

# Sexual Abuse by Church Leaders and Healing for Victims

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*Abstract:* Sexual abuse by a church leader is an egregious violation of professional ethics and a serious misuse of the power of the pastor/teacher role. The resultant trauma for victims affects all aspects of their lives. Churches and their institutions have not consistently responded in appropriate ways to reports of abuse and have too often, by their denial or lack of effective intervention and care, further traumatized victims. Congregations can be places of healing if they believe victims and respond appropriately, if their worship is sensitive to victims, if they provide ongoing accompaniment for victims and those who love them, and if they make a commitment to work diligently to prevent further abuse.

Although Mennonites have a well-developed theology of nonviolence and are leaders in the field of peacemaking, they have not been consistently successful in protecting those entrusted to their care from sexually abusive pastors and leaders.<sup>1</sup> Like

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1. Because many leaders of church institutions are ordained, I will sometimes use "clergy" to refer to both pastors and leaders. The dynamics and resultant issues of abuse are similar. I also use male pronouns when referring to abusive clergy and leaders. This is not so much for stylistic reasons as it is an effort to reflect the reality that reports of a female clergy member sexually abusing a parishioner are extremely rare. In my many years of working with victims of clergy sexual abuse, I have yet to encounter a victim who was abused by a woman pastor. I am also aware that there are boys and young men who have been sexually abused by a Mennonite male teacher, youth pastor, evangelist, or church leader. The resultant issues have been devastating for these male victims. Because my clinical practice and work in the church have primarily been with female victims and male abusers and because the majority of publicly exposed cases have been of this gender configuration, I will address primarily issues related to females abused by males. That said, we need to create more safe places for male victims to tell their stories and find the help they need to heal from the trauma of their abuse. One of the common questions of male victims is, "Am I a homosexual? I didn't think so before my abuse but why would he have been attracted to me if I'm not?" In such instances it is important to remind the victim that rape and sexual abuse are not primarily about sex but about abuse of power. It was often the victim's vulnerability and not his sexual orientation that made him attractive to the predatory male abuser. Many males who abuse boys and

virtually all other denominations, Mennonites do not have reliable statistics available to know the full extent of leader sexual abuse. Webs of secrecy built around perpetrators, disbelief at accusations of sexual assault, and unhelpful responses to others who have disclosed abuses combine to make it less likely that victims will report abuses. Anecdotal information and research provided by sociologist Conrad L. Kanagy, however, suggest that Mennonites have rates of sexual abuse at least equal to that of the general population.<sup>2</sup> Because Mennonites' history of suffering and martyrdom is central to their identity, and because nonviolence, peace, love of enemies, and forgiveness are Mennonite core principles, victims may find it harder to resist violation and to report abuses.

Studies of ecumenical groups of clergy have found that 38.6 percent of clergy members self-report a sexual involvement they consider inappropriate with members of their congregation. Additionally, 76.5 percent of those surveyed said they knew a clergy colleague who had been sexually involved with a member of their congregation.<sup>3</sup> A 1998 study by J. W. Thoburn and J. O. Balswisch found that among all professional helpers clergy have the highest rate of sexual exploitation.<sup>4</sup> Research by the United Church of Canada indicates that women are more likely to experience sexual harassment in their church than in the workplace.<sup>5</sup>

For years women have been reporting sexual abuse by trusted church leaders. Too often the church did not believe them. Even if the women were believed, those women who disclosed the abuse were frequently considered troublemakers, enticing seductresses, predatory females, or loose women. Reports of sexual abuse are still often met with anger directed at the victim for besmirching the reputation of the church and the accused, or for causing distress to his family. In rare cases the abusive leader or pastor has been fired, but even then a common pattern has been to maintain secrecy about the reason for his dismissal. Some abusive leaders have

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young men are not homosexually oriented themselves but are sexually aroused by the vulnerability of their victims.

2. Conrad L. Kanagy, *Road Signs for the Journey: A Profile of Mennonite Church USA* (Scottsdale, Pa.: Herald Press, 2006). All of the case studies and stories included in my book, *Sexual Abuse in Christian Homes and Churches* (Scottsdale, Pa.: Herald Press, 1993), are Mennonite stories.

3. Kathryn A. Flynn, *The Sexual Abuse of Women by Members of the Clergy* (Jefferson, N.C.: McFarland & Company, Inc., 2003), 3.

