



Compassionate Peacemaking
Volume One: Visions and Dreams

Ruth Elizabeth Krall, MSN, PhD

Compassionate Peacemaking, Volume One
Visions and Dreams
Ruth Elizabeth Krall, MSN, PhD

Cover art: Vincent Van Gogh: The Good Samaritan
Retrieved from Wikipedia Commons

https://commons.wikimedia.org/wiki/Category:The_Good_Samaritan_by_Vincent_van_Gogh#/media/File:Vincent_Willem_van_Gogh_022.jpg

In Memory

John C. Bennett
Howard Clinebell
Charlotte Ellen
Nelle Katherine Morton
Dan Rhoades

Friends, Elders, Mentors

Appreciation

I am very grateful to Roman Catholic theologian, culture critic, and blogger William (Bill) Lindsey for his willingness to publish these short chapter length essays on his blog Bilgrimage (<http://bilgrimage.blogspot.com/>). Bill's collegial friendship means a lot to me and I am so very glad our paths crossed.

Each of the following essays was posted on Bilgrimage as it was written. This allowed me to see feedback and questions as they arose in response to any given essay. I am also very grateful to Bill's community of readers for their thoughtful reflections, comments, critique, and questions. Truly this small "book" of essays was born inside a specific community – a group of individuals whom I call cyber-church because Bilgrimage is a "space" where important ethical, religious, spiritual and cultural questions are raised and discussed.

About Ruth E. Krall, MSN, PhD

Dr. Krall is a retired college professor, mental health clinician, author, and a pastoral theologian. Her ethnic religious heritage is Anabaptist-Mennonite. She grew up in a family where her father was a member of the American Lutheran Church (now ELCA). Her mother was a member of the Lancaster Conference Old Mennonite Church. Ruth was baptized at the age of eleven in the Mount Joy (PA) Mennonite Church. Both parents gave their consent to her baptism. Both were present as witnesses.

Graduating in 1958 from Donegal Union High School (Mount Joy, PA) she attended Eastern Mennonite College (Harrisonburg, VA) and subsequently graduated from Goshen College (Goshen, IN). She did graduate studies in psychiatric-community mental health nursing at the University of Cincinnati (graduating in 1970). Krall's masters level graduate studies were supported by an National Institute of Mental Health grant. Her thesis was a historical study and analysis of the political processes involved in granting statewide professional licensure to psychiatric technicians in the State of California during the late 1960's.

She attended Associated Mennonite Biblical Seminaries (now the Anabaptist-Mennonite Biblical Seminary) in Elkhart, IN as a non-graduating matriculated student (1979-1981). Her Ph.D. in Theology and Personality was earned at the Southern California School of Theology in Claremont, California (1990).

In 1967 she enrolled in an alcohol education program at the South Bend (IN) extension of Indiana University and earned a certificate of achievement in alcohol studies.

During her career, Dr. Krall was licensed as a Registered Nurse in the states of Pennsylvania, Maryland, Ohio, Indiana, Arizona, and California. In addition to basic professional licensure, she gained additional credentials and certifications in guided imagery, clinical hypnosis, and non-traditional healing methodologies. In addition, she earned certification as a labyrinth facilitator. In the early 1970's she was certified by the American Nurses' Association for excellence in practice – the precursor to today's clinical nurse practitioners. Subsequent to this national recognition, she became a member of the American Nurses' Association Certification Test

Construction Committee. In this capacity she worked with a consultant staff member (Frank Fornoff) from the Educational Testing Service. Mentored by Dr. Fornoff, she became skilled at creating measurable objectives and evaluative measuring instruments.

From 1962-1982, Krall held a variety of clinical positions in psychiatric-community mental health facilities. During those years she worked in a Veterans Hospital Psychiatric Unit (as a graduate student intern); two different large state psychiatric hospitals (as a faculty member), general hospital in-patient psychiatric units, a retirement home for the aged, several community mental health centers, and the Department of Psychiatry, University of Arizona Medical Center and Hospital. In these varied locations, she provided direct services to clients, supervised undergraduate and graduate students in their clinical practicum's, and provided supervision to twenty-four hour nursing staff members. She met her community service obligations in a variety of ways: working with a local police department on domestic violence issues; serving on the boards of several private or public community service agencies, and creating/chairing an inter-agency mental health continuing education program called Interface (Tucson, AZ).

During her active nursing professional years she also held teaching positions in several colleges and universities. In various eras of her long teaching career, she supervised nursing students in a two year community college, a four year undergraduate college, a university college of nursing and a university college of medicine, as well as guiding and/or serving as the outside examiner for Doctor of Ministry projects and doctoral dissertations for a variety of students in free-standing theological schools and secular universities.

Beginning in the early 1970's Krall became involved in the beginning moments of the feminist women's health movement – lobbying for the Equal Rights Amendment and working for reproductive rights for all women. Becoming aware of the impact of sexual violence on individual's lives, she worked with members of her staff as well as with the students she supervised – gaining skills in working with victims of affinity violence (domestic abuse, incest, rape, and other forms of gender-based violence such as bullying, harassment, and stalking). During the six years that she worked in a University Medical School she taught human sexuality content and sexual violence content to a wide variety of interdisciplinary students.

As part of her professional development, in 1980 she participated in the Kinsey Institute's Summer Seminar in Human Sexuality for Health Professionals held on the Indiana University campus in Bloomington, IN.

In the early 1980's Krall turned her attention to feminist theology and returned to the classroom as a graduate student. During these years of doctoral studies she worked on a rape crisis line in Los Angeles County (CA). To support herself, she worked half time at Scripps College for Women in its student life department. She also did a graduate internship in which she did clinical group work with newly raped women. She subsequently focused her dissertation on the sequellae of rape in an American cultural context.

Following graduation, for the remainder of her academic career she was employed by Goshen College, a private denominational college in Northern Indiana. She taught at the interdisciplinary crossroads of nursing, psychology and religion. She became the program director of the college's peace, justice, and conflict studies program. During those final academic years she worked with several doctoral students on their DMin and PhD dissertation projects. Upon her retirement the college's board of directors made her a professor emerita of nursing, psychology, and religion.

During her professional career, Krall was a founding member of the Beta Mu Chapter of the Nursing Honorary Sigma Theta Tau (University of Arizona/Tucson). During the late 1970's she was listed in *Who's Who of Young American Health Care Professionals*. At Claremont (1990), she received the President's Award for Academic Excellence. In 2006, she was included in the book *Feminists Who Changed the Face of America, 1963-1965* (Love, B.J. and Cott, Nancy F. Chicago, IL: University of Illinois Press). She is also included in Mayfield's *Who's Who*.

At various times in her life, Krall held memberships in the following organizations: the American Nurses' Association, the National League for Nursing, the Western Interstate Commission for Higher Education/Nursing, the American Orthopsychiatric Association, the Peace Studies Association, COPRED and the Southern Arizona Friends of Jung. From 1995 until 2005 she maintained a dual membership in the Mennonite Church-USA and the Methodist Church-USA.

During her retirement years, Krall has continued to speak, write, and consult on matters of sexual violence inside the boundaries of various religious communities. She maintains a webpage blog (Enduring Space, <https://ruthkrall.com>).

The chapters in this book of essays testify to her concerns for the survivors of religious leader sexual abuse *and* for the victims of institutional abuse in whatever religious tradition they find themselves.

Index

In Memory	3
Appreciation	4
About Ruth Krall	5
Index	9
Foreword	
Activism in a Mennonite Voice ⁱ	11
Section One: Affinity Sexual Violence	
First Essay	
<i>Religious Leader Sexual Abuse: An Essay in Re-thinking</i>	15
Second Essay	
Religious Leader Sexual Abuse: A Pan-denominational Perspective	26
Third Essay	
<i>Religious Leader Sexual Abuse: What Language Shall We Use</i>	37
Fourth Essay	
<i>Looking Slant: Oppressive Ideologies and Belief Systems</i>	44

Fifth Essay <i>Historical Meanderings: Ideologies of Abuse and Exclusion</i>	54
Sixth Essay <i>Institutional Idolatry: Corruption in the Religious Commons</i>	69
A Short Afterword	92

Foreword

Activism in a Mennonite Voice

Introductory Comments

During the drive here from the airport on Thursday evening, I was reminded once again that clergy sexual violence and morally corrupted institutions both resemble Kudzu. For those of you who do not recognize Kudzu, the Washington beltway was lined with it. It is an invasive vine that smothers and kills all other plants in its path. It must be aggressively and persistently managed to control its invasive and noxious presence.

Who are these Mennonites?

We Mennonites are the twentieth-first-century descendents of the 16th century Reformation Anabaptists. In many ways we are neither Catholic nor Protestant.

In the sixteenth-century, our faith ancestors represented a radical divergence from both groups as early as 1530 or 1540. Roman Catholic *and* Protestant princes and priests hunted down, imprisoned, and killed our ancestors.

Our principle differences in belief from the Christian majority include: (1) adult confessions of faith and adult baptism; (2) a radical separation of church and state; (3) a refusal to carry or use the nation-state's weapons; (4) communitarian discernment; and (5) discipleship – faithfully following in the footsteps of Jesus of Nazareth.

Today, our Anabaptist faith family represents more than 1.7 million baptized believers from 83 world nations. Approximately 2/3 of these are African, Asian, or Latin American.ⁱⁱ Thus we are multi-colored, multi-gendered, and represent many of the world's language groups. Our international church's official languages are English, French and Spanish.

The Mennonite Church USA in 2015 represented approximately 98,000 baptized members.

We are one of Christianity's historic peace churches and our witness to the power of nonviolent, serving love has gone around the world.

Yet, inside our communal lives, we are interpersonally violent in multiple ways. Clergy and religious leader sexual abuse, incest, rape, domestic abuse, child sexual abuse, and spiritual abuse are all common. A small recent survey indicates that perhaps 1 in 5 Mennonite Church USA adults have been victimized by abuse and violence.ⁱⁱⁱ The majority of these victimized individuals are women and their children.

During the last week in July, 2015, the worldwide Mennonite church gathered in Pennsylvania and in early July, 2015 the United States Mennonite Church met in Missouri. The problem of sexual abuse inside our world-wide communities was raised and addressed in both gatherings. SNAP-Menno was present at both as were representatives of other concerned Mennonite organizations.

This is a marked change from the summer of 1990 when I wrote an essay about family ethics for the Strasbourg World Conference of Mennonites which was held in France. In that essay I described and discussed the epidemic of family violence inside Mennonite communities. The editor of that collection was extremely displeased with me about the content of my essay. At the time there was internal dissent about including my concerns for this worldwide celebratory gathering of Mennonites. But the short essay was eventually published.^{iv}

To my knowledge, this was the first time – in a denomination-sponsored publication – that the worldwide Mennonite church was officially put on notice about the nature and quantity of affinity violence in the Mennonite world.

Who are God's People?

In light of Pope Francis' metaphor about *clerics needing to smell like their sheep*, we need to ask the question: "who are God's sheep today?" We can extrapolate from the ancient prophet Ezekiel in Jewish scriptures and make a reasonable conclusion for the twenty-first century:

The sheep in God's contemporary flocks are those who have been plundered by their political and spiritual leaders. The people of SNAP – in

this room and around the world – are, therefore, the people of God. Today’s religious leaders have danced on your backs, raped your bodies, mis-appropriated and mis-spent your money, wounded your spirits and force-marched you into emotional, social and spiritual exile: thus, you know the evils of corrupt, organized religion in intimate ways – in your bodies and in your souls.^v

Informed Activism

I think that informed activism about religious institution corruption in any and all of our various denominations looks remarkably similar.

These patterns of ecclesial corruption – including the idolatrous sacrifice of children on God’s altars for institutional, sexual, political, economic, religious and personal power - were known to the Hebrew prophets and they were known to Jesus. Today they are known by everyone of us in this room.

My Conclusions

As a sexual violence activist, I have absolutely no doubts about two things:

These denominational sexual violence narratives are a pandemic reality – a world-wide phenomenon present in probably all religious and spiritual communities. The world-wide situation is worse than the flu pandemic of 1918 and this problematic behavior has been going on for millennia.

Secondly, the religious *and* the spiritual consequences of sexual violations in a religious context are serious ones. For my purposes today, I will call them *child and adult spiritual attachment disorders or child and adult religious attachment disorders*. Benkert and Doyle name them *religious duress disorders*.^{vi} Freyd names them *betrayal trauma*.^{vii} Winell names them *religious trauma syndrome disorders*.^{viii} The American Psychiatric Association DSM 4-r simply called them religious problems and spiritual problems.^{ix}

Whatever language we use to describe it, it is now clear: there is a religious trauma component *and* there is a spiritual trauma component in our human response to these forms of institutionalized violence.^x

This kind of analysis leads me to two conclusions:

(1) Because of its pandemic nature and because of its serious health and social consequences, the phenomenon of sexual abuse inside religious communities needs the attention of the public health sector of our nation and the world.

Since the religious hierarchy will not volunteer what they know about incidence and prevalence data, we need a public health alliance to gather this data for us. We need the assistance of the Surgeon General of the United States and the research assistance of the National Institute of Mental Health.

(2) Those of us in this room with theological, spiritual direction, pastoral, and clinical degrees (and perhaps the lawyers as well) need to begin planned meetings around conferences such as SNAP. We need extend our stay by 1-2 days so that we can work together in a concerted and deliberate effort to map what we know about religious trauma and spiritual trauma. Our purposes here are quite simple: (1) to build the body of knowledge that can support informed activism on behalf of victimized individuals and (2) to develop appropriate spiritual and clinical support services.^{xi}

We are, for God's sake, our various churches' theological, pastoral, spiritual, and clinical voices. If we don't do this work, it won't get done.¹

¹ Adapted from a SNAP (Survivors Network of Those Abused by Priests) Conference Presentation, Alexandria, Virginia. Subsequently published (August 16, 2015) on Bilgrimage: <http://bilgrimage.blogspot.com/2015/08/ruth-krall-on-sexual-violence-activism.html>

First Essay

Religious Leader Sexual Abuse An Act of Re-thinking

In the summer of 2015, I spoke at SNAP's national conference and I raised the issue of the clergy and religious leader sexual abuse phenomenon - not as a mental health pathology problem (which it is); nor as a spiritual perversion issue (which it is); nor as an institutional corruption problem (which it is) but as a long-standing and poorly addressed public health issue. It was in that context that I raised the issue of the sexual violence advocacy movement's need to involve the Surgeon General of the United States, the nation's academic Public Health Community, the National Institutes Mental Health, and the United States Center for Disease Control and Prevention.^{xii}

This public health community's help is urgently needed because these governmental agencies have the personnel and financial resources to do population-specific demographic studies. These kinds of studies are essential to our understanding of the specific issues contained within the clergy and religious leader sexual abuse narrative and to our finding a collective way forward that both can and will protect vulnerable individuals inside a wide variety of religious and spiritual traditions.

The very first clinical book about rape's American demography that I read was in the late 1960s or early 1970s. I was just beginning to be clinically sensitized to the need to understand sexual violence and its sequellae as a clinical issue. I no longer remember the author's name or the book's title. But I do remember its content. The author was a mid-career psychotherapist in private practice and she did an ethnographic analysis of her case load. She extrapolated the figure that one in eight women in her clinical case load had been raped. She proposed, therefore, that this figure most likely represented a reliable demographic estimate or variable that needed to be considered in everyone's clinical practice with women. All women and girls seeking clinical assistance needed, in her opinion, to be asked about the presence of sexual violence in their life history. This information needed to be sought out as a routine part of girls' and women's medical and psychiatric history.

The book drew disdain from the male scientific, clinical, and criminology communities. The author's data could not possibly be accurate and, therefore, had no predictive value. In addition, her data and analysis had to be skewed by her feminist ideology.^{xiii} In these scholar's' opinions, the one in eight data byte could not possibly be accurate or even predictive on a nationwide scale. The book was, therefore, in the minds of the author's critics, not at all useful.

I, on the other hand, found the book to be riveting and life-changing. I began to talk differently with women clients and, I too found that when asked, many women told stories of their personal encounters with a wide range of affinity sexual violence behaviors. It became self-evident to me that most women in my clinical practice had never been asked and that most women, therefore, had never volunteered this information.

I thought about her book when I read reviews of Richard Sipe's ethnographic work about the incidence of clergy sexual abuse inside the Roman Catholic Church. I thought about the various ways in which his earliest ethnographic work had been savaged and criticized as "non-scientific".^{xiv}

In both situations, later demographic studies provided vindication of these early ethnographic studies and hinted at even more inclusive statistics, i.e., a larger incidence than clinical ethnography alone could determine. The prophetic voices of these two clinicians could finally be heard. Their work could finally be honored as the precedent-setting clinical-diagnostic work it really was.

After decades of clinical and political work by feminist women on the topic of rape among USA women, we now have much more accurate demographics: one in five women and one in seventy one men will be raped during their lifetime. One in three women and one in six men will have experienced some form of contact with sexual violence in their lifetime. 49.5% of multiracial women and 45% of first nation women have been subjected to some form of sexual violence in their lifetime.^{xv}

The predominant interpretive clinical paradigm of "victim-responsibility" for rape began to shift by the mid-1970s although remnants remain in the popular imagination and this idea of the victim's responsibility for being

sexually assaulted periodically resurface in America's political culture wars about the controversial topic of date or acquaintance rape.^{xvi}

By January 6, 2012, the United States Department of Justice updated its legal definition of rape. The new definition: *The penetration, no matter how slight, of the vagina or anus with any body part, or object; or oral penetration by a sex organ of another person, without the consent of the victim.*^{xvii} This is the current definition by which national crime statistics are organized in the annual *Uniform Crime Reports*.^{xviii}

This rape definition work creates a standardized definition for the crime of rape and it provides the structure inside of which nationwide crime data are collected, analyzed and published. The presence of such a uniform definition enables law enforcement agencies to compare data from state to state. It provides a platform upon which public health programs can be launched – for example public information efforts. It enables other statistics to be clustered around a common definition of rape – for example, sexual victim's health care costs across the lifetime compared with the health care costs for non-victimized individuals. In addition, it enables an examination of cross-cultural variables in demographic research protocols.

Yet, despite persuasive anecdotal evidence, the question of religion as a specific variable to be examined seems non-existent on the sexual violence research horizon. This needs to change. In light of the nightly news during the past five years (2014-2018), it seems self-evident to me that the question of religious professionals who sexually abuse their spiritual dependants is an essential sub-component to the national sexual violence demographic research which is needed.

Past and Present Public Health Crises

My internal model of a public health crisis is Typhoid Mary (1869-1938). Showing no visible symptoms of typhoid, she was a carrier of the deadly disease. A public health sanitarian followed the clues and she was identified as the carrier of disease and death. She was eventually quarantined and forcibly prohibited from having any contact with public food preparation. The underlying cause of a deadly epidemic had been identified; forcible containment procedures were implemented by the state, and the epidemic ended.^{xix}

A second, more recently emerging public health model of assessment, diagnosis, containment and treatment is today's Ebola Virus crisis in the Democratic Republic of the Congo.

If one seeks to manage (identify, diagnose, contain and treat) Ebola outbreaks in the context of world health as well as individual and communal well-being, several things are essential:

- One must recognize the presence of and, to some degree, understand the pathogen (Ebola Virus)
- One must understand how a pathogenic organism transmits itself from the environment to specific human beings *and* from human being to human being
- One must understand the complex relationship between guerilla warfare, political terrorism, political refugees, and community “apathy” in proximity to the Ebola Virus.
- One must understand the nature of war-terrorized and war-impooverished individuals and communities
- One must understand the matrix of nature and culture in which the Ebola Virus lives and multiplies – for example, the community's need to ritually bathe the dead as a sign of respect is believed to be a contributing factor in Ebola Virus transmission
- One must understand the role of malnourishment and unsafe water supplies
- One must preventively vaccinate those who are at risk – this involves community education and outreach programs
- One must recognize early symptoms of the disease's emergence inside a given community
- One must take immediate precautionary actions to isolate the disease-bearing human being from other human beings – isolation here is used in a medical sense not in a social sense. Another word we might use is quarantine – either voluntary or mandatory.
- One must begin aggressive treatment as soon as the disease is diagnosed
- One must properly and promptly bury or cremate the dead
- Caregivers must protect themselves and their colleagues to avoid becoming ill; with the Ebola Virus: this includes body-covering protective gear; transportable isolation units for patients; access to vaccines, etc.^{xx}

In addition to these elements of diagnosis and treatment, demographic data about incidence are also needed. Where has the Ebola virus been located and among what vulnerable populations has an epidemic of full-blown illness occurred? How many people are currently affected? What predictions about future cases exist? What is the diagnostic baseline for knowing that public health safety measures are being effective in isolating the disease and limiting its spread?^{xxi}

In Cross-disciplinary Conversations, a Shared Vocabulary Matters

As a pastoral theologian-clinician who was also a psychiatric-community mental health practitioner, let me look slant at these issues of public health case studies as a model for our understanding. The world-wide public health phenomenon under our imaginary microscope is not a virus or bacteria. Rather, it is the sexual abuse of children, adolescents, and vulnerable adults by religious and spiritual leaders. These leaders abuse other individuals inside institutionalized religious or spiritual organizations such as ashrams, churches, synagogues, mosques, parishes, zendos, and temples.

Medically speaking, the word *epidemic* refers to the widespread occurrence of a disease in a given community at a particular time. Epidemics refer to diseases which are actively spreading. For example, from January to May, 2019 the USA has been experiencing a rapidly expanding epidemic of measles.^{xxii} As of June, 1, 2019 this current outbreak of measles has now spread to twenty-four states.

One factor in this current epidemic is parental refusal to vaccinate their children. The ideologies behind such refusals vary from religious beliefs to culturally inculcated fears of vaccine-induced pathology such as autism. In this ongoing debate, parental rights are visibly competing with community rights. At this moment in time, there is no comprehensive resolution of these conflicting rights. Consequently, the epidemic continues to spread. Given the predictive reality that 1-2 per 1000 individuals with measles will die, politicians and public health officials are faced with a dilemma: do they legislatively mandate measles vaccinations for every child when many parents disagree? Do they back these legislative mandates with criminal sanctions for parents who refuse to get their children vaccinated?

This debate inside a democratic society about mandatory vaccination of all children is but one debate among many that involve the rights of the individual to make individual health care decisions and the rights of the collective whole to live disease-free in safety.

Culturally, the word *epidemic* may also be used colloquially to mean any problem that has grown out of control.^{xxiii}

The term *pandemic* is used to describe a disease or pathological disorder which affects an entire country or the entire world. For example, the Black Plague (1345-1353 CE) which spread across Asia and Europe was a pandemic reality. It is estimated that 75 – 200 million people died of the Black Death or Black Plague in that era.^{xxiv} *Pandemic* is, therefore, the more comprehensive term. It is used to describe a disease or disorders which have grown (or are growing) out of control and which affect an entire region of the world or the global world as a whole.

Is clergy and religious sexual abuse of vulnerable members of the laity a pandemic reality? What definitions can we use to hold this discussion? By what demographic criterion can we begin discussions of clergy sexual abuse as a pandemic public health concern? Is that even the correct word to use in our discussions about these matters?

The term *endemic* is also useful. It refers to the constant presence and/or usual prevalence of a disease or disorder in a specified population. For example, malaria is endemic in swampy Atlantic Ocean coastal areas in parts of Central America. Living in these areas, it is likely one will develop malaria. There are, however, prevention measures one can take that definitely lessen the likelihood of getting the disease. While there is no vaccine to prevent malaria there are oral anti-malarial medications which can be taken every day as a prophylactic measure.

The term *hyper-endemic* refers to persistent high levels of a disease or pathological condition well above that which is seen in other populations. For example, radiation belts or radiation accidents may cause various pathologies in excess of that which might be expected inside comparative populations outside of high radiation exposure areas.

