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Professional Investigators International

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# ABWE and Donn Ketcham Investigations

## Final Report

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March 11, 2016

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## I. INTRODUCTION

This Final Report presents the findings of an independent investigation conducted by Professional Investigators International, LLC (“Pii”), and commissioned by the Association of Baptists for World Evangelism, Inc. (“ABWE”). The focus of the investigation was Donn Ketcham, an ABWE missionary and physician in Bangladesh from approximately 1961 to 1989, who was terminated after confessing to sexual abuse of a 14 year old girl. The scope of the investigation includes:

- The nature and extent of Donn Ketcham’s abuse of the 13-14 year old missionary kid (“MK”) victim/survivor and additional alleged victims in Bangladesh during the 1960s, 70s and 80’s;
- Whether ABWE knew, or should have known, about additional victims of Donn Ketcham prior to 1989;
- Whether ABWE responded to the allegations of abuse appropriately according to its own policies and relevant moral, cultural, ethical and legal standards; and
- Whether ABWE and/or its employees enabled the abuser or contributed to the pain and suffering of the victim/survivors.

Prior to the current Pii investigation, ABWE first initiated an internal investigation of these same issues in 2002. The internal investigation was conducted by ABWE in-house counsel over the course of approximately nine years, but was never completed. In 2011 ABWE hired an external investigative firm - G.R.A.C.E. - to conduct an independent investigation. The G.R.A.C.E. engagement was terminated in early 2013 prior to the issuance of a final report. A more detailed account of the investigative history is found in Chapter 4.

It was initially estimated that Pii’s independent investigation would take 18-24 months to complete. However, the early stages of the investigation were hindered and complicated by a lack of cooperation from ABWE’s then counsel, which delayed completion. After that individual was removed, ABWE and its staff gave full cooperation and furnished Pii with key documents that had previously been withheld. As a result Pii was able to maintain its independence and complete the investigation in a thorough and sound manner. The investigation included the following elements:

- 204 interviews with current and former ABWE board members, administration, staff, missionaries from the Bangladesh field, alleged victim/survivors of Donn Ketcham’s abuse and family members of the alleged victim/survivors. The interviews were recorded and transcripts of the interviews are used as supporting evidence in the Final Report as well as in memoranda concerning certain victim/survivors and persons of interest.

- Collection and review of documents and records consisting of over 14,000 pages of evidence including correspondence, medical records, personnel files, website archives, investigation notes, and board meeting minutes.
- In addition, Pii set up a web-based Portal to facilitate communication between the investigators and other interested parties, including alleged victims, their families, witnesses, missionaries and other ABWE employees.

Donn Ketcham and his family refused to speak directly with Pii investigators. In addition, approximately 7% of the alleged victims and former ABWE missionaries declined to interview with Pii. In some cases, those that would not speak to Pii conveyed a lack of trust due to ABWE's early termination of the G.R.A.C.E. investigation and stated beliefs that Pii was not fully independent from ABWE. Over time Pii was able to establish a relationship of trust among most of the ABWE community that resulted in numerous additional interviews later in the investigation. The victim who revealed Donn Ketcham's child sexual abuse in 1989 that resulted in Donn Ketcham's admission of guilt had signed a confidentiality agreement with Donn Ketcham and also refused to participate in the investigation.

## II. EXECUTIVE SUMMARY

ABWE is an independent mission agency that operates Baptist missions throughout the world. The ABWE mission in Bangladesh (formerly known as East Pakistan) was established in the late 1950's, and the ABWE-owned Memorial Christian Hospital in Malumghat ("MCH") opened in 1966. Donn Ketcham was a missionary for ABWE from 1961 to 1989, the majority of which time he was stationed in Bangladesh where he worked as a general surgeon at MCH. During his tenure as an ABWE missionary, Donn Ketcham engaged in a wide range of sexual misconduct in violation of ABWE policy, then-current medical practices, biblical standards and local Bangladeshi laws and customs. Donn Ketcham's misbehaviors included inappropriate sexual humor, over-flirtatiousness, sexual harassment, consensual extra-marital affairs with adult women, sexual abuse of minors and adults under the guise of medical care, rape, and statutory rape. In the course of the investigation Pii was able to identify and document 23 alleged child and adult victims of sexual abuse by Donn Ketcham. A more detailed summary of the abuse victim/survivors is provided in Chapter 5.

The investigation finds that ABWE executive leadership and the ABWE Board did not have actual knowledge of child sexual abuse by Donn Ketcham prior to July 1989, when a 14 year old victim reported her abuse, resulting in Donn Ketcham's confession and subsequent termination from ABWE. However, certain doctors and medical staff who worked with Donn Ketcham knew as early as the mid-1970s of Donn Ketcham's violation of medical policies including examination of minors without a nurse or parent present, unwarranted breast examinations of girls as young as 9 years old, inappropriate breast self-examination training, and unnecessary pelvic examinations of young girls. The abuser was not reported to ABWE leadership or to law enforcement or medical authorities at the time they became known.

Donn Ketcham's other sexual misconduct, which occurred throughout his time as an ABWE missionary doctor, was widely known to his fellow missionaries, ABWE local and regional leadership, and the ABWE Board and Executive team. Despite this knowledge, Donn Ketcham was not removed from his position. Instead, Donn Ketcham received preferential treatment compared to other ABWE missionaries involved in similar or lesser behaviors. For example, while others were removed from missionary service or required to see licensed counselors, Donn Ketcham was allowed to return to the field with minimal reprimands. Had ABWE applied its policies consistently with respect to Donn Ketcham, he could have been removed from his position at MCH as early as 1974, which would have preempted his access to many of his abuse victims.

In the case of an extra-marital relationship which began in 1972, Donn Ketcham was confronted by his peers on the field who cautioned him regarding the impropriety of his actions and reported the situation to local ABWE Field Council leader, Jesse Eaton, in 1973. The local leaders relayed knowledge of the situation to Russell Ebersole, the Field Administrator for Bangladesh, who notified Dr. Wendell Kempton, President of ABWE. In 1974, Donn Ketcham and his wife returned to the United States for furlough. While on furlough ABWE's President Wendell Kempton invited Donn Ketcham to participate in a leadership role (the "Cherry Hill Seven" committee). During the furlough period, the Bangladesh Field Council indicated that they did not want Donn Ketcham to return to the field unless he received remedial counseling. Russell Ebersole, in a letter to Wendell Kempton dated April 5, 1975, detailed 19 points of behavioral issues and noted that the situation was part of "a pattern which evidently has been part of Donn Ketcham's lifestyle for years." Russell Ebersole recommended that Donn Ketcham receive counseling. In July 1975, President Wendell Kempton authorized Donn Ketcham to return to the field. President Kempton assured the Bangladesh Field Council that Donn Ketcham had repented and was qualified for missionary service after counseling. The "counseling" in this case consisted of two phone calls and one afternoon meeting with Wendell Kempton. In contrast, the single missionary woman that was involved in the relationship with Donn Ketcham at the time was removed from the Bangladesh field and not allowed to return.

Donn Ketcham returned to the Bangladesh field in 1975. His fellow missionaries described him during this time period as being on his "best behavior." However, the medical records and testimony from the victims indicate that this was the peak period of Donn Ketcham's sexual abuse of young girls under the guise of medical care.

Donn Ketcham was involved in another extra-marital affair beginning in 1984 with a single missionary nurse at MCH. Upon discovery, ABWE sent the nurse home and denied her requests to return to Bangladesh. Donn Ketcham, however, was transferred to Chittagong (another station in the Bangladesh mission) for one year beginning in February 1986. While ABWE intended the reassignment as a punitive measure, Donn Ketcham himself viewed it as a welcome change of pace from the stressful routine of working at MCH that would give him time to focus on writing. During his time stationed in Chittagong, Donn Ketcham was directed not to return to medical duties at MCH; however, the evidence shows that on many occasions Ketcham returned and spent time working at MCH. While at Chittagong, Donn Ketcham participated and even chaired

various leadership committees, in violation of ABWE's "Clean Vessel" principle.<sup>1</sup> At the end of the Chittagong period Donn Ketcham returned to the United States for furlough and to receive mandated counseling regarding his pattern of extra-marital relationships. Although ABWE required other missionaries to see professional licensed counselors, Donn Ketcham saw a non-licensed pastoral counselor and a nouthetic counselor with a specialization in organizational structure who was neither trained, licensed or experienced in treating individuals engaged in extramarital affairs or in recognizing serious pathologies such as pedophilia. Of the thirty scheduled counseling sessions, Donn Ketcham attended seventeen. During this period of counseling, ABWE leadership, including President Wendell Kempton, referred to Donn Ketcham's behavior as "an incident of indiscretion." At the end of this furlough period the counselors and ABWE leadership cleared Donn Ketcham to once again return to missionary and medical service, and Donn Ketcham was sent back to MCH in Bangladesh.

Shortly after returning to Bangladesh, Donn Ketcham, then in his late fifties, began sexually abusing the 13-year old daughter of a fellow missionary couple. This abuse continued for a period of 6-7 months and included at a minimum 10-15 sexual encounters. In July 1989, the then 14-year old abuse victim reported the abuse to her pastor who alerted ABWE leadership. The investigation's finding is that ABWE leadership mishandled the response to the reported abuse in the following ways:

- ABWE treated the victim as if she were complicit and as if she willfully engaged in the crime and pressured her under stressful circumstances to sign a statement that was styled as a "confession." There is no evidence of any ABWE personnel attempting to assure the victim that she was not at fault for her abuse.
- After receiving the allegations, rather than investigate the accused abuser, Russell Ebersole, the ABWE Executive Administrator for the Far East, together with Donn Ketcham's nouthetic counselor, Russell Lloyd, spent two days questioning the victim to try to determine if she was telling the truth.
- After two days, convinced that she was not making up the accusation, Russell Ebersole and Russell Lloyd escorted the victim, without her parents' understanding of the circumstances, from the United States to Bangladesh. The lack of clear communication to the parents had caused the parents to mistakenly think that ABWE was bringing the victim to Bangladesh because of some accident, and they believed that their other children were deceased.
- In reality, ABWE's purpose for escorting the 14-year old victim to Bangladesh was so that she could confront Donn Ketcham with the accusations in a way that Donn Ketcham could not deny.

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<sup>1</sup> "If it is a sin problem of any dimension we ask a man to forego any of his services/responsibilities the thing is properly settled, even if his ministry is that of an usher. This is the 'clean vessel' principle." (Notes dated March 19, 2011 provided by Russell Ebersole to Donald Davis)



- Under the circumstances, i.e., a 14-year old girl traveling from the United States to Bangladesh along with two adult men, the trip was inappropriate and further harming to the victim.
- After an emotionally and physically exhausting journey, the victim was not allowed to meet privately with her parents. Instead she was required to explain the situation to her parents with Russell Ebersole and Russell Lloyd in attendance. Prior to this the parents had no knowledge of the abuse, and the victim was very reluctant to break this news to them under these circumstances.
- Shortly afterwards she was required to be present with Donn Ketcham and his wife while Russell Ebersole and Russell Lloyd confronted her abuser with the allegations. Being forced to confront her abuser in this manner caused additional harm and suffering to the victim.
- During the confrontation, Donn Ketcham admitted the allegations of child sexual abuse were true and also confessed to several prior extra-marital sexual affairs.
- During the confrontation, Russell Ebersole and Russell Lloyd encouraged the victim to forgive her abuser and to seek forgiveness for her role in the abuse. Later during the same timeframe, but not in front of the victim, Russell Ebersole and Russell Lloyd assured Donn Ketcham’s wife that Donn Ketcham had not seduced the victim, and that the victim was a “willing partner” in the abuse.
- ABWE, knowing that Donn Ketcham was a confessed pedophile, and knowing that he had lied on many previous occasions to deny and minimize the extent of his inappropriate behaviors, made no effort to discover whether there were additional abuse victims among the Bangladesh “missionary kids” (“MKs”) or among the Bangladeshi nationals who were the primary patients at MCH. The evidence shows clearly that there were additional victims that had been abused under the guise of medical care.<sup>2</sup>
- While in Bangladesh, Russell Ebersole and Russell Lloyd organized a meeting with the victim and her fellow MKs. It is not known precisely what was said by the two men in the meeting. It is known, however, that as a result of what was said, some of the MKs extended their “forgiveness” to the victim.
- ABWE directed all missionaries in the Bangladesh field and others who knew about the situation not to discuss the situation with each other or with any third parties. Given the mission culture and the dynamic between the missionaries and their leaders, this directive was perceived and treated by the missionaries as a

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<sup>2</sup> A number of ABWE personnel were made aware in the mid-1990s that there were additional alleged victim/survivors of Donn Ketcham’s pedophilia. However, no one took steps to launch an investigation at that time on behalf of these young women. It should be noted that many of their allegations have been affirmed in the course of the Pii investigation.

