



AN INDEPENDENT ASSESSMENT

Presented to Churches for the Sake of Others

Final Report

Prepared by Pellucid Consulting

The Diocese of Churches for the Sake of Others (C4SO) in Franklin, Tennessee engaged Pellucid Consulting (Pellucid) to assess reports of actions not appropriate for clergy involving Midwest Dean Jay Greener (Mr. Greener) at Church of the Redeemer (Redeemer) in Highwood, Illinois. The assessment conducted by Pellucid took approximately three months to complete. This report presents the scope and methodology of the assessment, the findings of the assessment, an analysis of the findings, and recommendations.

Mr. Greener became rector of Redeemer in 2006 and has served in that role since.¹ Prior to becoming rector at Redeemer, Mr. Greener worked as a communications director for the Anglican Mission in America.² Mr. Greener serves as the president of the vestry and has oversight over the staff. Redeemer employs a small staff of less than five full-time employees. A number of people who have attended or worked at Redeemer have a history of involvement with a local seminary.³ Mr. Greener shared that he has mentored dozens of seminary students through formal internships, as well as informal relationships.⁴ Redeemer is a member church of C4SO. C4SO is a diocese within the Anglican Church of North America (ACNA). Mr. Greener is an Anglican priest ordained by a diocese in Rwanda with a license to serve in the ACNA.⁵ C4SO received the initial reports near the end of 2021 and then engaged Pellucid near the end of January 2022.

Methodology

Pellucid’s assessment was limited by the engagement agreement and was conducted using semi-structured qualitative interviews and qualitative content analysis of collected documents and artifacts. Because this assessment was not a judicial proceeding, Pellucid did not have the power to subpoena witness or documents. All information provided to Pellucid was done voluntarily. The following section provides a brief summary of the scope and methodology.

Scope

The engagement agreement between C4SO and Pellucid specifies that “Pellucid Consulting shall conduct an assessment of reports of actions not appropriate for clergy involving Midwest Dean Jay Greener at Church of the Redeemer in Highwood, Illinois. The assessment will include receiving and considering all relevant information voluntarily provided to Pellucid Consulting as well as any information in the public record. The assessment will also consider any significant contributing factors and root causes discovered through the course of the assessment, including but not limited to, those that might be related to the organizational climate, decisions, or structures of CS4O.”

Participant Interviews

Pellucid conducted 27 interviews over the course of this assessment. Interviews were conducted via video conference. Prior to being interviewed, interviewees were provided with the scope of the assessment and a communication acknowledgement form. Each interview was transcribed, reviewed for accuracy by Pellucid, and then sent to the interviewee for their review and an opportunity to make any necessary changes.

Documentation Evidence

¹ Jay Greener Tr. at 1.

² Jay Greener Tr. at 1.

³ Participant 4 Tr. at 6.

⁴ Jay Greener Tr. at 26.

⁵ Jay Greener Tr. at 3.

Pellucid received a significant number of documents and other artifacts to support the testimony of interviewees. Artifacts included digital messages, emails, letters, personal statements, governance documents, policies, and scanned documents. Pellucid communicated via email with a small number of individuals who provided statements and relevant information but were not interviewed.

Questionnaire

A questionnaire was provided to contacts in Redeemer's directory in order to give individuals with relevant information and opportunity to provide that information, either anonymously, or with their contact information if they indicated a willingness to be interviewed by Pellucid. The questionnaire was accessed by ninety participants.

Assessment Findings

Pellucid received reports from more than a dozen current and former employees and congregants related to conduct by Mr. Greener that they felt were inappropriate. The reports involve concerns related to actions by Mr. Greener that stretch across nearly the entirety of Mr. Greener's time at Redeemer. While participants used a variety of terms to describe Mr. Greener's behavior, this section of the report will primarily use the description *inappropriate actions* because that is the description presented by C4SO to Pellucid and the description used in the scope. This section does not present all of the specific examples and incidents of inappropriate actions reported to Pellucid but seeks to present enough evidence to demonstrate the types of shared experiences reported by multiple individuals. This section is not an opinion of Pellucid, but an organized presentation of the data provided to Pellucid.

Background

Numerous employees and congregants described how Mr. Greener emphasized the personal and friendship aspects of his relationship with them. This friendship model of pastoral ministry was experienced by both men and women at Redeemer. However, some felt that an intimacy was developed with some younger women that went beyond what they felt was appropriate for a pastor. Five different women reported experiencing encounters with Mr. Greener that they believed were inappropriate for a pastor.

Some of the women described themselves as vulnerable when they first met Mr. Greener. They described their vulnerabilities in a variety of ways: lonely, searching for belonging, anxious, struggling with depression, and lacking self-worth. Some of the women described how Mr. Greener took on a significant role in their life as a mentor, friend, and father-figure.⁶ One described how she was compliant when she first started relating to Mr. Greener and how she believes Mr. Greener took advantage of that compliance.⁷ Each of the women are significantly younger than Mr. Greener and were in their twenties or thirties at the time they experienced misconduct. Most of the women described meeting Mr. Greener at a time when they were vulnerable and in need. Some described being anxious and in pain at the time they met Mr. Greener and sharing that with Mr. Greener.⁸ Some were in transition and had recently moved into the area and lacked a strong local network of family and friends. The belonging and friendship they experienced from Redeemer and Mr. Greener met a need for them at the time. As one participant recalled, "And so the role of the church was really important to me as a part of my social life, and my support

⁶ Participant 6 Tr. 1 at 3.

⁷ Interviewee 1 Tr. at 17.

⁸ Statement from Participant 6 at 4.

system really, too.”⁹ Some described looking for a place to belong and finding that sense of belonging at Redeemer. One woman recalled, “And so to have a place that was fun or that felt like family. And I think that was the thing is it felt like a warm family where I could just show up and didn't have to earn a place or it felt like I was just accepted and that I belonged. So that's the thing that drew me in.”¹⁰ Another woman recalled, “And so there's just a moment where I'm like, okay, I think this guy is legit. I can be honest and it felt good to be cared for. And we were really scared. And it was in that moment and the next few weeks and months, he just slipped into this role.”¹¹

Some women described how Mr. Greener drew them in by spotlighting and promoting himself and Redeemer as special and unique and feeling as if Mr. Greener portrayed himself and Redeemer as if they were special, knew more than others, and that Redeemer's approach to church was superior than others. One woman recalled “[Mr. Greener] created an atmosphere in which people think Redeemer is super special, better than other churches -- he likes the narrative about how when people move, they never find a church “like Redeemer.”¹² Another woman offered this reflection: “That's part of what draws people to the church is that feeling that he creates of belonging and of it being a special place. But it's not real, but it sure feels real. It sure feels good.”¹³ Another woman described how this dynamic caused her to doubt her own convictions: and how the sense of superiority “started to teach me that maybe I needed to let go of some of my convictions, or let go of my convictions of the past and move into the spaces they were creating.”¹⁴

A woman who was aware of these dynamics and decided not to get involved with Mr. Greener or Redeemer spoke of an edginess to Mr. Greener that seemed to attract young adult students. She recalled how Mr. Greener had a “bit more of an edgy way of seeing the world, which is more of, ‘Maybe it's not exactly like you might think it is,’ or, ‘Let's drink and smoke, and have it be like CS Lewis or something,’ very intellectual conversations, but also at the same time pushing a little bit . . .”¹⁵ She also observed how this dynamic created a trust in Mr. Greener that also required the young adult students to doubt themselves:

But then, in the context of that, there's this trust that builds, of, “Oh, my eyes have been opened to ways of the world that aren't even wrong,” just to reconsider things and to start to roll them around. But, it created this place of, “Trust us and how we see the world, and we can lead you in the right direction.” So it was like a cool vibe of, “We're going to bring you in and just teach you how to see the world better,” but not to trust yourself, or to seek things out. It's more of, “Trust us. We've been around, we know how to do this. We'll tell you.”¹⁶

For many of the women, their relationship with Mr. Greener also extended to a closeness with Mr. Greener's family, what some women now describe as an unhealthy enmeshment, and that the lines between professional relationships and personal relationships became increasingly blurred. Some women spent significant time with Mr. Greener in his home and other non-Redeemer settings, usually in groups, but sometimes 1-on-1.

Development of an In-Group Dynamic

⁹ Participant 4 Tr. at 1.

¹⁰ Participant 6 Tr. 1 at 5.

¹¹ Participant 7 Tr. at 2.

¹² Statement from Participant 6 at 27.

¹³ Participant 6 Tr. at 33.

¹⁴ Interviewee Tr. at 5.

¹⁵ Participant 3 Tr. at 3.

¹⁶ Participant 3 Tr. at 4.

Numerous participants described to Pellucid an awareness of or an experience with an in-group dynamic that developed at Redeemer that seemed to be a weakness¹⁷ or even unhealthy:

“But a lot of times it was people that had no family in the area, there's no connections, and there was some sort of vulnerability. We were insecure about not having jobs and money . . . Always young, always without family in the area. Always, yeah, that or young women, just young women . . . There were never any, just single men invited to the group. And the men that were invited were kind of mostly tag alongs.”¹⁸

While the gatherings were never described as secretive, they were also not reportedly open to the broader congregation and were not promoted as official church functions. One woman recalled, “It wasn't a secret, but he [Mr. Greener] did not want people, it was not an open group. It was very exclusive. You had to be asked.”¹⁹

The in-group dynamic was described as an environment in which Mr. Greener could be more relaxed and vulnerable in ways he wouldn't be with the entire congregation. Participants described how Mr. Greener would open up to them about his own struggles, engage in a type of humor he wouldn't use in public, and build a rapport among certain staff and congregants. One woman described the way in which these dynamics seemed to put the in-group members to the test to see who would be the most loyal:

It felt like a space for proving that you were more loyal . . . and you were funny and entertaining and who could make him laugh the most and who could keep up with the jokes the fastest, and who could say the right thing to comfort him and bring him back down off his ledge and who was going to be the best emotional support.²⁰

One woman described becoming a part of the “in-group” for a brief time and distancing herself after experiencing and observing some of the unhealthy dynamics. She told Pellucid, “I was also aware pretty quickly that there was an “in group” and a less “in group,” which is on some level always true. It's felt more true there . . . Then over a few years, I was part of the “in group,” and I didn't like it. Didn't like it at all . . . It just felt funny.”²¹ An older woman described being aware of an “in-group” and how it was clear that she was excluded. She recalled, “They were very cliquish. It was clear that they had their clique, and I was on the outside” and that “[Mr. Greener's] friend group was all people young enough to be his children.”²²

Others observed that this in-group dynamic seems to impact Mr. Greener's decision-making regarding church matters. One congregant told Pellucid, “[Mr. Greener] can become singularly focused on getting his way to the point that he unintentionally (I believe) seeks and accepts counsel and advice from those who support his position or desired outcome on any given issue.”²³

¹⁷ Participant 10 Tr. at 3. “I sometimes wondered, are we being narrow in privileging some people, should we be opening it up more? Those kinds of things, maybe our church culture or staff culture could be criticized because of that. It's just the way it tends to run, it's a small church, but that's one thing about our culture at Redeemer, I think, that's perhaps a weakness.”

¹⁸ Participant 7 Tr. at 5.

¹⁹ Participant 7 Tr. at 5.

²⁰ Participant 7 Tr. at 8.

²¹ Participant 5 Tr. at 3.

²² Statement from Participant 6 at 5.

²³ Participant 11 Tr. at 4.

Those who observed the in-group dynamic from the perspective of being in the out-group attribute it to the friendship model that Mr. Greener seemingly uses to help meet the needs of congregants. One congregant observed “It just strikes me as people that [Mr. Greener] has gotten to know and have more longstanding relationships with him, and people need that, people need to be friends with and be able to relate to with the people who are there long term and can stick it out.”²⁴ The congregant suggested that the in-group seems to also meet a need Mr. Greener has to be recognized and supported: “I think the in crowd are people who are like-minded and are very supportive. I think that's a need that [Mr. Greener] has to know that he's seen, he's recognized and he's supported.”²⁵

Sharing of Personal Information

As some women experienced an increasingly personal relationship with Mr. Greener, they began to be invited to engage in the sharing of personal information that they did not feel comfortable with, either because they had not yet formed the degree of trust required for such intimacy or because such a request was perceived to be inappropriate in the context of a professional relationship. Multiple women told Pellucid that one of the aspects of Mr. Greener’s actions toward them that they felt was inappropriate is that Mr. Greener would disclose and/or request information that they did not think they should share or receive and did not ask for or volunteer. Some women found themselves sharing deeply personal information with Mr. Greener that they would only feel comfortable sharing with a therapist or trusted friend. Pellucid received reports related to this concern of incidents that occurred as long as over a decade ago and as recent as 2021. One woman recalled:

[Mr. Greener] . . . invited me and others to share deeply of our internal world. At the time I was working through a number of issues with anxieties and traumas of the past. It would typically not be my leaning to share those types of stories with an employer or maybe even a pastor . . . [Mr. Greener] regularly emphasized it was fine to share where I was at and that the church was a safe space . . . he would even ask specifically how I was doing personally. He seemed to feel comfortable mixing his employment and pastoral roles.²⁶

Another woman recalled a similar experience after having only met with Mr. Greener on a handful of occasions:

I was really surprised the way that I felt [Mr. Greener] was relating to me because he was very open with me about his own struggles within the community. Things that he found difficult, his own kind of vulnerabilities and everything. While none of that was necessarily inappropriate, it just struck me as interesting because of our relationship with him being my pastor and me being a congregant. So I would characterize that . . . as being under that umbrella of him being rather open with me in a way that didn't... It felt more like a friendship than a kind of pastoral relationship, if that makes sense.²⁷

A woman described being “led to believe sharing deep emotions and thoughts was a good thing in these spaces.”²⁸ Another woman described how Mr. Greener would confide in her: “At some point [Mr. Greener] began to treat me as special and confide more in me.”²⁹ Another woman observed, “There's this elite group of people. And if you're in it, you're going to get information . . . I would always know what

²⁴ Participant 10 Tr. at 5.

²⁵ Participant 11 Tr. at 11.

²⁶ Interviewee 1 Tr. at 4.

²⁷ Participant 12 Tr. at 2.

