

# HopeSPEAK

## Dear Hope of Survivors Family,

It's a new year already! I don't know about you, but 2011 brought many challenges to me, personally, as well as to The Hope of Survivors. It also brought many blessings, for which I am deeply grateful.

As I write this, I am looking out the window of our new location in Omaha at the snow-covered trees and ground. Snow is a blessing to me. Its pure white color reminds me of Jesus' pure white robe of righteousness. I want to be covered by His robe; I want to be pure, spotless and undefiled. I am sure you do too! So, with a new year, snow on the ground, and hopes and dreams for The Hope of Survivors, I am looking forward to a new start and new blessings, by God's grace.

One new thing for this year is a feature article that will be included in the newsletter from now on. It is called *In the Spotlight!* and it is a way of featuring a different denomination each quarter and what their policies and procedures are for handling clergy sexual abuse cases. I hope you will find this information helpful—if not for you personally, than perhaps for someone you know.

With all the changes that have recently taken place in mine and Steve's lives and in the organization of The Hope of Survivors, I am reminded of the verse in Ecclesiastes 3:1, *"To every thing there is a season, and a time to every purpose under the heaven..."* Truly, God does

have a time and purpose for everything. This new year holds great promise—not only for us and The Hope of Survivors, but for you and your healing journey.

May the Lord bless you abundantly!

*Samantha Nelson*

Samantha Nelson  
Vice President & CEO



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## 10 Myths About Clergy Sexual Misconduct

—Darryl W. Stephens

**MYTH 1—It is just an affair.** To call it an “affair” is to focus only on the sexual relationship; but the real issues are the clergyperson’s violations of the sacred trust of ministries, breach of fiduciary responsibility, violation of professional boundaries, and abuse of power.

**MYTH 2—They’re consenting adults, so they’re both to blame.** When there is a significant imbalance of power in a relationship (as there is between a pastor and a parishioner), it is the pastor’s responsibility to maintain appropriate professional boundaries. Blaming the victim is an attempt to avoid confronting the perpetrator.

**MYTH 3—A sexual relationship involving pastors is their own personal business.** Even if both parties are single, a sexual relationship between a pastor and a parishioner affects the entire congregation, and makes it more difficult for the pastor to be a minister to the whole congregation.

**MYTH 4—When a parishioner accuses the pastor of misconduct, it’s best to let *them* work it out.** Clergy sexual misconduct is a chargeable offense according to the laws of the United Methodist Church, and it is even a criminal offense in some states. It is the responsibility of the church—not the alleged victim—to enforce church law and to hold clergy accountable.



*“When there is a significant imbalance of power in a relationship (as there is between a pastor and a parishioner), it is the pastor’s responsibility to maintain appropriate professional boundaries.”*

**MYTH 5—The pastor resigned—case closed.** Closing a case prior to adjudication abrogates justice for all parties. Facts may never be investigated, innocence or guilt may never be determined, the truth may never be told. Even if the pastor resigns, it is best to complete the investigation and adjudication process.

**MYTH 6—A scandal like this will destroy us; secrecy protects the church.** Failure to disclose appropriate information to a congregation regarding an allegation of misconduct—and the outcome of the just-resolution process—only fuels rumors and misinformation, and denies the healing power of truth-telling. Appropriate disclosure does not mean spilling all the facts, but it does mean informing people to the extent that they have a need to know about their pastoral leadership.

**MYTH 7—Better psychological screening will eliminate future misconduct.** While psychological evaluations are important parts of the screening process for ministerial candidates, this process will not eliminate the problem of clergy misconduct in the church. Don’t we have a doctrine of sin to remind us of this?

**MYTH 8—A “zero tolerance” policy will eliminate misconduct.** If a conference is too quick to dismiss any clergyperson accused of any form of misconduct, a culture of secrecy may develop. Due process and the hard work of discernment about degrees of violations will contribute to justice and healing for all parties.

