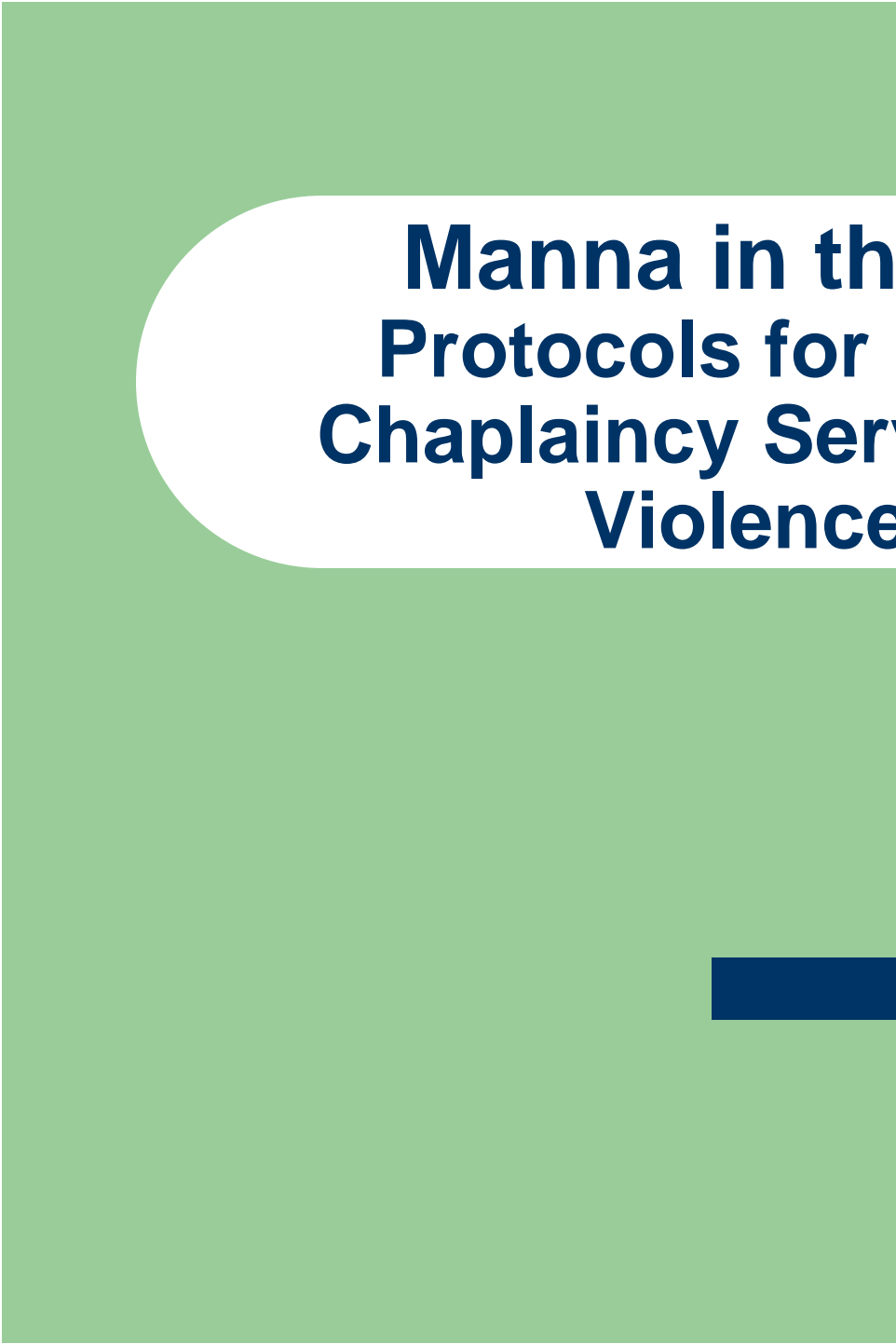





SAFE HAVENS

**Interfaith
Partnership
Against
Domestic
Violence**



**Manna in the Wilderness:
Protocols for Providing PFJCI
Chaplaincy Services to Domestic
Violence Survivors**



Manna in the Wilderness:

Protocols for Providing PFJCI Chaplaincy Services to Domestic Violence Survivors

Many moving parts:

- Context of domestic violence
- Worldview/actions/demands of abuser
- Wider DV Community Service Providers, Law Enforcement
- FJC movement and partners
- Requirements of ethical response to victims and survivors

- Within all that, and most importantly, meeting the needs of the victim/survivor, or providing manna in the wilderness.