²⁸ Interviewee 1 Tr. at 4.

²⁹ Statement from Participant 6 at 1.

was going on with anybody. Anybody that would come to him with a problem in the congregation, a confidential problem, he would tell me . . .³⁰

Multiple participants described to Pellucid times when they heard Mr. Greener make inappropriate remarks about other people behind their back. One participant recalled, “Sometimes he would say really snarky things in the office about other people behind their back when I was like, ‘That is so inappropriate for you to say anyways. No one should have said what you just said, but especially not the pastor of the church should've said that.’”³¹ Another participant recalled how gatherings hosted by Mr. Greener included, “good, healthy fellowship, and some of it, frankly, was putting out information about people in church that I didn't need to have, or want to have particularly.”³²

Increasing Blurring of Professional and Personal Boundaries

Over time, Mr. Greener reportedly fostered an environment in which he deemphasized the professional aspects of a relationship and focused more on the personal aspects. Multiple women reported ways in which they felt the professional or pastoral relationship they had with Mr. Greener became blurred with a personal relationship. Some described a friendship that developed beyond what they would normally expect from their pastor or boss.³³ Sometimes this happened in the context of Mr. Greener inviting female employees and congregants over to his home for social gatherings. According to one participant, “We loved going over there because it felt like a warm space where we were loved, where we were affirmed, where we were special. We were seminary students, and being in someone’s home, much less a pastor’s home, felt wonderful. [Mr. Greener] talked a lot -- about all sorts of things, but I especially loved to talk about the church. To learn more about Anglicanism. I felt like he was treating me as an equal.”³⁴

The blurring of professional and personal boundaries was described by one woman in this way:

Looking back, I also see questionable things that happened in the social interactions around Redeemer. My friends and I hung out at [Mr. Greener’s] home regularly, and there's almost a blurring of lines of family, friendship, employer, and pastor. It was indeed too good to be true that we could all be this close with the various roles we held, but [Mr. Greener] seemed to have no problem welcoming us in as family and allowing emotional spaces in life for them to get very close . . . he liked it blurry. I was his best friend until if I did something at work he didn't like. He'd never give you expectations, never clear communication. But he never wanted to be our boss unless he didn't like something, and then he'd pull that card.³⁵

Some of these social interactions involved increasing displays of friendliness that caused discomfort. One woman described ways in which Mr. Greener would make flattering comments toward the participant and compliment the participant in a way that seemed odd. “. . .there was also a sense of speaking over me that I was somehow special . . . And so there was a number of comments made throughout the relationship that looking back like, wow, that was so weird. But at the time I was like, oh, I'm just really special . . .”³⁶

Another woman described how Mr. Greener’s friendliness became “too close for comfort”:

³⁰ Participant 6 Tr. at 9.

³¹ Participant 1 Tr. at 41.

³² Participant 5 Tr. at 3.

³³ Participant 4 [REDACTED] Tr. at 1. “So, I would say early on there were a lot of friendships that developed. And there became kind of a group of us that would hang out with [Mr. Greener] all the time.”

³⁴ Statement from Participant 6 at 1.

³⁵ Participant 7 Tr at 8.

³⁶ Interviewee Tr. at 5.

Maybe it was just a friendly thing to do, but it just felt weird. Those are things I would expect a friend to do, but you don't expect your employer and your priest to be entering into those spaces. So again, I feel like that's that too close for comfort piece where really it wasn't... I mean, that's not really inappropriate, but it was weird. So there were just these moments where he would just... We all got too close and he would just say and do things. I mean, is that terrible? No, but I thought, oh man, you're in a weird space right now.³⁷

Some of the odd friendly behavior involved gift giving. Three women described incidents in which they received a small gift from Mr. Greener that seemed odd and inappropriate because the way in which the gift was presented carried intimate overtones. One woman recalled thinking at the time, ""That is completely and totally..." Who does that? That is just inappropriate, on so many levels. And upsetting."³⁸ Another woman questioned a gift received by Mr. Greener and reflected: "It didn't feel super inappropriate. But again, it was these lines being blurred where I thought, why are you getting involved in this so much? That's a friend-to-friend space or a peer-to-peer space. That's, again, where I just am like, "Man, the lines were just too blurred. That was real weird."³⁹ A woman summarized these interactions in this way: "So it was just, he got too close into the spaces of our friendships. I think that's the best way to say it. Not that he was necessarily asserting control, but he was definitely trespassing into spaces that he needed to not be in, if that makes sense."⁴⁰

Increasing Control Over Some Women

Over time, however, some women did reportedly experience ways in which Mr. Greener would exert control over them in ways that went beyond what they wanted or needed. According to some women, Mr. Greener became increasingly invasive and controlling. One woman recalled:

Over time I would say, and this is time, meaning years, I started to become uncomfortable with some of the relationships. I started to feel a little bit like [Mr. Greener] was kind of possessive and trying to control things, trying to control our friendship. Or there was a lot of moodiness, if something happened and you didn't quite meet his expectations, I felt like there was a negative response.⁴¹

She reflected on another incident in which Mr. Greener seemed to assert control over her: "It was so bizarre to me that he felt he had any say in the matter."⁴² I definitely still remember that conversation because it was so bizarre to me. I was like, "What? How is this any of your business?"⁴³ A second woman described how Mr. Greener would begin to offer to help her in uninvited ways that seemed intrusive and unnecessary.

And that made me feel a little uncomfortable. It felt like not the right kind of relationship for that. I don't know. It just felt awkward to me. It wasn't out of need. It was out of like him wanting to do that or something. I don't know, it just felt off. And so I remember

³⁷ Participant 1 Tr. at 22.

³⁸ Participant 7 Tr. at 58.

³⁹ Participant 1 Tr. at 23.

⁴⁰ Participant 1 Tr. at 23.

⁴¹ Participant 4 [REDACTED] Tr. at 2.

⁴² Participant 1 Tr. at 21.

⁴³ Participant 1 Tr. at 22.

responding, and letting him know that . . . And I remember feeling like he was offended by that.⁴⁴

A third woman chose not to get involved in any personal relationships with Mr. Greener because she saw the ways in which he seemed to be controlling toward other women she knew:

I felt like [Mr. Greener] had a role with students that felt very coercive, and a lot in a way of being mentors, but also very controlling, in a way of an insular family unit, that they would invite people into it, and then it would be very much like, "This is what we see, and this is what you should do, and this is the way things are."⁴⁵

Another way in which Mr. Greener reportedly exerted control over some women was by allowing for a lack of clarity regarding his expectations of them, particularly in the context of an employee-employer relationship. One woman described feeling as if Mr. Greener had expectations of them that were not stated and were not made clear. When they would fail to meet these unknown expectations, they would reportedly receive a negative response from Mr. Greener. Another woman described something similar and how this caused a fear of not knowing when expectations would be met and how "hard it is to get him to clarify expectations, even when I asked."⁴⁶ She described the impact of this to Pellucid, "I don't totally understand it, but I just know it felt like it was a very wounding thing. And it made me... Again, because I didn't want to be overstepping, that became the fear."⁴⁷

Inappropriate and Hurtful Comments

Greener reportedly started engaging in increasingly crude talk with some women and at times the comments would be directed at the women, often couched in humor, but in ways that hurt them. One woman recalled, "I also look back and realize it might have been at this time that [Mr. Greener] started to make cruder jokes around us -- he said we were the people we could trust, the people he could really be himself with, the people he didn't have to worry about offending, the people who really understood him."⁴⁸ Another woman recalled:

He would say things like, "Well, we can say that here, but I wouldn't want to get in trouble." He would literally say that. It's like, well, this is a safe zone for him to just say what he thinks. Rather than... How absurd is that? He literally knows that it would not be acceptable to the general public, but he thinks we're loyal to him and he's just being the real him. And he cloaks it in, like, "Isn't it great that we can all be... I can be vulnerable? I need a place where I can just be myself."⁴⁹

At least three women described feeling wounded and shamed by some of the ways Mr. Greener would direct hurtful comments toward them. Sometimes these comments would be couched in humor. One woman recalled, "And he was kind of harping on me the whole night. Just kind of making jabs at me. And I was really starting to get mad. I'm a fairly patient person, but I was just like, "What is going on?"⁵⁰ Another woman described a similar hurt after Mr. Greener directed a comment toward her: "[Mr. Greener] would make a little dig at me . . . And I told him, "That's not true, and it hurts." And he just did

⁴⁴ Participant 4 Tr. at 2.

⁴⁵ Participant 3 Tr. at 2.

⁴⁶ Participant 6 Tr. at 22.

⁴⁷ Participant 6 Tr. at 21.

⁴⁸ Statement from Participant 6 at 5.

⁴⁹ Participant 7 Tr. at 21.

⁵⁰ Participant 4 Tr. at 8.

it anyway.⁵¹ A witness to some of hurtful comments directed at a third woman recalled: [Mr. Greener] would openly challenge her in staff meetings in a way that felt shaming . . . When meetings felt tense, he blamed her for it.⁵²

Three different participants recalled hearing Mr. Greener make comments they felt were racist and off-color. One individual recalled:

When you hung out at his house he would talk about how relieved he was to really be able to let his hair down. We were a relief, he could just be the “real” him. He could be bad around us. And you felt so privileged that you wanted to keep it going, wanted to please. So we would let him be sexist and racist. He would make racist jokes and say, “well I wouldn’t tell that out in public” and then we would laugh even if it wasn’t funny, because we wanted to be important, part of the “in” crowd. He would do impressions of colleagues and people he knew from Rwanda, imitating how they said things and then laughing. He would talk about how it was okay for him to tease [congregant [about his accent because he was already aware of his accent. He told us that his high school mascot had been the Pekin “Chinks” and he would laugh that they would never get away with that today. We would stand there and try to act like he was entertaining without actually encouraging the racism.⁵³

Another individual shared:

I know he has made a lot (a lot!) of off color jokes in my presence (racist jokes and comments too). I don’t have any specific memories, this is just something that’s been part of the dynamic for as long as I could remember. I felt like me being able to “handle it” made me . . . on the inside, someone who could be trusted and was tough. Someone who was a good sport.⁵⁴

Pellucid did receive testimony from some BIPOC individuals and their testimonies were all given in support of Mr. Greener. Pellucid did not receive any reports of concerns related to racial discrimination or of racist comments directed at a person of another race or ethnicity.

Emotional Intimacy and Sexual Harassment

Some women experienced incidents that they described as a display of emotional intimacy or an incident of sexual harassment from Mr. Greener that they did not feel was appropriate.⁵⁵ Each of the women who reported such experiences to Pellucid were in a position of lesser power than Mr. Greener, either as an employee or as a congregant.

One woman recalled an instance in which Mr. Greener quietly told her she was beautiful while nobody else was around. She recalled her reaction:

⁵¹ Participant 6 Tr. at 23.

⁵² Statement from Participant 6 at 10.

⁵³ Statement from Participant 7 at line 27.

⁵⁴ Statement from Participant 6 at 24.

⁵⁵ Participant 4 Tr. at 9.

And I was just like, what's going on here? That was the only time I'll say where I felt like it verged on blatantly inappropriate. Because it didn't feel like an inane compliment. I mean, people may comp, "Oh, you look nice today" whatever. It wasn't in that kind of an off the cuff sort of way, it felt loaded to me. And that's the only time I think that I felt confused about why he was communicating that. It certainly wasn't welcomed to me.⁵⁶

Pellucid spoke with one person who witnessed some of the ways Mr. Greener was crossing boundaries with this woman in a way that seemed "inappropriate"⁵⁷ to the witness. The witness described it as "kind of vague, more ... psychological abuse, spiritual abuse. He was the pastor."⁵⁸ This individual also spoke with the concerned party contemporaneous with the boundary-crossing behavior and had listened to her describe the experience at the time. The boundary-crossing behavior was so concerning that the witness asked the attendee if she had been sexually assaulted by Mr. Greener. The witness did not think the woman was making it up or overreacting. She explained to Pellucid, "I didn't think she was [making it up] because I felt the same sorts of things and because I know [her], and she's just not a drama queen. It's just not her nature."⁵⁹

A second woman also recalled Mr. Greener calling her beautiful while he was "tipsy" and that she "froze and didn't know what to say."⁶⁰ She reported, "[Mr. Greener] is clearly very enamored by women, and looking back I've heard a lot more from him than I think I should have had. He likes to joke (related to women in ministry), in a purring, intimate tone, "I love women."⁶¹ She recalled how Mr. Greener would use innuendo and jokes that alluded to a woman's sexuality⁶² in ways that caused discomfort and embarrassment.⁶³

A third woman recalled instances in which Mr. Greener would engage in unwanted or unwelcome touch of an intimate or sexual nature. She recalled, "He would give me a hug, which could be appropriate. But then whisper in my ear how nice I look, which is probably not appropriate."⁶⁴ Mr. Greener reportedly extended embraces in a way that caused discomfort. "But then he'd hold me longer and be like, it's so good to see you. So good."⁶⁵ Other touch included holding and kissing her hand in a way that felt uncomfortable. She reported:

He would get way too close to me, walk up behind me and put his hands on my hips, kiss my head, I said, oh its just endearing, or he is just drunk. He was drunk often. He would pull me close and mutter that I looked really nice, or lovely. He asked about my sex life, if I was keeping my husband happy, and I brushed it off as him trying to be paternal. Except my own father would never ask such things. If I walked into room [sic] and he was already sitting down he would reach for my hand, hold it to his face and kiss it. He would give me hugs that were way too long and then tell me how nice it was that I was so affectionate because some of the other people in our group weren't.⁶⁶

⁵⁶ Participant 4 Tr. at 10.

⁵⁷ Participant 5 Tr. at 6.

⁵⁸ Participant 5 Tr. at 6.

⁵⁹ Participant 5 Tr. at 6.

⁶⁰ Statement from Participant 6 at 23.

⁶¹ Statement from Participant 6 at 23.

⁶² Statement from Participant 6 at 24.

⁶³ Statement from Participant 6 at 24.

⁶⁴ Participant 7 Tr. at 25.

⁶⁵ Participant 7 Tr. at 27.

⁶⁶ Statement from Participant 7 at 4.

