Screening & Formation for Celibate Chastity

Called to a Love as a Priest

• 2232. Sexuality affects all aspects of the human person.
• 2333. Everyone...should acknowledge and accept his sexuality.
• 1769. The Holy Spirit accomplishes his work by mobilizing the whole being.
• 1770. Moral perfection consists in man’s being moved to the good not by his will alone, but also by his sensitive appetite.
The crisis in the Church might be viewed as a call to today’s priests to live their vocations with a positive integrity. This message needs to be reinforced by brother priests, the seminary, and the bishops.
“It is my duty therefore to recommend a renewed attentiveness in the selection of vocations for the seminary, with the use of all available means for coming to an adequate knowledge of the candidates, above all, from the moral and affective point of view. Let no bishop feel excluded from this duty of conscience for which he will have to render an account directly to God. It would be deplorable that...he would ordain young men who are immature or exhibit clear signs of affective disorders, who, as is sadly known, could cause serious confusion in the consciousness of the faithful with obvious harm for the whole Church.”

Pope John Paul II, 2002, *ad Limina* address to Bishops of Brazil’s East Region
Sexuality Screening in Formation

- Traditional psych testing ineffective
- Abel screen? Diana screen?
- Psychosexual history
- Screen out clear problems
- Identify sexual issues for formation

*add section on use of Internet pornography
Psychosexual History

• Safe, confidential setting with experienced professional
• Written report reviewed with client
• Limited access to results
• Client’s development at each stage of life
• Look for achievement of milestones & deficiencies
• Process for screening & identifying needed growth
Sexual Development Across the Lifespan

- Family of origin sexual attitudes
- Pre-pubescent sexual development
- Sexual abuse history
- Puberty and adolescence
- Sexual orientation
- Dating & adult sexual history
- Paraphilias & other problematic behaviors
- Current management of sexuality
Beware of extremes…
Signs of Possible Sexual Arrest

- Isolation
- Lack of peer relationships
- Emotionally immature behavior
- Narcissism
- Excessive intellectualization/rationalization
- Personally controlling
- Inflexibility and/or judgmentalism
- Addictive kinds of behaviors, e.g., compulsive eating
Sexual Difficulties in Childhood

Mean of Growing Up Had Difficulty With Sexuality

Number of Years as a Priest

0-10 11-20 21-30 31-40 41-50 over 50
Sexually Abused Before Age 18

![Graph showing the mean of sexually abused before age 18 against the number of years as a priest. The graph indicates a peak around 21-30 years of service as a priest, with a notable drop thereafter.]
Annual Count of Incidents Reported and Priests Accused by Year

– John Jay University, ATSA Conference 2006
It appears that the Church took in a cohort of priests who, in the context of the “sexual revolution” of the 1960’s, had more sexual problems and were more likely to act out sexually, hence the spike in cases of priestly sexual abuse in the 1970’s and early 1980’s.

Thus, screening for sexual problems is critical.
Do priests have more sexual problems than others?

• John Jay study: 4% of priests have sexually abused minors (Plante: 5% of teachers during the same timeframe)
• 8.67% of priests in the 2009 study were sexually abused as minors. (Plante: 12% of American males abused)
How do you deal with candidates who reveal that they have been sexually abused as children?
Exploring Sexual Orientation

GOAL: to understand, integrate and manage appropriately one’s sexual thoughts, feelings and desires
Denial – Lying Spectrum
Goals for Sexuality Formation

- *Know* one’s sexuality
- *Accept* one’s sexuality
- *Express* it chastely
Some individuals with homosexual tendencies are more likely to be aware of their orientation at a later age. For some others, it will remain largely out of consciousness. These realities compound the challenges in screening and formation.
Sexual Orientation

How to determine one’s sexual orientation? Three possible indices:

1. Self-reported attractions
2. Past sexual behavior, and/or
3. Self-identified orientation
Multicultural Differences

• Cultural difference vs. individual difficulty
• Not all aspects of every culture are good, e.g., sexual obsession or sexual repression
• Begin where the clients are & build on it
• Start with listening & understanding
• “What was it like, in the area of human sexuality, growing up in your family...in your culture?”
• “What did you learn, consciously & unconsciously, about sexuality?”
• “Regarding the issue of sexuality, what is it like for you to be in this culture, given your culture?”
What does a healthy (and holy) sexuality look like in a candidate for the priesthood who is in his twenties?
Group Exercise