“gag order.” The evidence shows that the order to remain silent was strictly and faithfully obeyed.

- The “gag order” resulted in additional neglect and further harm to the 13-14 year old missionary kid (MK) victim/survivor and her family. It also contributed to the delayed discovery of additional victims. Such victims may have come forward if the missionary families had been allowed to discuss what had happened.
- ABWE showed more attention, care, understanding, grace and support to the 58-year old pedophile Donn Ketcham than to the 13-14 year old missionary kid (MK) victim/survivor and her family.
- ABWE failed to fully disclose to Donn Ketcham’s supporting churches the true nature of his crime, referring to it as “immorality” (which the receiving pastors and congregations would have understood to mean adultery). ABWE did not inform these churches that the crime was actually child sexual abuse.<sup>3</sup>
- Once stateside, the evidence clarifies, neither Donn Ketcham, ABWE, nor any ABWE personnel ever again stated that he had sexually abused a child, but rather deflected the attention to his decades of adulterous behavior.
- ABWE did not accompany or supervise Donn Ketcham as he made what was supposed to be a full confession to all of his supporting churches. This allowed him to further propagate the deception that he was only guilty of an adulterous affair. Failing to ensure Donn Ketcham’s confession was complete and accurate resulted in Donn Ketcham having opportunities for continued unsupervised interaction with young children at his home church.<sup>4</sup>
- Although Donn Ketcham’s abuse was reported to both the ABWE President, Wendell Kempton, and the ABWE Board, ABWE failed to report Donn Ketcham to state law enforcement or medical licensing authorities. As a result, Donn Ketcham was allowed to continue practicing medicine for approximately 20 years after his confession of pedophilia. It is unknown if there were additional victim/survivors after Donn Ketcham’s return to the United States.
- In the years immediately following Donn Ketcham’s dismissal from ABWE, ABWE leaders continued to show fondness and respect to Donn Ketcham and kept him informed of ABWE happenings.
- The 13-14 year old missionary kid (MK) victim/survivor and her family did not receive adequate attention or care in this time period.

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<sup>3</sup> There is evidence that despite the lack of an appropriate formal announcement regarding Donn Ketcham’s child sexual abuse, some pastors contemporary to this time did indeed know that he had abused a minor child.

<sup>4</sup> The evidence shows that the Pastor of Donn Ketcham’s home church was unaware that Donn Ketcham was a pedophile, and he unwittingly and regretfully sent his own children to Donn Ketcham for medical care.

The 13-14 year old missionary kid (MK) victim/survivor experienced serious emotional issues stemming from her abuse by Donn Ketcham. In the years immediately after the abuse was revealed, there is no evidence that ABWE offered substantial support, counseling or other assistance to the victim or her family. Years later, during the time period of the ABWE in-house investigation, the 13-14 year old missionary kid (MK) victim/survivor, who was then in her late twenties, approached ABWE and asked for financial support and assistance with her living situation. Several members of ABWE's executive team took her in to their homes for a time, and ABWE provided the requested funds (the financial assistance was styled at the time as a loan to be paid back to ABWE). ABWE further arranged for the victim/survivor to receive counseling from Russell Lloyd, the same man who had counseled Donn Ketcham and who had accompanied her to Bangladesh when she was 14 years old to confront her abuser. Donald Davis, ABWE's in-house counsel in charge of the internal investigation, cited the work of supporting this victim/survivor as a factor in ABWE's failure to complete the investigation regarding the other alleged victims as it interrupted the activities of those responsible to complete the investigation.

In July 2002, a group of former ABWE MKs from the Bangladesh field met with the newly appointed President of ABWE, Michael Loftis and his wife, and Jesse Eaton and his wife, a missionary couple from the Bangladesh field (who were also parents to two of the MKs). During the meeting seven adult women expressed a belief that while they were children living in Bangladesh, Donn Ketcham may have abused them on various levels.

ABWE President Michael Loftis directed ABWE's then-counsel Donald Davis to conduct an in-house investigation regarding additional alleged victims of Donn Ketcham (as noted above). The focus of that investigation was on whether ABWE knew, or should have known, prior to abuse allegations that came to light in 1989, that there were additional victims of Donn Ketcham. The in-house investigation lasted approximately nine years and was never completed. During this extended time period many of the alleged victims felt neglected and isolated. ABWE did not follow up or communicate with the alleged victims regarding the status of the investigation, and most of the alleged victims were never contacted or interviewed regarding their allegations.

During its in-house investigation, ABWE received substantial evidence that there were additional minor victims of sexual abuse by Donn Ketcham. However, ABWE failed to report Donn Ketcham's abuse of the additional minor victims to law enforcement or medical authorities, partially in the belief that it was too late do so and/or that U.S. authorities lacked jurisdiction over the abuse because it occurred overseas. The evidence shows that the preliminary findings of ABWE's internal investigation were not accurate which is more fully explained within this report.

In March 2011, a group of victim/survivors of Donn Ketcham's abuse launched a website entitled "Bangladesh MKs Speak" (often referred to as the "Blog") detailing their abuse at the hands of Donn Ketcham and their dismay at how the situation and subsequent investigation was handled by ABWE. Shortly after the Blog came out, the ABWE Board terminated Michael Loftis. While ABWE has maintained that the termination was due to leadership failure and a lack of confidence in the President, the evidence reviewed in this

investigation indicates that the President was primarily terminated in reaction to the Blog. Around this same time ABWE requested the resignation of its in-house legal counsel, Donald Davis, the Vice President of Mission Ministries Russell Ebersole (who, as the former Executive Administrator for the Far East and former Field Administrator for East Asia played a major role in the handling of Donn Ketcham's abuse), and all members of the ABWE Board who had been serving on the Board in 1989.

Shortly after the Blog launched, ABWE issued a formal apology via its website, titled "ABWE Board and Administration Confession." In the confession document ABWE acknowledged many of the findings of this investigation.<sup>5</sup> Pii believes that current ABWE leadership are sincere in their desire to determine the truth regarding the victims of Donn Ketcham's abuse, to own ABWE's past failures in dealing with Donn Ketcham, to provide comfort, support and reconciliation to the victims, and to address organizational issues that underlie ABWE's past failures.

Despite ABWE's failings outlined in this Report, some of which were the result of earnest individuals seeking to do what they felt was right, ABWE has taken some steps for the benefit of the victim/survivors of Donn Ketcham's abuse, which the investigators recognize and commend. These include the following:

- ABWE took quick and decisive action to terminate Donn Ketcham and remove him from the mission field once they confirmed the allegations of abuse.

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<sup>5</sup> **In relevant part:** "To our beloved MKs and your families who have suffered decades of sorrow and pain not only at the hands of Donn Ketcham but also from our mishandling of the abuse, we, the Board of ABWE and ABWE Administration ask for your forgiveness..."

...Concerns regarding Donn Ketcham's repeated inappropriate behavior with the opposite sex on the field could have resulted in his termination as early as 1975, but continued indiscretions should have resulted in dismissal no later than 1985. Regrettably, we did not terminate him as a missionary but rather gave repeated opportunities for counseling and remediation which allowed him time and opportunity to sin against you...

...A precious 14 year old child should never have been asked to sign a confession. She was the one who had been abused and sinned against. This was indeed a grievous wrong...

...No matter what the law required at the time, no matter what the outcome would have been, no matter whether it would have resulted in prosecution or loss of his medical license or not, Donn Ketcham's pedophilia was not reported to either the law or the medical boards of any state. This was wrong. It was failure of the most serious kind. There should have been an immediate filing of reports and an on-going attempt to pursue giving the truth to appropriate authorities from 1989 to the present. This failure is simply inexcusable...

...Knowing Donn Ketcham's propensity to lie, we were foolish to allow him to make his confession to his sending pastor without a representative from ABWE being present. We also did not name his crime as pedophilia in our letter to supporting churches. This enabled Donn Ketcham to reveal only what he chose to reveal. Consequently, he was able to hide the ultimate crime of pedophilia from his sending church. This was so wrong...

...Once the abuse became known in 1989, no comprehensive investigation was done to determine if there were additional victims. This was inexcusable. After learning of additional victims in 2002, an investigation was begun but never completed...

...It is obvious that our leadership was greatly concerned for sparing Donn Ketcham's family any additional public disgrace, but such concern came at the high cost of ignoring the needs of the innocent MKs and others who had suffered at his hands...

...Dear ABWE MKs and families, please do not think that we now believe the matter is settled simply because we have taken ownership of our wrongs against you. This matter is not settled. It is only a first step in the right direction. There are more steps to be taken. While we will never be able to make it all right, we are committed to redressing the wrongs and making right what we can. We desire to see your faces and hear your voices. We desire to voice our apologies to you face to face and are willing to meet with any of you, anytime, in a safe setting acceptable to you..."

- In 2003 (14 years after Donn Ketcham's confession), ABWE leaders went to great lengths to assist the 13-14 year old missionary kid (MK) victim/survivor who first reported Donn Ketcham's abuse. During this period, the victim/survivor, as an adult woman, approached ABWE seeking financial assistance. Several of ABWE's top administrators, including the President, allowed the victim/survivor to stay in their homes. ABWE provided hands-on care to the victim/survivor at this time.
- ABWE has paid for some counseling and reimbursed many of Donn Ketcham's other victims for some of the costs associated with their abuse.
- After the Blog launched in 2011, ABWE issued a formal public apology in which it acknowledged its past failings and the pain and suffering it caused the victim/survivors and their families.
- ABWE further made many operational shifts, including termination of individuals deemed responsible for past failures.
- In 2012 ABWE implemented an Interim Policy for Child Protection designed to protect and prevent additional abuse and guide ABWE administrators in responding to abuse allegations.
- Since 2010, when ABWE retained an investigative firm called G.R.A.C.E. (Godly Response to Abuse in the Christian Environment), up to and including the current Pii investigation, ABWE has expended great energy as well as time, money and patience in pursuing a final determination as to Donn Ketcham's abuse and ABWE's actions with respect thereto.
- ABWE's interim and current leadership, including E. Alan Cockrell, Larry Green, D. Jim O'Neill, as well as many on ABWE's Board and administrative staff have demonstrated a commitment to learning the truth and have been readily cooperative and helpful to the investigation.
- ABWE removed individuals who had been obstructive to the investigation and retained Bryan Cave, LLP and Senior Partner John Wylie to advise them as outside counsel in matters relating to the investigation. The Bryan Cave team was instrumental in Pii obtaining the documentary evidence needed to complete the investigation in a thorough and sound manner.

This Report will provide details regarding the historical background of ABWE and its missionary work in Bangladesh as well as a biographical profile of Donn Ketcham and his history with ABWE. Other sections will include a history of the investigation and Pii's findings with respect to ABWE's and individuals' awareness and responsibility with respect to the abuse and the handling thereof.

Additional detailed memoranda have been prepared and provided to ABWE regarding each alleged and affirmed victim/survivor of Donn Ketcham's abuse and each individual

alleged to have failed in his or her responsibilities with respect to the subject of this investigation. Additional information regarding the investigation is provided in several appendices and addenda to this Final Report.

### III. BACKGROUND AND HISTORY

#### A. History of ABWE.

The Association of Baptists for World Evangelism Inc. (ABWE) is the organization at the heart of this investigation. The ABWE website notes this history:

As both an ordained minister and a medical doctor, Dr. Raphael C. Thomas had a passion for evangelism, using medicine as a tool to reach the people of the Philippines. But in 1927, after twenty-three years of service, he was required by his mission board to confine his work to medicine alone. Unwilling to abandon his evangelistic endeavors, Dr. Thomas submitted his resignation. A handful of missionary colleagues who had worked in sympathy with Dr. Thomas also submitted their resignations. Returning to the US, Dr. Thomas met with a group of associates to consider what to do.