Manna in the Wilderness:

Protocols for Providing PFJCI Chaplaincy Services to Domestic Violence Survivors

Why are protocols so important?

1. **Coordinated community response:** we're not just responding in isolation, we're responding collaboratively.
2. **Safety:** we want to make sure that services are responsive and safe.

Manna in the Wilderness:

Protocols for Providing PFJCI Chaplaincy Services to Domestic Violence Survivors

Five Protocols for PFJCI Chaplaincy Services

1. PFJCI Chaplaincy Services Are Victim-Centered
2. PFJCI Chaplaincy Services Are Welcoming to All
3. PFJCI Chaplaincy Services Are Non-Directive
4. PFJCI Chaplaincy Services Support the Survivor's
Right to Safety
5. PFJCI Chaplaincy Services Do Not Blame the
Victim

Manna in the Wilderness:

Protocols for Providing PFJCI Chaplaincy Services to Domestic Violence Survivors

The five protocols for PFJCI Chaplaincy Services grow directly out of victims' experiences of domestic violence itself.

If we are going to provide
“manna in the wilderness,”
we first need to get to know
the wilderness.

Manna in the Wilderness:

Protocols for Providing PFJCI Chaplaincy Services to Domestic Violence Survivors

VIEW FROM THE WILDERNESS

Abusers use physical, emotional, verbal, financial, sexual, psychological, and spiritual abuse to force their partners and others in the family to meet their needs.

To survive, victims of domestic violence must be acutely attuned to the needs, moods, desires, attitudes of the abuser.

Manna in the Wilderness:

Protocols for Providing PFJCI Chaplaincy Services to Domestic Violence Survivors

“I knew what kind of night we were going to have by how he put his keys down when he came in.”*

“I could tell by how he drove into the driveway that he was in a bad mood.”*

*Personal communication with Anne Marie Hunter, Director, Safe Havens.

Manna in the Wilderness:

Protocols for Providing PFJCI Chaplaincy Services to Domestic Violence Survivors

Because they have had to focus on the abuser's needs and moods to survive, victims are forced to give up their own needs, desires, wishes.

Manna in the Wilderness:

Protocols for Providing PFJCI Chaplaincy Services to Domestic Violence Survivors

“I was dying inside.”*

* Casa Myrna Vazquez, “Domestic Violence: Stories of Survivors/Violencia Domestica: Historias de Sobrevivientes,” Boston, MA 2000.

Manna in the Wilderness:

Protocols for Providing PFJCI Chaplaincy Services to Domestic Violence Survivors

To counteract the abuse,
to be manna in this wilderness,
the needs of the victim come first in
providing PFJCI Chaplaincy Services.



Manna in the Wilderness:

Protocols for Providing PFJCI Chaplaincy Services to Domestic Violence Survivors



This is called being
“victim-centered.”

Manna in the Wilderness:

Protocols for Providing PFJCI Chaplaincy Services to Domestic Violence Survivors

This means that while we are providing PFJCI Chaplaincy Services to victims and survivors, we must set aside our own needs in order to focus on the needs of the victim.

* Casa Myrna Vazquez, "Domestic Violence: Stories of Survivors/Violencia Domestica: Historias de Sobrevivientes," Boston, MA 2000.

Manna in the Wilderness:

Protocols for Providing PFJCI Chaplaincy Services to Domestic Violence Survivors

Abusers say:

“You don’t matter. You are worthless.
No one cares about your stupid needs.”

PFJCI Chaplaincy volunteers say:

“You matter. You deserve to be heard.
Your needs are important. I will focus on your needs.”

Manna in the Wilderness:

Protocols for Providing PFJCI Chaplaincy Services to Domestic Violence Survivors

“When I was ready to talk,
they were listening.
That was the beginning
of my recovery.” *

* Casa Myrna Vazquez, “Domestic Violence: Stories of Survivors/Violencia Domestica: Historias de Sobrevivientes,” Boston, MA 2000.

Manna in the Wilderness:

Protocols for Providing PFJCI Chaplaincy Services to Domestic Violence Survivors

PROTOCOL I

PFJCI Chaplaincy Services are victim-centered.

