MEDIA FRAMING OF THE SEXUAL ABUSE ASSAULT IN THE CATHOLIC CHURCH

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1 INTRODUCTION

The Roman Catholic Church has been a institution of high public relevance, for Christians and non-Christsians alike. The institution has been very well known for its claim to possess the ultimate Truth, for its doctrines and teachings on sexual morality. The latter have not always been accepted well by society. Yet, the Catholic Church still is the biggest congregation worldwide and is respected for its social works and efforts in the society. For instance by creating establishments for education and health, which is also why it has been entrusted the children of the members of the congregation.

Sexual abuse assaults within the Church have led to a serious breach of trust in and legitimacy of the institution. Incidents reported by the media raise questions on the exclusively patriarchal hierarchy within the Catholic Church and the selection of priest in general.

Sexual abuse assaults have been reported by media worldwide. According to the European Convention of Human Rights, media are serving society as the “public watchdog”. However, sexual assaults are a very sensitive topic connected with different rules on the ethics of reporting. There are limitations on how to report on sexual assaults. Though the media is obliged to veracity, they have to respect the rights of victims, especially if and because they are predominantly children, that have been deprived from trust and security. This paper therefore deals with media policies and guidelines on the portrayal of children and victims that define the responsibility of the media towards minors.

The breach of trust comes at a very high cost. The question remains if the Catholic Church, in the process of social change and secularization, will still be able to legitimate its positions as the biggest welfare institution with a claim to the ultimate Truth. This paper offers theoretical background on trust by Townley and Garfield (n.d.) and presents literature on legitimacy and legitimacy management (Massey, 2001). It also presents a summary of previous analyses on the press coverage of the sexual abuse offenses and on papal public statements. Furthermore, it provides an insight on celibacy, as it has mostly been considered a powerful argument for the mainstream media to frame the sexual abuse in the Church in a certain direction.
In this research, the narrations of articles of one Christian and one mainstream media are being juxtaposed to each other. The main goal is to show whether the assumption, that the Christian medium would defend the Church and that the mainstream media would primarily criticize the institution can be confirmed. However, it is uncertain if this assumption is somewhat reasonable, as this would question the capacity of objective news coverage of both news media.

This paper deals with the analysis of articles that were published in 2010 and presented by Kathpress, the Catholic press agency in Austria, and Der Standard, a mainstream medium, dealing with the sexual abuse in the Church. The content of the articles are investigated with the framing analysis according to Entman (1993) to study the applied media frames that demonstrate the problems and their causes, moral judgments made and suggested remedies presented by both media.

The research method of this study brings along challenges, as the framing analysis is a rather new approach on content analysis. Also, the framing analysis in general known for its high heterogeneity among the approaches, of which the analysis according to Entman (1993) proves to cover aspects that are important in all other approaches. Furthermore, the literature review has shown that research on frames on the subject of abuse cases is very rare.

2010 seems to have been a year of learning process for the Catholic Church. Whether or not the Catholic Church had learned its lessons from the mistakes in the past will only prove itself years later. What is certain is the fact that members of the clergy can no longer afford to allow any systematic cover ups of abuse cases, to evade their responsibility and to cause uproar by making inconsiderate statements to the media. They are ought to do so, not solely for the Church to improve its image, but to provide a safer place for the children. Only then will the institution be able to do justice to its mandate of children’s care and regain the trust of many.

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1 “mainstream medium” in the sense of a non-religious, secular medium.
2 THE RESPONSIBILITY OF THE MEDIA IN AUSTRIA

Apart from the freedom to practise of acquisition (“Erwerbsausübungsfreiheit”) and to the protection of property (“Schutz des Eigentums”) protected under constitutional law, the media are entitled to the freedom of communication (“Kommunikationsfreiheit”) (Holoubek, Kassai, Traimer, 2010, p. 81). Freedom of communication in Austrian law includes several forms of freedom such as freedom of opinion and expression, freedom of the media, press coverage and broadcasting (Berka, 1982, p. 413 ff, cited in Holoubek et. al, 2010, p. 41f).

However, media need self-regulation. Explicit description on the rights and obligations of media on the freedom of expression can be found in European Convention of Human Rights (Art 10 ECHR, n.d.) and in the local Organic Law of countries. Austria, also being one of the ratifying states of the ECHR, has also included the constitutional regulation of the freedom of expression in Art 13 Staatsgrundgesetz (StGG – constitutional law) of its criminal code (Holoubek et al, 2010, p. 41).

Due to the historical development of the Austrian media [such as censorship by various royal regimes and the Nazi regime, note from the author], Art 13 StGG forbids censorship of the press. This has been made effective through the resolution of the provisional national assembly from 1918 (Holoubek, Kassai, Traimer, 2010, p. 41f). Though repressive measures on press releases can be taken by the state of Austria, interventions are only acceptable if corresponding to the Art 10 ECHR para 2. While the second sentence in the first paragraph of the Art 10 ECHR does explain that states can be “requiring the licensing of broadcasting, television or cinema enterprises”, the second paragraph of the article explains the limitation of the freedom of expression. Limitations are only admitted if provided for by law, if necessity for them persists in a democratic society and if they help achieve the goals as of Art 10 ECHR:

2. “The exercise of these freedoms, since it carries with it duties and responsibilities, may be subject to such formalities, conditions, restrictions or penalties as are prescribed by law and are necessary in a democratic society, in the interests of national security, territorial integrity or public safety, for the prevention of disorder or crime, for the protection of health or morals, for the protection of the reputation or rights of others, for preventing the disclosure of information received in confidence, or for maintaining the authority and impartiality of the judiciary” (Council of Europe, 2010).
If there is a reasonable suspicion that the Austrian courts made a decision violating the right to freedom of expression according to Art 13 StGG, they can turn to the European courts of Human Rights to appeal. The European Court of Human Rights revises the appeal based on Art 10 ECHR.

The right to freedom of expression is protected under constitutional law for the following reasons

1. The freedom of expression is legitimated by the fundamental mistrust in limitations by the state because of possible suppression of perceptions of minority societies through convictions of the majority society of the state (Holoubek et al, 2010, p. 45f).

2. Secondly, the freedom of expression is supported by the concept of market-place of ideas by John Stuart Mill, which explains that the free debate the best process to acquire insight and progress (Holoubek et al, 2010, p. 44f).

3. As a “public watchdog” (EGMR, 1995, p. 16; cited in Holoubek et al, 2010, p. 46) the media has to enable democratic participation within the society to contribute to an intellectual debate and to the process opinion formation. This includes news that are provoking, shocking and very disturbing (Holoubek et al, 2010, p. 46).

The right to freedom of expression for the media very often is in conflict with the right to privacy for people subject to the press coverage. To guarantee the relation of both rights to commensurability, on has to differ between comments and facts. “Comment is free, facts are sacred” (Holoubek et al, 2010, p. 47f). As for comments, they have to contain factual substrata in order to be admitted as “fair comments”, where as facts have to be verified by truth or by good faith (ECHR, 1986, p. 424; 1991: 216; 1992, p. 235; cited in Holoubek et al, p. 48). Journalists are obliged to veracity, not necessarily to objective truth and thus news coverage both based on fair comments and facts are admitted if journalistic thoroughness and diligence in the research is given. This includes getting a statement from the person subject to report him or herself (“audiatur et altera pars”) (OGH, 2009, p. 124; EGMR; 2007, p. 836; cited in Holoubek, 2010, p. 155). Furthermore, the interest of the public and the existence of reasonable grounds to assume the assertion to be true are two further criteria for acceptable news coverage.
However, according to media law and the penal code, the presentation of facts can be prohibited if it causes violation of privacy of the reported person (§ 6 para 3 and § 7 MedienG; § 113 StGB; ct. Holoubek, 2010, p. 48).

As per penal code, if news coverage on facts concerning the privacy of persons is to be published, the facts have to be related with the public life of the reported persons (§ 112 StGB; Holoubek, 2012, p. 156), wherein otherwise, the media company responsible for news coverage has to face prosecution.

The Austrian Federal Ministry of Science, Research and Economy (BMWFJ) too provided general information concerning regulations for media coverage on victims. Concerning the news coverage on sexual abuse scandals of children, victims subject to reports are entitled to a compensation for the suffered slight (§ 7 and § 7a MedienG; cited in BMWFJ, 2010, p. 81) through the violation of the highly personal area of life. That is the case if the media conducts news coverage in a way that can could embarrass and unmask the victim in public by publishing the name, image or other information. This can lead to the leak out of his or her identity to a larger group of people not relating to the victim and to the violation of the legitimate interests of the victims releases information without any persisting public interest of the publication on this matter. The claim is directed against the media owner and is irreceptive of culpability. The indemnity in Austria ranges from 20.000 € to 50.000 € in very severe cases.
2.1 REPRESENTATION OF CHILDREN IN MEDIA AND INTERNATIONAL GUIDELINES

Background information of culprits published in the media may lead to a gain of insight, but do not necessarily contribute to healing of those who need it the most. Any case of sexual assault should at least make everyone, including the media, think of the good of the victims, especially children, the most vulnerable of the society. Yet, findings below on the scholarship of children in the media show that the media fails to represent children appropriately in even in non-crises issues.

The *Empowering Children and Media project* (in South Africa (Daya, 2003), on the monitoring of media usage of both adults and children, have shown that children in South-African media are either under-represented, or mostly presented as victims, or mentioned in negative stories, or are subject to gender stereotypical portrayal.

Also, according to a study cited in the document of the United Nations International Children’s emergency fund (UNICEF) on Children’s rights in the media, children from various countries have said they disliked the way they are represented in and by the media.

“They express dislike of being ‘treated as a joke’, ‘made to perform like circus animals’, or being portrayed as ‘ignorant’. They also complain of the use of ‘cute’ or distressing images to evoke an emotional response. Other concerns include being patronised and spoken down to, adults speaking for them ‘when children know more about a subject’, ‘putting words in our mouths’ or interrupting them, and being treated as homogeneous problem groups” (UNICEF, 2000?, p. 10).

Furthermore, strong sentiments were expressed at the Commonwealth Children’s Summit in Durban in 1999 by South African children on how children are portrayed negatively in the media and on how the media disregards their viewpoints (UNICEF, 2000?, p. 10).

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“Negative view, negative view always whenever the press is presenting anything concerning children. When shall we hear anything positive about children.” (UNICEF, 2000?, p. 10).

“Every time when I read the newspapers, all about youth is crime, every time crime. I don’t find anything interesting, creative...” (UNICEF, 2000?, p. 10).

“Journalists write in the newspapers - half the time they get only the adult’s point of view, they don’t get our point of view. It’s not fair.”(UNICEF, 2000?, p. 10).

In another summit, there was also a concern that in the little coverage on adolescents, they too often portray youth in the context of sensationalist issues, e.g., child abuse, exploitation and violence. They felt that the media have shown little respect for the dignity and privacy of the children and that they have not given them enough opportunity for to speak for themselves.
According to UNICEF, “[y]oung people around the world feel excluded from or disserved by the media when they are portrayed simplistically as superficial, apathetic, poverty stricken or delinquent.” (UNICEF, 2004, p. 10).

UNICEF has gathered a number of journalistic guidelines, derived from the European Convention on Human Rights and the United Nations Convention on the Rights of the Child (UNICEF, n.d.b). In the world’s first international consultative conference on journalism and child rights, which took place in Recife, Brazil, several journalists’ organisations from 70 countries have adopted guidelines and principles for reporting on issues involving children. In terms of protection of privacy, the guidelines say:

“Media organisations should regard violation of the rights of children and issues related to children's safety, privacy, security, their education, health and social welfare and all forms of exploitation as important questions for investigations and public debate. Children have an absolute right to privacy, the only exceptions being those explicitly set out in these guidelines” (IFJ Global, 1998: para 2).

As previously explained, there are some special cases in which the identity of a child can be showcased. Though not explicitly mentioned in the guidelines of the International Federation of Journalists (IFJ), the UNICEF (2010) has listed cases of exceptions in which a child’s identity can be used, of course under protection against “harm and supported through any stigmatization or reprisals.”(UNICEF, 2010, para 3, 5).

a. “When a child initiates contact with the reporter, wanting to exercise their right to freedom of expression and their right to have their opinion heard” (UNICEF, 2010, para 3, 5).

b. “When a child is part of a sustained programme of activism or social mobilization and wants to be so identified” (UNICEF, 2010, para 3, 5).

c. When a child is engaged in a psychosocial programme and claiming their name and identity is part of their healthy development”(UNICEF, 2010, para 3, 5).

The revelation of the identity of child victims of abuse can bring forth victimization, stigmatization and shame (Jones, Finkelhor, Beckwith, 2010, p. 348). Though the awareness on the ethics of crime reporting and being sensitive to crime victims’ needs and concerns have increased over recent decade and consensus among editors have been found on guidelines on reporting child abuse (McBride, 2004; Steele, 2002; Winch, 1991; cited in Jones, Finkelhor, Beckwith, 2010, p. 350), many times the guidelines have not been put in to practice. The study of Jones, Finkelhor and Beckwith (2010) has shown, that “in 51 percent” of the reviewed articles from 1 January 2003 to 31 December 2004 from 36 US states “at least one type of identifying information about the child was included” (Jones, Finkelhor, Beckwith, 2010, p. 353).
3 THE CATHOLIC CHURCH

The Catholic Church is known for characteristics such as the Papacy (Scheffczyk, 1971, p. 7; cited in Glavanovics, 2012, p. 33); the fact that the Pope is an international legal personality apart from the Holy See and the Vatican state (Köcke, 1975; cited in Glavanovics, 2012, p. 37); for its claim to be the “One Holy and Apostolic Catholic Church” (“Una Sancta Catholica et apostolica”, Vatican, n.d.); and for its truth claim. The theological hierarchy of the Catholic Church consists of three levels: the priests, the bishops and the Pope.

Practicing Catholics, also called the laity, are members of parishes, i.e. local churches, which are led by a parish priest who is ordained by a Bishop. Before becoming priests, laymen are who are ordained as deacons take on the promises of obeying their Bishop, of serving in a specific parish of a diocese to serve as a parish priest in the future, and, in the Western Church, to remain celibate (Catholic Answers, n.d.a.). Thus parish priests have to report both to their bishop of their diocese and to the Pope. A group of parishes of one region make up one diocese, which is led by a bishop. The largest dioceses, mostly dioceses of big cities, are called archdioceses, which are headed by an arch-bishop, whose power is equal to those of other bishops in his own area.

Parish priests are also known as secular priest and thus differ from the religious priests. Consecrated religious priest belong to particular religious orders with an own purpose, such as the Dominican order focusing on preaching and Franciscan order emphasizing on the love for the poor (Catholic Answers, n.d.b.). Those orders also are proprietors of social institutions such as schools and orphanages, etc [note from the author].

The pope is the highest representative of the Holy See and thus of the Catholic Church. He is also referred to as the bishops of bishops, while the bishop is considered as a priest of priests. The Pope is able to ordain bishops and the cardinals among the bishops. A priest can be suspended from his duty through the command of the pope and the bishop. Cardinals are bishops who are closely working together with the Holy See in Rome. They are the electorate of the Pope. The distinction between a Cardinal and a Bishops can be seen as the following:

“The prime minister is like the Pope with total control. But there are also hundreds of elected officials called ‘Members of Parliament’. Each ‘Members of Parliament’, corresponds to a Bishop and rules over a specific territory. From this pool of elected ‘Members of Parliament’, the Prime minister chooses his ‘Cabinet’ of about 15 men to fill positions like, ‘Defense Minister’, ‘Trade Minister’, ‘Environment Minister’. These 15 cabinet members correspond to ‘Cardinals’. Just as
Cabinet members have no power over other ‘Back Benchers’ (non-cabinet members) so too Cardinals have no power over other Bishops. So Cardinals are Bishops with additional privilege but do not rank over anyone outside their own diocese. Cardinals act as an advisory panel for the Pope and elect the new pope when the current one dies.” (bible.ca, 2012)

The Pope is also the head of the Holy See and therefore also the head of the Vatican State. He is the leader of the Roman Curia, which is the highest administration of the Holy See, consisting of the state secretariat, which in return is divided into congregations’ and the councils’ sections and also is the main interface between the Holy See and the dioceses worldwide. One of the Congregations of the Roman Curie is the Congregation for the Doctrine of the Faith.