ABWE began formation as an organization with an informal meeting of a dozen people in the summer of 1927 on the porch of Marguerite Doane's summer home, Echo Lodge, at Watch Hill, Rhode Island. Miss Doane, who was a "major benefactress" and board member for ABWE, supported missionaries and served as chairman of the Finance Committee for the remainder of her life. The group at Watch Hill considered the future of Baptist missionary work in the Philippines, and, after discussion and prayer, they decided to start a new work. The outcome of that meeting in Watch Hill, Rhode Island, was the birth of a new Baptist mission.

The ABWE website continues:

Back in the US a number of significant missions leaders rallied to the cause of Dr. Thomas and his colleagues, embarking on what they called an "adventure of faith." An executive committee was formed under the name Association of Baptists for Evangelism in the Orient (ABEO) in order to raise and manage funds. Mrs. Lucy Peabody assumed the chairmanship of this committee and therefore became the mission's first president.

In 1935 Mrs. Peabody retired and the Board elected Harold T. Commons as its first fulltime president. Growth had been slow during the first seven years of the mission, so that when Dr. Commons began his tenure there were less than twenty ABEO missionaries scattered in three areas of the Philippines. In 1939 ABEO began a work in the Amazon River area of Peru. This necessitated a change in name to the Association of Baptists for World Evangelism (ABWE). Despite the difficulties caused by World War II, ABWE saw expansion in both the number of fields and missionaries.



Dr. Commons served an incredible 36 years as the president of ABWE. When he retired in 1971, Dr. Wendell Kempton was selected by the Board to become the next president. At that time there were approximately 350 missionaries serving in twelve countries. During Dr. Kempton's 30-year tenure the ABWE family grew to over 1,000 and, with many national partners, ministered in nearly 50 countries.

Dr. Kempton retired in 2001 and was succeeded as president by Dr. Michael Loftis. Michael and Jo Beth Loftis had served for 10 years as ABWE's Executive Director of Central and Eastern Europe. Dr. Loftis led the ABWE mission family for 10 years with a bold vision to multiply missionaries and national partners in launching church planting movements – producing missions movements to bring in the harvest worldwide.

Dr. Al Cockrell was appointed on June 7, 2011, by the Board of ABWE Ministries, Inc., to serve as Interim Executive Administrator during the selection process for a new president. Dr. Cockrell, a former ABWE board member and pastor/consultant for 45 years, came into this role with invaluable experience in assisting with leadership transition.

On June 20, 2013, the board of ABWE Ministries unanimously approved Dr. Jim O'Neill's appointment as mission president. After a 2-year search process, the board determined that Dr. O'Neill's heart for the gospel and professional/ministry experience in leadership development, cross-cultural church-planting, urban and student ministry, and missions in limited access countries uniquely qualified him to lead ABWE into a new era of worldwide evangelism, disciple-making and church planting.

## **B. Bangladesh Mission.**

On a 1957 survey trip to the southern end of the Chittagong Hill Tracts District of, then, East Pakistan, ABWE's first missionaries arrived at a government outpost, Lama, on the banks of the Matamahari River. The missionaries were quick to recognize Lama as a key spot for tribal evangelism. They discovered that only a mile from Lama, along the same Matamahari River, a promontory of land lay within Chittagong District. Satisfied that this was an ideal location for a mission station, they purchased the land and named it Hebron. The land was acquired and title was transferred on November 7, 1958. Several homes were initially built at this base, as well as a bamboo clinic building and a guesthouse.

Bangladesh straddles the Bay of Bengal in south Asia. To the west and north, it is bounded by India; to the southeast it borders Myanmar. It is the most densely populated non-island nation in the world. With approximately 125 million inhabitants living in an area of 55,813 square miles, there are about 2,240 persons per square mile....The topography is

predominantly a low-lying floodplain with more hills and dry lands found in the north and southeast lands....The Chittagong Hill Tracts have extensive hardwood forests....The deltaic areas are prone to flooding in the monsoon season from May through September....The land is suitable for rice cultivation.... Dhaka, the capital city, is near the point where two of several river systems converge....

The flag, adopted on January 17, 1972, is a dark green rectangle with a red circle just left of center. Green symbolizes the trees and fields of the countryside; red represents the rising sun and the blood spilled in the 1971 war for liberation.

The majority of the population, 98%, is Bengali, with 2% belonging to tribal or other non-Bengali groups. Approximately 83% of the population is Muslim, 16% is Hindu, and 1% is Buddhist, Christian, or other.



National Flag of Bangladesh

The primary language is Bangla, called Bengali by most non-natives, an Indo-European language spoken not just by Bangladeshis, but also by people who are culturally Bengali. The most important symbol of national identity is the Bangla language. The language dates from well before the birth of Christ. Bangla varies by region, and people may not understand the language of a person from another district. Language differences mirror social and religious divisions. 50% of men and 26% of women are literate.

Infant mortality is approximately 75 per 1000 live births. Life expectancy for both men and women is 58 years. Girls between one and four years of age are almost twice as likely as boys to die.

In 1964, the missionaries stated that it was important to acknowledge Bangladeshi customs and “to learn what to do and what not to do.” Missionaries observed in 1973, “Bangladesh is jungle. It is really primitive. In Bangladesh, the key to the hearts of the people is not to give them things but to provide a way through which they may work and take care of themselves in the midst of the unbelievable poverty.”



“Modern Bangladesh emerged as an independent nation in 1971 after achieving independence from Pakistan in the Bangladesh Liberation War. After independence, the new state endured famine, natural disasters and widespread poverty, as well as political turmoil and military coups.” In 1974, a missionary shared her “deep concern and the emotional burden regarding the difficulty of vast numbers of people experiencing famine with no food and a very difficult responsibility of trying to distribute what few items are available.”

Despite some improvement in the economic situation during the first half of 1975, implementation of promised political reforms was slow....Since independence in 1971, the national identity has evolved. Islamic religious identity has become an increasingly important element in the national dialogue. Many Islamic holy days are nationally celebrated, and Islam pervades public space and the media....The restoration of democracy in 1991 has been followed by relative calm and economic progress.

ABWE has stated that, as a mission, they became aware of the very challenging and heartbreaking reality that in 1989, one of their missionary doctors abused a 14 year old daughter of ABWE Missionaries. ABWE would later be informed that he had also sexually abused several other missionary’s children under the guise of medical care during the 1970s. The revelation of this information prompted them to prayerfully evaluate their past actions and current policies.

The ABWE’s President’s Report from 1961-1962, stated:

Self-examination is a good thing. Let us take inventory, not to puff out our chests and say, ‘See what a big boy am I’, but to take ourselves apart, examine the health of our component parts, observe our points of strength or weakness, evaluate our organizational structure and our operational program and to ask ourselves how effective a contribution we are making to World Evangelism. We are not here to build an organization. We are here to send out missionaries. We are here because the Lord brought a group of like-minded people to voluntarily band themselves together in a common fellowship, for a common purpose, with no ecclesiastical connections and a minimum of machinery. Still, the Lord’s business must be done ‘decently and in order’, so we want to give an account of ourselves.

As posted on ABWE’s website, “As a result of this time of self-examination, the mission has had to confront many mistakes and acknowledge that change was necessary on our part to help ensure that nothing like this ever happens again.”

### **C. Memorial Christian Hospital.**

In 1959, a vision was planted among a small band of pioneers, a vision to carry God’s love into East Pakistan through compassionate, high-quality health care. A team was assembled and funds were raised to build

Memorial Christian Hospital on the edge of the jungle. The government granted a lease for land for the construction of the hospital and related buildings and for staff housing.

Inspired by the overwhelming physical need and the great spiritual neglect of the people of Bangladesh, Dr. Viggo “Vic” Olsen founded Memorial Christian Hospital which opened in 1966. “The little hospital quickly grew to meet the needs of the surrounding community. It survived civil war and the birth of the new nation of Bangladesh.”

After the Memorial Christian Hospital opened in 1966, a doctor, in 1968, stated that he believed the hospital program was a very vital and necessary thing in ABWE’s overall situation as a mission in East Pakistan. “It is this medical program which has given us recognition as a mission not only with the government but with the nationals on all levels. It has put us in a favorable position regarding visas.”

ABWE’s Medical Program Policy Recommendations established the following:

That the gospel message and the claims of Christ should be presented to every patient to the end that spiritual healing might accompany physical recovery. The primary aim of all medical workers must be the salvation of those to whom they minister, for eternal life is of greater value than temporal life. The doctor and his associates are evangelists. It has been observed that hospital inpatients respond to the gospel more readily than outpatients. This is undoubtedly so because inpatients hear the Word of Life not once, but many times, and because they receive loving attention day after day in the hospital. Patients who are saved early in their hospital stay may be taught the fundamentals of the faith prior to discharge and thus are not only reached, but also ‘taached.’ [sic] It is not enough to see patients saved and then return them casually to Satan’s stronghold, they must be helped, baptized, loved, instructed, challenged and incorporated into the indigenous church. Close liaison between the hospital and the churches and fellow missionaries is necessary to effectively accomplish this follow-up phase of the work. Only high caliber medical work is worthy to represent the Lord. The mission hospital must maintain a consistently high standard of work. Two or more doctors are necessary. The Doctor [sic] should have adequate time for uninterrupted language study. The doctor must speak the national language fluently for his work is to ‘stand and speak – to the people all the words of this life.’ The hospital site must be chosen with great care. The hospital cannot be expected to be self-supporting. Almost all patients, however, can and should pay something toward the cost of their care. Those with no money should be admitted free of charge to receive the same love and attention afforded the more wealthy patients. The highest spiritual standards must be maintained. The medical staff must have spiritual strength and stamina and an intimate walk with God. The staff must pray together and with their patients constantly.

“The hospital compound was approximately 65 miles away from the building that housed the complete operations of the Literature Division as well as administrative offices for ABWE, Missionary Children’s School, and two missionary apartments.” The missionaries in Chittagong were living in “buildings made of brick and cement, reinforced with steel.” These buildings could withstand the severest storms. The new buildings on the hospital site were constructed of brick, cement reinforced by steel and “should suffer no major damage from cyclones, tornados, typhoons, or monsoons. If our missionaries are in these buildings, they should be relatively safe. Another point to keep in mind is that the building in which our missionaries live is on ground that is 50-60 feet above sea level. No tidal wave which may be reported would reach them. This is true in Chittagong or on our Hospital site.”

The hospital consistently needed funds “to cover the care of patients those too poor to pay, but who must be given help...” It also needed funds for further equipment for the hospital, for building hospital staff housing, as well as funds for further support for the missionaries serving as hospital staff. One missionary spoke about what it was like to work in the hospital:

I think that you’re operating in a culture that’s not your own, you’re operating in a language that’s not your own, and so you needed this, uh, teamwork to keep you going, uh, because it was so difficult. So we went through the war and we had, we were feeding refugees that were fleeing from the Pakistan army. And so, I mean, there’s just, it’s work, I mean, just hours and hours of work and trying to get through it and understand the culture and communicate in a language that’s very difficult. So, but we did function as a team and we did trust each other and, uh, we enjoyed each other too.

The Bangladesh Liberation War which resulted in Bangladesh’s independence from Pakistan caused an atmosphere of tension in the hospital, the opportunity for relief work, refugee evangelism, care of war victims, and a lack of local supply sources. Friends and pastors of one of the hospital’s doctors were written letters in 1972 asking them to “write a letter to President Nixon and Congressmen in Washington to use their influence to get the government to officially recognize Bangladesh as a new nation, stating that it would be very important to the future of the work of ABWE’s Christian Memorial Hospital in Malumghat.”

Early in the conflict missionaries wrote:

We began to care for war victims and continued through to the end repairing bodies torn by bullets, bombs, and rockets. There is also a constant stream of patients who have fallen prey to disease and poor nutrition because they were forced to flee ahead of the West Pakistan military machine and hide out in remote jungle areas for months.