**MYTH 9—No news is good news.** A conference or church that has no reports or allegations of misconduct is not necessarily free of misconduct. In fact, effective education of clergy and laity about appropriate boundaries increases awareness of misconduct, often resulting in an increase in misconduct cases, at least in the short term.

**MYTH 10—A pastor can never be the victim.** Clergy can be harassed and abused by parishioners just as anyone can be the victim of a crime. Beginning last year, every conference is now required to have a policy about how to handle complaints of lay harassment of clergy. It is still the clergyperson’s responsibility to maintain appropriate professional conduct and boundaries, however. Church should be a safe place for clergy and lay workers as well as parishioners.

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<http://www.gcsrw.org/InTheLoop/TheFlyer.aspx>

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## In the Spotlight!

**Denomination:** The United Methodist Church (UMC)

**Does the organization have a clergy sexual abuse policy in place? If yes, where can this policy be found?**

Yes, The United Methodist Church has a policy against sexual misconduct within ministerial relationships: "Anyone who works or volunteers under the authority or auspices of the Church must be held to the highest standards of behavior, free of sexual misconduct in any form." (Book of Resolutions 2008, p. 135). <http://umsexualethics.org/LinkClick.aspx?fileticket=69CNfTFzWtw%3d&tabid=7533>

**How/where can victims or members of the congregation find out about the policy and proper procedures for reporting abuse? Is there a specific person or office to contact?**

The UMC recognizes that sexual misconduct by a minister leader is a violation of the sacred trust of the ministerial office, an abuse of power, and a breach of fiduciary duty to act in the best interests of those we serve. Clergy sexual abuse is contrary to Paul's

exhortation to build up one another as members of the body of Christ (1 Corinthians 10:24 and 12:26).

Each annual (regional) conference of the UMC is responsible for maintaining its own policies and procedures for responding to sexual abuse by ministerial leaders. Reports of sexual abuse in the UMC should be made in writing to the resident bishop. Suspected child sexual abuse should also be reported as required by state law. For a list of annual conferences and bishops, see: <http://www.umc.org/site/c.lwL4KnN1LtH/b.5326735/k.925D/FindABishop.htm>.

Additionally, the General Commission on the Status and Role of Women in the UMC assists persons in reporting abuse in the UMC: 800-523-8390. Additional information is available at [www.umsexualethics.org](http://www.umsexualethics.org).

**Does your organization's policy include the abuse of vulnerable adults, as well as children?**

Yes, the UMC's policies address the abuse of children and adults. For policies regarding children and youth, see the Safe Sanctuaries program guidelines: <http://umsexualethics.org/LocalChurches/SafeSanctuaries.aspx>.

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## Musical Misconduct

—Sheila

To borrow a phrase from Dickens, *“it was the best of times, it was the worst of times.”* And right now, it was the worst. Straining to hear my voice amid drums, guitar, bass and distorted speakers on stage, I could feel the panic rising up in my chest. It was only my second time singing in front of our 500-member congregation, and to say I was out of my element was putting it mildly. Frankly, I was terrified. Somehow I managed to get through the set without passing out, and with a sigh of relief, I exited the stage with the rest of the team. *“Sheila, you did fine,”* Don assured me, as I glanced in his direction. It was comforting for me to know that as the leader, he had such an innate sense of my insecurities, and could offer me the encouragement I needed at just the right moment. The hammering of my heart slowed and my nerves began to calm down. *“I can do this,”* I told myself. With God’s help, I would overcome the paralyzing fear that had kept me from singing publicly up till now.

Despite the anxiety I faced, even while just singing during practices, being a part of the worship team was extremely fulfilling to me. My close friend Diane sang on the team, and had encouraged me to try out also. Her presence helped ease my fears. In fact everyone on the team was so friendly and supportive, I felt like I’d “come home” so to speak, and now had a group of friends who loved music as much as I did.