3.1 THE CONGREGATION FOR THE DOCTRINE OF THE FAITH OF THE ROMAN CURIA

The Congregation for the Doctrine of the Faith (CDF) of the state secretariat was originally created to prevent heresy and it is the eldest of the nine congregations (CDF, n.d.a.). Pope Paul VI emphasized that it is its duty is to maintain sound doctrine and to make examinations on teachings (Pope Paul VI, 1965). The Congregation is headed by a prefect, currently Msgr. Gerhard Ludwig from Germany, since July 2012), assisted by a secretary and an undersecretary and an assistant and employs 23 staff members, either cardinals, archbishops or bishops, and 28 further consulters (CDF, n.d.a.).

Apart from the doctrinal office, the CDF has three more offices, which are “the disciplinary office, the matrimonial office and that for priests” (CDF, n.d.a). While the doctrinal documents deal with doctrinal assessments (CDF, n.d.b) and the disciplinary documents contain norms on penalties of crimes and heresies (CDF, n.d.c), the sacramental documents contain the norms that are enlisted according to the seven sacraments, such as Baptism, Eucharist, Penance, Sacred Order, Matrimony and Anointing (CDF, n.d.d.).

The disciplinary documents also include the Normae de gravioribus delictis, which defines the crimes over which the CDF is supposed to be having a mandate on. According to the Congregation for the Doctrine of the Faith, this norm “modifications to both the substantial and the procedural norms found in the original text of Sacramentorum sanctitatis tutela”, a norm that was promulgated in a letter at the end of April 2001 (CDF, 21 May 2010. Emphasis in the original). This letter contained a detailed description of crimes that were to be reserved for the Congregation for the Doctrines of the Faith, “special procedural norms
to be followed in cases concerning these grave delicts, including those norms regarding the
determination and imposition of canonical sanctions” such as crimes against the Most Holy
Sacrament and Sacrifice of the Eucharist; against the sanctity of the Sacrament of Penance,
and against morality (CDF, n.d.e.). The Sacramentorum sacnitatis tutela then had been
revised in 2010 due to the ongoing reports on sexual abuse cases in the first months of
2010 on sexual abuse scandals and was approved by Pope Benedict XVI on May 21 as an
“effort to improve the application of the Law” (CDF. A Historical introduction, n.d.). The
substantive changes can be found in the web page of the Vatican (Vatican.va, Substantive
norms, n.d.a.).

Pope Benedict XVI, back then Cardinal Joseph Ratzinger, used to be prefect of the
Congregation of the Faith from November 1981 to April 2005 (CDF, n.d.a.), and was very
often accused of covering of sexual abuse cases. Monsignor Charles Sicluna, Promoter of
Justice of the CDF and thus prosecutor for the Holy See in terms of any delicta graviora in
the Church, e.g. pedophilia, however defended the position of the then Prefect and
explained that he made all efforts of resolving the cases (Vatican.va, Interview of Msgr.
Charles Sicluna, n.d.).

“That accusation is false and calumnious. On this subject I would like to highlight a number of facts.
Between 1975 and 1985 I do not believe that any cases of paedophilia committed by priests were
brought to the attention of our Congregation. Moreover, following the promulgation of the 1983
Code of Canon Law, there was a period of uncertainty as to which of the delicta graviora were
reserved to the competency of this dicastery. Only with the 2001 motu proprio did the crime of
paedophilia again become our exclusive remit. From that moment Cardinal Ratzinger displayed
great wisdom and firmness in handling those cases, also demonstrating great courage in facing some
of the most difficult and thorny cases, sine acceptione personarum. Therefore, to accuse the current
Pontiff of a cover-up is, I repeat, false and calumnious.” (The Vatican. Interview of Msgr. Charles
Sicluna, n.d.b.)
3.2 THE CHURCH IN THE PROCESS OF SOCIAL CHANGES AND SECULARISATION

The loss of significance of the Church may be triggered by several factors of social and societal change. Kramer’s implications (2009) on the social changes show the shift of importance of Christian values. He states that there is a big difference between the current generation and the generation after the World War II due to the fact that the current generation barely relates to its previous, as the younger generations do not have a sense of rebuilding and strengthening after having gone through a period of war (Kramer, 2009: p.12). Throughout the change of society, people are starting to rely less on Churches or States support, but more and more on the market, as it is able to gratify their needs (Kramer, 2009, p. 17). This also stands in connection with the decreasing birth rate. Despite the application of the system of the Social State, there is a lack of support systems for families (Kramer, 2009, p. 15).

The post modern society marked by individualism (Schwöbl, 2003, p. 444. cited in Kramer, 2009, p. 110), which in a theological sense means that the human being has now been put above God. Society has lost the sense of salvation through Christ (Kramer, 2009, p. 111) which leads to the fact that people since then also have lost the emphasis of the word “sin”. The relativization to the meaning of God led also to the relativization to the meaning of sin (Kramer, 2009: p.111). Through relativization, sin is no longer being views as a transpersonal power. Also, the focus on wrongdoings has been shifted from the original sin, “peccatum originiale”, to rather the “symptoms” of sin - the “peccatumactuale” [e.g. The assumption that a sin is not a sin as long as it does not harm anyone. note from the author]. Kant explains that this is an out come from the transition from church faith to religious/religion faith (Kant, 1974: S. 132 and 142ff, cited in Kramer, 2009, p. 112). Also, through this transformation, sin has been referred to as a sum of trivial wrongdoings, such as not obeying traffic rules or polluting the environment. The linguistic turn on the definition on “sin” is more visible in a German context:

“You speak today more often in the daily life about the sins and it means usually the majority of the sins as the sin in general. From this results the expression about the traffic sinners or the environment sinners. It means usually rather a trifles.” (Kramer, 2004: p.67, cited in Kramer, 2009: p.112)
Changes in the roles of the family have become evident as well. More and more women are starting to work to get more independent and men are being asked to do a paternity leave. However, despite this somewhat positive turn, both men and women find the breeding of children more burdensome than before. Children to them seem to be more of a material waiver and a curse rather than a gift and parents have started to rather focus on the opportunity costs which are mostly compared to the costs children bring forth (Kramer, 2009, p. 210ff). The ideals in the past on the personal, familial or career level are no longer valid, but the one currently persisting is said to have not more future (Kramer, 2009, p. 212).

While Kramer (2009) speaks of social changes shifting the Christian values, Casanova (2004) emphasizes the fact Europe is going through a secularization process. Casanova depicts secularization as “the unchurching of Europe” (Casanova, 2004: p.88). It is accompanied by a “secularist” self-understanding which assumes that the process of secularization is a “quasi-normative consequence of being a 'modern' and 'enlightened' European”. Though secularism has become an integral part of the European identity and a necessity for the development of Europe, Casanova states that secularism does not really contribute to identifying a European identity, but rather creates confusion (Casanova, 2004: p. 90) as this causes historical ignorance or repressing amnesia (Casanova, 2004, p. 102).

Habermas however explains that both the secular and the religious mentalities do not necessarily have to exclude each other in the process of secularization. He suggests that secularization needs to be understood as a complementary learning process (Habermas, 2005: 33) and that both secular and faithful citizens have to treat each other respectfully. As responsible citizens, they are not to force the faithful to deny their perspective of truth potential and to prohibit them from presenting their contributions in the public discourse in their religious language (Habermas, 2005, p. 36).

While the secularization is to be understood as a decline in dealing with the transcendental on the one hand (Marramo 1999; Habermas 2005; Martin 2007; Beck 2008; Becker-Huberti/Lota 2009. cited in Freiin von Luttitz, 2011, p. 13), it also should be considered as the decline in spirituality in the society on the other hand, (Forschungskonsortium 2007, 211f, cited in Freiin von Luttitz, 2011, p. 13).
As we live in a post-modern society, that is marked by “Multioptionslust” [in the sense that humans are yearning for multiple opportunities and options to fulfill desires, note from the author] and “Erlebnisorientierung” [yearning for experience, note from the author]. Practices such as praying, rites and fasting in a post-modern society have therefore become optional and are starting to lose significance.

The decline in the faith in the transcendental and in spirituality also leads to a different understanding of the Catholic Church. This process makes society focus on issues such as the church politics, sexual morals, Church teachings, celibacy or the rape abuses when speaking of the Catholic Church (Freiin von Luttitz, 2011, p. 13). Plus, the Church’s claim to truth has become widely unacceptable by society and the Catholic Church is being considered old fashioned and discriminatory. The institution has been considered unprogressive in various aspects such as abortion, homosexuality, the use of contraceptives, family planning and the male dominated authority.

The social changes and the secularization process have apparently also taken place in Austria as one can observe at the historical development of the relationship of Austrian State and the Catholic Church.
3.3 THE CHURCH IN AUSTRIA

The Catholic Church in Austria with 5.36 million parishioners in the Church, according to the website katholisch.at (Anon., 2013, January 8) consists of one 9 dioceses which are present in each of the nine capitals of the Austrian provinces and one Militärordinariat, a contact point for Austrian soldiers on mission world wide (katholisch.at., n.d.a.). The Austrian Church is led by the Conferences of Bishops, the “Bischofskonferenz”, which is headed by Cardinal Christoph Schönborn.

The Church was founded in Austria in the Second century (Chorherr, 2006, p.10) and has been struck by resistance, especially by the reformation. In the 18th century, the Church was able to initiate a Counter-Reformation against the Protestants. Though a secularisation process took place in Austria under the reign of Joseph II (Chorherr, 2006, p.29), the relevance of the Church rose again during the October Revolution (Chorherr, 2006, p.36). So the State under the emperor has decided to agree upon a Concordat with the Holy See. Enforced in 1855 the Church has been granted the responsibility on marriage law, and on property and funds (Chorherr, 2006, p.41).

However, Emperor Franz Joseph decided to abolish the Concordat in 1870, due to the Maigesetze 1868 which were laws designed by the State, regulating the churchly marriage jurisdiction and the supervision right of the state on schools and on inter-religious matter (Chorherr, 2006, p.47). The Concordat became reestablished in 1933 as the state recognized the churchly matrimony, and as the Church, in return, had to promised to turn the apostolic administrators (which used to be doing state administrative work) to dioceses not fulfilling any state function (Chorherr, 2006, p.55).

During the World War I, the Austrian public truly believed that “God would lead them the way to win the war, for Austria is just, as much as God is just.” (Chorherr, 2006, p.51) Prior to World War II, the importance of the Catholic Church faded due to the invasion of Austria through the Nazi-regime. The Nazi-regimes was coined by the first wave of membership cancellations within the Church in the Austrian Church history.

Though good terms with the Church could be established again during the postwar period, still less people attending masses and confession (Chorherr, 2006, 102ff) and that the role of the Church in the state of Austria has changed, which has been evident in the societal change.
Societal changes within the role of the Church in Austria started to become more evident when the National Assembly has made a decision for a “Fristenlösung” in the 70ies, law on the permission on abortion up until the third month of the fetus (Chorherr, 2006, 105f). Kreisky was not in favor of the decision, fearing that this will have an impact on the next elections, since it was his intention to remain in good terms with the Catholic Church in Austria. The crisis of the Church has become evident in the 80ies and 90ies, when sexual abuse scandals, starting with the culprit Cardinal Gröer, have been unleashed and reported in the Austrian media. Even more so, more and more have gathered together to initiated 2010 darkest year of the Church: almost 90 000 people have left the Church (Presse, Neuwirth, 2011).

Austrian responses to the resentment towards the Church are movements have been created, cancellation of membership of Church (meinkirchenaustritt.at; gottlos.at) Furthermore, recently, a social movement in Austria called *Die Pfarrerinitiative* (Anon., 2012) was created, with the aim to create a new Catholic Church removing the “unmerciful and old-fashioned guidelines and to renew the Church”. Lastly, the platform *Volksbegehren gegen Kirchenprivilegien* (Anon.,n.d.) was founded to protest against the privileges of the Church and against the obligatory collection of Church tithes from the laity.

It is a moot question whether the efforts of the Catholic Church like for example on the public information on the Church finances will ever have an effect. The fact remains that the resentment towards the Church seems to be expressed in the news coverage in the media in whatever aspect or events.
3.4 REPRESENTATION OF THE CHURCH IN GERMAN SPEAKING PRESS

Grundner (2006) made and content analysis on the news coverage of the World Youth day in Cologne, 2005, by investigating the articles in the “Presse”, “Der Standard”, “Kurier”, “Kronenzeitung” and “die Furche” from Austria, and the “Frankfurter Allgemeine Zeitung”, “Die Süddeutsche” and “Die Tagespost”. The majority of the Austrian and the German press have a very homogeneous approach on reporting the WYD. The papers not so much focused on the event itself, but rather on the Pope and on the crisis of the Church for her unprogressive and conservative teachings (Grundner, 2006, p. 125f).

The Tagespost and the Kronen Zeitung were the only papers that made a positive coverage on the issue of the World Youth Day. The latter incorporated a column for the visitation of the Pope called “Papstbesuch” (Grunder, 2006: p.125), while the previous simply did not make any critical statements towards the church, due to its conservative subscribers (Grundner, 2006, p.127). Furthermore, the FAZ included a special supplement until the last day of the event August 22, 2005.

The difference in the news coverage between the German and the Austrian papers is that the Austrian coverage on the event was rather superficial and one-dimensional. Nonetheless, the two news values according to Schulz that are most common in articles from both countries are proximity and identification (Schulz, 1976; cited in Grundner, 2006, p. 127f).

The mindset of the majority of the analysed newspapers shows that journalists do avoid dealing with religious elements such as the mystical, transcendental, invisible and rationally inexplicable things (Grundner, 2006, p. 133). Generally speaking, this confirms the findings of Gottschlich’s study that the journalists in Austria have little knowledge about the Church and that they have a sceptical attitude towards the institution (Gottschlich, 1999: p. 273f; cited in Grundner, 2006, p. 133).

The study of Grundner shows that despite the efforts of the Church to reach out to the public, the loss of its legitimacy is also being mirrored in the public, due to the fact that the majority of the press still focuses on the errors of the institution.
4 THE CATHOLIC CHURCH AS A WELFARE INSTITUTION

In analyzing on how social institutions are acting as a flow of social practices, Palomares and Poveda (2010) analyzed the practices of child care institutions as social institutions with following components products, i.e. health care or education; clients, i.e. people who receive institutional attention, such as patients, children under protection, or students; agents, i.e., the treatment, programs, therapies, persons who are considered responsible for constructing the product; institutions, i.e., organizations such as hospital, residential institutions, or schools; and an d an institutional life, which is something different from institution, i.e., as the experiences lived by clients while under the responsibility of an institution and its professionals (Palomares and Poveda, 2010, p. 193)

Palomares’ and Poveda’s description of the components of an institution can also be used to describe the Church as a social Institution. Clients of the Church are children and students under care, provided with the product of care, education and/or spiritual nourishment, depending whether this concerns an orphanage, a school or service during mass. These products are granted by agents such as priests and the religious laity. Legitimacy in this case would depend on the institutional life of children, whether they would be brought up as Catholics, taken care of in a safe environment.

The authors have chosen to analyze institutions on a rather interpretative approach to the social research, with a more constructionist and sociocultural perspective (Berger and Luckman 1966; Brunner 1991; Garfinkel 1984; cited in Palomares and Poveda, 2010, p. 196). This perspective considers institutions not merely as black boxes which do not have an influence on the agents. The paradigm puts an emphasis on actors, social processes, their actions, and the meanings of actions within social institutions (Palomares and Poveda, 2010, p. 196):

- Actors of institutions are active agents that guide their actions based on meanings they construct about their actions (Palomares and Poveda, 2010, p. 196).
- Social processes of actors build the “products” in a social welfare institution, such as health care or education, as mentioned above (Palomares and Poveda, 2010, p. 196).
- Together with the constraints on actions, the construction of meanings about actions is an ongoing and dynamic process (Palomares and Poveda, 2010, p. 196).


- Both the actions and constructions of meaning are culturally, socially and historically situated, which is why thick descriptions of the relation between action, practices and contexts, and the meaning circulating between them are required (Erickson 1989; Geertz, 2000; cited in Palomares and Poveda, 2010, p. 196). Briefly said, “Similar actions do not necessarily imply similar causes, since different actors may attach different meanings to the same behaviors” (Palomares and Poveda 2010, p. 196).