Manna in the Wilderness:

Protocols for Providing PFJCI Chaplaincy Services to Domestic Violence Survivors

VIEW FROM THE WILDERNESS

Perpetrators of domestic violence and sexual assault commit crimes that are intended to shame and dehumanize their victims.

Manna in the Wilderness:

Protocols for Providing PFJCI Chaplaincy Services to Domestic Violence Survivors

VIEW FROM THE WILDERNESS

Victim/survivors have often internalized their abusers' view of themselves as unworthy, sinful, guilty, shameful, less than human, unloveable, and unacceptable.

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Protocols for Providing PFJCI Chaplaincy Services to Domestic Violence Survivors

VIEW FROM THE WILDERNESS

Abusers use race, class, age, sexual orientation, sexual activity, education, job status, HIV status, gender, physical abilities, immigration status, ethnicity, and faith as weapons to shame, dehumanize, and control their victims.

This shame and degradation is especially powerful when it is reinforced by the wider community.

Manna in the Wilderness:

Protocols for Providing PFJCI Chaplaincy Services to Domestic Violence Survivors

VIEW FROM THE WILDERNESS

Whatever understandings there are in the wider community about race, class, age, sexual orientation, sexual activity, education, job status, HIV status, gender, physical abilities, immigration status, ethnicity, and faith may be used by the batterer to reinforce his or her view that “It’s all the victim’s fault,” that “the victim deserves this abuse,” and to further shame and humiliate the victim.

Manna in the Wilderness:

Protocols for Providing PFJCI Chaplaincy Services to Domestic Violence Survivors

“I was told that I needed to ‘straighten out my lifestyle and then I would be all set’.”*

* GLBT Domestic Violence Coalition and Jane Doe, Inc., “Shelter/Housing Needs for Gay, Lesbian, Bisexual, and Transgender (GLBT) Victims of Domestic Violence,” Analysis of Public Hearing Testimony of October 27, 2005, Massachusetts State House.

Manna in the Wilderness:

Protocols for Providing PFJCI Chaplaincy Services to Domestic Violence Survivors

Because the abuse they experience is so degrading, many victim/survivors of domestic violence turn to a PFJCI Chaplaincy volunteer for affirmation that they are ok, that they are human, that they are acceptable.

Manna in the Wilderness:

Protocols for Providing PFJCI Chaplaincy Services to Domestic Violence Survivors

To counteract the abuse,
to be manna in this wilderness,
the PFJCI Chaplaincy volunteer must
welcome, support, and affirm
all victims and survivors of domestic violence.

Manna in the Wilderness:

Protocols for Providing PFJCI Chaplaincy Services to Domestic Violence Survivors

Being “welcoming to all” means that PFJCI Chaplaincy volunteers must welcome and support all victims and survivors of domestic violence, regardless of their race, class, sexual orientation, age, sexual activity, education, job status, HIV status, gender, physical abilities, immigration status, ethnicity, and faith.



Manna in the Wilderness:

Protocols for Providing PFJCI Chaplaincy Services to Domestic Violence Survivors



This is also important because the Family Justice Center is a publicly funded institution committed to serving the entire community.

Manna in the Wilderness:

Protocols for Providing PFJCI Chaplaincy Services to Domestic Violence Survivors

Being “welcoming to all” means that no faith can be “normative” at the FJC..

Because FJCs are located in buildings built or funded in part with government funds, they cannot display symbols from any particular religion on the walls.

If a PFJCI Chaplaincy Services volunteer is asked directly about her faith, she can answer briefly, refer to community faith leaders or congregations (preferably those that have been trained in domestic violence), or offer to talk further at a time or place separate from other PFJCI services. All such conversations must occur only at the request of the client.

PFJCI Chaplaincy volunteers must be able to comfortably focus on the client’s own faith and values.

Manna in the Wilderness:

Protocols for Providing PFJCI Chaplaincy Services to Domestic Violence Survivors

Being “welcoming to all” means that the PFJCI Chaplaincy volunteer must respond compassionately and appropriately to any victim or survivor.

No one deserves abuse.

Manna in the Wilderness:

Protocols for Providing PFJCI Chaplaincy Services to Domestic Violence Survivors

Abusers say:

“You bitch. You deserve everything you get, and more.”