One might suggest, for example, that clergy sexual abuse of vulnerable members of the laity is not a pandemic crisis but rather is an endemic

reality in twenty-first century Roman Catholicism. Its prevalence reaches around the Roman Catholic world which consists of 1.2 billion baptized Catholic individuals. Historically, church historians reveal the presence of clergy sexual abuse in the centuries which have proceeded today's documentation of clergy sexual abuse incidence.

We must, however, note that no accurate demographic data exist in the public realm today to verify or to refute this claim. Thus, the baseline data for measuring prevalence and changes across time simply do not exist.

Nevertheless, Doyle, Sipe and Wall suggested in 2007 that the clergy sexual abuse phenomenon – especially of post-pubescent boys inside the boundaries of the Roman Catholic priesthood - has been present for millennia.^{xxv} These kinds of sexual abuse are not, therefore, an acute crisis but a long-standing problem. It may or may not be a rapidly expanding problem. This we simply do not know. There are no graphs or charts accurately describing incidence over a specified period of time.

Thus, this is the basic public health question: is clergy sexual abuse endemic to the profession of the Roman Catholic priesthood? Is there something inside institutionalized Roman Catholic religious faith and praxis which creates the milieu for this kind of abuse to perpetuate itself across generations of priests and within or across cultural and linguistic differences in any given generation of priests?

Or, is clergy sexual abuse a pandemic reality – a rapidly expanding pathology located inside today's Roman Catholic priesthood and inside the church's various religious orders? We need to be careful in this kind of analysis because the situation may be one of better reporting and not one of an increasing incidence. Until scientifically-gathered demographic data are routinely gathered and made public, it seems to me these remain unanswerable questions.

This question of endemic versus epidemic can be asked of any world or regional religious group in which clergy sexual abuse is uncovered. While all religious groups have codes of expected moral behavior, none other than the Roman Catholic tradition have an elaborate centuries-old legal code. Most world religions do not have international repositories of historical case study information about clergy sexual offenses and their perpetrators. Perhaps no world religion systematically collects demographic

data on a continuing basis. At best, therefore, what we know about the demography of clergy and religious leader abuse is a hypothesis.

Sexual Violence inside Religious or Spiritual Teaching Communities: A World-wide Community Health Crisis Or Doing Business as Usual

Honesty compels me to say that I believe the present leadership in the church to be morally, intellectually, and religiously bankrupt. ^{xxvi}

Andrew Greeley

American sociologist, novelist, and Roman Catholic Priest

Today's world wide phenomenon of religious leader sexual abuse continues. It is impossible to know the precise demographics of this public health problem because (1) the data have not been systematically collected and (2) denominational repositories of church-collected data about known abusive individuals and church-collected files regarding institutional cover-ups are all concealed and are, therefore, not accessible. In addition, to my knowledge, there are no cross-cultural or comparative religious organization studies to ascertain differences among the world's various spiritual and religious traditions.

American diocesan priest and sociologist Father Andrew Greeley wrote in 2003 that he believed that Cardinal Ratzinger's estimate of 1% of priests as sexually abusive was too low. Greeley estimated that 4% of priests were sexual abusers. ^{xxvii} However, he did not quote scientific studies to back up his claim.

It is quite likely that the Historical Archives of the Vatican in Italy probably have the best collection of historical and contemporary Roman Catholic priest pedophilia incidence data available anywhere on the planet but this information is simply not accessible to scientists and concerned public health officials. To state it bluntly: the Holy See (the Pope) and powerful Vatican officials do not intend to grant archival access to historians or to public health demographers and medical scientists. There is no institutional mandate or administrative intention to release this information.

For centuries the Worldwide Catholic Church has hidden demographic information about clergy sexual violence incidence and location statistics.

In addition, it has hidden case study information about individual priests inside elaborately enforced systems of secrecy and cover-up.^{xxviii} To gain access to this material, the Italian government would need to raid the archives. Because Vatican City is an independent state, this is no longer possible.^{xxix} The Catholic Church is an absolute monarchy and Catholic popes rule infallibly and absolutely. They are assisted in their rule by an elaborate network of ordained clergy managers and subordinates called The Roman Curia.^{xxx} Only the pope can order these archives open to study. Given the negative politics of the clergy sexual abuse phenomenon in world-wide Catholicism, it is unlikely that these records will ever be made available without some form of external coercion.

The Rule and Role of Canon Law

An elaborate ancient historical system of Roman Catholic denominational laws, known as Canon Law, governs the worldwide Roman Catholic Church. They are codified by topic and provide the church's worldwide denominational administrators (bishops, archbishops and religious order superiors) with a set of internal regulations.

Canon lawyers apply and informally interpret the law but they are subject to the pope's guidance for official interpretation and application. In today's world, canon law represents a complex and fully developed legal system that regulates the life of local congregations, seminaries, priestly formation, ordination, promotion up the channels of command, etc. Canon law organizes and enforces what it means to be a Roman Catholic in the contemporary world. It differentiates between orthodoxy and heresy. It provides standards for governing the behavior of church officials and lay Catholics in all parts of the Roman Catholic World.

Canon law promulgates standards by which an individual can enter the priesthood, how he is educated, what he needs to do to be ordained and the promises or vow which he makes upon ordination. It provides strict guidelines on the means by which he may legally exit the priesthood for secular life.

One of those canonical requirements is celibacy for all priests and all vowed members of religious orders, and for all members of the church's hierarchy such as bishops, archbishops and cardinals. Canon law dictates administrative regulations regarding the punishment of priests who violate

their priestly vows of celibacy in some manner or another, for example, getting married before secularization (laicization) happens.

Another requirement is obedience. Priests, members of religious orders, and deacons promise obedience to their bishop and to the pope; bishops and archbishops promise obedience to the pope. Members of the laity are expected to be compliantly obedient (without complaint) to their local parish priest(s) and to their local diocesan bishop.

Much about the canonical law system resembles civil law. There are expected behaviors and there are punishments for violations of expected behaviors. Except, of course, times when there are no punishments and violations are both tolerated and actively provided protective cover.^{xxx} Ordained clergymen's sexual abuse of children, teens and vulnerable adults is one contemporary example where the organizational or institutional Roman Catholic Church looks the other way at widespread violations of its canonical system and its rules about celibacy and sexual continence.^{xxxi}

Systemic Religious Control of Lay Sexuality

If I recall correctly it was Roman Catholic historical theologian Margaret Miles who remarked that when one can control someone's sexuality, the controlling person or organization has total control over the other.^{xxxii} By means of its teachings regarding mortal sins^{xxxiii} of a sexual nature, the institutional Roman Catholic Church seeks to gain total control of its members. When church teachings about sexual thoughts as well as sexual behaviors induce guilt in the minds of lay people, the church has gained control of their minds as well as their bodies.

If, in addition, people are implicitly or explicitly taught to believe that priests, because they are ontologically different than lay individuals, cannot and do not sin, are sexually pure and above sexual sins, this is a perfect storm – especially for clergy-abused children, teens, and emotionally vulnerable adults.^{xxxiv} Sexually violated by a trusted member of the ordained clergy (an oxymoron in lay minds), the violated individual inevitably assumes responsibility for the act of violation done to him or her by the other. A layer of pseudo-guilt is layered over other aspects of the traumatic experience of sexual violation and assault.

In this kind of situation, the long-term physical, mental and emotional sequellae to abuse are further complicated by religious and spiritual duress.^{xxxvi} The spiritual damages may, some authorities speculate, be more devastating and long-lasting than the body's physiological and emotional responses to specific acts of violation and their subsequent trauma.^{xxxvii}

In Conclusion

This opening or introductory essay has argued for a public health approach to studying clergy and religious leader sexual abuse in the contemporary era. It has utilized current literature and research. It has focused on the Roman Catholic priesthood and Roman Catholic culture.

Reading or listening to the nightly news, it becomes quite apparent that clergy sexual abuse transcends the Roman Catholic tradition. In addition, it transcends Christianity as one among several world religious traditions where sexual abuse is also a sociological or anthropological reality.²

² This essay was first published on Bill Lindsey's blog Bilgrimage in two sections: The first section was published on June 5, 2019 (see <http://bilgrimage.blogspot.com/2019/06/ruth-krall-prolegomena-act-of-re.html>); The second section was published on June 7, 2019 (see http://bilgrimage.blogspot.com/2019/06/ruth-krall-prolegomena-act-of-re_7.html).

Second Essay

Religious Leader Sexual Abuse A Pan-Denominational Approach

Introductory comments

In a recent conversation with a friend, I told her that I am fascinated by the emerging technologies of containment for the Ebola Virus. The world health community has mobilized life-saving treatment services for patients. It has mobilized preventive methodologies to limit (contain) the spread of Ebola. The world's health care equipment manufacturing communities have produced a wide variety of isolation devices and protective clothing to be used to protect care-givers and the public in situations where diseases caused by the Ebola strain of viruses are prevalent. The goal (of aggressive treatment and public health prevention measures combined) is the world-wide containment and then eradication of Ebola. To this end vaccines have been developed and isolation equipment has been produced. Demographic data have been collected, quantified and widely disseminated. Assertive and pre-emptive community education and outreach programs – even inside active war zones - have been instituted. In short, the world's public health community has mobilized itself to protect the physical health and safety of the world's Ebola-vulnerable citizens.

As I studied the Ebola crisis what, I wondered, is needed for the world's public health community to commit itself to the containment and eradication of clergy and religious leader sexual abuse? What is needed to mobilize the world's public health community to take substantive action to end this contemporary affinity violence plague inside religious and spiritual teaching organizations? What is needed to activate a plan devoted to the eradication of sexual violence in the global human community? What is needed to gather scientifically valid demographic information? What, I wonder, is the beginning place? For Typhoid Mary, it was a single sanitarian. He followed the sanitation clues that led him to recognize a single individual was spreading Typhoid. For malaria, it was a world-wide team of scientists and inventors who recognized the role of mosquitoes in the transmission of the malaria-causing organism.

Again, looking slant at these questions, another example of world health containment programs is the polio virus, which in 1988 was present in more

than 125 countries – paralyzing 350,000 people a year. Once successful vaccines came on the market, the goal of a polio-free planet became a realistic possibility. The World Health Assembly and private foundations launched an all-out effort to rid the world of polio.^{xxxviii}

For an update as of May, 2019, see the Polio Global Eradication website for its report of the Annual World Health Assembly meetings in Geneva.^{xxxix}

The stated measurable goal is to totally eliminate polio from the global world by 2023. That is four years away. But the goal of eradication is specific and progress towards that goal is, therefore, measurable. The International Health Regulations Emergency Committee *evaluated the latest global polio virus epidemiology and concluded that the goal to eradicate polio remained a Public Health Emergency of International Concern.*^{xi}

The following reminder is part of the Polio Global Eradication information outreach. It is sobering to read.

All countries remain at risk of polio until the disease has been completely eradicated from the world. Until then, the best way for countries to minimize the risk and consequences of polio infection is to maintain strong population immunity levels through high vaccination coverage and strong disease surveillance in order to rapidly detect and respond to polio.^{xli}

What about Religion and Religious Leader Acts of Sexual Violence

Given the fact that citizenship in a religious organization is simultaneously accompanied by an individual's citizenship in the political sphere of the nation-state, what is the nation-state's obligation to guarantee the safety and well-being of every member of its society? What, therefore, is the state's public health obligation to guarantee the safety of its citizens who religiously practice?

If we had citizens in Ashram X or Synagogue Y or Parish Z who were dying of intractable childhood diarrhea, would the state claim that *because these cases of lethal infantile diarrhea are occurring inside religious groups, we – the state - have no obligation to intervene?* Would it matter if the state's supply of safe drinking water was imperiled? How many infants and small

children would need to die before public health mandates for action were set in motion and assertively implemented?

My questions assume that just as the state quarantined and isolated Typhoid Mary against her will in an earlier era of American history and just as the world health community and political states are interested in containing modern day epidemics such as measles in the United States, Ebola in Western Africa, infantile diarrhea in impoverished countries, and polio in the developing world, the sexual safety and well-being of all citizens must become a priority concern.

This issue of clergy sexual abuse, by its very nature, is rooted in religious systems that exist inside the political state and, simultaneously, by the nature of world religions, transcend national borders. These systems should not be, in my opinion, exempted from prosecution for failure to protect its members from abusive clergy and other religious leaders.

Any effort to eliminate sexual abuse as a public health problem must, therefore, be both a national and an international effort. It must also be pan-denominational – reaching into multiple religious communities.

Even as I write, I know that the Ebola virus does not recognize political boundaries; the rubella virus or the polio virus goes where its human hosts go – be that on an airplane or in a car or walking down a city street. It too does not recognize political boundaries. These viruses do not respect religious ideologies. Where individuals are vulnerable or accessible to these viruses, the viruses multiply and spread. They must be contained, therefore, where they actually manifest.

Vaccinated people with healthy immune systems and other vital resources such as safe water and adequate food supplies are safer than unvaccinated people with poorly working immune systems and limited access to resources such as uncontaminated water and food. We can say, I suppose, that vulnerable individuals suffer more because they have fewer resources at hand to prevent contact with these virulent diseases. Contact with these virulent organisms, therefore, affects the world's most vulnerable citizens.

Contact with sexually abusive clergy is somewhat similar. The most vulnerable among us are targeted by clergy abusers. Those of us with the

fewest resources to build resistance to corrupt religious practices are, therefore, more vulnerable. These manifestations of sexual violence (like viruses) must be contained where they actually are present inside religious organizations. In addition, some individuals are vulnerable because of their educational or employment location. For example, seminarians abused by seminary faculty members or young priests abused by their bishops.

By Analogy

World-wide Religious Leader Sexual Abuse Phenomenons

Cry out with a thousand tongues.

Mary Pezzulo^{xlii}

Pezzulo, on her blog Patheos, writes:

Priests, if they sexually harass or abuse anyone even a little bit; if they have sex with someone under their care and direction or if they try to have sex and get rebuffed – they must be removed from ministry. That’s where the line must be drawn. Priests who sexually harass and take advantage of underlings are dangerous. Bishops who allow them back into ministry are endangering the faithful.

Amy bishop who doesn’t have the spine or the decency to do this must resign because such a bishop is unable to fulfill his responsibility to his flock.^{xliii}

The Journey to Understanding

Collectively, the world community is becoming aware of clergy and religious sexual violence. Multiple author-survivors around the world have written personal narratives. Theologians, clinicians, social scientists, journalists, and lawyers have persistently been alerting the commons that there is a serious problem inside religious communities and that this problem is religious leader sexual abuse of vulnerable individuals inside their respective communities. In addition, some political governmental agencies have begun to get involved because of criminal liability. Metaphorically, today’s spiritual and religious sanitarians and some of its governmental watchdogs have described *and* diagnosed the source and structure of this sexual abuse plague which is lodged inside religious organizations.

In part, the content of my brief presentation in 2015 to SNAP^{xliv} was based in my awareness that these world-wide clergy sexual abuse scandals are an endemic problem facing the worldwide public health community. In the past thirty five years clergy sexual and religious leader abusiveness has become very visible on the world stage: hundreds, perhaps thousands, maybe even millions of news reports have surfaced around the globe. Dozens, perhaps hundreds or even thousands, of books have been published. Individual nation-states such as Australia^{xlv} and Ireland^{xlvi} have called governmental study commissions, have listened to informed testimony and published reports of their findings. In the United States, state attorneys general have called Grand Juries to examine clergy sexual abuse practices inside the Roman Catholic dioceses of their individual states. An example is the August 14, 2018 Pennsylvania Diocese Victims' Report.^{xlvii} By June, 2019, sixteen state attorneys general had launched investigations into clergy sexual abuse in Roman Catholic dioceses.^{xlviii}

We now know: religious leader's sexual abuse of their adult devotees, institutional subordinates and the religious community's children negatively affects the lives of thousands of children, teens, and vulnerable adults. The phenomenon of sexual abuse crosses denominational lines, linguistic barriers and is influenced by factors such as economic status, family stability, gender, race and ethnicity. Even non-quantifiable variables such as belief systems, personal piety, and doctrinal orthodoxy affect the demographics of this kind of abuse.

Clergy and religious leader sexual abuse of vulnerable individuals is, therefore, a pan-denominational and world-wide inter-religious phenomenon. Sexual abuse of their followers by religious and spiritual leaders is perhaps the most common ecumenical, inter-faith phenomenon of today's religious and/or spiritual landscape.

By its very nature, sexual violence and abuse leaves victims with life-long consequences. The emotional or psychological costs are socially incalculable. The life-long physical and medical costs per individual are unknown but we have some windows into the cost issues. The ACE survey instrument study instrument has begun to give us needed information about long-term health effects.^{xlix} Quantifiable issues such as post-abuse suicides have yet to be studied and calculated.

Buddhist gurus abuseⁱ; Jewish rabbis abuseⁱⁱ; Orthodox priests abuseⁱⁱⁱ, world class Roman Catholic university professors abuseⁱⁱⁱⁱ; Mennonite preachers abuse^{lv}; Mormon religious leaders abuse^{lv}; Southern Baptist preachers and youth ministers abuse^{lvi}; international missionaries abuse^{lvii}; Zen spiritual teachers abuse^{lviii}; Hindu swamis abuse^{lix}; mega-church pastors abuse^{lx}; televangelists abuse^{lxi}; Pentecostals abuse^{lxii}; Roman Catholic cardinals, bishops, and diocesan priests abuse^{lxiii}; seminary professors abuse^{lxiv}, seminary rectors abuse^{lxv}; world-famous theologians abuse^{lxvi}.

While most professionals in these various world religious or spiritual teaching traditions manage their interpersonal sexual behavior in ethical and morally-principled ways, a certain subset of individuals (male and female) does not do so. When abuse occurs, the question becomes quite simple: what do religiously-based organizations do about it? How do they manage the abusive behavior of leaders and subordinate employees inside their organization's structures of administration and work? What, if any, policies are in place to manage employee abusiveness? If policies are in place, are they followed?

In many professions (from medicine to social work; from law to clinical psychology; from corporate financial headquarters to centers of political governance), the reality is that abusers are frequently protected inside organizational patterns and informal policies of secrecy.^{lxvii} However, professional codes of ethics do have value and a preventive dimension. In general, when professional regulatory agencies receive a complaint about a sexually abusive professional, they begin to investigate it. Licenses to practice may be withdrawn. Employing organizations may terminate employment. Referrals to the criminal justice system are likely. Survivors may be provided with information which can lead to legal proceedings against perpetrators and/or the agencies in which these perpetrators worked.

When Catholic bishops in the United States claim that they are not alone in their administrative encounters with abusive religious leaders and staff personnel, they are correct. However, they then fail to mention that as religious and spiritual administrators, they have the moral and ethical obligation to manage these socio-pathologic disorders in order to actively protect their religious followers. In addition, I believe they have a moral and ethical obligation to protect the welfare of the whole. They fail to

acknowledge their complicity in maintaining systemically corrupt administrative structures that fail to assertively monitor and manage abusive clergy and vowed religious. They fail to acknowledge the failure of their own individual and institutional accountability.

In some cases, members of the administrative caste of the Roman Catholic Church are also abusers.^{lxviii} An old aphorism applies: where there is moral corruption at the top of an organization, it is quite likely that moral confusion and ethical corruption will pervade the entire institution.

As I study the cross-religious issues of abusive leaders, I am struck by what appears to be a deliberate naiveté. Religious organization administrators claim they don't know things they should know. It seems apparent to me that they don't know because they don't want to know. Or, even more problematic is the reality that they know about abusive subordinates but don't give a damn. In this case they are lying to protect themselves.

Organizational Management Equivalencies

The equivalent here for me is financial embezzlement. Let's say a bank employee is emptying the cash drawer on a regular basis for his own use. This behavior would not be tolerated. The individual would be (1) fired and (2) reported to civil law enforcement agencies. Given the magnitude of the theft, she or he would also be publicly outed by means of news media.

Many years ago now, I watched as one of my alma maters became aware of financial embezzlement by its business manager. He was fired on the spot and an announcement was placed in the annual alumni newsletter so that all alums would have accurate information about what had occurred. I am guessing – but do not know – that this institution's governing board and president wished to forestall rumor-mongering among its alums as well as in the larger community in which the school was located.

In another situation, as a very young mid-level administrator, I watched a narrative of embezzlement unfold inside my organization. A subordinate financial officer reported his department head boss to the governing body of this institution. The subsequent – and very quiet - investigation revealed that the mid-level administrator was indeed *cooking the books*. He was fired on the spot and immediately escorted off the premises. A brief and

very terse announcement was made to local media by the organization's president. I learned of this episode the way my neighbors did – by televised news reports that evening. By the next day, many more internal details were visible inside the organization's various departments.

What to Make of Organizational Apathy

One thing that has seemed strange to me is the institutional church's nearly total lack of curiosity about something (clergy sexual violence against the laity) which is clearly institutionalized. Knowing, for example, that they have a problem, seminaries don't do psychological screening of potential candidates for ministry; they don't offer mandatory courses in sexual ethics or even in professional ethics; they don't offer courses about the long-term spiritual effects of sexual violence in the lives of its victimized individuals. Knowing that billions of dollars have been won in court settlements against religious institutions, these seminaries don't offer course content in the actual costs of sexual abuse to individual congregations and to denominations. They neither develop case studies nor do they teach their students about the specifics of clergy sexual abuse.

Allow me to use a Mennonite example here: Mennonite theologian and ordained minister John Howard Yoder's abusiveness to adult church women, graduate students, and young female ministerial candidates has been known inside the Mennonite educational bureaucracy since the mid-1980s. Yet I know of no academic course inside Mennonite Colleges and Seminaries which examine this denominational failure to protect vulnerable women, students, and junior, untenured teaching faculty. I know of no dense academic investigation of Yoder, his life, and his abuse patterns as a teaching case study.

We do not know, for example, anything about the roots of Yoder's behavior in psychopathology. We don't know, for another example, institutional thinking here as it unfolded during the 1970's and 1980's. We don't know how many victims he left in his wake. We don't know anything about the clinical and administrative costs of his abuse.

Most particularly, however, we (denominational administrators, theologians and ethicists) have not looked at John's entire corpus of theological and ethical writings as a source of information about his decisions to become an abuser. We have not, therefore, used John's own written and spoken

voice as a hermeneutical methodology to examine his personal (and his church's) institutional pathology.

In addition, we have never examined denominational politics as a structured environment in which John was both allowed to abuse and protected from the consequences of his abusiveness. Beyond our most remote questioning, there is the still inner voice that asks how many church bureaucrats knew and protected him because they too were sexual abusers of the laity? What games were played out in real time of bureaucratic and interpersonal extortion: *I won't tell on you if you won't tell on me **but** if you tell on me, I will tell on you.* These kinds of administrative games are usually played non-verbally. There is no spoken or written trace in the community memory to note that they were played.

Since we know there were other Mennonite abusers in this same era, institutional issues need to be examined as well.^{lxix} Did Yoder's writings, as some of his survivors have suggested, provide protective cover for other abusers?

To me this is like saying, *yes we know people are dying of Ebola and we are totally helpless in the world of competing nation states to address the practical realities of this potentially world-wide plague. There is nothing we need to learn (or can learn) about Ebola and its transmission; its clinical manifestations; its morbidity and mortality rates. We are totally helpless in the face of this virus and the pathology it causes. Because we are powerless, we won't, in our schools of public health, study Ebola as a case study.*

In addition, where there have been studies done about the nature of clergy sexual abuse, the denominational church ignores its science-generated information. For example, the issue of spiritual and psycho-social immaturity research done in the last century inside the American Roman Catholic religious tradition seems, in retrospect, to have instituted no changes in seminary admissions and in seminary curricula.^{lxx}

In contrast: inside medical education programs, the institutionalized custom of grand-rounds provides the medical community with a mechanism for examining complex issues of clinical success and failure as one way the medical profession self-polices itself. These are educational events which involve senior faculty as well as beginning students. They may include

external expert consultants. As a beginning student, I loved grand rounds because they were unpredictable and because the learning was so applicable to what I was studying. The in-depth case study or one was the foundation for understanding the many.