From the point of view of the Church, priests are to be identified as active agents who are supposed to be “shepherd” to guide the “sheep”, as advised by Christ, their only example, which includes living in poverty, obedience and chastity. These persons are confronted with questions on their vocations everyday, which makes the construction of meaning about actions that much an ongoing process. Priests, when educating children, have to be aware of the culture and the social development of children, and the historical development of the education of children. One example would be rethinking acts on disciplining children, which now have change, since the use of violence nowadays is unacceptable and prohibited. The social processes priests are engaging in are creating the institutional product of child care and education - by exercising their authority over children, either in a manner of servant leadership or on dictatorship above the life of an infant.

To summarize the definition of the components on social institutions such as products, agents, the institution and the institutional life in a social institution by Palomares and Poveda, one can say that children are clients of the Church and its services such as orphanages and schools. Agents are actors that are guiding their actions based on meanings and are providing children with the product of child care and education through their social processes. This product is created through the social processes of the priests and other religious leaders. The institutional life is the experiences both clients and the agents are coming across.

The meanings of actions that Church Members may take to ensure child care are connected to the visions and missions of the Church, which have been derived from passages of the Bible. The institution aims to help the poor as advised in the 25th chapter of the Gospel of Matthew (“The King will reply, ‘Truly I tell you, whatever you did for one of the least of these brothers and sisters of mine, you did for me’” Matthew 25:40).
Also, Christians are being called to especially take care of children, as described in the 18th chapter of the Gospel of Matthew. (“Whoever receives one such child in my name receives me, but whoever causes one of these little ones who believe in me to sin, it would be better for him to have a great millstone fastened around his neck and to be drowned in the depth of the sea” Matthew 18:5-6).

Furthermore, the care for the least of the society and the love for children has been integrated in the doctrinal manual for Catholics called the *Catechism of the Catholic Church*. Its second section of the Catechism refers to guidelines according to the Ten Commandments. While the chapter to the seventh commandment “You shall not steal” include social doctrines of the Church in a broad sense, the chapter to the fourth commandment about honoring the parents basically sets up the responsibilities of both children and parents and their role in a political society, which includes “to honor all who for our good have received authority in society from God”, as this “clarifies the duties of those who exercise authority as well as those who benefit from it.” (*The Cathechism*, n.d. para 2234). It also includes that parents should have their children raised as a Catholic.

Though to the largest part, priests and other members of the clergy do fulfill the above mentioned responsibilities of children, there are a few cases priests disrespecting their duty, which had led to the illegitimacy and the breach of trust in a whole institution.
ON TRUST AND (IL)LEGITIMACY

One can say that if the Church does fulfil its role as a social institution, guaranteeing the protection and care for all the least in the society, especially children, the institution does merit legitimacy and trust. Townley and Garfield (n.d.) distinguish between “reliance” and “trust”. Both do not necessarily come hand in hand: though persons and institutions may be trustworthy but unreliable, or untrustworthy but reliable at the same time. Reactive attitudes (Strawson, 1974, cited by Townley and Garfield, n.d., p. 2) refer to the fact that while reliance can only be disappointed, trust includes the expectations that one’s trust can either be betrayed or rewarded. Thus, the feelings of betrayal only come up when trust has been involved. While persons can make it up to the person they disappointed because of failing in reliability, persons who have broken the given trust have betrayed might have to face more severe consequences:

“A failure of mere reliability can be offset by a compensatory or symmetrical benefit. If the pizza is later than promised, I don’t have to pay for it. Mary might even agree to clean the bathroom for a month to make up for the inconvenience she caused by dereliction of feline duties. If trust has been breached, however, it makes no sense to compensate. What could John ask Mary to do to compensate for divulging confidences? What possible use would that be in repairing their relationship? (This does not mean there should be no effort at compensation for harm done, but that this can’t be about fixing or making up for the betrayal per se)” (Townley and Garfield, n.d., p. 3).

Trust in institutions is important, because there is a need of entrusting certain aspects to institutions “that transcend the individuals”. Institutions very often act as mediators for people’s relations to societies and compatriots. Furthermore, they knit communities that cannot be bound directly by interpersonal ties due to their large size. If institutions do not commit to the values they are supposed to uphold, this may result into the loss and deformation of their role as mediators binders of communities and a loss of things in society and culture which gives collective life its point (Townley and Garfield, n.d., p. 3).

As for legitimacy, it is defined as a generalized perception or assumption that the actions of an entity are desirable, or appropriate within some socially constructed system of norms, values, beliefs, and definitions” (Suchman, 1995, p. 574, cited in: Massey, 2001, p. 153).
Literature on legitimacy differ between the following types of legitimacy

- **strategic organizational legitimacy**, in which through communication behavior of strategic manipulation of symbols, and in which actions can legitimate an organization (Dowling and Pfeffer, 1975, p. 122; cited in: Massey, 2001, p. 155)

- **the institutional organizational legitimacy**, where legitimacy is defined as “the degree of cultural support for an organization”, where culture is a shared system of beliefs that is held by society in general and by organizational stakeholders in particular. The emphasis in this approach lies on the organizations’ cultural environment and the pressure of the environment on organizations “to engage in expected, normative behaviors” (Meyer & Scott, 1983, p. 201; cited in: Massey, 2001, p. 155).

While legitimacy is viewed as a resource by the strategic approach and the institutional approach considers legitimacy as a constraint (Massey, 2001, p. 155). However, both traditions are important for legitimacy analysis, as real-world organizations are being confronted with both strategic operational challenges and institutional constitutive pressures. For this reason, it is vital to incorporate this duality into a larger picture which highlights both the ways in which “legitimacy acts like a manipulable resource and the ways in which it acts like a taken-for-granted belief system” (Suchman, 1995, p. 577; cited in Massey, 2001, p. 155).

Legitimacy management is a cultural process whereby organizations aim to gain, maintain, and in some cases regain stakeholder support for organizational actions. Its success depends on communication with the organization's audiences (Suchman, 1995, cited in: Massey, 2001, p. 154). It is feasible to view legitimacy management not as a monologic organizational activity, but as a dialogic process, which is best to describe the interaction between organizational strategy and stakeholder expectations (Ginzei, Kramer, & Sutton, 1993; cited in Massey, 2001, p. 155). From the point of view of stakeholders, legitimacy is that an organization is considered good and that it has been granted the right to continue its activities by its stakeholders (Bedeian, 1989; cited in Massey, 2001, p. 156). When organizational actions are perceived as being consistent with stakeholder expectations, legitimacy is managed successfully.
In dialogic legitimacy management, organizational stakeholders are encouraged to participation. It requires ongoing communication between the organization and its stakeholders and involves strategic communications with specific organizational audiences as target groups. This kind of legitimacy management defines legitimacy as not something that can be claimed by organizations, but is instead something that is given by stakeholders (Massey, 2001, p. 156).

Legitimacy of organizations will especially be needed during crises. Crises are events that are unpredictable, threatening to the organization, where organizations only have a short time to decide on how to act on the crises (Barton, 1993, p. 2; Barton, 2001; Seeger, Sellnow, & Ulmer, 1998; Pearson and Clair, 1998, p. 60; cited in Messay, 2001, p. 154). By doing undesirable actions or by violating societal norms, the organization faces illegitimacy (Patterson & Watkins-Allen, 1997, p. 293; cited in: Massey, 2001, p. 153f). Organizations may face “crisis of legitimacy” when undesirable outcomes, such as tragedies like a loss of human life can be ascribed to “organizational (in)action” (Seeger, 1986, p. 148; cited in: Massey, 2001, p. 154). Eventually, during crisis situations, a loss of legitimacy occurs when actions no longer conform to “what is considered to be appropriate organizational behavior” (Suchman, 1995; cited in: Massey, 2001, p. 154).

5.1 **CHURCH’S EFFORTS ON RESPONSES TO SEXUAL ABUSE ASSAULTS ON MINORS**

Referring to the Church’s actions on providing response on the issue of the sexual assault, one can say that the Church rather has been rather working on institutional organizational legitimacy, which used to be supported by a culture in which society and its stakeholders, such as the laity, the religious and the Church leaders, and the pope shared the same system of beliefs and remained obedient. Given the so called “social change” according to Kramer (2009), and the rising number of people leaving the Church (see chapter 3.2 and 3.3) the Church might see itself forced to make use of strategic communication to convey “the Good News” and its legitimacy as a social institution.

The Church apparently tries to get in touch with society and stakeholders through the digital media, offering some interesting websites, and therefore hopes that legitimacy will be given by its stakeholders, as described by Massey (2001, p. 156).
Thus the sexual abuse assault of children and young adults by definitely has contributed to crisis situation, as the abuse have been ascribed to the so called “organizational (in)action” according to Seeger (1986, p. 148; cited in: Massey, 2001, p. 154). The fact that the Church claims moral authority, with abusers of children working as leaders of the Church supposedly living in celibacy, without measures taken to even suspend them from to protect children [which e.g. Cardinal Law from the Archdiocese of Boston should have done with Reverend James Porter and Father Jeoffrey Goeghmann prior to the Boston Globes reports 1992 and 2002, note from the author], caused a severe breach of trust and loss of legitimacy of the Church, but even so more a loss of those of the responsible Church authorities: Their restoration of the image of the Church has been impossible, which can also be seen in the studies of Kauffmann (2008), Dixon (2004), and in the remarks in articles of the Guardian (McDonald, 2010) and the BBC (2010a, 2010b).

Kauffmann’s study on (2008) Cardinal Law’s attempt to restore his image identified a number of strategies that have been employed, such as fortification and defeasibility [in the sense of denial and defense, notes from the author], evasion of responsibility, bolstering, and corrective action. The fact that the Cardinal has been known for waging war to the media a decade before by accusing the Boston Globe for unbalanced coverage on the sexual assault, which caused a tremendous uproar, appears to confirm Cowden and Sellnow’s (2002) view of the importance of examining the relational history between a speaker in a crisis situation and his or her audience (Cowden and Sellnow, 2002; cited in: Kauffmann, 2008, p. 261). However, Kaufman admitted, that the Cardinal, though having made use of “the best, available image restoration strategies given his audience and the context he faced”, he still might have faced a situation “which it may not have made any difference which image restoration strategies he employed” (Kauffmann, 2008, p. 261).

Dixon (2004) described how the Church took a stand on the sexual abuse scandal in the US in 2002 and analyzed the remarks of Pope John Paul II to the American Cardinals. In the first paragraph of his speech, the Pope referred to the bible verse Matthew 16:18 as a reminder on how Church is able to stand still in any circumstances (John Paul II, 2002, para. 1; cited in Dixon, 2004, p. 76). Furthermore, the Pope aimed to raise awareness on the “ocean of sexual immorality” that the world nowadays is living in, and that the Church had to be understood as a “salvific institution”, to undermine the importance of the Church to the society (John Paul II, 2002, para 3; cited in Dixon, 2004, p. 76).
On the following paragraph, the Pope made a clear distinction between people faithful to the Catholic teachings and those who are not. He made an appeal to leaders and the faithful of the Catholic Church the doctrines on sexual morality were to be obeyed. With this statement, the door to the discussion of celibacy had been closed. (John Paul II, 2002, para 3 and 4; cited in Dixon, 2004, p.77). Finally, the Pope cited the Psalm 23 as an appeal to the Cardinals to be good shepherds to the Church and to help people become stronger Christians (John Paul II, 2002, para 4; cited in Dixon, 2004, p.78). The speech was ended by a prayer.

The speech of the Pope was followed by a statement of the American Cardinal. He explained that celibacy has nothing to do with the abuse case. Instead he puts the blame on the homosexuals of the clergy, though not explicitly expressed (Cardinal Communiqué, 2002, para. 2; cited in Dixon, 2004, p. 79). Furthermore, the Cardinal did not make a focus on the victims in his speech, but rather a reform-minded Catholics, asking for “fidelity to the Church’s teaching” (Cardinal Communiqué, 2002: para. 5a; cited in Dixon, 2004, p.80).

Years later, several analyses appeared on the remarks by Pope Benedict XVI, who issued a pontifical letter on the sexual abused scandals in Ireland (Vatican, 2010). As for Meave Lewis, leader of the network “One in Four”, the letter did not address the issue on the reassignment of the abuser properly, which has shown “a complete misunderstanding of the dynamics of sexual violence” as the Pope emphasized on the secularization of Ireland as a scapegoat to what as happened. Andrew Madden felt that the letter only was addressed to practicing Catholics and that it “ignores many other people who may in some way have been affected by this issue.” Yet, Mark Walsh from the network “Survivors of Abusers” felt that the letter was encouraging, since the letter, in his opinion, was “unprecedented, absolutely unprecedented” (BBC, 2010a).

Though the Pope did a address the mistakes done by Church, he merely referred to the sexual abuse cases by priests in Ireland, thus, “without referring to the fact that this is openly acknowledged by church officials to be a worldwide problem”, which might have caused some disappointments among people in uproar about the sexual abuse cases from other parts of the world (BBC, 2010b).

Also, great disappointment was expressed by the opposition party Fine Gael due to the fact that the Vatican refused to cooperate with the public inquiries into clerical abuse and the
Garda Síochána. The papal nuncio is said to have used diplomatic immunity to refuse its collaboration in any investigations into clerical child sex abuse (Mcdonald, 2010):

“Alan Shatter, the Fine Gael spokesman on children, said: ‘We should not regard it as acceptable that the Vatican uses its ecclesiastical authority to interfere in the internal affairs of this state and also invokes diplomatic protocol when it suits it, to withhold information from a government-appointed commission investigating allegations of clerical abuse. Nor is it acceptable that the Vatican refuses to permit its ambassador, in the guise of the papal nuncio, to co-operate with such a commission or to attend at a parliamentary committee meeting requested by members of the sovereign parliament of this state to discuss these issues.” (Mcdonald, 2010).

The papal visit to Ireland was even criticized by members of the clergy (Mcdonald, 2010). Father Brian D’Arcy was disappointed that the pope missed to address the issue on major reforms within the Catholic church in terms of priestly celibacy, canon law and unquestioning authority, and that the pontiff did a wholly incorrect linking a decline of mass attendees to this sexual abuse [in the sense that the abuses happened because of the decline of the faith, note from the author].

5.2 MEDIA REPORTS ON THE ABUSE CASE IN THE DIOCESE OF BOSTON, USA

Cannon (2004) documented the rising of the nation-wide relevance of the sexual abuse scandal in the Church in the US. On the press coverage from December 30 and 31, 1987 the actions of church officials are summarized in the following findings (Cannon, 2004, p. 23): Church officials:

- “Sent offending priests away for therapy, but allowed them to return to parish work or duty in a church school or hospital without notifying parents or enacting safeguards to keep them away from children”;
- “Ignored complaints of abuse, often attempting to discredit the parents, even in cases in which they knew of previous allegations against the priest”;
- “Failed to inform civil authorities of allegations of child abuse, although existing state law required them to do so in most states”;
- “refused to seek out likely victims when a case surfaced and fought to make sure settlements remained sealed” (Cannon, 2004, p. 23)

Cannon states various reasons why it took so long for this issue to become relevant on the national level:

1. One mistake was that this issue has been hugely denied. Skepticism had been persistent for a long time, both by the media and the clergy. Pride made journalists hesitant to do comprehensive news coverage on this matter or on sexuality in general.

   It was not until after the Lewinsky-Clinton affair the American media became
empowered to bring up the issues on sexual actions to the public (Cannon, 2004, p. 25).

2. Another factor that added to the problem was the homophobic mind set of journalists, refusing to give this issue any attention (Cannon, 2004, p. 25).

