be allowed to return to the priesthood with full privileges?

1. Yes
2. No

40c. Should the priest be allowed to serve in the priesthood without returning to ministry which involves children?

1. Yes
2. No

40d. Should the priest ever be allowed to serve in the priesthood again?

1. Yes
2. No

41. Do you think there should be special collections at mass to pay children who have been molested by priests?

1. Yes
2. No

42. Do you think the Roman Catholic Church should pay children who have been molested by priests?

1. Yes
2. No
To complete this interview, I need to ask a few questions about your general background.

43. How would you describe your ethnic background?
   (READ)
   1. Latin-American or Mexican-American
   2. Spanish-American
   3. Native-American or American Indian
   4. Black or African-American
   5. Asian-American or Pacific Islander
   6. White or Euro-American, non-Spanish
   9. Other (Please Specify) __________________

44. Are you presently . . . ?
   (READ)
   1. Married
   2. Single, never married
   3. Living with someone
   4. Widowed
   5. Divorced
   6. Separated
   9. REFUSE

45. What is your age as of your last birthday?
    _______ YEARS.

46. Please tell me which category best describes your annual household income before federal income taxes. Is it:
   (READ)
   1. $5,000 or under
   2. $5,001 - $10,000
   3. $10,001 - $15,000
   4. $15,001 - $20,000
   5. $20,001 - $25,000
   6. $25,001 - $35,000
   7. $35,001 - $45,000
   8. more than $45,000
   9. REFUSE/DK
47. PLEASE INDICATE GENDER OF RESPONDENT

1. Female
2. Male

Thank you very much for your help. We have talked about a lot of different things, but there may be some other areas that you feel we should have talked about.

Are there any comments you would like to make at this time?
BIBLIOGRAPHY


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