

Training Title

Survivor Support: Answering our Original Call

Indianapolis Facilitators

Sue Archibald (Linkup-Healing Alliance), Linda Harvey (Restorative Justice Council), David Clohessy (SNAP), Marge Bean (VOTF), Suzy Nauman (VOTF)

Goals

- Understand the missions of Linkup-Healing Alliance, Restorative Justice Council, SNAP, VOTF Survivor Support Working Group
- Learn ways VOTF members/affiliates can support survivors
- Understand what may NOT be helpful for survivors

Agenda

Welcome, Reflection/moment of silence, Introduction of Facilitators, Overview of Goals/Agenda (5 min)

Training Content (each present 5 min./discuss 5 min= 40 min TOTAL)

Linkup-Healing Alliance	(10 min)
Restorative Justice Council	(10 min)
SNAP	(10 min)
VOTF Survivor Support Working Group	(10 min)
Evaluation, Close	(5 min)

Supplies

none

Handouts

- Linkup-Healing Alliance Materials
- Restorative Justice Council Materials
- SNAP Materials
- VOTF Survivor Support Working Group Materials

Welcome, Reflection/moment of silence, Introduction of Facilitators, Overview of Goals/Agenda (5 min)

NOTE: When Survivors are going to be present, talk with them to find out what aspects of prayer/ritual/etc. they are comfortable with or not (location, types of prayer, symbols, etc.). These aspect of prayer life that we hold so dear can trigger traumatizing memories for others. Please be considerate.

Linkup-Healing Alliance (10 min)

I. Overview of our organization's work

- A. Evolution of Linkup
Shifting from bringing awareness and basic support (1980's – 2002) to facilitating recovery and freedom (2002 - ?)
- B. The Healing Alliance (philosophy, mission, structure)
Philosophy: Solutions come through positive partnerships. Recognize that all sides have been affected and need healing. *Mission:* "Discovering life after abuse." By linking the resources of key recovery organizations and those committed to healing, The Healing Alliance offers positive options to those whose lives have been damaged by abuse.
- C. The Farm: offers healing and recovery programs in a group setting and for individual survivors. The Farm is located on a 1300 acre wellness center outside Louisville, Kentucky. We host people from across the US and Canada. Many survivors depend on our scholarship fund to attend.

II. The Healing Process – a model

- A. The need to assist survivors in each phase of their healing
- B. How survivor's processes differ
- C. Challenges to healing

III. Actions you can take to aid survivors

- A. Shift the focus toward healing through activities
- B. Find and promote local therapy and healing resources
- C. Support and use the Survivor Endowment Fund
- D. Attend or arrange Volunteer Service Trips
- E. Facilitate survivor visits to The Farm

Restorative Justice Council (10 min)

I. What is Restorative Justice? (see Handout)

- A. Thirty year history
- B. Minor and violent crimes
- C. Restoring the harm between victim, offender and the community
- D. Conditions to use for religious sexual misconduct

II. What is the RJ Council? (see Handout)

- A. Independent non-profit
- B. Vision
- C. Healing and accountability
- D. Provides a voluntary option

III. What can you do? (see Handout)

- A. Independent Support Coordinator
- B. Offender restitution - "Making It Right Fund"
- C. Voice in your local community
- D. RJ Processes Handbook

SNAP (10 min)

I. Overview of our organization's work

- A. SNAP's healing model: that both survivors and the institution that hurt them must be healed - focuses on helping individuals and changing the church that allowed the abuse.
- B. What We Do
 - SPEAK UP: share our stories

 - SELF HELP: conduct peer counseling, support groups

 - EDUCATE/REACH OUT: educate ourselves and our communities about the effects of abuse. Reach out to survivors, their families and supporters.

 - PREVENTION & ACCOUNTABILITY: Once we learn the truth about what has happened to us, we can put our voices together so that we can no longer NOT be heard.

II. Actions you can take to aid survivors

- A. Submit letters to the editor on this subject (see tips on our website: SNAPnetwork.org)
- B. Find/create chances for survivors to speak publicly.
- C. Learn about "safe touch." Make sure your kids know about it. Encourage your school, athletic league, YWCA, and other youth groups to offer such prevention programs.
- D. Think back to former students, parishioners, and staff who may have lived near or worked around suspected abusers. It's hard to do, but ask them if something happened to them.
- E. Remain vigilant, skeptical and educated. Try every day to read at least one story from the "Abuse Tracker." (<http://www.ncrnews.org/abuse/>)
- F. Report suspected abuse, no matter how vague it might seem or how long ago it might have happened.
- G. Support legislative reform efforts that make it easier for victims to report crimes and pursue their abusers in court. Especially important are extending/eliminating the civil and criminal statutes of limitations.