3. Due to the fact that several cases of abuses of minors happened in Boston, the 4th largest diocese of the whole United States, the media in the US realized that this is no longer an issue that only concerns Boston alone. Even though the US media reported on the abuses in the Church in the 1980ies, it wasn’t until 15 years later that actions have been taken and ethical responses have been given by the responsible diocese. The lack of institutional memory of the Church leads to the fact that the these things are still happening, which causes a tremendous uproar to the public, and that abuse survivors feel that they have to go public. Cannon describes the origin of the media uproar as followed:

“This scandal is all the greater precisely because the story has been around for so long. In other words, there is simply no excuse for a bishop to not have figured that when he gets one of these cases, the only possible ethical response is to a) remove the priest immediately; b) call the cops; c) make an honest effort to find all the victims; d) deal with the problem publicly, even if that means opening your diocese to further lawsuits; e) treat the kids and the parents - and all the other parishioners - humanely.”(Cannon, 2004, p. 24, italic in the original)

Given the world wide impact of the media coverage, the Church feels compelled to react upon the sexual assaults. One in fact can say that the realizations presented by Cannon (2004) on the development of the press coverage on this topic in the US is similar to what is happening in other parts of the world. Despite the public efforts of the Church, such as visitation of the concerned dioceses and the publication of letters, it further specific steps for the victims and guarantee a child friendly structure for future entrusted children to fact limit to the damage that has been done. However, the Church needs to open up for discussion and for debate on issues like its regulation on celibacy, as this policy raised many questions concerning sexual abuse.
6 EXCOURSE: CELIBACY AS A MEDIA FRAME

In 2002, the Catholic Journalists Walter Robinson, Matt Caroll, Sacha Pfeiffer and Michael Rezendes from the Boston Globe published a report on the secret Catholic world of the Roman Catholic priesthood responsible for the concealing of the sexual abuse of minors by priests. With the help of documents, the authors have “clearly demonstrated the operation of a system of support, concealment, denial, and deception that fostered abuse and intimidated victims.” (Betrayal, 2002; cited in: Sipe, 2003, p. 5). The “Betrayal”-report thus has set the agenda on rethinking the hierarchy of the Catholic Church and the choice of religious heads. It has also been a report emphasizing the illegitimacy of the Church and its practices, including celibacy.

Though the obligatory celibacy for priests and the Church’s teachings on chastity are at the foot of the sexual abuse crime, celibacy alone by itself is not to be considered as a trigger for sexual abuse of minors, as “sexual abuse of minors by priests is not the only element fomenting the celibate crisis.” (Sipe, 2003, p. 9). With the works “A secret world” (2002), and “Celibacy in crisis” (2003), Sipe made a public statement on the issue of celibacy in relation to the sexual abuse scandal. His aim has been to uncover a world of the clergy hidden to the rest of the society with the aim of opening the doors to more studies on this subject, without defending the position neither of the married clergy nor of the celibate priesthood (Sipe, 2003, p. 9). According to Sipe, (2003, p. 32) celibacy is

- a freely chosen state
- a dynamic state
- a state that is usually vowed
- an honest and sustained attempt to live without direct sexual gratification in order to serve others productively for a spiritual motive.
- a public stance

Sipe interviewed several more than 2700 priests from the United States on their celibate life in several research periods, starting from the 1960ies to the 1980ies (Sipes, 2003, p.6). The numbers are astonishing: thirty percent of priests are involved in heterosexual relationships, associations, experimentation or patterns of behavior, another 15 percent in such homosexual environments. Five percent or priests have said to be involved with problematic sexual behaviors, such as transvestitism, exhibitionism, pornography or compulsive masturbation.
Thus, the remaining 50 percent are those, practicing celibacy, with only two percent having achieved it with a developed celibate state that is irreversible (Sipe, 2003, p. 50):

“Celibacy should be viewed in this historical context to understand its relationship to ministry, and to delineate clearly what is a charism (spiritual grace) versus the discipline (church law). What is essential, what is optional? Furthermore the current situation can be judged more accurately – even in the midst of its chaos – and guided to a sound resolution” (Sipe, 2003, p. 9).

Furthermore, Sipe dedicated a last chapter to the achievement of celibacy. However, not enough data on the achievement of celibacy could be gathered, as this has been very hard to investigate, as there has never been a formula prior to his research. Nonetheless, findings are that celibacy is attainable through a healthy prayer life, finding happiness in the work, full devotion in the community and tremendous meaning in service (Sipe, 2003, p. 304).

Even though celibacy seems to be a relevant frame to the media when it comes to reporting about the sexual abuse cases in the Church, it is recommended to view this subject objectively and free from prejudice [i.e. avoiding the assumption that celibacy actually triggers sexual abuse, since a lot more offenders of sexual abuse are teachers and family members, note from the author].
Gottschlich (1997) explains that the tension between Church and media is remaining persistent because neither of the two has managed to comprehend the nature of the other (p. 309ff, cited in Freiin von Luttitz, 2011, p.119). The question remains if there is an opportunity to strengthen the bonds between the two. Hope lies in Habermas’ thesis (2005) on secularisation, where both secular and religious mentalities can complement and learn from each other (p. 33; cited in Freiin von Luttitz, 2011, p. 13), which both will have to do due to their public duty to society. One aspect worthy to be explored is the comparison of framing of both the secular media and the Church media on several issues, and how both “Church” and “the media” are being framed. Findings of a framing analysis can give a clear overview on the differences and similarities in their approach on reporting on these issues.

The issue on the sexual abuse cases in the Church has caused a severe loss of legitimacy to the Church. It seems like the Church has not done enough to react to the allegations. Despite the fact that the news coverage cases concerns only a minority of priests, people thinks that sexual abuse is more common in the Church (Köchler, 2010; cited in Freiin von Luttitz, 2011, p.14).

The previous chapter has shown that both Popes were not able to provide satisfactory responses to the issue. The incidents had a great impact on how the Church is now being portrayed in the media. Therefore, first and foremost, this paper is concerned with how the sexual abuse assaults, which in fact are a sever form of breach of trust, and the responses to them have been framed within media reports by the Church.

Secondly paper also aims to find out if both the mainstream media and the Church media respect the privacy of the victims. To this end, it is necessary to investigate whether the media have stated personal data which according to Jones et al (2010, p. 351) have potential to violate the right to privacy of minors, such as: the victim’s name; the street name or address of the victim; the name of the child’s school, church or day-care; the full name of any non-offending relatives; and the full name of a parent or family-member offender (Jones, Finkelhor and Beckwith, 2010, p. 351)
Another aim of this paper is to present other topics that seem to be relevant for both types of media in connection with abuse, which in fact concerns the fifth question on different issues and sub-issues mentioned in the articles.

With all of these aspects being considered, the aims of the research have been summarized to the following research questions:

**Question 1:** How did the Church frame the issue of rape and sexual assault of children and young adults? How did local Churches and the Holy See respond to sexual assault allegations and how did it frame its messages about the allegations?

**Question 2:** How did the Austrian mainstream media and the Church media frame sexual abuse case by priests and church institutions in general?

**Question 3:** How did both media frame the responses of the Church?

**Question 4:** To what extent do both types of media respect the media guidelines on reporting on children below 18?

**Question 5:** What issues are being mentioned other than the abuse case?

While the fourth research question may be answered by examining articles one by one on mentioning any personal information on victims, the answers to the other remaining research questions can be answered by investigating the articles with a media framing analysis. The problem about the framing analysis is that this form of content analysis is known for the high heterogeneity among researchers. Within the scope of this paper, following definitions and approaches of framing analysis were considered:

1. Gitlin (1980) describes media frames as “persistent patterns of cognition, interpretation, and presentation, of selection, emphasis, and exclusion” (p. 7; cited in: Hong, 2013, p. 89). Large amounts of information are being put into frames of journalists and then quickly and routinely conveyed to their audiences. Frames are therefore convenient and unavoidable tools for journalists to gather and transmit information to their audiences (Gitlin, 1980; cited in: Hong, 2013, p. 89).

2. According to Entman (1993) framing is a process of issue selection and issue salience in which journalists define problems, diagnose causes, make moral judgments, and suggest remedies. This is done through the selection of aspects of a perceived reality and by making them more salient in a communicating contest (Entman, 1993; cited in: Hong, 2013, p. 89).
According to the Entman (1993, p. 52), frames then,

“define problems-determine what a causal agent is doing with what costs and benefits, usually measured in terms of common cultural values; diagnose causes-identify the forces creating the problem; make moral judgments-evaluate causal agents and their effects; and suggest remedies offer and justify treatments for the problems and predict their likely effects. A single sentence may perform more than one of these four framing functions, although many sentences in a text may perform none of them” (Entman, 1993, p. 52, italic in the original).

3. According to Matthes (2007, p. 199, cited in Freiin von Luttitz, p. 35) frames are always bound to the actors mentioned in the media coverage. Frames consist of dimensions of a category system, such

- issue and sub-issue,
- the actors
- attributions of causes and
- attributions and deprecations of competence (“Kompetenz und -abschreibungen”)
- instructions on actions and measures
- evaluation


“The matrix may contain inventory variables (author, length of article, and date of publication); analyzed content (issues, actions, and central and peripheral messages); and examined tone (drama, calls to action, responsibility, and authority). I also analyzed text metaphors (comparisons), exemplars (historical references), catchphrases (commonly used terms), depictions (characterizations), and icons (sacred images), using the matrix to ensure consistency. Although Gamson and Modigliani characterized icons as visual images, I expanded this to include the dictionary definition of icons as denotations of the sacred (Mish, 2006)” (cited in Barnett, 2008, p. 187).

Barnett’s matrix may be a very interesting approach to content analysis, as it deals with the factors that are important to have a general overview of framed messages. Yet, Barnett seems to be focusing only on the moral judgments made by the Duke University on the whole situation and solely on the linguistic aspect of a public relations effort.

This paper, however, is more concerned with how the media in general has portrayed the allegations on the systematic sexual abuse in the Catholic Church. The main difference to the analysis of a “public relations responses” lies in the fact that even Christian media may also criticize the own Church itself for not having handled the situation well.
Therefore, the content analysis according to Entman with the four premises of problems, causes, moral judgments and remedies. The approaches of Gitlin (1980), Matthes (1993) and Entman (1993) approaches may complement each other, as media exclude or include specific information, make attributions of actions to actors and evaluate events and situations to make moral judgments. Though this approach may seem very simple, it also covers many other factors included in the other framing analysis approaches. Another reason for the choice of the content analysis according to Entman is to make use of it as a continuation for the same content analysis by Johnson-Cartee (2005, p. 165f) in regards of the sexual abuse scandals in the Catholic Church. Johnson-Cartee “fleshed out the narrative” of a story around Cardinal Bernhard Law from Boston and his resignation (Adler, 2002, December 23, p. 50-51, cited by Johnson-Cartee, 2005, p. 165f) by evaluating the problems, causes, moral judgments and the remedies concerning the responses of Cardinal Bernard Law in the abuse cases.

On defining the problems, Johnson-Cartee figured that Cardinal Bernard Law protected the offending priests in from the prosecution and from public scandal (Johnson-Cartee, 2005, p. 165f). The fact that Law had forgiven priests despite their repeated acts of sexual misconduct, “primarily involving child abuse”, caused uproar among the lay-Catholics and their priests. Law resigned after the consultation with the Pope (Johnson-Cartee, 2005, p. 165f).

The causes diagnosed on this problem concerned the Roman Catholic Church and its leadership. Johnson-Cartee (2005, p. 165f) described the institution in operating “in a realm of secrecy and separateness from host governments even within the United States”, and also criticized the leadership to answer “only to Rome, not to their parishioners”, structurally, philosophically and morally (Johnson-Cartee, 2005, p. 165f). Furthermore, the Church is being blamed for showing “little if any concern for the victims” and for rather being worried about the for the spiritual wellbeing of the perpetrators and the protection of the Church from scandals (Johnson-Cartee, 2005, p. 165f).

Furthermore, Johnson-Cartee morally appealed that the parishioners are recommended get involved in the decision making process of the Church and that the clergy has to be “held accountable for both their personal behavior as well as their participation in the church decision-making” (Johnson-Cartee, 2005, p. 165f). The Church therefore has no right to allow members of the clergy to be exempted from being subject to the state law, in this case, US law (Johnson-Cartee, 2005, p. 165f).
Johnson-Cartee suggested the changes and alternations of the traditional totalitarianism, the institutional structure to ensure the empowerment of lower-level church leaders and the reflection of a “greater openness and ownership by its members” (Johnson-Cartee, 2005, p. 165f). Moreover, the author recommended to admit the service of “non-celibate women and/or men as clergy” as a solution to the problem of the lack of priests and lay clergy in the US. This is being considered as a remedy to strengthen “the sensitivity and empathy shown to both sex abuse victims and church lay-persons” (Johnson-Cartee, 2005, p. 165f). Johnson-Cartee once again emphasized the accountability of the people in positions of power (Johnson-Cartee, 2005, p. 165f).

The presented Entman analysis shows that a lot can be learned from investigating a story concerning only one person from the clergy involved in allegations of one country. Analyzing more articles on allegations around the Church on an international level would allow the reader to see how both the local Church and the Vatican responded to this issue and how the situation is being evaluated. Furthermore, it also allows deeper insight on how the media observed the reactions of members of the clergy, may it be the members who were indirectly involved in the assaults by ordering cover ups, or the offenders themselves, if there were any cited in any article. However, while Johnson-Cartee (2005, p.165f) seems to suggest remedies and express moral judgments personally, the aim of this paper is to analyse the framed messages that are conveyed by the media only. Among others, one goal is to investigate on how the press, not the researcher, morally evaluates the crisis and the suggests solutions to the problems presented in the articles.

This thesis discusses the issue of the sexual abuse assaults described in articles from both Der Standard, an Austrian mainstream medium widely read throughout the whole of Austria, and from Kathpress, an Austrian Catholic press agency. The analysis objects are articles which have been published in the year 2010, which was the year with the highest amount of articles issued about this subject. While the Kathpress articles were taken from the archive of the webpage kathpress.at, Der Standard articles were taken from the press database WiSo Praxis.

In order to be able to make use of Entmans (1993) analysis, the problems, causes, moral judgments and the remedies, the articles were sorted according to the events, as the presses may continue to report about a subject in an article published later on. Therefore, the progress of negotiations that are vital in this paper.
The research includes articles on a subject that have been mentioned either by both presses or by only one of them but for at least two or three articles.

The citation of the articles were as follows:

- Articles of Kathpress: kw“article number”, para z line x to y

The Kathpress articles are structured into various paragraphs. In this paper, the paragraph of the body of the article after the lead is considered the first paragraph, marked as “para 1”. The various sub titles were also marked as paragraphs, though the researcher usually includes the paragraphs of the body corresponding to the sub title (e.g. para 3 to 4).

- Articles of Der Standard: “article number”derst, line x to y

As for the articles from Der Standard, provided by WiSo Praxis, all lines had to be numbered continuously as the articles were not structured into paragraphs. The first line begins after the lead.
8 PRESENTATION OF THE ANALYSED NEWS STORIES

8.1 ARCHBISHOP ZOLLITSCH AND MINISTER OF JUSTICE LEUTHEUSser-SCHARRRENBERGER

Der Standard described the Minister of Justice Sabine Leutheusser-Scharrenberger as accusing the Church of not giving effort in resolving the cases, demanding for changes in guidelines and being unaffected of the criticisms by Archbishop Zollitsch from Munich (Sample: 021derst, line 8 to 25; Sample: 078derst, line 11 to 13). Kathpress went more into detail with the references of Leutheusser-Scharrenberger for her criticism towards the Church, by mentioning her opinion on the writings of the Congregation of the Faith with the title “delicta graviora” and the “Motu proprio” by Pope John Paul II (Sample: kw019, para 1).

The Kathpress featured several articles on her statements being criticised by several people from the Austrian and German Church. Cardinal Walter Kasper, Cardinal of the Curia and prelate Karl Jüsten, Head of the “Katholischen Büro bei der Bundesregierung” and Erich Leitenberger, press speaker of the Archdiocese of Vienna have expressed that the minister of Justice in Germany apparently does not know the Church Law (Sample: kw019, para 2 line 1, para 14 line 1). Also, Matthias Kopp, speaker of the German Bishops Conference, explained that the Church in fact did cooperate with the state (Sample: kw019, para 10) and Bishop Gerhard Ludwig Müller described her statement as not true and libellous (Sample: kw019, para 11).

Archbishop Zollitsch, was depicted outraged, not encouraging the participation at the round table by saying that “the whole issue is not just a problem for the Church alone” (Sample: 022derst, line 20 to 25). In a commentary of Der Standard, the author also criticised Zollitsch for his uncooperative behaviour which has shown that “the Bishops conference of Germany is not willing to cooperate” (Sample: 032derst, line 41 to 48).

In Der Standard, Zollitsch was said to have rejected Leutheusser-Scharrenberger’s invitation to the round table, while Kathpress emphasised that the Church did actually accept the invitation by the Minister of Family affairs Schröder (Sample: kw019, para 17).
Though Zollitsch has not been overtly depicted as the outraged person in Kathpress, the Catholic press agency did not spare Zollitsch from describing him as exculpating about an abuse case in 1991 in Friburg. He was said to have failed to forward a case to the prosecution. However, Zollitsch himself explained that he was committed to take the step to the prosecution, but the offender committed suicide (Sample: kw027, para 7).

