This article outlines dynamics and treatment issues relevant to sexually addicted pastors. Underlying trauma, personality disorders, identity issues, and primary and secondary victims are addressed. Assessment and accountability components are a necessary part of the treatment and reentry program for this population. Sexually addicted pastors unconsciously choose their vocation to cover up childhood trauma and sexual issues. Values clarification is discussed as a necessary part of the treatment process. Shattered trust and faith in the community are part of the painful consequences of sexually addicted pastors. Therapists and other helping professionals should not try to help this population if their own countertransference issues are not addressed.

“Bob” is a successful pastor in a large Protestant denomination. He is married and has three children. His wife and he met at their denominational college. Each one came from families strong in the tradition of their faith. Since college days Bob has struggled with pornography and masturbation. He has wanted to stop but cannot. He hoped that by getting married, his “lust” would be taken away. Over the years of his ministry, Bob has frequently used his free time to visit a variety of video stores. Lately, he has also become fascinated with the idea of going to a massage parlor. In the first three churches at which he served, Bob became very emotionally involved with several women. In his current congregation, he established a
similar relationship with the organist, a married member of his church, which became sexual. Bob is depressed and is having great difficulty performing his pastoral duties. He does not know whom to talk to. His wife is questioning what is going on.

“Leo” is a priest at a small congregation in a rural area of the Midwest. Since adolescence, he has struggled with questions of his sexual identity. From a large Catholic family, Leo was the son who was always expected to be a priest. Although he dated some in high school, he never really got interested in girls. He was exposed to Playgirl magazine during this time and found that he was excited sexually by the pictures in it. Leo has tried to deny this fascination. In seminary, Leo became first emotionally and then sexually involved with one of his classmates. The two of them began, secretly, to experiment with homosexual bars and gathering points in their large city. Leo has hoped that his vow of celibacy would be the answer to his sexual struggles. In the isolation of his ministry, however, he finds that he is frequently drawn into the city on his day off. While there, more and more, he has been searching out those places that he frequented in seminary. Lately, he has had a series of brief and anonymous homosexual encounters. Leo rationalizes that he is at least not violating his celibacy. The loneliness of his feelings, however, threatens to overwhelm him.

Both of these brief cases illustrate pastors who are sexual addicts. As men, both Bob and Leo struggle with sexuality. As pastors, they also struggle with unique vocational issues. Inevitably, these two areas of their lives affect each other. Little has been written specifically about pastors and sexual addictions. Some attention has been given to pastors who sexually offend. In this article, we describe unique qualities of pastoral sexual addicts and suggest some treatment strategies that are specific to these issues.

**Vocation and Pastoral Sex Addiction**

The word *vocation* from the same Latin root as *voice*, means to be called. In most theological traditions, pastors feel called by God into ministry. The spiritual and emotional maturity it takes to feel totally and honestly called is a very exceptional thing. Pastors who are sex addicts have answered a call to ministry without this level of maturity. They may choose the role of pastor because of some of the following factors.

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1Mark Laaser guest edited the March 1991 issue of *Pastoral Psychology* that was devoted to this issue (also see Laaser, 1996).

2The first section of a forthcoming book (Friberg & Laaser, in press) summarizes the literature regarding sexual offending and clergy.
Family

Like all sex addicts, it is likely that pastoral sex addicts have come from a background of abuse. The incidence of all forms of abuse in a population of pastors is consistent with the findings for all sex addicts (Carnes, 1991). Carnes found that 81% of sex addicts are sexual trauma survivors, 74% are survivors of physical trauma, and 97% are survivors of emotional trauma. Following are some implications of this abuse in four traditional categories.

Emotional. Pastoral sex addicts say they feel inferior. They have a difficult time distinguishing between guilt (making a mistake) and shame (being a mistake). This is consistent with all sex addicts, but a pastor theologizes this and believes that he or she is not worthy of God’s grace. Pastoral sex addicts are able to preach and teach about grace but do not accept it for themselves.

Pastoral sex addicts have been the victims of emotional incest (Adams, 1991). They have learned how to care for others and not for themselves. They may assume that their worth is derived from how well they care for others. This constitutes a form of “pastoral codependency.” These pastors judge their worth on the basis of external approval and outward signs of success. This may result in a “righteous” workaholism and consequent burnout. Their sexual addiction represents role reversal from the overly erotic atmosphere of the covert incest experience. When assuming the pastoral role, they gain a sense of power and control that they lost in the experience of covert incest.