• Think of the sexually “healthiest” seminarian (or young priest) that you know.
• List his characteristics and/or behavior that make you believe so.
Signs of Psychosexual Maturity

• Solid peer relationships
• Passionate living
• Flexible, clear boundaries
• Empathy
Discerning Priesthood with Candidates with Homosexual Tendencies
Homosexuality & Formation

• “Don’t ask, don’t tell” policy
• Need to be honest at least in internal forum
• Two poles:
  – No difference (inclusive policy)
  – Reject all (exclusive policy)
• Vatican document is “in medio”
Instruction from the Congregation for Catholic Education, Nov 29, 2005

Introduction: “It contains norms concerning a specific question, made more urgent by the current situation, and that is: whether to admit to the seminary and holy orders candidates who have deep-seated homosexual tendencies.”
Instruction from the Congregation for Catholic Education, Nov 29, 2005

2. “the Church, while profoundly respecting the persons in question, cannot admit to the seminary or to holy orders those who practice homosexuality, present deep-seated homosexual tendencies or support the so-called ‘gay culture.’”
Instruction from the Congregation for Catholic Education, Nov 29, 2005

2. “Different, however, would be the case in which one were dealing with homosexual tendencies that were only the expression of a transitory problem...Nevertheless, such tendencies must be clearly overcome for at least three years before ordination to the diaconate.”
Differing Interpretations of Vatican Instruction

• Bishop Skylstad, President USCCB: “deep-seated homosexual tendencies” means “principally defined by” or whose “primary identification” is their sexual orientation.

• Bishop Skylstad: “…his entire life…must be animated by a gift of his whole person to the church and by an authentic pastoral charity”….“even though he might have a homosexual orientation, then he can minister and he can minister celibately and chastely.”

• Cardinal McCarrick: “We don’t anticipate our admissions policy changed based on the document. There can be people whose orientation is homosexual if it’s not such a strong part of their makeup that it interferes with their ability to live out Church teaching.”
Differing Interpretations of Vatican Instruction

- Bishop D’Arcy, Fort Wayne-South Bend: “I would say yes, absolutely, it does bar anyone whose sexual orientation is towards one’s own sex and it’s permanent.”
- Cardinal Grocholewski, Congregation for Catholic Education: Denying ordination to gay men is no more discriminatory than “if a person who suffers from vertigo is not admitted to a school for astronauts.” (Washington Post, November 30, 2005)
Different Church organizations have different stances on accepting homosexual candidates, which affects the climate of professional screening and formation.
If you accept candidates who have had some homosexual tendencies in the past, then....

Implement some minimum criteria.
Minimum Criteria

• No “significant” previous acting out
• No past grossly deviant behavior, e.g., SM
• Chaste living for at least 3-5 years prior
• Commitment to Church teachings on sexuality
• Personal commitment to celibacy
• Internal conflicts largely resolved
Raising the Bar
Case Study: John

• John is 24 year-old seminarian and a third year theologian.
• The psychological tests were initially given upon entry as well as a thorough psychosexual interview.
• At the time, he said he was heterosexual with no sexual experience.
• Recently, in the process of working with his seminary formator, he admits to having some homosexual attractions in the past.
• He said he wasn’t completely honest during the initial interviews because his priest spiritual director advised against it.
Case Study: John

- However, now he wants to be completely honest and direct with his seminary formators.
- He also confessed to having had a problem with Internet pornography, with mostly males, but without use in the last two years.
- He further revealed having had a brief sexual encounter with another seminarian two years ago. He is very well regarded by all in the seminary and receives very positive evaluations.
- What are the important issues? What steps would you take?
A key starting point in this discussion will be to distinguish between different kinds of homosexualities.
Homosexuality & Child Sexual Abuse

Dr. Martin P. Kafka, Harvard Medical School:
"We described it as a risk factor.... A risk factor is not a cause...The great predominance of homosexual males are in no way sexual abusers ... There is, however, a subgroup at risk."