8.2 OFFENDING JESUIT PRIEST GIVING STATEMENT FROM CHILE

Concerning the priest in the Jesuit order, Der Standard mentioned that the offending priest, who was giving a statement from Chile, wrote a letter to the victims whom he assaulted out of “pseudo pedagogic” reasons (Sample: 017derst, line 25 to 32). However Der Standard barely reported about his statements, whereas Kathpress stated his justification of his deeds by “not abusing the victims sexually” (Sample: kw010, para 6). Kathpress also recorded his own interpretation of his personality, telling the press that he considered himself mentally ill and that he was not inhibited from serving at the congregation, because the order only sent him for therapy (Sample: kw010, para 7).

8.3 THE SMOKING-GUN REPORT

While the Kathpress referred to some “US news” (Sample: kw039, para 1), Der Standard actually explained that there was criticism by a specific medium on the Pope Benedict XVI’s actions as Cardinal Ratzinger and Prefect of the Congregation of the Faith in the Vatican on the sexual abuse allegations (Sample: 043derst, line 14 to 17), which later on turned out to be the NY times (Sample: 073derst, line 38 to 45). The Kathpress referred this issue as “the smoking gun evidence” report against the Pope (Sample: kw039, para 1).

Der Standard mentioned the country of origin (from UK, Ireland, US and Australia) or the names of the Bishops (Bishop Geoffrey Robinson) criticising the Pope Benedict XVI back in the meeting in 2000 for allegedly being involved in the cover ups (Sample: 073derst, line 38 to 45). However, the Kathpress has shown that Ratzinger could not have been involved in the case, since the Congregation for the Doctrine of the Faith, supervised by himself, did not have any mandates back then before 2001 to resolve any abuse cases (Sample: kw039, para 4).
Der Standard merely mentioned that there was a “case of a paedophile priest in 1985”, of whom Cardinal Ratzinger allegedly rejected the dismissal of the offender (Sample: 055derst, line 14 to18). However, Kathpress specifically mentioned the name of the case (“case ‘Kiesler’”) for which Kardinal Ratzinger has written down his statement about his order for the dismissal (Sample: kw039).

Cardinal Ratzinger had been described in Kathpress as eventually making sure that Father Kiesler, the accused, had to remain celibate despite being suspended from priesthood, as the dismissal from his celibacy obligation would have made it more difficult to resolve the sexual assault case (Sample: kw039, para 6 to 11).

8.4 CARDINAL STATES SECRETARY SODANO AND CARDINAL SCHÖNBORN

Kardinal Schönborn from Austria was described by Der Standard as wanting to create a special committee in the past to resolve the abuse assaults around Kardinal Groer. His proposition was said to have been given to the Congregation of Faith, led by Prefect Cardinal Ratzinger. However, the so called “diplomatic fraction”, according to Schönborn, prevented the committee from being acknowledged by Ratzinger. Der Standard explained that in other words, Cardinal Schönborn blamed former Cardinal states secretary Angelo Sodano [of the Vatican, not from the author] for rejecting his proposition of a special investigation committee. Cardinal Sodano was said to have told the Pope “to not listen to meaningless gossip”. This story came around in news agencies and presses worldwide (Sample: 067derst, line 37 to 40).

Later on Der Standard reported that Sodano and Schönborn said that they were upset about the media bias on their statements. Sodano emphasised that he never meant to that it was “meaningless gossip”, but “encouraged the Pope to stand up against hegemonial opinion” (Sample 071derst, line 10 to 22). However, theologian Vito Mancuso criticised the forced reconciliation between Sodano and Schönborn, initiated by the Pope, as this “was an example of Roman Power Politics”. Yet, Ratzinger was actually “uninterested” about the whole issue (Sample: 073derst, line 63 to 69).

Only Der Standard referred to this dispute between Schönborn and Sodano.
8.5 KAPILLARI’S STATEMENTS

Egon Kapillari, Diocesan Bishop of Graz, was described by both presses as an awareness raiser about the situation in the Austrian Church. In two Der Standard articles and one Kathpress articles, he was cited expressing a demand for rapid and heedless resolving of the cases (Sample: 020derst, line 41 to 45; Sample: kw014, para 3, line 3; Sample: 023derst, line 11 to 14). In a commentary in Der Standard, he was even praised for his empathy for victims (Sample: 032derst, line 34 to 35), while in another article of Der Standard, he explains that sexuality and abuse needs to be addressed (Sample: 053derst, line 1 to 10).

8.6 566 CASES REPORTED TO THE OMBUDSCENTERS IN AUSTRIA

Both Der Standard and Kathpress reported that in March 2010, 566 cases had been filed to the ombudscenters in total in the whole of Austria. Both presses mention that the numbers of reports in Vienna had risen ten-fold, from 17 cases in 1999 to 174 cases (Sample: 047derst, line 1 to 7; Sample: 48derst, line 5 to 14; Sample: kw34, para 3, line 1-3). Though Der Standard was not very precise about the number of cases reported in the whole of Austria, Kathpress recorded the numbers from the provinces Innsbruck (11), Linz (78), Graz (63), Salzburg (55), Eisenstadt (29), St. Pölten (22), Gurk Klagenfurt (16) and Feldkirch (14) (Sample: kw034, para 4).

Also, both presses stated that many cases, 50% of the cases according to Der Standard, are due to limitation of action (Sample: 048derst, line 15 to 16; Sample: kw034, para 3, line 3 to 4). Kathpress explains that 53% of all reported cases refer to assaults prior to 1993 (Sample: kw034, para 7), of which most of the assaults have taken place in the 1950ies and 1960ies, less in the 1970ies and 1980ies, according to Birgit Posch-Keller, ombudsperson in Graz-Seckau.

Also, Kathpress confirmed that only 1% of the reported cases refer to an assault after 1993. For the rest of the cases the dates are undefined (Sample: kw034, para 7).

Additionally, both presses also explained that Prof. Johannes Wancata, leader of the ombudscenter of the Archdiocese of Vienna, expressed his gladness in the trust of the victims in the centers (Sample: kw034, para 2; Sample: 048derst, line 19 to 24).
Kathpress stated that a quarter of all cases are cases of sexual abuse but has not defined the type of case for the rest of the reported cases (Sample: kw034, para 6, line 2 to 4). Der Standard wrote that 26% of the cases were cases of physical abuse (Sample: 048derst, line 17 to 19).

While Kathpress stated that there were no numbers of confirmed cases that time (Sample: kw034, para 3, line 5 to 7), Der Standard has actually reported that 27% of the cases are confirmed in an article prior to the one of the Kathpress (Sample: 048derst, line 17 to 19). Also, Der Standard referred to specific number of cases (150 cases confirmed by special agent for abuse Waltraud Klasnic) in an article published in a later date (Sample: 066derst, line 9 to 16). The same article also reported about the total decrease of reports one month later in April, with only 257 reports of cases (Sample: 66derst, line 9 to 16).

The Kathpress yet also reported about the working ambiance in the ombudscenter. According to Posch-Keller from Graz-Seckau, the ombudscenter recorded 70 hours overtime in resolving issues in March 2010 (Sample: kw034, para 9 line 1 to 6).

8.7 DEBATE ON ABUSE IN THE CHURCH IN BELGIUM

Der Standard mainly described Archbishop Leonard of Belgium very positively. He was just depicted as expressing his anger and helplessness of the Church about the whole situation in the Church, admitting that there have been cover ups in the Church of Belgium (Sample: 077derst, line 1 to 8). However, he was described as an insensitive Archbishop in most of the Kathpress articles. Archbishop Leonard made a statement saying that “the majority of the victims most likely are not going to be interested vengeance and public humiliation of offending priests who are now over 80 years old” (Sample kw065, para 1, line 5 to 7; Sample: kw066, para 1, line 5 to 7). Politicians from Belgium were very outraged about his statement (Sample: kw065, para 2 and 3) and explained that public investigations have nothing to do with “vengeance” (Sample: kw066, para 4).

Also, both presses stated that the abuse scandal in Belgium became an issue after the resignation of a member of the clergy. Der Standard referred to a resignation of an Archbishop in Belgium (Sample: 077derst, line 23 to 25), though Der Standard meant the resignation of Bishop von Brügge in another article before in April 2010 (Sample: 062derst, line 2 to 13), not of an Archbishop.
Kathpress wrote that the issue emerged when Bishop Roger Vangheluwe von Brügge admitting that he molested his nephew (Sample: kw065, para 4; Sample: kw066, para 5; Sample: kw067, para 5; Sample: kw068, para 4), to which Der Standard referred to as “a boy in his social environment” (Sample: 062derst, line 4). Kathpress in fact threatened the privacy of the victim.

In July, Der Standard mentioned that Kardinal Godfried Danneels from Belgium had had 10 hours police questioning, being accused of possessing documents on the case Marc Dutroux and being responsible for cover ups (Sample: 073derst, line 30 to 38).

Furthermore, both newspapers mentioned that there were 13 victims who committed suicide (Sample: 077derst, line 22 to 23; Sample: kw065, para 4, line 5). Der Standard cited these numbers from a report by children Psychiatrist Peter Andriaenssens, who considered the whole situation as “the Catholic Church-version of the case Dutroux” (Sample: 078derst, line 12 to 13). The article also stated that two thirds of the victims who reported to him were men (Sample: 077derst, line 9 to 21).

The Kathpress stated that most of the cases happened in the 1960ies and 1980ies and that 90 culprits could be identified (Sample: kw065, para 4). However, Kathpress did not mention where these numbers were taken from.

Furthermore, Kathpress reported several times that the Belgian Bishops wanted to create a plan assure recognition and reconciliation both for the victims and of the Church. However, this plan was dropped (Sample: kw065, para 5; Sample: kw066, para 6; Sample: kw067, para 6; Sample: kw068, para 5; Sample: kw069, para 5; Sample: kw071, para 7).

Also, Kathpress wrote about the progress about the monthly panel meetings before a committee. At first, Archbishop Leonard was asked to give a statement before the committee (Sample: kw067, para 1 and 2). Leonard’s speaker Mettepenningen explains that Leonard was not willing to give any statements on this issue (Sample: kw067, para 3).

Later on, the Kathpress made a detailed report on what the meeting with the committee is going to be about. A special committee organised meetings held with victims, witnesses and experts with a focus the sexual abuse assaults in the Church but also on the correctness of the procedure of the judiciary in these cases (Sample: kw068, para 1 to 3; Sample: kw071, para 4). In another article, the Kathpress also added that a debate on monetary compensation of the immaterial damage has been ongoing (Sample: kw069, para 6).
Kathpress also reported in an article after that the Belgian Bishops have expressed their willingness to cooperate with consultation with a lawyer (Sample: kw072, para 1) despite the fact that according to Tom Osaer, media expert of the Belgian Church, the Church has never received a formal invitation to a meeting by the special investigation committee (Sample: kw072, para 3). The special committee was also described as demanding documents and dossiers on any known abuse cases from both the Church and the judiciary for the meeting. Central issues of the meeting are going to be the latent structures of dependency, especially within the Church (Sample: kw072, para 4).

Kathpress also reported on shifts of staff in the press office of the Belgian Bishops Conference. Since the suspension of Mettepenningen as both press speaker of the Archbishop and the Bishops Conference, a decision has been made to separate the two positions (Sample: kw071, para 5). Osaer and Jesuit Fr. Tommy Scholtes were assigned as contact persons of the Belgian Church concerning the abuse assaults (Sample: kw071, para 6).

As previously mentioned, Der Standard also made references to Marc Dutroux, the sexual offender from Belgium: Either as someone whose documents have been kept by Cardinal Godfried Danneels (Sample: 073derst, line 31 to 37), or as being a metaphor for the systematic abuse that happened in the Church of Belgium (“Marc Dutroux in the Catholic Church”, Sample: 078derst, line 12 to 13).

8.8 ON ALLEGATIONS OF THE OFFENSES BY BISHOP ELMAR FISCHER FROM FELDKIRCH

Bishop Elmar Fischer of the Diocese of Feldkirch was accused of having physically abused minors. At first, Der Standard only mentions that he relativized his offenses in a pastoral letter (Sample: 040derst, line 14 to 15). In the next article, the Diocese of Feldkirch had then was described as expressing their disappointment in Bishop Fischer, because of his statement that “slaps in the faces are sometimes appropriate” (Sample: 041derst, line 6 to 7). Der Standard then referred to the full coverage on the allegations on Fischer (Sample 044derst, line 35 to 55) which was firstly mentioned in an article of the Profil. He was said to have slapped an adolescent in the 1960ies in a summer camp, who fell on the floor.
Also, Fischer had regularly slapped boys in a soccer camp, later on, as a principal in the Marianum residential school had punched another student of whom he broke his rib (Sample: 044derst, line 36 to 45).

Though Cardinal Schönborn expressed that he preferred to read “the Gospels in the Bible rather than the newspapers” he could not help but express that he was concerned about the news about Bishop Fischer and that he felt little tolerance for Fischer’s “foolish” statements on “helpful violence” (Sample: 044derst, line 45 to 50).

Also, Der Standard article announced that Fischer was going to have a meeting with Vene Maier, one of the adolescents whom he hurt at the summer camp (Sample: 044derst, line 53 to 54), and that the Bishop was about to solicit his pension (Sample: 044derst, line 54 to 55).

New allegations emerged in another article two months later when Fischer was a religion class’s teacher in the 70ies. He had punched a boy in the face who “behaved provocatively”.

Bishop Fischer himself said he would like to contribute in resolving the case about him (Sample: 068derst, line 16 to 24). However, he also explained that he is not going to consider stepping down, as these allegation “are just claims” (Sample: 068derst, line 25 to 28). Also, Fischer’s diocese appealed to the public to approach the diocese directly, instead of telling the media first (Sample: 044derst, line 51 to 52).

8.9 ROUND TABLE NEGOTIATIONS IN AUSTRIA

In Austria, the Austrian Minister of Justice Claudia Bandion-Ortner and Secretary for Family affairs Christine Marek firstly announced the round table in more than a month’s time with 40 experts from several fields of tasks to discuss about improved protection and support system for children. Marek however also explained that it is not a round table about the Church alone, since 80 to 90 per cent of the cases happen in the family. Also, the main goal of the round table was to improve the measures of prevention so that structures that would allow abuse would not occur in the first place. Cardinal Schönborn was reported to have announced his participation and is giving “full support” (Sample: 035derst, line 5 to 17). Schönborn later on explained that he feels that the round table will be decisive in whether or not the local authorities are to be automatically notified in an abuse case (Sample: 043derst, line 9 to 11; Sample: 044derst, line 25 to 28).
Finally, the Austrian round table took place with 30 people, among them representatives of the ombudscenters, representatives of children’s and youth’s advocacy, of parent’s communities, and of the Church (Sample: 059derst, line 10 to 12).

The NGO "Möwe" was said to have been anointed to be a neutral contact point for victims. Also, Bandion-Ortner is demanding that every prosecution across the country has an educated contact point for victims as well (Sample: 059derst, line 20 to 24). Furthermore, the Austrian Federal Association for Psychotherapy ÖBPV stated that it would create a list of around 400 experts of all provinces and will send it to all ombudscenters and to Klasnic herself, in order to have a set of people whom the victims can trust (Sample: 059derst, line 46 to 50).

The “Plattform Betroffener kirchlicher Gewalt” criticised that victims were excluded from the discussion at the round table (Sample: 059derst, line 25 to 28). Minister of Justice Bandion-Ortner clarified that the meeting was not about the clarity of singular cases but about the prevention, reaction and sensitization around the issue (Sample: 059derst, line 28 to 30).

Victim’s advocate Eva Plaz felt that the round table would only remain a means for PR, as long as “we are not also looking back, instead of just looking forward” (Sample: 059derst, line 35 to 38). According to Plaz, the Austrian Federal Association for Psychotherapy ÖBPV was demanding a state run centre with three experts, victims’ funds for financial support of the victims to cover the therapy costs. Though victims could have a therapy approved on a health insurance certificate, it usually takes months to have a therapy written out on medical certification (Sample: 059derst, line 39 to 45).

However, apart from that round table, the state of Austria did not seem provide much remedies for the abuse cases. Due to the partnership between Austria and the Church through the Concordate, one victim, represented through the jurist Vera Weld, said that the state of Austria also has to be held accountable for the abuse cases (Sample: 082derst, line 6 to 10).
8.10 ROUND TABLE NEGOTIATIONS IN GERMANY

Concerning the round table in Germany, according to Der Standard, Archbishop Zollitsch from Munich feels that the abuse of children in the Church is not a problem of the Church alone and thus is reported of rejecting the invitation to the round table, initiated by Minister of Justice of Germany Leutheusser Scharrenberger (Sample: 022ders, line 20 to 23). Kathpress however, reported that “the Church” did actually accept the invitation by the Minister of Family affairs Schröder (Sample: kw019, para 17).