She recalled, “it made me feel sick in my stomach, the whole time. Like, something is not okay about this.”⁶⁷ Mr. Greener reportedly put her hands on her waist at least two different times.⁶⁸ Mr. Greener also reportedly made in appropriate comments about her appearance.⁶⁹ She recalled, “He would make comments about my body. He continually made jokes about my large ass in front of many different groups of people.”⁷⁰

She also reported instances in which Mr. Greener bought her gifts and presented them to her couched in sexual innuendo. She recalled, “One time he brought me back a box of chocolates from Belgium and told me how he had purchased them at a shop with chocolates that looked like “you know whats” he shared a photo of the shop, the chocolates looked like breasts. He thought it was hilarious.”⁷¹ She recalled another instance in which Mr. Greener bought her and another woman tight-fitting shirts from a bar:

So he gave them to us and he was kind of like, there was this cagey-ness about giving them to us. And I think I'm vaguely remembering there some excuse about that he was like, "I probably had a little bit too much when I bought these, but I was thinking of you guys," and some comment about like, "You should've seen the waitress, how it fit on her. It's probably going to fit you similarly." . . . And then he's giving these to us and telling us that maybe they'll be too tight and maybe they won't. And I'm thinking, "Why are you saying this?"⁷²

She reported that Mr. Greener “consistently made comments about the size of my breasts” and at one point suggested that he could not imagine breastfeeding being a problem for her after he became aware that she was seeing a lactation consultant.⁷³

She recalled, “But then you're left thinking . . . So he's noticing, so there's like this vibe of sexual tension. But he's not overtly hitting on me. I know when someone's hitting on me. But it was this thing where it was like, he just thought he could.”⁷⁴ She also reported an experience of someone else at Redeemer approaching her with concerns.

Reflecting on these incidents a woman told Pellucid:

So there was that feeling that he's creating where it's like this feeling of intimacy, but I could never quite pin, is it wrong? So he would constantly, I knew he thought I was attractive . . . I would never let what he did to me happen to . . . any other younger woman. And that's how I know it's wrong. It's that gauge of like, is that acceptable?⁷⁵

She recalled to Pellucid an encounter in which another woman at Redeemer “asked me point blank, she said, ‘Are you having an affair with [Mr. Greener]?’ And I said, ‘No. Why would you say that?’ And she said, "Well, it was about the way he was looking at you and talking to you.”⁷⁶

⁶⁷ Participant 7 Tr. at 26.

⁶⁸ Participant 7 Tr. at 25.

⁶⁹ Statement from Participant 6 at 24. A participant witnessed how Mr. Greener would tease her about how other men liked to flirt with her.

⁷⁰ Statement from Participant 7 at 3.

⁷¹ Statement from Participant 7 at 4.

⁷² Participant 7 Tr. at 58.

⁷³ Participant 7 Tr. at 5.

⁷⁴ Participant 7 Tr. at 27.

⁷⁵ Participant 7 Tr. at 26.

⁷⁶ Participant 7 Tr. 2 at 9.

At times, Mr. Greener engaged in inappropriate conduct while intoxicated. One of the women told Pellucid she received two or three calls from Mr. Greener while Mr. Greener was drunk, and that Mr. Greener told her how much he loved her.⁷⁷ Another woman told Pellucid how the alcohol is “another thing that lubricates his behavior because then what happens is like, he'll call me, hey babe, come over here. And in my mind, I'm like, okay, well he's drunk.”⁷⁸

Two of the women described an experience with Mr. Greener in which Mr. Greener reportedly told them that his therapist suggested Mr. Greener explore polyamory and relationships outside of Mr. Greener's marriage. One woman recalled, “I didn't really know what to do with it . . . Sometimes my emotions just freeze in the moment and I don't know. I'm not aware of it. So that might have been one of those times where I just froze.”⁷⁹ A second woman recalled:

[Mr. Greener's therapist] told him that maybe it would be helpful for him to have some discreet affairs. [Mr. Greener] told me this. He also told me that his therapist had suggested maybe if he couldn't do that that he could just have emotional affairs. I remember sitting in the coffee shop as he told me this, feeling uncomfortable, wondering if that's what he saw me as? Did he want to use me like that emotionally? I remember telling him I didn't think that was a good idea, and then he dismissed it and laughed it off.⁸⁰

Other first-hand testimony of similar actions that caused discomfort include:

- One participant witnessed Mr. Greener “flirt with people in bars and restaurants.”⁸¹ Another participant recalled Mr. Greener expressing concern that he might have flirted with women at the bar while drunk but couldn't remember.⁸² A third participant recalled, “He would get tipsy and hit on waitresses, talk about how much they liked him.”⁸³
- Mr. Greener reportedly disclosed to one woman his attraction to another young woman.⁸⁴
- Mr. Greener reportedly disclosed to various women on multiple occasions details about sex in his marriage that made them feel uncomfortable.⁸⁵ One woman recalled, “at the time, I thought that's kind of uncomfortable that you're talking about that . . .”⁸⁶ Another woman felt such disclosure were inappropriate.⁸⁷ A third woman recalled hearing similar disclosures from Mr. Greener. She reported, “He would make comments about his sex life, about how he didn't need to exercise because of all the sex he had.”⁸⁸
- Asking a female subordinate about her sex life.⁸⁹

Reporting Concerns and Misconduct to Mr. Greener

⁷⁷ Statement from Participant 6 at 23.

⁷⁸ Participant 7 Tr. at 24.

⁷⁹ Participant 6 Tr. at 30.

⁸⁰ Statement from Participant 7 at

⁸¹ Statement from Participant 6 at 24.

⁸² Participant 14 Tr. at 6.

⁸³ Statement from Participant 7 at 15.

⁸⁴ Statement from Participant 6 at 24.

⁸⁵ Statement from Participant 6 at 24.

⁸⁶ Participant 9 Tr. at 5.

⁸⁷ Statement from Participant 6 at 24.

⁸⁸ Participant 7 Tr. at 28. Statement from Participant 7 at 3.

⁸⁹ Statement from Participant 7 at 4.

Pellucid received accounts from multiple women, and multiple advocates of the women, who reported their concerns to Mr. Greener over how Mr. Greener crossed professional boundaries in his interactions with them. Pellucid also received multiple reports from women who went to Mr. Greener for support and help for misconduct they were experiencing from other men. Pellucid received accounts of individuals going to Mr. Greener as far back as more than a decade ago and as recent as the past year, essentially spanning the entirety of Mr. Greener's time at Redeemer. Pellucid received evidence and correspondence that demonstrates that for more than a decade Mr. Greener has been urged to consider the appropriateness of his actions by multiple individuals. For more than a decade, Mr. Greener has been urged to consider how his response affects every area of a victimized woman's life, how Mr. Greener's victim-blaming discussions in the absence of the victimized causes additional pain, how not addressing abusive conduct risks the safety of the victim, and how the victimized person experiences the loss of a community due to an institutional failure to respond well.⁹⁰

In each case it was the wounded person or an advocate of a wounded person who initiated dialogue with Mr. Greener. Some meetings happened 1-on-1 and some meetings involved third parties. Those who brought their concerns to Mr. Greener described how Mr. Greener seemed to resist attempts at reconciliation or would rush through them. One individual recalled: "No, it was me that asked [for meetings], [Mr. Greener] just kept saying, "Isn't this over yet? Isn't this over yet?" . . . I don't remember [Mr. Greener] ever doing anything that stepped toward me in trying to solve it."⁹¹ Another woman recalled: "So I think that's how it would be made better is I would come and try to make it better and try to establish the peace again."⁹²

Two different women told Pellucid that they decided to write a letter addressed to Mr. Greener to communicate to him why they felt the need to leave Redeemer but, in the end, decided not to give it to him because they believed, based on their prior experiences with Mr. Greener, that the concerns would not be validated or that any wrongdoing would be acknowledged.⁹³

One woman recalled increasing discomfort she was feeling about Mr. Greener's actions toward her.⁹⁴ She decided to have a conversation with Mr. Greener about her concerns⁹⁵ and to establish some boundaries.⁹⁶ Part of her desire was to resist the manipulative and controlling behaviors she was experiencing and observing.⁹⁷ She recalled Mr. Greener became "very offended" by what he believed she was suggesting and that she did not "get anywhere with it."⁹⁸ She believes part of the challenge was not having the vocabulary and insight she now has to describe what she was feeling.⁹⁹

Pellucid spoke with multiple people who knew about one woman's concerns regarding Mr. Greener and how she had attempted to establish some boundaries. One witness told Pellucid: "She told me about it at the time, and I realized even then it was a good idea, and that she was taking a step trying to be healthier,

⁹⁰ Letter from Participant 2 to Mr. Greener. June 29, 2008.

⁹¹ Participant 1 Tr. at 28.

⁹² Participant 6 Tr. at 16.

⁹³ Participant 9 Tr. at 2.

⁹⁴ Participant 4 Tr. at 2.

⁹⁵ Participant 4 Tr. at 3.

⁹⁶ Participant 4 Tr. at 3.

⁹⁷ Participant 4 Tr. at 3. "From my perspective. It was those manipulative controlling behaviors that I was resisting. And I think the inner circle of leadership where there were multiple leaders in the church. And I would say clergy and lay leaders who were all really interconnected, and all friends. And at some point that was beginning to just feel really uncomfortable, and not healthy, and not productive."

⁹⁸ Participant 4 Tr. at 3.

⁹⁹ Participant 4 Tr. at 3.

and I affirmed her for making that choice. But that was the beginning of the end between [her] and [Mr. Greener].¹⁰⁰

During one meeting, Mr. Greener reportedly asked a woman, "Well, you're not going to tell anyone about this. Are you?"¹⁰¹ The woman described to Pellucid what that communicated to her at the time:

And there was this look of fear. And I mean, I don't have a great memory. But I remember the look on his face, and what he was communicating and saying that was... It really scared me. I was like, "What do you have to hide? And is that a threat? And don't, you know me better than that by now?" . . . That was really, I think, telling to me that there was even more wrong than I had realized. So nothing really got resolved.¹⁰²

An advocate of one of the women confronted Mr. Greener about his lack of boundaries and described to Pellucid how Mr. Greener minimized and dismissed the concerns in a way that also belittled the advocate.

He just made it really clear that was pretty weird, and that really concerned me because he might have chosen, as an adult, to do something different in some occasions and that's his call, but belittling me, I didn't really appreciate that. As I said, he may have chosen to do something different. It wasn't a stupid thing to suggest. It just wasn't.¹⁰³

Another woman recalled experiencing emotional abuse¹⁰⁴ from another attendee at Redeemer and reporting that misconduct to Mr. Greener. The reported misconduct was purportedly not addressed by Mr. Greener and the participant felt unsafe at Redeemer as a result.

I also had no way to get to safety from [Attendee] because he kept coming to church. He regularly showed up near my house and at my second place of employment, making me feel very unsafe . . .¹⁰⁵ I didn't have the sense [Mr. Greener] took the situation of how unsafe I felt seriously. He certainly didn't do anything that really stopped [Attendee] pressing into my spaces. I was even told to just ignore him, so ignore [Attendee], if I mentioned [Attendee] was making me uncomfortable.¹⁰⁶

Pellucid spoke with two witnesses involved at the time who also described the attendee's behavior as emotionally abusive and harmful to the woman.¹⁰⁷ One witness helped the woman process her interactions with Mr. Greener at the time and to sort through whether or not she was "crazy" as Mr. Greener seemed to suggest.

So then we would have a conversation about, "Is there anything that you feel is legit, that you can own? Do you feel like there's anything going on here?" I legitimately just never found anything that she was seeing unclearly, as far as what she was trying to tell [Mr. Greener], because all she was trying to tell [Mr. Greener] at the time, that seemed so simple, was, "This is bad, and I feel wounded and hurt . . ." Which could have been, I feel

¹⁰⁰ Statement from Participant 6 at 5.

¹⁰¹ Participant 4 Tr. at 4

¹⁰² Participant 4 Tr. at 4.

¹⁰³ Participant 5 Tr. at 10.

¹⁰⁴ Participant 1 Tr. at 12. "He was emotionally abusive in how he manipulated me and treated me, completely tearing down my self-esteem and making me feel worthless."

¹⁰⁵ Participant 1 Tr. at 14.

¹⁰⁶ Participant 1 Tr. at 15.

¹⁰⁷ Participant 2 Tr. at 1. "[Attendee] became abusive and I don't use that word lightly. I really do think that his behavior toward her was a form of manipulation and abuse." Participant 3 Tr. at 2.

like, a pretty easy, "Okay, thank you for telling us, we will take this seriously and seek it out."¹⁰⁸

The woman recalled how Mr. Greener would minimize her concerns: "There was constantly a sense of like, 'All right, all right. I get that you're hurt, but it's not that big of a deal. This is just stupid.'"¹⁰⁹ A supporting friend of the woman also described the response of Mr. Greener as dismissive and how that had been hurtful to the woman.¹¹⁰

Another woman described how Mr. Greener's responses would cause her to doubt her understanding of reality and her own feelings. She believed the messages partly because she didn't have an awareness of emotional abuse that she now has.

I was still doubting myself, like, "Well, maybe I'm the problem. Maybe I was just overly sensitive. Maybe if I just had thicker skin, this wouldn't matter." I didn't understand emotional abuse. I didn't understand any of that yet. So I was just stuck. I think that's the other part is being stuck is I was emotionally so stuck because I didn't understand what was happening. I remember during that time reading some books that finally put words to what I was experiencing. I was like, "Oh, that's what that was. It's actually emotional abuse." So yeah. I felt like I'm unsure of... I know that I'm in deep pain, but I don't know why.¹¹¹

Another advocate confronted Mr. Greener with the way in which the advocate believed Mr. Greener was failing to respond appropriately one woman's reported abuse. The advocate communicated to Mr. Greener that Mr. Greener's response minimized the gravity of the concerns and further harmed the victim at a time when she needed to be heard and protected. The advocate met with Mr. Greener and found it to be a "really weird experience" and somehow manipulative.¹¹²

Another woman attempted to report to Mr. Greener experiences with another man that left her feeling unsafe, but she purportedly was not able to receive support from Mr. Greener. Mr. Greener reportedly did not think the concerns rose to the level of needing corrective action. The woman told Pellucid, "I was devastated. I had really hoped that the church would try to make sure I was safe and protected."¹¹³ After persisting, the woman was able to convince Redeemer leadership that something needed to be done, so another member of staff intervened on the woman's behalf. She told Pellucid:

I decided that I couldn't stay at Redeemer anymore and that I needed to leave . . . because I wanted to be in a church where the priest is guarding the flock, and I wanted better pastoral care . . . I wasn't safe, I wasn't protected, and I wanted to be in a congregation where I knew that women were being protected. So that was why I left.¹¹⁴

Another woman went to Mr. Greener for support for an abusive relationship that she was seeking to get safety from. She told Pellucid that Mr. Greener's support for her was suddenly cut off and Mr. Greener

¹⁰⁸ Participant 3 Tr. at 6.