PFJCI Chaplaincy volunteers say:

“No one deserves to be abused.”

Manna in the Wilderness:

Protocols for Providing PFJCI Chaplaincy Services to Domestic Violence Survivors

Abusers say:

“No one is going to help you. No one in their right mind is going to believe that a man is abused!”

PFJCI Chaplaincy volunteers say:

“Abuse can happen to anyone. No one deserves to be abused.”

Manna in the Wilderness:

Protocols for Providing PFJCI Chaplaincy Services to Domestic Violence Survivors

Abusers say:

“No one is going to help you. You can’t even speak the language.”

PFJCI Chaplaincy volunteers say:

“The Family Justice Center is here for everyone. We will get a translator for you. No one deserves to be abused.”

Manna in the Wilderness:

Protocols for Providing PFJCI Chaplaincy Services to Domestic Violence Survivors

Abusers say:

“If you get a restraining order, I’ll let them know that you don’t have your Green Card. You’ll be shipped out of here, and you’ll never see the kids again.”

PFJCI Chaplaincy volunteers say:

“The Family Justice Center is here for you. There are legal services that can help you figure out questions about immigration status and I can help you contact them. No one deserves to be abused.”

Manna in the Wilderness:

Protocols for Providing PFJCI Chaplaincy Services to Domestic Violence Survivors

Abusers say:

“If you take me to court, I’ll let them all know that you’re a lesbian.
You’ll lose your job, and you’ll never see the kids again.”

PFJCI Chaplaincy volunteers say:

“The Family Justice Center is here for you. There are legal advocates that
can help you in court and I can help you contact them. No one
deserves to be abused.”

Manna in the Wilderness:

Protocols for Providing PFJCI Chaplaincy Services to Domestic Violence Survivors

“I felt that I had got back
my own self-esteem, my hope, and my faith.”*

* GLBT Domestic Violence Coalition and Jane Doe, Inc., “Shelter/Housing Needs for Gay, Lesbian, Bisexual, and Transgender (GLBT) Victims of Domestic Violence,” Analysis of Public Hearing Testimony of October 27, 2005, Massachusetts State House.

Manna in the Wilderness:

Protocols for Providing PFJCI Chaplaincy Services to Domestic Violence Survivors

PFJCI Chaplaincy volunteers are welcoming to all, and serve all people from diverse races, classes, genders, sexual orientations, educations, job statuses, HIV statuses, creeds, backgrounds, ethnicities, ages, physical abilities, faiths, immigrations statuses, and countries of origin.



Manna in the Wilderness:

Protocols for Providing PFJCI Chaplaincy Services to Domestic Violence Survivors



PROTOCOL II

PFJCI Chaplaincy Services are welcoming to all.

Manna in the Wilderness:

Protocols for Providing PFJCI Chaplaincy Services to Domestic Violence Survivors

VIEW FROM THE WILDERNESS

Abusers subject their victims to a high degree of scrutiny and surveillance.

To survive, victims are forced to relinquish control over their own lives.

Manna in the Wilderness:

Protocols for Providing PFJCI Chaplaincy Services to Domestic Violence Survivors

“I had to ask for permission
to go to the bathroom.”*

* Personal communication with Anne Marie Hunter, Spring, 1991, at the Awaiting Trial Unit,
MCI Framingham, Framingham, MA.

Manna in the Wilderness:

Protocols for Providing PFJCI Chaplaincy Services to Domestic Violence Survivors

“Women reported being followed to work or to friends’ houses, constant phone calls to make sure they were where they said they would be, and sudden appearances to check up on them.”*

* Angela Browne, When Battered Women Kill, New York, The Free Press, 1987, p. 43.

Manna in the Wilderness:

Protocols for Providing PFJCI Chaplaincy Services to Domestic Violence Survivors

**“He was aggressive.
Whatever opinion he offered
or suggestion he gave,
I pretty much went along with it,
thinking he knew best.**

He led me to believe that he was my savior.”*

* Casa Myrna Vazquez, “Domestic Violence: Stories of Survivors/Violencia Domestica: Historias de Sobrevivientes,” Boston, MA 2000.

Manna in the Wilderness:

Protocols for Providing PFJCI Chaplaincy Services to Domestic Violence Survivors

Domestic violence is based on power and control, that is, on one partner's need to establish and maintain power and control over the other.