One of the doctors wrote in a letter:

the war between East and West Pakistan continues, a rift has been created which nothing will heal. The people of East Pakistan will not be content with West Pakistan rule anymore. But in the midst of all of this the work goes on. We have received refugees at the hospital and find ourselves in the delightful situation of having a rather captive audience. Evangelism goes on and is bearing fruit in the midst of all this. God is definitely using the wrath of men to bring glory to Himself. It is difficult to run the hospital since local supply sources are destroyed, but we are still carrying on.

In regards to the war refugees, he also wrote:

By a miracle of God, we talked them into allowing us to give relief to the very people they were trying to exterminate. Now, as people come back from hiding, the needs are even greater. We are giving relief to 300 families, including 1500 people. Every WEEK, we give out 250 pounds of milk powder, a half a ton of rice, a half a ton of wheat, hundreds of jars of baby food, gallons of cooking oil. We have given out 450 blankets, and well over a thousand items of clothing....The war which swept up and down the countryside left us with hearts strangely torn between grief and praise. Our hearts have been torn as we have seen the suffering of the people whom we came to serve and have grown to love. Loss of life, limb, property and security was commonplace, yet in the midst of this, we can praise Him in that NONE of the missionary staff and NONE of our national staff suffered any injury. NONE of our property was damaged or touched, though bombs fell just ¼ mile away.

From the very beginning of the hospital's doors opening, the hospital missionary staff found themselves highly engaged in their work. One missionary stated:

...the guys who are the general surgeons they did the surgical specialties and the nurses they function like a family doctor would've. Everybody did more than what they were trained to do. And we were so busy, that one thing we were just so busy you had all you could do to keep things going. I mean we served it, we served 10 million people in a 60 bed hospital, there was so much to do.

In November 1967 one of the doctors shared, "The hospital is busy each day, as we see 100 to 150 patients in the out-patient clinic in the mornings, do surgery each week, handle the administrative chores of the hospital, and find time for teaching and preaching as well." Then, in 1982, the hospital staff "continues to function from day to day in caring for droves and droves of patients (230 in one day recently). Our task has not been made easier by certain new government restrictions. For one, we are not able to import medicines as we used to. This is going to greatly hamper us and raise the cost of care."

In a letter from Memorial Christian Hospital, a missionary doctor in October 1982, shared:

In the area of surgery we are in grand shape. Surgery, about 800 cases a year. This includes almost all the specialties except open heart and eye and ear. OB/GYN about 400 deliveries a year with LOTS of obstetrical pathology. We have MANY obstructed labors from pelvic deformities, lots of ruptured uteri, lots of C.Sections (20%), lots of vesico-vaginal fistulae, lots of eclampsia. We have 52 in-patient beds which are largely OB, SURG. AND PEDS. We handle MOST medical cases as out-patients. We are seeing LARGE numbers of tetanus patients. Our series is over 750 cases by now, with a current average of about 10 per month. We are seeing increasing amounts of chloroquine resistant malaria, lots of parasitic diseases, plenty of peptic ulcer problems, anemia, mal-nutrition and who knows what else.

Also in 1982 a missionary wrote:

We are thankful to the Lord for the number of fine short-term medical personnel that have served in our Bangladesh field this past year – truly they have been the means of enabling our personnel to keep the hospital facilities operating efficiently. We have been hard hit by sickness, both of our missionaries and also some of their parents, which has necessitated some of our personnel to return to the States for indefinite periods of time.

Over the hospital's operating period, there were several times in which the missionaries themselves suffered from illness which affected the hospital's ability to see to the medical needs of the Bangladesh people. In 1969, for example, there was an emergency health situation in East Pakistan among the hospital staff.

For some months one after another of our missionaries in that field has come down with hepatitis. It seems to be a different type from anything that is known thus far in medical records. It lays one really low, however; and it results in real pain and discomfort and excessive weakness. It also drags on for six to nine to twelve months in some cases, and there is no drug which is yet known to hit it. The hospital has been closed indefinitely. In order to re-open the hospital we must have both doctors and nurses.

The staff of the hospital also experience maintenance issues that interrupted the care of the people they were trying to serve. In the Medical Committee Quarterly Report from April – June 1968 they shared that, "Our biggest maintenance problem has been generator breakdown at the hospital. Both generators have been out of commission simultaneously for some weeks, plunging us into darkness and making it difficult to obtain water."

In 1986, they had double the number of patients coming to the hospital, "thus the work had increased. Steps are being taken to organize things in such a way that it will relieve some of the stress that has been obvious in past days." "There is a need for more nurses. The ideal would be to have five nurses on staff, and three as an absolute minimum. We

currently have sufficient, but we need two more for replacement.” Still in February of 1990, “we have been striving to give Stateside [sic] quality care even though at times we are painfully aware that we are not able to meet that standard.” Finally, in 1996, five missionary doctors were now in Bangladesh, “the first time in over 20 years.” As recently as 2002, during a debriefing interview, a missionary shared that “the doctors and nurses are overloaded, and that because of orders coming down from above to cut down the patient load, compassion for the people has suffered and Christ is not being seen. Serious patients are being turned away.”

He cited a case in which “a woman who had not had three pre-natal appointments came to the hospital, was turned away, and died at the gate after giving birth there. Doctors and nurses are yelling at the patients, including women yelling at men. A Burmese woman walked to the hospital and was turned away, causing a short-term doctor to sob over the incident. Bengali medics could help in many cases, but they are not given the chance.” He claimed that “short-term missionaries do not want to return to the hospital because of attitude problems and policies they have observed.”

Missionaries serving at the hospital said that the hospital continues to be a special lighthouse for the overall work and that:

...certainly the hospital has, under the guidance of the Lord, attained real stature in the country. We pray that this stature will be used as a respect demanding position from which to preach the Gospel to more and more people and to people of higher and higher national stature....There is definite evidence that the ministry of the hospital has been a stabilizing influence on the local area....The hospital is however, essentially an evangelistic tool.

## ILLUSTRATION 1

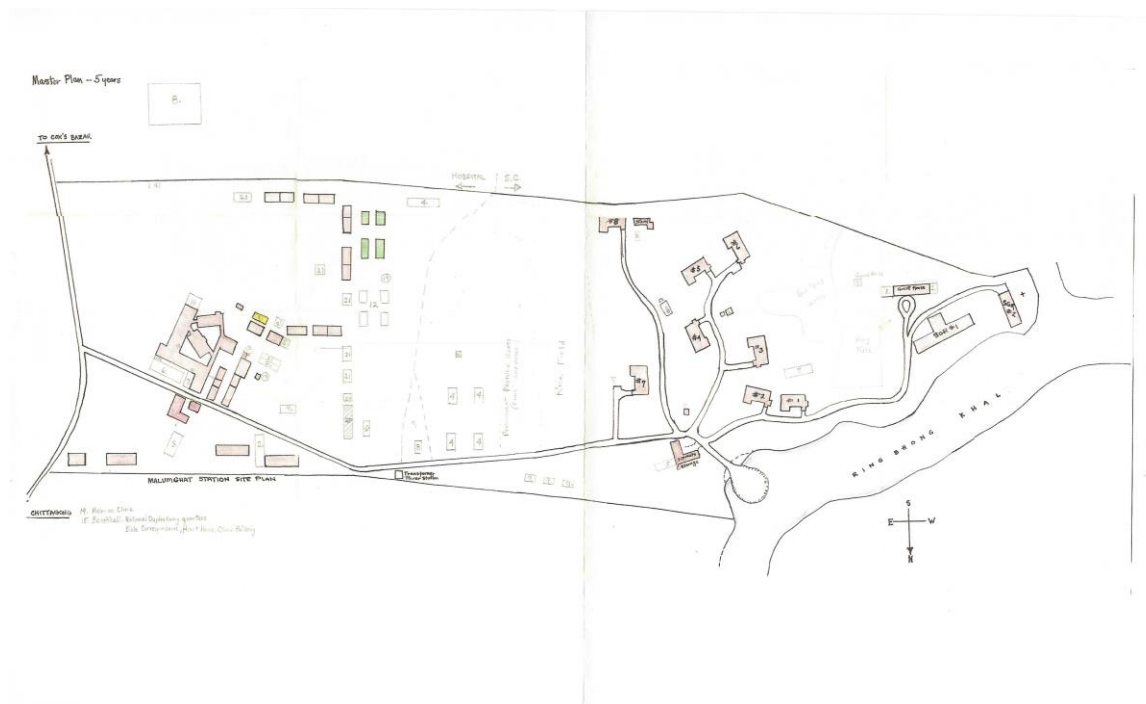


Illustration 1 depicts the **Malumghat Station** and the buildings that comprise it. The compound reportedly sat on an approximately 40-50 acre compound. The diagram shows the proximity of residential structures as they relate to each other and to Memorial Christian Hospital.



**ILLUSTRATION 2A**

Illustrations 2A – 2E are depictions of the **Malumghat Station** compound, demonstrating the layout of buildings in relation to one another.



ILLUSTRATION 2B



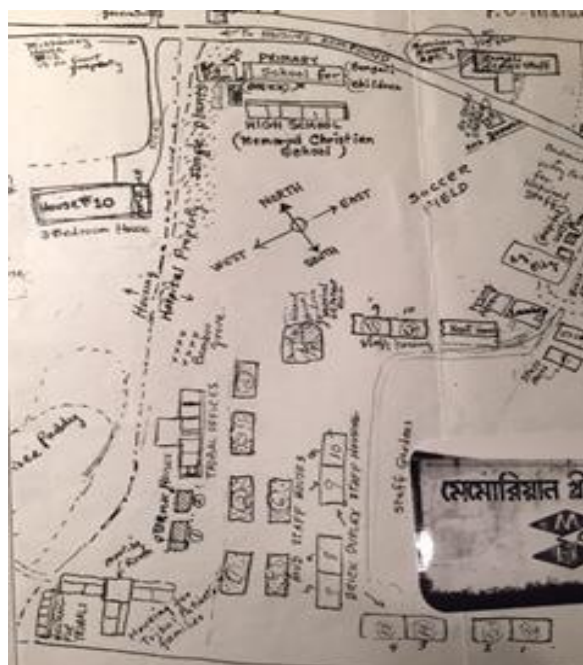
ILLUSTRATION 2C



ILLUSTRATION 2D



ILLUSTRATION 2E



### Illustrations 2A – 2E - Malumghat Station Housing (Drawing)

Illustrations 2A – 2E depict some of the housing used by missionary families. It is reported that houses Nos. 1 - 10 have an identical floor plan with the exception of adding a fourth bedroom to some of them. They were T shaped. On the stem of the T was a carport, front and back veranda, kitchen, and living room/dining room combined. The top of the T were the bedrooms connected by a hallway. Master bedroom was first. There was a bathroom that was accessed /connected by the Master Bedroom and the second bedroom. There was a bathroom off the hall followed by Bedrooms 3 and 4. The "living quarters" had doors to close off the hallway which kept that area private. The homes were grey brick ranch styles and were identical.

### Illustrations 3A and 3B - Memorial Christian Hospital

Illustrations 3A and 3B depict the Memorial Christian Hospital Compound as well as the adjoining buildings and roads in and around the complex.

#### ILLUSTRATION 3A



**ILLUSTRATION 3B****D. The Nationals.**

In the course of the investigation, information about the culture of Bangladesh and the involvement of Bangladesh Nationals (Nationals) as alleged victim/survivors and as perpetrators became known. It is the recommendation of the investigators that ABWE execute the plan discussed with investigators to follow the leads generated by this information. Some of the details generated are:

- The Nationals were referred to as having a very different and varying culture from that of ABWE. When it came to ABWE missionaries serving in Bangladesh, it was said that because Bangladesh was a Muslim country the standards of appearance between men and women would actually be more strict than lax.
- Other testimony stated, in reference to Donn Ketcham being sent home, that the Nationals would feel as if he should not have been punished for what happened because he was a doctor. Incest was an ordinary part of life for the Nationals, and they would never consider disciplining anyone for it.
- In contrast, when discussing Donn Ketcham's behavior toward woman within ABWE and with Nationals, it was said that he was too friendly with women.