III. Actions you can take to aid SNAP

- A. Donate to SNAP, and encourage friends to donate too. (see SNAPnetwork.org for details.)
- B. Spread the word about SNAP in any way you can.
- C. Ask other organizations to put links on their web site to ours.
- D. Ask your pastor or others to print material about SNAP in church bulletins or publications. ("Abused by clergy? There's help. SNAP is a confidential self-help group. Call 312-409-2720 or go to SNAPnetwork.org")

If you feel obliged to "support" an accused cleric, even if you feel the allegation is baseless, please do so privately.

VOTF Survivor Support Working Group (10 min)

Our Goals

I. Continue to Listen and Support

- A. Establish SSWG in every affiliate.
- B. VOTF News email publication.
- C. Collaborate with other survivor groups.
- D. Continue to hear the stories.
- E. Support Survivor's books, art work, concerts, and other performances.
- F. Provide opportunities for social events.
- G. Keep in contact to know personal needs or concerns.

II. Be a Presence for Survivors and Survivor Advocates

- A. Vigils and protests.
- B. Trials, depositions, and hearings.

III. Help to Change Sex Abuse Laws

- A. Know laws and educate others.
- B. Find other groups to endorse.
- C. Gather support to attend important hearings.

IV. Take Action in Your Parish and Diocese

- A. Know diocesan policies and if they are compliant to USCCB Policies.
- B. Know your parish policies.

V. Outreach and Education to Colleges and Parent Groups

- A. Develop an education program with survivors.
- B. Provide speakers to groups.

VI. Help Provide Healing Processes and Information

- A. Have sensitivity training by professional and or survivor group.
- B. Restorative Mediation and Justice information from Linda Harvey and Sue Archibald from Linkup/Healing Alliance.
- C. Work study programs and weekends and weeklong programs at the Farm info from Sue Archibald.
- D. National Survivor Groups Conferences such as Snap and Linkup
- E. Healing services and dedications to honor victims and survivors.

VII. Raise funds to Support Survivor Scholarships to Attend above Events

- A. See Project Work Book Goal No. 1 Actions

VIII. Other Initiatives and Resources

- A. Truth and Recognition Project
- B. Bishopaccountability.org
- C. The Project Millstones
- D. Rescue and Recovery
- E. A Matter of Truth

Evaluation, Close (5 min)

Evaluation

What are some aspects of today's training that:

- You liked
- You thought went well
- You would like to see repeated when this training is offered in the future

What are some aspects of today's training that:

- Can be improved (how?)
- Should be changed when this training is offered in the future

NOTE: When Survivors are going to be present, talk with them to find out what aspects of prayer/ritual/etc. they are comfortable with or not (location, types of prayer, symbols, etc.). These aspect of prayer life that we hold so dear can trigger traumatizing memories for others. Please be considerate.



THE LINKUP – HEALING ALLIANCE

director@healingall.org (502) 241-5544 www.healingall.org

1. Overview of our organization's work

- D. • Evolution of Linkup
 - o Shifting from bringing awareness and basic support (1980's – 2002) to facilitating recovery and freedom (2002 - ?)
- E. • The Healing Alliance (philosophy, mission, structure)
 - o Philosophy: Solutions come through positive partnerships. Recognize that all sides have been affected and need healing.
 - o Mission: "Discovering life after abuse." By linking the resources of key recovery organizations and those committed to healing, The Healing Alliance offers positive options to those whose lives have been damaged by abuse.
- F. • The Farm: offers healing and recovery programs in a group setting and for individual survivors. The Farm is located on a 1300 acre wellness center outside Louisville, Kentucky. We host people from across the US and Canada. Many survivors depend on our scholarship fund to attend.