Because abusers insist on being in control, survivors of domestic violence have often been forced to give up making decisions.

Manna in the Wilderness:

Protocols for Providing PFJCI Chaplaincy Services to Domestic Violence Survivors

“I felt just like a prisoner.”*

* Casa Myrna Vazquez, “Domestic Violence: Stories of Survivors/Violencia Domestica: Historias de Sobrevivientes,” Boston, MA 2000.

Manna in the Wilderness:

Protocols for Providing PFJCI Chaplaincy Services to Domestic Violence Survivors

In order to counteract the abuse,
to be manna in this wilderness,
PFJCI Chaplaincy volunteers
do not ever make decisions for victims
or tell them what to do.

Manna in the Wilderness:

Protocols for Providing PFJCI Chaplaincy Services to Domestic Violence Survivors

This is called being “non-directive.”

Manna in the Wilderness:

Protocols for Providing PFJCI Chaplaincy Services to Domestic Violence Survivors

The goal of the PFJCI is to empower the survivor to make her or his own decisions.

Also, the PFJCI Chaplaincy volunteer knows that the survivor is the best judge of what is the safest and best action to take.



Manna in the Wilderness:

Protocols for Providing PFJCI Chaplaincy Services to Domestic Violence Survivors



PJFCI Chaplaincy volunteers will offer options, services, and resources and allow survivors to make their own choices.

Manna in the Wilderness:

Protocols for Providing PFJCI Chaplaincy Services to Domestic Violence Survivors

Some survivors may be so used to someone else making all the decisions, and so lacking in confidence in their own abilities, that they ask others (advocates, PFJCI Chaplaincy volunteers, police) to make decisions for them.

PFJCI Chaplaincy volunteers must not assume the role of the batterer, and should never tell the survivor what to do.

Manna in the Wilderness:

Protocols for Providing PFJCI Chaplaincy Services to Domestic Violence Survivors

Being non-directive means that PFJCI Chaplaincy volunteers do not measure their success by what the victim does, but by whether they have responded appropriately and safely to the victim.

Manna in the Wilderness:

Protocols for Providing PFJCI Chaplaincy Services to Domestic Violence Survivors

Abusers say:

“I will tell you what to do, what to think, what to say, what to believe, who you can talk to, when you can go out, what you can wear, how much money you can spend, what you can buy at the grocery store, whether you can drive the car or write checks or handle money”

“I will tell you what is best for you.”

“I will not respect your opinions or decisions.”

Manna in the Wilderness:

Protocols for Providing PFJCI Chaplaincy Services to Domestic Violence Survivors

PFJCI Chaplaincy volunteers say:

“There is help. Here are some options and resources.
You can decide if any of these options or resources
are right for you.

I will honor whatever decision you make.”

“You know what is best for you and your family right now.”

“You can come back here any time you want to talk about
additional options, more referrals, other ideas.”

Manna in the Wilderness:

Protocols for Providing PFJCI Chaplaincy Services to Domestic Violence Survivors

PFJCI Chaplaincy volunteers say:

“I will honor your opinions and decisions.”

“You have many resources within you.”

“You know, better than anyone else, what is the safest thing for you to do.”

Manna in the Wilderness:

Protocols for Providing PFJCI Chaplaincy Services to Domestic Violence Survivors

PFJCI Chaplaincy volunteers say:

“It’s OK if you change your mind,
I’ll still be here for you.”

Manna in the Wilderness:

Protocols for Providing PFJCI Chaplaincy Services to Domestic Violence Survivors

“They made me feel like I was important.”

“I realized that, with help,
I could keep me and the kids safe.”*

* Casa Myrna Vazquez, “Domestic Violence: Stories of Survivors/Violencia Domestica: Historias de Sobrevivientes,” Boston, MA 2000.

Manna in the Wilderness:

Protocols for Providing PFJCI Chaplaincy Services to Domestic Violence Survivors

PROTOCOL III

PFJCI Chaplaincy Services are non-directive.

Manna in the Wilderness:

Protocols for Providing PFJCI Chaplaincy Services to Domestic Violence Survivors

VIEW FROM THE WILDERNESS

Domestic violence is always harmful and often lethal. Everyone involved, the victim, children, extended family , friends, co-workers, fellow congregants, and bystanders are affected.