4. J. W. Thoburn and J. O. Balswisch, "Demographic Data on Extra-marital Sexual Behavior in the Ministry," *Pastoral Psychology* 46, no. 6 (1998), 447-457.

5. Flynn, *Sexual Abuse of Women by Members of the Clergy*, 4.

negotiated deals with their churches or institutions whereby the leader agreed to resign and leave his position in exchange for an institutional promise to never reveal the reason for his termination.

Many victims of clergy sexual abuse never tell. They have watched other victims blamed, denigrated, and shunned. Many will never risk becoming outcasts in their church, a significant social and spiritual community for Mennonites.

### WHAT IS CLERGY SEXUAL ABUSE?

The language used to describe the sexual involvement of a church leader with someone under his care or influence has often distracted us from properly understanding and addressing the problem. Marie Fortune, an early and prominent advocate for victims, emphasizes the need to correctly frame and name the problem.<sup>6</sup> It is neither appropriate nor helpful to see clergy sexual abuse as primarily an issue of deficient individual morality or to consider it “an affair,” a “sexual relationship,” or even “adultery.” These terms imply a mutuality and consent that is lacking when a trusted leader becomes sexually involved with a parishioner; authentic consent requires an equality of power in a relationship. It is instead, *abuse*.<sup>7</sup>

Clergy sexual abuse occurs when one who is in a position of trust or power takes advantage of someone entrusted to his care. It is an egregious exploitation of power, a profound violation of professional ethics, and a repudiation of Christian love and care. Peter Rutter, author of *Sex in the Forbidden Zone: When Men in Power—Therapists, Doctors, Clergy, Teachers, and Others—Betray Women’s Trust*, warns of sexual behavior, or erotic expression or interest that occurs in “the forbidden zone”—namely, any professional relationship of trust and unequal power.<sup>8</sup> Sexualized behaviors that are “forbidden” may or may not include actual physical touch. They may include unusual attention, including gifts, frequent social telephone calls, letters, private visits, or

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6. Marie Fortune, *Is Nothing Sacred? When Sex Invades the Pastoral Relationship* (San Francisco: Harper Collins Publishers, 1989).

7. Although rare, there are known cases of a needy, previously wounded woman who has tried to sexually seduce a pastor. It is still the pastor’s professional responsibility and duty to protect the woman—even if only from herself—and to maintain appropriate boundaries. This is *always* the responsibility of the professional, the person with the most power.

8. Peter Rutter, *Sex in the Forbidden Zone: When Men in Power—Therapists, Doctors, Clergy, Teachers, and Others—Betray Women’s Trust* (Los Angeles: Jeremy P. Tarcher, Inc., 1989).

attempts to develop a “special” relationship. Additional behaviors that are not permitted, according to the Mennonite Church’s Ministerial Sexual Misconduct Policy and Procedures, include:<sup>9</sup>

- Flirtatious propositions, talk, or innuendo;
- Graphic or degrading comments about another person’s appearance, dress, or anatomy;
- Display of sexually suggestive objects or pictures;
- Sexual jokes or offensive gestures;
- Explicit descriptions of a minister’s own sexual experiences;
- Abuse of familiarities or diminutives such as “honey,” “baby,” or “dear”;
- Inappropriate or unwanted physical contact such as touching, hugging, pinching, patting, or kissing;
- Whistling or catcalls;
- Leering.

### PASTORAL POWER

Many pastors, feeling overworked, underappreciated, and underpaid, are blind to the inherent power of their profession. Miriam Stark Parent, a clinical psychologist and professor of pastoral counseling and psychology at Trinity Evangelical Divinity School, found that ministers often have an ambivalent or distorted attitude toward issues of power and authority. They tend to minimize their power and, thus, their responsibility for maintaining clear and appropriate boundaries.<sup>10</sup>

The strong Mennonite emphasis on “servant leadership” and “the priesthood of all believers” can make it particularly uncomfortable to talk about the power of church leaders. Such hesitancy may make it more difficult to understand the inherent, often subtle power of the pastoral role and may make this power easier to abuse.

The relationship between a male pastor and a female parishioner, or between a male professor and a female student, is in many ways a microcosm of the broader cultural relationship between women and men, which remains one of a significant

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9. See attachment 2 in *Justice Making: The Church Responds to Clergy Misconduct, a Companion Piece to Ministerial Sexual Misconduct Police and Procedures*. <http://resources.mennoniteusa.org/wp-content/uploads/2012/01/JusticeMakingTheChurchRespondsToClergyMisconduct.pdf>.