- Some people expressed concern with his touching women other than his wife, even on the back or the shoulder. It was a segregated culture.
- Donn Ketcham volunteered the information, apparently without being asked, that his sin did not involve any missionary or National that are now in Bangladesh. Some wondered why he mentioned Nationals, when that seemed to be outside the scope of his issue.
  - In 1982, Donn Ketcham was commended for his work in starting a program which included the Nationals in the decision-making process as to the work. The decision was made, however, to not include the Nationals in any Field Council meetings. It was stated that the Nationals understand that the Field Council meetings were for internal affairs, and that decisions on church planting procedures, and doctrines that relate to the church, are all part of the Missionary-National meetings together.
  - In reference to the counseling that was to be provided to Donn Ketcham due to an incident of indiscretion in 1986, it was stated by the counselors that because of the sensitive nature of the counseling and the long record he had as missionary and leader for ABWE and the involvement of many other people, both missionaries and Nationals, the counselors felt it was absolutely essential to gather as much information as necessary, since most of the information they currently had seemed to be hear-say in that it did not come from primary sources.
  - Referencing the Bangladesh culture, it was said that there are no secrets in Bangladeshi culture, none. Everything is known by everybody. This led some to believe that Donn Ketcham was never foolish enough to have any foul play with the National women. However, some reported that Donn Ketcham had talked about his and his son's sexual indiscretions with National women.
  - Allegations surfaced that Bengali National workers had abused ABWE MKs. It is reported that an independent investigation was conducted on this matter. The investigation by Pii did not discover any proof of said investigation.
  - One ABWE missionary reported an affair that Donn Ketcham was alleged to have had with one of the Bengali Nationals. When asked if it was consensual, it was stated that Bengali women are used to doing what men say, and thus it is fairly easy for them to get trapped in an affair. Additionally, such affairs potentially happen in these third world countries given the gaps in culture. It was also stated that when he had returned to Bangladesh as a missionary, stories surfaced of the Nationals telling stories of their sisters, their daughters coming to the mission hospital and being abused.
  - It was observed by one ABWE missionary that they overheard Nationals discussing Donn Ketcham's relationship with a hospital nurse. They speculated that since the nurse was the same age as Donn Ketcham's daughter that would maybe explain his inappropriate actions toward the nurse. These inappropriate



actions included coming up behind the nurse and grabbing her by the waist with a hand on her shoulder. The Nationals wondered if this was part of American culture. Later, after Donn Ketcham and the nurse had been removed from the field, the nurse, at the successful conclusion of her counseling, was requesting a return to the Bangladesh field of service. When trying to decide whether or not to allow her to return to the field in Bangladesh, it was said that if that were allowed to happen, even if Donn Ketcham were to smile at her, it would probably start rumors flying among the Bengali staff.

- Nationals were reported to have observed the 13-14 year old missionary kid (MK) victim/survivor and Donn Ketcham together in a surgery room at night, which evidence indicates some of the nurses tried to stop.
- Donn Ketcham has been alleged to have slapped National women who were patients at the hospital and, as is expected in their culture, were resistant to having the sheet removed from their naked bodies for purposes for an exam. An email from Donn Ketcham's oldest son's first wife to an ABWE Bangladeshi missionary wife dated November 27, 2009 stated:

Dear ...,

I am sorry that you have to deal with this over the holiday. This is a topic that is very painful for me as you may imagine. I lost all respect for Donn Ketcham years ago and felt that I was very justified in the thought that as far as Donn Ketcham's oldest son ... was concerned 'the apple did not fall far from the tree.' Although Donn Ketcham never molested me or my daughter I was not about to ever let that happen. [Donn Ketcham's oldest son] abandoned me the second time when the baby was only a month old. He had stolen such a large amount of drugs from U of M that he was given two choices by them. He lost his job and was told that they would not press charges if he entered rehabilitation, so as not to give the university a bad name. He was forced into rehab and while there started up another adulterous relationship with another drug addict. He ended up marrying her. The judge would not allow (Donn Ketcham's oldest son) to see his daughter unless he was willing to take drug testing to prove he was drug-free. He never did.

There were a couple of very short 'viewings' with his parents. I warned [Donn Ketcham's oldest son's] daughter never to be alone with Donn Ketcham. [Donn Ketcham's oldest son] had told me about his father's sexual indiscretions and told me that some of them were with young National women in Bangladesh. He stated that his father had no right to ever judge him. I never breathed a word of this to anyone but in my heart I knew that Donn Ketcham was an evil man. I never want contact with anyone from that entire family. I have no respect for [Donn Ketcham's wife] either— because she has no back-bone. That family is good at covering up for each other. They are very concerned about their "good

name” no matter what the cost. My only comfort is knowing that God is a fair and just God. Even evil people can enjoy the beautiful blessings of this world—but in the end they will stand naked before a Holy God and have to answer for their lives.

Well, I never wrote such things before. I don’t know if any of this info will help... but there you have it.

An investigation in the National matters must proceed with extreme caution. In 2015, a Bangladeshi blogger was hacked to death in his apartment for his voicing his views criticizing Muslim extremism. He was called “a voice for the oppressed” who advocated women’s rights as he denounced extremism. He routinely posted on women’s and minorities rights, communal violence and the oppression of Hindus in Bangladesh. He was on a hit list and had been targeted on social media. Three other bloggers slain this year were similarly targeted. In the months before his death, his pleas for police protection went unheeded. There is little doubt that these especially brutal killings are designed to sow fear and to have a chilling effect on free speech.

There is enough evidence to warrant an extended investigation into the matters involving the Nationals. Such an investigation would have to proceed with caution, but in light of recent court rulings, is of merit.

One of the ABWE medical professionals assigned to Bangladesh following the dismissal of Donn Ketcham summarizes the need for moving forward. He stated that the Donn Ketcham matter and the manner in which it was handled in 1989 resulted in a decrease in church planting. He testified “...but by a large measure churches were being planted in the early 70’s [sic] up until 1989 and now not so much. ...until we get to the bottom of the pit and it is 100% cleaned out and the truth is spoken, they don’t know if fruit will be seen.” He reported that an ABWE administrator of long standing said as to the Donn Ketcham situation, “...we like to exercise discretion—partial disclosure.” Another ABWE administrator promised in 2012, “The day is coming for transparency.”

Another ABWE administrator, in reflecting on the anticipation of the completion of the G.R.A.C.E. investigation, stated in 2012 that he was “... going to inquire about what New Tribes Mission did for the field team in Senegal before and after the GRACE [sic] report was issued in that case.” The medical professional responded, “...with Bangladesh being the home of the tragedy it hit them all between the eyes. The thought of what went on previously (years ago) haunts the team. How do you deal with that? ... Millions of Bengalis need to hear the truth.”

## **E. Insights Into Sexual Abuse of Children.**

Child sexual abuse is often shrouded in secrecy; victims are pressured to keep quiet about what has happened to them.<sup>6</sup> “Cases of child sexual abuse that are known to the

<sup>6</sup> Pence, D. M., & Wilson, C. A. (1994). Reporting and Investigating Child Sexual Abuse. *The Future of Children*, Summer/Fall 1994, 71-79.

authorities are the ‘proverbial tip of the iceberg.’”<sup>7</sup> As early as 1984 it was reported, “Child sexual assault is largely hidden...only a few victims of sexual offenses seek assistance.”<sup>8</sup> Some children do not report the offence immediately because they do not know the behavior was wrong.

Not surprisingly, children who were younger when the offence began were more likely to report this as the reason for failure to disclose. Even if the child did know that the behavior was wrong there are powerful reasons to refrain from reporting the abuse. One reason concerns the relationship between the perpetrator and the child victim. Often, the victim is emotionally and/or economically dependent on the perpetrator. In such situations, a report to the authorities would likely lead to considerable emotional turmoil, economic uncertainty, or both. In some extreme cases, the child is even led to believe that she has the power to destroy (by disclosing the abuse) or preserve (by concealing the abuse) the family.<sup>9</sup>

Sexual abuse flourishes in environments with unequal power relationships. Factors that allow sexual abuse to flourish include isolation and social disconnection, both of the abused and the abuser; emotionally needy and disempowered young people; a self-validating ideology that rationalized abuse; institutional settings that shield individuals from public scrutiny; and institutions intent on protecting their reputation and safeguarding themselves from liability – and that do so in part by decentralizing decision-making about crucial issues.<sup>10</sup>

One of the major achievements of the past quarter century has been the growing awareness of the prevalence and damaging psychological consequences of the sexual abuse of children.<sup>11</sup>

Survivors of childhood sexual trauma are at high risk of posttraumatic stress disorder.... Survivors are also more likely to suffer from depression, suicide, and other mental health problems....[They] have also been shown to be at greater risk of problem alcohol use and eating disorders later in life....Childhood sexual trauma may also affect certain developmental processes, such as the ability to develop and maintain relationships. For instance, clinical observations have revealed that some adult survivors of childhood sexual abuse report problems with low sexual interest and few close relationships. In other cases, some survivors

<sup>7</sup> Connolly, D. A., & Read, J. D. (2003). Remembering Historical Child Sexual Abuse. *Criminal Law Quarterly*, 47, 440-443.

<sup>8</sup> Connolly, Read, 2003, p. 440

<sup>9</sup> Connolly, Read, 2003, pp. 442-443

<sup>10</sup> Mintz, S. (2012). *Placing childhood sexual abuse in historical perspective*. Retrieved 2015, from The Immanent Frame Web Site: <http://blogs.ssrc.org/tif2012/07/13/placing-childhood-abuse-in-historical-perspective/>

<sup>11</sup> Mintz, 2012, p. 1



display high-risk sexual behaviors that may be attributed, in part, to modeling some of the behaviors shaped earlier in life by the perpetrator. Distress experienced by adult survivors of childhood sexual abuse may also be related to their use of particular coping strategies. Survivors may use different coping behaviors to protect themselves from negative feelings, thoughts, and internal conflict, but in some cases, the mechanisms may contribute to additional distress.<sup>12</sup>

“Psychological consequences of sexual trauma in childhood and adulthood are diverse and highly individualized. There is no one response that is experienced by all survivors.”<sup>13</sup>

Three conclusions grow out of the historical study of the sexual abuse of minors. The first is how slowly and unevenly American society has come to recognize the simple fact that the sexual abuse of minors is wrong and inflicts lasting trauma. The second is that in attempting to understand the sexual abuse of minors, expert opinion has often shown more understanding for the perpetrators than the victims, overemphasizing victims’ resilience and minimizing the abusers’ responsibility and the corporate cultures and institutional arrangements that facilitate abuse. The third key finding is that bureaucratic institutions that operate outside public scrutiny have dealt consistently with the sexual abuse by denying its reality, ignoring its existence, claiming that it is an anomaly and aberration, castigating accusers, and failing to hold perpetrators to account.<sup>14</sup>

“It is not uncommon in the wake of a child abuse tragedy for relatives, friends, and neighbors to reveal that they had a concern about the safety of the child but failed to report it.”<sup>15</sup>

Currently more than half of the states in the United States “...place a special reporting requirement only on selected professionals, such as doctors, nurses, law enforcement officers, teachers, and mental health professionals....Mandated reporters who fail to report may expose themselves to civil liability for any subsequent abuse related harm to the child....Reporting laws are based on the premise that certain professionals have both unique opportunities to discover child abuse and the responsibility to ensure that protective services are notified.”<sup>16</sup>

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<sup>12</sup> Yuan, N. P., Koss, M. P., & Stone, M. (2006, March). *The Psychological Consequences of Sexual Trauma*. Harrisburg, PA: VAWnet, a project of the National Resource Center on Domestic Violence/Pennsylvania Coalition Against Domestic Violence. Retrieved 2015, from: <http://www.vawnet.org>

<sup>13</sup> Yuan, Koss, Stone, 2011, p. 5

<sup>14</sup> Mintz, 2012, p. 2

<sup>15</sup> Pence, Wilson, 1994, p. 72

<sup>16</sup> Pence, Wilson, 1994, p. 71

The ABWE's President's Report from 1961-1962, stated:

Self-examination is a good thing. Let us take inventory, not to puff out our chests and say, 'See what a big boy am I,' but to take ourselves apart, examine the health of our component parts, observe our points of strength or weakness, evaluate our organizational structure and our operational program and to ask ourselves how effective a contribution we are making to World Evangelism. We are not here to build an organization. We are here to send out missionaries. We are here because the Lord brought a group of like-minded people to voluntarily band themselves together in a common fellowship, for a common purpose, with no ecclesiastical connections and a minimum of machinery. Still, the Lord's business must be done 'decently and in order', so we want to give an account of ourselves.