¹⁰⁹ Participant 1 Tr. at 16.

¹¹⁰ Participant 2 Tr. at 2. "And this went on for a while and I know that it was, it was something that was really hurting her, that this was going on. And the people that she was trying to talk to about it, weren't taking it seriously."

¹¹¹ Participant 1 Tr. at 17.

¹¹² Participant 2 Tr. at 2. "It just felt like I was manipulated into saying yes, things are okay when they're not. And I'm not saying he did anything wrong. I can't look back and say that he did. I'm not saying he purposefully manipulated me. I can't honestly state that. I just know that after the conversation, it just felt so wrong."

¹¹³ Participant 8 Tr. at 4.

¹¹⁴ Participant 8 Tr. at 5.

refused to support her. The woman described to Pellucid the impact of Mr. Greener's response: "And at that point, I felt like any support or empathy, I wasn't going to find from him. I no longer had that pastoral supporter guidance from him, that I could turn to . . . I was just torn apart that a pastor that I had turned to for support in that situation had I felt like just dropped the ball."¹¹⁵

Another woman described a pattern of bringing her concerns to Mr. Greener and receiving an inadequate response from Mr. Greener in order to smooth over the relationship. She recalled:

how many times, 20, 30, 35, 40, over 10 years did I go to [Mr. Greener] and say, this really hurt me, or I don't think that's okay. And you know what he'd do? He'd just give me a hug or say, but you know I love you, right? Well, that's not confessing your sin. That's not really apologizing. And he was always quick with it, right. It's quick, real quick. We got to fix that real quick.¹¹⁶

An advocate who spoke to Pellucid described a similar response by Mr. Greener and how Mr. Greener seemed to coerce reconciliation by putting the concerned party on the spot and asking the party to affirm that their relationship was OK or that there was nothing between them. The advocate told Pellucid: "But I think I sort of felt like maybe I was kind of objectified. It was like he had this list of things he needed to do. Like, "Okay, are we okay? And if we're okay, then I can do my job and whatever." And I was sort of offended."¹¹⁷

Another woman described how Mr. Greener seemed to gaslight her by denying that she had told him certain things. "Looking back, I think one of the things I've realized, a couple different times, is that I would tell him things and then he would act like I hadn't."¹¹⁸ She also described feeling gas lit by Mr. Greener after he suggested that her anger toward him was a result of personal issues she was facing. She told Pellucid "And so my understanding of gaslighting is when you try to get someone and you try to alter someone's perception of reality, or try to kind of shape their version of reality away from what they actually know to be true. And I think that's what he was doing."¹¹⁹

Feelings of Being Blamed by Mr. Greener

Multiple women described how Mr. Greener would blame them or shame them when they brought concerns to Mr. Greener. One woman recalled: "It was just like, I was so compliant and so pro-Greener at the start and the moment that I spoke up saying, "Hey, this isn't okay," the tables were turned and I was crazy and I had the problems and I was weak."¹²⁰ She described how Mr. Greener belittled the way she was responding to emotional abuse.¹²¹ She told Pellucid that to this day she finds offensive that Mr. Greener belittled her while she was expressing pain from an abusive relationship.

Another woman recalled, "[Mr. Greener] and I had what I thought was a great working relationship -- until I started advocating for what I think rather than simply doing what he wants."¹²² She described how her assertiveness was not received well by Mr. Greener: "It's about that time that I started to have experiences with [Mr. Greener] that left me feeling really confused and really bad about myself."¹²³ She

¹¹⁵ Participant 13 Tr. at 9.

¹¹⁶ Participant 7 Tr. at 42.

¹¹⁷ Participant 4 Tr. at 8.

¹¹⁸ Participant 6 Tr. at 20.

¹¹⁹ Participant 6 Tr. at 26.

¹²⁰ Participant 1 Tr. at 17.

¹²¹ Participant 1 Tr. at 18.

¹²² Statement from Participant 6 at 13.

¹²³ Statement from Participant 6 at 14.

described experiencing more possessiveness, anger, and disapproval from Mr. Greener. At one point she had an experience with Mr. Greener in which “she came away feeling like I’d done something wrong, and he was putting me in my place. It made me feel really small. I felt really confused about it. I still do.”¹²⁴

She described other meetings and encounters in which similar narratives were presented by Mr. Greener that caused her to doubt herself and feel shame and self-blame. She described the communication she received from Mr. Greener as feeling like “a knife in the gut” and that she felt “incredibly wounded.”¹²⁵ One interaction with Mr. Greener left the participant sobbing “for a good long while.”¹²⁶ A participant who witnessed the impact Mr. Greener’s actions were having on this individual described how she felt Mr. Greener’s actions were manipulative and damaging the identity of the individual.¹²⁷ The woman described another meeting in which Mr. Greener reportedly reacted with anger and disapproval in ways that left the participant feeling wounded: “That meeting wrecked me. It was so painful, the narrative he was presenting to me about me. It didn’t fit what I knew was true about me . . . I felt confused and crushed, again like I’d been put in my place.”¹²⁸

Forms of Withdrawal

Participants described to Pellucid a range of responses from Mr. Greener to their concerns that could be categorized as forms of withdrawal. Pellucid received descriptions of Mr. Greener withdrawing friendship, communication, respect, and career opportunities. Some women attributed this withdrawal to Mr. Greener’s expectation of loyalty and how he would punish those who were disloyal. Regarding Mr. Greener’s expectation of loyalty, one woman recalled, “He would always talk about loyalty . . . We’d talk about, “What do you value most in relationships?” And he’d always say loyalty.”¹²⁹ Another described how Mr. Greener seemed to cut people off who were disloyal to him:

He is definitely “always on the watch for disloyalty” and punishes it. He has explicitly talked about how loyalty is a big deal to him. He could not allow Redeemer parishioners to continue to be friends with some of the people he wounded who left -- he kept pressuring them to cut off the other person and not be friends with them anymore, even after they’d already left (and left wounded and shattered).¹³⁰

One participant recalled being pressured by Mr. Greener to advocate for him to a concerned woman.¹³¹ Mr. Greener would reportedly pressure some to act on his behalf and how “loyalty was really important to him.”¹³² And when they didn’t comply, Mr. Greener would reportedly withdraw from them.¹³³

Withdrawal of Favor.

One woman described how Mr. Greener withdrew his favor of her after she brought her concerns to Mr. Greener: “He was always doing things that now I wouldn’t find appropriate . . . And it took me years to get to the point where I started calling him out on all those things. And then he didn’t like me anymore.”¹³⁴ The dynamic and impact of this withdrawal was described by another woman in this way:

¹²⁴ Statement from Participant 6 at 14.

¹²⁵ Statement from Participant 6 at 18.

¹²⁶ Statement from Participant 6 at 19.

¹²⁷ Participant 7 Tr. at 13.

¹²⁸ Statement from Participant 6 at 15.

¹²⁹ Participant 7 Tr. at 10.

¹³⁰ Statement from Participant 6 at 27.

¹³¹ Statement from Participant 6 at 7.

¹³² Statement from Participant 6 at 8.

¹³³ Statement from Participant 6 at 8.

¹³⁴ Participant 7 Tr. at 11.

The dynamic between me, someone . . . with low self-confidence, his praise and affirmation and approval was so powerful. It felt healing -- like I'd found someone to tell me I was worthy of love and care. But it's true, he would withdraw attention and approval at the drop of the hat, if I didn't meet his expectations. And he didn't clarify his expectations hardly ever, so I was always trying to work to anticipate. It's exhausting. And I blamed myself when I didn't anticipate well enough, and when I "made him mad." Because he withdrew . . . So whenever he doesn't approve, it is anxiety producing -- I feel like I have to earn back his approval. I have to make it better. It's my fault.¹³⁵

An advocate for one of the women told Pellucid that Mr. Greener conveyed to the advocate that they could not be friends so long as the advocate remained a supporter of the woman who raised concerns. The advocate felt Mr. Greener was asking her to pick between Mr. Greener and the woman who spoke up and that such a request did not seem appropriate for a pastor to make.¹³⁶

Withdrawal of Communication.

Some women described receiving the "silent treatment" from Mr. Greener after raising concerns. One woman recalled Mr. Greener walking by her without acknowledging her or stopping to engage in conversation as he would have normally done.¹³⁷ Another woman described how Mr. Greener reportedly used the silent treatment to convey his displeasure: "Then he got really mad and gave me the silent treatment; when he returned, it felt like he felt the need to put me back in my place and re-exert his power."¹³⁸

Withdrawal of Workplace Respect, Responsibilities, and Opportunities

A woman recalled how Mr. Greener's workplace conduct toward her changed.

[Mr. Greener] started to become disrespectful towards me in meetings at work . . . In my pain and my sense of indignance, I have no doubt I was not as respectful and compliant as I had been at the beginning of my employment. However, I don't think I deserved what I got. In meetings (just the two of us or also with others) he would undermine my opinion and dismiss my suggestions. His tone of voice and facial expressions were laced with impatience. I could tell it was no longer fully safe to work with him and for him.¹³⁹

Mr. Greener reportedly withdrew some workplace responsibilities and tasks after a concern was raised and shifted those responsibilities to someone else. A witness recalled, "Mr. Greener gave me more jobs to do at the church, and I loved it . . . Looking back, he gave roles to me instead of [her] once things went bad between them."¹⁴⁰ A similar response was reportedly experienced by another woman only after she attempted to create some boundaries with Mr. Greener. A witness observed, "She had limitations and boundaries, and he didn't do well with that. He started to cut her out of the loop on things -- I remember him sharing things like that with me, 'well, then she just won't have the influence she used to have.'"¹⁴¹

¹³⁵ Statement from Participant 6 at 28.

¹³⁶ Participant 5 Tr. at 7.

¹³⁷ Participant 6 Tr. at 12. [REDACTED]

¹³⁸ Statement from Participant 6 at 10.

¹³⁹ Participant 1 Tr. at 25.

¹⁴⁰ Statement from Participant 6 at 4.

¹⁴¹ Statement from Participant 6 at 10.

Mr. Greener also reportedly withdrew information they would normally receive from Mr. Greener related to the work at Redeemer. A woman witnessed how Mr. Greener “punished” another woman “by withholding information -- that’s one of the key ways he makes people feel special and on the inside, by sharing all sorts of insider info.”¹⁴²

Another reported form of withdrawal is ways in which Mr. Greener purportedly rescinded his prior support for career advancement, including ordination. Two women reported being approached by Mr. Greener to consider ordination and then later experiencing that support withdrawn after they brought up their concerns. One woman recalled, “This was something I wouldn't have asked for myself as I wasn't at all thinking in that direction. But [Mr. Greener] said he felt I would be a good fit.”¹⁴³ She told Pellucid that after she started raising her concerns to Mr. Greener, “[Mr. Greener] said to me that he felt like everything that had happened . . . had proven that I was way too sensitive . . . This felt incredibly unfair to me.”¹⁴⁴ Another woman described how Mr. Greener rescinded similar support for ordination only after she brought her concerns to him and began to tell her that she didn’t need to be ordained in order to pastor, which caused her to feel as if it would be selfish of her to desire to go through such a process. She also felt she was at a loss given Mr. Greener’s control over the process. She recalled to Pellucid: “But it was dependent on one person [Mr. Greener]. And then I watched it, as I wasn't able to meet what he needed, he just cut me off. And then I watched it all kind of just fade and crumble.”¹⁴⁵

Withdrawing Support for Employment at Redeemer

Some women described reaching a point where they began to sense that Mr. Greener wanted them to move on from Redeemer. A woman described an encounter with Mr. Greener, after she had brought concerns to him, in which he initiated a conversation about her moving on from Redeemer. It surprised her and seemed to be an indirect way of expressing his desire to see her move on. She told Pellucid, “And, and that was like, oh, I think you're wanting to plant a seed here . . . My gut was . . . he wants to try to get me out. Or he would like to see if he can get me out, which is very hurtful . . .”¹⁴⁶

Three witnesses described how Mr. Greener spoke to them about the employment status of another female staff after concerns were raised. A participant described to Pellucid witnessing Mr. Greener attempt to “punish” another female staff member by minimizing her role at Redeemer and seeking to fire her: “He kept talking about firing her . . . he was constantly expressing to me his disapproval and disappointment in her, how he didn’t think it would work out long term.”¹⁴⁷ A second witness described being approached by Mr. Greener and being informed of his intent to fire another female staff person.¹⁴⁸ A congregant also reported concerns to Pellucid related to how Mr. Greener almost fired a female staff member. She recalled: “I remember at the time getting the feeling from [Mr. Greener] that he thought that this was a story that reflected well on him. Whereas, I thought that it was a really upsetting story . . . Obviously there were some other concerns that I had about respecting her privacy and everything.”¹⁴⁹

Discrediting Women in Their Absence

Pellucid received multiple reports of how Mr. Greener spoke poorly of the women who raised concerns in an apparent attempt to discredit the women to others in the absence of the women. For instance, Pellucid

¹⁴² Statement from Participant 6 at 10.

¹⁴³ Participant 1 Tr. at 21.

¹⁴⁴ Participant 1 Tr. at 21.

¹⁴⁵ Participant 7 Tr. at 44.

¹⁴⁶ Participant 6 Tr. at 24.

¹⁴⁷ Statement from Participant 6 at 12.

¹⁴⁸ Participant 10 Tr. at 7.