10. Miriam Stark Parent, “Boundaries and Roles in Ministry Counseling,” *American Journal of Pastoral Counseling* 8, no. 2 (2005), 1-25.

imbalance of power. For example, men, in general, have greater *earning power*. According to the U.S. Census Bureau, women with similar levels of education and experience as men doing the same job earn only \$0.77 for every dollar men earn. In some minority groups the wage gap is even wider. African-American women earn only \$0.69 for every dollar African-American men earn. In this country, Latinas earn only \$0.58 for every dollar earned by Latinos.<sup>11</sup> Money is power in many situations, and thus, many women feel, and are in fact, disempowered in relation to men because of this earning disparity and their economic vulnerability.

In general, men also have more *political power* than women. This imbalance is reflected in the fact that in 2014, only 20 of the 100 U.S. senators, 79 of the 435 members of the House of Representatives, and 5 of the 50 U.S. governors were women. To date, there has not been a woman president. Journalists refer to the physical appearance of female candidates and women politicians more often than they do to men's appearance and refer to women more often by their first name.

Moreover, most men are *physically* more powerful than most women of similar age. Knowing that they are vulnerable to being physically overpowered significantly alters women's experience of the world. Mary Dickson is a writer and co-producer of the national PBS documentary "No Safe Place: Violence Against Women" and is the winner of the 1996 Vivian Castleberry Award for Commentary from the Association of Women Journalists for her article "A Woman's Worst Nightmare." Dickson confirms what mental health therapists report anecdotally—that there are significant differences between what men and women report fearing from each other: men fear being unappreciated, disrespected, or humiliated by women. Women, on the other hand, fear being battered, raped, or killed by men.<sup>12</sup>

To understand the dynamics of clergy abuse, it is important to note some complex intra psychic and cultural dynamics related to femininity, masculinity, and religion. In general, women have less *religious* authority and power than men. For many people, based

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11. USA QuickFacts from the US Census Bureau (2013).—[www.quickfacts.census.gov/qfd/states/00000.html](http://www.quickfacts.census.gov/qfd/states/00000.html). See also Catherine Hill, "The Simple Truth About the Gender Pay Gap" (2014) in the A.A.U.W. publication *Economic Justice*, [www.aauw.org/research/the-simple-truth-about-the-gender-pay-gap/](http://www.aauw.org/research/the-simple-truth-about-the-gender-pay-gap/).

12. Mary Dickson, "A Woman's Worst Nightmare" (1996) [www.pbs.org/kued/nosafeface/articles/nightmare.htm/](http://www.pbs.org/kued/nosafeface/articles/nightmare.htm/).

on sexist interpretations of certain biblical texts (Genesis 2 and I Corinthians 11:7-9, for example) masculinity is associated with divinity and moral superiority while femininity is associated with defectiveness and moral inferiority. Research suggests that Christian women have been taught both explicitly and implicitly that they are morally defective because of Eve's sin and therefore less capable than men of making right moral judgments.<sup>13</sup> As a result, women may grow up not able to trust themselves when their sense of right or wrong differs from that of a man in authority over her. When a pastor or church leader says sexual contact between them is good and right, a woman may find it difficult to trust her own internal sense of right and wrong and stand strong in opposition to the sexual seductions and assaults of a church leader. Her moral agency may be dangerously compromised when someone with spiritual authority is manipulating her for his own perverse sexual pleasure.

Women's exclusion from positions of leadership and authority in many churches imbues them with a sense of specific inferiority reinforced by the fact that the dominant image of God for many people and the one most frequently used in public worship is *God the Father*. Of course Jesus was male as were the twelve named disciples in his inner circle. Even the angels named in the Bible, although presumably asexual and spiritual in nature, all have masculine names. Throughout recorded history, most pastors, priests, bishops, and all popes are and have been male. Thus, when the exclusion of women is linked to the notion of divinity as male, it may have psychological meaning even more damaging to her self-concept and her ability to say "No!" to an abusive church leader than exclusion from other groups.

In addition to the generalized power of males in our patriarchal culture, pastors and church leaders are granted significant and unique powers. Because many people consider the pastor to be God's representative and the mediator between God and the congregation, there is a transcendent and symbolic dimension that gives male pastors great psychological and *spiritual power* over parishioners, particularly women. Peter Rutter, a psychiatrist, notes that the power of a pastor over his congregation is greatly enhanced by his clerical authority, if he wishes to exercise it, to

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13. Carolyn Holderread Heggen, "Dominance/Submission Role Beliefs, Self-Esteem and Self-Acceptance in Christian Laywomen" (Ph.D. diss., University of New Mexico, 1989).

mediate people's status with God.<sup>14</sup> Thus, church leaders may represent the very power and authority of God.