Without professional intervention from domestic violence experts, the abuse will become more frequent and severe over time.

Survivors need help from law enforcement, the courts, domestic violence service providers, batterers' intervention specialists, doctors, child welfare workers, the faith community, and many others to be safe.

Manna in the Wilderness:

Protocols for Providing PFJCI Chaplaincy Services to Domestic Violence Survivors

“We were two Christian people, and I was committed to my vows and my relationship. I wanted to please my husband, as I had been taught in church. I prayed and kept things to myself.”

* Casa Myrna Vazquez, “Domestic Violence: Stories of Survivors/Violencia Domestica: Historias de Sobrevivientes,” Boston, MA 2000.

Manna in the Wilderness:

Protocols for Providing PFJCI Chaplaincy Services to Domestic Violence Survivors

“Both pastors from my church
went to court with my husband,
and the church lawyer represented him.”

* Casa Myrna Vazquez, “Domestic Violence: Stories of Survivors/Violencia Domestica: Historias de Sobrevivientes,” Boston, MA 2000.



Manna in the Wilderness:

Protocols for Providing PFJCI Chaplaincy Services to Domestic Violence Survivors



Sometimes, survivors feel that they need to choose between their family and safety, or between their faith and safety.

Manna in the Wilderness:

Protocols for Providing PFJCI Chaplaincy Services to Domestic Violence Survivors

“I kept turning the other cheek, and turning the other cheek, until I ran out of faces.”*

* Personal Communication with Anne Marie Hunter at Harbor Me Battered Women’s Shelter, East Boston, MA, 1986.

Manna in the Wilderness:

Protocols for Providing PFJCI Chaplaincy Services to Domestic Violence Survivors

“My priest told me to pray harder.
So now I have calluses on my knees,
and he [my husband] still beats me.”*

* Personal Communication with Anne Marie Hunter at Harbor Me Battered Women’s Shelter,
East Boston, MA, 1986.

Manna in the Wilderness:

Protocols for Providing PFJCI Chaplaincy Services to Domestic Violence Survivors

To counteract the abuse,
to be manna in this wilderness,
PFJCI Chaplaincy volunteers must put the
victim's safety first.



Manna in the Wilderness:

Protocols for Providing PFJCI Chaplaincy Services to Domestic Violence Survivors



PFJCI Chaplaincy volunteers always support the survivor's right to safety.

Manna in the Wilderness:

Protocols for Providing PFJCI Chaplaincy Services to Domestic Violence Survivors

“Safety first” is easy to say, but it means that PFJCI Chaplaincy volunteers must set aside anything that may stand in the way of putting a client’s need for safety first.

Manna in the Wilderness:

Protocols for Providing PFJCI Chaplaincy Services to Domestic Violence Survivors

Abusers say:

“If you break up the family, you will never be forgiven.”

In responding to this, PFJCI Chaplaincy volunteers remember that domestic violence is dangerous and can be lethal.

Express your concern for the client’s safety.

Remind the client that her or his safety is the most important consideration.

Remind the client she is the victim of a crime, and that it is the abuse that breaks up the family. Seeking safety from a crime is not something that needs to be forgiven.

Manna in the Wilderness:

Protocols for Providing PFJCI Chaplaincy Services to Domestic Violence Survivors

Abusers say:

“If you go to a shelter, you’ll bring shame on the family.”

In responding to this, PFJCI Chaplaincy volunteers remember that domestic violence is dangerous and can be lethal.

Express your concern for the client’s safety.

Remind the client that her or his safety is the most important consideration.

Remind the client that it is the abuser’s violence that brings shame on the family.

Manna in the Wilderness:

Protocols for Providing PFJCI Chaplaincy Services to Domestic Violence Survivors

Abusers say:

“Talking about this outside the family is a sin.”

In responding to this, PFJCI Chaplaincy Services volunteers remember that

domestic violence is dangerous and can be lethal.

Express your concern for the client’s safety.

Remind the client that her or his safety is the most important consideration.

Remind the client that it is the abuser who is at fault.

Manna in the Wilderness:

Protocols for Providing PFJCI Chaplaincy Services to Domestic Violence Survivors

“I realized that . . . me and the kids [weren’t meant] to live like that.”*

* Casa Myrna Vazquez, “Domestic Violence: Stories of Survivors/Violencia Domestica: Historias de Sobrevivientes,” Boston, MA 2000.