As posted on ABWE's website, "As a result of this time of self-examination, the mission has had to confront many mistakes and acknowledge that change was necessary on our part to help ensure that nothing like this ever happens again."

#### IV. DONN KETCHAM

##### A. Biography.

Donn Ketcham was born to Robert T. Ketcham and Mary Ketcham on December 29, 1930. He married Pauline "Kitty" Ketcham on November 26, 1953. They are the parents of Thomas Robert born June 1, 1955, Rebecca Sue born June 14, 1957, John Martin born November 6, 1961 and David William born May 28, 1965. More specific details of Donn Ketcham's history are included in the timeline at the end of this chapter.

Donn and Pauline "Kitty" Ketcham were accepted as missionaries on October 9, 1961, and began their service with ABWE at that time. In 1962 they arrived in East Pakistan, which later became Bangladesh after the civil war in 1971, and began their service as medical missionaries. Donn Ketcham served as a physician and surgeon at Memorial Christian Hospital in Malumghat, Bangladesh. He was considered one of the pioneer missionaries on that field, helping to establish and build the hospital. Donn Ketcham has been described as a charismatic personality and a gifted speaker. There is a volume of evidence that Donn Ketcham was intimidating to many of those with whom he interacted, no matter their station in ABWE. Document and interview evidence show that Donn Ketcham was involved in layers of leadership both overseas and in the states, by position, assignment and his writings. Evidence also shows that he wielded tremendous influence in the organization among the national population, his missionary peers and the leadership of ABWE. This influence was persistent and rarely challenged. Donn Ketcham's actions and directives did not always fall within the bounds of the stewardship to which he was assigned at the time. Finally, and importantly, his opinions, requests, and intimidation unduly influenced the discipline, counseling, and care assigned to him and to his peers.

Donn Ketcham did not participate in the investigative process, though multiple attempts were made to give him the opportunity to do so. Three years of evaluation of his behaviors, lies, manipulations, abuses, and confessions have been evaluated by investigative team members trained, licensed, and experienced for decades in making such an evaluation. The conclusion of their evaluation is that Donn Ketcham presents as a man with Antisocial Personality Disorder (Sociopathy).

*Expert Witness: Catherine Kuhn Brown, PhD, is a Licensed Clinical Psychologist in the state of Washington, (WA) PY 2457, and has been in private practice since 1998. Dr. Brown's background includes working as a missionary nurse, post-African genocide mission trauma recovery work, and presenting trainings and intensive therapy for missionaries on an international scale. She is a trauma specialist in the areas of victim recovery, EMDR, treatment of mood disorders and couples therapy.*

*Rhonda Kitchen has been an investigator with Professional Investigators International since 2013. Her professional experience also includes 18 years as an adjunct professor for two evangelical seminaries, 15 years of service on the ministerial staff of a large evangelical church and 16 years of work in private practice in California as a Licensed Marriage Family Child Counselor (MFC23847) with a specialty in the area of treatment of abuse victims.*

## **B. Timeline.**

11/30/1930, Pauline “Kitty” Ketcham is born.

12/29/1930, Donn Ketcham is born to Robert T. Ketcham and his second wife.

c. 1950, Donn Ketcham has inappropriate sexual relationships throughout every stage of his medical training, as admitted by Donn Ketcham in his confession in 1989.

c. 1952, Donn Ketcham graduates from Bible Baptist College.

11/26/1953, Donn Ketcham and Pauline “Kitty” Ketcham are married.

06/01/1955, Thomas R. Ketcham is born to Donn Ketcham and Pauline “Kitty” Ketcham.

06/14/1957, daughter is born to Donn Ketcham and Pauline “Kitty” Ketcham.

10/18/1957, Donn Ketcham is ordained to the gospel ministry by Belden Ave. Baptist Church in Chicago, where his parents are members.

c. 1960 – 1978, victim/survivor identifies that her abuse by Donn Ketcham occurs within this timeframe, during her interview with Pii on 05/06/2014. When asked by investigators if she told her parents when she was a “kid,” she affirms that this was the case.

c. 1960 – 1978, Donn Ketcham abuses a victim/survivor as a child in her home in the U.S.

10/09/1961, Donn Ketcham and Pauline “Kitty” Ketcham are accepted as missionaries and begin their service with ABWE.

10/11/1961, Donn Ketcham and Pauline “Kitty” Ketcham are appointed for missionary service by ABWE.

10/19/1961, Donn Ketcham and Pauline “Kitty” Ketcham are interviewed prior to their acceptance as ABWE missionaries.

11/06/1961, Jon Martin Ketcham is born to Donn Ketcham and Pauline “Kitty” Ketcham.

1962, Donn Ketcham and Pauline “Kitty” Ketcham are commissioned for missionary service by Newhall Baptist Church in Wyoming, Michigan.

01/12/1962, Viggo “Vic” Olsen and his wife arrive on the mission field in Bangladesh, where Viggo “Vic” Olsen becomes the first Medical Director. After Viggo “Vic” Olsen serves as Director, he is followed by Donn Ketcham.

10/08/1962 – 10/11/1962, Donn Ketcham discusses hospital project problems during the Semi-Annual Board Meeting.

c. 1963 – 1964, victim/survivor is allegedly abused by Thomas R. Ketcham, Donn Ketcham's son.

1963, Donn Ketcham begins his missionary service for ABWE in East Pakistan (later known as Bangladesh).

08/07/1963, Donn Ketcham and Pauline “Kitty” Ketcham return to the mission field.

c. 1964 – 1965, Thomas R. Ketcham molests a victim/survivor, age 6-7. The victim/survivor’s father discovers this and approaches Donn Ketcham, telling him that the abuse needs to stop.

c. 1964, Jesse Eaton begins his service with ABWE and Donn Ketcham is his mentor.

c. 1964, victim/survivor, alleges that from age 3 years, she is given pelvic and full breast exams by Donn Ketcham.

c. 1964 – 1973, victim/survivor, alleges that between the ages of approximately 3-12 years, she is given pelvic and full breast exams by Donn Ketcham.

08/17/1964, Donn Ketcham and Pauline “Kitty” Ketcham are welcomed as bone fide voting members of the Field Council in a Field Council meeting.

1965, Donn Ketcham's chart notes indicate victim/survivor, age 12, beginning sex development.

05/28/1965, David Ketcham is born to Donn Ketcham and Pauline “Kitty” Ketcham.

07/08/1965, Donn Ketcham is present as a voting member for East Pakistan Field Council Extraordinary Session #12.

07/29/1965, Donn Ketcham is present as a voting member for East Pakistan Field Council Extraordinary Session #15.

1966, Donn Ketcham's chart notes indicate victim/survivor, age 13, breast exam.

1966, Donn Ketcham's chart notes indicate victim/survivor, age 9, 2<sup>o</sup> breast development.

1966, Donn Ketcham has an inappropriate attraction to women. ABWE knows of this and is worried.

03/1966, Memorial Christian Hospital in Malumghat, Bangladesh, is dedicated and opened for service. Some of those present include: David "Jay" Walsh and his wife, a missionary and his wife, Donn Ketcham and Pauline "Kitty" Ketcham, Viggo "Vic" Olsen and his wife, and four other missionaries.

04/11/1966, Donn Ketcham is authorized to sign checks for an account at Irving Trust.

12/1966, Donn Ketcham fixates on an ABWE Bangladesh female missionary. This is the first documented notice of his attraction to the single girls.

c. 1967, a missionary family stays at the Donn Ketcham house and Thomas R. Ketcham, age c. 14, babysits the children. Victim/survivor, age 5, and her sister are put to sleep in one of the bedrooms. A victim/survivor is asleep in the window seat and Thomas R. Ketcham comes in and pulls down the covers and her underwear and is touching her pelvic area. She pretends to be asleep and Thomas R. Ketcham leaves. The victim/survivor recollects that there was another young man there, maybe Bengali, who was telling Thomas R. Ketcham to stop.

c. 1967 – 1971, Jesse Eaton begins to hear from single female missionaries that Donn Ketcham is overly friendly and flirtatious. The nurses begin to warn new recruits about Donn Ketcham's behavior.

c. 1967, victim/survivor, age c. 3, and victim/survivor, age c. 5, present with signs of molestation and their mother, calls Donn Ketcham who confirms the molestation and puts the blame on the gardener.

1967, Donn Ketcham takes an extended furlough to complete his residency and surgical training in Grand Rapids, Michigan. Donn Ketcham had previously completed four out of five years of this training.

12/12/1967, Donn Ketcham is present at a meeting of the Malumghat Station Council specifically discussing evangelism and personnel needs.

01/01/1968, Donn Ketcham is present and participates in East Pakistan Field Council Quarterly Business Meeting.

c. 1968 – c. 1971, victim/survivor, age c. 6, plays “doctor” with children from what she refers to as “the cool families”; Donn Ketcham’s family, David “Jay” Walsh’s family, a missionary family, and Viggo “Vic” Olsen’s family. They pull down their pants, look at each other, put thermometers in each other, etc. The victim/survivor states that they were c. 6 to 8 years old. The most adventurous according to the victim/survivor are another victim/survivor and Jon Martin Ketcham. The victim/survivor, adds that at age c. 9, she plays doctor with other children on the compound, which includes doing exams and touching one another similar to what Donn Ketcham would do in exams. This includes digital manipulation. The victim/survivor states that they were c. 9 to 11 years old. The children involved in the doctor play are; five victim/survivors. The victim/survivor states that if she were to pick a leader it would have to be one of the victim/survivors.

1968 – 1969, Donn Ketcham is the Chairman of the Scripture Research Committee.

1968 – 1969, Donn Ketcham is a member of the Medical Committee.

1968 – 1969, Donn Ketcham is a member of the Church Formation and National Leadership Training Committee.

03/05/1968, Donn Ketcham is present and participates in the East Pakistan Field Council Annual Business Meeting.

03/07/1968, Donn Ketcham is present and participates in East Pakistan Field Council Meeting Extraordinary Session #1.

07/03/1968, Donn Ketcham is present and participates in East Pakistan Field Council Quarterly Business Meeting. Donn Ketcham is thanked for his capability in mechanics and skill, "...have bailed our station --and particularly the single girls-- out of trouble many times."

07/31/1968, Donn Ketcham and Pauline “Kitty” Ketcham return to the States for furlough. They left after five years on the field.

10/07/1968 – 10/09/1968, Donn Ketcham interviews at the Semi-Annual Board meeting. He reviews his term on the field and the approval the Field Council gave for his 22-month furlough for a surgical residency.

10/07/1968 – 10/09/1968, Donn Ketcham acknowledges that ABWE Bangladesh female missionary had a miraculous recovery which he said impacted the faith and spiritual development of the nationals.

10/31/1968, a letter is read during the East Pakistan Field Council Extraordinary Session no.1 from Donn Ketcham regarding the work he is doing in the States for hospital publicity.

11/15/1968, Donn Ketcham proposes publicity for the evangelistic center to be erected and has asked for authorization to proceed with the publicity.

c. 1969, while in the States on furlough, Donn Ketcham is rumored to have had an affair while finishing up residency at Mercy Central School for Nursing. The nurse Donn Ketcham is rumored to have had an affair with, in her senior year, was expelled while Donn Ketcham was allowed to continue schooling. No discipline reported.

c. 1969, victim/survivor suffers a bad case of shingles, as an 8-year old, after seeing Donn Ketcham.

c. 1970 – c. 1977, victim/survivor, alleges that between the ages of approximately 6-13 years, she is given pelvic and full breast exams by Donn Ketcham.

c. 1970, victim/survivor accompanies her father, brother, and sister to Malumghat, Bangladesh on a trip to visit the hospital. While there she is raped by Donn Ketcham during what was to be a routine physical.

05/25/1970, Robert T. Ketcham stays with his son Donn Ketcham for nearly three weeks until Donn Ketcham leaves for Pakistan.

07/1970, Donn Ketcham and Pauline “Kitty” Ketcham return to the mission field.