John Allen, National Catholic Reporter, April 2003
APA’s *Monitor on Psychology*, February 2002 issue found higher rates of depression, alcohol disorders, and use of mental health services by homosexual persons.
“Over the last decade especially, an increasing number of empirical reports have indicated that sexual minority youth are indeed at increased risk for multiple forms of psychopathology. Non-heterosexual youth have demonstrated significantly higher levels of depression, substance abuse, anxiety disorders, conduct disorder and psychiatric comorbidity, when compared to heterosexual youth.”

Case Study: Jim

• Jim is 35 years old and is applying for the priesthood in your diocese.
• The psychological tests were given as well as a thorough psychosexual interview.
• Jim admits to having some homosexual attractions in the past. He says in his early 20’s he went to a gay bar only a few times. He ended up having sex with someone he met at the bar; he said this happened “on occasion.”
• He added that this behavior has ended; he no longer has these attractions, and he is now living a chaste life.
• What are your concerns? What steps might you take?
Reflection Question

What approach does your diocese take regarding candidates with homosexual tendencies? Is this a change from the past? How is it working? What are the difficulties? What have you learned?
Sexual Pathology
When first confronted with allegations of sexual misconduct, people (including priests) often do not initially tell the truth. Beware of being “conned.”
Most Common Forms of Sexual Pathology in Priests

- Frequent masturbation
- Sexual exploitation
- “Cruising”
- Child sexual abuse
- Pornography & cybersex
Masturbation
Masturbated During the Past Year

• 63 percent

• 42 percent

– *Sex in America*
Myth: People are more likely to masturbate if they don’t have a sexual partner.

Truth: Those who masturbate the most have the most sex.

– Sex in America
Sex in America Study, 1994

- Masturbation thought to be a “substitute-outlet” for those without a sexual partner is apparently incorrect.
- “Our conclusion...is that masturbation is not a substitute for those who are sexually deprived, but rather it is an activity that stimulates and is stimulated by other sexual behavior.” (p. 165)
- “Masturbation...is not an outlet so much as a component of a sexually active lifestyle.” (p. 159)
2352. Masturbation is an intrinsically and gravely disordered action...To form an equitable judgment about the subjects’ moral responsibility and to guide pastoral action, one must take into account the affective immaturity, force of acquired habit, conditions of anxiety, or other psychological or social factors that lessen, if not even reduce to a minimum, moral culpability.
Behavior versus Meaning
Masturbation Reasons

- Exploring one’s body
- Sexual curiosity
- Sexual gratification/release
- Manage anxiety
- Avoid distressing sexuality
- Maintain isolation
- Punishing self
Pastoral/Clinical Response

- Don’t over-react
- Realize goal to live chastely can be achieved
- What does the behavior mean?
- Engage in long-term process of change
- Help individual respond to triggers in healthier manner
Moral Problem Only? Clinical Problem Too?

- Identify triggers
- Depressive symptoms?
- Anxiety symptoms?
- Map relational life
- Comfort level with own sexuality
- How does the individual soothe self?
- Identify and correct any cognitive distortions
- Develop functional way of dealing with dysphoria and personal conflicts
Case Study: Kevin

• Kevin is a 24 year old seminarian. He admits he has an occasional problem with heterosexual Internet pornography.
• Upon discussion and probing, it turns out that he has few friends in the seminary.
• He occasionally feels “down” and then retreats into his room. He looks at pornography and masturbates. This happens about every two weeks. He decided to grow a beard.
• What are your concerns? What steps might you take?
Cybersex
Case Study

A seminarian asks to see you. When he comes into your office, he reveals that he has been spending a lot of time online, has viewed numerous pornographic images, and has spent a considerable amount of time in a sexually explicit chat room.

• *What do you want to know?*
• *What are the important issues to determine?*
• *What questions might you ask?*
• *What advice might you give?*
Objectives

• Trends around Internet pornography use
  – Among candidates
  – Within formation programs
• Problem behavior versus addiction
• Risk factors and red flags
• How to respond to concerns?
  – Decision tree
  – Strategies for intervention
  – Case studies
Themes Among Candidates

- Greater disclosure about sexual history
- Ability to speak about sexual history is accompanied by less shame
- Longer exposure to Internet pornography
  - Average age of exposure if 11 years of age*
- For those struggling, may have struggled 10 years before application process begins
  - Sexual development, understanding of sexuality and ability to live healthy, chaste life is impacted