All pastoral sex addicts are the victims of emotional abandonment. They have a definite need for nurturing and very little idea of how to find it. Their sexual activity represents an attempt to fill legitimate needs through illegitimate or shameful means.

The consequences to their relationships are profound, and many find that although they have many social acquaintances, they have no intimate friendships. This leaves them alone and isolated, with resulting depression. Many of these pastors suffer from chronic depression but would not be likely to recognize it and seek help for it. Psychometric testing may reveal this low level of depression, which can be masked in one-to-one interview.

Physical. This form of abuse may influence the nature and form of addicted sexual activity. One pastor, for example, became involved with sadomasochistic activity, going to bars where this was practiced on his day off. More often, physical abuse may lead to a repressed anger that can be covered with an overt pacifism. Many addicted pastors are angry and express it passively, for example, using sarcasm and humor to put others down.
Other pastors have been physically abandoned of healthy touch and nurture or left alone as children. As with all sex addicts, this may lead to an excessive craving for touch (which is sexualized) and a pattern of being alone. The pastoral role facilitates this pattern. The alone time can be spiritually interpreted as being reflective or meditative.

Sexual. Invasive sexual abuse is an obvious factor in the formation of sexual addiction. Like physical abuse the nature of the abuse, the age at which it was perpetrated, and the gender and relationship of the perpetrator to the victim will influence the sexual expression of addicted activity in later life (see chapters 2 and 3 in Friberg & Laaser, 1998). We need more careful consideration of how the dynamics of “trauma bonding” (Schwartz & Master, 1994) or the repetition of trauma gets acted out within the context of the pastoral role. We feel that trauma bonds can lead to what has been called the victim-to-victimizer cycle. Blanchard (1991), for example, has demonstrated how similar pastoral sexual involvement with parishioners is to biological incest. The role of pastor as parental and trusted figure provides a dangerous transference for most parishioners even in situations that externally may seem like mutual sexual consent.

Spiritual. A sexually addicted pastor may be the victim of rigid spiritual formation, in which he or she feels inferior in the sight of God, or the victim of the abandonment of spiritual modeling (Laaser, 1996). When these pastors are also the victims of other forms of abuse at the hands of someone who is a spiritual authority in their life, the result may be a feeling of spiritual inferiority and an impaired ability to trust. They may overmoralize issues and project a public image of being angrily opposed to pornography, prostitution, homosexuality, or abortion. This is a form of reaction formation, being angry at behaviors they are ashamed of themselves.

Their “double life” of sexual pursuits may be followed by phobic, avoidant, or sexually anorexic reactions (Carnes, 1997). They may then project their angry reaction onto congregants during sermons or counseling sessions. Many pastors who have committed sexual misconduct have appeared angry to those around them.

Whatever these pastors’ intellectual theology may be, they may be arrested in a rather adolescent, black-and-white theology emotionally, particularly when it comes to their self-perception. They may be able to proclaim a mature theology to others and not believe it themselves.

We have talked to many pastors who believe that they can compensate, or balance, their sexual sins with good deeds. Others believe that they will be

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3See the treatment of moral and theological development in Fowler (1981).
punished for their sexual sins for a proscribed period of time. For example, in what has been referred to as the “1-day rule,” a pastor felt that he would be punished for 1 day following the commission of a sexual sin.

Sexually addicted pastors, who suffer from arrested adolescent theological development, may also believe certain delusional qualities about themselves. An addict’s normal sense of entitlement may be enhanced by a narcissistic view of him- or herself. Pastoral sexual addicts’ narcissism may also allow them to feel that they will not get caught out of some sense of special protection by God from being discovered. The adolescent quality of their beliefs may cause them to think that they are being victimized by the people they serve and that they are being overworked and underpaid. Finally, this same type of thinking allows them to blame others, including seductive men or women, for various forms of sexual misconduct or offense.

Role and Identity

There are two factors to evaluate in sexually addicted pastors concerning their role and identity. First, what is the identity they bring into the role of pastor, based on their personality and developmental history? Second, what aspects of the role of pastor contribute to the risk of sexual addiction?