In this current era, continuing education programs may also utilize electronic communication programs such as Skype. A model of scientific inquiry into complex and multi-faceted clinical issues is, therefore, modeled and practiced. Many years ago, I attended a scientific medical panel which was conducted totally by long-distance communication devices. Every speaker – some of them from European nations - appeared on a huge screen. Other than the panel's on-site moderator, there were no experts in this auditorium of approximately 100 students.

Actually, that program was designed to demonstrate the potentialities of long-distance learning as much as it was to teach us about a specific pathology. I was immediately intrigued by the potentials of such learning programs in a widely diversified academic community. Now live-streaming is a common practice. Individuals in remote locations can now benefit from up-to-the minute scientific advances in any given academic field of studies.

The stark reality in this sexual violence narrative is not that we cannot work together to change the structures of violence and violence protection. It is that we choose not to do so. Individually and, perhaps more importantly, collectively, we lack the political will to force change. We do not appear to know how to form inter-religious communities of advocacy work. Churches, et al, by virtue of their long-standing organizational realities are, in my opinion, going to outlast us. While the Lone Ranger may be able to singlehandedly rescue the damsel from the railroad track, I don't believe she or he will be able to change the clerical and institutional narrative of sexual abuse of children, teens, and adults.

Individually and collectively, many of us look the other way when powerful religious figures, both male and female, abuse less powerful and vulnerable individuals (usually children and adolescents but also adults). Instead of protecting the vulnerable, we choose to protect our ashrams, churches, synagogues, temples and mosques as well as our denominational primary and secondary schools. Religiously-owned colleges, seminaries, and universities are frequently identified as hubs of affinity sexual violence and abuse. Secular institutions of higher education are not immune.

When we choose to remain ignorant, we become complicit with these painful abuse narratives. We become passive bystanders.^{lxxi} When we choose to be silent, we become complicit. But, more importantly, when we choose to be Lone Rangers by refusing to work collectively, we empower corrupt institutions to outlast us.

To Summarize

To summarize: the pathology of religious and spiritual leader abusiveness is a distressing reality in many of the world's religious cultures. Abusive behavior is not the rare and aberrant behavior of a few. It is a quantifiable sociological and anthropological phenomenon. There is, to speak metaphorically, no single Typhoid Mary who can be quarantined to protect the whole. Rather, there are thousands of religious leader abusers inside various world-wide religious communities.

In addition, there are thousands of supervisors, who provide institutional cover for the known abusers. These enablers of abuse share, in my opinion, moral and ethical responsibility for the abuse that goes unchallenged because of their irresponsible and corrupt management practices.

It is clear: a theology of celibacy and sexual abstinence does not protect vulnerable individuals from being sexually abused. It is also clear that a theology of monogamous marriage and sexual chastity outside marriage does not protect vulnerable individuals. It is clear that theologies of obedience to religious authorities do not protect vulnerable children, teens, and adults. Something more than theology is called for.³

³ This essay was first published on Bill Lindsey's blog, Bilgrimage, in two parts. The first part was published on June 13, 2019 at <http://bilgrimage.blogspot.com/2019/06/ruth-krall-recapitulation-affinity.html/>. The second part was published on June 16, 2019 at <http://bilgrimage.blogspot.com/2019/06/ruth-krall-religious-leader-sexual.html>

Third Essay

Religious Leader Sexual Abuse What Language Shall We Use?

Introductory Comments

One of the principles of contemporary social science research protocols is that the language we use to identify and describe the nature of a problem will become the language we must use to solve it. We can't describe an issue in terms of oranges when we are really talking about strawberries. The culture for orange tree groves is very different than the culture for fields of ground-clinging strawberries. The problems confronting growers of oranges are different from the problems confronting growers of strawberries.

We cannot, therefore, conflate the unique problems of growing and harvesting oranges and strawberries into one universal form. We cannot naively assume that the problems of these two forms of agriculture are the same or even equivalent problems. One size of analysis does not fit all because it cannot do so in real life.

We might, therefore, look comparatively at the unique problems of growing, harvesting and marketing oranges while we simultaneously look at the unique problems of growing, harvesting and marketing strawberries. At the conclusions of these two studies we might then ask, *what are the similarities and differences we notice? What unique findings did we uncover? In these two research protocols, what were the surprises, if any, in our findings? Are there conclusions we can now draw about growing, harvesting and marketing various fruits that utilize these two unique studies as a protocol for further research studies?* We might even conclude that in future studies vis-à-vis growing, harvesting and marketing we need more precise language. We may even need to coin and define a new language to help us present our research to the public.

This is, for example, what Hans Selye did in his ground-breaking research into the human stress response – the foundation for today's research into the human trauma response.^{lxxii} He coined a new professional language which still informs us today. Younger researchers built upon his work and

improved upon his conceptual framework. They identified and corrected scientific errors in his work.

In addition, as new technologies emerged they were applied to the study of human stress. These new studies have substantially increased our understanding of the role the human stress response plays in the development of physical and emotional troubles.^{lxxiii} While Selye's research has largely been superseded by newer understandings of human stress and trauma, nevertheless he broke open the initial code for studying human stressors and the body's response – a topic which had long eluded medical science. He gave us a beginning language system to use in our studies.

These initial, ground-breaking studies of oranges and strawberries - and their conclusions - therefore, might, in turn, lead us to study the growing, harvesting, and marketing of peanuts, pumpkins and asparagus. Here the diversity of our research protocols and study may lead us to a more universal understanding of issues inside agribusiness in general.

There was a wide variety of potential outcomes when we first began this hypothetical study regarding problems in the production, harvesting and marketing of oranges and then of strawberries. Until we expanded our studies into peanuts, pumpkins, and asparagus, we could draw no comprehensive conclusions about many substantive issues in these kinds of produce-oriented economies. In casting our intellectual research net more widely, we probably did not know exactly what we were looking for. But by keeping our categories clear and our language precise, the comparative analysis is both richer and easier to unpack.

Only in the research process, itself, do we begin to develop more precise language – language which we can then utilize for later, more specific research protocols.

When, however, we decide to focus on the similarity of problems in growing grapefruit, oranges, lemons, tangerines, and pomelos, we begin with commonalities – not differences. As we do this, we may very well stumble across significant differences. While in the first situation of studying diverse agricultural products, we extend the reach of our research process; in the second, however, we begin to narrow it. Language specificity begins to matter more.

Our choice of categories matters. Are we looking to identify and extend our global understandings vis-à-vis many crops or are we looking for a more in-depth understanding of a specific family of crops – in this case the citrus family?

There is a third variable to be considered in the design of our research protocols. Do we want to focus only on citrus growing in the United States or do we want to look at international issues in citrus production, harvesting and marketing? Citrus trees grow in many of the world's nations. Are the problems in growing, harvesting and marketing similar across national and geographic boundaries? Do we, for example, only want to deal with issues inside the boundary of the United States? Do we want to look only inside the Americas? Or, do we want to do our research on an international scale? Each of these preliminary decisions – the pre-research decisions – will affect the research population and the methodologies which we choose to study these populations.

In the conclusions drawn from our various studies, we might conclude that the issues we are most interested in understanding relates to problems in agricultural produce management and marketing – at which point we must also turn to the language and research methodologies of economics.

Our initial research into the uniqueness of various produce-growing cultures has led us to a solid foundation of information. As a consequence of our careful work, a new cycle of research can begin – this time with a more carefully stated conceptual framework, a better defined set of categories, more precisely defined language and a more measurable or quantifiable set of essential research questions.

What is this nonsense about strawberries and oranges?

What I am illustrating is the principle of looking slant at complex topics – seeking by analogy to locate a richer and more precise vocabulary for our use. Vis-à-vis the current clergy sexual abuse issue in multiple world religions, we need, I believe, an enhanced vocabulary. We need this enhance and more precise vocabulary in order to comprehend the complex institutional forces at work in today's religious communities as they experience and/or demonstrate the affinity sexual violence phenomenon.

In previous essays, I raised the question of which public health language is appropriate to use in our research discussions about clergy sexual abuse and corrupt institutional management of such abuse.

From what I can tell by reading widely, the clergy sexual abuse phenomenon is endemic, pan-denominational and present inside multiple global nations, communities, language groups, and cultures. It is not only a Roman Catholic phenomenon. It is not only a Christian phenomenon. In addition, we have no evidence that it is spreading widely.

We do, however, have evidence that it has been historically prevalent for millennia. We have evidence that it has been and currently is a reality in multiple cultures and in multiple spiritual traditions.

Many years ago, in a setting where I was the rare Christian in a largely Buddhist audience, a speaker – whose name I have long since forgotten – told a story about a group of Tibetan Buddhist nuns who went to the Dalai Lama to complain about the sexual harassment and physical abuse they were experiencing at the hands of some monks inside their community. After allowing the implications of this story to sink in, the speaker said, *the Dalai Lama wept and he immediately began to make change happen.*

In coming to understand complex realities such as sexual violence inside religious/spiritual communities we begin (as did the blind men who encounter an elephant for the first time) inside our own personal experiences: we begin inside the narrow parameters of our individual understanding and within the confines our own cultural blinders.^{lxxiv}

Why, we must ask, is religious leaders' sexual violence prevalent in so many different religious environments where, for example, different philosophies, ideologies, theologies, and liturgical worship patterns provide unique belief structures and socio-cultural realities? Is there some common ground we might explore in order to understand these phenomena inside such very different religious and spiritual traditions? If we did, for example, some in-depth studies – case studies – of our unique traditions, what underlying causative issues might we uncover? What correlations between and among communities might we find?? What language might we need to develop?

If the commonality in produce production and marketing is at its foundation economic, what – if any - is the commonality of experience in religious leaders' sexual abuse of their followers?

Are there, in reality, commonalities? Are there differences? How do we discover, describe and then explain these research-uncovered commonalities and differences? What is the urgency of our questions into these matters? Why should we – or anyone else for that matter - give a damn about these concerns?

It is useful to remember the young Hans Selye. His teachers and advisors told him he was too brilliant to waste his time and intellectual resources studying the human stress response. He had an inner security – an inner compass or beacon – that allowed him to disregard his elders' wisdom and carefully and meticulously pursue his research where it led him. He followed the clues rather than imposing pre-established ideas. By refusing to abandon the questions he had about the body's response patterns to stress – no matter how vague they were when he began - the human world has benefitted. Twenty eight years after his death, the world of medical science is still engaged with questions of stress and trauma.

The Role of the Gods

To be quite candid, we must also ask if the gods – through their human followers - teach their devotees (through their human intermediaries, their representatives and spokespersons on earth) to be abusers. After all, in antiquity, Zeus, Thor, Poseidon, Hades, and Odin were all violent abusers and rapists. In addition, we must never forget that the Sabine women were raped by the human founders of the city of Rome. Is rape, therefore, the foundational theology of contemporary human culture; of human religious practice? Do the gods demand rape – the de-flowering of virgins - as an offering to their power? Do their human followers?

In a puzzling question (to which I have no answer): does today's Roman Catholic Church carry and unconsciously maintain a millennia-old replication syndrome? Do the Sabine women from Rome continue to cry out for justice? Do today's raping so-called celibate priests spiritually re-enact (unselfconsciously) the rapes of their genetic and cultural forefathers?

The cult of Cybele whose ancient temple was roughly co-terminus to today's Vatican City included celibate priests who, in moments of spiritual ecstasy, castrated themselves. Is this the ignorant residue, the unconscious memory of self-enforced celibacy (an emotional castration) which today's Roman Catholic church insists is essential for the role of priest and high priest (Pope)?

For decades, I have been privately obsessed with these two stories (the so-called myth of the Sabine women and the narrative anthropological history of Cybele's ecstatic followers). I ponder the intergenerational transmission or the long arm consequences of history and myth as the cultural foundations (laid down centuries ago) for today's contemporary complex or infrastructure of beliefs, mythologies, and practices.

We know there is something called a *replication syndrome*. We know there is something called *the intergenerational transmission of trauma and psychopathology*. In these cases of priest rapes, how far back does this history of sexual abuse go for individual priests; for the collective body of priests; for the institutional world-wide church?^{lxxv}

In Conclusion

If the commonality in produce production and marketing is economic, what is the commonality of experience in a multitude of religious leaders' sexual abuse of their followers? What are the differences? What research methodologies can we use to explore these troubling questions? What language shall we use?

In the first two essays, I utilized the language of public health to explore issues of prevention, containment and treatment. In this essay I have raised questions about how we begin to study these issues. I have raised the question of our research language as essential. I also believe our common, ordinary, everyday language is essential to understand. Do we unearth (and thus clarify) the central guiding metaphors of this religious and spiritual abuse scandal? Or do we obfuscate it?

It seems to me that something more is called for. I want to continue to look slant at these issues. Not ignoring what has gone before, I want, to build upon what is already known. We do not need to begin de nouveau.

We need, however, to allow our deepest intuitions to guide the development of our thinking and of our research. Whether we choose to look in depth at one denomination or we choose to look globally at many religious groups – what we are seeking for is, I believe, more accurate knowledge and a broader, more accurate perspective on this troublesome issue than we currently have. In short, we need better information (demographic data) and we need a more accurate, more nuanced, more professional, and more complex language. We desperately need, in my opinion, an interdisciplinary conversation that includes the public health sector of our professional inquiries. In short, we need better data.

In addition, we are seeking for moments of deep intuition to break our categories and give us new languages and new constructs. In addition, we need, I believe, the synergy of the whole.⁴

⁴ Posted on Bilgrimage, June 20, 2019 on http://bilgrimage.blogspot.com/2019/06/ruth-krall-religious-leader-sexual-20.html#disqus_thread

Fourth Essay

Religious Leader Sexual Abuse Looking Slant: Oppressive Ideologies and Belief Systems

Introductory Comments

Having now hypothesized the *endemic* nature of religious and spiritual leader sexual abuse of their subordinates and followers, we must ask, what, if any, is the role played by human ideologies in establishing institutional climates that facilitate abuse and then cover it up? To begin, I will once again look slant at these interpenetrated issues of ideology and culture as they intersect with my thinking about unchallenged institutionalized clergy sexual abuse. When we think about institutionalized cover-up by bishops and other supervisors inside denominational structures of governance and rule we need to look at cultural ideologies and practices that support institutional corruption.

Ebola Revisited

We noted in the first essay that the current Ebola virus outbreaks in the Democratic Republic of Congo are occurring in very close proximity with an active albeit undeclared war zone. There are, therefore, *political, security, and cultural complications – not least a refusal to believe that Ebola exists...*^{lxxvi} The situation, in these Ebola-prone communities, is complicated by disease protecting ideologies and false narratives. Belief in these false and paranoid ideologies about the causation of illness and death is accompanied by a refusal to utilize the public health care providers' help. It is also accompanied by a paranoid refusal to use the newly developed vaccine. These two realities (paranoid cultural/individual ideation and a refusal to accept help from outsiders) are based largely on ideological grounds. In addition, these false cultural narratives of causality (*the vaccine is a poison designed to kill*) are accompanied by violence and political unrest. For example, one location *has seen armed assaults on treatment centers, the murder of a WHO doctor, and attacks on vaccine teams.*^{lxxvii}

When citizens are culturally, politically or militarily intimidated from seeking medical attention and help; when preventive medical vaccination is

negatively politicized as a killing poison and vaccination is actively refused by entire families; when health care and community education workers are targeted for lethal violence: then the Ebola virus strains take root and the disease spreads into additional communities. That which is a lethal regional *epidemic* threatens to become an international or even a world-wide *pandemic*.

Unchecked (i.e., treatment, containment, and eradication) the disease spreads. As ill individuals are cared for inside their families and as dead or sick bodies are touched by healthy individuals, the disease spreads rapidly. Human deaths from the disease increase and these deaths accompany and go hand-in-hand with human deaths from the militarized violence of this region's undeclared war.

It's a devil's bargain. Does one accept public health assistance and its vaccine – only to be militarily attacked or does one refuse the help and support the military's opposition to the world health community's presence? The article I am referring to states that the world-wide organization Doctors without Borders has left the area because its workers were endangered by the local ideologies and presence of armed fighting. The struggle for political control competes with the struggle to contain the Ebola epidemic.

Entire communities are, therefore, traumatized by violence and trauma.. Once inhabited by living cultural groups who shared a common belief system and life-style, the region has recently becomes a war zone. When people have no communally-acceptable way of escaping war's violence and are ideologically prohibited from utilizing the services of public health care workers, the *epidemic* continues to spread; the ideologically resistant community increasingly becomes a paranoid community of suffering and death.

Fatal Infant Diarrhea Revisited

We've also seen that the endemic reality of second and third world infants dying of diarrhea (caused by poor sanitation, contaminated food and water supplies, and ultimately by infant dehydration) occurs largely in communities where impoverished parents do not have the financial or social resources to access medical treatment in a timely manner. These are communities which lack access to potable water and safe food supplies. When, because of systemic and endemic poverty, a community

of people fails to access the necessities of life, the most susceptible and most vulnerable individuals will be the first to be affected.^{lxxxviii} In many of these world economies, the nation-states' elites and oligarchies have elevated standards of living while the poorest of the poor remain highly marginalized. Brazilian philosopher-educator Paulo Friere (in his groundbreaking work on consciousness-raising with the poor of his nation) illustrated this reality by noting that active class repression begins to accelerate when the wealthy landowner's campesinos began to ask: *why do the landowner's dogs eat better than my children do?*^{lxxxix} Questioning injustice and ongoing, *endemic oppression* brings active and specific reprisals from those cultural elites who control the cultural narrative of the "desirable" relationships between the landowner and his campesinos.

Personal Reflections

The personal is political.^{lxxx}

In the early 1990's, I visited a violence-traumatized village in the highlands of Guatemala.^{lxxxvi} This village had been the site of an earlier mass massacre of local corn farmers as they hoed their fields. During our visit the students and I talked with the village's elders. We visited the local Catholic Church compound where a murdered priest's body was entombed.^{lxxxvii} We visited his living quarters which had been made into a site or shrine of remembrance and mourning. We talked with the widows of these murdered men. We saw the beginnings of their collective self-help activities to circumvent these widows' social isolation and poverty.^{lxxxviii} Our presence as North Americans was welcomed as a potential deterrence to future violence. Never before had I so realized the protective power of a North American (i.e., USA) passport. Our collective weeklong presence in this village signified the outer world's awareness of these massacres. The widows were no longer alone. Their story was no longer hidden.

Late one afternoon, we walked across a just-liberated piece of police-military land in which local men had been imprisoned under-ground in small cages. The town's elders and the extended Maya community had protested the ongoing violence and had persuaded the military that it was politically expedient for them to leave their village. The army was withdrawn by the national governing party. The excesses of their repressive killing and politically-motivated violence were, by this removal, implicitly acknowledged.

While the cages had been removed, the cage holes were still in place so we walked carefully – picking our collective way across remnants of a human hell. I felt as if the land itself bore witness to the murderous torture and savage atrocities that had occurred there. I felt as if I was walking on sacred, human blood-consecrated land. The students and I fell silent – allowing this land to permeate our consciousness.

Many years later, after the town had turned this field into a permanent memorial, I again walked across this field with another group of North American students. It was now a people-consecrated field of lamentation and memory. Its ghosts were now mostly absent – appearing only in the narration of our guide.

Mid-morning during this second visit, our guide-teacher led us to the shores of a beautiful – but polluted lake. Women were washing clothes and hanging them on bushes to dry. Some women were also collecting cooking and drinking water to carry home in big pottery or metal containers on the top of their heads. Our guide informed us that this lake's water was polluted. I worried for these women and their children. I hoped they had the resources to boil this water but I suspected they did not. During our stay in this village we drank bottled and warm cokes – because this internationally bottled soft drink was a safe fluid to drink. Brushing one's teeth with coke gives new meaning to the practice.

Here the issues are less directly ideological. No one says to a mother or father that safe water wells are unsafe to use. No one says to avoid the local medical care facility (if there is one). But, in a systemic way, the issues of second and third world poverty are highly ideological. The issues of indigenous communities are highly ideological. Issues of life and death are political. No one steps forward to build and maintain a network of free safe wells for the community to use. No one seeks to equalize the power of landowners and campesinos. No one seeks to redress ancient grievances of indigenous communities.

Years earlier, when I lived in Costa Rica, the World Bank demanded that Costa Rica devalue its currency and end some of its socialized welfare programs for its nation's poor. As a United States citizen living on a North American salary, I barely felt this economic crisis. To put it bluntly, I was

(by virtue of my skin color, my education-class status, and my nationality) economically and politically privileged.

Almost immediately after the currency devaluation took place, my Costa Rican and North American male professional colleagues and friends told me about being approached by many women seeking to provide life's necessities for themselves and their children by prostituting themselves. In these men's perception, the number of women seeking to sell sexual services had dramatically escalated in the days since the currency devaluation took place.

I am not an economist but I do know that de-valued currencies and fewer accessible humanitarian resources cause human suffering. I am not a parent but I do know that the threat of starvation and infant diarrhea creates a life or death situation for parents and their children. I am convinced, therefore, that our ideologies and practices of governance matter. They create the matrix for our individual and collective behaviors.

In some very direct ways and in many indirect ways, my years of teaching students on location in Central America have shaped my personality and my character. I learned there about the principled need to resist injustice in very specific and very ordinary ways – ways that were not grandiose or messianic. I learned about the potential to fail and the need to persevere. I learned about communities of support and resistance.

These years prepared me to deepen my personal witness against affinity violence inside my religious denomination – the Old Mennonite Church (Lancaster Conference) of my childhood and adolescence (now, the Mennonite Church USA). Talking with war's widows, who joined protests against politically repressive violence in their home town, I learned also that I did not need to be one of the great ones; I did not need to become a Gandhi, a Nelson Mandela, a Mother Terese, or a Bishop Tutu. I simply needed to hear and follow the inner call of healing, resistance and protest. I needed, in essence, to use the voice which I had rather than hesitating because of the grand and all-powerful voice I did not have. I needed, therefore, to become a professional witness – a professional bearing witness. Most of all I felt an inner need to believe and to befriend those wounded by violence.

Bearing Witness

Bearing witness in any situation of human violence has two dimensions. Both are essential. In the first we learn to pay attention; to see, hear, and understand the truth. This includes the gathering of truthful and factually accurate information.

In the second phase or aspect of bearing witness we use our human voice (or our human pen or computer) to communicate what we have heard, seen and witnessed. We seek to inform our communities. We seek to mobilize help for those who are culturally helpless. This latter element can include advocacy work, confrontation with the powers, and overt non-violent resistance. It can also involve providing informed help of a specific nature.

In both of these aspects vis-à-vis bearing witness, we need to develop humility – we are not better than others; we need to develop compassion for the other; and we need to take care of the inner soft-self so that our intrapersonal resources do not become deflated or messianic inflations.

My personal experience and belief system is that in every stage of bearing witness we need a community – a base community that both holds us and warns us. We need a communal cycle of action and reflection; a time of gathering data and a time of acting on the information we have gathered.^{lxxxiv} Knowledge without action is, in itself, a self-corrupting activity. The more we corrupt our personal selves, the less useful we are to those who need us most. Action without accurate knowledge is almost useless and it causes us to waste our resources.

A Revelatory Warning

If you want to have a career, you have to put this stuff behind you.