Cooper 2004; Ropelato, 2006; Maahs & Liederbach, 2007; Kaiser Family Foundation, 2010
Themes Among Formators

- Under-reactions *and* overreactions
- Intellectual approach to living celibate life but little “tools”
- Felt sense that solemn profession = ability to live chastity perfectly
- Conversations about how to talk about this topic with not enough implementation and/or accountability
Overreaction vs. Under-reaction

• Not everyone is “addicted”
• Not everyone is being “too hard” on him/herself
• Education around pornography addiction is important
• Most have unrealistic expectations for success
• Goal is NOT absence of sexuality/sexual feelings; this sets individuals up for failure
• Goal is progress: healthy awareness of sexuality, lived integration of sexual feelings, sense of confidence around how to deal with sexual feelings, greater confidence and control regarding problematic sexual behaviors
• Reduction in problematic behaviors inconsistent with vocation and increase in periods of time of chaste living
8.5% of all regular pornography users develop compulsive sexual behaviors (2% of all Internet users).

Individuals using the Internet 11+ hours per week for sex report the highest number of negative life consequences.

Cooper, 2008
Users With Problem Internet Behaviors

Discovery
- No previous problem with online or offline sexual activity or behaviors
- Internet pornography may be medicating other problems

Predisposed
- Thought about engaging in sexual behaviors but have not acted; exposure to internet triggers sexual behaviors
- Internet is a catalyst for stretching or breaching sexual boundaries
- History of other mental health problems

Lifelong, sexually compulsive
- Have struggled with ongoing and severe sexual behavior problems for entire lives
- Internet offers new options for acting out
What is Internet pornography problematic behavior?
Internet Pornography: Problematic Sexual Behavior

• Viewing 11+ hours per week
• Jeopardizing success in other areas of life; interfering with school work, relationships, ministerial obligations, sleep, etc.
• Presence of compulsivity and obsession
• Continuation despite adverse consequences
• Preoccupation with sex on the internet (can’t not think about it)
• Engage in problematic behavior more often than intended
• Repeated unsuccessful efforts to control/cut back on/stop the behaviors
Internet Pornography: Problematic Sexual Behavior

- Restlessness or irritability when attempting to limit or stop problematic behaviors
- Using pornography to escape from problems or as relief to distressing emotional experiences
- Increase in need for more intense/higher-risk sexual experiences or content
- Lying to others about these behaviors
- Committing illegal sexual acts
- Incurring significant financial consequences because of online behavior

Carnes et al, 2001
What is Internet pornography addiction?
Problematic Sexual Behavior as Addiction

- Pathological relationship has emerged between the individual and their cybersex activities
- “Normal” for that individual involves internet pornography use
- An unhealthy relationship (with internet pornography) is a replacement or substitute for a healthy relationship
- Evidence of stages where individual retreats further and further away from reality of friends, family and work
- Warped sense of reality; secret life becomes more real than real world

Carnes et al, 2001
Problematic Sexual Behavior as Addiction

- Presence of delusional thought processes (impairment in their thinking system – mental gymnastics)
- Faulty core beliefs (I am a bad, unworthy person)
  - Sex and sexual behaviors “make isolation bearable”
  - Seeking intimacy through sexual behaviors
- Detachment from real relationships
- Impaired thinking

Carnes et al, 2001
Problematic Sexual Behavior as Addiction

• Presence of Addictive Cycle:
  - Preoccupation
  - Ritualization
  - Compulsive sexual behavior
  - Unmanageability and despair

• Sexual experience becomes the reason for being

Carnes et al, 2001
Problem Behavior vs. Addiction: Key Differences

Problematic behavior
• Impacts other areas of life
• Trying to stop but difficulty managing behaviors
• Using pornography as an escape
• Emergence of compulsivity and obsession

Addiction
• Pathological relationship between pornography and individual
• Mental gymnastics; impaired thinking
• Presence of addictive cycle
• Secret life evolves
• Further isolation from others
Pornography Addiction Simplified

1. Preoccupation to the point of obsession with sexual imagery
   – Spending at least 11 hours/week viewing pornography

2. Loss of control over use of pornography
   – Try to stop but unable to (over and over again)

3. Negative consequences directly related to compulsive use of pornography
   – Reflective in behavior changes
   – Shifts in attraction patterns
Risk Factors & Red Flags