2. The Healing Process – a model

- The need to assist survivors in each phase of their healing
 - o Ultimately a survivor must take responsibility for his or her own healing
- How survivors' processes differ
 - o Response and effects of abuse are unique, as is the path and pace of recovery
- Challenges to healing
 - o Identifying and overcoming obstacles in our own lives

3. Actions you can take to aid survivors

- o Shift the focus toward healing through activities
 - A. Art, culture, exercise, gardening, therapies, travel
- o Find and promote local therapy and healing resources
 - A. Most communities have various offerings
 - B. Massage, art therapy, meditation, movement
 - C. Facilitate funding and encouragement for survivors to expand horizons into these activities
- o Support and use the Survivor Endowment Fund
 - A. A national fund that will make the above possible
- o Attend or arrange Volunteer Service Trips
 - A. Check www.healingall.org for events
- o Facilitate survivor visits to The Farm
 - A. A survivor's intention of committing to recovery is the most important requirement
 - B. We can work funding issues from our end



on Sexual Misconduct in Faith Communities

Center for Policy, Planning, and Performance
2233 University Avenue West, St. Paul, Minnesota 55114

Phone: 612-874-0535 Fax: 651-644-4227
Website: www.rjcouncil.org

MISSION

The Restorative Justice Council facilitates restorative services and solutions for those affected by sexual misconduct in faith communities. It is committed to restorative healing processes which may be complimentary or an alternative to litigation. It is based on the practice, principles and philosophy of restorative justice.

CORE VALUES

Victim Centered
Respect and Dignity
Accountability
Support
Healing
Understanding
Voluntary
Collaborative

SERVICES

For those impacted by child sexual abuse or adult sexual exploitation:

Training of Multi-Discipline Professionals and Specialized Training of Experienced Mediators in Restorative Justice Processes for Religious Sexual Misconduct

Consultation for an Independent Model of Case Management

Restorative Justice Processes Guide

Implementation of Restorative Processes(Surrogates, Circles, Conferencing and Community Impact)

Centralized Intake for Restorative Mediation

Referral to Qualified Restorative Mediators

Research and Evaluation



Center for Policy, Planning, and Performance
2233 University Avenue West, St. Paul, Minnesota 55114

on Sexual Misconduct in Faith Communities

Phone: 612-874-0535 Fax: 651-644-4227
Website: www.rjcouncil.org

MEMBERS OF THE RJ COUNCIL

Sue Archibald, Executive Director/President

The Linkup/The Farm for Survivors of Clergy Abuse-Louisville, KY

David Doerfler, Director

Concentric Journeys and Restorative Justice Practitioner- Austin, Texas

Linda Harvey, President

RJ Council and Restorative Justice Practitioner-Lexington, KY

Gerald Iwerks,

Presbyterian Interim Pastor and Mediator-Tampa, FL

Father Bertin Miller, Executive Director

Recon Residential Managed Recovery for Clergy and Franciscan Priest-Dittmer, MO

Douglas E. Noll, J.D.,

Noll Associates and Restorative Justice Practitioner-Clovis, CA

Barbara Raye, Executive Director

Center for Policy, Planning and Performance and Restorative Justice Practitioner-
St. Paul, MN

Jennifer Reed, Director

Pathways to Hope and Victim's Advocate-Chicago, ILL

Jon Rice, L.C.S.W.

Licensed Clinical Social Worker and Restorative Justice Practitioner-Albany, NY

Ann Warner Roberts, Senior Research Fellow

University of MN School of Social Work and Restorative Justice Practitioner-St. Paul, MN

Sister Eloise Rosenblatt, J.D.

Sister of Mercy and PhD Theologian-San Jose, CA

CONSULTANTS

Fred Boehrer, Director

Catholic Worker Community and PhD in Religion-Albany, NY

Pat Clark, Executive Director

Fellowship of Reconciliation and Social Justice Advocate-Nyack, NY



Center for Policy, Planning, and Performance
2233 University Avenue West, St. Paul, Minnesota 55114

on Sexual Misconduct in Faith Communities

Phone: 612-874-0535 Fax: 651-644-4227
Website: www.rjcouncil.org

WHAT CAN YOU DO TO SUPPORT THE WORK OF THE RESTORATIVE JUSTICE COUNCIL?