While Diane had given me the initial “push” to try out for the team, no less a source of support was the worship leader, Don. A tall, balding man, in his late 50s with a bit of a paunch, Don was a long time musician who’d had a top 40 hit in the early 60s. Although I was very intimidated by him, this was somewhat offset by his ability to demonstrate how much he believed in his team, including me. Knowing he had faith in me made it much easier to take the scary step of singing in front of people.

As much as I loved being on the team, I was a bit uncertain of how to relate to the others, particularly the guys. For 15 years prior to this, I’d been a homeschooling mom of four, and had very little interaction with men during that time. There was a sense of familiarity among the group members that I was not used to. During one practice, I was taken aback when two female vocalists began giving shoulder massages to a couple of the male band

members. I was shocked but said nothing. When I later talked with some of the women on the team, questioning whether it was appropriate for me to practice alone with Don, I felt embarrassed when one of them gently mocked my conservative views, saying there was nothing wrong with two members practicing together. I began to think that perhaps my ideas of what was appropriate between the men and women were a bit too legalistic.



*“When we were with the rest of the team, he’d act completely normal, but privately, I felt he was cultivating a completely different relationship with me.”*

As the months went on, my attachment to the group deepened, and our Thursday night practices soon became the highlight of my week. My husband, Mike, began to act as our sound technician, so we could do music ministry together. In the early days it was easy to keep my distance from Don, especially since he seemed to treat Diane as his “favorite,” which was fine by me. I was surprised when she mentioned how often he called her at home, and that they sometimes they talked for an hour or more.

After about ten months, Diane had to leave the team when she and her family moved out of state. It was at this point that Don’s attitude toward me took a dramatic shift, as if I’d been suddenly “zeroed in on.” He began to give me extravagant compliments about my singing ability, and fawned over me, making it sound like I had great potential as a vocalist. With Pamela, the other lead vocalist, he seemed cool and distant, almost cruel at times in some of the comments he made to her. In contrast, he gave me extra attention, telling me how much talent I had, and how he wanted to help me develop my special musical gift. Although I felt badly for her, I loved the feeling that someone I looked up to and cared about saw my potential. A friend of mine remarked at the time, *“You are the apple of his eye these days,”* and I couldn’t deny that it seemed to be true. My dad had been a singer, even appearing on the Ed Sullivan show in the 50s. He died when I was four, and the way Don encouraged and admired my singing made me think of how my dad might have taken pride in me had he lived.

As I began to trust Don more and more, I let down my defenses. It initially made me feel uncomfortable when he called me at home, but over time I got used to it. He always had some “important” reason to call, but the calls became longer and more frequent, and often times the subject matter seemed a bit too personal. Mike and I discussed how “eccentric” Don seemed, but we just chalked it up as part of his unique personality. At times I’d drop by his office to check in on him, or to ask about his weekly plans for our worship team, but I always felt

a bit uneasy about this. One time in particular, when I stopped by to pick up a demo of a new song we'd been working on, it took him forever to find it. In the middle of searching for it, he stopped and began an impromptu practice session with me that lasted over an hour and a half. The Senior Pastor finally stopped by and said, "What is this, a practice and no one else showed up?" I was mortified, but Don just grinned. Later on, when I asked the Senior Pastor if my being there had been inappropriate, he just brushed aside my concerns and said it was nothing to worry about.

As the months went by, I relished my role as a "musical daughter/student" of Don's, pushing aside the feeling that it really wasn't right for me to have a special role that the other women on the team didn't have. But once again and out of the blue, Don's demeanor towards me changed dramatically. He became almost indifferent towards me and now started to show more favoritism towards Pamela. As he huddled with her, talking excitedly about when she might be available for a one on one practice, I noticed him glance over in my direction. It was at that point when I began to realize that flattery and manipulation were the tools Don used to "get" what he wanted musically out of the lead vocalists. A few weeks later, during a meeting with Don and another team member, I confronted Don about his use of excessive flattery, and asked that he be more temperate in his compliments and more impartial with the women on the team. He acted befuddled as to why I would question his behavior, saying that in his mind, flattery was the process of making something "flat or smooth" so it was easy for someone to do. I wasn't quite sure what he meant by this, but since confronting our worship leader was so stressful and scary for me, I responded by breaking down in tears.