¹⁴⁹ Participant 12 Tr. at 2.

received numerous reports of individuals hearing direct comments from Mr. Greener regarding the mental health of at least three different woman who had raised concerns. One participant reported hearing discrediting things being said about a woman in the woman's absence in an attempt to get the participant to view the woman as mentally unstable.¹⁵⁰ Another participant recalled how Mr. Greener spread a rumor about a second woman's mental health to those the woman had trusted and how the woman became increasingly fearful of Mr. Greener.¹⁵¹ She recalled, "I also remember [her] being hypervigilant about whether people were talking about her behind her back -- and rightly so, because they (we) were."¹⁵² Pellucid spoke with another participant who had a direct conversation with Mr. Greener in which Mr. Greener reportedly painted a third woman who had raised concerns about Mr. Greener's actions as having "mental health issues."¹⁵³ The participant found Mr. Greener's assessment of the woman's mental health incompatible with what the participant knew of the woman. Another participant also recalled hearing directly from Mr. Greener things said about the third woman's mental health:

[Mr. Greener] discredited [her] because of her mental health -- she was fragile, she was overreactive, she "blew up" at him, she was too sensitive, she went in cycles where she was "fine" then others where she was really low. Eventually he started to say that he thought she, too, had borderline personality disorder.¹⁵⁴

One woman came to discover that things were being said in her absence to seemingly discredit her concerns. She recalled,

[Mr. Greener] and I would have a conversation that seemed headed in a good direction. I would start to have a sense of hope that things might be healable. Then a few days go by and suddenly, I hear . . . all kinds of commentary about the situation, including details I'd shared with [Mr. Greener] . . . By the time the stories got back to me, they were all twisted. I literally started to feel I had no control over my own story.¹⁵⁵

A second woman also discovered that Mr. Greener was saying derogatory things about her behind her back. She told Pellucid:

So now I'm finding out all these things that he's been going around. Right. Bad mouthing me, smearing, blaming me, just kind of throwing me under the bus for, I don't know how long. And that's terrifying to me too. It's like, how long has he been doing this? What has he said to who? Who believes what about me?¹⁵⁶

The woman relayed a concern to Pellucid over how Mr. Greener displayed a pattern of using past trauma against her to suggest that her concerns were related to a past trauma that was impacting her emotions and judgement.¹⁵⁷

One witness described how Mr. Greener would suggest the "enemy is getting at us through these emotionally weak people"¹⁵⁸ in an attempt to present a narrative that those who were raising concerns

¹⁵⁰ Participant 3 Tr. at 3.

¹⁵¹ Statement from Participant 6 at 2.

¹⁵² Statement from Participant 6 at 2.

¹⁵³ Participant 5 Tr. at 3.

¹⁵⁴ Statement from Participant 6 at 6.

¹⁵⁵ Participant 1 Tr. at 22.

¹⁵⁶ Participant 7 Tr. at 30.

¹⁵⁷ Participant 7 Tr. at 50.

¹⁵⁸ Participant 6 Tr. at 7.

were being used by the Devil to attack Redeemer and that the Devil was using their emotional unhealth to conduct those attacks.

Pellucid received personal written communication involving Mr. Greener that reveals a pattern of Mr. Greener disparaging numerous individuals over a number of years. In one instance, one of the women went to Mr. Greener with her concerns related to how Mr. Greener had spoken to her and the way in which it hurt her. Mr. Greener reportedly apologized to the woman. Later that day, Mr. Greener communicated in writing to another person how the woman he had just apologized to was overly sensitive. Pellucid received copies of the communication to verify its existence.¹⁵⁹

In addition to concerns related to Mr. Greener's response to reported misconduct, Pellucid also received numerous reports of Mr. Greener speaking poorly of people in their absence when he purportedly did not agree with the other person or was in conflict with them. Excerpts of these reports are included in this section to demonstrate support for the claims related to how Mr. Greener displayed a pattern of discrediting women who raised concerns. One participant described this pattern in this way: "So there's just a number of things like this where I'm like, this seems so petty, but there's just patterns that I'm noticing now that kind of fit into those. So there's like little discrediting as well as these bigger ones, I think."¹⁶⁰ The following is a list of some of what was reported to Pellucid. Mr. Greener reportedly:

- Tended to "bad-mouth" another staff person's marriage in her absence.¹⁶¹
- Spoke poorly of another staff person's parenting in their absence.
- Spoke poorly of another congregant's weight and eating disorder in their absence.¹⁶²
- Spoke poorly of another woman's husband in the husband's absence.¹⁶³
- Spoke poorly of a leader in the diocese in their absence and made disparaging comments about the leader's emotional health.¹⁶⁴
- Spoke poorly of another congregant's emotional health and attributed it to prior experiences in the congregant's personal life. Pellucid spoke with this congregant and the congregant reportedly has no knowledge of Mr. Greener's concerns or what was said in their absence.¹⁶⁵
- Spoke poorly of another congregant's personality in their absence and suggested past traumatic experiences had impaired the congregant's personality and judgement. Pellucid spoke with this congregant and the congregant had no knowledge that Mr. Greener had ever spoken poorly of them or had concerns with their personality or judgement.¹⁶⁶

¹⁵⁹ Participant 7 Tr. at 33.

¹⁶⁰ Participant 6 Tr. at 18.

¹⁶¹ Statement from Participant 6 at 8.

¹⁶² Statement from Participant 6 at 24.

¹⁶³ Participant 9 Tr. at 6.

¹⁶⁴ Statement from Participant 6 at 24.

¹⁶⁵ Statement from Participant 6 at 11.

¹⁶⁶ Statement from Participant 6 at 11.

- Spoke poorly of another congregant’s work and expertise. Pellucid spoke with this congregant and the congregant had no knowledge that Mr. Greener had ever spoken poorly of them or had concerns.¹⁶⁷

Reports of Mr. Greener Accusing the Reporting Parties of Harming Mr. Greener

One woman described how the narrative began to shift after concerns were brought to Mr. Greener in such a way that Mr. Greener was cast as the one who was being harmed by those who were speaking up.¹⁶⁸ She recalled, “Looking back, I feel that there may have been some elements of DARVO taking place. [Mr. Greener] became the abused, even though I was the one that had been in the painful relationship and was stuck between a rock and a hard place.”¹⁶⁹

In an instance involving another woman, two witnesses described to Pellucid how Mr. Greener would focus on his hurt as a result of the woman speaking out. One witness described how Mr. Greener disclosed how he believed the woman had hurt him: “he felt victimized, felt like she’d lashed out at him or scolded him or something. He never, ever, ever took ownership or responsibility for what she shared with him. Never.”¹⁷⁰ A second witness told Pellucid: “After that, or at that time, [Mr. Greener] told me that he felt, I don’t know if his word was “betrayed” or “abandoned” or both, and that . . . he couldn’t believe [she] would do this to him and not work it out and, “What was her problem?”¹⁷¹

In an instance involving a third woman, the woman recalled to Pellucid, “It was very clear to me how he made himself a victim there. That by me expressing honestly my anger at things he’d done that were just wrong behind the scenes.”¹⁷²

Lack of Care for the Hurting

An overarching concern throughout many of the stories told to Pellucid is the lack of concern and pastoral care Mr. Greener displayed toward those who were hurting, either in response to reported misconduct, how others who challenged Mr. Greener were spoken of behind their backs, or how those in need of pastoral support saw that support lacking or withdrawn. Multiple participants spoke with pain and anguish over the treatment of one former employee who struggled with depression and later died by suicide. One participant reported speaking with a close friend of the employee who claimed the employee’s time at Redeemer was very damaging. Pellucid was not able to speak to the close friend to verify that claim, but the participant who heard the claim shared with Pellucid how it broke the participant’s heart to hear such a claim.¹⁷³ A participant described an attempt to get Mr. Greener to see how he was not treating the employee fairly and with care and Mr. Greener reportedly denied any unfair treatment.¹⁷⁴

Pellucid did receive text messages that included direct correspondence from Mr. Greener. In one of the messages, Mr. Greener wrote, “I’m just done with [employee’s] melancholia. I have to limit my time with it.”¹⁷⁵ This is also another instance of Mr. Greener speaking poorly of someone in their absence. Pellucid received multiple artifacts of personal correspondence in which Mr. Greener made statements that could be reasonably interpreted as uncaring, dismissive, or disparaging of others in their absence.

¹⁶⁷ Participant 7 Tr. at 57.

¹⁶⁸ Participant 1 Tr. at 18.

¹⁶⁹ Participant 1 Tr. at 18.

¹⁷⁰ Statement from Participant 6 at 5.

¹⁷¹ Participant 5 Tr. at 7.

¹⁷² Participant 6 Tr. at 26.

¹⁷³ Participant 9 Tr. at 4.

¹⁷⁴ Statement from Participant 7 at 10.

¹⁷⁵ Personal correspondence from Mr. Greener to [redacted]. On file with Pellucid.

Concerns Related to the Consumption of Alcohol

Numerous participants voiced concerns about Mr. Greener's use of alcohol. Each of the participants were either an employee or congregant under Mr. Greener's care and oversight at the time of their experience.

A participant reported to Pellucid seeing [Mr. Greener] "drunk more times than I can count."¹⁷⁶

But as I reflect back, [Mr. Greener] would regularly have 3 drinks (or more) each time -- in fact, pretty much every time I've seen him drink (and I used to see him drink at least once a week), that's what he did. I've seen him do this at clergy conferences / diocesan gatherings too. It's such a normal pattern for him that it just seemed like, "this is just [Mr. Greener]."¹⁷⁷

A participant described a party during which Mr. Greener "clearly went over the edge" and then "went around and apologized to a bunch of people afterwards."¹⁷⁸ Two participants told Pellucid that Mr. Greener was reportedly removed from a restaurant for "making a drunken scene"¹⁷⁹ and had "gotten really drunk" and "didn't remember a lot of the evening" and someone else had to "step in and get him home."¹⁸⁰ A participant witnessed another scene at bar during which Mr. Greener struggled with his balance and coordination and the participant recalled, "and that was when I was like, 'oh man, he's a little farther along.' And also just my general sense of the way he was talking kind of confirmed that."¹⁸¹

One individual described feeling pressure to drink more than they felt comfortable with: "I literally remember being at his house and he would want me to try all this alcohol. Like, 'Try this scotch and try this.' And I remember sneaking into the kitchen and pouring it down the sink, because I didn't want that much alcohol. But I felt the pressure, right, to try it."¹⁸²

At times Mr. Greener reportedly drove after being visibly intoxicated. One participant recalled: "How has it been okay that I know that he's driven home and can't remember getting home?"¹⁸³ and that Mr. Greener "has also told me more than once of times in which he knows he shouldn't have been driving home, and at least once when he drove home and couldn't remember getting there."¹⁸⁴ A participant recalled, "there's a couple times like that where I know there's been times that Mr. Greener has probably driven and shouldn't have been driving."¹⁸⁵ Another participant recalled Mr. Greener "having too much to drink and driving me in a car, oh, I don't know, at least six different times . . . So maybe two times where I felt really, really scared . . . four or five other times where he had had enough that he probably shouldn't be driving."¹⁸⁶ Two participants described separate occasions of having to call or text Mr. Greener to make sure Mr. Greener got home safely.¹⁸⁷ A participant described a time when Mr. Greener was on a church-related trip and asked another employee to drive because he had had too much to drink.¹⁸⁸

¹⁷⁶ Statement from Participant 6 at 23.

¹⁷⁷ Statement from Participant 6 at 23.

¹⁷⁸ Participant 6 Tr. at 29.

¹⁷⁹ Statement from Participant 6 at 23.

¹⁸⁰ Participant 14 Tr. at 3.

¹⁸¹ Participant 14 Tr. at 5.

¹⁸² Participant 7 Tr. at 37.

¹⁸³ Participant 6 Tr. at 29.

¹⁸⁴ Statement from Participant 6 at 23.

¹⁸⁵ Participant 6 Tr. at 30.

¹⁸⁶ Participant 7 Tr. at 23.

¹⁸⁷ Participant 7 Tr. at 24. Participant 14 Tr. at 4.

¹⁸⁸ Participant 6 Tr. at 30.

A woman told Pellucid she received two or three calls from Mr. Greener while Mr. Greener was drunk, and that Mr. Greener told her how much he loved her.¹⁸⁹ Another woman told Pellucid how the alcohol is “another thing that lubricates his behavior because then what happens is like, he'll call me, hey babe, come over here. And in my mind, I'm like, okay, well he's drunk.”¹⁹⁰ “Because then when he is half drunk, he says racial slurs and things that he wouldn't, but then there's the pact where it's like, but we're safe. Like this is a safe environment in which I can get drunk.”¹⁹¹ Another participant recalled Mr. Greener expressing concern that he might have flirted with women at the bar while drunk but couldn't remember.¹⁹²

Response of Mr. Greener to Pellucid

Pellucid had the opportunity to speak with and interview Mr. Greener. Mr. Greener spoke of his desire to be real and authentic and avoid becoming a pastor “that's always on the pedestal and everybody's looking at.”¹⁹³ He spoke of his desire to be a pastor who encourages vulnerability and creates a sense of belonging:

And so it is a value. It's a stated value. I hope we are that. I try to encourage leaders who are that way, and staff, certainly, as well. And I think, to me, it relates to the deeper value of healing, that the church community is a place of healing and transformation. And if you can't be open and vulnerable, then you cannot experience healing. And that's been important, because I can say, "Hey, look, I'm broken as well. And here are some area of my brokenness. And I'm seeking a healing with you. We're walking together. And as you walk with me, you'll experience the healing of the Holy Spirit, because we're in community, and I will as well." So that is the high value and yeah, you don't always live it perfectly, right? But overall, at the end of the day, I'd like that to be, hey, that is a value. That is an identity for both Redeemer and for the pastoral team, and me, in my work with people.¹⁹⁴

Mr. Greener told Pellucid that he is unaware of anyone who experienced his openness and vulnerability in a negative way but that it could be a possibility.¹⁹⁵ Mr. Greener did speak of hosting gatherings to help shape a sense of belonging and hospitality and that those gatherings ended naturally five or six years ago.

So the purpose of that was really to help shape a sense of belonging for the staff primarily. And there were others that would come along. But it wasn't sort of in the bulletin like, oh, this is a thing for anyone because it really was primarily staff and their families as a way to just encourage them, have a time of celebration when we could.¹⁹⁶

¹⁸⁹ Statement from Participant 6 at 23.