- 1) Invite Linda Harvey or other RJ Council members to present to your local VOTF group to be informed on how restorative justice processes can assist the survivor in bringing healing and accountability.
- 2) Support victim survivors to choose their own path for healing and let them know there are options that they may know about.
- 3) Be a volunteer "Independent Support Coordinator" to work with victim survivors to support them through the investigation and restorative mediation process if they choose this path. These individuals are not survivors but those interested in wanting to help and will be co-trained by The Healing Alliance and RJ Council.
- 4) Refer survivor victims interested in restorative mediation or other restorative justice processes to Linda Harvey who is an experienced social worker for over 40 years and an experienced mediator for 14 years for national centralized intake.
- 5) Contribute a tax exempt financial donation to the "*Making It Right Fund*" to support pre-mediation interviews; to implement other restorative justice processes; to train independent support coordinators and provide a stipend to them, and to publish the Restorative Justice Processes Handbook.
- 6) Encourage offenders of religious sexual misconduct to make a donation to the "*Making It Right Fund*" for restitution.



Center for Policy, Planning, and Performance
2233 University Avenue West, St. Paul, Minnesota 55114

on Sexual Misconduct in Faith Communities

Phone: 612-874-0535 Fax: 651-644-4227
Website: www.rjcouncil.org

What makes restorative mediation or processes different from other kinds of processes?

- * Committed to restorative healing processes which may be complimentary or an alternative to litigation based on the practice, principles and philosophy of restorative justice
- * Holistically addresses civil, criminal and canon law within the same mediation as well non-judicial aspects.
- * Healing and accountability take priority over monetary concerns, although monetary and non-monetary concerns can be addressed in the mediation as well as conflict resolution, miscommunication, problem solving or emotions.
- * Confidential preparation with individual parties before face to face mediation which could be one interview, several interviews or extend over a six months period of time—allows parties to be more active and empowered with the opportunity to be on the same page in order to make things right.
- * Investigation and accountability/responsibility are usually determined before mediation takes place.
- * Victim survivor's story may be written from the third person by mediator and used as a healing tool for victim survivor, in the mediation, or for another forum depending on the wishes of the victim.
- * Non-adversarial-all parties are trying to restore the harm that has been done based on the restorative justice philosophy.
- * Co-mediated if possible.
- * Mediation can be with the victim survivor and religious representatives who have authority, or offender or both-attorneys, victim advocates and others can also be present.
- * Mediation can be directed toward child abuse or adult sexual exploitation.
- * Restorative processes can integrate conflict transformation, trauma healing/recovery, peacemaking, and restorative justice.
- * Voluntary on the part of all parties and any party can terminate at any time.
- * Mediator creates an environment of trust and safety where past, present, and the future can be addressed.
- * Mediator creates an environment providing the opportunity for forgiveness and reconciliation to arise spontaneously- they are never imposed.
- * Multi-discipline nature and aspects are acknowledged.
- * Impact on the religious, secular, and parish community can be addressed.
- * Efficient and effective cost-benefit
- * Written agreements

When is restorative mediation appropriate?

- For cases where the statute of limitations have expired
- For cases where the victim survivor does not want to file a lawsuit
- For cases where the victim survivor is seeking a restorative outcome
- For post-litigation cases where further healing is needed
- For cases where there has been psychological or spiritual abuse, grooming, harassment, or those situations that do or do not result in a sexual act
- For cases where legal liability or evidence is in question



Center for Policy, Planning, and Performance
2233 University Avenue West, St. Paul, Minnesota 55114

on Sexual Misconduct in Faith Communities

Phone: 612-874-0535 Fax: 651-644-4227
Website: www.rjcouncil.org

When is restorative mediation NOT appropriate?

- To determine validity of the allegation
- To require parties to participate
- To use to keep the abuse a secret
- If there is doubt that parties will carry out the agreement

What are other restorative justice processes?

1) “**Conferencing**” which is facilitated by a mediator with a large circle of participants like family members and community representatives impacted by this situation. 2) “**Circles**” facilitated by a circle keeper who uses a talking piece that explicitly names and draws on the core values of the participants. 3) “**Surrogates**” can be effective when the offender is dead or the offender is inappropriate for a meeting. The victim survivor wants to meet with an offender not to do with their specific situation to express their feelings. 4) “**Community Impact**”-religious sexual misconduct negatively impacts the secular, congregation, and the religious institution. Restorative processes have innovative approaches in educating various communities and bringing healing to them.

Who are some of the groups supporting restorative justice and what is it?