Karen Lebacqz and Ronald Barton, authors of *Sex in the Parish*, highlight the *numinous* dimension of the pastorate and the *pedestal effect* that comes from dispensing the sacraments and representing the divine.<sup>15</sup> This "God factor" can cloud victims' perceptions and diminish their ability to detect warning signs that could keep themselves safe from a predatory church leader.

Psychiatrists Carl Jung, M. Scott Peck and others have observed the close relationship between spiritual longing and sexual desires. The human quest for intimacy with God often taps into an energy that feels similar to sexual passion. Our spiritual longing reminds us of our longing for intimacy with another human being. As Robert Carlson observed, "The effort to find God opens that same well of yearning that exists in all of us and sometimes encourages us to sexual desire."<sup>16</sup> In both sexual and spiritual experiences we lower our defenses; ego boundaries become less defined. In church we also practice common kinds of "courting" behaviors—we often dress up and are on our best behavior.

It is important to make a clear distinction between sexual feelings and inappropriate sexual acts. Sexual feelings, particularly in relationships of close contact as in the church, are natural and often unavoidable. But church leaders are expected to avoid acting upon these feelings and violating appropriate sexual boundaries.

Church leaders have a *power of access* that is unique to their profession. Church leaders and those under their care and influence assume they have access to congregants' homes and hospital rooms, their history and secrets, their vulnerability, and even their souls. Church leaders may have knowledge about us that exceeds even that of close family members. Pastors can claim an intimacy not normally granted others because of the confessional role they play in lives of church members and because their parishioners believe they can trust them.

Moreover, unlike most helping professionals, pastors and church leaders function without close supervision and with minimal accountability. The cultural status and prestige they enjoy opens doors to them unlike any other profession and for which many are ill suited and unprepared.

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14. Rutter, *Sex in the Forbidden Zone*, 27-28.

15. Karen Lebacqz and Ronald G. Barton, *Sex in the Parish* (Louisville: Westminster John Knox Press, 1991), 110-111.

16. Robert Carlson, "Battling Sexual Indiscretion," *Ministry* 60, no. 1(1987).

### RESULTANT ISSUES FOR VICTIMS OF CLERGY ABUSE

Like most denominations, the Mennonite Church and her institutions have not consistently responded in appropriate, helpful ways to reports of sexual abuse by a pastor or leader.<sup>17</sup> Too little attention has been given to the needs of victims and too much has focused on damage control, containment, protection of the perpetrator's public image, his rehabilitation and restoration, and the preservation of reputations of both perpetrators and institutions.

Very little attention, by contrast, has been paid to the actual experiences of victims as violated persons. Care for victims has most often happened outside of church structures. The voices clamoring for justice and care for the abused have often been those of other victims who have found healing support elsewhere.

The therapeutic community focused on trauma and the victims who have begun their healing have much to teach us. They know that to be sexually abused by a church leader is to experience a devastating trauma that leaves deep scars. The English word *trauma* comes from an ancient Greek word that means a "wound" or "an injury inflicted upon the body by an act of violence." Current trauma studies have extended the understanding of trauma to include not only wounding to the visible body but also to the brain, the emotions and psyche, and the soul.<sup>18</sup> While invisible, these wounds often have a more damaging effect on one's well-being than more obvious physical wounds.

There is a growing awareness in the therapeutic community that surviving sexual abuse is similar to surviving war. Many victims of both war and abuse experience "Post Traumatic Stress Disorder" (P.T.S.D.). There are three clusters of P.T.S.D. symptoms:

*Re-experiencing* the trauma event through intrusive thoughts, flashbacks, nightmares, and disturbing mental images.

*Avoidance* symptoms that include emotional numbing, dissociating from what is presently happening, not wanting to talk about the trauma, and avoiding people, places, sounds, and smells that remind them of the trauma.

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17. For a summary of the steps that have been taken in the Mennonite Church since the 1980s to raise awareness, see the essay by Linda Gehman Peachey elsewhere in this volume.