Cardinal Pio Laghi^{lxxxv}

The “stuff” to which Cardinal Laghi was referring was clergy sexual abuse in the 1980’s and the institutional Roman Catholic hierarchy’s administrative management of its abusers. This “stuff” included attempts to warn American bishops of a need to change their administrative course in managing abusers. This problem in Laghi’s world view was not, therefore,

the statistically significant presence of sexual abusers in the American clergy; this problem was not the actions – or lack thereof – of proper action by the bishops: Laghi’s problem was a principled and informed protest against a bishop-mishandled endemic sexual abuse issue by Laghi’s Secretary-Canonist, Father Thomas Doyle. Shortly after this warning and career advice (1986), Doyle was informed he was no longer employed by the Vatican embassy in Washington, DC. I am guessing as I read this history, that Doyle and his presence on the embassy’s staff had become an embarrassment to Laghi’s own career ambitions – he was a career officer in the Vatican’s diplomatic corp.^{lxxxvi} American bishops had turned against Doyle and his colleagues Louisiana attorney Ray Mouton and Maryland priest-psychiatrist Mike Peterson. American bishops and Vatican administrators turned against these men and their attempt to help their church understand the clergy sexual abuse issue.^{lxxxvii}

Sometimes a specific narrative story guides us to the research questions which we need to ask. The specificity of the story contains, as it were, the story of the whole in an embryo form.

The late Roman Catholic journalist Robert Blair Kaiser put it this way: *The so-called “sex abuse crisis” is a misnomer. It was (and is) not a crisis but a disease something akin to alcoholism or an addiction to gambling, tinted with a little bit of all seven deadly sins, dominated by the deadliest of them, pride. Wayward priests have pursued their wayward ways because they were trained to think of themselves as something special – “ontologically different” as Pope John Paul II kept insisting – a different species – and therefore accountable only to the Pope (who was accountable only to God.*^{lxxxviii}

For Blair Kaiser the ideological root for his church’s sexual abuse phenomenon is a combination of personal pathology (sexual addiction) in the context of a social reality inside the American priesthood (clericalism). In addition, the ideological root for the institutional church’s mismanagement of its abusing priests is abusive power. He writes *that the solution should have been a simple one: U. S. bishops would just to have to renounce their absolute power (the absolute power that corrupts absolutely) by shucking off their lordly posture and becoming servants to the people.*^{lxxxix}

Inasmuch as the sexual abuse phenomenon is not only a Roman Catholic one, we must ask questions regarding cultural and ideological belief systems. We must identify and study these complex systemic issues (issues which circle around the clergy sexual abuse phenomenon in multiple organized religious and spiritual teaching institutions). What are the ideologies in play at all times? When we look slant at these issues, what becomes immediately evident is that various forms of systemic injustice and religious ideologies permeate the environment. These various forms are present inside the fundamental ideologies of a wide variety of denominational and religiously-based organizations.

One of these ideologies is patriarchal reasoning and belief systems. Nearly all of the abusive organizations are hierarchical and patriarchal. Power is concentrated in maleness and in wealth. In some of these religious systems we see absolute power vested in very few individuals – the modern day equivalent of shamanic power or high priest power. In most religious organizations and spiritual teaching centers, the priest or guru is believed to represent the divine in special ways. She or he is often assumed to be above sin or personal failures. As the community's role model for how to find salvation or enlightenment, the leader gradually becomes above criticism.

We have, to date, no comprehensive look at the ideological foundations of the sexual abuse crisis in our respective religious traditions. Here, one shoe will not fit all. The sixteenth century Reformation destroyed Christian unity even as it freed the human conscience to find (or create) a complex Christian identity and praxis. The Council of Trent cemented these differences in place. The relatively recent emergence of Eastern philosophies and Islamic mosques in Western cultures brought with it new challenges. Our commonalities, in this sexual abuse crisis, are not I believe theological: they are lodged in the world of organizational behavior. There is the world of sexually violent clergy and there is the abusive behavior of institutional administrators who provide institutional resources and cover so that individual perpetrators can continue to abuse without accountability to their individual victims or to the victimized community.

Malignant Normalcy

When *malignant normalcy* becomes the ordinary experience of religious and spiritual teaching relationships, we see the breeding grounds for

continuous cycles of violation and violence.^{xc} *Malignant normalcy has to do with the social actuality with which we are presented as normal, all-encompassing and unalterable; and second, our potential and crucial sense of ourselves “as witnessing professionals.”^{xc}* In situations of malignant normalcy, individuals inside organized systems, do what is expected of them – no matter how unjust or how evil, without question and without principled dissent. There is a nearly continuous and seamless process of adapting and accommodating the self to the presence of evil. In this process doing evil becomes normalized.

A corrupted organizational environment staffed by corrupted individuals is, in my opinion, an ideological sewer. In the case of clergy sexual abuse that is institutionally protected, all of us have an obligation to become witnessing resisters. To do this, we must have accurate information (demographic data) and an alternative vision of (ideology) a future without clergy sexual abuse and its consequent cover-up actions by institutional supervisors and administrators.

From my reading of Roman Catholic whistle-blowers and activists, a vision of the abuse-free church has not yet become a viable and sustainable vision. In part, this is because accurate information has been withheld by the institutional church. While these activists and whistleblowers have called our attention to these phenomena inside their institutional church, they have not completed the task of ending this abuse and, indeed, ending the potential for this abuse to continue.^{xcii}

In Conclusion

We do not yet have all of the breadth and depth of the demographic information and knowledge that is needed for us (individually and collectively) to help heal the institutionally *endemic* nature of today’s sexual abuse of the laity by religious clergy. It is that simple and that complex.

When we look slant, therefore, at clergy sexual abuse inside organized religious and spiritual teaching centers and institutions, the public health dimensions become visible. Most importantly, perhaps, the organizational ethos becomes visible. Systemic forms of institutionalized violence form the organizing culture in which the “virus” of clergy sexual abuse spreads rapidly. Inside these institutionalized systems, moral and spiritual corruption spread like an untreated virus. There are *endemic* issues and there are

hyper-endemic realities in today's religious and spiritual environments vis-à-vis religious *pandemic* leader affinity sexual violence behaviors.⁵

⁵ Part One Posted July 3, 2019

http://bilgrimage.blogspot.com/2019/06/ruth-krall-religious-leader-sexual_20.html#disqus_thread

Part Two Posted July 6, 2019

http://bilgrimage.blogspot.com/2019/07/ruth-krall-looking-slant-oppressive_6.html

Fifth Essay

Religious Leader Sexual Abuse Historical Meandering: Ideologies of Abuse and Exclusion

Introductory Comments

Power tends to corrupt and absolute power corrupts absolutely.

Lord Acton^{xciii}

By looking slant at these issues of religious leader sexual abuse of members of the laity, we have begun to gather together a common language. We have also noted that, in addition to being a socio-cultural issue, a systemic religious institution issue, and a criminal justice system issue, clergy sexual abuse is also a *global* public health issue. Its noxious presence can be found inside multiple language groups and national identities. The phenomenon of clergy and religious leader sexual abusiveness and its institutionalized cover-up by religious administrators is present on all continents except Antarctica. In different religious groups, it takes different forms. In some religious cultures the primary victims of religious leader abuse are adult women; in others they may be adult men. In still others, the preponderance of victims is young pre-pubescent boys and girls. It appears; however, in Western cultures (and in Roman Catholicism in particular) that the largest numbers of victims (historically and contemporaneously) are post-pubescent boys and girls in their early teenage years.

I often wonder if this phenomenon is an unconscious cultural remnant or a contemporary replication of an earlier pre-medieval and medieval custom (*Droit du seigneur*). During that era, the lord of the manor had the rights of first sexual intercourse with all the women of a marriageable age who were his feudal subjects.^{xciv} This is not unlike the era of American slavery when slaves' owners often raped their female slaves or (more rarely) established concubine relationships with them.^{xcv}

In thinking about the papacy as a feudal monarchy (an archaic remnant of medieval kings, lords, and vassals), somehow the clergy sexual abuse phenomenon begins to make sense. The bishops pledge their loyalty to

the Pope. The Pope as the reigning monarch rules the world-wide church. As members of the nobility (lords of their diocesan estates) the bishops rule their parishes. The clergy are the minor nobility and pledge their loyalty to the bishop and the pope. In turn, the bishop assumes responsibility and control of the priest's career and conduct. Clergy, as members of the upper class, have command of their individual parish and its vassals (the laity).

The problem for North American bishops and clergy, however, is that they live inside twenty-first century democratic nation-states (i.e., secular modernity). The world's emerging secular ideology is that of a high-technology, communications-intensive post-modernity. The church's vassals inevitably have, therefore, a dual identity or a dual loyalty. The organizational church's voice and law (as well as its shared sense of a communal morality) is, therefore, no longer the dominant law and moral outpost for most of its subjects. The institutional church's definitions of reality are no longer culturally shared definitions. This is particularly true in matters of human sexuality. In post-modernity, multiple voices and multiple moralities compete for each individual's attention and loyalty.^{xcvi}

In the Roman Catholic tradition (and most Protestant ones as well), women and their children continue to be contemporary vassals (i.e., second-class citizens). In terms of their religious identity, if adult women generically are second class citizens, sexually active, (i.e., non-virginal) single women are third-class citizens. In terms of secular culture, this is no longer an acceptable ideology. It is no longer acceptable communal behavior.

Crimen Solicitationis **Church Law against Soliciting Sex Acts inside the Confessional^{xcvii}**

In general, there is no need for a law to be formulated unless there are transgressions needing to be addressed. In 1922 and again in 1962, the canonical instruction *Crimen Solicitationis* was sent by Rome to all bishops with the instruction to treat it as a highly confidential document.^{xcviii} It was not to be made public in any manner whatsoever. In other words, members of the laity were excluded from information. This document teaches the worldwide cadre of bishops about how their Roman superiors expect them to deal with situations of seduction and sexual assaults inside the confessional.

Commonalities and Patterns

In these essays we have uncovered several fundamental characteristics of these *pan-denominational* phenomena of religious clergy sexual abuse. The noxious presence of clergy sexual abuse of the laity is not unique to any one particular culture or religious group. We have also noted that patterns of clergy sexual abuse and institutional mismanagement of the abusers are *endemic* inside today's world religious cultures. The historical presence of clergy sexual abuse has been noted – both in short-term history, i.e., the twentieth century^{xcix} and in long-term history, i.e. medieval and pre-medieval history.^c In addition, we have identified the term *hyper-endemic* as potentially useful in future studies and discussions of these religious community phenomena.

It has also been noted that adult men *and* women in vowed or dedicated religious life can be abusers. In addition, they can also be the victims of abuse. In some individual cases, they can be both.

Physical and sexual abuse can happen to its victims at any stage of their developmental life journey from infancy to old age. That said: those individuals with the fewest personal and cultural resources to resist abusers are the most vulnerable individuals to fall victim to religious leader sexual abuse.

Authoritarian religious arrangements such as churches, denominations and institutions such as religious seminaries and colleges appear to facilitate abuser. These religious institutions also appear to facilitate supervisory silence about abuse. In many situations, the acts of abuse are actively covered up by the religious institution's administrative caste. This practice of allowing abusers to continue their abusive behavior unchecked tends to provide them with on-going access to new targets for their abusive behavior.

For example, Father John Geoghan (1935-2003), a priest in the Boston diocese is believed to have sexually molested 150 children (mostly boys).^{ci} Prior to his arrest, the Boston Diocese moved him from parish to parish without warning the parishes to which he was being sent. Geoghan died in jail – murdered by another prisoner.

Another example is Father Gilbert Gauthé (1945-) of Louisiana. I have heard estimates that he violated more than 200 children and perhaps as many as 500.^{cii} In court, he admitted to 37.^{ciii} Here, too, his religious supervisors and administrators moved him from parish to parish with no warning given to parishioners in his new location.

A third example is Father James Porter (1935-2005). Porter who had been moved from parish to parish and from diocese to diocese admitted to molesting children in five states. In 1975 the pope laicized Porter at his own request. He later admitted to abusing more than 100 children of both genders. After laicization, he married and was later convicted of abusing his children's babysitter.^{civ}

Moving priests from parish to parish has been a very common practice among American Roman Catholic bishops. Dominican priest and victims' advocate Father Thomas Doyle cynically calls this *the church's geographic solution* to the sexual abuse problem in his denominational church.^{cv}

The Question of Mandatory Celibacy for Clerics Reformation History

Canon law is driven by theology.^{cvi}

The history of mandatory celibacy for clergy in the Roman Catholic Church dates back to the Second Lateran Council (1139 CE) and was later reaffirmed by the Council of Trent (1563 CE).^{cvii}

It is now an actively floated hypothesis on the World Wide Web: mandatory clergy celibacy inevitably leads to sexual abuse by clerics and bishops.^{cviii} A secondary hypothesis is that a married clergy would be much less likely to sexually abuse the laity than an institutionally-coerced celibate one. These assertions by some Catholic authors and reformers need to be demographically tested.^{cix} Until that happens, we can do a bit of historical reminiscing and analysis.

Earlier in this series of essays^{cx}, I noted, in passing, the importance of the Sixteenth century Protestant Reformation and the Counter-Reformation Council of Trent (1545-1563 CE). The history of allowing marriage to priests inside Orthodox forms of Christianity pre-dates the sixteenth century Reformation.^{cxii} I am now going to take a brief detour into Christian

Reformation history in order to provide us with a common background of information. Most specifically I want to look at these questions of a married clergy, celibacy, and a homosexual priesthood in context of the Protestant Reformation's strong support for its church's clerics to be married. I do this because a certain amount of debate exists inside the Roman Catholic tradition about the formative impact of mandatory celibacy on the clergy sexual abuse situation. In this reading, the centuries old ideology of priest celibacy (as an essential aspect of the ordained clergy) is questioned. It raises the diagnostic issue of whether celibacy is *the* causative ideology that drives clergy sexual abuse in the Roman Catholic tradition.

The Question of Clerical Celibacy and the Protestant Reformation

After the Protestant Reformation began to take hold in Europe its leading theologians, community elders and clerics chose marriage (in a deliberate and frequently ideological contrast to mandatory celibacy inside the Roman Catholic tradition).

- **Martin Luther (1483-1546)**

I want to make explicit what I was taught in a graduate level seminary course: Martin Luther's complaints about moral corruption in the Catholic Church of his era were not only about the sale of indulgences.^{cxii} After a trip to Rome in 1511 he did begin to oppose the sale of indulgences. It was also on this trip, however, that he became aware of sexual corruption in the papacy *and* inside the governing structures of Roman Catholicism. As a reformer, Luther advocated for marriage of the clergy. On June 13, 1525 Luther married a former nun named Katharina von Bora. Together they had six children.^{cxiii} Luther, himself, anchored the church polity principle of married clergy inside the rapidly-emerging German Lutheran tradition. Today, various Lutheran traditions exist in many of the world's nations. None are committed to and none mandate clerical celibacy.

- **Menno Simons (1496-1561)**

Simons was a former priest who became a leader in the Anabaptist wing of the Reformation. After leaving the priesthood in 1536 he became an Anabaptist leader. He married Geertruydt Jansdochter. Together, they had three children. Mennonite, Amish, and Mennonite Brethren traditions in many of the world's nation states are the direct descendents of the

sixteenth century Anabaptists. There are no celibacy requirements for clergy in any of the wide variety of contemporary Anabaptist traditions. Unlike other reformers of this era, the Anabaptists also insisted upon the separation of church and state. Consequently, they did not seek the protection of the state as their reforms spread.

- **John Calvin (1509-1564)**

Unlike Luther and Simons, John Calvin was never ordained to the priesthood nor was he ever a member of a vowed Roman Catholic religious order. Calvin was a well-educated French humanist, theologian and Protestant pastor. He was opposed to clerical celibacy. In August, 1540 he married Idelette de Bure, a widow with two children from her first marriage. None of their children survived infancy. Presbyterian and Reformed religious traditions are descendents of Calvin's theology. Requirements for clergy celibacy in the religious traditions which arise from Calvin's legacy do not exist. Most clergy are married.

- **John Knox (1513-1572)**

Knox was a former notary-priest in Scotland. Living in England, he became licensed to work with the Church of England and eventually became the chaplain to King Edward VI. After Mary Tudor ascended to the throne of England and re-established Catholicism as the nation's official religion Knox fled to Geneva and subsequently to Frankfort. In Geneva he met John Calvin. Returning to Scotland, he established the Presbyterian Church of Scotland. He married Margery Bowes and upon her death, he married Margaret Stewart. He fathered five children. As a theologian, he deeply influenced the development of Reformed theology and denominational polity. The Protestant Church of Scotland has no celibacy requirements for its clergy. Nor do churches in the Reformed tradition.

- **The Church of England (1534), King Henry the Eighth (1491-1547)**

Henry had a falling out with the Pope over the question of a marriage annulment (Catherine of Aragon). Henry then pronounced himself the head of the Church of England and in 1534 he was excommunicated by the pope from all ties to the Roman Catholic Church. He was married six times and had numerous children by his various wives as well as illegitimate

children with his mistresses. There are no celibacy requirements for clergy and bishops in the world-wide Anglican Communion.

Personal Conclusions

Five hundred years after the Protestant Reformation, we now know that inside the extended borders of Christendom, sexual corruption and clergy sexual abuse is not only a Roman Catholic phenomenon. It seems self-evident to me (while reading the daily news) that the phenomenon of a married clergy has not functioned as a deterrent to clergy and religious leader sexual abuse of the laity. The most recent evidence of this is visible inside the United States Southern Baptist tradition.^{cxiv} As an outsider to both the Roman Catholic tradition and the Southern Baptist Convention and as an insider to the Anabaptist one, I do not believe that church-mandated clerical celibacy causes ordained members of the clergy to sexually abuse children, adolescents or adult members of their parishes.

The Question of Women's Ordination as a Preventive Factor

Despite pressure from the laity and the church's liberal theologians to ordain women, today's ruling class of dominant males in the Catholic Church maintain that ordination of women is canonically impossible.^{cxv} Other American religious denominations such as the Church of the Latter Day Saints and the Southern Baptist Convention also maintain doctrines of women's inferiority and essential subordination to male leadership or headship. This makes women uniquely unsuitable for institutional roles as clergy or theology professors.

The official ideology is that of women's and children's inferiority and the accompanying cultural demand is for their unquestioning deference and obedience to the all-male clergy and to the all-male clerical hierarchy. Since the historical Jesus was a male, females cannot represent him in the clergy. In this mode of thinking Jesus' genitalia take precedence over his message. Since the disciples were all male (Mary Magdalene gets overlooked somehow) only men can be ordained to the clergy. Again, the issue of male genitals seems to take precedence in the matter of clergy selection. In this manner, essentialist female inferiority and subordination is written into church law and custom.

There are historical “rumors” that the early Christian community did, in reality, have women priests and women bishops.^{cxvi} These conclusions are ignored by the institutional church. They are not, however, ignored by women scholars and by educated lay women seeking role models for their own spirituality in a post-modern age.

In addition, in the Roman Catholic tradition, priests and members of the laity are taught that ordained members of the clergy are an *alter Christus*. Their so-called ontological changes (on the day of a priest’s ordination) create a different form of the human personality. This change occurs during the liturgy of ordination, when the candidate for ordination kneels before the bishop. The bishop places his hands on the candidate’s head. In a somewhat mystical transaction, the new priest’s soul is ontologically changed by the bishop’s actions. In this ontologically-changed manner, the cleric gains a personal share in Christ’s divinity and is, thereby, elevated in prestige and power above members of the laity.^{cxvii} He becomes an *alter Christus*.

In addition, when popes speak from Peter’s seat, their words are infallible and eternally binding on the entire church.^{cxviii} Popes have consistently maintained that women cannot be ordained and serve as clergy. In addition, they maintain that women religious must be subordinate to their male bishops (and long-distance to the male pope). Inasmuch as male bishops and priests control the sacraments – and essentially salvation – all females are inferior to these male clergy. Inside the church, women are, therefore, co-dependents – cooperating with their institutional repression and oppression.

However, most Christian denominations in the English-speaking world do ordain women. Several denominations such as the American Methodist Church, the African-American Methodist Church and the American Anglican/Episcopal tradition have consecrated women bishops.^{cxix} Some women are deans of the world’s great Episcopal and Anglican cathedrals.^{cxx} Today, in addition to ordained roles, Christian women serve the world-wide network of Protestant churches as seminary presidents, theologians and biblical scholars.^{cxxi} In general, however, the denominational structures which control these various religious institutions (congregations and seminaries) are still controlled by powerful men.

Personal Conclusion

While I personally support the ordination of women, I do not believe that ordained women – especially in small numbers – will be able to change the patriarchal cultural milieu that institutionally supports clergy sexual abuse of lay women and children. Ordained women, in my church, for example, have not had and do not currently have the power to change a male-entitlement clerical and administrative culture. In the Mennonite Church – USA and in the Mennonite Church - Canada, there have been multiple abusive clergy and religious leaders. In general, female denominational leaders have done no better job of managing these abusive individuals and complex abusive institutional situations than have the male bishops of the Roman Catholic Church, the all-male hierarchy of the Latter Day Saints, or the fundamentalist male President of the Southern Baptist Convention.

The Question of a Homosexual Clergy

One of the common complaints inside the Roman Catholic tradition is about the statistically documented presence of homosexual priests.^{cxxii} From my vantage point as an outsider to the Roman Catholic tradition, there are two problems with a denunciation of lgbtq priests and vowed religious as the foundational cause of the sexual abuse phenomenon. The first is quite simple: there is no scientific demographic data pool to support such a direct and supposedly scientific correlation between sexual orientation and sexually abusive behaviors.

The second is even more troubling: pedophilia is a sickness; the pedophile's acts of abuse are a crime. In contrast, one's sexual orientation is in-born. It is genetic in its origins. There is no known or well-documented correlation between the identities of sexual minorities and the criminal behavior of clergy sexual abusers. Yet conservative Catholic media continue to suggest – indeed to insist upon - such a direct correlation. In this view, ridding the clergy of its homosexual priests and religious would end the church's clergy sexual abuse problem once and for all.

What we know from Kennedy's and Hecker's studies^{cxxiii} and from Richard Sipe's ethnographic work^{cxxiv} is far more complex.

Pedophilia is a psychiatric illness. Pedophile priests assault prepubescent boy and girl children. An individual priest may abuse only boys, only girls, or both boys and girls. No attribution of pedophilia as a clinical manifestation of a homosexual identity is medically or scientifically accurate. The pathology issue in pedophilia is the adult's sexual attraction to pre-pubescent children. Pedophilia is, therefore, not a question of sexual gender identity and orientation

Kennedy and Hecker suggest that the sexual abuse of post-pubescent children (ephebophilia) is correlated to the stalled psycho-sexual-emotional development of abusive priests. In short, while the priest may be an adult by age, his psycho-sexual development has been stalled at the level of an early adolescent. He will, therefore, seek out early teenagers as his sexual partners. If he is a homosexual, he will seek out teenage boys; if he is a heterosexual, he will seek out teenage girls. Since human sexuality is often polymorphous, the immature clergy person may abuse both boys and girls – depending on the accessibility of this or that individual.

Kennedy and Hecker raise the question of seminary formation programs as a causative factor in the priest's faulty formation and maturation process – a process which they believe produces emotionally and spiritually immature and abusive priests – priests who have the crushes of thirteen and fourteen year old boys on other thirteen or fourteen year old girls or boys.

Since religious women are also abusers, these comments about sexual identity formation and abusive predatory behaviors apply to them as well as to men. There is, however, much less information visible regarding female abusers.

In my opinion, the Catholic Church's ideology of lbgtq people as *intrinsically disordered* demonstrates its unrelenting and unmitigated hostility towards gay and lesbian individuals.^{CXXV} Its politicized forms of address have complicated, undermined, and misled the search to understand the roots of clergy sexual abuse and bishop-led administrative abuses of power.