09/1970, Donn Ketcham accompanies some of the MKs back to Murree after they had been back on the compound for a 10-day holiday.

c. 1971, victim/survivor recalls getting a tick stuck under her arm. Her medical treatment includes entering an exam room alone with Donn Ketcham, and being injected with something, which he said was to numb the area. She has no memory of the treatment after the injection.

c. 1971, Donn Ketcham's chart notes indicate victim/survivor, age 9, is beginning breast development. Victim/survivor has no memory of getting dressed or leaving the exam.

07/1971, victim/survivor stated that, at the age of 12 years old, she receives a breast examination and pelvic examination from Donn Ketcham.

c. 1972, Doug Walsh observes Donn Ketcham being flirtatious with a woman not his wife.

c. 1972, victim/survivor, age 10, notices Donn Ketcham's inappropriate behavior with an ABWE Bangladesh female missionary.

c. 1972 – 1973, a missionary wife observes Donn Ketcham “...very much taken with an ABWE Bangladesh female missionary,” taking her for rides on his motorcycle and having coffee with her at his home, in spite of rules barring such behavior beginning in 1970.

c. 1972, David “Jay” Walsh observes Donn Ketcham placing his hand rather high on an ABWE Bangladesh female missionary’s leg at a group gathering.



c. 1972, ABWE Bangladesh missionary and Joseph DeCook speak to Donn Ketcham regarding his inappropriate behavior with the female missionaries. A rule is made that Donn Ketcham can't have single women on his motorcycle.

c. 1972, victim/survivor, age c. 8, has tonsillitis and Donn Ketcham comes to her home. Her mother is asked to leave the room, after which victim/survivor receives a shot. Victim/survivor has no memory of the exam after the injection.

c. 1972, Donn Ketcham's chart notes indicate victim/survivor, age 15 -- fibrocystic ova - left breast.

01/08/1972, Donn Ketcham's chart notes indicate victim/survivor, age 13, is instructed in breast self-exam.

02/14/1972, Donn Ketcham's chart notes indicate victim/survivor (daughter), age 16, is instructed in breast self-exam.

09/05/1972, victim/survivor, at age 9, has an examination by Donn Ketcham. He notes "definite 2<sup>o</sup> sex development."

c. 1973, victim/survivor faints while working in a storage room with Donn Ketcham, Pauline "Kitty" Ketcham, and two other missionaries.

03/12/1973, Donn Ketcham writes the Annual Report of Memorial Christian Hospital as the Medical Director. He references the MAP organization and the supplies they have provide to the hospital.

03/12/1973 – 03/16/1973, Donn Ketcham is present and participates in the Bangladesh Annual Field Council Meeting.

03/14/1973, Donn Ketcham writes the Annual Report of Islamics Committee as the Chairman of the committee.

04/1973, Jesse Eaton confronts Donn Ketcham regarding his public behavior towards women.

04/10/1973, Donn Ketcham is present and participates in the Bangladesh Field Council sectional meetings.

04/26/1973, Donn Ketcham is present and participates in the Bangladesh Field Council sectional meeting.

07/03/1973, in a handwritten note to Jesse Eaton, Joseph DeCook explains that he has written to Donn Ketcham about his concerns about Donn Ketcham's relationship with an ABWE Bangladesh female missionary. Jesse Eaton did not give the letter to Donn Ketcham as Jesse Eaton had just spoken with Donn Ketcham about the matter.



07/30/1973, Donn Ketcham writes the Triannual Report for Memorial Christian Hospital as the Medical Director.

07/30/1973 – 08/01/1973, Donn Ketcham is present and participates in the Bangladesh Tri-Annual Field Council Meeting. Donn Ketcham is appointed to be the Chairman of the Audio-Visual Committee, he gives an oral report on this committee noting that as he has only recently been appointed as Chair, and his work has just begun. He accepts the report for the C.O.M.E. Committee as the Chairman of the committee. He also accepts the report for the Medical Committee as the Chairman of the committee. He moves that the Field Council votes for those allowed to return to the field should be by secret ballot.

08/01/1973, Donn Ketcham writes the Triannual Report of Committee on Muslim Evangelism as the Chairman of the committee.

09/12/1973, in the Bangladesh Field Council Release written by Wendell Kempton he mentions that Donn Ketcham came to visit with him for a day and he looked good.

09/18/1973, Donn Ketcham is present for the Bangladesh Field Council sectional meetings.

12/30/1973, Donn Ketcham, age 43, has a heart attack.

01/01/1974, Pauline “Kitty” Ketcham writes to Wendell Kempton informing him of Donn Ketcham's coronary thrombosis on 12/30/1973, and that he is confined to a bed for a time. She asks that he let their supporters know.

c. 1974, Russell Ebersole first finds out about Donn Ketcham's flirtatiousness with an ABWE Bangladesh female missionary from an ABWE Bangladesh missionary. Russell Ebersole addresses this with Donn Ketcham and the ABWE Bangladesh female missionary separately. Russell Ebersole also tells Wendell Kempton that the ABWE Bangladesh missionary mentioned herein told him about Donn Ketcham’s problem.

01/24/1974, Russell Ebersole writes to Donn Ketcham regarding Donn Ketcham's health.

02/1974, Donn Ketcham writes the Committee on Muslim Evangelism Annual Report as the Chairman of the committee.

02/1974, Donn Ketcham writes the Audio-Visual Committee report.

02/1974, Donn Ketcham writes the Annual Report of Memorial Christian Hospital as the Medical Director. He references changes to the tax laws, which affect the supplies they receive from the MAP organization.

02/18/1974 – 02/21/1974, Donn Ketcham is present and participates in the Bangladesh Tri-Annual Field Council Meeting.

03/12/1974, Donn Ketcham requests a two-year furlough. The Executive Committee votes to grant a one-year furlough and then take whatever action necessary on an extension.

04/13/1974, in response to being invited to be a speaker at the ABWE recognition service, Donn Ketcham responds, "I'd be honored to be the speaker on the 15th [sic] August."

04/22/1974, the Board rescinds the one-year furlough vote and grants a one-year health furlough in addition to a one-year furlough for Donn Ketcham.

05/14/1974, Donn Ketcham is interested in Global Outreach's offer to cooperate with Bangladesh missionaries. Wendell Kempton reads parts of his letter to Donn Ketcham in which Wendell Kempton cautions Donn Ketcham in regard to this matter.

05/20/1974, Donn Ketcham and Pauline "Kitty" Ketcham return to the States for furlough. While home Donn Ketcham is counseled by two telephone calls from Wendell Kempton, and on one afternoon by Wendell Kempton and Russell Ebersole for an inappropriate relationship with an ABWE Bangladesh female missionary.

c. 07/1974, victim/survivor has a memory that upon return from furlough her mom, an adult victim/survivor, tells her never to go into the Donn Ketcham home.

08/12/1974 – 08/14/1974, Donn Ketcham is introduced by Wendell Kempton at the Semi-Annual Board Meeting, expressing appreciation for their ministry in Bangladesh. Donn Ketcham updates the Board and pays tribute to, "The nurses who helped take care of about 250 patients every morning..." Pauline "Kitty" Ketcham also gives a brief testimony. Donn Ketcham's final statement acknowledges an ABWE Bangladesh female missionary's 20-year contribution to the Indian Sub-Continent.

09/13/1974, Donn Ketcham undergoes heart surgery at St. Luke's Hospital in Milwaukee, Wisconsin. Wendell Kempton is present at the hospital with Pauline "Kitty" Ketcham, having traveled back from Seattle, specifically for this event.

09/18/1974, in a Special Release from Wendell Kempton updating all Field Council Chairmen, Board Members, and Missionaries on furlough on Donn Ketcham's surgery and subsequent complications.

09/28/1974, Donn Ketcham and Pauline "Kitty" Ketcham return to Grand Rapids, Michigan from surgery in Milwaukee, Wisconsin.

10/08/1974, it is noted in the minutes of the ABWE Executive Committee Meeting that Donn Ketcham is convalescing and showing improvement, but the condition of his heart may prevent him from returning to Bangladesh.

10/30/1974, in a release to all Board Members from Wendell Kempton: "Donn Ketcham reports continued physical strength. In a lighter moment, he testifies through the Scripture, "O God, my heart is fixed..."

11/07/1974, Jesse Eaton writes a letter to Donn Ketcham regarding concerns several married and single women have about Donn Ketcham's attention to women other than his wife. The letter cites eight specific questions; Donn Ketcham is asked to reserve all such attention to his wife.

11/30/1974, Jesse Eaton writes a letter to Donn Ketcham: "This unanimous feeling is being communicated to an ABWE headquarters administrator. Donn Ketcham, by this I meant that an ABWE Bangladesh female missionary's return to Malumghat while you and your family would also be resident was completely unacceptable." The ABWE Bangladesh female missionary has not been written to by Jesse Eaton or anyone else on the field.

c. 1975, the Station Council writes to the Mission Board insisting that Donn Ketcham have remedial counseling or they won't accept him back on the field.

c. 1975 – 1996, Wendell Kempton is a part of the leadership of the GARBC's council. These years span the years that ABWE is dealing with the indiscretions and sin of one of GARBC's prominent leaders Robert T. Ketcham's son, Donn Ketcham.

c. 1975, an ABWE Bangladesh MK is at home when either a victim/survivor or another victim/survivor runs into the Joseph DeCook home seeking refuge, panicked about a physical with Donn Ketcham. Siblings come looking for her and she begs for the MK to not let them take her, but she is dragged away.

01/16/1975, Donn Ketcham writes a letter to Jesse Eaton regarding the November 7, 1974 letter. He states, "I'm not quite sure what you are talking about, I do NOT make remarks that are off-color..." Donn Ketcham states, "I'm not going to give you a bunch of malarkey about doctors being so close to nature that etc., etc., etc., BUT I really must say that I'm not quite sure what you're talking about..."

01/27/1975, Jesse Eaton sends a letter to Donn Ketcham regarding an ABWE Bangladesh female missionary. One of the members of the group had earlier expressed that he wanted it to be presented to ABWE and the Field Council, but he was overridden.

02/05/1975, Jesse Eaton writes to Donn Ketcham attempting to clear up some issues previously discussed through letter. See also entries: November 7, 1974 and January 27, 1975.

02/13/1975, Donn Ketcham is selected to the Pastor's Conference Program.

03/1975 – 10/1975, the Committee on Muslim Evangelism reads Donn Ketcham's response to their letter as it relates to changes to be made.

03/28/1975, a letter Joseph DeCook wrote on 07/03/1973, to Donn Ketcham is delivered to Donn Ketcham in Grand Rapids, Michigan. Joseph DeCook writes a cover letter, which is also given to Donn Ketcham at this time. The 07/03/1973 letter was previously intercepted (with Joseph DeCook's permission) by Jesse Eaton and not given to Donn

Ketcham. The letter is in reference to Donn Ketcham's inappropriate interactions with an ABWE Bangladesh female missionary.

04/05/1975, Donn Ketcham, while home on furlough, receives his first reprimand from Russell Ebersole and Wendell Kempton regarding his relationship with women in general. He will be reported to have “gone through counseling,” however, said counseling consisted of two phone calls from Wendell Kempton and one afternoon visit with Wendell Kempton and Russell Ebersole.

04/05/1975, in Joseph DeCook's time working at St. Mary's hospital in Grand Rapids, Michigan, he hears from a fellow resident about the "hospital's Elmer Gantry," Donn Ketcham.

04/05/1975, a six-page letter listing 19 points of concern from Russell Ebersole to Wendell Kempton regarding Bangladesh field missionaries' concerns about Donn Ketcham's relationships with the women on the field, most especially an ABWE Bangladesh female missionary. Russell Ebersole states that he felt the 19 items were important and “revealed a pattern which evidently has been part of Donn Ketcham’s lifestyle for years.” Russell Ebersole further states, “These matters have been seen by many of Donn Ketcham’s co-workers over a period of months and years and have created a fear and concern in their hearts for Donn Ketcham himself, his wife and children, the testimony of the work of the Lord Jesus Christ at Malumghat, the reputation of our Mission, Donn Ketcham’s family in the States, etc....Donn Ketcham does not seem to realize the seriousness of his conduct....Donn Ketcham and the ABWE Bangladesh female missionary have been very indiscreet in their relationships with one another. It is ... a different matter for a married man to so conduct himself.... Donn Ketcham was quite defensive....You have observed that Donn Ketcham had been spoken to on at least three occasions....Donn Ketcham must be counseled by you as soon as possible....He and Pauline “Kitty” Ketcham may stand in real need of Christian counseling and there are good facilities right in Grand Rapids.” Russell Ebersole states that he does not “feel that this letter and its contents should be shared with anyone for the present – certainly no Board member nor...Staff member need to know about it ...”