18. Serene Jones, *Trauma and Grace: Theology in a Ruptured World* (Louisville: Westminster John Knox Press, 2009), 12.



*Persistent neurological hyper-arousal* expressed in an exaggerated startle reflex, constant expectation of harm, insomnia, and an inability to fully relax.

Judith Herman, a psychiatrist and trauma expert, has defined trauma as an affliction of helplessness in response to overwhelming events.<sup>19</sup> Psychological trauma involves feelings of intense fear, helplessness, confusion, loss of control, and the threat of annihilation. Herman describes two core responses to trauma:

1. Profound sense of powerlessness with a resultant sense of extreme helplessness and terror
2. Disconnection from systems of attachment and meaning.

Following an in-depth study of the effects of clergy sexual abuse on twenty-five women from eleven states, Kathryn A. Flynn, the author of *The Sexual Abuse of Women by Members of the Clergy*, observes that “the disconnection resulting from the traumatic experience affects systems of attachment. Trauma shatters the construction of the self, violates a victim’s faith in a natural or divine order, and injures one’s sense of human connection, safety and trust.”<sup>20</sup>

While the trauma of abuse is multifaceted and inevitably varies among individual victims based on their past history, their personality, and their inner and outer resources, all victims of abuse suffer long-term consequences even though they may not always connect their symptoms to the trauma experienced. All aspects of their life will be hurt—their sense of belovedness; their sense of dignity and worth; their sense of agency and control over their behavior and emotions, their body, and life choices; their ability to trust and have healthy relationships; and their spirituality.

It is no wonder that many victims of abuse struggle with eating disorders, self-mutilating behaviors, insomnia, depression, anxiety, and addictions. When the abuse has been done by someone who preached and taught in God’s name, the spiritual and psychological damage may be so deep that victims never recover their faith in God or the church.

A recurring sentiment expressed by victims of clergy abuse is disappointment and a sense of betrayal that their church has not paid appropriate attention to their suffering. Too often the focus

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19. Judith Lewis Herman, *Trauma and Recovery* (New York, N.Y.: Basic Books, 1997).

20. Flynn, *Sexual Abuse of Women by Members of the Clergy*, 32.

has been on protecting the reputation of the church and on ways to restore the offender to ministry again. Victims who have broken silence have too consistently been treated as the guilty party for “making a good man fall into sin,” for upsetting the equilibrium of congregational life, and for damaging the Christian reputation and witness in their community. Many have sensed the church wishes they would just “go away!” And many have left—their pain compounded when church friends and staff do not stay in touch, reach out in supportive, loving ways, or even acknowledge their absence or their trauma.

### WHAT CAN THE CHURCH DO TO HELP VICTIMS HEAL?

The church’s response to those who have experienced clergy sexual abuse can either increase their trauma or help them heal and be restored to faith and their spiritual community. The following suggestions come from years of professionally accompanying victims who have been abused by a pastor or church leader.

#### *1. Response to a Victim’s Disclosure of Clergy Abuse*

Believe her and express moral outrage. Assure her it is not her fault.

Keep the primary focus on the victim’s pain and need for safety and support. Don’t be sidetracked by concerns for damage control.

Listen! Don’t initially ask a lot of questions or attempt to obtain specific details of the abuse.

#### *2. Follow-up Steps*

With the help of professionals outside the church, determine if a crime has been committed. If so, report it to the authorities.

Assign an advocate to walk with the victim and protect her from retaliation by the abuser or by those who might wish to protect him, his reputation, and the institution.

Assure her and her family that they are not alone and will not be abandoned.

Arrange for her to have a professional assessment of the physical, emotional, cognitive, and spiritual damage she may have suffered. Try to find someone outside the abuser’s denomination to do this and secure church funds to pay the expense.

3. *Congregational or Institutional Issues*

Plan a congregational meeting to share appropriate information, to educate, and to answer questions such as “Why didn’t she just say ‘no’?” “Why can’t she just forgive him?”

Help members use appropriate language. When members refer to what happened as “adultery” or an “affair,” explain why these terms often mask a serious violation of the pastoral role that is more appropriately considered sexual abuse or sexual violence.

Hold a service of confession and lament to acknowledge the ways in which victims were not protected and to mourn the pain that the abuse has caused them, their loved ones, and the congregation.

Explore acts of restitution and justice-making for victims.

Place written resources about abuse in the church library and other readily accessible locations. Share information about local support groups and online resources.<sup>21</sup>

4. *Victim Sensitive Worship*

In public prayers and times of worship, name the sin of abuse and the pain of victims who have been betrayed by a leader or trusted person.