Manna in the Wilderness:

Protocols for Providing PFJCI Chaplaincy Services to Domestic Violence Survivors

PROTOCOL IV

PFJCI Chaplaincy Services support the survivor's right to safety.

Manna in the Wilderness:

Protocols for Providing PFJCI Chaplaincy Services to Domestic Violence Survivors

VIEW FROM THE WILDERNESS

Abusers frequently blame their victims for the abuse.

Victims frequently internalize the abuser's blame, accept responsibility for the abuse, and go to elaborate lengths to appease the abuser.

Manna in the Wilderness:

Protocols for Providing PFJCI Chaplaincy Services to Domestic Violence Survivors

“The abuse didn’t happen overnight. It started with my husband putting me down and calling me names. We would fight about his drinking and he would say that I brought out his temper, that it was my fault. And I really believed it for a while.”*

* Casa Myrna Vazquez, “Domestic Violence: Stories of Survivors/Violencia Domestica: Historias de Sobrevivientes,” Boston, MA 2000.

Manna in the Wilderness:

Protocols for Providing PFJCI Chaplaincy Services to Domestic Violence Survivors

Survivors are isolated from family and friends, and subjected to a constant barrage of blame and guilt.

“If you were raising the kids right, I wouldn’t have to beat up on you all the time.”

“If you weren’t so stupid, I wouldn’t have to knock sense into you.”

“If you didn’t nag all the time, I wouldn’t have to hit you to shut you up.”

Manna in the Wilderness:

Protocols for Providing PFJCI Chaplaincy Services to Domestic Violence Survivors

It is normal, in this situation, for survivors to internalize the blame, take responsibility, and work hard to appease the abuser.

“If only I had had dinner on the table on time”

“If only I wore nicer clothes”

Manna in the Wilderness:

Protocols for Providing PFJCI Chaplaincy Services to Domestic Violence Survivors

Often, victims have tried many times to change something about themselves or what they are doing in order to try to stop the abuse.

Manna in the Wilderness:

Protocols for Providing PFJCI Chaplaincy Services to Domestic Violence Survivors

“The insults continued. Then he took to throwing things and yelling and screaming and punching the wall. Then he started shoving me and I kept trying to figure out how we could get back to the time when he was romantic and kind and attentive. I was always wondering what I’d done wrong and how to correct it.” *

* Casa Myrna Vazquez, “Domestic Violence: Stories of Survivors/Violencia Domestica: Historias de Sobrevivientes,” Boston, MA 2000.

Manna in the Wilderness:

Protocols for Providing PFJCI Chaplaincy Services to Domestic Violence Survivors

To counteract the abuse,
to be manna in this wilderness,
the PFJCI Chaplaincy volunteer must never blame
victims/survivors for the abuse.

One goal of PFJCI Chaplaincy Services for victims of domestic
violence is to lift the burden of guilt and shame from the
shoulders of survivors.

Manna in the Wilderness:

Protocols for Providing PFJCI Chaplaincy Services to Domestic Violence Survivors

- This is done by
- hearing, believing, and bearing witness to the story,
 - validating the story,
 - clearly stating that the abuser is responsible for the abuse,
 - affirming that the victim is not responsible for the abuse, and
 - emphatically stating that the victim does not deserve abuse.

Manna in the Wilderness:

Protocols for Providing PFJCI Chaplaincy Services to Domestic Violence Survivors

Since the victim is not responsible for the abuse, PFJCI Chaplaincy volunteers must never suggest that changing something in the victim will stop the abuse.

The abuser is responsible for the abuse.

Manna in the Wilderness:

Protocols for Providing PFJCI Chaplaincy Services to Domestic Violence Survivors

Abusers say:

“This is all your fault.”

PFJCI Chaplaincy volunteers say:

“This is not your fault. No one deserves abuse. The abuser is accountable for what is happening in the relationship.”

Manna in the Wilderness:

Protocols for Providing PFJCI Chaplaincy Services to Domestic Violence Survivors

Abusers say:

“If only you weren’t so [*fill in the blank*], this wouldn’t happen.”

The blank can be: tall, short, blonde, brunette, pale, dark-skinned, skinny, fat, rich, poor, educated, uneducated Abusers blame the abuse on anything and everything about the victim, *including the victim’s faith*, as a way of blaming the victim for the abuse.