Restorative justice has been around for 30 years and first started in Elmira, Ontario for property offenses. Most notable frameworks are the Truth and Reconciliation Commission in South Africa, the European Economic Community, and the adoption by the United Nations in 2002. Restorative justice also has been implemented in the United States in many states.

Religious groups such as the Mennonites, Quakers and Presbyterians have provided leadership in this philosophy for many years. The Catholic bishops, issued a Pastoral on Restorative Justice in 2000.

The Center for Policy, Planning and Performance administers the RJ Council and also the Victim Offender Mediation Association, the international professional organization for restorative justice practitioners. The Association for Conflict Resolution, the international professional organization for mediators has a Restorative and Criminal Justice Section where members of the RJ Council have provided leadership including their quarterly magazine in the Summer of 2004 dedicated to this topic.

Restorative justice seeks to reframe the way we conventionally think about wrongdoing and justice, away from our preoccupation with lawbreaking, guilt, and punishment toward a focus on harms, needs, and obligations (Sullivan and Tift, 2001). Healing and accountability are cornerstones of this approach.

Restorative justice seeks to address needs and responsibilities. Other conflict resolution processes tend to address the former but not the latter. The values of respect, humility, empowerment, collaboration and engagement are based on the underlying value of interconnectedness and the peacemaking worldview toward the victim, offender and community-those who have a stake in the outcomes or situation. (Zehr, 2004).

For further information, contact Linda Harvey, President of the Restorative Justice Council on Sexual Misconduct in Faith Communities of the non-profit Center for Policy, Planning and Performance, 3090 Helmsdale Place, Suite 220, #524, Lexington, KY 40509 at 859-333-8593 or rjcouncil@earthlink.org Website: www.rjcouncil.org (Make checks payable to CPPP for RJ Council)



The Survivors Network of those Abused by Priests
P.O. Box 6416, Chicago, Illinois 60680-6416
312-409-2720

You Can Make a Difference!

Caring Catholics often ask SNAP leaders "What specifically can I do to help?"

Here are some quick and easy ways you can prevent future abuse, and help already wounded survivors heal.

Always ask yourself "Does this make it easier for victims to find help and come forward?" Because that's the fundamental question. Kids are safe and abusers are exposed and parents are warned **ONLY** when victims are able to report their crimes. If victims and witnesses stay silent, nothing changes.

- 1) Donate to SNAP. (see SNAPnetwork.org for details.)
- 2) Sign-up on line for a regular monthly contribution. (Groups work best and can be more effective if they know they have a consistent base of support.)
- 3) Tell friends to donate too.
- 4) Spread the word about SNAP in any way you can.
- 5) Ask other organizations to put links on their web site to ours.
- 6) Every chance you get, write and submit letters to the editor on this subject. Studies show letters are one of the most widely read parts of any newspaper. And as long as the issue is discussed in public, everyone learns and everyone benefits. (see tips on our website: SNAPnetwork.org)
- 7) Join one or more of the independent lay reform groups that are working tirelessly to make the church a healthier place and force some accountability from bishops.
- 8) Find/create chances for survivors to speak publicly. When people hear about our experiences, they become more concerned. When we have a chance to be heard, we heal. Whether it's Catholic or non-Catholic, large or small, urge your organization to have a survivor come and speak.
- 9) Learn about "safe touch." Make sure your kids know about it. Encourage your school, athletic league, YWCA, and other youth groups to offer such prevention programs.



- 10) Think back to former students, parishioners, and staff who may have lived near or worked around suspected abusers. It's hard to do, but ask them if something happened to them.
- 11) Ask your pastor or others to print material about SNAP in church bulletins or publications. ("Abused by clergy? There's help. SNAP is a confidential self-help group. Call 312 409 2720 or go to SNAPnetwork.org") Victims come forward when they feel welcomed and know they'll be supported. That, in turn, makes the church safer for everyone.
- 12) Support legislative reform efforts that make it easier for victims to report crimes and pursue their abusers in court. Especially important are extending/eliminating the civil and criminal statutes of limitations
- 13) Remain vigilant. Complacency never protects kids. Only continued concern and awareness does.
- 14) Remain skeptical. Remember, many of the same church officials who once told us "We know of no abuse in this diocese," and "Fr. Mike's problem is an aberration," and "We would never transfer a molester" are now trying to tell us everything's OK. Judge church leaders on their deeds, not their words.
- 15) Educate yourself. Try every day to read at least one story from the [Abuse Tracker](http://www.ncrnews.org/abuse/). (<http://www.ncrnews.org/abuse/>)
- 16) Report suspected abuse, no matter how vague it might seem or how long ago it might have happened.
- 17) If you feel obliged to "support" an accused cleric, even if you feel the allegation is baseless, please do so privately. Publicly backing a suspected molester contributes to an intimidating climate that makes it harder for victims and witnesses to come forward. So pray for the accused, visit him, bring him food, and comfort him one-on-one. But don't organize a rally on his behalf, publicly attack or question a victim's motives, tell reporters "Father Bob could never do such a thing," etc.