After our meeting, Don did temporarily tone down his flattery and favoritism, and I became even more committed to the ministry. He had a vision of our team making a CD and becoming prominent in the Christian music scene, and I excitedly began to share his dream. To help move us toward this goal, I eagerly practiced and followed his coaching, as I knew I still had far to go in honing my vocal skills to a professional level. In the process I became more dependent on him than ever, and as time went on he once again began making me the object of his favoritism. I was so confused at this point, and didn't know if his attention was of a fatherly nature, or whether I was being pursued romantically, as he seemed to switch between both types of affection. But by now I was aware of how capricious his behavior was, and I didn't want to do anything to jeopardize our relationship again.

***"Even though I felt extremely uncomfortable... I seemed unable to draw a line with him or deny him anything he requested of me."***

Consequently, when Don began to request things of me that made no sense, I usually cooperated without much question.

One such time happened after I'd told him I wanted to take voice lessons to help me gain more confidence in singing, sensing my dependence on him as my musical mentor was becoming unhealthy. He usually discouraged my attempts at pulling away from him, but on this occasion he said, in somewhat of a mysterious tone, "I want to ask you to do something, but I don't want you to ask me why I am asking you." He continued with, "If you do take voice lessons, will you promise me to not take them from a man?" I responded by saying that Mike would probably prefer

I take them from a woman anyway. This odd request was typical of Don's behavior toward me, and although I didn't say it, deep down I felt that Don had no right to ask that of me. When we were with the rest of the team, he'd act completely normal, but privately, I felt he was cultivating a completely different relationship with me.

It was at some point not long after his question about not having a man give me voice lessons that he began confiding "secrets" to me. Some of his secrets seemed bizarre, for example he shared with me that he took notes after each practice as to what kind of social interactions had happened among team members. He relayed private details of past church "drama" involving leadership, and it was always understood that I would share these stories with no one, not even Mike. I felt honored and flattered that he would confide in me, but also uneasy about the direction our relationship seemed to be going. I rationalized this by reasoning that musicians were just passionate people who felt strongly about things, a line Don had repeated to me many times.

Don's fatherly encouragement toward me also began to change, which I especially became aware of after our worship team performed at another church in the area. He told me I had done a great job on a particularly difficult song, and as we hugged good-bye, he whispered in my ear, "I love you." I deliberately interpreted it as a brotherly kind of love, and responded with, "I love you, too, Don." And I *did* love him—I was so grateful for his help and support, but as I walked away, I wasn't sure what he'd meant toward me. Later, while we were alone in his office, he revisited the subject by saying, "You know, what I said the other night...that was ok to say, don't you think?"

Although we used to have full band practices every Thursday night, over time Don changed it so the prac-

**“Don acknowledged that his behavior had been inappropriate and asked my forgiveness, and for a time things improved...But within a few months, he was back to the old behavior.”**

at heart before finally getting to the subject at hand 25 minutes later. From that point on I would occasionally stay after the other vocalists left, and even though I felt extremely uncomfortable in doing so, I seemed unable to draw a line with him or deny him anything he requested of me. Finally, on one of those nights, another singer, Joan, returned to the church and pointedly said that it was not right for us to be at the church alone. I agreed and had her walk me out to my car. The next week Don called me and mocked her words, *“I mean, it’s not like we were meeting up later for a rendezvous or anything.”*

Unbeknownst to me, that night Joan had returned to Don’s office to tell him that I was very vulnerable and that he should be careful with me. Don relayed her conversation to me later and said he had told her that it was good that I was under a worship leader who would not take advantage of that vulnerability. After he finished telling me about the conversation, he then said quietly, *“It’s not that I didn’t want to. I did. I just had to ‘take it to the cross.’”* He wouldn’t look at me as he spoke, and I was too stunned to even think of how to respond. So in what had become my typical passive way with him, I said nothing, and we just moved on to another topic of conversation. He revisited the subject a week or so later by telling me that he’d been thinking about me for months and that he *“shouldn’t have done that.”*