View of Self
- Low self esteem
- Difficulty trusting

Emotional Regulation
- Avoidance or limited range of emotions displayed
- Hostility and resentment displayed
- Biting humor and sarcasm

Sexual Development
- Arrested or adolescent sexual identity
- Sexual anorexia or uncomfortable with one’s own sexuality
Risk Factors & Red Flags

Relating to Others
- Social isolation
- Poor social skills
- Dependence

Spiritual Development
- Spiritual immaturity
- Pastoral codependency
- Righteous workaholism
- Entitlement

Viewing Internet Pornography +11 Hours/Week
- Impairment in daily functioning
Clergy/Religious Risk Factors

- Insecure attachment
- Chronic loneliness
- Low self-esteem
- Pastoral codependency
- Righteous workaholism
- Internalized hostility
- Entitlement
- Arrested psychosexual development
- Sexual anorexia
- Immature spirituality

Davis, 2001; Laaser & Gregoire, 2003
Lack of Emotional Awareness

Concerning Triad of Symptoms

- Lack of Healthy Sexual Experiences
- Compulsive Use of Internet Pornography

Addiction Potential
What steps do I take?

Look for 3-4 red flags
- Difficulty trusting others
- Problems with others in community or authority figures
- Lack of good peer group
- Biting humor and sarcasm and an attitude of entitlement

Go back to the psychosexual history
- Relevant info from history
- Supports/resources in place

Consultation
- Professional resources
- Formation staff
- Previous vocation directors
Psychosexual Assessment

• Provide relevant details about candidate’s sexual development
• Identify any experiences of unwanted sexual contact/abuse, boundary violations, etc.
• Provide relevant details about candidate’s current sexual identity, struggles, strategies to pursue celibate lifestyle
• Identification of any problem areas around sexuality
• Is there integration and acceptance around candidate’s understanding of his sexuality?
Psychosexual Assessment

• Are there wounds or vulnerabilities this individual possesses that will make living a celibate life a challenge?
• Does he have a clear sense of sexual identity?
• If problems are there, is he open to utilizing and asking for help?
• How does he presently navigate sexual feelings?
• Is he open to feelings around celibacy changing?
Internet Pornography
Decision Tree
Assess Frequency and Content Type of user? Risk factors or red flags present?

Moderate/Severe Frequency (greater than 8 hours per week), red flags, and/or concerning content
Enhance Supports: Weekly Therapy, Biweekly Spiritual Direction, Formation Staff, Trusted Peers

Give Time and Monitor (3 months)

Mild frequency (under 5-8 hours/week), 1-3 red flags, tame content
Enhance Supports: Spiritual Director, Formation Staff, Trusted Peers

Progress No?
Maintain existing strategies, contact Vocation Director and facilitate conference, refer for weekly individual therapy
Revisit in 3 months

Progress Yes?
Maintenance and 3-month check in

Give Time and Monitor (3 months)

Progress Yes?
Maintenance and 6-month check in

Re-visit Issue?
Decrease in frequency, increase in support, increase in time between behaviors.
Continued Lack of Progress...

1. **Progress No?**
   - Explore pastoral year, leave of absence, dismissal from program

2. **Progress No?**
   - Maintain existing strategies and schedule psychological evaluation

3. **Progress No?**
   - Review recommendations from clinician and schedule conference with therapist, spiritual director, formation personnel and vocation director

4. **Progress Yes?**
   - Implement recommendations from clinician, maintain existing strategies and revisit in 3 months

5. **Progress Yes?**
   - Maintain existing strategies and schedule psychological evaluation

6. **Progress Yes?**
   - Review recommendations from clinician and schedule conference with therapist, spiritual director, formation personnel and vocation director

7. **Progress Yes?**
   - Maintain existing strategies and schedule psychological evaluation

8. **Progress Yes?**
   - Review recommendations from clinician and schedule conference with therapist, spiritual director, formation personnel and vocation director

9. **Progress Yes?**
   - Maintain existing strategies and schedule psychological evaluation

10. **Progress Yes?**
    - Review recommendations from clinician and schedule conference with therapist, spiritual director, formation personnel and vocation director

11. **Progress Yes?**
    - Maintain existing strategies and schedule psychological evaluation