To try to stop the abuse, the victim may try to change any of these things about herself/himself.

Manna in the Wilderness:

Protocols for Providing PFJCI Chaplaincy Services to Domestic Violence Survivors

PFJCI Chaplaincy volunteers say:

“Abuse doesn’t happen because of who the victim is. Abuse happens because the abuser has made a conscious decision to use abuse to maintain control.

The abuser must be held accountable for what is happening in the relationship.”

Manna in the Wilderness:

Protocols for Providing PFJCI Chaplaincy Services to Domestic Violence Survivors

“For the first time [after receiving services at a shelter] I didn’t feel like I was crazy or that it was my fault.”*

* Casa Myrna Vazquez, “Domestic Violence: Stories of Survivors/Violencia Domestica: Historias de Sobrevivientes,” Boston, MA 2000.

Manna in the Wilderness:

Protocols for Providing PFJCI Chaplaincy Services to Domestic Violence Survivors

PROTOCOL V

PFJCI Chaplaincy Services
do not blame the victim.

Manna in the Wilderness:

Protocols for Providing PFJCI Chaplaincy Services to Domestic Violence Survivors

Five Protocols for PFJCI Chaplaincy Services

1. PFJCI Chaplaincy Services Are Victim-Centered
2. PFJCI Chaplaincy Services Are Welcoming to All
3. PFJCI Chaplaincy Services Are Non-Directive
4. PFJCI Chaplaincy Services Support the Survivor's Right to Safety
5. PFJCI Chaplaincy Services Do Not Blame the Victim

Now that we know the five protocols . . .

Manna in the Wilderness:

Protocols for Providing PFJCI Chaplaincy Services to Domestic Violence Survivors

... HOW DO WE MEASURE SUCCESS?

Not by what the victim does (leave, stay, get a divorce, go to a shelter, get a restraining order, return to the relationship) but by what we have done.

Manna in the Wilderness:

Protocols for Providing PFJCI Chaplaincy Services to Domestic Violence Survivors

Have I provided a refuge for this victim, a place where he or she is safe enough to tell the story, to be heard, to think about next steps, to just be?

Was the conversation centered on the client's needs, and not my own?

Manna in the Wilderness:

Protocols for Providing PFJCI Chaplaincy Services to Domestic Violence Survivors

Have I been non-judgmental?

Have I welcomed the victim and made her or him feel at home and comfortable?

Have I been open to everyone, regardless of their faith, race, class, sexual orientation, etc.?

Is the Chaplaincy space provided by the FJC welcoming to people of all faiths and backgrounds?

Manna in the Wilderness:

Protocols for Providing PFJCI Chaplaincy Services to Domestic Violence Survivors

Have I told the client about options and allowed the client to make her own decisions about what to do next?

Have I empowered the victim by supporting her decisions?

Have I made it OK for the client to change her mind, and offered FJC and community services as a resource no matter what the client decides to do?

Manna in the Wilderness:

Protocols for Providing PFJCI Chaplaincy Services to Domestic Violence Survivors

Have I focused on the client's safety and affirmed the client's need and right to safety?

Manna in the Wilderness:

Protocols for Providing PFJCI Chaplaincy Services to Domestic Violence Survivors

Have I affirmed and strengthened the client?

Have I helped the client to see that she or he is
not to blame for the violence?

Manna in the Wilderness:

Protocols for Providing PFJCI Chaplaincy Services to Domestic Violence Survivors

Have I provided resources and referrals? Does this victim leave me knowing what resources are available in the FJC and the wider community and how to get help?

Does the victim leave me better connected to her own resources and strength?

Manna in the Wilderness:

Protocols for Providing PFJCI Chaplaincy Services to Domestic Violence Survivors

“I knew there was hope,
and wanted to tell others.”*

* Casa Myrna Vazquez, “Domestic Violence: Stories of Survivors/Violencia Domestica: Historias de Sobrevivientes,” Boston, MA 2000.



Manna in the Wilderness:

Protocols for Providing PFJCI Chaplaincy Services to Domestic Violence Survivors



Questions and Discussion

Manna in the Wilderness:

Protocols for Providing PFJCI Chaplaincy Services to Domestic Violence Survivors

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