Personal Conclusion

From my reading, I can find no scientific basis for this religious anti-lbgtq prejudice. It seems, rather, to have deep roots in Catholic canonical teachings about sexuality. In turn, these teachings are deeply anchored in

its scientifically-outdated theology (ideology) of natural law. Because this is so, the Catholic Church's institutionally-organized theological hatred of its lgbtq community seems to be driving a campaign of false facts and ideological dissimulation. The church's antiquated theology of natural law vis-à-vis human sexuality is in conflict with contemporary science.^{cxxvi} The church that does this kind of administrative behavior/ideological reasoning towards the clergy and the laity is willfully ignorant of contemporary research and medical science. This is a socially malignant form of church administration. Instead of focusing on its own behaviors of mismanaging sexually abusive clergy and religious leaders, the church's hierarchy of bishops and mid-level managers such as vicars for the clergy seek to shift the blame from predators and the church as an abusive institution to a culturally-maligned group of individuals. In other words, by such a move the hierarchy seeks to shift attention away from its own administrative misconduct by creating a mythical narrative of other's responsibility for the clergy sexual abuse scandal. .

It is important to note that many additional Christian denominations have an actively embodied prejudice against gay and lesbian Christians. In the last quarter of the last century, for example, a Mennonite seminary barred gay men from attending or gaining a M.Div. degree. This action of its board of directors was coterminous with the seminary's decisions not to discipline Mennonite theologian John Howard Yoder for his history of sexually abusing young adult women. The Mennonite Church USA has recently split over these complex issues of sexual identity – with conservative conferences exiting the denomination.^{cxxvii} In a similar manner the world-wide United Methodist Church is currently in deep internal conflict over these issues of full inclusion.^{cxxviii}

Since I think it is quite likely that heterosexual clergy abusers may be in the statistical majority, I think the issue of denying healthy homosexual men and women the rights and privileges of ordination is based on a bogus and deeply prejudicial premise. Good well-designed demographic research is needed to test my presumption.

Remaining Questions

One of the issues that is known but remains fuzzy (to me at least) is the question of access. To what degree does accessibility determine the object of an individual priest's abusive encounters? To what degree does

the sexually abusive religious leader seek out and groom a prospective victim and to what degree is he an opportunist – creating victims on a more random basis. A third question is also visible: to what degree do sexual predators and abusers seek out careers in ministry – knowing that, as members of the ordained clergy, they will gain easy access to potential victims?

Another major issue and question has begun to emerge – much like a submarine emerges – quietly, slowly and almost out of sight. It is quite possible – even probable -- that male clergy sexual abuse of adult women, i.e. women past their legal majority, is the most prevalent form of Roman Catholic and Protestant clergy sexual abuse.^{cxxx} Until well-designed demographic studies are carried out, this issue is likely to remain ill-defined and nearly invisible.

Mary Koss's mid-century work on identifying hidden rapists and hidden rape victims on American college campuses can serve as a model for bishops and seminary rectors/deans. It is possible to screen individuals for a history of or proclivity to sexual violence.^{cxxx}

The Complex Issues of Christian Ideology

All of us who are Christians today have (to some degree or another) inherited the Roman Catholic tradition. It is part of our religious genetic structure. The Roman Catholic Church is the parent church from which all of our Western denominations emerged. Its scriptures, customs, theology, and cultural practices have all shaped Western ideals and cultures – both religious and secular. Its presence as the largest Christian denomination has shaped Western spiritualities. Christendom, as a political and cultural reality, tells us this. Christendom was born out of two parents: Judaism and the Greco-Roman culture. In a dying empire, the emperor Constantine (272-337 CE) was perhaps the founder of Christianity as we know it today. The First Council of Nicea (325 CE) was the foundational agreement between Christians and the empire about embodied matters of faith and praxis - a move which allowed Christianity to spread throughout Constantine's empire.

As we seek to understand the sexual abuse of the laity by Christian clergy and other religious leaders our theological and liturgical diversities are, perhaps, our greatest strength and, paradoxically, our greatest weakness

Given that reality I personally find it essential to study Catholic history, theology and praxis. My clinical perception teaches me that whether I accept something in an unqualified manner or I actively reject that something, I am being shaped by that something – usually unconsciously. The intensity of Catholic and Protestant antagonisms against each other strongly suggests a strong undercurrent of shared understandings. The bitterest and longest-lasting feuds and hostilities often occur inside our biological family groups. It is, therefore, our nativist religious antagonisms which prevail in many ecumenical encounters. These religiously-based antagonisms and cultural misunderstandings work against us in creating abuse free churches for our children and our children's children.

Let me illustrate: a Roman Catholic friend recently told me that as a child and adolescent she was explicitly taught that all Protestants were heretics. We were, therefore, excluded from God's love and God's salvation. As a modern descendent of the sixteenth-century Anabaptists, I know the proper treatment of heretics is to burn all of them at the stake.

But, what I didn't tell my friend was that I was taught that the Pope/the Roman Catholic Church is the great whore of Babylon (Revelations 17:1-18). I was implicitly taught that in this ancient text, truth is revealed: God, himself, will destroy the great whore.

It appears that damnation lurks everywhere inside Christendom. No wonder we don't trust each other. No wonder we can't work together to solve a common problem: abusive clergy and abusive institutions.

A Tentative Proposal

I want to suggest that all of Christendom must engage itself in the tragic reality of clergy sexual abuse of minors and adults – those vulnerable and often culturally powerless individuals who worship inside our various communities of faith. If we are to seek to understand or unearth the fundamental pilings (i.e., the deep and pervasive foundations) of this abuse scandal inside Christendom, we must first learn how to work with each other. We need, I believe, a series of planned, well-focused, and well-directed ecumenical conversations. We also need to engage ourselves in conversations with those experts from the secular world who have the professional and technical skills to gather the data we need as a foundation

for our conversations. I do not envision these as victim-centered conversations. Instead, I envision them as raising and seeking to answer institutional pathology-centered questions.

To do this work together, we must, at the least, learn the rudimentary facts of our shared pre-Reformation history. We must learn from our differentiated post-Reformation histories as well. The clues to our current institutional praxis dilemmas are lodged in our cultural histories. We must learn each other's faith languages. We must encounter each other's prejudices. We must learn to practice good manners with each other.

Catholics, alone, will not solve their institutional problems of clergy abusers of pre and post pubescent children and corrupt and administratively inept bishops. Protestants, alone, will not solve their problem of clergy sexual abusers of adolescents and adult women and corrupt administrative cover-ups.

In Conclusion

Perhaps the most devout followers of a religious group are more susceptible to abuse than individuals who are less trusting of their spiritual and religious elders and leaders. To test this hypothesis, we would need to develop a workable and measurable research definition of devout religiosity such as regular attendance at services. This definition could then be used in multiple studies.

These kinds of study might include an in-depth study of one religious group. It might include an in-depth study of a second or third or fourth religious group for the purposes of identifying similarities and differences among groups. These kinds of research protocols could examine multiple religious groups within Christianity and within other world religions (again, looking for similarities and/or differences) or it could examine abuse in a cross-cultural sample - say Christian, Jewish, Buddhist, and Hindu (again looking for similarities and/or differences).

In addition to the professional and technical languages and research methodologies currently in use (the languages of canon law and other forms of church legislation, criminology, theology, sociology, psychiatry and psychology), we both can and should now begin to utilize the technical or

professional language and research protocols of community mental health and public health.

When we do this kind of looking slant at an issue, it becomes evident almost immediately that we must differentiate between epidemics, pandemics, and endemic or hyper-endemic realities. Because we do not have sufficient public health demographic studies in place at this moment in history, this is probably a Sisyphean task. Until competent researchers do multiple and repetitive stratified random sampling studies, the actual numbers of perpetrators and the actual numbers of victimized individuals remains unknown.⁶

⁶ Part One Posted on July 24, 2019 on

<http://bilgrimage.blogspot.com/2019/07/ruth-krall-historical-meandering.html>

Part Two Posted on July 29, 2019 on

http://bilgrimage.blogspot.com/2019/07/ruth-krall-historical-meandering_29.html

Part Three posted on August 2, 2019 on

<http://bilgrimage.blogspot.com/2019/08/ruth-krall-historical-meandering.html>

Sixth Essay

Religious Leader Sexual Abuse Moral Corruption in the Religious Commons

*My house shall be called a house of prayer
But you have turned it into a hideout for thieves.
Mathew 21: 13 (Good News Translation)*

Introductory Comments

Serial sexual abuse takes more than a predilection for predation. It requires enablers – both explicit and implicit.

Renee Graham^{cxxx}

If it takes a village to raise a child, it also takes a village to repeatedly enable sexual abuse of that same child. This is so whether she lives inside secular society or he lives inside a deeply pious religious and worshipping community.

While quotations, aphorism, and slogans are useful to capture our attention, they speak mostly to people whose awareness has already been raised. Something more is called for.

Bearing Witness

Her princes are roaring lions; her judges are evening wolves leaving nothing for the morning. Her prophets are arrogant liars seeking their own gain; her priests defile the temple by disobeying God's instructions.

Zephaniah
Jewish Prophetic Tradition^{cxxxii}

As adult members of our dysfunctional, religiously idolatrous denominations and institutions, we must pay attention. Preventing religiously-organized atrocities is the responsibility of every adult member of the community. Refusing to know, recognize and respond to the signs of religious leader

abusiveness is a form of individual naiveté and collective denial; it is a pervasive symptom of spiritual immaturity and systemic moral rot.

Sexual abuse, and its correlative, corrupt institutional behavior, is not a unique problem to Christianity; it is not even a uniquely contemporary issue. For example, institutional religious corruption was frequently critiqued by the Hebrew prophetic tradition and remnants of their work are still visible throughout Jewish scriptures. For example, the prophetic words above were written down by Zephaniah in the kingdom of Judah (ca 640 – 630 BCE).^{cxxxiii} This was centuries before the itinerant prophet, Jesus of Nazareth, appeared in human history.

For multiple examples of deceit, chicanery, clerical abuses of power and religious hypocrisy one can read a history of the papacy from the earliest centuries of Christianity.^{cxxxiv} For the ethical, moral and spiritual transgressions inside the religious community of ancient Israel and Judah, one can also read Jewish and Christian scriptures. Through the centuries, religious corruption and institutional hypocrisy drew (and continue to draw) scathing criticism from prophets and reformers.^{cxxxv}

In various eras of Christian history, religious and spiritual corruption has taken multiple and diverse forms. Some commonalities across millennia appear: overt acts of murder, greed, covetousness, abuse of the powerless, pride of position, disdain for the foreigner, struggles to gain and keep political power and institutional authority; lying, financial dishonesty, and spiritual fraud.

In our contemporary Christian era, we have learned about a variety of sexual abuses of the laity and women religious. We have learned about sexual abuses of individuals in lower categories of the clergy – as, for example, seminarians or candidates for ordination.^{cxxxvi} We continue to learn about institutional protection for clergy sexual abusers. Sexual sins of commission and enablement sins of omission litter this historical era's religious institution landscapes. Today's corrupted institutional church structures closely resemble a desert carcass surrounded by opportunistic vultures.

In short, the seven deadly sins make regular appearances inside the institutional boundaries of organized religion and its affiliated institutional structures.

- **Pride:** pride is seen as the deadliest sin because it is believed to be the root cause of all other sins; arrogance; hubris; the sin of pride essentially consists of seeing others as inferior to us; the desire to be the center of attention, seeing others as losers; looking down on others. *One can hypothesize that clericalism inside the pan-denominational church's various clergy guilds is a pathological form of professional guild pride* – seeing one's self and the priestly caste as better than the laity, therefore, deserving adulation and a position of honor.
- **Greed:** and inordinate desire to acquire or to possess, avarice, cupidity, covetousness, may incite violence against others as in theft, hoarding; *the purple hat virus of ambition to be a bishop or the red hat virus of wanting to be a cardinal* are both visible in the current era's sexual abuse scandal as priests and bishops refused to act to protect the people in the pews. In addition, members of the clergy were, and are, rewarded for their inaction by promotions. Kicking someone upstairs is a bureaucratic maneuver to manage problem personnel.
- **Lust:** disordered love; we can lust for money, power and prestige as well as for illicit sexual encounters.
- **Envy:** insatiable desire or covetousness toward the traits or possessions of someone else; *exaggerated feelings of jealousy directed at others*
- **Gluttony:** over-indulgence and over-consumption to the point of waste; there is a correlation with selfishness – *placing one's own well-being above and over against the well-being of others*
- **Wrath:** uncontrollable feelings of anger, rage, and hatred; It can include holding grudges and committing subtle or overt acts of retaliatory revenge.
- **Sloth:** absence of interest, an absence of feeling, boredom, apathy, passivity, sluggishness, laziness, idleness, indolence, *a failure to do the things one should do; this is the sin or omission, failure to act, not meeting one's ethical or moral responsibilities to others.*

Bearing Witness

Over the years as I lived and worked in a wide variety of organizations – both secular and religious – I came to hold the opinion that one form of immoral or unethical behavior usually came attached to other forms. For

example, sexual misconduct often came joined at the hip to financial misbehavior or even overt fraud. Sanctimonious hypocrisy and overt lying were often fused in a similar manner. Supercilious and malicious verbal attack behaviors against the rights of others to live in safety were common in situations of professionals' sexual abusiveness. In his last book, American Catholic journalist Blair Kaiser notes the omnipresent reality of idolatrous pride as the sin which interconnects with the whole.^{cxxxvii}

As far as I know the word idolatry hasn't made its way into canon law; the term itself rings strange to modern American ears but that's what the bishops were caught up in, a worship of something other than God (and a devotion to their own power) that vitiated all their other good works. When the bishops fought back...they did so on legal grounds. They never questioned their own idolatry.

Robert Blair Kaiser^{cxxxviii}

As I write these words, I think also about Blair Kaiser's personal encounter with clericalism, priest sexual abuse, and institutional enablement. A Jesuit-educated journalist, he was probably the most important American news figure to cover Vatican Two (1962-1965) from its beginning to its end. A newly married man living in Rome, he encountered the harsh realities of clergy sexual abuse and institutional denial up close and personal. His "friend" - Jesuit priest Father Malachi Martin, seduced Blair Kaiser's wife.
cxxxix

Learning about sexual abuse shattered lives inside our communities, we must teach ourselves to ask questions about hidden, corrupt, and treacherous institutional realities. Hearing rumors about sexual abuse by religious leaders or learning about spiritual teacher abuse from victimized individuals, we must set ourselves on the path to become believing witnesses. Witnessing institutional denial and lying, we must also bear witness to the institutional worshipping church's need for moral and political reforms. We must, it seems to me, seek individual and collective spiritual renewal.

Hearing, receiving, and believing the testimony of those whose lives have been disrupted and irrevocably changed by these devastating forms of personal and institutional abuse, we must also set our feet on the path of institutional truth-speaking and accountability. We must learn how to hold

religious leaders accountable for their personal and collective acts of institutional malfeasance. We must take responsibility for instigating and insisting upon institutional reforms.

We must learn to listen respectfully and non-defensively to things which make us personally uncomfortable. We must actively seek to avoid the psychological traps of disbelief, denial, minimization, and blame-shifting. We must also seek to avoid the spiritual traps of individual and collective negligence. Finally, we need to avoid becoming immobilized by feelings of helplessness and spiritual despair

As our shoulders sag and our personal proclivities to denial become self-evident, we might make our Morning Prayer one of petition: *Great Spirit, give me (us) ears to hear, eyes to see, a heart to understand, and a robust courage to act.*^{cxl} The Great Depression Era hymn, *God of Grace and God of Glory*, by Harry Emerson Fosdick (1930) says it best for me: *save us from weak resignation to the evils we deplore: grant us wisdom; grant us courage for the living of these days, for the living of these days.*^{cxli}

Whether we are faithful and trusting believers inside our religious communities or alienated and marginalized individuals on the borders outside them: to be honorable adults we must continuously set and then re-set our individual and collective moral and ethical compass towards justice for victimized children and adults. This includes insisting upon full accountability for those religious leaders who are their abusers *and* for those religious leaders who are the enablers of others' abuses.

Where corrupt authoritarian religious institutions have insisted upon adding institutional secrecy, minimization, outright denial, attack behaviors, and lying to the mix, we must be willing to take the dangerous leap of seeking to identify, understand and challenge these structures of institutionalized violence. In short, we must pay attention to the moral, ethical, and spiritual corruption present inside the borders of our religious communities' most powerful and most honored people and institutions.

I believe we are obliged by our faith to identify abusive leaders. We are obliged by our faith to speak to morally and ethically corrupt institutions. By virtue of our faith, we must speak up against our leaders' individual and collective malfeasance; their criminality, and interpersonally malicious

behaviors. We must identify the subtle subterfuges and the blatant and overt lies. We must refuse – repeatedly – to become their enablers.

To do this kind of work means that we must learn to distinguish trustworthy people we don't like from untrustworthy ones that we do like.

Ultimately, if we are to become moral and ethical adults, we must give up blind devotion, unwarranted trust, childlike obedience to authoritarian leaders, and an unquestioning naiveté. We must confront our fears of being excluded from the community that has been our spiritual home. We must grow up. If we are to become spiritually mature adults, we must stop being gullible. We must stop engaging in magical thinking. We must stop practicing denial.

Most of all we must counter our wishful naïve belief that sexual violence could not, and therefore, does not, exist in proximity to us or to our community of faith and praxis. We must understand that no religious community is immune. We must be prepared for the possibility that someone we like, trust, admire, and appreciate is an abuser or an enabler of someone else's abusive behavior.

Looking Slant Once More

To be personal: I am a non-graduating alum of a Mennonite seminary. I really liked my professors, trusted them and enjoyed learning in their classrooms. Not only were they my teachers: because of my professional role in Mennonite collegiate education, they were also my respected professional colleagues. They opened Jewish scriptures (Torah and the Prophets) to me; they opened the study of hermeneutics and textual exegesis.

In a new century, many years later, I was very distressed when I learned that these respected teachers and colleagues (my spiritual elders) had known about professor and former seminary president John Howard Yoder's sexual abuses of young women seminary students and did nothing to stop it. Not only had they passively done nothing; they, along with seminary administrators, boards of directors, and denominational executives, had actively hidden this information deep inside the seminary's administrative and faculty governance structures. The reach of this so-called secret was like a gigantic spider web-tied to many different branches

of the institutional Mennonite Church's bureaucracy. Not only was the seminary implicated in the cover-up. So too were many church bureaucrats in a wide variety of church-run and church-sponsored agencies. During this era, two separate Mennonite conferences protected Yoder's ordination credentials.

I have long believed that sexual abusers will always be present in our communities; I have also long believed that all institutions have a responsibility to manage and contain their abusiveness. Institutions have a moral and ethical obligation to publicly announce what they know about sexual abusers in order to protect other vulnerable individuals. I firmly believe, for example, that sexual abusers should be reported to civil authorities for their criminal behavior. Where the issues of their abusiveness do not involve the criminal justice system, they should be publicly fired and notations made to their permanent personnel files. Potential employers should be alerted to this history.

For me, the clergy sexual abuse issue has been a situation in which we see the church's institutional mis-management of its abusive personnel. Not all abusive acts are equal. But each one must be addressed and appropriately managed.

In one secular environment I witnessed a professor change his pedagogy because he had been warned about using sexist and exclusionary language in his classroom laboratory. He had been publically asking his women undergraduate students why they wanted to be scientists when they should be married and making babies. His department head, upon learning about this from a student woman's complaint, stepped in and told him to "cut it out." And he did. He may have continued to believe that women's primary social role was "baby-maker." If so, he learned to keep that opinion to himself. Student complaints about his offensive sexism ended. Consequently, the classroom was more hospitable to their learning.

In another institution, a faculty man apologized to me for sexist remarks he had made in my hearing about women faculty members. It was my understanding at the time that one of our colleagues – a male – told him he was way out of line in his off-the-cuff public comments about me and other faculty women. He too may have continued to believe that we – his faculty women peers - were all castrating bitches. But he learned that the campus

community – male and female – did not support such a public expression of his opinion.

Self-policing is part of the America academic culture. It doesn't always work. But the principle is clear: the academy only succeeds when its professors behave in an honorable manner. The best way to kill an academic career is to “get caught” plagiarizing the work of others. Another way is to sexually harass, abuse and physically assault students, a departmental secretary or a faculty colleague.

In addition, faculty self-governance must be backed by robust institutional management of its identified and known abusers. Human resource departments must be prepared to investigate and to intervene in situations of sexual abusiveness by faculty or staff. Student life deans must be prepared to intervene when students sexually assault other students.

Upon learning about the Mennonite Church's extensive web of deliberate secrecy in its management of the John Howard Yoder situation, the disillusionment to my personal spirituality was great. The effect on my religious and denominational self-identify sent shock waves through my spirituality and changed my personal commitments to my religious heritage, tradition and community. Only as I and other Mennonite women began to challenge institutional secrecy and only as we did intensive political work inside our extended ethnic Mennonite community networks, did the seminary act – but again, in very secretive and very institution-defensive ways. Yoder's move to a full-time position at the University of Notre Dame (a geographic solution) was facilitated, and, once tenured there, he continued to abuse Anabaptist-Mennonite, Protestant, and Roman Catholic women for almost another decade.^{cxlii} He was both an opportunist and a deliberate stalker. He groomed women *and* he took advantage of vulnerable women in situations as they presented themselves to him.

Once he was securely anchored on the theology faculty at Notre Dame, other Mennonite Church agencies continued to send Yoder on speaking and consultation trips abroad. Mennonite and evangelical presses continued to publish his work. He continued to keynote major conferences. Here too he abused women. One professional Mennonite woman in a Central American nation sent a letter to his United States supervisors saying - in essence - *do not send him here again. He endangers our*

daughters. She told her North American female colleagues and friends that she had done this and asked them to support her request.

I was never one of Yoder's victimized women but I consider myself to be a victim of the church's mismanagement of Yoder. I was attacked for my activism – very surreptitiously and underhandedly – by church leaders in the know. Only the fact of being fully tenured and having an ethical Academic Dean as well as supportive faculty and staff colleagues protected me. Only in the process of seeking to uncover the origins of these attacks (inside the protective container of full retirement) have I been able to unravel their multiple points of origin. In other words, I finally could take down a particular spider web in which a variety of church's institution administrators attempted to trap me. I now know exactly who covertly attacked me and the year in which these churchmen individually and collectively sought to have me fired. I am grateful to my immediate supervisors, institutional colleagues and friends for helping me to unravel this crazy-making narrative of my mature professional life.^{cxliii}

One of the more now-hilarious aspects of this harassing nonsense was that during my Yoder "activism years" seminary administrators "secretly" sent one of its most senior professors to the college where I was employed. His task was to go through the card catalogue and identify the heretical and theologically unacceptable – i.e., feminist - books I'd ordered for the library collection. I learned about this effort at academic censorship from the college's librarian who was appalled. She assured me I would continue to be able to order books and that the library would purchase them without questioning me about their so-called *theological inappropriateness*. As far as I could tell, nothing came from this mean-spirited attempt to do academic censorship. Eventually, years later, someone slipped me a copy of the "report" to the college's president – the report which presented the findings of this man's card catalogue surveillance.

Yoder never made it into the Ivy League nor did he make it on to the faculties of prestigious theological schools on the west coast. I have long believed – but without specific information – that powerful Mennonite and other-than-Mennonite theologian-scholars-in-the-know blocked his way because of his history of verbal and sexual abusiveness. Academic search committees not only conduct open searches; they also use back-door sources of information when important academic posts are filled. The last thing a faculty or administrator search committee wants is for a new faculty

or administrative appointment to be blown up by bad publicity about sexual misconduct and overt interpersonal abusiveness in previous academic or church management positions.