Yet, former Vice President Antje Vollmer from the green party criticised that the round table might as well be used as means for the politics to evade responsibility. Furthermore, she raised the question on who to represent the victims at the round table (Sample: kw019, para 19).

Der Standard then also announced that a round table would be taking place in Austria as well, dealing with the abuse cases in general not just of the Church, as Minister of Family affairs Marek explained that 80 to 90 per cent of the cases happen in the family (Sample: 035derst, line 9 to 11). The same article explains that due to the fact that a round table was to be organised to talk about the cases in the Church only, was the reason for the uncooperative response of Zollitsch in the first place (Sample: 035derst, line 18 to 26).

On the report about the editing of the protection and prevention guidelines among the Bishops Conference in Germany, Kathpress also reported that the Catholic Church would cooperate in joining the Berlin round table, as this would give the opportunity to discuss the societal dimension of the problem and to come up with common negotiated agreements and accords (Sample: kw044, para 4).

Results from the round table in Berlin were for instance the standards and guidelines on prevention and intervention, such as the financial support by the Federal government, province and municipalities only to be granted to institutions if they respect the guidelines (Sample: kw051, para 1), the relation on distance between teacher and pupil (Sample: kw051, para 3), and the awareness raising of educators (Sample: kw051, para 5). Also, Kathpress announced that the special agent for abuse cases Christine Bergmann would present the hotline for victims of abuse (Sample: kw051, para 9). In fact there were a number of calls made in hotline provided by the Church (Sample: kw051, para 10 to 11).
However, the round table was not well received by everyone. The Kathpress reported that the victims felt that there was a lack of progress in the investigations of cases and criticised the Jesuit congregation and its lawyer Ursula Raue (Sample: kw051, para 14). Therefore the congregation assigned Andrea Fischer from the green party to also exercise investigations and to serve as a second opinion. However, the speaker Jesuit Father Thomas Busch said that Fischer might not see any different results in her research (Sample: kw051, para 15).

In the meanwhile, former students of the four Jesuit schools in Germany decided to create a “rectangular table” (Sample: kw051, para 17). Later on, Provincial Jesuit Father Dartmann explained that he was ready to have a personal conversation with each victim in the name of the congregation. Concerning the material support, he felt that giving the victims the necessary help should be made a priority. Yet, he also explained that there weren’t any agreements on fixed amount of compensations yet (Sample: kw052, para 8). The victims expected resolutions of the cases which would include the naming of the causes and the structures that allowed abuse and cover ups (Sample: kw054, para 1, line 1 to 3). Both sides considered the rectangular table as a very important first step to process of clarity (Sample: kw054, para, line 5 to 6). Furthermore, they expected help like offerings on therapy and practical and specific support in work and personal new beginnings. They also demanded monetary compensations for the family members who suffered with them (Sample: kw054, para 2).

Nonetheless, the debate on the monetary compensation turned out to be dissatisfactory. While the Jesuit congregation in Germany proposed a compensation of a four digit amount (Sample kw062, para 1), the victim’s initiative “Eckiger Tisch” (name derived from the rectangular table) demanded a compensation of 82.373 Euros (Sample kw062, para 2), which according to participants of a victims’ congress in Berlin, is an appropriate amount to which the victims are judicially entitled to (Sample kw062, para 4). The German Bishops Conference could not provide a specific proposed amount (Sample kw062, para 3, line 2 to 3). Jesuit Father Mertes, who initiated the discussion about the abuse cases in the Jesuit institutions, explained that the Church managed to have understanding for the demand of a higher amount of monetary compensation (Sample: kw073, para 2). The same article announced that the round table of the Federal Government will be having a third meeting for intermediary results (Sample: kw073, para 7).
9 IDENTIFIED PROBLEMS, CAUSES, MORAL JUDGMENTS AND REMEDIES

The previous chapter presented the ten stories and issues that have been either reported by Der Standard or by Kathpress or by both. It is important to consider that both presses did not always report on the same issues.

First of all, only one story out of ten, i.e. the story on Bishop Kapillari from Graz in Austria, has actually been described by both presses. Bishop Kapillari was praised by both Kathpress and Der Standard for expressing his concern for the victims and for the resolution of the cases (Samples: 20derst, line 41 to 45; Sample: kw014, para 3, line 3; Sample: 023derst, line 11 to 14; Sample: 032derst, line 34 to 35).

Secondly, three stories out of ten have been solely reported only by Der Standard, such as stories on the offending Bishop Elmar Fischer from Feldkirch (Sample: 040derst, line 14 to 15; Sample: 041derst, line 6 to 7; Sample: 044derst, line 35 to 55; Sample: 068derst, line 25 to 28), on the progress on negotiations in the Austrian round tables (Sample: 035derst, line 5 to 17; Sample: 043derst, line 9 to 11; Sample: 044derst, line 25 to 28; Sample: 059derst, line 10 to 45; Sample: 082derst, line 6 to 10) and on the tensions between Cardinal states secretary Sodano and Cardinal Schönborn due to Sodano’s alleged attempt of stopping the Pope from creating a proper Vatican commission on abuse cases (Sample: 067derst, line 37 to 40; Sample: 071derst, line 10 to 22; Sample: 073derst, line 63 to 69).

Yet, though vaguely mentioned by Der Standard, (Sample: 035derst, line 18 to 26) Kathpress was the only press who reported on the negotiations in the German round tables, which were vaguely progressing (Sample: kw019, para 17 and para 19; Sample: kw044, para 4; Sample: kw051; Sample: kw052, para 8; Sample: kw054; Sample: kw062; Sample: kw073, para 2 and para 7).

Thirdly, five out of ten stories, which is the majority of the news stories analysed in the paper, have been covered by both Der Standard and Kathpress, though in different manners. Both presses covered the stories about the tensions between Archbishop Zollitsch and Sabine Leutheusser-Scharrenberger (Sample: 021derst, line 8 to 25; Sample: 078derst, line 11 to 13; kw019; Sample: 022derst, line 20 to 25; Sample: 032derst, line 41 to 48; Sample: kw027, para 7), the offending Jesuit priest who lived in Chile (Sample: 017derst, line 25 to 32; Sample: kw010, para 6 and 7), the smoking-gun report on the accusations
against prefect Ratzinger for allegedly being involved in cover ups (Sample: kw039; Sample: 043derst, line 14 to 17; Sample: 073derst, line 38 to 45; Sample: 055derst, line 14 to 18), the 566 cases made known in Austria (Sample: kw034; Sample: 048derst; Sample: 066derst, line 9 to 16), and the debate on the abuse scandals in Belgium (Sample: 073derst, line 30 to 38; Sample: 077derst; Sample: 078derst, line 12 to 13; Sample: kw065 para 4, line 5; Sample: kw066; Sample: kw067; Sample: kw068; Sample: kw069; Sample: kw071; Sample: kw072; Sample: 062derst, line 2 to 13; Sample: 073derst, line 31 to 37; Sample: 077derst, line 23 to 25).

The following chapter is evaluating the previously presented ten news with the four elements of media framing according to Entman (1993, p.52) which describe the problems and their causes, here both described together as historical references, the moral judgements on casual agents and their effects and the remedies where treatments are being justified and predict the likely effects. Though most of the issues have been mentioned by both Der Standard and Kathpress, one can assume that in leaving out or emphasizing information, Kathpress and Der Standard bring forth interesting findings on how they communicate the whole debate around sexual abuse offenses, which is important information for the framing analysis.

9.1 EVALUATION OF PROBLEMS AND THEIR CAUSES

On the smoking-gun report about Pope Benedict XVI, Der Standard criticised Emeritus for allegedly being involved in the cover ups in a case in the past. The mainstream newspaper even described the medium firstly writing about this issue (Sample: 73derst, line 38 to 45) and that he has been criticised by several Bishops too (Sample: 73derst, line 38 to 45). However, Der Standard was not very precise in describing which case had been allegedly covered up (Sample: 055derst, line 14 to 18), while Kathpress did mention details on the case, e.g. the offender concerned (Sample: kw039). Furthermore, Kathpress emphasised the actions of Emeritus to find a solution on the case despite the limitations of his duty as a Prefect of the Congregation of the Faith (Sample: kw039, para 6 to 11).

The alleged “Vatican power struggle”, i.e. the tensions between Cardinal Sodano and Kardinal Schönborn, has only been described by Der Standard (Samples: 067derst; 071derst; 073derst), of which the main cause of the conflict were the accusations against Sodano made by Schönborn (Sample: 067derst, line 37 to 40).
Speaking of abuse cases in Austria, Egon Kapillari, Diocesan Bishop of Graz, was described by both presses as an awareness raiser on abuse and thus is one of the members of the clergy in Austria who is being described very positively (Sample: 020derst; Sample: 023derst; Sample: 032derst; Sample: 053derst; Sample: kw014). However, shadows were cast on Bishop Elmar Fischer of the Diocese of Feldkirch who was said to have physically abused minors in the 1960’s and 1970’s, whose cases were only mentioned in Der Standard, not in the Kathpress (Samples: 040derst; 044derst; 068derst).

There were only slight differences between the depiction of Der Standard and that of Kathpress in providing details about the reported cases in the Austrian ombudscenters. While the Kathpress was more detailed about the number of victims according to provinces (Sample: kw034), Der Standard distinguished between the type of cases (Sample: 048derst, line 17 to 19) and how many have been confirmed (Sample: 048derst, line 17 to 19).

Concerning the abuse cases in Belgium, Der Standard was not precise on describing on how the issue all started, by stating that the resignation of an Archbishop triggered the whole debate (Sample: 077derst, line 23 to 25), though another article of the newspaper and Kathpress explained that the debate around the cases firstly emerged due to the resignation of Bishop von Brügge, who was not an Archbishop (Samples: 062derst, line 2 to 13; kw065, para 4; Sample: kw066, para 5; Sample: kw067, para 5; Sample: kw068, para 4). Also, the numbers of cases in Belgium and the period of time they occurred have been presented by a psychiatrist Andriaessens, whose findings were only cited in Der Standard (Sample: 078derst, line 12 to 13). Both presses stated the numbers of victims that have committed suicide (Samples: kw065, para 4, line 5; 077derst, line 22 to 23) Der Standard also provided information on the gender of the victims (Sample: 077derst, line 9 to 23). Kathpress also provided statistics on offenders but has not stated the source of the information (Sample: kw065, para 4).

Concerning the reports of a specific offending Jesuit priest from Germany, residing in Chile, Der Standard simply mentioned that he abused children (Sample: 017derst, line 25 to 32), whereas the Kathpress had emphasised that he was “not abusing them sexually” (Sample: kw010, para 6). In fact, this priest was one of the first offenders from the Church of Germany to be specifically reported about in 2010 by both presses.

Both presses reported about the tensions between the Archbishop Zollitsch of Munich and Sabine Leutheusser-Scharrenberger, which also had an impact on the whole debate in
Germany. Der Standard merely describes that the the Minister of Justice had demands on the Church and its procedures in resolving the issues (Sample: 021derst, line 8 to 25; Sample: 078derst, line 11 to 13). Kathpress additionally presented the documents she was referring to (Sample: kw019, para 1) and also informed about the short comings of Archbishop from Munich too (Sample: kw027, para 7).

On the comparison of the round tables both in Austria and in Germany, the main difference between the two presses is that Kathpress went more into detail about the round table in Germany, which was organised due to the cases in the German Jesuit institutions (Sample: kw019; Sample: kw044; Sample: kw051; Sample: kw052; Sample: kw054; Sample: kw062; Sample: kw073) while the Der Standard mainly wrote about the progress of the round tables in Austria (Sample: 035derst; Sample: 043derst; Sample: 059derst; Sample: 082derst). In fact, Der Standard firstly reported on the round table in Austria in comparison to the failing negotiations between Archbishop Zollitsch and Minister Leutheusser Scharrenberger in Germany (Sample 022derst, line 20 to 23).

The previous description of problems and their causes clearly demonstrated that both presses had focused on different issues. Der Standard was not always precise in presenting the events as it did about the start of the debate about the cases in Belgium, which however was of minor issue. Furthermore, Der Standard seemed to rather do personified reports, by stating tensions between people, like for instance, the tensions between Zollitsch or Leutheusser-Scharrenberger or Sodano and Schönborn, or by emphasising the importance of cited sources provided by persons, such as the Belgian psychiatrist Andriaessens, who was mentioned by name. Also, Der Standard clearly showed its position towards the Pope Emeritus by little questioning the accusations against him. However, personified reporting has been necessary in the cases about Bishop Fischer, who was responsible for several assaults, which Kathpress had failed to address.

Kathpress apparently to put an importance on the details in the debates in general, such as mentioning the exact numbers of victims or the exact demands on the Church by the German minister of Justice. Also, while Der Standard focused more on the round table of the home country Austria, assuming that this would be more relevant to the Austrian readers, Kathpress also covered the progress on negotiations in Germany and Belgium.

The presentations of the “problems” and “causes” as frames have an impact on the presentation of the frames “moral judgements” and “remedies”.
9.2 EVALUATION OF MORAL JUDGMENTS

Der Standard presented the allegations against Pope Benedict XVI on the case “Kiesle” in his work as former prefect of the Congregation of the Doctrine of the Faith (Sample: 073derst), which Kathpress declared invalid by presenting arguments that have proven the opposite. Kathpress had two experts, Winter and Fabri, explaining the passages of several Vatican documents and a letter of the Prefect Ratzinger in denying the solicitation of the dispense of celibacy in order to “not meet the offender half way”. His actions were considered “maintaining the well being of the Church” (Sample: kw039, para 6 to 11).

On the alleged conflict between Italian Cardinal states secretary Sodano and the Austrian Kardinal Schönborn, of which the reason for the tension was the alleged prevention of Cardinal Sodano to have the Pope create a committee on sexual abuse demanded by the Austrian Cardinal (Sample: 067derst, line 37 to 40), Der Standard stated in another article that both Bishops expressed that everything must have been a misunderstanding and that they elaborated on what they meant with their statements (Sample 071derst, line 10 to 22). However, the theologian Vito Mancuso considered that mere effort of lowering the tensions by considered as a forced reconciliation and also depicted Emeritus Pope Benedict XVI in a very unserious manner (Sample: 073derst, line 63 to 69). As mentioned before, this issue was only reported in Der Standard, and probably as one of those issues that were to emphasise the ridiculousness of the tensions.

Kathpress, when reporting about the sexual abuse cases in Belgium, referred to the insensitive and much criticised statement of the Belgian Archbishop Leonard about the clarity of the abuse cases (Sample kw065, para 1, line 5 to 7; Sample: kw066, para 1, line 5 to 7), but also wrote about the widely negative reactions of politicians (Sample: kw065, para 2 and 3; Sample: kw066, para 4). Der Standard, described the whole situation with a metaphor “Case Dutroux of the Catholic Church” which was used by the psychiatrist Andriaessens, to emphasise that the cases where systematically covered up (Sample: 078derst, line 12 to 13).

About the 566 abuse cases in Austria and the work with the local ombudsperson, both Kathpress and Der Standard cited Johannes Wancata in expressing his gladness in the progresses of resolving the cases (Sample: 048derst, line 19 to 24; Sample: kw034, para 2). Yet, the Kathpress, in contrast to Der Standard, additionally reported about the working
ambiance in the ombudscenter in Graz, aiming to emphasise that a lot of work still needed to be done (Sample: kw034, para 9 line 1 to 6).

Concerning Bishop Egon Kapillari from Graz, Austria, as mentioned before, was positively described by both Kathpress and Der Standard, by expressing a demand for rapid and heedless resolving of the cases. Interestingly, the local mainstream medium praised him in all of the four articles he was mentioned. (Samples: 020derst; 023derst; 032derst; 053derst; kw014).

Bishop Elmar Fischer from Graz, who physically abused minors in the past, was reported considering the cases emerging around as “mere allegations” (Sample: 068derst, line 25 to 28). However, Der Standard also explained that he was willing to help out on resolving the cases in which he acted violently due to “provocation” (Sample: 068derst, line 16 to 24). In this issue, Der Standard clearly elaborates on cases of one single person who evaded his own responsibility about the offenses but at least never fully denied it.