¹⁹⁰ Participant 7 Tr. at 24.

¹⁹¹ Participant 7 Tr. at 25.cy

¹⁹² Participant 14 Tr. at 6.

¹⁹³ Jay Greener Tr. at 5. “And it was actually years later, when I was spending some time doing ministry in the Assemblies of God, a Pentecostal denomination, that I got to know pastors who were just real guys, and they were great. They were holy people, but they didn't wear it in a certain way, right? They wore it as, hey, we're real guys, and yeah, we goof up. And I just thought, maybe I can do this. Maybe I can follow this call to be a pastor, if I don't have to be perfect. If I don't have to be that guy that's always on the pedestal and everybody's looking at. So that actually fed into my journey quite a bit, that understanding. And people since then have really helped, people like Eugene Peterson and Henri Nouwen, and others who write about that kind of wounded healer thing, has been helpful in my journey as a pastor.”

¹⁹⁴ Jay Greener Tr. at 7.

¹⁹⁵ Jay Greener Tr. at 7.

¹⁹⁶ Jay Greener Tr. at 8.

Mr. Greener denied being aware of any instances where he put another person down or expressed contempt for them with the exception of one comment that he said he apologize to the individual for.¹⁹⁷ He denied being aware of any instances where he intimidated another person at Redeemer or used their vulnerabilities to control or intimidate. He denied recalling ever speaking poorly about someone at Redeemer in their absence.¹⁹⁸ He denied ignoring or cutting someone off in the way of a conflict or confrontation but acknowledged the possibility that it might have unintentionally happened. He denied being aware of taking any inappropriate actions in the context of conflict, confrontation, or any other kind of social situation at Redeemer.¹⁹⁹

Mr. Greener denied engaging in any conduct that could be categorized as sexual harassment or sexual misconduct. He denied engaging in any indecent and unwanted statements, gestures, or touch of a sexual or intimate nature toward another employee or congregant at Redeemer. He did acknowledge that it is possible that someone could have felt uncomfortable by jokes or innuendo of a sexual or intimate nature. He explained:

Our family has a certain verbal style of interacting, where wordplay is really important. It's very kind of fast moving. I'm talking about with our kids. It's been this way. I was raised on British television. And we just do this as a family. Sometimes that stuff in there gets a little edgy. Not way over, but it can be a little edgy. If people heard that, if people were in kind of a place where they would hear that, it's possible there would be something that might be double entendre or something like that. That's all I can think of, because I just know, as a family, we kind of talk like that. Not all the time, but there can be things like that. But that's in the context of our family at home.²⁰⁰

The wordplay our family engages in is silly fun and not directed toward anyone and definitely not for any sexual purpose. It's more about displaying one's wit.²⁰¹

Mr. Greener did acknowledge that alcohol has been present at gatherings and spoke of it being offered with care and fitting with the value of celebration and outreach. Mr. Greener shared this example:

I know one night we actually had an event which was a scotch night. We've done that a couple different times. And that was really outreach. It was like, invite a friend who's not part of the church. They're not going to come to church, but they might come to an event like that where we actually do a tasting and have someone explain different things. And we actually had a breathalyzer there for that. I mean, we were trying to be really cautious about those things. So the value of celebration, there was a sense of, let's be careful with it.²⁰²

Mr. Greener shared that he is addressing his alcohol consumption in treatment and counseling and that it became more of an issue during the pandemic.²⁰³ He claimed he has not had too much to

¹⁹⁷ Jay Greener Tr. at 17.

¹⁹⁸ Jay Greener Tr. at 24.

¹⁹⁹ Jay Greener Tr. at 21.

²⁰⁰ Jay Greener Tr. at 17.

²⁰¹ Jay Greener Tr. at 28.

²⁰² Jay Greener Tr. at 9.

²⁰³ Jay Greener Tr. at 9.

drink in a church context.²⁰⁴ He claimed he is not aware of any instance in which his drinking may have put somebody else in any kind of danger by threatening their safety.²⁰⁵

Impact

Participants described a wide range of ways in which Mr. Greener's actions have had a negative impact on their lives. While most of the reported impact was felt by women, some men who advocated for women have also been negatively impacted, as well as family members and friends of those whose experiences have been described in this report.

Multiple individuals described the shock, confusion, and betrayal they felt when they experienced actions by Mr. Greener that were incompatible with who they thought he was or how he presented himself in public. One individual described feeling "shocked" by what she came to learn about Mr. Greener and how someone who presented himself as a healthy leader was "harboring such darkness."²⁰⁶ Another individual said, "So I think it was a part of, what I'm seeing is, that difference between in front of the scenes, and then behind the scenes."²⁰⁷ Another individual recalled, "I had to write this whole narrative in my mind to try to make sense of how someone that I wanted to believe and considered a good person could act in all these ways or could say these things about people in the church, or could just say blatantly racist things or make these jokes that I didn't like."²⁰⁸ One individual told Pellucid: "I was in shock. I'm still in shock. I thought [Mr. Greener] was a mentor I could trust, someone who affirmed me and believed in me . . . And then to look back and see the cycles, and the manipulation, and the ways he'd lied to me about myself -- it's a horrifying thing."

Another individual who had experienced only a few personal interactions with Mr. Greener recalled crying while witnessing Mr. Greener present himself to the congregation because the individual saw a "striking contrast" between how Mr. Greener presented himself in 1-on-1 settings and how Mr. Greener presented himself to the congregation.²⁰⁹

A witness who chose not to get involved at Redeemer observed how Mr. Greener's actions caused people at Redeemer to not trust themselves:

But I think the impact has been, and it was then, of people, pretty great people, who had good intuition, and it really was, hoping for them to be those mentors that helped them to become better, more true version of themselves, caused a lot of those people to not trust themselves. Even if it wasn't in overtly abusive ways, it was just like, "You need to depend on us to be able to put you on the right path." I think the impact of that has been detrimental to people who maybe didn't realize it at the time.²¹⁰

Multiple individuals described how Mr. Greener's actions caused them to lose the confidence and safety needed to entrust their stories of pain to others. More than one individual described not wanting to share

²⁰⁴ Jay Greener Tr. at 28.

²⁰⁵ Jay Greener Tr. at 10.

²⁰⁶ Participant 1 Tr. at 12.

²⁰⁷ Participant 6 Tr. at 21.

²⁰⁸ Participant 7 Tr. at 7.

²⁰⁹ Participant 12 Tr. at 5. "I think that because he had been so open with me, and that was only the second or third time that we had spent time together, that's why I felt that what happened in church was such a striking contrast because I assumed I've only been here for a little while. We haven't really spent that much together, that that was a level of openness that he had with the general congregation. So there would be more consistency there, if that makes sense. Because if I just meet somebody and I'm willing to share details with them, then I'm usually pretty open with those details with a more general kind of audience, if that makes sense."

²¹⁰ Participant 3 Tr. at 10.

personal information with Mr. Greener anymore because the participant had lost trust. One individual recalled, “I knew I couldn't trust him. And I knew I didn't want to share anything anymore.”²¹¹ Another individual described how experiences with Mr. Greener made the individual “not trust him. I don't trust him, and that means I don't ... I just don't trust. I don't trust anything he says. I think he speaks out of two sides of his mouth.”²¹²

Because the experiences involved Mr. Greener in some way, some individuals felt they had to keep their story hidden in their interactions with the larger Redeemer community. One individual recalled:

I was in deep pain for a number of months, I didn't let any of that pain show in church publicly . . . and didn't let people at church see I was struggling. It was distressing not to have my faith community support me while I was in such a hard place. I shared with a few close friends, but I also felt unable to share with many of my friends since they were all connected to [Mr. Greener].

Another individual who witnessed the harm to others described to Pellucid how this was also isolating because the individual didn't feel the freedom to go to others at Redeemer:

There's no place that I can talk about, and it just be a place for me to have support, and it not feel like I'm misstating something, or there's any sort of risk . . . just feeling really isolated and not talking about it. That's more of just the personal impact, from a distance of walking through that process.²¹³

Adding to the difficulty of telling others was the fact that the individuals were very connected to the community at Redeemer. Because the personal and professional were so enmeshed, some individuals found it daunting to take steps that might bring disruption to the whole of their lives. One woman described how speaking up threatened every part of her life because it was “all so intertwined.”²¹⁴ Multiple women reported how this was painful because Redeemer had become such an integral part of their lives. Two women described how their lives were so enmeshed with Redeemer at the time that when they left for their own safety and health they had to rebuild their lives all over again. One woman recalled, “This was an incredibly difficult situation for me. It meant losing my job, my church and cutting off a huge number of friends . . . But I started to see it was necessary to bring myself to safety.”²¹⁵ Another woman recalled:

Eventually, I started going to other churches on Sunday mornings, and was just trying to figure out what I was doing. But really felt like overwhelmed. Because a church was my support system. It was my social life. It was my closest friends, and this family that had become like family to me. And I knew if I walked away, I was going to have to walk away from a lot of people. And I experienced a lot of anxiety and was thankfully able to be in therapy, and work through that side of it. And eventually my therapist was like, “You have to walk away. You have to leave. This is not healthy for you.”²¹⁶

Another woman who was significantly involved in service and attendance at Redeemer over a number of years left Redeemer after an experience that left her feeling “completely devalued” as a person.²¹⁷ She

²¹¹ Participant 7 Tr. at 12.

²¹² Participant 5 Tr. at 14.

²¹³ Participant 15 Tr. at 6.

²¹⁴ Participant 1 Tr. at 17.

²¹⁵ Participant 1 Tr. at 34.

²¹⁶ Participant 4 Tr. at 4.

²¹⁷ Participant 9 Tr. at 2.

described to Pellucid an ongoing struggle to heal and forgive despite having left Redeemer years ago. “And I've been away from there for [] years . . . That's a long time to heal . . . There's something still in my heart that has not been able to fully forgive. I can't ... It's very ... I don't know. I've talked to a counselor about it.”²¹⁸

Witnesses described the impact some women experienced as a result of the loss of their community. One witness described how a woman “lost the church community that had been a huge place of healing and belonging for her. She’d given a ton of work to the church through her leadership and service.”²¹⁹ Another witness told Pellucid that the woman “decided she couldn't stay at Redeemer because the whole system was set up against her, which it was.”²²⁰

Some women experienced the impact of going to Mr. Greener with reports of being harmed by another and not receiving an appropriate response from Mr. Greener. The harm of abuse is made worse when leadership fails to respond well to disclosures of abuse. This experience can be described as betrayal trauma. Dr. Jennifer Freyd developed betrayal trauma theory in the early 1990’s to describe this phenomenon.²²¹ A study conducted by Carly Smith and Jennifer Freyd found that “women who had experienced institutional betrayal in the context of their unwanted sexual experience reported increased levels of anxiety, sexual trauma-specific symptoms, and problematic sexual functioning.”²²² One woman described coming to the realization that she needed to leave Redeemer after reporting abuse to Mr. Greener:

This was an incredibly difficult situation for me. It meant losing my job, my church and cutting off a huge number of friends who were connected to both the Greeners and me. But I started to see it was necessary to bring myself to safety.²²³

I realized that there was never going to be a healthy outcome to the situation. There would be no safety in this church and no sense of restitution for what had taken place. The church would harbor the abuser and would continue to blame me for what had happened or minimize my pain. I left Redeemer.²²⁴

Multiple women described wrestling with confusion and feelings of self-blame after their experiences with Mr. Greener. One woman recalled, “And I think a lot of it was confusing. Because I was trying to figure out, “Did I do something wrong? What was really wrong here? And why did I have to leave?”²²⁵ Another woman described an ongoing struggle with self-blame: “I mean, I felt frustrated with [Mr. Greener], and with some of his behaviors, and certainly felt that. But I also was like, “What didn't I notice earlier that I could have not gotten this far into this situation? How could I have done stuff differently?”²²⁶

Some participants spoke of the way in which Mr. Greeners’ narratives about others has caused harm and division within the church. The false narratives impact some women who came to learn about the false narratives. One woman recalled, “I've been name called as having a psychological illness behind my back and my whole community has been undermined for me . . .”²²⁷ One participant described hearing one of another woman’s story for the first time and realizing how much she had been wounded by Mr. Greener:

²¹⁸ Participant 9 Tr. at 3.

²¹⁹ Statement from Participant 6 at 7.

²²⁰ Participant 5 Tr. at 7.

²²¹ Birrell, Pamela and Freyd, Jennifer. *Blind to betrayal: Why we fool ourselves we aren't being fooled.*

²²² *Id.* p. 39.

²²³ Participant 1 Tr. at 34.

²²⁴ Participant 1 Tr. at 35.

²²⁵ Participant 4 Tr. at 5.

²²⁶ Participant 4 Tr. at 5.

²²⁷ Participant 1 Tr. at 31.

“And I heard her story -- at least in part -- of how [Mr. Greener] had wounded her . . . Today I would use the word “traumatized” . . . Now I realize she was just trying to survive with Mr. Greener in the room -- she needed boundaries.”²²⁸ Pellucid also heard descriptions of how participants regret buying into Mr. Greener’s false narratives and how they believe those narratives have caused harm. One participant described “realizing the devastating power of these narratives and how awful they are, how awful they are, and how they've really destroyed people. And then the little lies behind the scenes that are just kind of starting to come out of the woodwork. And I'm like, "Wow. Wow." It's just horrifying to me.”²²⁹ The participant also described the impact these false narratives have had on the church community: “It's the impact of the lies and the manipulation on this community that he's tried to control . . . But I think I'm seeing all the ways that things have been controlled, and people just didn't even realize it. So I think the impact is really huge, really huge.”²³⁰ Some women described the pain of having to leave while Mr. Greener controlled the narrative as to why they were leaving and presented an appearance of care for the women. One woman described how Mr. Greener’s actions in that regard left her feeling “so powerless and demeaning.”²³¹ Some participants who spoke to Pellucid described feeling regret and sadness that they had listened to and believed some of Mr. Greener’s narratives. One participant said:

As these people have been cut out, or just the stories that just have been able to get people out of the church, and people rally around [Mr. Greener], and only hear his side, and on we go. And there's just so much that's been silenced. Yeah, so I have some sadness and grief about being a part of that.²³²

Women described other ways in which they were impacted by Mr. Greener. A woman who advocated for another woman who was harmed by Mr. Greener described being unable to remain in the church services because of the anger the advocate felt over what Mr. Greener had done. Another woman described the physical impact of the pain she was experiencing and how “the emotional burdens manifested themselves in my body and I couldn't eat or sleep. It was excruciating.”²³³

ASSESSMENT ANALYSIS

The following section contains an analysis of the areas of concern defined in the scope for which Pellucid received credible information.