Trauma leaves the sexually addicted pastor shame-based, narcissistically injured, developmentally arrested, and dependent. In a study of 25 pastors who offended against at least one victim, Irons and Laaser (1994) found that 6 of the participants demonstrated profound personality disorder, 3 with narcissistic personality and 3 with personality disorder not otherwise specified. Of the remaining participants, 11 were diagnosed with narcissistic personality traits, 9 with dependent personality traits, 8 with obsessive-compulsive personality traits, and 4 with histrionic personality traits (Axis II of the fourth edition of the Diagnostic and Statistical Manual of Mental Disorders: American Psychiatric Association, 1994). Only 3 of the pastors had major depression, and 6 had dysthymia. Fifteen pastors were diagnosed with sexual addiction, 9 with alcohol dependence or abuse, 1 with other drug addiction, and 1 one with an eating disorder.

These findings support the picture of a well-liked, successful, and charismatic pastor who is able to function but who leads a double life of sexual and other addictions, who is needy and chronically depressed, and who may react dramatically and defensively to being confronted.

Experience demonstrates that pastors may be hoping that the role of pastor will bring relief from their identity issues. One pastor said that she hoped to be “ontologically transformed” by her ordination. Laaser (1991) has referred to this as “ordination as a shame reduction strategy.” This pastor hoped that her sexual addiction would be arrested and that she would
be a new person. Similarly, some pastors hope that the ordination vows they take will prevent them from acts of sexual immorality. Many Catholic priests, for example, believe that the rite of ordination and vow of celibacy will stop them from inappropriate sexual thoughts and acts.

The role, status, and power of a minister may bring narcissistically injured people a sense of relief from their inferiority and woundedness. One pastor described the high he felt after preaching a good sermon and receiving affirmations from his people. The trappings of the pastoral role—robes, special clothing, access to people’s homes and lives, and adulation and trust as people of God—do create a vulnerability to grandiosity. It can be that pastoral sex addicts become as dependent on the role of pastor as they are to anything else.

Pastoral sex addicts come from families who assign them roles that can lead them into ministry. They are often heroes and expected to be heroic. This role can be combined with the role of a saint, a role in which they are expected to be religious. Many Catholic priests, for example, tell stories about times in their childhood in which they somehow knew that they were meant to be priests. One of them referred to this as “being ordained by my mother and not by the Church.” These pastors can also be caretakers or enablers, having learned how to care for others, doing lots of things, but not being able to care for themselves. This can lead to workaholism and burnout.

Another common role is that of lost child. Pastors who are lost children receive lots of affirmation for being independent and strong and without any noticeable needs. Lost children spend lots of time alone, seeming self-sufficient, but really being lonely. Pastors can feel comfortable in this role, which may be part of the reason they have difficulty admitting problems to others. They can even theologically justify alone time as being part of their need for meditation and prayer. Meditation and prayer are valuable activities, but these pastors have no sense of a balance between participating in community and being alone.

The role and identity of a pastor becomes dangerous when people transfer great power and status to it, giving away a childish trust to the pastor. This transference and trust blinds people to the inappropriate nature of certain requests. These people may be willing to please the pastor in many ways, including sexual, and assume that if it is the pastor asking, it must be all right. Conversely, a wounded pastor who does not feel truly powerful may not be fully aware of the power his or her role has with people. His or her own shame and dependence craves affirmation and may encourage the positive transference, even in unconscious ways. Some pastors consciously and unconsciously encourage sexually seductive behavior because of the affirmation and attention received.
Many situations in which a pastor becomes sexually inappropriate with a parishioner begin with the pastor being a warm and caring parentlike figure. When the parishioner responds with willing trust, the pastor can come to depend on and crave this adulation. His or her own needs may become more and more apparent in the relationship. Many victims have described a time when they felt that the relationship switched from one in which they were being cared for to one in which they were caring for the pastor.

All pastors have very demanding roles. People crave their time and attention. Sexually addicted pastors do not know how to balance their caregiving time with time of self-nurture. They may be starved for attention and nurture. Like all sex addicts, they interpret sex as equal to love and may seek to get their needs fulfilled sexually. There can be a certain adolescent anger to their interpretation of their neediness. They may complain about the demands of their people and project a martyrlike image of themselves. They may then also come to feel entitled to needs fulfillment. This angry, martyr-like entitlement is the fuel of self-delusion that can allow them to cross sexual boundaries.