During times of confession, name the church’s failure to appropriately discipline abusive leaders and protect vulnerable women.

Use laments and prayers in public worship that victims may have written as part of their healing journey.

5. *Ongoing Accompaniment with the Victim*

Let her be angry; help her use her anger as energy to move beyond despair and depression toward healing. Share Psalms with her that express the writer’s anger. Assure her that God can handle her anger.

Do not push her to quickly forgive her abuser or encourage her to immediately be reconciled to him. Reconciliation and restoration cannot happen without his true repentance, self-awareness, and transformation.

Empower the victim to tell her story. In bearing witness to her experience of violation she takes control away from her

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21. For references to some of this material see the essay by Linda Gehman Peachey elsewhere in this issue.

abuser and the institutions that protected him and takes an important step toward reclaiming control over her own life.

Point out signs of strength and healing you see in her. Help her identify and celebrate manifestations of God's healing and faithfulness.

Explore with her the possibility of creating a personal ritual of healing to be shared with a small group of friends. Make suggestions but let her decide which elements would be personally meaningful for her.

Help her find a "survivor's mission" —a way to use her tears as motivation and energy for helping others. This can help her move from being a helpless victim to an empowered and motivated agent of transformation and can be a powerful step in helping redeem her suffering.

#### 6. *Working at Prevention of Future Abuse*

Make a genuine commitment to eradicate abuse by church leaders. Make public and concrete this commitment.

Teach ministers-in-training the ethical requirements of their profession; help them identify and heal their psycho-social wounds; and assist them in developing a meaningful personal spirituality.

Create, implement, and carefully monitor policies designed to prevent abuse and ensure that offenders are held accountable.

Examine religious teachings and practices that may make it difficult for Mennonite women to protect themselves effectively from sexual predators in the church. Consider how teachings about redemptive suffering, the need to quickly forgive, to refrain from lawsuits, to love your enemies, to not be angry, to return evil with good, and to submit to men may be related to abuse.

Analyze known cases of boundary violations to learn more about the dynamics of leader abuse and institutional responses that were or were not effective in stopping the abuse.

Challenge patriarchy as contrary to God's intentions for humanity. Abuse of women and children is frighteningly logical, common, and normative in cultures and institutions where men are given more power and respect than women, where masculinity is seen as a clearer reflection of the divine than is femininity, and where women are taught to trust men

more than their own inner moral compass. The world may continue to elevate the man with the most academic degrees, power, and social influence. But the church must use different criteria for choosing leaders, making decisions, and living together.

### CONCLUSION

Sexual abuse by a pastor or church leader causes devastating trauma. The resultant symptoms have far-reaching and long-lasting effects on all aspects of the lives and relationships of victims. Too often the church's response has inflicted further trauma on victims, has allowed perpetrators to deny their sinful violence, and has put others at risk. If we will hold perpetrators accountable and take a firm stand against abuse and the misuse of power, if we will open our hearts to victims and be tender witnesses to their anguish, if we will let them teach us about the trauma and injustice of sexual violence, then Mennonites might rightly claim to be people of peace and effective mediators of God's healing and amazing grace.

## Announcing the First Annual Schafer-Friesen Research Fellowship

The Schafer-Friesen fellowship is awarded annually by the Mennonite Historical Library (MHL) at Goshen College to support scholarship in Reformation and Anabaptist History.

First priority for the award is to individuals doing advanced research using the resources of the Mennonite Historical Library. The award will support travel costs to the Mennonite Historical Library, up to three weeks of room and board, and a small stipend.

The Fellowship may also be used, secondarily, to support publications on Reformation and Anabaptist topics.

To apply, please send a letter of interest, along with a one-page research plan and budget to John D. Roth, MHL, Goshen College, 1700 S. Main St., Goshen, IN 46526, by March 1, 2015.

The Schafer-Friesen Research Fellowship was  
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This fellowship is established in honor of Laura Schafer Martens, aunt of Geraldine Schafer Friesen. Laura graduated with a BA in Home Economics from Goshen College in 1947 and taught Home Economics for much of her active career. From 1964 until her retirement in 1987, she was a beloved teacher at Shafter (CA) High School while serving in many civic, educational and church roles that supported the interests of children and young mothers. Laura and her husband, Frank Martens, were active members of the Mennonite Brethren Church in Shafter, CA.