There are clearly two different stories being told. One is a story told by those harmed by Mr. Greener and those who have sought to advocate on their behalf. The other is a story told by Mr. Greener that denies any inappropriate actions. Pellucid found the accounts of those who were reported inappropriate actions to be credible and compelling. While it is normal for the same events to be interpreted and retold in different ways by different people, the recollection and interpretation presented to Pellucid by multiple women and multiple advocates has been consistently clear, specific, and consistent with similar stories across time, even when individuals were describing the same events without any knowledge of another person’s recollection and interpretation of those events.²³⁴

Pellucid also heard from a number of individuals who did not have any experience or knowledge of any reported inappropriate actions committed by Mr. Greener. Some provided their overall experiences with

²²⁸ Statement from Participant 6 at 13.

²²⁹ Participant 6 Tr. at 29.

²³⁰ Participant 6 Tr. at 33.

²³¹ Participant 1 Tr. at 38.

²³² Participant 15 Tr. at 5.

²³³ Participant 1 Tr. at 23.

²³⁴ This analysis is not a legal conclusion. Pellucid is not a law firm and is not providing any legal analysis of Mr. Greener’s actions.

Mr. Greener as a testament to their positive encounters with Mr. Greener and their gratitude for his ministry in their lives. This demonstrated that not all people at Redeemer have experienced harmful behavior from Mr. Greener, including some that described a close and long friendship with Mr. Greener. However, that does not discount the experiences of multiple witnesses who reported inappropriate behavior that caused them harm.

Friendship and Familial Model. Mr. Greener seemed to foster a friendship and familial model with those under his care at Redeemer, providing in some cases a family-like atmosphere and support system for those who did not have families in the area. Such a model can be motivated by an authentic desire to provide care and support for those who need it, but it can also provide opportunities and circumstances for professional and personal boundaries to be blurred. The implications of this model and the power a pastor brings into this model seemed largely ignored. The implications also seemed to ignore the expectations, pressures, and demands that can be placed on less powerful individuals to be more vulnerable, open, and intimate than they are comfortable with.

The Power of a Pastor. Mr. Greener occupied a position of authority and trust at the time the inappropriate actions occurred. It is necessary to recognize the power he held in relation to the vulnerability of those he harmed. In each case Mr. Greener held the position of power. As one participant observed, “I think power dynamics have just never been emphasized or honored.”²³⁵ Dr. Diane Langberg, a psychologist who specializes in abuse in the church, has described the many types of power that can intersect in complex ways when it is abused in the context of the church. Power can find its source in words, emotions, physical size and strength, personality, positions of authority, spirituality, and culture.²³⁶ Mr. Greener manifested many types of power as he interacted with those entrusted to his care. Any consideration of inappropriate actions by Mr. Greener must also include a consideration of his abuse of power and authority.

The pastor’s role is to serve and provide for the needs of the congregation and inherently carries a trustworthiness. By virtue of his role, Mr. Greener would have been viewed as a trustworthy pastoral figure in the lives of those he was supposed to be serving. This also means that the relationship a pastor forms with people under his care is not a peer, or friend-to-friend, relationship, no matter how much a pastor might seek to downplay his role and authority or choose to see the relationship through the lens of a friendship. When a pastor blurs the lines between the professional and personal, the pastor’s power in that person’s life actually increases, especially if that power remains unacknowledged and ignored. The pastor takes on the power that comes with intimacy, such as influencing one’s social life, identity, and agency, while still maintaining the power that comes with the position, such as influencing one’s job at the church, standing in the congregation, and access to ministerial supports. When such power is abused, victims find themselves in a place of feeling confused and trapped.

Multiple participants described needing to have to establish boundaries with Mr. Greener or wishing they had done more and had been more aware in order to protect themselves. However, as the more powerful person, it was Mr. Greener who held the burden of needing to establish and protect boundaries. A metaphor can be found in the rules that govern boating navigation in open waters. The vessel that is powered, such as a speedboat, is the burdened vessel when encountering a non-powered vessel, such as a sailboat, in the sense that the powered vessel carries the burden of not causing harm or disruption to the non-powered vessel. This is because the powered vessel has greater resources and capacity, such as the ability to maneuver quickly to avoid an incident. The non-powered or less powered vessel is the privileged vessel and enjoys the right of way without concern that it might need to maneuver quickly to avoid an incident. In a similar way, the pastor of a church is the one with the burden to maintain the

²³⁵ Participant 6 Tr. at 31.

²³⁶ Langberg, Diane. (2020). *Redeeming Power: Understanding Authority and Abuse in the Church*. Brazos Press.

integrity of the relationships with those under his or her care. Congregants and employees should be able to relate to the pastor with the freedom and security that comes with the confidence that the more powerful person will use his or resources and capacity to maintain appropriate boundaries.

For instance, congregants and employees should not have to bear the burden of worrying about whether or not Mr. Greener is consuming too much alcohol, or getting home safely, or whether they should be concerned about being in a car while Mr. Greener is driving, or whether or not it is safe to talk about these experiences with others. The less powerful person should never have to carry these burdens. This principle can be applied across many of the types of behaviors described in this report. While the incidents themselves might be episodic, the abuse of power causes fear, confusion, and uncertainty, and those feelings often remain constant and are at the heart of an abusive environment, just as non-powered vessel would have to adapt and become extraordinarily vigilant and guarded if the rules governing powered vessels went unheeded.

Exploiting Vulnerability. Multiple women described being taken in by Mr. Greener's warmth, vulnerability, and ability to create an atmosphere of belonging at a time when they were in need. Mr. Greener made them feel special and important. He provided them with opportunities to serve and connect with others. However, they described a pattern of Mr. Greener exploiting their vulnerabilities over time. As professional and personal boundaries became blurred, women experienced ways in which Mr. Greener would act toward them in ways that were inappropriate.

One of the actions women seemed to experience early on were ways in which Mr. Greener would confide in them as if he was their friend and not their pastor. In private interactions with Mr. Greener, some women experienced communication from Mr. Greener that seemed inconsistent with his public persona. Multiple women described how Mr. Greener would speak poorly of others in their absence. One woman experienced this after having just a few private interactions with Mr. Greener. Other women experienced this verbal derogation of others increase over time, as if they were admitted into a special group that had access to information about others and could engage in more informal interactions. Consistent with these reports from the women, Pellucid also discovered that the attitudes Mr. Greener expressed about at least three other persons behind their back were incompatible with the attitudes Mr. Greener expressed about them to their face.

In some ways, Mr. Greener extended a familiarity and informality that was experienced by both men and women at Redeemer. For instance, both men and women experienced Mr. Greener's liberties with alcohol and experienced being offered alcohol or witnessing Mr. Greener drink to the point of intoxication.

There are three byproducts of this behavior that are important to observe. When a more powerful person begins to extend familiarity and cross professional boundaries it puts the less powerful person in a position of having to wrestle with feelings of collusion, complicity, and acting contrary to their own convictions. For instance, they might receive information they shouldn't have and feel they must go along in order to maintain peace, or they might take on the attitudes the more powerful person has toward others and then later feel complicit for how they themselves thought about and acted toward those others, or they might feel the pressure to, for example, drink more alcohol than they feel they should. These are all byproducts of a more powerful person crossing professional boundaries with someone under their care.

Some also experienced how Mr. Greener would begin to direct comments at them in ways that made them feel hurt and humiliated. Participants described how Mr. Greener's communication in this regard was often couched in humor and innuendo. Jokes, kidding, and veiled hints left some women feeling debased and confused. They also described how Mr. Greener would use the same kind of indirect and subtle communication to make comments about others that they felt were demeaning, sexist, or racist. Indirect, veiled, and subtle communication is sometimes used by others because it affords them the ability to deny

any ill-intent, argue they are being misunderstood or misrepresented, or downplay any harm should someone raise concerns about the appropriateness of the communication. That, in and of itself, puts less powerful people in a difficult and unfair position as they wrestle with whether to go along with the inappropriate comments, ignore them, or confront them.

When a congregant or staff member has a social interaction with the pastor that involves the pastor crossing professional boundaries, the less-powerful person can feel uncomfortable even if those boundary-crossing behaviors seem relatively innocuous. This happens when a person experiences a more powerful individual engaging in increasingly informal behaviors that cause the less powerful person to sense that they are being invited to give approval or disapproval, as if the more powerful person is putting out feelers to see if formalities can be dispensed with. This is a similar experience to the person who is being flirted with by another. The more powerful person can engage in taking small liberties and guarded and coded communication to determine whether they are free to extend more familiarity. By keeping these interactions obscure and ambiguous, the more powerful person retains the control needed to stop, go back, or proceed. Again, the less powerful person, such as an employee or congregant, is put in an unfair position because any response might increase their risk, either of being the recipient of more boundary-crossing behavior or of being the recipient of the more powerful person's displeasure.

Emotional Intimacy and Sexual Harassment. Multiple women described a pattern of Mr. Greener violating boundaries. Not all of the women experienced the same boundary-crossing behavior. For some women, this boundary-crossing behavior escalated to incidents in which they experienced displays of emotional intimacy and sexual harassment. All were under Mr. Greener's care and oversight at the time, either as a congregant or employee. Three women reported incidents of verbal forms of sexual misconduct. Women shared how he would flatter them, calling them "special" and "beautiful." Dr. Diane Langberg says verbal forms of sexual misconduct include, "sexual threats, sexual comments about one's body, lewd remarks, harassment, and suggestive comments."²³⁷ She states, "Verbal sexual abuse can also be more covert. When it is subtle, the victim may be confused and feel uncertain about the inappropriateness of a comment."²³⁸ Women described ways in which Mr. Greener made unwanted subtle and suggestive comments about their appearance and verbally expressed affection in ways that made them feel uncomfortable. One woman described ways in which Mr. Greener engaged in unwanted prolonged embraces, put his hands on her waist, and held her hand in ways that made her feel uncomfortable. Women described feeling confused and paralyzed by such harassment.

When sexual harassment is directed by a pastor toward a less powerful congregant or employee, the harm can be significant. Pamela Cooper-White states this about sexual harassment:

Harassment is more serious than it seems, because, although it is sometimes more elusive and difficult for victims to prove, and it may not cause physical pain (although prolonged harassment can often cause stress-related illness . . .), it has long-term and devastating consequences, both economical and psychological, for victims. It is probably more prevalent than any other form of violence against women.²³⁹

Women's Awareness of the Inappropriate Actions. Multiple women described a realization that emerged over time of the true nature of Mr. Greener's actions. Education, experience, therapy, and supportive friendships allowed them to see their experiences with a different perspective. In the absence of education and an informed community, boundary-crossing behaviors can easily go unrecognized, especially when one is a target and is conditioned by the more powerful person and/or community to view certain boundary-

²³⁷ Langberg, *Redeeming Power*, P. 69.

²³⁸ Langberg, *Redeeming Power*, P. 70.

²³⁹ Pamela Cooper-White, *The Cry of Tamar: Violence Against Women and the Church's Response*, p. 87 (2nd ed. 2012).

crossing behaviors as normal. The degree of deception displayed by Mr. Greener, combined with the power differential present between he and the women, created an environment that no person should have to navigate. While patterns of self-blame are normal, often run deep within a person, and take time to undo, it is hoped that each person who was harmed by Mr. Greener might recognize with increasing clarity and certainty that they are not to be blamed for what happened to them.

Response of Mr. Greener to Reported Misconduct. Multiple women experienced attempts to enforce boundaries with Mr. Greener or went to Mr. Greener to report abuse they had experienced from another. Multiple advocates also went to Mr. Greener with concerns. Many of them experienced the same kind of response from Mr. Greener, responses that included minimizing concerns, blaming and shaming them for their reactions, spreading false narratives, withdrawing prior support, and making inadequate attempts at reconciliation.

Poor responses to reported misconduct often starts with a refusal to listen to and understand concerns and an insistence on maintaining a definition of the situation and of the concerned party that results in the perpetuation of false narratives. These false narratives that started being told over a decade ago and continue to be told in some form and have resulted in pain to multiple woman, conflict in leadership, and conflict in the congregation. False narratives will actively work against redemption, healing, and reconciliation. The following are aspects of the narrative that are either untrue, unhealthy, or harmful to victims. These are important because they reveal the way one thinks about a situation, which drives the way one feels about the situation, which then drives the way one acts within the situation.

Labeling is a feature of a distorted narrative. Victims and those who have advocated for them have been repeatedly labeled as mentally unstable, mentally ill, or emotionally unhealthy. Blaming seeks to hold other people responsible for events. Women have been blamed for making too big of a deal of their experiences, not seeking reconciliation, betraying Mr. Greener, and wanting their own way. When such labeling and blaming spreads throughout a community, it hinders victims from entering into a trusting relationship with any single person within the community. Abuse and the trauma caused by that abuse is minimized when claims are made that a victim's emotional unhealth is being used by the devil to destroy the church. It is minimized when people claim it isn't a big deal and the victim should just get over it. It is minimized when the initiative to pursue restoration consistently falls on the victims and their advocates. It is minimized when attempts to reconcile and move on are not accompanied by authentic confession of truth, restitution, and amends. It is minimized when those who have been harmed are cut off from their community without an understanding and a willingness to address the harm.

Impact

When a pastor abuses power, that abuse damages trust that someone might have in others. It becomes very difficult to know who to trust and who not to trust. Trust is a critically important ingredient in any relationship. When this trust is betrayed within the context of a Christian community by those professing the Christian faith and occupying a position of spiritual authority, the spiritual harm which follows is shattering. The harm to a victim is immeasurably worsened when leaders and institutions charged with protection betray the trust victims and others placed in them. Research and practice have demonstrated the consequential reality of re-victimization when reported victims are required to tell their story, even under the most favorable of circumstances. Sadly, a poor response to a report of abuse is often more damaging to the victim than the occurrence of the abuse itself.