By the last five to eight years of his life, Yoder's institutionally powerful Mennonite supervisors, friends and colleagues could no longer protect him. The stories of his abusiveness were too public, too pervasive and too well-known. Notre Dame, on the other hand, kept him on its theology faculty until he died. In the years since Yoder's death, his Mennonite enablers became known as well. In my personal opinion, their careers and personal reputations languished after revelations of his sexual abuse were finally verified by the institutional Mennonite Church.^{cxliv}

Working to Change Institutional Cultures

To do this kind of political whistle-blowing we must first cast our lot with those who have been abused or are being abused. In short, we must take sides with those whom we – and our faith communities - most want to disbelieve; with those abandoned by – or aggressively attacked by --- our churches' leaders. We must stop being serfs and we must become politically active and emotionally secure adult church citizens. We must be willing to confront abuse and abuse-enabling individuals inside these corrupted communities, communities inside which we – along with the abusers and enablers - live.

Denial of individual and institutional evil does not serve any of us. Nor does it serve Christian faith and theology. In this vile conjoined narrative of clergy sexual abuse and enabling religious institution corruption, we need to disentangle ourselves and our lives from the corrosive realities of abusive institutions. We need to learn how to interrogate the institution's deceitful and self-protective narratives and its malignant decisions. We need to recognize that individual and institutional abuse is often accompanied by institutional enablers who make aggressive, direct and/or indirect institution-protecting attacks against the victims of sexual abusers; who make attacks against the morally-principled individuals who support victimized individuals.^{cxlv}

In addition, we need to proactively work with others to create safe and healthy communities for every individual who associates with the community in any way – be that enrolling in a denominational primary

school, participating in preparation activities for confirmation, studying in a denominational seminary, or working as an employee of the institutional church.

Engaging with Factual Truth

As we do this hard work of engaging with factual truth, we will (at least in my experience this is so) encounter uncomfortable and almost unbelievable facts – facts that not only indicate betrayal of abused individuals but also facts that represent deliberate and political betrayals of the collective whole – including our own selves. It is quite likely that when we seek to intervene, we will encounter resistance and enraged ideological attacks on our personal, economic, and spiritual well-being. Perhaps most importantly, we will uncover corrupted religious and spiritual belief systems – those ideologies and beliefs which are foundational to the community’s abusive faith and corrosive praxis.

It is important to remember that our grief and our rage at these institutional and systemic betrayals of vulnerable individuals occur inside the presence of the divine Spirit who is seeking always to live among us.^{cxlvi} The same is true of these deliberate betrayals of the community of the faithful – the people of God – inside these corrupted institutions. In the words of the prophet Isaiah: *He (G-d) gives strength to the weary and increases the power of the weak.*^{cxlvii}

It is inevitable: working with survivors of sexual abuse and confronting secretive and abusive (i.e., corrupt, morally bankrupt) institutions, inevitably changes us. In her work with sexual violence and trauma survivors, Harvard-based psychiatrist Judith Herman discusses the need for helping professionals, survivor advocates and friend helpers to have a trusted community with whom they can debrief the work and where they can find emotional support.^{cxlviii} Along with Herman, I too believe that assisting in the care of deeply traumatized and wounded others inevitably must involve taking care of the multi-dimensional self. This is not an either/or situation but a both/and one.

Thinking Slant

To recall the Ebola virus analogy: our collective denial and our institutional unwillingness to believe the survivors of sexual abuse done by religious

clergy are similar to saying: *this clergy sexual abuse virus does not exist and even if it does exist, it does not threaten me. Why should I endanger my own welfare? Why should I threaten my personal salvation, my family's welfare, my community's sense of individual and collective security? Why should I give a damn about abused children I will never meet? Why should I care about other's suffering? How the institutional church chooses to supervise its personnel and manage its financial matters is, after all, none of my business.*^{cxlix}

In the Gospel of Mathew, the human Jesus is reported to have said the following to his followers: *I can guarantee this truth: whatever you did for my brothers and sisters – no matter how unimportant [they seemed], you did it to me.*^{cl}

Also in Mathew: Jesus instructed his followers: *who shall offend one of these little ones who believe in me, it would be better for him that a millstone were hanged about his neck and that he were drowned in the depth of the sea.*^{cli}

First and Second Attack Wounds

In listening to Mennonite and other Protestant survivors of religious leader sexual abuse, something has become quite clear to me: abuse survivors perceive the physical acts of sexual violation and their physical, psychological, and spiritual aftermaths as one level of betrayal and violence. In addition, they also perceive the religious institution's negligence in promptly and effectively managing its sexually abusive employees as another level of traumatic betrayal and violation. Their rage at both types of abuse is pervasive. Their sense of despair is equally pervasive. Their emotional and spiritual pain is as palpable as their physical body's pulse. And yet, that said, their courage and determination to survive and heal these deep personal wounds is often quite formidable. Their determination to prevent sexual abuse from happening to others is equally formidable.

One Christian woman said to me many years ago: *I am not only a victim; I am not only a survivor; I am a thriver.* Good therapy long before I met her had provided a container in which she could work with her life history of multiple forms of abuse: incest, clergy sex abuse, and affinity rape. Her determination - *never again* - fueled her activism and stoked an inner

resolve to living well as the best form of revenge. In the years since the conclusion of therapy, she had learned to create, to trust, and to rely on a loving network of family and friends as a shielding boundary – an early warning system. At a certain moment in mid-life, she made peace with her life history and moved on to create an abuse-free rest-of-life for herself and her children. When I met her, she was deeply engaged with her grandchildren – and was very protective of them. Her laughter was spontaneous and free. In her seventies, she was, indeed, thriving.

It Takes Only One of Us

In a public lecture many years ago, pediatrician-oncologist Rachel Naomi Remen was describing the healing process for adults who were abused and severely traumatized in early childhood. She told the story of one of her clients. She'd asked him: *how did you survive into adult life in the way you did. You have lived a very creative and loving adult life. How did you do it?* After a long pause, he replied: *you see, Rachel, there was the family dog. I knew she loved me.*

To this collective group of physicians, nurses, and licensed therapists, Remen drove the teaching point home. She said to us: *remember this: it takes only one of us to be a healer.*

Trauma Compounded by Trauma

The institutional church's most cynical defensive acts of betrayal, denial, minimization, lying, and overt verbal or legal attacks on survivors of abuse: these institutional responses to the accusations of clergy sexual abuse are experienced as a second and even more devastating form of abuse and attack. In my personal opinion, because of the emotional and spiritual damage they do, these forms of institutional attacks are truly despicable behavior and need to be openly condemned.

These complex and interpenetrated forms of violation and attack behaviors done by members of the clergy and the administrative castes of the church complicate the victim's processes of recovery and healing. All post-abuse victim-hostile attacks carried out by religious institutions are destructive to the psyche and to the spirit of sexual violence survivors. All are harmful, as well, to the worshipping community of believing individuals.

If it takes only one of us to be a healer, it also takes only one of us to destroy the path to healing for a sexually victimized individual. In their 1970's, Burgess and Holmstrom published the first of many books about rape, rape trauma syndrome and therapeutic work with rape survivors. They published their initial findings: when a newly raped victim first told her story, the response of the first hearer was a major influence on her post-rape healing. In short, whether the victimized individual was believed or not made a major impact on the long-distance prospects for healing and regaining an ordinary life.^{ciii} The comments of first-responders and of emergency room personnel mattered immensely in how the newly raped individual would subsequently manage her life history of being raped.

If we are honest with ourselves, the continuous and very human temptation is to turn away from victimized individuals; to join our personal denial to the collective habits of institutional denial – a reality which culturally infests our spiritual houses of worship.^{ciii} We are tempted to look for “reasons” this woman was raped – in essence, blaming her for the violence which she experienced. When we do this, we compromise our personal faith, our spirituality, and our religious praxis.

Jesus' warning in the Gospel of Mark is very direct: *For what shall it profit a man if he shall gain the whole world but lose his own soul? Or what shall a man give in exchange for his soul?*^{cliv}

Victim-blaming

The temptation to blame victims of sexual abuse is strong – we see it among survivors who blame themselves and we see it among helping professionals. We see it among first responders. We see it among family members. Most especially, in terms of this essay, we see this in a wide variety of religious communities. Laity and clergy alike blame victims for the violations which happened to them as children, as teenagers, and as vulnerable adults.

Our individual and collective institutional refusal to hold perpetrators accountable for their actions and our subtle (or not-so-subtle) attacks on the survivors of clergy sexual abuse are similar to the disingenuous propaganda of a war zone. The inner early warning message is clear. It says: *keep your job and your paycheck; don't rock the boat; stay alive; keep your mouth shut about the atrocities you have experienced or have*

witnessed; do not inquire about the truthfulness of the rumors you hear; believe what you are told by institutions and their bosses; above all obey without question those in positions of authority; go about your day to day business quietly; do not, under any circumstance, call attention to the atrocities you have experienced or witnessed; do not question those in positions of power; do not protest or resist; institutional obedience is important to your economic and personal survival.^{clv}

I always think of this process of well-groomed obedience as similar to the blinders worn by the Amish horses of my childhood – the horses wore blinders to keep them focused on the work at hand – i.e. they were passively obedient to their driver-owners. Their peripheral vision was blocked. It was not the horse's job to find the path home. He grew accustomed to wearing the master's blinders and never resisted them.^{clvi}

Narrative Theology: Continuing to Think Slant

Tom Doyle estimates, dating back to the 1950s, that 15,000 priests sexually abused more than 100,000 children in the US.^{clvii}

In the second decade of the twenty-first century, we now know: this statistical level of abuse involves uncounted enablers. Most of those enablers are members of the clergy or their institutional supervisors. In addition, much more abuse goes unreported than gets reported. Consequently, we are looking at a statistical baseline – not at the complex reality somewhat mis-represented by this tiny byte of data. It is quite likely, for example, that these numbers do not include clergy sexual abuse and sexual harassment of adult men and women. The data most likely reflects a USA guestimate statistic – not scientifically or independently collected demographic data. Our collective reading of the baseline is, therefore, hampered by our inadequate access to complete and statistically layered demographic information.^{clviii}

Ground-breaking multi-disciplinary and interdisciplinary work of any kind requires individuals who think both inside and outside of the usual boundaries of their ordinary intellectual work. It requires inquisitive minds who seek to identify the unasked questions as well as to confront the poorly asked and ill-defined ones. This kind of work demands that professionals ask the usual questions in new ways. As I have emphasized in earlier essays, studies of sexual violence inside our denominational homes require

new vocabularies and new conceptual models. In the case of clergy sexual abuse of children and adolescents, it requires new helpers, i.e. the assistance of community mental health and public health professionals.

St. Francis of Assisi

There is a story told about St. Francis. He was praying in front of a crucifix one day when he heard the Holy Spirit say to him, *Francis: Don't you see that my church is being destroyed? Go then and rebuild it for me.* In his exegesis of this story, Daniel Horan writes that Francis saw the decrepit, falling-down physical condition of the church building in which he prayed and immediately began to repair and to rebuild it – brick by brick. Gradually, according to Roman Catholic hermeneutical traditions, Francis came to understand the commandment of God as a spiritual command: he was to work to rebuild the church that is the body of Christ.

Horan asks us whether or not the traditional exegesis of this story is the correct one.

Typically, the story is understood as an instance when the saint from Assisi got it all wrong, at least at first. The general take away is that Francis was too literal, concrete, and short-sighted at first in his attempts to make sense of God's instruction to him. He focused on the physical decay of the structures before him rather than issues of spiritual and ecclesial reform. He only really got the true meaning later.^{clix}

In light of the contemporary clergy sexual abuse scandal in today's Roman Catholic Church, Horan asks his readers to reconsider this centuries old story and its hermeneutical conclusions: he asks us if maybe Francis got it right after all: *what if you cannot begin to address the large social, spiritual and theological issues until you fix those broken things that are right before you?^{clix}*

Insider Witnesses to Institutional Corruption

Virtually all of the ethical resisters ... had long histories of successful employment. They were not alienated or politically active members of movements advocating for major changes in society. On the contrary, they began as believers in their organization, convinced that

if they took a grievance to superiors, there would be an appropriate response. Their naiveté led them into a series of damaging traps. They found that their earlier service and dedication provided them with little protection against charges of undermining morale and effectiveness.

Myron Glanzer^{clxi}

Those of us who live our professional work lives inside the borders of religious institutions have, I believe, a unique responsibility to the truth. We are called to bear witness by speaking the truth about what we observe, learn, and know – as insiders. In Kelman’s and Hamilton’s work, it grows clear that we are called to disobedience in authoritarian situations of institutional corruption.^{clxii} In an era in which various religious organizations practice sleight of hand trickery and overt deceit about leader misconduct in the public commons, it is quite likely that insiders will make the first sighting of institutional corruption and administrative spiritual decay. It is most likely that insiders will see the patterns and practices of institutional enablement from the inside.

When I was still employed, I sometimes talked with my academic friends about *smelling* institutional chicanery.^{clxiii} I often did not have details or factual information but I sensed and intuited that something was very wrong. This is an apt metaphor. The physical nose is a very sensitive body organ and can deliver a warning – “fire” or “putrid decay” or “deadly chemical fumes”. The same is true, I believe, in situations of institutional malfeasance. We are continuously monitoring our environment and often we “smell” something before we can consciously encode into words what it is exactly that has alerted us to the reality that something is wrong – that something has ethically or morally polluted our work environments (i. e., making them noxious).

Smelling institutional wrong-doing, what is an individual’s responsibility? Is his or her primary loyalty to the institution? Is her or his primary loyalty to personal or institutional survival? Is one’s primary loyalty to truth-telling? Or, is the employee’s primary loyalty to the institution’s victimized individuals – *these little ones* Jesus talked about with his disciples?

How each of us answers these difficult work environment questions is predictive of our individual responses to learning about sexually abusive behavior inside of them. How various individuals inside corrupted

institutions answer these questions will partially determine the over-all trajectories of institutional responsiveness to church clergy's victimized individuals. On paper the choice is quite simple: do we become enablers of the abuse by keeping silent or do we become informers and whistle-blowers about the levels of institutional violence we see? Do we respond to what we know by speaking up?

In real life, the choice is most likely self-perceived in self-referential terms. *What is the factual truth here? Do I know for certain that what I am witnessing is a factual reality? Who am I? What are my personal values? What are my perceived and actual obligations to others – to my personal network of family, friends, colleagues, co-workers, and clients? What is my responsibility to care for my own very personal self? How do I balance all of the demands made upon my life? What if I am wrong about my perceptions? What if my friends and co-workers all abandon me – turning their faces against me? What if I make a total jackass of myself and am fired?*

In 2015, documentary film producers Susan and John Michalczyk published their insightful documentary *A Matter of Conscience: Confronting Clergy Abuse*. At its first public screening, Susan commented: *You can't be a bystander. You can't look the other way. You can and must take a stand.* The documentary is neither adulatory nor naïve. It interviews a diverse group of Roman Catholic clergy sexual abuse whistle-blowers and examines their motives, actions and the institutional repercussions they faced in light of their actions.^{clxiv}

Continuing to Look Slant

*That which is hateful to you,
Do not do it to your fellow
That is the entire Torah
The rest is commentary*

Hillel, the Elder

Sometimes the narrative of clergy abuse is so evil; we feel we need to turn away from the victimized ones. After hearing some of these stories, several of my activist-advocate colleagues frequently comment, *I feel like I need a very long shower.*

Encountering that which seems unbelievable to us – that which challenges our personal worldview and our sense of morality and common decency, we want to put on sound-dampening ear muffs. We want to put on eye blinders. We want to hide in isolated caves. We want to pull the covers over our head. We want to turn our face against the wall and curl up in fetal position. We want to withdraw into the safety of ignorance.

When we turn aside, however, we betray the institutional church's victims. In addition, we also betray the underlying foundation of our faith – the ethical, moral, and spiritual teachings of Judaism and Christianity. We become enablers of the rapist's physical violence and the church's self-protective institutional violence.

It is my personal belief that when we refuse to look and actually see the truth in front of us, we betray our calling as Christians to be healers and care-providers to those in need of our help.^{clxv} What happens to our calling when our institutional leaders betray us – and the church's victims – by their institutional indifference to the pain they themselves have inflicted by (1) their abuses of power and (2) by their administrative cover-ups of institutional negligence? How do we navigate belonging to an institutional church which seeks to maintain its own position in the world by an accompanying idolatrous lust for power, money, influence, and unlimited sexual access to vulnerable children and adults?

Malignant Normality

We can take the larger ethical view of the activist witnessing professional.

Robert Jay Lifton^{clxvi}

In the twentieth-century, the institutional Christian church (Roman Catholic, Protestant, and independent or non-denominational and non-affiliated churches) has betrayed the Christian Gospel *and* its people in the name of authoritarian power and clerical control of the powerless. The first of these abuses was during the Nazi era in Germany and other European nations.^{clxvii} The murder of millions of individuals inside the ideology of racial purity meant the state-mandated murder of Jews, Gypsies, sexual minorities, handicapped children and adolescents, mentally disabled individuals, citizens of Poland, and political dissidents.^{clxviii} The deadly

ideologies and rhetoric of religious and ethnic hatred had been planted inside Christendom for millennia. These ideologies of hate and exclusionary violence were, therefore, deep-rooted and well-watered inside twentieth-century German Christendom.^{clxix} While there was a religiously-motivated resistance movement inside Germany, it was very small.^{clxx}

The second massive betrayal inside the twentieth-century institutional Christian church is the clergy sexual abuse scandal inside our respective denominations. Given that the world-wide Roman Catholic Church has 1.2 billion baptized members, thousands of children, adolescents, and adult women have been raped by priests and sexually abused by clergymen. Institutional supervisors of abusive clergy and bishops have tended to shelter the sex offenders and rapists rather than care for their victims. For Roman Catholics, the epicenter of this era of religious leader sexual abuse of Catholic laity is located in Vatican City. The papal reigns of John Paul Two, Benedict Sixteen, and Francis One are each implicated in this ongoing Christian scandal. Not only, therefore, are diocesan local bishops and diocesan administrators implicated.^{clxxi}

The hierarchy of the world-wide church is, and has been, involved in massive cover-up activities. The same is true for individual congregations and parishes. This is also visible inside the church's religious orders. The institution-wide cover-up of abusive individuals and institutional criminality has become clear inside the United States and other English-speaking nations. This is primarily because state and local governing bodies have become involved. In several nations such as Ireland and Australia, national investigations have been carried out and reports issued. In the United States, it is the various states' attorneys general who are now calling the questions. It has become clear: the centuries' old authoritarian and patriarchal ideologies and praxis of abusive clericalism have been well-watered during the preceding centuries of Christendom.^{clxxii} The cultural fruit of these trees and the spiritual forest that they live in are both toxic and poisonous.

American psychiatrist Robert J. Lifton in his many books and published articles over the years alerts us to the cultural reality of a *malignant normality*. While Lifton's work addresses the nation-state and the world of nation-state politics, I want to apply this concept to the current sexual abuse scandal in many of our religious and spiritual teaching traditions.

Malignant normality *has to do the social actuality within which we are presented as normal, all-encompassing, and unalterable, and second, our potential and crucial sense of ourselves as witnessing professionals.*^{clxxiii}

Lifton begins by discussing his premise that all societies *put forward ways of viewing, thinking and behaving that can be much affected by the political and military currents of a particular era. Such requirements can be fairly benign, but they can also be destructive to the point of evil.*^{clxxiv}

In his studies of Nazi doctors – those individuals who participated in the selection process and the subsequent murder of individuals in the gas chambers and crematoria of the Third Reich, Lifton notes that these individuals were simply doing their job – meeting the expectations of their supervisors and peers. Lifton calls this a process of *adapting to evil.*^{clxxv} *He notes that this was a normalization of evil.*^{clxxvi}

Malignant normality can take many forms. What appears to be needed to sustain situations of malignant normality, if I am reading Lifton correctly, is for large organizations of professionals and other individuals to support and to proliferate its underlying ideologies of hate.

Noting that citizens and professionals are not powerless in the situation of despotic leaders seeking to change the underlying cultural agreement of normal, Lifton notes that *we (professionals) need to combine our sense of outrage with a disciplined use of our professional knowledge and experience.*^{clxxvii} In addition, professionals can *use our knowledge and technical skills to expose such [malignant] normality, to bear witness to its malignance, to become witnessing professionals.*^{clxxviii}

When, across the divides of denominational Christianity, Christians come together to pursue justice for the marginalized, we will begin to swing the pendulum – which the Rev. Dr. Martin Luther King, Jr. called *the long arc of history*, towards justice.^{clxxix} In light of our various religious denominations and their tolerance for sexually abusive clergy and religious leaders, I personally believe that bearing witness to the *evils we deplore* is an essential aspect of our Christian calling – that which the contemporary descendants of the sixteenth-century Anabaptists, call *Nachfolge Christi* – *the faithful following of the faithful Christ*, i.e., Christian discipleship.

Concluding Remarks

All that is needed for the forces of evil to triumph is for good men and women to do nothing.

Edmund Burke^{clxxx}

In bringing this series of essays to an end, I note that we began by looking slant at a variety of issues. In the process of writing these six essays, I have wandered through multiple academic disciplines – harvesting their informed wisdom for us to consider. Along the way I made some recommendations:

- We need, as sexual violence advocates, to expand our community of dialogue and discourse. In particular, we need to add the voices, professional wisdom, and research methodologies of community mental health and public health.
- We need to develop a variety of research protocols – from longitudinal case studies to stratified sampling demographic surveys.
- We need to utilize the methodologies of stratified random surveys, in addition to ethnographic studies.
- We need to both expand and sharpen our vocabularies of discourse.
- We need inter-faith working groups to explore the roots and the symptoms of the clergy sexual abuse disorder/communal pathology in our various faith traditions. Here we are looking for similarities and differences.
- We need to revisit church history and seek to understand pre-Reformation and post-Reformation influences on today's issues vis-à-vis clergy sexual abuse and clericalism
- We need to commit ourselves to becoming professional witnesses.
- As professionals in this field, we must learn how to take care of our inner selves in order that we do not become emotionally fatigued victims of secondary trauma.
- We must seek out discrete and specific ways in which we can support the work of other individuals who are doing this work; we must, therefore, come to intimately know the socio-cultural and institutional-organizational terrains in which we find ourselves
- The role played by of cultural ideologies is vitally important to our understanding of these troublesome issues. We need informed

theologians, philosophers, and church historians to help us do our work.

- It is possible for individuals and members of the collective to counter the malignant normality of today's era of abusive (and intellectually clueless) religious institutions. As believing or unbelieving Christians, Jewish and Christian scriptures teach us that indeed it is our spiritual duty as followers of the itinerant prophet Jesus of Nazareth to do so.

In these short essays, I have worked to understand and to exegete (1) where we currently are in our studies of religious leader sexual abuses and (2) where we currently are in our studies of institutionalized responses to those abuses. Along the way, we saw hints and intimations about next steps. Those hints and intimations now must be tested in the research protocols of others.⁷

⁷ Part One Posted August 9, 2019

<http://bilgrimage.blogspot.com/2019/08/ruth-krall-moral-corruption-in.html#more>

Part Two Posted August 12, 2019

http://bilgrimage.blogspot.com/2019/08/ruth-krall-moral-corruption-in_12.html

Part Three Posted August 16, 2019

http://bilgrimage.blogspot.com/2019/08/ruth-krall-moral-corruption-in_16.html#more

Religious Leader Sexual Abuse A Brief Afterword

Introductory Comments

I began this series of essays by utilizing a series of visual and verbal metaphors for today's sexual abuse scandals inside Christian communities (and inside other world religions as well). As I studied and wrote, I learned a lot about the current Ebola crisis in Africa. Privately I hypothesized that because of the surrounding war zone and because of the ideologies of culturally-spawned hate this disease epidemic would continue to cause death. I also hypothesized that it was inevitable for the disease to spread into other nearby nations and eventually and inevitably into other world regions.

The comparison to clergy sexual abuse is perhaps opaque but to me it seems quite clear. Until the world community learns how to accurately assess this world public health/community mental health phenomenon of clergy sexual abuse of the powerless and the vulnerable, the problem will continue to proliferate. This is especially true in parts of the world where the secular culture is unwilling or unable to investigate and prosecute these types of criminal acts: (a) the actual acts of abuse and (b) the acts of institutional malfeasance in protecting perpetrators/sexual predators and destroying institutional evidence of the abuse and subsequent cover-up actions. .