12. **Progress Yes?**
    - Review recommendations from clinician and schedule conference with therapist, spiritual director, formation personnel and vocation director

13. **Progress Yes?**
    - Maintain existing strategies and schedule psychological evaluation
“Give Time & Monitor”

• This is a finite period of time set forth by the vocation director/formation staff and individual
• Clear expectations are identified for the purpose of this “time;” what behavioral changes are expected? What does change look like?
• This doesn’t mean radio silence; ongoing support, check-ins, and accountability are part of your role at this point
• Passivity is indicative of an unwillingness or an inability to implement change at that time
What does progress look like?

**Progress Yes?**
- Consistent follow up on recommendations – cooperation, not just compliance
- Increase in transparency and disclosure between multiple groups
- Greater emotional awareness
- Some improvement in problem behaviors; progress not perfection
- Ability to ask for help from others
- Visible initiative to implement new behaviors
- Internalized responsibility vs. externally motivated change

**Progress No?**
- Passivity
- Compliance but not cooperation
- Lack of change or increase in problem behaviors
- Splitting between supports
- Denial/lying/minimization
- Chronic justification
- Lack of disclosure to peers; limited, controlled communication
- Change *only* in the presence of external pressure
Can this person move on?

- Willingness to ask for help *and* uses/integrates help that is offered
- Does not over spiritualize
- *Open* to formation
- Family past/emotional trauma does not *dictate* individual’s behavior
- Possesses an internal locus of control
- Good self awareness
- Willing to work on establishing and maintaining a good core/peer group
Can this person move on?

- Rigorously honest about problematic behaviors
- Can they successfully interact with authority?
- Can they navigate stressful situations without much support?
- Does the structure of the formation program enable unhealthy behaviors or help them to be their best selves?
- Are they making progress on the issues that are most concerning? If not, will they be able to make progress once they are in full-time ministry?
Spiritual Implications

• Cycle of shame/guilt that interferes with connection to God
• Stuck in superficial spirituality; little depth present in spiritual life
• Often results in disconnection in spiritual life; impacts prayer life, spiritual practices, efficacy of spiritual direction
• “One of the first things to go and the hardest to get back”
What can vocation directors do?

• Become educated about the problem
• Ensure those in their care are educated about the problem, risk factors, “red flags” and available help resources
• Create a culture of dialogue, healthy expectations, and self-referral
• Use help resources as needed
• Be consistent and present
Realistic Expectations

• Progress, not perfection
• Decrease in problematic behavior over time
• Increase in periods of time of sexual sobriety/chaste living
• May always have some struggles, especially during times of stress, but consistent evidence of greater control and less impact on other areas of life
Print Resources

• Young, Kimberly & Klausing, Patrice. Breaking Free of the Web: Catholics and Internet Addiction. 2007.
Web Resources

SLIconnect.org
Addressing Pornography Use
https://www.sliconnect.org/pastoral/
Web Resources


• Archdiocese of New York, True Freedom: http://nyfamilylife.org/chastity/truefreedom/

• Archdiocese of Kansas City, My House: https://www.archkck.org/myhouse

Case Study

• A seminarian is 30 years old. He recently had his computer serviced and the computer technicians reported to the vocation director that he found indications that the computer had browsed some pornographic websites.
• When confronted, he admits that the sites had been visited but says these pictures inadvertently came up when he was doing some research on human sexuality.
• What should the vocation director do at this point and what questions might he want answered?
Case Study: Francis

• Francis is 32 years old and is applying for the seminary. He just finished his psychological tests and he told the interviewer that he has used his computer for viewing pornographic images.
• He told the psychologist that he was “just curious” and only viewed it a few times. He went on to say that his family never discussed sexuality in the home and he wants to know more.
• Francis has been working the last 10 years as a teacher in a Catholic school. He teaches 8th grade.
• What are your concerns? What steps might you take?
Case Study: Tim

• Tim is 27 years old. He was seen by some students in the university, where he is assigned as a student chaplain, viewing pornographic pictures of young males.

• Tim admitted to viewing the pictures and expressed his sorrow. He said he has been tired lately and uses the Internet as a way to relax.