The impact of abuse and deception on the larger Body of Christ is devastating and long lasting. When someone in a position of spiritual authority commits a wrong against any member of the church, they in turn commit a spiritual wrong against the entire church. The impact also reaches those who are connected

to those who are victimized and harmed, such as family members and friends who might feel the secondary impact of the harm in their own lives.

Conclusion

Pellucid received reports from more than a dozen current and former employees and congregants related to conduct by Mr. Greener that they felt were inappropriate for a pastor. The reports involve concerns related to actions by Mr. Greener that stretch across nearly the entirety of Mr. Greener's time at Redeemer and each of the reports described experiences individuals had while Mr. Greener occupied a position of trust in their lives, either as their pastor, boss, or both. Pellucid found each of the reports to be credible. Many of the reports were supported by multiple witnesses with whom Pellucid spoke. Some reports were supported by documentation.

The reports described a wide range of inappropriate conduct. Each type of misconduct can be viewed as an abuse of power, given Mr. Greener's role and authority at the time of the misconduct. Participants described the control Mr. Greener had over their lives and how that control impacted them in a negative way. Participants described how Mr. Greener used his power to discredit, shame, and marginalize those who confronted or resisted him.

Some of the reported misconduct can be viewed as emotional misconduct. Emotional misconduct is behavior which attacks or exploits a person's self-esteem, confidence, or psychological status, usually by a person in a position of trust, power, or authority. Examples of emotional misconduct include but are not limited to controlling, manipulating, distorting, extorting, insulting, intimidating, threatening, punishing, bullying, yelling, ridiculing, harassing, and name calling. Multiple individuals reported experiencing a variety of ways in which Mr. Greener attacked or exploited their self-esteem, confidence, or psychological status.

Some of the reported misconduct can be viewed as sexual misconduct. Sexual misconduct is behavior which is (1) unwelcome or unwanted and (2) sexual or intimate in nature. Examples include, but are not limited to, derogatory or indecent statements about a person's body; slurs, epithets, anecdotes, jokes, or innuendos of a sexual or intimate nature; verbal advances, propositions, or invitations of a sexual or intimate nature; suggestive or obscene gestures or communications; unwanted attention such as leering or staring; "groping" or any unwanted touches of a sexual or intimate nature, adult sexual assault, and sexual abuse of a minor. Three women described to Pellucid experiences with Mr. Greener that included unwelcome or unwanted statements directed toward them that they felt were sexual or intimate in nature and one woman described to Pellucid multiple experiences with Mr. Greener that included unwanted or unwelcome physical touch, such as prolonged embraces, getting too close to her and putting his hands on her waist, whispering unwanted or unwelcome statements of an intimate nature in her ear, and caressing and kissing her hands.

When emotional and sexual misconduct is committed by a member of the clergy toward those under his care, it is primarily an abuse of power. When authority is misused, trust is betrayed, and fear and confusion becomes part of the atmosphere. While individual experiences varied, a common denominator is that trust was betrayed by a more powerful person who occupied a position of trust at the time of the betrayal. Canon 2 contains a list of the charges or accusations on which an Archbishop, a Bishop, a Presbyterian, or a Deacon in the Church may be presented. Item #4 states: "Conduct giving just cause for scandal or offense, including the abuse of ecclesiastical power." The findings of this assessment reveals patterns of conduct by Mr. Greener that can be reasonably interpreted as an abuse of ecclesiastical power.

Recommendations

Pellucid recommends that C4SO engage a process of holding Mr. Greener accountable for his inappropriate actions. The responsibility to care for congregants is a corporate one, a task to which the whole church pledges its commitment to and for which it is held accountable to Jesus Christ. At times, this responsibility mandates that individuals who harm the body of Christ be exposed and held accountable for their abusive and deceptive actions. The Scriptures teach that Jesus, in His very nature, is truth and light. To follow His example is to live in truth and light, both personally and corporately. A failure on the part of any church to protect against and/or properly respond to abuse is a failure to make known the love and truth of Jesus.

Recommendation #1: Pellucid recommends that C4SO hold Mr. Greener accountable for his misconduct, to the degree C4SO is able, by exercising ecclesiastical discipline. This should be viewed as necessary for the protection and psychological safety of those impacted by the misconduct, as well as for the good of Mr. Greener.

Recommendation #2: Pellucid recommends that C4SO engage a process of caring for the individuals who have been directly harmed by Mr. Greener's actions: a process that is designed in such a way that it honors their privacy and agency. C4SO might engage with the Redeemer community to consider how the community can participate in the healing of victimized individuals and of the congregation. In this regard, the diocese and congregation can consider how it can use its resources to be agents of restorative justice. There are some aspects of this process that can be considered:

First, victims often find some healing when they are able to tell their story in a safe way in a setting of their choice to people who matter to them or have the authority and resources to assist them. Telling the truth is often the first step toward healing and change. C4SO can assist this by offering to listen to any parties who want to share their story with C4SO directly or by assisting with funding the costs of counseling or other support services.

Second, not only can it be healing for a victimized person to tell their story, but it is also healing when their story is actively listened to and heard: when people in authority say, "We believe you. This should not have happened to you. It is not your fault."

Third, those who have been harmed and victimized need to experience compassion. A compassionate response requires sitting in the pain and brokenness, suffering with those who suffer, and resisting any desire to ignore the suffering or accept false narratives for the sake of maintaining a false peace. A compassionate and redemptive path forward is to embrace this part of the story of Redeemer and C4SO. This may include hosting a service of prayer and lament.

Fourth, a process of care includes a consideration of any steps C4SO and Redeemer can take to help repair and make restitution for what was lost. As part of that, it can be helpful to ask a victimized person, "What do you need?" They may have some specific and reasonable requests that would be important to their healing. Keep in mind, any restitution that is offered will not match the cost to victims, both monetary and otherwise. However, the biblical concept of restitution is one that clearly teaches generous restitution in which the offending party goes above and beyond. Guidance on restitution throughout the Old Testament called for the sinful party to offer repay 4 to 5 times the amount that was taken. The New Testament records Zacchaeus giving back up to 4 times what was stolen. Restitution not only benefits the victims, but it also helps form the character of the offending party. The response of Jesus to Zacchaeus' offer of generous restitution was to declare, "Today salvation has come to this house."

Recommendation #3: Pellucid recommends that C4SO engage in a process of caring for the congregational community at Redeemer. These events have also impacted the congregation. It is normal for the congregation to feel confused, betrayed, and in conflict. It is important for the congregation to understand that any betrayal and divisions has not been caused by those who have reported inappropriate actions. One

of the distorted narratives Pellucid heard from some participants is that this is just a matter of interpersonal conflict that should be resolved privately between the involved parties. Such a framing minimizes the abuse of power and the impact on those in a subordinate position. Pellucid recommends that C4SO rejects any attempts to frame the issues as interpersonal conflict by making it clear that these are issues of abusive power and not interpersonal conflict between peers.

Pellucid heard multiple reports from those at Redeemer who expressed concern that Mr. Greener continued to meet with congregants even after this process began. One participant told Pellucid: “I have concerns about him spending time with groups from the congregation and making the choice to initiate that to some degree. Because that could lead to further division down the line if he's continuing to maintain relationships or even to encourage people to be kind of on his side potentially.²⁴⁰ For some this continues to come across as a test of their loyalty to Mr. Greener and an experience of receiving a negative response from Mr. Greener for not being open to meeting with him. Pellucid recommends that C4SO care for the congregation by working with the vestry to develop guidelines for the church’s present and future interaction with Mr. Greener.

The occurrence of abuse, and the deception of those in leadership who fail to respond to abuse ethically, are the primary factors that contribute to an unjust rift in the church. Those rifts cannot be healed while deception goes unchecked. The deception, in many cases, forces congregants to take one side or another. Pellucid recommends that C4SO takes action that is clear and decisive enough to adequately protect the congregation from divisive and false narratives. Pellucid recommends that C4SO consider how they can provide the congregation with the information and direction they need to move forward with clarity and freedom into becoming a redemptive community.

Recommendation #4: Pellucid recommends that C4SO engage in a process to review and make improvement to any weaknesses or gaps in governance, including the role of the vestry²⁴¹, compliance with by-laws, relevant policies, and relevant procedures.

Pellucid heard multiple concerns related to the role of the vestry at Redeemer and how Mr. Greener purportedly selected vestry members based on who he thought would he encourage and support him.²⁴² One former vestry member described hearing Mr. Greener make it clear to them that they had no power and it caused the vestry member to consider resigning before even starting.²⁴³ Another former vestry member told Pellucid: “[Mr. Greener] would ask people to be on vestry who seemingly... I don't like using the word “yes men” but what would fall into line with his thinking usually. So there were rare times that there was opposition to any particular issue on vestry.”²⁴⁴ Pellucid also received concerns related to

²⁴⁰ Participant 12 Tr. at 6.

²⁴¹ Regarding the role of the vestry, Mr. Greener told Pellucid: The role of vestry is one, is a council of advice to the rector, and secondly, to have the leadership for anything temporal. Funds, buildings and grounds. So in the Anglican polity, it's really a split sort of reality. So I'm not directly accountable to the vestry. I mean, I am, right, because that's kind of the role, but to the Bishop. So I have, as rector, responsibility for the spiritual life of the church, the staff. I can hire and fire staff. I don't have to get anyone to sign onto that. Although I do, because it would be unwise not to do that. Also, preaching, teaching, kind of the mission of the church. And then the vestry has the role of kind of coming alongside, speaking wisdom and counsel into those decisions, and then having the control, if that's the right word, I guess the responsibility for the funds, and so on. But it's a little unusual, because the rector is also the president of the vestry. So it's a bit of a dictatorship, benign dictatorship. I mean, it can be used that way, by certain people. And I think it's one of the things when people come in from congregational churches, it's hard to explain that I don't actually work for the vestry, and the staff doesn't work for the vestry, and if there's a problem, we go to the Bishop. Jay Greener Tr. at 4. “They are intimately acquainted with the ministries and inner-workings of the church and provide informed input into the decisions that I undertake for the church. Our church structure is intentionally organic – many interconnections – and low in hierarchy. Vestry meetings are open to any who wish to attend . . . I strive for as much transparency as possible and I support the authority of the leader of each team.” Jay Greener Tr. at 27.

²⁴² Statement from Participant 6 at 5.

²⁴³ Participant 5 Tr. at 11.

²⁴⁴ Participant 11 Tr. at 5.

Redeemer's adherence to its by-laws. One participant told Pellucid: "When I questioned [Mr. Greener] about it, I'm like, "Wait, this isn't how COR is operating," that was his response. We've just never modified it to reflect what Redeemer's doing."²⁴⁵

Policies related to handling disputes and reporting misconduct were reportedly nonexistent when concerns were first brought to Mr. Greener.²⁴⁶ As part of C4SO, Redeemer now has a process in place for receiving reports of misconduct, as has been demonstrated. Pellucid recommends C4SO consider, if they do not already exist, clearer definitions for phrases like "inappropriate actions" and "behaviors unbecoming of a minister." C4SO might also consider clearer policies governing the conduct of rectors as it relates to their treatment of staff and congregants, if such policies do not already exist. Pellucid also recommends that C4SO review how such policies are enforced and how checks can be conducted effectively. For instance, Redeemer reportedly has no formal process for conducting performance reviews or ensuring roles and responsibilities are clarified.

Some participants at Redeemer referenced a "Unity Pledge" that Mr. Greener allegedly introduced after one of the women raised concerns. Pellucid recommends that the "Unity Pledge" undergo review for possible revision or rescindment.

Pellucid also recommends that a review be conducted of concerns related to financial ethics by a party familiar with financial ethics and procedures. A few participants reported concerns they have with Mr. Greener's handling of finances at Redeemer and with financial transparency with the congregation. One participant expressed concerns related to Mr. Greener's use of the discretionary fund and the lack of checks and balances related to that use.²⁴⁷ Another participant expressed concerns related to Mr. Greener's access to giving data and how he purportedly gave more favor to those who gave more: "One thing that bothered me is that they would say that financial giving was anonymous and nobody ever knew, but [Mr. Greener] always knew what people were giving. And definitely if you were a big giver, you got favor."²⁴⁸ Another participant expressed concerns related to Mr. Greener's lack of honesty with the congregation in relation to a financial transaction.²⁴⁹

Recommendation #5: Pellucid recommends that C4SO continue to engage in a process of training and education for C4SO churches and clergy on all matters related to abuse prevention and response. Pellucid is aware of some training that is already in place and Pellucid comments C4SO for that. Additional education can include, if not already included, providing all clergy with access to a digital library or resource page regarding all forms of abuse; scheduling ongoing opportunities for expert training regarding trauma, trauma-informed practice, and abuse; facilitate and encourage open dialogue in churches about these important issues. Pellucid also recommends that C4SO consider specific training and education related to the role of the pastor in the life of a congregant or employee and the ethics of maintaining professional boundaries.

Pellucid commends the brave individuals and their supporters who have come forward and who have fought to sustain their own wellbeing in the face of these impacts caused by abuse and institutional betrayal. Pellucid wants to acknowledge the moral courage, loving sacrifice, and integrity demonstrated by these individuals. C4SO owes a debt of gratitude to those who have attempted to bring truth into the light.

²⁴⁵ Participant 13 Tr. at 5.

²⁴⁶ Participant 1 Tr. at 29. Pellucid: Do you know if they were following any kind of policy that the church has on mediation or handling disputes?" Participant: "There was a hundred percent no policy at the time."

²⁴⁷ Statement from Participant 6 at 25.

²⁴⁸ Participant 9 Tr. at 6.

²⁴⁹ Participant 13 Tr. at 2.

Pellucid also commends C4SO for its demonstrated commitment to truth and light through the initiation of this independent assessment. By continuing to respond to this report with truth and compassion, C4SO will demonstrate the transformative love of Jesus, which is able to liberate and heal the individuals who have been affected by these matters and the greater body of Christ at Redeemer as a whole.

Respectfully Submitted,

Pellucid Consulting