David Clohessy
National Director, SNAP
7234 Arsenal Street
St. Louis MO 63143
314 566 9790 cell

Barbara Blaine
President, SNAP
PO Box 6416
Chicago IL 60680
312 399 4747



VOTF Survivor Support Working Group Goals

I. Continue to Listen and Support

- A. Establish SSWG in every affiliate.
- B. VOTF News email publication.
- C. Collaborate with other survivor groups.
- D. Continue to hear the stories.
- E. Support Survivor's books, art work, concerts, and other performances.
- F. Provide opportunities for social events.
- G. Keep in contact to know personal needs or concerns.

II. Be a Presence for Survivors and Survivor Advocates

- A. Vigils and protests.
- B. Trials, depositions, and hearings.

III. Help to Change Sex Abuse Laws

- A. Know laws and educate others.
- B. Find other groups to endorse.
- C. Gather support to attend important hearings.

IV. Take Action in Your Parish and Diocese

- A. Know diocesan policies and if they are compliant to USCCB Policies.
- B. Know your parish policies.

V. Outreach and Education to Colleges and Parent Groups

- A. Develop an education program with survivors.
- B. Provide speakers to groups.

VI. Help Provide Healing Processes and Information

- A. Have sensitivity training by professional and or survivor group.
- B. Restorative Mediation and Justice information from Linda Harvey and Sue Archibald from Linkup/Healing Alliance.
- C. Work study programs and weekends and weeklong programs at the Farm info from Sue Archibald.
- D. National Survivor Groups Conferences such as Snap and Linkup
- E. Healing services and dedications to honor victims and survivors.

VII. Raise funds to Support Survivor Scholarships to Attend above Events

- A. See Project Work Book Goal No. 1 Actions

VIII. Other Initiatives and Resources

- A. Truth and Recognition Project
- B. Bishopaccountability.org
- C. The Project Millstones
- D. Rescue and Recovery
- E. A Matter of Truth



Things NOT to do when trying to support survivors of sexual abuse by clergy:

1. Do not ask a survivor to speak unless you have prepared with your affiliate what to expect and used the suggestions on the National VOTF website, under Survivor Support, in Hearing the Stories.
2. Do not ask a survivor to speak unless you have collaborated with the survivor on what would be a safe and protected environment, length of talk, would they take questions, and if they would like to stay afterwards to mingle.
3. In most situations do not ask a survivor to speak in a church.
The exception would be meeting in a parish hall, or if the survivor is a practicing Catholic.
4. Do not have religious pictures or pictures of priests, etc. hanging visibly when a survivor is to speak. Even hallways and entry ways may be a trigger.
5. Do not have prayers, unless they are universal prayers before and after the survivor is to speak unless this is OK with the survivor, or you can provide some place for survivor to be during the prayers and songs, etc.
6. Do not automatically hug a survivor. Ask first, as some survivors are very sensitive to touch.
7. Clergy must not wear clerical attire.
8. Do not forget to give survivor some honorarium. Preferably collect money at prior meetings.
9. Do not forget to thank survivors after their talk.
10. Do not forget to have a therapist or comforting person available at the back of hall, in case other survivors or others are upset, and do not forget to announce that someone will be available if they would like to leave.
11. Do not rush survivor in their talk, and do not plan other activities on the same evening.
12. No children under high school age should attend.
13. No news media unless the survivor gives permission.
14. Do not censor the survivor's speech. Discuss this with affiliate prior.
15. Do not off spiritual instructions . Most have their own spirituality, and because their abuse occurred in the church they may have strong feelings against the Catholic religion. Sensitivity training is key prior to talk. Do see Mary Gail Frawel O'Dea's talk give to the RCCB in 2002.