Shortly after that, Don acknowledged that his behavior had been inappropriate and asked my forgiveness, and for a time things improved. I desperately hoped we’d be able to move on, and in his words, *“have a relationship that was honoring to our spouses and to the Lord.”* But

tics were “vocals only.” This meant that not only the band members could skip the practice, but my husband could as well, as there was no need for a sound tech. One night during practice, Don asked if I could stay behind for a bit, as he wanted to discuss a new vocalist position that he would be filling soon. I agreed, though I felt uneasy knowing we’d be the only people at the church. During our private meeting, he rambled on and on about being a poet

within a few months, he was back to the old behavior.

One Sunday Don was distraught, as usual, over the sound quality of the worship music. I felt so pulled over this ongoing issue because of my husband’s role as sound tech, so I gave him an encouraging hug and told him to discuss the situation with Mike. The next time we were alone, he made a comment about how I *“sure gave good hugs,”* and continued to bring up this point over the next several days. Uneasy about what he seemed to be implying, I finally mustered up the courage to ask him directly what he meant by saying this. He responded accusingly with, *“you caressed me!”* He then softened his tone and added that it was a good thing we hadn’t been alone at the previous week’s practice: *“if we’d been alone, I was going to take it to the next level...and caress you.”* I felt almost too stunned to know how to respond when he’d say things like this to me, as though I was living in some sort of a strange dream. But I did manage to tell him that we should just agree to not hug anymore.

By this time I was completely confused and unable to think straight. To someone outside the situation, I’m sure it would have been clear that I needed to leave the worship team. But I had been on the team for over two years, and it had become the most important thing in my life, aside from my family. To leave the team would mean leaving the dream of singing that I had finally begun to fulfill. And to be honest, after being at home for so many years, it was exciting to be out singing and doing a few “gigs” at other churches, and hear people tell me how much they loved the worship at our own church. How would I ever explain to my friends, family, or the church staff, why I was leaving?

In an effort to manage a situation that was growing more stressful by the week, I did talk with Don once more, telling him that things would have to change or I would need to leave the team. After that talk, he seemed to become even more brazen and deliberately inappropriate with his comments, even in front of others—as if daring me to take a stand—which I did not. It felt like I was standing on train tracks, watching the speeding train approach, and waiting for someone to intervene.

Then miraculously, that is exactly what happened. Other team members began to voice their concern and the issue was eventually brought to the attention of the church leadership. As the matter began to be investigated, Don talked with me about his “notes,” implying that he had kept records of everything, and hinted that he might have to show them to the pastor, which I took as a subtle threat. He also asked me point blank who



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knew about “us.” When I named a few friends I had confided in, he looked me straight in the eye and said as if he were warning me, *“But only two people know the whole story.”* Despite these intimidation tactics, within a month, Don was forced to resign and left the church. I felt deeply responsible and blamed myself for his having to leave. But at the same time, I felt a huge sense of relief that this situation, having spun wildly out of control, had finally been dealt with.



The senior pastor met with Mike and I after Don left, and acknowledged to us his awareness about Don’s aggressive type of seduction toward me. To this day, I am grateful that he recognized the truth of the situation. At that time I defended Don as not meaning any harm, and the pastor brought up “Stockholm Syndrome,” the term used to describe a phenomenon where hostages express empathy and have positive feelings towards their captors and defend them. This made no sense to me then, but I have since come to realize that this is exactly what happened. Somehow, I’d been emotionally and spiritually “held hostage” by Don, as he manipulated and attempted to seduce me.