Isolation

The pastoral role, at least in most parish settings, is one in which there is very little accountability. A pastor may have elders, a church council, a supervising pastor from the denomination (e.g., conference minister, bishop), but there is usually very little direct supervision. Many congregation members will put ministers on a pedestal, expecting them to be herolike. Atop this pedestal, clergy are expected to be self-sufficient and self-reliant, able to care for themselves. Clergy are expected to be alone and to not need monitoring.

There may also be many people around the church on a daily basis, but many of the pastor’s normal daily activities afford the opportunity to leave. Pastors may have been isolated and alone as children, even experiencing the role of the lost child. As addicts, pastors will thrive on this aloneness. It affords them the opportunity to act out in private ways and maintain their double life, one public and honored, the other private and perverse.

Trust

Clergy are given, at least historically, a total measure of trust. This is the nature of the pedestal on which they sit. People transfer to clergy their need for a loving and nurturing parent and a direct link with God. God the father or mother often is personified in the role of pastor.
Unfortunately, for pastoral sexual addicts this trust and transference gives them rather instant access to people's lives. This access may be abused. The priest that we mentioned in the introduction in the introduction to this article was trusted to be a surrogate father to boys in the parish. Parents did not worry that they were spending time with him. We worked with a congregation in which a priest had abused nine boys. Many of the members blamed the boys for the sexual activity; even one of the boys' fathers thought it must have been his fault. This is similar to those countless situations in which women are blamed for being sexual with a pastor.

The trust factor can allow a pastor to go unchallenged for years. People may ignore obvious symptoms of trouble because they need the pastor to be innocent and blameless. We worked with another church in which the general membership revolted against the leadership of the church for hiring their beloved pastor. Historically, even church leaders have wanted to protect the role of pastor. This has led many to cover up sexual misconduct. The "geographic cure," in which a pastor is transferred to another situation in all likelihood to repeat the same behavior has sometimes been the result. Many have excused this behavior as being the quiet and loving thing to do for all concerned.

Consequences

Pastors, by nature of their training, should know how to access help for themselves. Given a previously discussed dynamic, however, they know how to help others and not themselves. One of the excuses that we often hear as to why they do not go for help is "who can I talk to confidentially?" There is often a built-in fear of consequences in this question. If there is any inclination to reach out for help, it may be met with the knowledge that sinful sexual behavior is usually immediate grounds for loss of job and perhaps the privilege of ordination.

In the current legal climate in which entire churches and even denominations have been sued for a pastor's sexual misconduct, the threat of immediate dismissal and inability to return to ministry is even more real. Legal liability has done much to prevent church leaders from even considering the question of restoration to ministry. It becomes harder to convince a pastor that it is better to be honest than it is to lead a miserable and secret life.

TREATMENT ISSUES

Treatment for sexually addicted pastor is no different than treatment for anyone else. It may involve in-patient or intensive out-patient programs.
Long-term care will require individual, marriage, and family therapy; attendance at support groups; and a network of accountability. Carne's (1997) model of recovery, containing educational, behavioral, and psychodynamic components, is the most effective form of treatment. This is because all of these areas need to be simultaneously attacked therapeutically. Pastors may otherwise tend to compartmentalize, theologize, or think in black-and-white terms about what they need.

It is often thought that clergy issues require special clergy support groups, that only other clergy will truly understand the issues involved. The factor of confidentiality may also be used by clergy to avoid general addiction groups. We have found, however, that although it may be occasionally helpful to provide clergy-only groups, it can be more helpful to participate in general recovery for sexual addiction. It may be just as important to recover from narcissism and dependence on the pastoral role as it is to recover from sexual addiction.

We suggest that sexually addicted pastors be given the time and opportunity to take a leave of absence from the pastoral role. This is obviously more difficult financially for pastors with families. This is true even for pastors whose sexual misconduct has not involved offending behavior. Offending behavior requires that for reasons of safety and legal liability, a pastor must leave at least the parish pastoral role. This time away from the role is important so that the addict can focus on recovery, both from sexual addiction and from the narcissism and dependence on pastoral role and to learn how to care for self and not just others.

In addition, the pastoral role requires the following considerations.