There is no protective gear that can be worn to prevent the violent attacks of affinity sexual abuse. These attacks occur because trusted individuals violate their community's trust. They occur because trusted individuals attack vulnerable individuals who know and trust them. They occur because victims cannot protect themselves. They occur, quite simply, because they can. Affinity violence perpetrated by the powerful occurs in multiple nations, in multiple religious communities, and inside a wide variety of domestic situations.

Christian Evangelization is a Foundational Factor

Wherever the Christian Church has institutionalized itself, it is vulnerable to corrupt religious practices and to sexually violent leaders. Consequently,

religious leader sexual abuse is found wherever the Christian Church is found. Not every leader is an abuser; not every congregation is an enabling community. That said, however, Christianity's dirty little secret is a theologically-justified ambiance of *clericalism*, a pervasive and pathological form of institutionalized authoritarianism. This pervasive form of religious authoritarianism continuously breeds abusive leaders who sexually abuse vulnerable individuals – inside and outside the community. It concomitantly and simultaneously creates an institutional culture that enables abuse and hides its presence under pious words.

When the corrupt institutionalized religious establishment ideologically distances itself from the full and equal humanity of women and their children, it becomes prone to the abusive and violent behaviors of male entitlement. Inside that now-toxic institutional environment, abuse against women and their children thrives. Abuse done by powerful men against less powerful men also thrives.

At this moment in history, there is no cure. At this moment in history, isolated protective programs have an indifferent effect.

Needed Next Steps

What is needed, in my opinion, is the formation of working and highly functional coalitions of activists, advocates, healers and researchers. What is needed is an informed prophetic voice supplemented by the work of academics, theologians, ethicists, healers, demographers, and the world's health organizations, i.e., public health and community mental health outreach workers. What is perhaps even more essential is a creative prophetic imagination that calls on each one of us to build a different bridge to the future.^{clxxx}

As long as we do our work as lone rangers, it is unlikely that the trajectory or the long arc of history will change. Future generations will remember us for a deeply rooted cultural history of religious leader abuse – a history whose taproot we did not dislodge; a culture whose trajectory we did not change.

Until this taproot is pulled, replications of both forms of abuse will continue in future generations.^{clxxxii} The rich potential of every abused human being will continue to be tarnished and damaged.⁸

⁸ Posted on August 22, 2019

<http://bilgrimage.blogspot.com/2019/08/ruth-krall-brief-afterword-to.html>

Endnotes

Foreword: pp. 11 - 15

- ii <https://www.mwc-cmm.org/>
- iii Kanagy, C. 2006 Church Member Profile. Doves Nest. Retrieve from <http://www.dovesnest.net/CAN>
- iv Krall, R. E. (Summer, 1990). Family Ethics. *Mennonite World Conference Handbook*, Strasbourg, France/Scottsdale, PA: Herald Press
- v Ezekiel 34: 1-10
- vi Benkert, M. and Doyle, T. P. (2009). Clericalism, Religious Duress and its Psychological Impact on Victims of Clergy Sexual Abuse. *Journal of Pastoral Psychology* (58), 221-238.
- vii Freyd, J. J. (1996). *Betrayal Trauma: The legacy of forgetting childhood abuse*. Cambridge, MA: Harvard University Press.
- viii Winell, M. *Religious Trauma Syndrome (RTS)*. Journey Free: Resources for Recovery from Harmful Religion. Retrieve from <http://journeyfree.org/rts/>
- ix Lukoff, D. (1998). From Spiritual Emergency to Spiritual Problem; the Transpersonal Roots of the New DSM IV Category. *Journal of Humanistic Psychology* 38 (2),21-50. Retrieved April 14, 2011 from <http://www.spiritualcompetency.com/hpseart.htm>
- x Kelman, Herbert C. and Hamilton, V. L. (1989). *Crimes of Obedience*, New Haven, CT: Yale University Press. See also Shupe, A., Ed. (1998). *Wolves within the Fold: Religious leadership and abuses of power*. Brunswick, NJ: Rutgers University Press.
- xi This is the way that the original work for the PTSD diagnosis developed in the 1970's era when returning Vietnam Veterans and their advocates lobbied for better Veterans' services and when American women were

lobbying for better management and post-rape interventions in the United States legal and clinical systems. See Herman, J. L. (1997). *Trauma and Recovery: the aftermath of violence from domestic abuse to political terror*. New York, NY: Basic Books. See also Kreisler, H. (September 21, 2000). *The Case of Trauma and Recovery: Conversations with Judith Herman, M. D.* Berkeley, CA. Institute of International Studies of the University of California at Berkeley. Retrieve from: www.globetrotter.berkeley.edu/people/herman/; See also Bessel van der Kolk's discussion of the politics of the proposed diagnosis *complex post-traumatic stress disorder* in Van Der Kolk, B. (2014). *The Body Keeps the Score: Brain, Mind, and Body in the healing of Trauma*. New York, NY: Viking Press.

First Essay: pp. 15 - 25

^{xii} Krall, R. E. (August 6, 2015). Sexual Violence Activism in a Mennonite Voice: A Presentation to the 2015 SNAP Conference. *Bilgrimage*. <http://bilgrimage.blogspot.com/2015/08/ruth-krall-on-sexual-violence-activism.html>

^{xiii} As the 1970's and 1980's rolled forward, I took to making a personal gesture based on Victorian Era female behaviors. Hearing men criticize feminist scholarship on sexual violence, I clutched my forehead, sighed deeply, grabbed the nearest chair or table, and made as if I were about to faint, all the while speaking something like this: *Gasp: another deadly feminist analysis. I think I am having the vapors. Get me a glass of water.*

In part, my feigned histrionics were based on the emerging scholarship about Freud's politically-motivated abandonment of the idea that his women clients with the vapors were, in fact, telling him the truth about the presence of incest and other forms of sexual violence in their life histories. For information, see https://en.wikipedia.org/wiki/The_Freudian_Coverup. Retrieved June 3, 2019.

^{xiv} Berry, J. (August 13, 2018). For Richard Sipe, Pattern of Deceit in Clerical Culture Was His Wittenberg. *National Catholic Reporter Online*. Retrieved June 1, 2019 from <https://www.ncronline.org/news/accountability/richard-sipe-pattern-deceit-celibate-culture-was-his-wittenberg>

^{xv} National Sexual Violence Research Center statistics. Retrieved May 28, 2019 from <https://www.nsvrc.org/statistics>; for additional information regarding college-aged women, see Rape, Abuse, and Incest National Network webpage. Retrieved May 28, 2019: <https://www.rainn.org/statistics>

^{xvi} Amir, M. Victim-Precipitated Forcible Rape. *Journal of Criminal Law and Criminology* 58 (4), pp. 493-502. Amir, M (1971). *Patterns in Forcible Rape*. Chicago, IL: Chicago University Press; Amir, M (1971). *Patterns in Forcible Rape*. Chicago, IL: Chicago University Press.

^{xvii} United States Department of Justice. Retrieved June 1, 2019 from <https://www.justice.gov/archives/opa/blog/updated-definition-rape>

^{xviii} Federal Bureau of Investigation, *Uniform Crime Reports*. Retrieved June 1, 2019 from <https://www.fbi.gov/services/cjis/ucr>

^{xix} Mary Mallon and the History of Typhoid Fever. *Annals of Gastroenterology Online* 26 (2), 2013. Pp. 132-134. Retrieved May 24, 2019 from <https://www.ncbi.nlm.nih.gov/pmc/articles/PMC3959940/>

^{xx} For a short article and picture of a transportable isolation unit, see <https://www.stripes.com/news/mobile-isolation-unit-for-highly-contagious-fits-air-force-cargo-planes-1.399701>. The picture at the top of this essay is another version of an isolation unit designed to be used on the ground.

^{xxi} Appreciation to D. J. McFadden, MD, MPH for his close reading of my description/analysis of the Ebola Virus crisis in the Democratic Republic of Congo. Dr. McFadden is not, however, responsible for my subsequent rewording of our electronic conversation.

^{xxii} See: https://www.google.com/search?q=how+many+states+have+measles&rlz=1C1CHBF_enUS703US703&og=How+many+states+have+measles&aqs=c_hrome.0.0.5383j0j4&sourceid=chrome&ie=UTF-8

^{xxiii} Mayo Clinic Webpage *verywell*. Retrieved May 25, 2019 from <https://www.verywellhealth.com/difference-between-epidemic-and-pandemic-2615168>

^{xxiv} Wikipedia. Retrieved May 25, 2019 from https://en.wikipedia.org/wiki/Black_Death

^{xxv} Doyle, T.P, Sipe, A. W. R. and Wall, P. (2006). *Sex, Priests, and Secret Codes: The Catholic Church's 2000 Year Paper Trail of Sexual Abuse*. Taylor Trade Publishing.

^{xxvi} Greeley, A. Quotation retrieved June 1, 2019 from https://en.wikipedia.org/wiki/Andrew_Greeley

^{xxvii} Greeley, A. (February 10, 2003). The Times and Sexual Abuse by Priests. *America Online*. Retrieved June 1, 2019 from <https://www.americamagazine.org/issue/421/article/times-and-sexual-abuse-priests>; Ten years earlier, in 1993, Greeley was reported to have estimated that 2000-4000 priests were sexually abusive and that victim numbers were well above 100,000 individuals. Franklin, James F. (March 19, 1993). 1993: The Rev. Dr. Greeley puts Number of Abused at 100,000. *Boston Globe*. Retrieved June 1, 2019 from <http://www.philsaviano.com/index.php/1993/03/19/andrew-greeley-estimates-clergy-abuse-victims-1993-pdf/>

^{xxviii} Ibid.

^{xxix} On June 7, 1929, the Italian government ratified the Lateran Treaty which established the Vatican as an independent state. See Laschelles, C. (2017). *Pontifex Maximus: A Short History of the Popes*. United Kingdom: Crux Publishing, pp. 267-278.

^{xxx} Information about the Roman Catholic Curia retrieved from Wikipedia on March 25, 2019. Retrieve from https://en.wikipedia.org/wiki/Roman_Curia

^{xxxi} See, for example, Anderson, J. (2007). *Priests in Love: Roman Catholic Clergy and Their Intimate Relationships*. New York, NY: Continuum International Publishing. See also Martel, F. (2019). *In the Closet of the Vatican: Power, Homosexuality, Hypocrisy*. London, UK: Bloomington Continuum.

^{xxxii} Appreciation to Father Thomas Doyle for fact checking my understanding of canon law and its use.

^{xxxiii} I have lost the source of this comment but this is what I remember reading or hearing. Whoever said this, that individual is correct. Human sexuality and human sexual behavior is both deeply personal and collectively social.

^{xxxiv} https://en.wikipedia.org/wiki/Mortal_sin. Retrieved May 29, 2019.

^{xxxv} Benkert, M. and Doyle, T. P. (2009). Clericalism, Religious Duress and its Psychological Impact on Victims of Clergy Sexual Abuse. *Pastoral Psychology* 58 (3), June, 2009, pp. 223-238.

^{xxxvi} An Interview with Dr. Marianne Benkert (February 4, 2010). J. Romo: *Healing Spirituality* Blog. Retrieved May 30, 2019 from <https://jiromo.wordpress.com/2010/02/04/an-interview-with-marianne-benkert-m-d/>

^{xxxvii} Doyle, T. P. (June 2008/2016). The Spiritual Trauma Experienced by Victims of Sexual Abuse by Catholic Clergy. *Pastoral Psychology* 58 (3), pp. 239-260; Krall, R.E. (2016). Retrieved May 30, 2019 from https://www.researchgate.net/publication/226686784_The_Spiritual_Trauma_a_Experienced_by_Victims_of_Sexual_Abuse_by_Catholic_Clergy; See also: Krall, R.E. (2016) *Soul Betrayal: Spiritual and Religious Trauma*. Retrieve from Enduring Space (<https://ruthkrall.com>); Krall, R.E. (2017). *Clergy and Religious Leader Abuses of the Laity: Religious and Spiritual Consequences*. Retrieve from Enduring Space (<https://ruthkrall.com>)

Second Essay: pp. 26 - 36

^{xxxviii} CNBC: Data retrieved May 31, 2019 from <https://www.cnbc.com/2017/10/24/bill-gates-humanity-will-see-its-last-case-of-polio-this-year.html>

^{xxxix} Polio Global Eradication Institute. Retrieved May 31, 2019 from <http://polioeradication.org/polio-today/polio-now/this-week/>

^{xl} Polio Global Eradication Institute. Retrieved May 31, 2019 from <http://polioeradication.org/polio-today/polio-now/this-week/>

^{xli} Ibid., Retrieved May 31, 2019 from <http://polioeradication.org/where-we-work/polio-outbreak-countries/>

^{xlii} Pezzulo, M. (May 30, 2019). The Diocese of Buffalo is endangering the faithful. *Patheos Blog*. Retrieved May 31, 2019 from <https://www.patheos.com/blogs/steelmagnificat/2019/05/the-diocese-of-buffalo-is-endangering-the-faithful/>

^{xliii} Ibid.

^{xliv} http://www.bishop-accountability.org/news2015/07_08/2015_08_06_Lindsey_RuthKrall.htm

^{xlv} Final Report: Royal Commission into Institutional Responses to Child Sexual Abuse. Retrieved June 2, 2019 from <https://www.childabuseroyalcommission.gov.au/final-report>

^{xlvi} Ireland's Commission into Child Abuse: For information about Ireland's Ryan Report – the result of a nine year study process – see <https://www.theguardian.com/world/2009/may/20/irish-catholic-schools-child-abuse-claims>. Retrieved June 2, 2019.

^{xlviii} Crary, D. (May 31, 2019). US Catholic Church Reports Big Rise in Sexual Abuse Allegations. Associated Press. Retrieved June 2, 2019 from <https://www.apnews.com/2953774dff6e40668121a7e4589daaa9>

^{xlix} Shapiro, J., Attorney General, State of Pennsylvania. *Pennsylvania Diocesan Victims Report*. Retrieved June 3, 2019 from <https://www.attorneygeneral.gov/taking-action/press-releases/attorney-general-shapiro-details-findings-of-2-year-grand-jury-investigation-into-child-sex-abuse-by-catholic-priests-in-six-pennsylvania-dioceses/>

^{xliv} Retrieved information, ACE study, on June 1, 2019 from https://www.childhealthdata.org/docs/default-source/cahmi/aces-resource-packet_all-pages_12_06-16112336f3c0266255aab2ff00001023b1.pdf

^l The news media has reported charges made against Chogyon Trungpa Rinpoche (<https://www.imdb.com/title/tt1172047/>) and Sakyong Mipham Rinpoche (<https://tricycle.org/trikedaily/shambhala-abuse-report/>). Retrieved May 22, 2019.

-
- ^{li} The news media has reported on abuse allegations, for example: https://en.wikipedia.org/wiki/Sexual_abuse_cases_in_Brooklyn%27s_Hare_di_community. Retrieved May 22, 2019.
- ^{lii} See also <https://www.tampabay.com/news/publicsafety/man-arrested-in-sexual-battery-71-is-cleric-at-orthodox-parish-in-clearwater-police-say-20190603/>. Retrieved June 5, 2019.
- ^{liii} University of Notre Dame's former provost and theology professor James Tunstead Burtchaell was forced to resign in 1991. Retrieved May 26, 2019 from <http://www.natcath.org/crisis/120691.htm>; for further information about Burtchaell see Abuse Tracker.
- ^{liv} For a list of credibly accused Mennonites in positions of leadership, see the Mennonite Abuse Prevention List. Retrieved May 26, 2019 from <https://www.themaplist.org/the-map-list/>
- ^{lv} Public accusations have been made against Mormon leader Joseph L. Bishop
<https://medium.com/@davidscoville/timeline-of-the-joseph-bishop-sexual-abuse-scandal-77f39be1ef3a>. Retrieved May 26, 2019
- ^{lvi} News Media have been consistently covering news about multiple sexual abusers inside the Southern Baptist Convention and its affiliated churches. For more information see <https://www.russellmoore.com/2019/02/10/southern-baptists-and-the-scandal-of-church-sexual-abuse/>. Retrieved May 26, 2019
- ^{lvii} George Wade Thomas, Jr. Retrieved May 31, 2019 from <https://www.houstonchronicle.com/news/investigations/article/Abuse-of-Faith-Missionaries-left-trail-of-abuse-13904418.php>
- ^{lviii} For more than a decade public media and former devotees have reported allegations against Zentasu Richard Baker, Edie Shimano Roshi, Dainin Katagiri Roshi

^{lix} Public media have reported allegations against Satyha Sai Baba; for information about Sai Baba, see <https://newhumanist.org.uk/articles/2547/india-would-have-been-a-better-place-without-sathya-sai-baba>. Retrieved May 26, 2019.

^{lx} Retrieved May 26, 2019 from <https://religionnews.com/2019/01/28/former-staff-member-at-dallas-area-megachurch-indicted-for-indecency-with-a-child/>

^{lxi} You Tube has reported allegations against Ernest Angeley. For more information see <https://www.youtube.com/watch?v=82GK-HsOAWc>, retrieved May 26, 2019

^{lxii} Assembly of God/Pentecostal Preacher Jimmy Swaggart Accused; Retrieved May 26, 2019 from <https://www.britannica.com/biography/Jimmy-Swaggart>

^{lxiii} Bishop Accountability maintains a list of accused Roman Catholic clergy including Cardinals and Bishops. See <http://www.bishop-accountability.org/>

^{lxiv} John Howard Yoder story publically exposed in 1992. See <https://ruthkrall.com/downloadable-books/volume-three-the-mennonite-church-and-john-howard-yoder-collected-essays/>. Retrieved May 26, 2019.

^{lxv} Story of Buffalo Seminarians' abused by faculty and staff . Retrieved May 31, 2019 from <https://www.patheos.com/blogs/steelmagnificat/2019/05/the-diocese-of-buffalo-is-endangering-the-faithful/>

^{lxvi} Karl Barth's decades long affair with his personal assistant has been well known inside Protestant theological circles; late in the last center it made public headlines. See <https://www.christianitytoday.com/ct/2017/october-web-only/what-to-make-of-karl-barths-steadfast-adultery.html>. Retrieved May 26, 2019;

Hannah Tillich's revelations about Paul Tillich's alcoholism and adultery were revealed in two books: Tillich, H. (1974). , *From Time to Time*, New York, NY: Stein and Day; (1976). *From Place to Place*, New York: Stein and Day. In addition, his biographers also revealed evidence about

Tillich's behavior changes in the wake of the Battle of Marne (World War One). Pauck, W. and Pauck, M. (1976). *Paul Tillich: His Life and Thought*, New York, NY: Harper and Row.

^{lxvii} Rutter, P. (1989). *Sex in the Forbidden Zone: When Men in Power Abuse Women's Trust*. Los Angeles, Jeremy P. Tarcher.

^{lxviii} Guidos, R. (January 16, 2019). Cardinal Wuerl Says He "Forgot" He Knew About Sexual Accusation Against McCarrick in *America Online*. Retrieved June 2, 2019 from <https://www.americamagazine.org/faith/2019/01/16/cardinal-wuerl-says-he-forgot-he-knew-about-sexual-abuse-accusation-against>

^{lxix} For example, Urie Bender, Paul Landis, Vernon Leis, Conrad Wetzel. For a more complete list, of known Mennonite abusers, see <https://www.themaplist.org/>

^{lxx} See Kennedy, E. and Heckler, V. (1972). *The Catholic Priest in the United States: Psychological investigations*. Washington DC. U.S. Catholic Conference of Bishops.

^{lxxi} Cohen, S. (2001). *States of Denial: Knowing about Atrocities and Suffering*. Cambridge, UK: Polity Press.

Third Essay, pp. 37-43

^{lxxii} Selye, H. (1956/1978). *The Stress of Life*. New York, NY: McGraw-Hill.

^{lxxiii} For an overview of contemporary brain scan technologies, see <https://psychcentral.com/lib/types-of-brain-imaging-techniques/>. Retrieved June 17, 2019.

^{lxxiv} In this ancient Indian parable, a group of blind men who have never before encountered an elephant are brought up to an elephant and they begin to explore the elephant's surface by touch. In essence, these men learn to conceptualize what an elephant is by touching it. Each man touches a different part: one touches its tusk; one explores its mouth and trunk; another man touches a leg; the third man strokes the elephant's belly; another grasps its tail. Asked to describe the elephant, each man

describes the physical being of the elephant in terms of his own exploration and experience. In one version of this Buddhist myth, the men come to believe that the other men are lying and they come to blows as they each defend their own experienced encounter with the elephant as the definitive one. See

https://en.wikipedia.org/wiki/Blind_men_and_an_elephant#/media/File:Blind_men_and_elephant4.jpg

^{lxxv} Van der Kolk, B. (1989). The Compulsion to Repeat the Trauma: Re-enactment, Revictimization, and Masochism. US National Library of Medicine – National Institutes of Health. Retrieved June 18, 2019 from <https://www.ncbi.nlm.nih.gov/pubmed/2664732>. See also Teicher, M. H. (October 1, 2000). Wounds that Time Won't Heal: The Neurobiology of Child Abuse. *Cerebrum Online*. Retrieved June 28, 2019 from http://www.dana.org/Cerebrum/2000/Wounds_That_Time_Won%E2%80%99t_Heal_The_Neurobiology_of_Child_Abuse/

Essay Four: pp. 44 - 53

^{lxxvi} Beaumont, P. (June 25, 2019). Most Complex Health Crisis in History: Congo Struggles to Contain Ebola. *The Guardian Online*. Retrieved June 25, 2019 from <https://www.theguardian.com/global-development/2019/jun/25/most-complex-health-crisis-congo-struggles-ebola-drc>

^{lxxvii} Ibid.

^{lxxviii} In the years of terror in Guatemala, I was visiting an isolated area of Alta Vera Paz with a group of Guatemalan and North American women. We were there to learn about the events happening in this region. We were also there to speak about affinity sexual violence. On Sunday morning our Guatemalan hosts took us to church and all of us experienced the reality of not understanding the first nation language which was used – the reality of being the outsider. Some of the hymns we could sing in Spanish or in English because we recognized the melody. As the service was ending and the benediction was being spoken, an indigenous woman walked in the back door and headed directly for the altar. She was carrying a small, wrapped infant. She asked the community to pray for her baby's healing. The service started all over again – some of the Spanish-speaking women

in the group also understood the language being spoken as did one of the Mennonite missionaries. They too went to the altar and prayed with the community who had gathered around the mother and her baby. I was immobilized by my grief. After the service, as we were headed back towards Guatemala City, I asked my friend what would happen to the baby. She replied that if this infant were living inside economic privilege, the mother would have access to the medications that would cure the baby; but since she did not, the baby would likely die in a very short time period. My North American friend then told me that she knew this family and that the woman had walked at least two miles to get to the church in time to ask for the community's prayers. That meant, of course, that the woman also needed to walk home with a very sick and dying child.

I have been haunted by this story since then. Could our group have made a difference in this baby's life and death? Should we have made a difference? Could we have saved this baby's life? Should we have done so? Should we have gone against the advice of the North American missionaries that saving one baby's life was meaningless in the context in which that death would occur – an active war zone; intense poverty; and many children who would die because of a curable and treatable illness in our North American world? I was the stranger and the outsider. My expertise and work in Guatemala needed translation. I was witnessing something I had no way of understanding. Yet, a baby most likely died, a baby North American and Guatemala City medicine could have cured. And somehow even now I know I am complicit in that baby's death.

^{lxxix} Friere, P. (1970). *Pedagogy of the Oppressed*. New York, NY: Continuum.