The offending Jesuit priest from Germany living in Chile, cited in one Kathpress article, expressed that the was “only abusing the children physically, not sexually” (Sample: kw010, para 6). The question remains to what extent this detail was supposed to be relevant in resolving the issue. Also, the fact that he was blaming the church for not removing him from his duty and his own interpretation of his action (Sample: kw010, para 7) clearly shows that Kathpress allowed the offender to still leave room for evasions of responsibility and thus excuses.

Speaking of the negotiations in Germany, Kathpress mentioned more criticisms against Leutheusser-Scharrenberger (Sample: kw019, para 2 line 1, para 14 line; Sample: kw019, para 10; Sample: kw019, para 11) than Der Standard for Leutheusser-Scharrenberger’s criticism against the Church (Sample: 032derst, line 41 to 48), though Der Standard presented more critical depictions of Zollitsch because of his uncooperative behaviour.

Furthermore, as previously explained, Der Standard is actually comparing the round tables in Austria to the one in Germany, by stating that while the Austrian politicians asked for a round table to not just deal with the abuse cases in the Church only, the aim of the German round table was described as to primarily discuss the abuse cases in the Church, which lead to the hostile behaviour of Archbishop Zollitsch towards the politicians and the round table negotiations (Sample: 035derst, line 18 to 26). Though the Austrian Minister of Family affairs Marek was described as having had a balanced opinion about the Church,
Zollitsch’s action, according to a commentary in Der Standard, had communicated that “the German Church does not want anyone to intervene in the assault issue because it is none of anybody’s business” (Sample: 032derst, line 44 to 46).

Kathpress and Der Standard also reported on the victims who were present at the round tables in Germany and Austria respectively. Der Standard wrote that the victims had certain demands for the negotiations (Sample: 059derst, line 39 to 45) and that the state of Austria had been made accountable for the cases as well by a victim due to its special relationship with the Church through the Concordate (Sample: 082derst, line 6 to 10). However, while Der Standard wrote that the Austrian Minister of Justice Claudia Bandion-Ortner expressed that the negotiations would rather evolve around awareness raising, prevention and proposition of solutions (Sample: 059derst, line 28 to 30), it also reported that victims have felt being excluded from the negotiations (Sample: 059derst, line 25 to 28) and that apprehensions existed that the round tables would not lead to progress unless specific cases in the past are being dealt with as well (Sample: 059derst, line 35 to 38).

Kathpress reported that several round tables in Germany were announced to take place and that the victims even organised the initiative called the “rectangular table” – the “Eckige Tisch” – as a protest against the findings of the round table and that debates, especially to push forward progress in the question of financial compensations (Sample: kw062, para 1 to 4). In terms of the progress in the debate of monetary compensations for the victims in Germany, Jesuit Fr. Mertes was described by Kathpress as having faith that the Church will find a solution (Sample: kw073, para 2).

Apart from the equal representation of Johannes Wancata and Bishop Egon Kapillari, both from Austria, the presentation of the moral judgements had shown that both presses are taking positions in certain issues. The Kathpress basically defended the of the Pope with the help of an interview of the two experts Winter and Fabri. Nonetheless it also defended the Jesuit priest in Chile by relativizing his crime and shifting the blame to the Church and the superior, which actually leaves the question what the press agency is trying to communicate. Also, Kathpress more focused on internal disputes in the Belgian Church.

Der Standard however, continuing its personified reporting, was focusing on the ridiculousness of the tensions between Schönborn and Sodano and made a full coverage about Bishop Elmar Fischer and his reactions to the allegations, being very frank about his position. Also, Der Standard, through the use of the metaphor “Dutroux of the Catholic Church”, made a dramatized depiction of the sexual abuse assault in Belgium.
Furthermore, the Austrian mainstream gave the impression of praising the local Church and politicians on attacking the problem of the sexual abuse cases in contrast the Church and the politicians in Germany.

Though both analysed media made a coverage about victims in Austria and Germany, whose demands had not really been met, Kathpress made assumptions on probable progress coming forth from round table negotiations in Germany and reported about the hard work in the Austrian ombudscenters in all of the provinces.

9.3 EVALUATION OF REMEDIES (I.E. OUTCOMES AND CONSEQUENCES)

The cases concerning Bishop Fischer, which were documented only in Der Standard, have not really been resolved, yet Der Standard mentioned some sort of willingness of Fischer to cooperate, among others, by accepting a meeting with one of the former victims (Sample: 044derst, line 53 to 55). Neither could Kathpress provide any remedies to the case of the offending priest in Chile.

Concerning the Smoking-gun, Kathpress clearly described Emeritus Pope Benedict XVI, back then as Prefect Ratzinger as the Prefect who provided remedies to resolve the “Kiesle”-case (Sample: kw039), whereas none of the analyzed articles of Der Standard ever mentioned any efforts of the former Pope of resolving any abuse cases.

As for the alleged conflict between the Cardinal Sodano and the Austrian Kardinal Schönborn previously mentioned, Der Standard stated that both of them had set an end to this issue by explaining that their statements probably might have been misunderstood by the media (Sample 071derst, line 10 to 22).

Though Kathpress reported on panel meetings before a special committee took place with victims, witnesses, experts (Sample: kw067 para 1 to 3; Sample: kw068 para 1 to 3; Sample: kw069, para 6; Sample: kw071, para 4), the Catholic press agency could not give any information on ulterior outcomes on the debate of cases in Belgium, as negotiations may have taken place after 2010. Furthermore, Kathpress did report on the personnel shifts that were due to internal disputes in the Belgian Catholic Church in order for the Belgian Church to have a public officer to report on the abuse cases (Sample: kw072, para 5). Also, Kathpress also explained that the Belgian Church had announced that it would make efforts to offer remedies among other by meeting up with representatives in the areas of justice, police and of non-governmental organisations (Sample: kw071, para 2).
As for the abuse cases in Austria, both presses commonly explained that the cases have been reported at the ombudscenters of the Churches in Austria and that investigations had been going on, which in fact could be considered as a remedy in the first place (Sample: kw034; Sample: 048derst; Sample: 066derst).

Furthermore, according to one commentary of Der Standard, the fact that members of the clergy in Austria, such as Archbishop Alois Kothgasser, Kardinal Schönborn and Bishop Kapillari, expressed their concern for the victims and the need for a new perspective on this matter might have lead to the most appropriate response to the problems from the side of the Church, in contrast to the message that Archbishop Zollitsch gave about the German Church with his behaviour (Sample: 032derst, line 15 to 46). Further remedies on the Austrian cases were reported by Der Standard in the round tables, with demands presented and solutions proposed by communities, non-governmental organisations, politicians and ombudscenters (Sample: 059derst, line 20 to 24).

As for the cases within the German Church, according to Der Standard, the Archbishop of Munich refused the invitation by Leutheusser-Scharrenberger to the round table (Sample: 032derst, line 41 to 48), while Kathpress mentions that an invitation to negotiations was actually accepted (Sample: kw019, para 17). However, the press agency did not report that it was Zollitsch who had accepted the invitation of the Minister of Justice Leutheusser-Scharrenberger, but instead explained that it was the German Church in general who accepted the invitation of the Minister of Family affairs Schröder (Sample: kw019, para 17). Furthermore, Kathpress reported on the guidelines and standards for educational institutions which resulted from the round table in Berlin, as a positive progress (Samples: kw051, para 1, 3 and 5).

Both presses have shown that only few solutions, actions and remedies could be provided in the year 2010. Kathpress and Der Standard, in the context of the negotiations in Belgium and in Austria respectively, had written about efforts and proposed solutions involving several actors in Church, civil society and politics – measures with which the victims were not necessarily satisfied with, as previously mentioned in the evaluation of the moral judgements.

Further responses reported by both presses which could be considered as remedies were statements expressed to clarify the controversial debates or issues reported by the media, as it was in the case for Kathpress when reporting on the smoking-gun report or on the
measures of personnel shifts in the Belgian Church. As for clarification and lowering the
tension in the “Vatican power struggle” between Cardinal states secretary Sodano and
Kardinal Schönborn, as reported by Der Standard, the question remains if their statements
were truly misinterpreted by Der Standard and many other newspapers, or if it them who
reinterpreted their statements after the issue had become known in the worldwide.

It is also interesting to see that in regards of the negotiations in Germany, Kathpress wrote
about the politician from the left-wing green party Antje Vollmer, who attempted a step
towards reconciliation and resolution by inviting the Archbishop Zollitsch to a round table
and by being able to convince him to participate. Der Standard did not mention her at all.

All in all, both presses could scarcely present any remedies, as further outcomes of
negotiations and measures may have been presented later than in 2010.
10 IDENTIFIED FRAMES OF MESSAGES AND RESPONSES

Generally speaking, the debates and issues on sexual abuse cases in the year 2010 can be summarised to events according to three places of events:

In Austria, 566 cases had been reported to the ombudscenters of the Austrian Church, as described by to both Der Standard and Kathpress. Der Standard did showcase Bishop Fischer from Feldkirch as one of the many abusing members of the clergy, which could possibly make him responsible to be involved in at least one abuse case. However, grieves and appeals to resolve the issue had been expressed by members of the Austrian clergy in general according to Der Standard, but especially by Bishop Kapillari from Graz both by Kathpress and Der Standard.

As for the debate in Germany, according to both Der Standard and Kathpress, the first cases in 2010 were concerning Jesuit institutions, in which the offending Jesuit priest living in Chile, mentioned by both Der Standard and Kathpress, was one of the many involved abusers, who was the only one to be interviewed on his deeds [The Sample: kw010 was the fourth article to be published on 2010, note from the author]. In the aim of introducing a platform for negotiation, the minister of Justice Leutheusser-Scharrenberger had tried to convince the Archbishop Zollitsch from joining the negotiations. According to Der Standard, the invitation was refused at first, but then accepted, according to Kathpress.

The debate on the sexual abuse cases in Belgium had been introduced by the media by reporting on the offending Bishop von Brügge, who admitted having molested his nephew, as cited in Kathpress. While Archbishop Leonard was described lamenting the situation in Belgium in Der Standard, Kathpress explained that he made a rather controversial statement which caused uproar especially among the politicians in Belgium.

Furthermore, only Kathpress reported that talks and negotiations with a special committee, the Church and other actors were to take place. The Belgian Bishops however had shown their support for the negotiations only later on, and that changes for the position of the press speaker as a contact person concerning the abuse assaults had to be done.

Basically, Der Standard and Kathpress were not solely reporting on any new emerged cases of sexual abuse within the Church, but also reported on several other issues. These include background information, updates on round tables, arisen tensions between people, etc. All of them are just as important when presenting newly emerged sexual abuse cases,
reactions reaction to these cases and other issues and the respect for the prohibition on reporting any personal data of minor victims. This in fact answers the fifth research question on presented themes and subthemes in the articles of 2010.

Furthermore, both presses have reported efforts and responses to the offenses by the local churches and the. Concerning sexual abuse cases that were organized in the Jesuit institutions in Germany, the German Jesuits in fact had shown their willingness to cooperate in round tables and various discussions about compensations for victims. Also, the fact that Pope Benedict XVI had found a solution on the “Kiesle” case demonstrated that the Church was not merely involved in cover ups.

However, it is questionable whether it is truly important for the researcher to find out how the Church has reacted to the allegations, when the main focus of this study are the media frames that have emerged within the reported actions and reactions by both media. Most of the detailed information on the abuses in the Jesuit institutions for instance is based on the Kathpress articles and not mentioned in Der Standard. The same goes vice versa with other information. This realisation was vital for answering the first research question about the description on how the Church framed the issue of rape and sexual assault of minors, on the responses of the local Churches and the Holy See to sexual assault allegations and on how they framed its messages about the allegations. The media therefore can only report this much and therefore one can say that the first research question can impossibly be answered.

Also, this paper aims to present the extent to which the analysed media respected the media guidelines on reporting on children below 18. Kathpress violated a victim’s privacy by naming his or her mother and making known that the victim at that was at minor age (Sample: kw07) and by explaining the family relation of a victim in Belgium to the offender Bishop von Brügge (Sample: kw065; Sample: kw066; kw067; Sample: kw068). Other than that, the presses primarily reported about victims from Germany and Austria who had become adults, who wanted to become known and who gathered themselves to enter into negotiations with the Catholic Church – with most of their demands not met after the negotiations.
Another aim of this paper is to show how the Austrian mainstream medium Der Standard and the Church medium Kathpress had framed the discussions about the sexual abuse cases and the responses to them. Both had mainly reported on the progress on the debate in the three countries mentioned above, which demonstrated how cases have been known in the respected countries, how decisions were evaluated, how negotiations have been done and what treatments to the problems have been suggested in all three countries. The answers to the questions were provided by the findings of the Entman (1993) framing analysis applied on articles concerning the ten stories:

1. The reporting of Kathpress and Der Standard differ in presenting the problems.

Basically, one can say that the major common thing that was found in the reported problems by both Kathpress and Der Standard are the fact that there were sexual abuse cases in Austria, Belgium and Germany and that debates had been going on in these countries. The debates had resulted from many unresolved cases in the past, most of them that have occurred in the 1950ies onwards and fewer cases in the 90ies. Major differences in the presented problems and their causes can be found in how both Kathpress and Der Standard had described the actors from Church and society responding to the debate in general.

However, Kathpress was the only one who knew the full name of the offending Bishop, who admitted his crime and thus had triggered the attention of the media to the debate in the Belgian Church.

Concerning the tensions that were rising between the Archbishop Zollitsch and Minister of Justice Sabine Leutheusser-Scharrenberger, Kathpress, in contrast to Der Standard, held Leutheusser-Scharrenberger accountable for creating the tensions in the first place. However, Der Standard did not miss out on mentioning the former Prefect Cardinal Ratzinger from Germany as being responsible for cover ups, making him another German clergy involved in the abuse cases. Nonetheless, Kathpress made efforts on explaining that Prefect Ratzinger in fact did quite the opposite, according to Winter and Fabri.

As for the debate on the sexual abuse cases in Austria, Der Standard apparently mentioned that the Austrian Church and the politics have easily agreed upon meeting in a round table, and that the Austrian Cardinal Schönborn was in favour of having the Vatican introduce a special committee.
Der Standard, as explained earlier, seemed to prefer personified coverage on the debates about the sexual offenses in the Church, as it reported allegations that were not mentioned in the Kathpress at all, e.g. the tensions between Zollitsch and Leutheusser-Scharrenberger, the alleged conflict between Cardinal Schönborn and Cardinal Sodano, allegations around Bishop Elmar Fischer, etc. Also, Der Standard preferred to report on about the round table in Austria, while Kathpress rather covered the debates at the round table in Germany with detailed coverage on the progresses, since this is an issue important to the Church as the cases in Germany triggered the debate world wide in the year 2010 in the first place.

2. Both presses have taken positions when evaluating moral judgments.

Articles in Kathpress and in Der Standard barely share the same moral judgments on the debates on the sexual abuse cases in the three places of events. Apart from the fact that gratefulness and the imperative for the resolution of the cases were the main attitudes for the Austrian Bishop Kapillari, Austrian ombudsperson Johann Wancata and other actors of society, and that first attempts for negotiations in Germany seemed to have rather failed, both presses seemingly differ very much in the evaluation of the general responses to the cases by the Church and the state.

In the case of the debates in Belgium, Kathpress seemed to be intensively concerned about the internal disputes in the Belgian Church which made the Belgian clergy look rather confused and ridiculous. Der Standard however preferred to dramatise the whole situation in Belgium by saying that the cases in the Belgian Church are a different version of the systematic sexual offenses by the country wide known paedophile culprit Marc Dutroux.

As for the sexual abuse issue in Germany, Kathpress, in terms of tensions between any public personalities, only referred to Archbishop Zollitsch and Minister of Justice Leutheusser-Scharrenberger but cited more people expressing their criticism towards Minister of Justice because of her criticism towards the German Church than towards Archbishop Zollitsch. Furthermore, Kathpress actually cited the German offending priest who had admitted to scold students “only physically, not sexually”. Kathpress thus features articles that slightly puts the Church and the clergy in a positive light, e.g. due to the fact that the Catholic Church in Germany in fact did accept the invitation to the round table, or because Jesuit Father Mertes from Germany feels that there is some sort of progress in the question of monetary compensations for victims.
A probably bigger difference can be seen in how Pope Benedict XVI was portrayed, as Der Standard merely mentioned the allegations, whereas the Kathpress fully defended him.