Assessment

Pastors who are sexually addicted are impaired professionals. As such, we believe that they should be thoroughly assessed as to the degree of impairment. Such assessment will be important in determining a pastor's ability to continue to practice ministry or return to ministry after a period of rehabilitation. One of the key questions of assessment is whether a pastor is safe to practice ministry or whether there is a danger of further sexual misconduct. This will be particularly true if the pastor has sexually offended against a vulnerable person.

Richard Irons (1994), currently practicing at the Menninger Clinic, has been the pioneer in describing the nature of the assessment process. Irons stressed the importance of assembling a team of professionals that will participate in the assessment process. We have seen too many cases of clergy for whom an incorrect diagnosis has been made by one assessor trying to make a judgment after only a few hours of one-to-one interview. Persons
with narcissistic personality traits or characteristic addictive features of denial and delusion may easily be able to fool one person. In the Irons assessment model, however, psychometric testing, psychosocial interview, and addiction screening are administered by a variety of professionals who can assemble a total picture from their individual diagnostic impressions.

The real goal of professional assessment is to recommend the appropriate forms of treatment that the diagnosis and level of impairment suggests. Clergy can be restored to the practice of ministry depending on the severity of their illness and the nature of the sexual misconduct.¹ A careful plan of ongoing rehabilitation and accountability can be designed, and ongoing sobriety or freedom from illness can be maintained (Irons, 1991). We feel that ministers who have received successful treatment may be 10 times less likely to sexually offend than the average seminary graduate.

Therapists working with clergy will find it helpful to use a third party to assess when and if a pastor is healthy enough to return to work. This takes the therapist out of the role of policing the client and helps to maintain the trust necessary in the therapeutic alliance.

**Vocational Guidance**

It is possible that sexual misconduct has created a situation in which it will be difficult for a minister to return to the practice of ministry or to certain forms of it. A minister who has offended against vulnerable members of a congregation will have difficulty returning to parish ministry. Some sex addicts have compared this with an alcoholic's being a bartender.

Clergy will need to reexamine their calling or vocation. There are dysfunctional reasons why a person may have chosen the ministerial role. It is important to find healing from this dysfunction before a mature decision can be made.

**Spiritual Direction**

An important facet of vocational guidance is also spiritual direction. If a person is to find true calling as clergy, one's own theology may dictate that this calling be heard from God. There has been a rich tradition of "soul care" for centuries in most faith traditions. In the 20th century, spiritual direction has often been confused with psychological counseling. The field of pastoral counselor has vacillated back and forth as to whether a pastoral counselor provides psychological or spiritual counseling. We recommend

¹In cases of sexual offending, the legal liabilities of denominational bodies may prevent them from being able to restore a minister to practice, even if the minister seems healthy enough to return.
that clergy receive spiritual direction from persons qualified in their faith
tradition to provide it. Spiritual reflection, prayer, scripture study, theologi-
cal study, and worship are the tools of the spiritual director. Meeting with
this person can be a matter of daily or weekly activity and may coexist with
counseling and support groups.

Spiritual direction can be an important component of the process of
recovery from sexual addiction for all addicts. Resolution of early trauma
demands that the trauma be recognized, felt, and grieved. Spiritual direction
courages efforts to forgive and reconcile. This may even include face-to-
face meetings or symbolic written or spoken acts of forgiveness. This process
may take years, but the goal of forgiveness is one that purely secular counsel-
ing often ignores.

**Family Support**

Clergy function in communities of faith. Their biological families are
entrenched in these communities. In the process of intervening with clergy
who have committed sexual misconduct, spouses and children are often
ignored. The events of discovery of misconduct may be dramatic. Clergy
have been asked to leave churches literally overnight. Family members have
suddenly lost the ability to participate in their community, perhaps even
being uprooted geographically. Public humiliation may be a factor in this
process. Family members become the innocent secondary victims of the sex-
ual misconduct. There have been too many situations, however, in which
the wife or children's needs have become secondary to the more urgent need
to find help for clergy. Instead, they have often been expected to "be strong"
and to help emotionally, physically, spiritually, and financially to survive
the crisis.

It is not uncommon for a spouse to be blamed for the sexual misconduct.
If he or she had been more available emotionally and sexually, the clergy
person would not have needed the outside sex. The herolike nature of the
clergy role often prevents many from seeing where true responsibility for
misconduct lies. This dynamic can make it even more difficult for family
members to be seen as needing help.