• He promises not to visit these adult websites in the future.
A Church-Wide Response

- Diocesan and seminary policy on computer use and abuse, including Internet use
- Organizations with central servers use blocking software and Internet monitoring (a problem with new mobile devices!)
- Staff and seminarians are all notified of policies
- When computers turn over, hard drives reviewed by computer expert and/or erased (e.g., when pastor is transferred, or with new employees)
Cruising: Anonymous-Compulsive Sex

- Sexual high
- Secret, illegal thrill
- Highly addictive cycle
- High frequency event
- Destructive search for intimacy
- Dangerous attempt to self-medicate
- High rate of recidivism

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Are all child molesters the same?

- Pedophilia
- Ephebophilia
- Sexually compulsive
- Neuropsychologically impaired
- Emotionally immature
- “Stunted homosexuals”
- Two-thirds of abusing priests were themselves abused or came from abusive kinds of backgrounds
Common Child Molester Profile

- No peer relationships
- Emotionally isolated
- Tenuous masculine identity
- Discomfort with sexuality
- Lack of empathy
- Mismanagement of emotions
- Lack of insight/denial
- Unassertive
- Psychosexually immature
- Addicted to alcohol
- “King of the Kids”
Red Flags for Child Sexual Abuse

• Confusion about sexual orientation
• Childish interests & behavior
• Lack of peer relationships
• Extremes in developmental sexual experiences
• Personal history of childhood sexual abuse
• Vacations or spends personal time w/minors
Sexual gratification by a pastoral minister with someone to whom he/she ministers is sexual exploitation.
Sexual Exploitation

Involves:
• Dual roles
• Inequity of power
• Transference/countertransference
• Violation of trust
• Is likely to be scarring
Sexual Exploiter Types

• Intermittent
• Compulsive
Intermittent Sexual Exploitation

• Few victims
• Little psychopathology
• Often dependent perfectionist
• Situational factors exacerbate
• Neediness
• With intervention, lower risk of relapse
Compulsive Sexual Exploitation

- Compulsive behavior
- Low empathy and intimacy
- Multiple victims
- Abusive background
- Polysubstance abuse
- High rate of depression
- Relapse rate is high
Case Study: Sean

- Deacon Sean a third year theologian and is 34 years old. He has been doing well in the seminary and will be ordained next year.
- He just finished his pastoral year and you find out that Sean has been excessively close to one of the women who helps out in the parish.
- She complained that he has been a “bit too much” and her husband is upset about it.
Case Study: Sean

• When you speak to Sean, he admits that at one point they did kiss each other and hug a lot. He knows it was improper and says it will never happen again.

• Sean’s evaluations have been very good and he is a fine student. When the seminarians gather, you rarely see Sean among them. You know little about him personally.

• *What are your concerns? What steps might you take?*
A Theory...

• Sexual perversions are eroticized hatred.
Discussion Questions

• What are typical symptoms of lack of sexual integration that we see in some seminarians?
• What are the signs of sexual health that we see in some seminarians today?
• What can we as a seminary team do to foster healthy psychosexual living in our community?
Formation in Priestly Love
Spiritual Qualities of the Priestly Celibate

Fr. David Songy, O.F.M.Cap.
Spiritual Formation of Priestly Love

Introduction

• A treasure cache – Paul VI
• Bond between the priesthood and celibacy
• Magisterial teachings
Sources

• Paul VI, *Sacerdotalis Caelibatus* (1967)
Healthy spiritual development in priestly celibacy

Chapter 1  Magisterial Documents
Chapter 2  Human Qualities
Chapter 3  Spiritual Qualities
Chapter 4  Program of Formation
Chapter 5  Formation in Priestly Love (Process)
Spiritual Qualities of the Priestly Celibate

• St. Clement of Alexandria asserted in the *Stromata*: “There is nothing meritorious about abstinence from marriage unless it arises from love to God.”

• *A Guide to Formation in Priestly Celibacy* offered a similar thought: “Continence, when it is not inspired interiorly by apostolic love, is not the continence of the Gospel.” Continence alone “is not a perfect virtue . . . (but) only a step towards the perfect virtue of chastity.” Therefore, striving towards the virtue of celibate chastity for the priesthood includes formation in the theology of priestly celibacy and the development of certain spiritual qualities.
QUESTIONS
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Resources for Healthy Life & Ministry