Der Standard however was barely concerned with what was happening in Germany. Instead the mainstream press drew attention to the debate in Austria by praising the attitudes of the Austrian clergy and criticising the stifling progress in the debate in Germany.

Furthermore, Der Standard addressed cases that were not mentioned in Kathpress, i.e. the cases of the offending Bishop Elmar Fischer from Feldkirch, who showed himself to be barely repenting about his deeds, but yet offering cooperation in resolving his cases, and the alleged tension between Cardinal states secretary Sodano and Cardinal Schönborn from Austria, though for them it was never really a dispute and that this whole issue was resulting from the misinterpretation by the media.

Though this may indicate that Kathpress took sides by defending the Church, the Austrian Catholic press agency is not merely to be understood as a press agency portraying the Church solely in a positive way. It highly criticised members of the clergy who were giving disturbing statements such as Archbishop Leonard, just as much as Der Standard seemed to express its outrage towards Bishop Fischer’s “slaps are appropriate” statement. Also, Kathpress reported on the complaints of the victims on the vague results from the round table in Germany, which made them create an initiative called the “rectangular table” - “Eckige Tisch”.

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3. The majority of remedies presented by both analysed presses were mainly clarifying statements and expressions of efforts.

Der Standard and Kathpress could not report on meaningful remedies in the year 2010. The treatments reported mostly in Kathpress are the organisations of negotiations and explanations on past issues, such as the clarification on the case “Kiesle” in the 1980’s i.e. on what Pope Benedict XVI precisely did to hinder any cover ups when he was prefect at the Congregation for the Doctrine of the Faith. However, Kathpress also mentioned the work of the ombudscenters in Austria in detail, emphasising that the ombudspersons had been working hard on acquiring information on and listen to affected people. Kathpress seemed to report progresses in procedures within the Church in a more detailed manner. Kathpress firstly gave the absolute numbers Austrian wide and secondly reported about the working atmosphere in working in on of the ombudscenters. It also features more articles on the progress of the round tables in Germany.

Though Bishop Fischer had expressed that he would cooperate in resolving the issues around his abuse cases and that he would meet up with the victims, this had barely been presented as an effective solution. However the remedies were not always well received by the victims of Austria and Germany, as Der Standard and Kathpress reported on their reactions respectively.

While the victims in Germany, according to Kathpress, created a new initiative as an answer to the round table in Germany, the victims in Austria, as reported in one of the last articles in 2010 in Der Standard, had made both the state of Austria and the Church accountable for the systematic sexual abuse and mentioned considering bringing this to court.

Der Standard as well merely presented statements and efforts for cooperation as sign of remedies, though only in Austria and differently from the way Kathpress conveyed the messages for remedies, as those in Der Standard were hardly taken seriously.
11 CHALLENGES AND PERSPECTIVES OF THE RESEARCH

At the beginning, efforts were given to find frames with the help of a quantitative matrix. The quantitative analysis contained questions on for instance how the clergy involved or not involved reacted to the assaults by minimising or denying the whole issue. The problem about this kind of approach is that it did not tell whether the behaviour described in the article could be attributed to the style of the reporting of the concerned newspaper. Therefore this methodology needed to be debunked.

Also, all 138 articles (71 articles from Kathpress and 67 articles from Der Standard) published in 2010 have been investigated with the Entman’s analysis. However the research lacked of quality and it became hard to find relevant aspects on frames conveyed by the presses. Therefore the main focus was put on the events and themes that have been reported by most articles of each of the presses to find out the differences in framing reported information investigated with the framing analysis method of Entman (1993).

It is confirmed that relations between the type of press and the way the Church is being portrayed exist to a slightly degree. It is evident that proving so does not necessarily depend on the numbers of articles that cover this subject, but highly on whether or not the medium is providing evidences in their articles to refute any arguments that are being provided in previously published articles.

However, the analysis only deals with one mainstream and one Catholic media each. One suggestion would be to do an analysis with several types of media in the future to find out inter-media differences in the news coverage in the future. Suggestions would be to compare the given presses with the press coverage of the right wing qualitative press Die Presse, the right wing populist paper Die Neue Krone, and another left wing press in Austria.

Also, the Churches across the world just started concretely talking about measures and guidelines and zero-tolerance policies that intensely in 2010. Thus it would be interesting to investigate if there are changes in how media would frame their reports on abuse cases in the Church in the years after 2010 with new provided rules and regulations by both state and the Church, and with responses provided by Pope Francis, who succeeded Pope Benedict XVI, from whom changes in the Church are being expected.
12 SOURCES OF REFERENCES


The Vatican, n.d..Cathechism of the Catholic Church. PART THREE. LIFE IN CHRIST. SECTION TWO. THE TEN COMMANDMENTS. CHAPTER TWO. "YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF". ARTICLE 4. THE FOURTH COMMANDMENT. [online] Available at:
## 13 ANNEXES

The following table contains the names of the articles analysed in this paper. Files of Kathpress articles where marked with file name “kw ‘number of article’.pdf”, while files of Der Standard where marked with “’number of article’derst.pdf”.

### 13.1 LIST OF KATHPRESS ARTICLES

<table>
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<tr>
<th>kw“no“</th>
<th>Number of items related to +sexuelle +Missbrauch + kathpress.at, 2002-2012</th>
<th>Source (Title of Newspaper, Date, Author, Title of Piece)</th>
<th>Type of Journalistic Writing</th>
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<td>10</td>
<td>109 Articles: +sexuelle +Missbrauch + kathpress.at</td>
<td>kathpress.at, 12.02.2010, Author N.A., Deutschland Ehemalige Jesuitenschüler verteidigten Lehrer</td>
<td>News article</td>
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<td>14</td>
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<td>kathpress.at, 24.2.2010, Author N.A., Kapellari: Bei Missbrauch nichts unter den Teppich kehren</td>
<td>Feature article</td>
</tr>
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<td>19</td>
<td>109 Articles: +sexuelle +Missbrauch + kathpress.at</td>
<td>kathpress.at, 10.3., Author N.A., Kirchenkritik an deutscher Justizministerin verstärkt sich</td>
<td>Feature article</td>
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<td>27</td>
<td>109 Articles: +sexuelle +Missbrauch + kathpress.at</td>
<td>kathpress.at, 21.3.2010, Author N.A., Erzbischof Zollitsch: Missbrauch wurde früher vertuscht</td>
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<td>34</td>
<td>109 Articles: +sexuelle +Missbrauch + kathpress.at</td>
<td>kathpress.at, 30.3.2010, Author N.A., Missbrauch: Kirchliche Ombudsstellen werden stark genützt</td>
<td>News article</td>
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<td>39</td>
<td>109 Articles: +sexuelle +Missbrauch + kathpress.at</td>
<td>kathpress.at, 13.4.2010, Author N.A., Experten: Fall Kiesle kein &quot;smoking gun&quot;- Beweis gegen den Papst</td>
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<td>51</td>
<td>109 Articles: +sexuelle +Missbrauch + kathpress.at</td>
<td>kathpress.at, 26.5.2010, Author N.A., Berliner Runder Tisch Bald verbindliche Anti Missbrauch Standards (26.05.2010)</td>
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<td>kathpress.at, 27.5.2010, Author N.A., Deutschland Jesuiten deckten Missbrauchs Täter jahrzehntelang</td>
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<td>54</td>
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<td>kathpress.at, 30.5.2010, Author N.A., Deutschland Missbrauchsopfer mit Jesuiten am Eckigen Tisch</td>
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<td>62</td>
<td>109 Articles: +sexuelle +Missbrauch + kathpress.at</td>
<td>kathpress.at, 28.9.2010, Author N.A., Deutsche Opferinitiativen beharren auf 83 000 Euro Entschädigung</td>
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<td>65</td>
<td>109 Articles: +sexuelle +Missbrauch + kathpress.at</td>
<td>kathpress.at, 28.10.2010, Author N.A., Belgischer Erzbischof warnt vor Rache an Missbrauchstätern</td>
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<td>71</td>
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<td>72</td>
<td>109 Articles: +sexuelle +Missbrauch + kathpress.at kathpress.at, 30.11.2010, Author N.A., Jesuit P Mertes Kirche bei Entschädigungsfrage weitergekommen</td>
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13.2 LIST OF DER STANDARD ARTICLES

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<th>Type of Journalistic Writing</th>
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<td>17</td>
<td>102 items related to Missbrauch + Komma + Kirche + Der Standard</td>
<td>Der Standard, 02.02.2010, N.A., Missbrauch bei Jesuiten schockt Berlin Immer mehr ehemalige Schüler erheben schwere Vorwürfe gegen katholische Lehrer</td>
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<td>21</td>
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<td>Der Standard, 25.02.2010, N.A., Deutsche Bischöfe petzen bei Merkel Rüffel der FDPJustizministerin im Missbrauchsskandal empört katholische Kirche</td>
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<td>22</td>
<td>102 items related to Missbrauch + Komma + Kirche + Der Standard</td>
<td>Der Standard, 01.03.2010, N.A., Kirche: Regeln bei Missbrauch Schüller: Kooperation aller Diözesen, mehr Transparenz</td>
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<td>32</td>
<td>Der Standard, 13.03.2010, Markus Rohrhofer, Risse in der Mauer des Schweigens Die heimische Kirche reagiert in der jüngsten Krise bisher erstaunlich schnell</td>
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<td>35</td>
<td>Der Standard, 17.03.2010, N.A., Der Missbrauch kommt auf den Tisch</td>
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<td>40</td>
<td>Der Standard, 22.03.2010, N.A., Katholische Kirche diskutiert über einen Opferfonds Missbrauchsskandal: Geteilte Reaktionen auf den Hirtenbrief des Papstes</td>
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<td>41</td>
<td>Der Standard, 24.03.2010, N.A., Missbrauch: Auch Ex-Sängerknaben wollen Entschädigung</td>
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<td>43</td>
<td>Der Standard, 27.03.2010, N.A., Kardinal: Staatliche Kommission soll Missbrauch prüfen Schönborn im Standard-Interview: Kirchlicher Opferfonds kommt &quot;vielleicht&quot;</td>
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<td>Der Standard, 29.03.2010, N.A., Kirche ernennt Klasnic zur Opferbeauftragten</td>
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<td>47</td>
<td>Der Standard, 31.03.2010, N.A., Missbrauch: Schon 566 Meldungen bei Ombudsstellen</td>
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<td>48</td>
<td>Der Standard, 31.03.2010, N.A., Missbrauch: Sturm auf kirchliche Ombudsstellen In Wien heuer bereits zehnmal so viele Meldungen wie im gesamten Vorjahr</td>
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<td>53</td>
<td>Der Standard, 03.04.2010, N.A., Kapellari: Kirche muss über Sexualität reden</td>
<td>Feature article</td>
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<td>59</td>
<td>Der Standard, 14.04.2010, Irene Brickner, Gudrun Springer, Runder Tisch zu Missbrauch eckt an Experten wollen bessere Vernetzung von Hilfsangeboten, Kritik von Opfervertretern</td>
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<td>Der Standard, 12.05.2010, N.A., Papst: &quot;Wirklich erschreckend&quot; Hunderte Meldungen von Missbrauch in Österreich</td>
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<td>Der Standard, 14.05.2010, N.A., Missbrauch: Schönborns römischer Machtkampf</td>
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<td>68</td>
<td>Der Standard, 17.05.2010, N.A., Papstaufruf zu Kampf gegen Sünde in der Kirche Neue Vorwürfe gegen Feldkircher Bischof Fischer</td>
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14 LIST OF ABBREVIATIONS

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<th>Abbreviation</th>
<th>Full term</th>
<th>(English translation)</th>
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<tr>
<td>BMWFJ</td>
<td>Bundesministerium für Wissenschaft, Forschung und Wirtschaft</td>
<td>Federal Ministry of Science, Research and Economy (Austrian)</td>
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<tr>
<td>CDF</td>
<td>Congregation for the Doctrine of the Faith</td>
<td></td>
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<tr>
<td>ECHR</td>
<td>European Convention of Human rights</td>
<td></td>
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<tr>
<td>EGMR</td>
<td>Europäischer Gerichtshof für Menschenrechte</td>
<td>European Court of Justice for Human Rights</td>
</tr>
<tr>
<td>MedienG</td>
<td>Mediengesetz</td>
<td>Media law (Austrian)</td>
</tr>
<tr>
<td>OGH</td>
<td>Oberstes Gerichtshof</td>
<td>Supreme Court (Austrian)</td>
</tr>
<tr>
<td>StGB</td>
<td>Strafgesetzbuch</td>
<td>Penal code (Austrian)</td>
</tr>
<tr>
<td>StGG</td>
<td>Staatsgrundgesetz</td>
<td>Constitution (Austrian)</td>
</tr>
<tr>
<td>UNICEF</td>
<td>United Nations International Children’s Emergency Fund</td>
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<tr>
<td>IFJ</td>
<td>International Federation of Journalists</td>
<td></td>
</tr>
</tbody>
</table>
15 CURRICULUM VITAE

MAUREEN EVANGELISTA

Nationality: Austria

UNIVERSITY EDUCATION

Since Winter Semester 2011 Master’s Degree for Journalism und Communication Studies at the University of Vienna
Focus on Media Law, Gender Studies and Intra-Organizational Communication Studies

From October 2008 to June 2011 Bachelor of Arts in Journalism und Communication Studies at the University of Vienna
Focus on Advertising Research, Multimedia Journalism and Feminism Studies

SCHOOL EDUCATION

From September 2003 to June 2008 Qualification for University entrance at the Hertha-Firnbergschule für Wirtschaft
International Career Promotion

From September 1999 to June 2003 Middle school graduate at the Offene Mittelschule Simonsgasse

WORKING EXPERIENCE

Since March 2010 Tour Guide at the United Nations Vienna presentation of the Vienna based organisations Human Right’s Workshop UN in Classroom Guided Tours in German, English and French

June to September 2006 Intern in the Hotel Le Meridien in Brussels, Belgium

EXTRA CURRICULAR ACTIVITIES

Since 2006 Facilitator for confirmation candidates at the Austro-Filipino Parish Philippinische Gottesdienst Gemeinde

Since 2012 Mission Volunteer for Couples For Christ Foundation for Family and Life for the countries France, Monaco and Spain

SKILLS

Mother tongue German
Fluent in spoken and written English, French and Tagalog, basic knowledge in Spanish
Type Writing and Text Editing
Very good knowledge in MS Office and SPSS
Basic knowledge in GIMP for photo editing and Adobe Dreamweaver for web design


ABSTRACT (ENGLISH)

This master thesis deals with the media coverage on the sexual abuse cases in the Catholic Church. The aim of this paper is to investigate the differences and the similarities in the news coverage by an Austrian mainstream medium and by an Austrian church medium, to find out which of the two media respected the international guidelines on reporting about minors and to present further themes and subthemes that have been addressed in writing about the debate on sexual abuse offenses.

For the empirical study of the relation between the news coverage and the type of media, articles published in 2010 from Der Standard and Kathpress, the Catholic press agency on the debates around sexual abuse cases in the Church were analysed. The articles were sorted according to themes that were covered by several articles of both presses. To investigate the applied media frames, the author of the thesis makes of the framing analysis according to Entman (1993) to demonstrate the problems and their causes, moral judgments made and suggested remedies that were presented by both the mainstream and the Church media.

The findings have shown that the news coverage of Der Standard and Kathpress differ in several aspects and that they sometimes reported on wholly different subjects. Der Standard for instance seemed to rather do person-centered reporting by highlighting tensions between people and mainly following up the progress of negotiations with the Austrian Catholic Church, whereas Kathpress also reported on negotiations in Belgium and Germany in detail. Furthermore, Pope Benedict XVI was more criticized by Der Standard for being allegedly involved in any cases of cover ups during the time he was a prefect for the Congregation for the Doctrine of the Faith, which Kathpress seemingly rejected by demonstrating he did exactly the opposite. Also, the findings have shown that from both analysed media, Kathpress was the one emphasising on the willingness to cooperation and suggested remedies from the side of the local Church, which, in Der Standard, was only evident on the reports about the Austrian Church. Nonetheless Kathpress will have to be held accountable for not respecting the international guidelines on reporting on minors and victims, as it mentioned the name of a family members of the victim, who at the time of the news coverage was 14 years old in one article, and then the family relations to an offending Bishop in another article.