To my puzzlement, the pastor did not want to hear from me what had happened. The decision to fire Don was made without any input from me whatsoever. This has left me to wonder if Don had done this previously, and just what else was known about his behavior before he came into contact with me. I was almost immediately placed on a new worship team, and told to “get back on the horse.” It was also implied that I was not to discuss this as they were concerned for my “reputation.” However, to this I could not comply, as I could not simply bury this in my mind and move on, so I stepped down from the new team and eventually left the church.

There is so much about my experience with Don, and his power over me, that can’t easily be put into words. It was almost like I was in a cult consisting only of him and me; the control he had over me is unbelievable, as I look back on it now. Don never took public responsibility for his behavior, and I was left to sort through it on my own. I went to professional counseling and learned that what had occurred had a name—pastoral sexual misconduct. Still I found it difficult to move on. I minimized what had happened because there had been no

physical contact between Don and me, and I continued to be subtly pressured by my new church to not ever bring up what had happened. Searching online, I learned about The Hope of Survivors and when I found out they were doing a conference in my area I made plans to attend. Attending the conference was an important first step in healing, although it was not easy. While attending and listening to other victims relate their ex-

periences, at times it was all I could do not to run out of the room—the reality of what Don had done finally began to sink in. But attending the conference was key for me in breaking my silence and in acknowledging the victimization I had experienced. And the support of Samantha, Steve, and the other participants gave me hope that there were people out there who understood. I have since had further counseling and am now at a church where there is not pressure to put up a “front” of perfection.

Through it all, I can truly say that God has used this for good in my life as well. I used to be an extremely “black and white” person, being very judgmental at times. Now I have a new sense of compassion toward others that I never had before. And I’ve also realized that my “submissive” attitude towards church leaders was really passivity, and that is part of what allowed me to be an easy target for predatory men such as Don. I’ve also learned to recognize that I am responsible for the choices I make in life, and I no longer wait for someone else to make decisions for me, or allow them to pressure me into changing my views.

As it says in the book of Romans, we all fall short of the glory of God—and that applies to me as well as Don. Although he misused his position of authority with me, I have a feeling that if I knew his past completely, the way God does, I would have a great deal of compassion for him and might even understand how he felt unable to resist the temptation he faced. Even though I still struggle at times, with anger and grief over my experience, I can now honestly say I want God’s best for him, and that I have forgiven him for the harm he caused me.

It’s my prayer and hope that through telling my story, other women will be protected from being victimized, and that church leaders become aware of the damage pastoral abuse can cause and will take the necessary steps to protect their congregations.

## CREATIVE WAYS TO HELP!

- Contribute with ease by setting up **monthly recurring donations** to The Hope of Survivors. It's easy! Just go to [www.thehopeofsurvivors.com/donate.asp](http://www.thehopeofsurvivors.com/donate.asp) and type in the amount you'd like to contribute.
- The Hope of Survivors has been added to IBM's list of charities that U.S. employees and retirees can chose from during annual **Employee/Retiree Charitable Contribution Campaigns**. Employees have several contribution options—automatic deductions from every paycheck, onetime payroll deductions, IBM stock contributions, or a pledge to write their own check to the charity. If you work for IBM, please consider supporting The Hope of Survivors through IBM's ECCC campaign. Thank you!
- Did you know The Hope of Survivors is listed on the social networking site **Facebook**? Check it out! ([http://apps.facebook.com/causes/47537?m=33935&recruiter\\_id=12747904](http://apps.facebook.com/causes/47537?m=33935&recruiter_id=12747904))
- No money? You can still support The Hope of Survivors! We will receive a penny each time you search the Internet using **www.GoodSearch.com**. You can also earn money by shopping at your favorite stores! Just be sure to type The Hope of Survivors in the charity to be supported box. Happy searching and shopping!
- You may also donate through **American Express Giving Express** by going to: <http://amex.justgive.org/nonprofits/donate.jsp?ein=65-1211701>.
- As a nonprofit organization, The Hope of Survivors may be listed as a beneficiary on life insurance policies, trusts, etc. Contact us to find out more!