It is also true that the same dysfunction that causes clergy to commit
misconduct will create various forms of dysfunction in the family. Spouses
may have their own backgrounds of trauma. Marriage issues may be very
pronounced. Clergypersons may use this level of estrangement to justify their
misconduct. It is important, therefore, for all members of clergy families to
be assessed as to their own issues. Support and attention should be given
equally to all members of the family.
Church Support

It is imperative to attend to the needs of the congregations served by sexually addicted clergy whose addiction or sexual misconduct has become public knowledge. The diagnosis of sexual addiction may or may not mean that a pastor has to leave his or her congregation. The presence of sexual offending behavior will usually be the determining factor.

For those pastors who remain in their churches, there will need to be a process of counseling between the pastor and the leadership of the church. This will not be unlike marriage and family counseling. A church is like any other system, and there can be just as many unhealthy dynamics as there are church members. If churches are places that reach out to wounded people, there will be wounded people there projecting their issues onto each other. If the pastor’s recovery can be used courageously as a model for others, more mature communities of faith can be built. Certainly, accountability for the pastor’s recovery will be a vital part of this process.

In those situations in which a pastor has to leave, it will be even more important to provide healing to the church congregation. There will be those who have been directly sexually violated (primary victims) and those whose trust and faith have been damaged (secondary victims). It is important that congregants be allowed to voice feelings, whatever they are, during support groups or meetings set up by the church.

Countertransference

Working with pastoral sex addicts raises traditional countertransference issues that any professional might have. It is often challenging to deal with the narcissism, dependency, or addiction. The nature of sexual activity may be difficult to hear about. Working with sexual offending behavior is always a minefield in how much it may get counselors in touch with their own trauma issues. In addition to these possibilities, working with clergy sex addicts also may raise issues of counselors’ own faith. How do they see the role of pastoral authority? Have they been damaged emotionally, sexually, or spiritually by clergy in their past? What is the level of their faith in a God who might allow these things to happen? It is not uncommon for faith and trust to be challenged by the sexual hypocrisy of those who call themselves clergy. Counselors’ own level of maturity and spiritual support should be in some order before they try to deal with clergy.

If one is, however, able to bring healing to this group, it is rewarding work.

For a comprehensive treatment of working with congregations, see Hopkins and Laaser (1999).
CONCLUSION

Sex addiction is about lust and the neurochemistry of lust. It is also about a search for intimacy. Sex addicts long for nurturance and acceptance. They are lonely and lack true community. In this search for intimacy, sex addiction is a confused spirituality. Much of what sex addicts experience is truly a matter of spiritual longing to be connected with God and with others. Sexual acts with self and others can be an attempt to find this connection, replacing real fellowship with fantasy or symbolic partners. If this is true, clergy are the most pronounced example of this type of spiritual confusion.

Working with pastoral sex addicts requires therapists to be familiar with traditional sex-addiction treatment in addition to issues unique to the vocation. The vocation is often unconsciously chosen by the pastor to cover childhood trauma and sexual issues. Treatment must address this and include 12-step participation, behavioral and cognitive intervention, insight analysis, and expressive modalities designed to abreast the underlying trauma (Adams, 1997). Treatment should also include spiritual direction and assistance in values clarification. This allows the pastor to unearth the unconscious reasons for choosing the ministry and offers an opportunity to consciously choose the vocation from a position of spiritual and emotional maturity. Integrating sexuality into the whole of their selves, including their spirituality, is crucial to the prevention of sexual acting out.

Personality disorders and identity issues also need to be addressed in treatment. Entitlement, dependency, and narcissism are common themes. If the pastor returns to active ministry, an accountability program should be established. Getting an independent evaluation to determine the specific of a return to work helps the therapist to maintain the trust and safety necessary in the therapeutic alliance.

Clergy who act out sexually with parishioners create primary and secondary victims: those who are directly violated and those whose trust and faith have been damaged by the pastor’s addiction. The congregation is also victimized by the projection of shame and the overmoralizing of sexual issues that the pastor’s acting out causes. The pastor’s family is also a casualty in the wake of sexual acting out.

Offering healing and treatment to pastors and their congregations are important steps in repairing communities damaged by sexual addiction. By bringing healing to this group, counselors assist in the transformation of sexually addicted pastors from those who can damage themselves or others to those who are truly wounded healers. They also assist in building trust and maturity in members of faith communities who can positively affect the culture.
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