^{lxxx} Wikipedia Online Encyclopedia. Retrieved June 26, 2019 from https://en.wikipedia.org/wiki/The_personal_is_political

^{lxxxi} This village had been plagued by violence during the 1980. For information see, <https://www.culturalsurvival.org/publications/cultural-survival-quarterly/massacre-santiago-atitlan-turning-point-maya-struggle> Information retrieved June 26, 2019.

^{lxxxii} For more information about Father Stanley Rother's death see https://en.wikipedia.org/wiki/Stanley_Rother. Information retrieved June 26, 2019

^{lxxxiii} For more information about the history of this village, see <https://www.centralamericanstories.com/characters/rosario-2/>. Information retrieved June 26, 2019.

^{lxxxiv} Wink, W. (1992). *Engaging the Powers: Discernment and Resistance in a World of Domination*. Minneapolis, MN: Fortress Press.

^{lxxxv} Approximately 1985/1986: Apostolic Pro-Nuncio, Pio Laghi to Father Thomas Doyle. Retrieved June 23, 2019 from KHOU: *Catholic Priest Shuns Collar to Fight for Survivors of Clergy Sexual Abuse* (<https://www.khou.com/article/news/catholic-priest-shuns-collar-to-fight-for-survivors-of-clergy-sexual-abuse/285-1d16e66d-5a17-4f14-a074-7793c8cac10d>). Information retrieved June 21, 2019.

^{lxxxvi} For biographical information about Pio Cardinal Laghi and his career, see <http://www.catholic-hierarchy.org/bishop/blaghi.html>. Retrieved June 25, 2019. Information retrieved June 21, 2019

^{lxxxvii} Fox, T. (May 7, 2002). What They Knew in 1985. *National Catholic Reporter Archives Online*. Retrieved June 28, 2019 from http://www.natcath.org/NCR_Online/archives/051702/051702a.htm

^{lxxxviii} Kaiser, R. B. (2015). *Whistle: Tom Doyle's Steadfast Witness for Victims of Clerical Sexual Abuse*. Thiensville, WI: Caritas Press, pp. ix-x

^{lxxxix} *Ibid.*, p. x

^{xc} *Malignant Normalcy* (or malignant normality) is a phrase coined by American psychiatrist Robert J. Lifton. It originated in his early studies of Nazi physicians inside German centers of torture and murder – such as Auschwitz and Dachau. Lifton, R. J. Foreword in Bandy, X. L. (2017) *The Dangerous Case of Donald Trump: 27 Psychiatrists and Mental Health Experts Assess a President*. New York, NY: St. Martin's Press, Pp. xv-xix.

^{xci} *Ibid.*, p. xv

Fifth Essay: pp. 54-68

^{xcii} For a growing list of Roman Catholic Whistleblowers, see <http://www.bishopaccountability.org/Whistleblowers/> . Retrieved August 18, 2019.

^{xciii} <https://oll.libertyfund.org/quotes/214>

^{xciv} French: *droit du seigneur*; Latin: *jus primae noctis*: See Henry VI (part two) by Shakespeare (© 1591). *There shall not a maid be married, but she shall pay to me her maidenhead ere they have it*. See: https://en.wikipedia.org/wiki/Droit_du_seigneur . Retrieved July 7, 2019.

^{xcv} For example, the relationship of Thomas Jefferson to his slave Sally Hemings

See: https://en.wikipedia.org/wiki/Sally_Hemings

^{xcvi} In today's limited monarchy in the UK, the following ranks of nobility are: the Monarch and royal family, followed by Dukes (and Duchesses), Marquess (Marchioness), Earl (Countess), Viscount (Viscountess), Baron (Baroness), Baroness, Knight. For additional information, see: <http://www.avictorian.com/nobility.html> . Retrieved July 9, 2019.

^{xcvii} Cornwall, J. (2014). *The Dark Box: A Secret History of Confession*. New York, NY; Basic Books.

^{xcviii} For general information, see: https://en.wikipedia.org/wiki/Crimen_sollicitationis; for the text of the document, see: <http://www.documentcloud.org/documents/243682-5-crimen-sollicitationis-1962.html> . Retrieved July 7, 2019

^{xcix} *Boston Globe* Investigative Staff. (2002). *Betrayal: The Crisis in the Catholic Church*. Boston, MA: Little, Brown and Co.

^c Doyle, T.P, Sipe, A. W. R. and Wall, P. (2006). *Sex, Priests, and Secret Codes: The Catholic Church's 2000 Year Paper Trail of Sexual Abuse*. Taylor Trade Publishing.

^{ci} Finer, J. (August 15, 2003). Geoghan's Death is Described. *The Washington Post Online*. Retrieved July 8, 2019 from https://www.washingtonpost.com/archive/politics/2003/08/25/geoghans-death-is-described/fe0f632e-c0e0-45b4-ba37-3903b0ed6a10/?utm_term=.0cc509ca8ed4

^{cii} Minnesota Public Radio (July 21, 2014). *Betrayed by Silence: A Story in Four Chapters*: Chapter One, It All Began in Lafayette. Retrieved July 8, 2019 from <https://minnesota.publicradio.org/collections/catholic-church/betrayed-by-silence/ch1/>.

^{ciii} See https://en.wikipedia.org/wiki/Gilbert_Gauthier. Retrieved July 8, 2019

^{civ} [https://en.wikipedia.org/wiki/Talk:James_Porter_\(Catholic_priest\)](https://en.wikipedia.org/wiki/Talk:James_Porter_(Catholic_priest)) . Retrieved July 11, 2019. See also <https://www.andersonadvocates.com/PriestList/98/Father-James-Porter.aspx> . Retrieved July 11, 2019.

^{cv} Personal conversations with Father Thomas Doyle

^{cvi} Canon Law Made Easy: <http://canonlawmadeeasy.com/2011/02/17/when-does-the-pope-speak-infallibly/>.. Retrieved July 9, 2019.

^{cvi} See <https://historynewsnetwork.org/article/696>; retrieved July 5, 2019

^{cvi} Daly, P. (July 22, 2019). Celibacy Advances the Priesthood's Culture of Compromised Truths. *The National Catholic Reporter Online*. See <https://www.ncronline.org/news/accountability/priestly-diary/celibacy-advances-priesthoods-culture-compromised-truths>. Retrieved July 22, 2019.

^{cix} Terrell, R. (September 4, 2018). Is Priest Celibacy at the Root of Catholic Church Scandals? *New American Online*. Retrieved July 9, 2019 from <https://www.thenewamerican.com/culture/faith-and-morals/item/29956-is-priestly-celibacy-at-the-root-of-catholic-church-scandals>

^{cx} See essay # Four: Looking Slant: Oppressive Ideologies and Belief Systems

^{cxⁱ} The Great Schism, 1054 CE. For more information, see https://en.wikipedia.org/wiki/East%E2%80%93West_Schism. Retrieved July 5, 2019

^{cxⁱⁱ} Indulgences re-visited. See <https://en.wikipedia.org/wiki/Indulgence>. Retrieved July 15, 2019

^{cxⁱⁱⁱ} See <https://www.luther.de/en/hochzeit.html>. Retrieved July 5, 2019

^{cx^{iv}} Why Sex Abuse in the church is expected to be front and center as Southern Baptists Meet in Alabama (June 4, 2019). *Nashville Tennessean*. Retrieved July 7, 2019 from <https://www.tennessean.com/story/news/religion/2019/06/05/southern-baptist-convention-sexual-abuse-church-birmingham/1304485001/>

^{cx^v} United States Conference of Catholic Bishops (October 31, 1975). Statement on the Ordination of Women. Retrieved June 9, 2019 from <http://www.usccb.org/beliefs-and-teachings/ecumenical-and-interreligious/ecumenical/anglican/ordination-women.cfm>; I smile as I see the date. The bishops released their statement about women's ordination on the traditional night of witches – Halloween eve.

^{cx^{vi}} See <https://www.independent.ie/irish-news/girl-power-vatican-hid-art-that-showed-female-priests-38277210.html>. Retrieved June 10, 2019. See also Denzey, N. (2008). *The Bone Gatherers: The Lost Worlds of Early Christian Women*. Boston, MA: Beacon Press. See also: Seneza, N. (August 9, 2018). Rediscovering Role of Mary Magdalene, 'Apostle of the Apostles.' *LaCroix International Onlijne*. Retrieved July 9, 2019 from <https://international.la-croix.com/news/rediscovering-the-role-of-mary-magdalene-as-apostle-of-the-apostles/7244>. A new book locates, identifies, and assesses the importance of ancient Christian texts and material artifacts such as mosaics, paintings, and carvings. Kateusz, A. (2019). *Mary and Early Christian Women: Hidden Leadership*. New York, NY: Palgrave/MacMillan.

^{cxvii} Appreciation goes to Dominican Father Thomas Doyle for clarifying the concept of ontological change and its mode of transmission during ordination.

^{cxviii} Papal Infallibility: https://en.wikipedia.org/wiki/Papal_infallibility . Retrieved July 9, 2019.

^{cxixcxixCXix} Many Protestant and Evangelical churches in America do not have bishops. However, there are female American bishops in several Protestant traditions:

- Evangelical Lutheran Church of America
https://en.wikipedia.org/wiki/Elizabeth_Eaton
- Episcopal Bishop Chilton Knudson
https://en.wikipedia.org/wiki/Chilton_R._Knudsen;
- Methodist Bishop Marjorie S. Mathews
https://en.wikipedia.org/wiki/Marjorie_Matthews
- Methodist Bishop Leontine T. Kelly (First African-American Bishop)
https://en.wikipedia.org/wiki/Leontine_T._Kelly
- African Methodist Episcopal Bishop Vashti Murphey McKenzie
<https://www.christiancentury.org/article/2004-07/ame-church-elects-more-women-bishops>

^{cxx} <https://www.episcopalchurch.org/library/article/american-cathedral-paris-chooses-lucinda-r-laird-10th-dean>. Retrieved July 8, 2019;
<https://www.nytimes.com/2010/09/24/us/24bcjames.html?mtrref=www.google.com&qwh=5C2A4D99CD13B7A65566C7E74C58A8F8&gwt=pay>. Retrieved July 8, 2019.

^{cxxi} For example, Union Theological Seminary in New York City has a female president and an amazingly diverse faculty. See <https://utsnyc.edu/academics/faculty/> . Retrieved July 9, 2019.

^{cxxii} This issue of clerical and religious homosexuality gets a regular airing on Catholic media sites. For example see <https://www.ncronline.org/social-tags/homosexual-clergy-catholic-church>. Retrieved July 8, 2019.

^{cxxiii} Kennedy, E. and Heckler, V. (1972). *The Catholic Priest in the United States: Psychological investigations*. Washington DC. U.S. Catholic Conference of Bishops. See also Kennedy, E. C. (2001). *The Unhealed Wound: The Church, the Priesthood, and the Question of Sexuality*. New York, NY: St. Martin's Griffin Press.

^{cxxiv} Sipe, A. W. R. (1995). *Sex, Priests, and Power: The Anatomy of a crisis*. New York, NY: Routledge; Sipe, A. W. (2003). *Celibacy in Crisis: A Secret World Re-visited*. New York, NY: Routledge.

^{cxxv} See <https://www.thecatholicthing.org/2018/07/05/intrinsically-disordered/>. Retrieved July 9, 2019.

^{cxxvi} I found the following three books – which I read in tandem with each other during the Spring of 2019 – to be helpful to me in understanding the Roman Catholic's hierarchy and these questions regarding the relationship of sexual orientation to clergy sexual abuse. They expanded my horizons. I learned in seminary to ask historical questions about today's ideologies and practices. Actually, I learned my first lessons in the need to take a good history as a clinical nurse specialist in my community mental health classes.

- Anderson, J. (2006). *Priests in Love: Roman Catholic Clergy and Their Intimate Relationships*. New York, NY: Continuum.
- Laschelles, C. (2017). *Pontifex Maximus: A Short History of the Popes*. United Kingdom: CRUX Publishing.
- Martel, F. (2019). *In the Closet of the Vatican" Power, Homosexuality, Hypocrisy*. London, UK: Bloomsbury/Continuum

^{cxxvii} <https://dailycaller.com/2018/01/02/u-s-mennonite-church-splits-over-homosexuality/>

^{cxxviii} See <https://www.npr.org/2019/06/26/736344079/u-s-methodists-meet-to-consider-what-comes-next-after-disagreements-over-lgbt-cl> . Retrieved July 10, 2019.

^{cxxix} See: <https://www.washingtonpost.com/religion/catholic-scandals-prompt-some-women-who-had-relationships-with-priests-to-ponder->

[whether-they-too-were-abused/2019/05/12/fac917e8-5ba9-11e9-a00e-050dc7b82693_story.html?utm_term=.22bd1e3e436c](https://www.bostonglobe.com/opinion/2019/07/12/everyone-knew-about-jeffrey-epstein-nobody-cared/kBRnfa6sXmw73CS6KS0iJK/story.html) . Retrieved July 8, 2019.

^{cxxx} For future information, follow the thread of information available on the World Wide Web. For example, <https://psycnet.apa.org/buy/1982-24785-001> . Retrieved July 10, 2019.

Sixth Essay: Pp. 69 - 91

^{cxxx}ⁱ Graham, R. (July 12, 2019). Everyone Knew About Jeffrey Epstein: Nobody Cared. *Boston Globe Online*. Retrieved July 14, 2019 from <https://www.bostonglobe.com/opinion/2019/07/12/everyone-knew-about-jeffrey-epstein-nobody-cared/kBRnfa6sXmw73CS6KS0iJK/story.html>

^{cxxx}ⁱⁱ Zephaniah 3:3-4 NLT

^{cxxx}ⁱⁱⁱ Zephaniah was a contemporary of the better known prophet Jeremiah. His work preceded Josiah's reform of the Kingdom of Judah in 621 BCE. For more information, see <https://en.wikipedia.org/wiki/Zephaniah>. Retrieved July 21, 2019.

^{cxxx}^{iv} Laschelles, C. (2017). *Pontifex Maximus: A Short History of the Popes*. United Kingdom: CRUX Publishing.

^{cxxx}^v See the Gospel of Matthew, Chapter 23, versus 1-39; see the Gospel of Luke, Chapter 11, verses 37-54; see also Luke 20:47-49.

^{cxxx}^{vi} Burton, I. (July 29, 2018). A Catholic Cardinal Has Weathered Sex Abuse Allegations for Years: Now They're Finally Public. *VOX Online*. See <https://www.vox.com/2018/7/29/17620912/theodore-mccarrick-catholic-church-child-sex-scandal-resign>. Retrieved July 23, 2019.

^{cxxx}^{vii} *Blair Kaiser, R. (2015). *Whistle: Tom Doyle's Steadfast Witness of Victims of Clergy Sexual Abuse*. Thiensville, WI. Caritas Communications

^{cxxx}^{viii} *Ibid.*, p. x.

^{cxxxix} Blair Kaiser, R. (2002). *Clerical Error: A True Story*. New York, NY: Continuum. See book review at <https://www.theguardian.com/world/2002/mar/17/books.religion>. Retrieved August 6, 2019.

^{cxl} Proverbs 20:12: *The hearing ear and the seeing eye: ADONAI made them both* (CJB).

^{cxli} Fosdick, H. E. (1930). *God of Grace and God of Glory*. For lyrics, see <http://www.pateys.nf.ca/cgi-bin/lyrics.pl?font=large&hymnnumber=490> ; A choral version can be heard here: https://www.youtube.com/watch?v=hc7_GLCRLkl : both retrieved July 17, 2019.

^{cxlii} AMBS Press Announcement: AMBS Responds to Victims of John Howard Yoder's Abuse. Retrieved July 21, 2019 from <https://www.ambs.edu/about/ambs-response-to-victims-of-yoder-abuse>

^{cxliii} Waltner-Gossen, R. (January 1, 2015). Defanging the Beast: Mennonite Responses to John Howard Yoder's Sexual Abuse. *Mennonite Quarterly Review* 89 (1). January 1, 2015.

^{cxliv} This is similar to the situation of Cardinal Wuerl of the Washington Diocese vis-à-vis sexual abuse allegations against his predecessor Cardinal McCarrick. See <https://www.catholicnews.com/services/englishnews/2019/cardinal-wuerl-acknowledges-he-knew-of-one-accusation-against-predecessor.cfm>. Retrieved July 24, 2019.

^{cxlv} Korff, J. (July 15, 2019). The Fifty Year Secret: Tom Doyle – The Truth Seeker. WJLA – Arlington, VA: Retrieved July 16, 2019 from <https://wjla.com/news/the-50-year-secret/tom-doyle-the-truth-seeker>

^{cxlvi} Matthew 18:20 NIV: *For where two or three gather in my name, there am I with them.*

^{cxlvii} Isaiah 40:29 (NIV)

^{cxlviii} Mendelsohn, M., Herman, J. L., Schatzoa, E., Coco, M., Kallivayalii, D., and Levitan, J. (2011). *The Trauma Recovery Group: A Guide for Practitioners*. New York, NY: Guilford Press.

^{cxlix} Cox, J. (July 16, 2019). Followers of Accused Priest Monsignor Harrison Now Show Their Support with Signs. *Bakersfield.com Online*. Retrieved July 17, 2019 from https://www.bakersfield.com/news/followers-of-accused-priest-monsignor-harrison-show-their-support-with/article_763591b2-a7f5-11e9-bc02-8b1d4c2b8de9.html; to see SNAP's July 17, 2019 response to this signage campaign, go to http://www.snapnetwork.org/snap_urges_boycott_businesses_displaying_signs_harrison_jul19

^{cl} Matthew 25:40 God's Word Translation

^{cli} Matthew 18:6 KJV

^{clii} Burgess, A. W. and Holmstrom, L.L. (1974). *Rape: Crisis and Recovery*. Bowie, MD: Robert J. Brady Books.

^{cliii} Cohen, S. (2001). *States of Denial: Knowing about Atrocities and Suffering*. Cambridge, UK: Polity Press; see also Shupe, A. (2008). *Rogue Clerics: The Social Problem of Clergy Deviance*. Brunswick, NJ: Transaction.

^{cliv} Mark 8: 36-37, KJV

^{clv} For a good discussion of obedience disorders, see Hamilton, V. L. and Kelman, H. (1987). *Crimes of Obedience: Toward a Social Psychology of Authority and Responsibility*. New Haven, CT: Yale University Press. For a good discussion of the human tendency towards denial and self-exclusion see Cohen, S. (2001). *States of Denial: Knowing about Atrocities and Suffering*. Cambridge, UK: Polity Press.

^{clvi} There are many pictures of a wide variety of blinders for horses. Here is one example:
https://www.google.com/search?q=picture+of+horse+wearing+blinders&rlz=1C1CHBF_enUS703US703&tbm=isch&source=iu&ictx=1&fir=eeSXf_cJD

[qkWOM%253A%252CryW3bhMgobCr2M%252C &vet=1&usg=AI4 -kSF-HGCBIIMxg1OIQZECmL_mrNrLA&sa=X&ved=2ahUKEwj6kK2XosnjAhWHGDQIHWkSBYwQ9QEwBHoECACQDA#imgrc=eeSXf_cJDqkWOM:](http://www.thetablet.co.uk/news/11900/latest-statistics-show-german-church-faces-massive-exodus)

Retrieved July 23, 2019.

^{clvii} Korff, J. (July 15, 2019), op.cit.

^{clviii} See Pomgratz-Lippin, C. (July 25, 2019). Latest Statistics Show German Church Faces Massive Exodus. *The Tablet Online*. Retrieved July 26, 2019 from <https://www.thetablet.co.uk/news/11900/latest-statistics-show-german-church-faces-massive-exodus>. A 2018 German study indicates that at least 4.4% of German priests during the years 1946 and 2014 were credibly accused of sexual abuse.

^{clix} Horan, D. P. (March 6, 2019). Francis of Assisi's model for church reform may help in the abuse crisis." *National Catholic Reporter Online*. Retrieved July 15, 2019 from <https://www.ncronline.org/news/accountability/faith-seeking-understanding/francis-assisis-model-church-reform-may-help-abuse>

^{clx} Ibid.

^{clxi} Myron Glanzer in Boatright, J. (2000). *Ethics and the Conduct of Business. (3rd Edition)*. Upper Saddle River, NJ Prentice-Hall. P. 113. Quoted by Vince Reardon (2010). *Legacy: Passing on Cherished Values in a Values-Starved World*. San Diego, CA: LP Publishers, p. 37.

^{clxii} Hamilton and Kelman, op.cit.

^{clxiii} Krall, R. E. (August 10, 2015). How to Smell a Rape-prone Campus. Bilgrimage Blog. See <http://bilgrimage.blogspot.com/2015/08/a-resource-to-recommend-ruth-krall-on.html>. Retrieved July 24, 2019.

^{clxiv} Michalczyk, S. A. and Michalczyk, J. J. (2015). *A Matter of Conscience: Confronting Clergy Abuse*. Boston, MA: Etoile Productions. For more information, contact <http://etoileproductionsusa.com/>. For background history see: Hamilton and Griffin on Rights blog, *A Matter of Conscience:*

Why We Produced This New Documentary Film: Retrieved July 19, 2019 from <http://www.hamilton-griffin.com/2014/09/03/a-matter-of-conscience-confronting-clergy-abuse-why-we-produced-this-new-documentary-film/>

clxv See Luke 10:25-37

clxvi Lifton, R. J. (2017). Foreword, Lee, B. (Ed.) *The Dangerous Case of Donald Trump: 21 Psychiatrists and Mental Health Experts Assess a President*. New York, NY: St. Martin's Press p. xix

clxvii For the Vatican's pact with Mussolini, see https://en.wikipedia.org/wiki/Lateran_Treaty; For the Vatican's treaty with Hitler, see <https://www.americamagazine.org/faith/2003/09/01/vatican-concordat-hitlers-reich-concordat-1933-was-ambiguous-its-day-and-remains>. Both retrieved July 21, 2019.

clxviii I highly recommend the twentieth-century documentary film – *The Shoah*. Here is the trailer address: <https://www.youtube.com/watch?v=9MNUbt8HEaw>. I also recommend Robert Jay Lifton's study, (1986). *The Nazi Doctors: Medical Killing and the Psychology of Genocide*. New York, NY: Basic Books, Inc., Publishers.

clxix Lifton, R. J. *ibid*.

clxx In personal correspondence, Tom Doyle commented on the Nazi era – that only two German bishops in the Roman Catholic tradition resisted the Nazi regime. Both were marked for political assassinations but the war came to an end before the murders were carried out. Dietrich Bonhoeffer stands out as a German Lutheran resister and he was murdered in prison.

clxxi Martel, F. (2018). *In the Closet of the Vatican: Power, Homosexuality, Hypocrisy*. New York, NY: Bloomsbury.

clxxii Doyle, T.P, Sipe, A. W. R. and Wall, P. (2006). *Sex, Priests, and Secret Codes: The Catholic Church's 2000 Year Paper Trail of Sexual Abuse*. Taylor Trade Publishing.

clxxiii Lifton, *op. cit.*, p. xv.

clxxiv Ibid.

clxxv Ibid., p. xvi

clxxvi Ibid.

clxxvii Ibid., xvii

clxxviii Ibid., p. xviii

clxxix For a very interesting discussion about the long history of this phrase/concept, see <https://quoteinvestigator.com/2012/11/15/arc-of-universe/> . Retrieved July 25, 2019.

clxxx For an interesting discussion of the origins of this quotation, see <https://quoteinvestigator.com/2010/12/04/good-men-do/>

A Brief Afterword, pp. 92 - 94

clxxxi Brueggemann, W. (2018). *The Prophetic Imagination; 40th Anniversary Edition*. Minneapolis/St. Paul. Fortress Press.

clxxxii Religious leader sexual abuse of the vulnerable and less powerful ones in his or her community (i.e. the laity) *and* institutional cover-ups of these events of sexual abuse in order to protect the organizational, institutional church.