*Thank you for supporting The Hope of Survivors!*

## Testimonials

*"The Hope of Survivors was there for me in a profound way. Their personal interaction assisted me significantly. Much healing has occurred in my life and I know I could give THOS much credit in just the fact of helping me know I wasn't alone, along with understanding the abuse of power. It was tremendously important to my healing. THOS is doing an amazing work!"—WA*

*"Amen. Spiritual abuse is unconscionable and more people need to understand that when a pastor seeks out a vulnerable woman in his congregation to exploit... it is not an 'affair' at all, because of the trust issue and the imbalance of power between them. If this has happened to you, I offer healing songs on my channel, and I may not have ever been able to play piano or sing again had it not been for The Hope of Survivors."*

—Comment on HopeSurvivors YouTube Channel

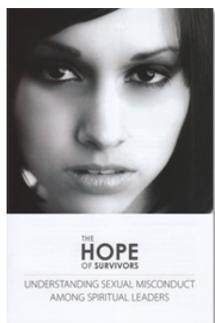
*"I found The Hope of Survivors website after searching the net. I thought I was in the wrong but THOS showed me that I was a victim and that I wasn't alone and that, with help and support, I could be healed of the suffering. THOS is there to support, encourage and help people to heal and provides such a wonderful service. ...THOS is showing the world what is happening and showing the way to help deal with the issue, it's not afraid to stand up and be counted and offer help and support to people who have been abused, people who are shunned by churches and families who don't understand or don't want to deal with such issues. It provides a service that is very much needed and very much wanted by the people who use the service and have been healed and are being healed. It's a blessing to have such a service and to have such commitment from its founders and all its staff volunteers."*

—Comment on Great Nonprofits website



## Resources

### *Understanding Sexual Misconduct Among Spiritual Leaders*

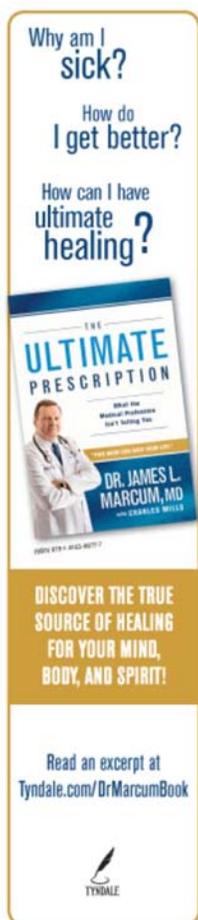


Ever wonder what is really happening to you or someone you know? Are you trying to decide how to help someone who has been abused by a pastor? Or wanting to know how the church should address the issue? This booklet provides information for victims, spouses, youth, pastors and wives, church leaders and congregants, and an overview of the issue of pastoral sexual misconduct. It is a

“must” for those who need answers and help!  
(8.5x5.5, 20 pages) Only \$2.95 each.

Order online at: <http://www.thehopeofsurvivors.com/products.asp>

### To Your Health!



Experiencing clergy sexual abuse is often very detrimental to good health in several ways. For this reason, The Hope of Survivors likes to periodically provide helpful information about physical health in hopes that, as your physical health improves, so will your spiritual and emotional health.

Recently, one of our board members, Dr. James Marcum, wrote a book called *The Ultimate Prescription*. It has an excellent, timely message on the truth and balance in medicine. We pray it will be a blessing to you in your healing process!

The book is available online through the following websites:

Tyndale House:  
<http://www.tyndale.com/The-Ultimate-Prescription/9781414368177>

Amazon:  
[http://www.amazon.com/Ultimate-Prescription-Medical-Profession-Telling/dp/1414368178/ref=sr\\_1\\_1?ie=UTF8&qid=1323818171&sr=8-1](http://www.amazon.com/Ultimate-Prescription-Medical-Profession-Telling/dp/1414368178/ref=sr_1_1?ie=UTF8&qid=1323818171&sr=8-1)

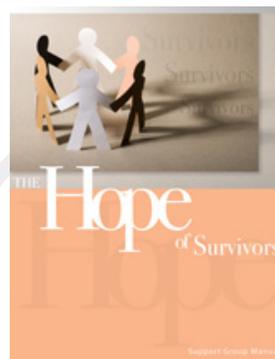
### *DVD: Call It Anything But Love!—The Steve & Samantha Nelson Story*



*Call It Anything But Love!* is a true story of a couple's struggles and challenges as they overcome their painful pasts to find themselves in a spider's web of lies, deceit, adultery and abuse—at the hands of their pastor. \$15.00 each.

Order online at: <http://www.thehopeofsurvivors.com/products.asp>

### THOS Support Group Manual



Do you like to lead small groups? Do you have a heart for sharing the pain of others? Have you ever wanted to be involved helping victims of pastoral sexual abuse? Then The Hope of Survivors' *THOS Support Group Manual* may be just what you need! This manual provides step-by-step instructions and guidelines for becoming a THOS Support

Group Facilitator in your area.  
(Full-size Binder) **\$39.95 \*\*\*New Price!\*\*\***

Order online at: <http://www.thehopeofsurvivors.com/products.asp>

**Please Note:** The purchase of *THOS Support Group Manual* does not automatically grant you permission to begin THOS Support Groups in your area. You must comply with the guidelines in the Manual and submit to a background check and review process before being approved as an official THOS Support Group Facilitator.

## Update from the CCEF Conference

From October 20-23, 2011, Karen (another volunteer) and I were in Louisville, KY, representing The Hope of Survivors at the National CCEF (Christian Counseling and Educational Foundation) Conference. Over 1,200 counselors, psychiatrists, psychologists, and pastoral team advisors took part in the three-day conference. In talking and sharing with the participants, many expressed the need for a ministry such as The Hope of Survivors. We were privileged to hear many share their personal stories of abuse and to thank us for raising awareness on this issue. It was evident by the professionals we talked to, the need for this ministry is great and support in this area is woefully lacking. The conference provided an excellent opportunity to reach those who are helping others in need.

Sandy Kirkham  
THOS volunteer



**CCEF**  
Restoring Christ to Counseling & Counseling to the Church

Samantha and Steve Nelson are Co-Founders of The Hope of Survivors. They strive to facilitate healing in the lives of those who have been wounded by a spiritual leader.

The ministry is founded on the commission in God's Word, which calls us to "...comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God." —2 Corinthians 1:4



## Calendar of Events

**August 2012**

### 2nd Annual Clergy Sexual Abuse Awareness and Prevention Month

It's already time to start making plans for events in your area. If you are interested in hosting or sponsoring an event, please let us know.

*Hope & Healing* victim's conferences are currently being considered in various locations (i.e., Long Island, NY; Jacksonville, FL; Denver, CO; etc.) and will be scheduled when funds become available to conduct such programs.

To schedule or sponsor a conference in your area, call (866) 260-8958. Check our web site for additional details and the most current information.

[www.TheHopeOfSurvivors.com](http://www.TheHopeOfSurvivors.com)

## Immediate Needs...

- Conference and convention expenses for raising awareness and providing assistance to victims (meeting space rental, meals, travel, materials, etc.).
- Monthly operating expenses (postage, office supplies, utilities, website hosting—THOS maintains multiple websites, printing, etc.), staff, educational materials and victim assistance.
- Funds for further establishing foreign divisions to provide support to victims in other countries.

Donations are the primary source of funds that make it possible for The Hope of Survivors to maintain its ministry. Since The Hope of Survivors receives no denominational subsidies, your gifts are vitally important. Thank you for considering a tax-deductible donation to further the work of this ministry and bring hope and healing to wounded hearts.

THE  
**HOPE**  
OF SURVIVORS

P.O. Box 6553, Omaha, NE 68106