04/13/1975, Jesse Eaton writes to Donn Ketcham regarding concerns over an ABWE Bangladesh female missionary, as well as his inappropriate physical contact and relationships with women other than his wife. He writes also concerning his generally off-color, sexual comments. This letter is said to represent the sentiments and convictions of an ABWE Bangladesh missionary and his wife, Joseph DeCook and his wife, an ABWE Bangladesh missionary and his wife, Jesse Eaton and his wife, two ABWE Bangladesh missionary nurses.

04/22/1975, Russell Ebersole writes to Jesse Eaton informing him he has not heard from Wendell Kempton regarding Donn Ketcham.

05/1975, Donn Ketcham, while home on furlough, is mandated to receive counseling for inappropriate behavior with women other than his wife and is the subject of reprimand.

05/14/1975, Donn Ketcham while on furlough in the States serves on the Cherry Hill Seven committee.

05/24/1975, Cherry Hill Seven Committee meeting held (met for 10 hours) concerning administrative structure. Present: David "Jay" Walsh, Donn Ketcham, an ABWE Bangladesh missionary, and six other ABWE members.

07/23/1975, Wendell Kempton writes to Jesse Eaton, he states "In fact, I am right now in the office waiting for Russell Ebersole to arrive. ... We will spend tomorrow together and then fly tomorrow p.m. to Grand Rapids. We are scheduled to meet with Donn Ketcham at that time. I have talked with Donn Ketcham on the phone on two occasions since arriving home. Donn Ketcham and Pauline "Kitty" Ketcham are extremely discouraged at this time. They are definitely in need of prayer. I really don't think that Pauline "Kitty" Ketcham is going to be able to make it through this crisis...."

09/13/1975, in a letter an ABWE Bangladesh missionary expresses his thanks to Wendell Kempton expressing confidence in the evaluation of Donn Ketcham.

09/17/1975, an ABWE Bangladesh missionary writes to Wendell Kempton and states the field has "received...letter concerning your interview with Donn Ketcham.... We have 100% confidence in your evaluation of Donn Ketcham's attitude and repentance. We also agree 100% that 'it' is closed issue."

09/26/1975, Wendell Kempton writes a letter to an ABWE Bangladesh missionary stating, "Thank you very much for sharing openly your attitude regarding the Dr. Donn Ketcham situation. I am taking the liberty of sending a copy of your letter to Donn Ketcham and Pauline "Kitty" Ketcham...."

10/22/1975 – 10/25/1975, the Publicity Committee report states, "The excellent brochure prepared by the Home Board, Donn Ketcham and David "Jay" Walsh, entitled 'Heartbeat for Bangladesh', was a tremendous help to publicity at this time...."

02/03/1976, a letter is written from Russell Ebersole to Wendell Kempton stating the concerns of two ABWE Bangladesh female missionaries that an ABWE Bangladesh female missionary with whom Donn Ketcham is involved might return (they think David "Jay" Walsh and, perhaps, Donn Ketcham are in favor). They also are concerned that they have written to her and have not heard from her.

04/1976, in the Literature Committee Report it is noted that the Literature Division has produced "Treasury of Scripture Knowledge for the Common language Gospel of John," compiled by Donn Ketcham.

c. 06/1976, an ABWE Bangladesh missionary husband and his victim/survivor wife return to the mission field from furlough. They are stationed in Chittagong, Bangladesh. Sometime after their return to the field Joseph DeCook recalls that Donn Ketcham commented to him on the figure of the victim/survivor wife.

c. 06/1976, Donn Ketcham and Pauline “Kitty” Ketcham return to the field after counseling received for the ABWE Bangladesh female missionary incident from Wendell Kempton and Russell Ebersole.

10/1976, Donn Ketcham and Pauline “Kitty” Ketcham are approved for a May-June vacation.

10/09/1976, Donn Ketcham is present and participates in a Field Council Extraordinary Session.

10/18/1976 – 10/23/1976, Donn Ketcham is present and participates in the Bangladesh Annual Field Council Meeting.

c. 1977, an ABWE Bangladesh female missionary serves as a nurse in Bangladesh. She serves alongside Donn Ketcham.

c. 1977, victim/survivor receives a handmade valentine from Donn Ketcham while she is attending boarding school.

c. 1977, victim/survivor, age c. 15, goes on an afternoon outing with Donn Ketcham in Dhaka, Bangladesh. Victim/survivor remembers going into a hotel and entering the elevator and has no additional memory, including returning to her home.

c. 1977, victim/survivor, age 14, receives a breast exam from Donn Ketcham.

02/1977, the Board grants Donn Ketcham's vacation (May-June 1977), noting birthdays are not a legitimate reason for stateside vacation.

02/11/1977, Donn Ketcham is present and participates in the Bangladesh Field Council Extraordinary. Donn Ketcham is appointed to a committee to investigate land at Cox's Bazar.

04/1977, Donn Ketcham writes the Medical Committee Report as the Medical Director.

04/04/1977, Donn Ketcham writes the Audit Committee Report as the Chairman of the committee.

04/04/1977 – 04/07/1977, Donn Ketcham is present and participates in the Bangladesh Field Council Meeting.

10/21/1977 – 10/27/1977, Donn Ketcham is present and participates in the Bangladesh Annual Field Council Meeting.

1978, victim/survivor's sister, age 15, has an exam with Donn Ketcham.

1978, victim/survivor, age 16, has an internal exam by Donn Ketcham for appendicitis. Her mother, and Viggo “Vic” Olsen are both present. 10 days after her surgery the victim/survivor is at the home of Donn Ketcham where he takes her back to his bedroom alone to look at the incision. Joseph DeCook has since stated that a pelvic exam on a



teenager with symptoms of appendicitis is not normal. (Research from the Mayo Clinic website found it was typical to do a pelvic exam on females before an appendectomy.)

c. 1978, Alice Payne witnesses Donn Ketcham sexually abusing two victim/survivors under the guise of medical care.

c. 1978, victim/survivor tells her father, "when she is a kid" that she was abused by Donn Ketcham.

1978, victim/survivor, age 13, has an exam with Donn Ketcham. Donn Ketcham teaches her to do a breast self-exam.

02/04/1978, victim/survivor is instructed in breast examination by Donn Ketcham.

04/03/1978 – 04/06/1978, Donn Ketcham is appointed to a committee regarding registering as a society in Bangladesh.

07/07/1978, during a routine physical exam Donn Ketcham instructs victim/survivor, age 15, in a breast self-exam.

10/30/1978 – 11/02/1978, Donn Ketcham is present and participates in the Annual Bangladesh Field Council Meeting.

11/1978, Donn Ketcham writes the Audit Committee Report.

12/16/1978, Donn Ketcham is present for an Executive Committee Meeting for the Bangladesh Field Council.

1979, victim/survivor, age 17, went in with her brother to see Donn Ketcham to have moles removed (hers were on the collarbone). While in the operating room he pulled her gown down under her breast after which a nurse fixes it. Victim/survivor said it could have been an accident, but looking back it was unusual.

1979 – 1980, victim/survivor alleges sexual assault/harassment against Donn Ketcham.

1979, Donn Ketcham is victim/survivor personal physician.

01/26/1979, Donn Ketcham participates in the Bangladesh Field Council Executive Committee Meeting although he is among those listed as present.

01/26/1979, Donn Ketcham is present and participates in a Bangladesh Special Field Council Meeting regarding a morals charge against one of the missionary men.

02/1979, Donn Ketcham is present for the Bangladesh Field Council Extraordinary Session.

03/31/1979, Donn Ketcham is present and participates in the Bangladesh Field Council Executive Committee Meeting. Donn Ketcham responds to Richard Stagg's question, "Is it really necessary for the Medical Director to be a part of the Executive Committee."

Donn Ketcham states that he feels it is necessary as the Medical Director is in contact with a greater number of people than any other person.

04/02/1979 – 04/04/1979, Donn Ketcham is present and participates in the Semi-Annual Bangladesh Field Council Meeting.

04/03/1979, Donn Ketcham writes the CFNLT Committee report.

c. 06/1979, victim/survivor has a physical with Donn Ketcham wherein he requires her to have a psychiatric workup in the States.

08/14/1979, it is noted in the Field Council Minutes from this date that Donn Ketcham is the Vice-Chairman of the Field Council at this time.

08/14/1979, in a letter written by Donn Ketcham to Russell Ebersole it is noted that Donn Ketcham is the Field Council Vice Chairman.

09/08/1979, Donn Ketcham is present and participates in the Bangladesh Field Council Executive Committee Meeting.

10/1979, the Board votes to approve Donn Ketcham's involvement in the Medical Assistance Program.

10/1979, Donn Ketcham is thanked for his hard work as a member of the Muslim Bengali Common Language Sub-Committee.

10/23/1979 – 10/24/1979, Donn Ketcham is present and participates in the Bangladesh Field Council Executive Committee Meeting. The MAP organization would like to come to Bangladesh to film a documentary. They request the help of Donn Ketcham in the production of the film.

10/24/1979 – 10/26/1979, Donn Ketcham is present and participates in the Annual Bangladesh Field Council Meeting. The Committee discusses the MAP organization's desire for Donn Ketcham to assist them in filming their documentary and how that would tie ABWE to the MAP organization, and what that would mean. They ultimately decide to allow Donn Ketcham to work with them.

10/25/1979, Donn Ketcham writes the CFNLT Committee Report.

10/27/1979, an ABWE Bangladesh female missionary approaches Donn Ketcham regarding his inappropriate behavior with women who were not his wife, she mentions that the teenagers home from school and the grade school kids had noticed as well.

10/27/1979, Donn Ketcham is present and participates in the Bangladesh Field Council Executive Committee Meeting. Donn Ketcham is listed as a member of the Audit Committee, the CFNLT Committee, and the Translation Committee.

01/08/1980, Donn Ketcham's furlough is approved.

01/16/1980 – 01/17/1980, Donn Ketcham is present and participates in the Bangladesh Field Council Extraordinary Session.

01/18/1980, Donn Ketcham is present and participates in the Bangladesh Field Council Extraordinary Session.

03/26/1980 – 03/29/1980, Donn Ketcham is present and participates in the Bangladesh Field Council meeting.

03/26/1980, Donn Ketcham directs activities regarding adult victim/survivor's service with ABWE to Wendell Kempton.

c. 04/1980, Donn Ketcham and Pauline "Kitty" Ketcham return to the States for furlough.

05/12/1980 – 05/13/1980, the Board discusses whether or not adult victim/survivor should have a psychological work up as strongly recommended by Donn Ketcham. Joseph DeCook said that he felt that the adult victim/survivor would profit from psychological counseling and wonders how much of it stems from her having had hepatitis. The records submitted to justify this request have unresolved discrepancies. This request is in contrast to the Field Council giving the adult victim/survivor and her husband unanimous approval before they leave on furlough. Wendell Kempton states that "Donn Ketcham is keen about this and we listen to him." Donn Ketcham refuses to provide written documentation to support his recommendation. The Field Council voted to extend their furlough for one year from May of 1980 to May of 1981.

09/02/1980, victim/survivor, age 8, is abused at Memorial Christian Hospital by Donn Ketcham.

10/1980, in the Deputation and Orientation Committee Report it is noted that Donn Ketcham has been asked to help the committee by meeting with appointees at the end of October.

09/1981, Donn Ketcham tells Russell Ebersole that the adult victim/survivor has a clear character trait that should prohibit her from going to any field.

09/05/1981, Donn Ketcham is present for Bangladesh Field Council Extraordinary Session. Donn Ketcham is voted Vice-Chairman.

09/05/1981, it is noted in the Field Council Minutes from this date that Donn Ketcham is the Vice-Chairman of the Field Council at this time.

09/17/1981, Russell Ebersole affirms to Donn Ketcham that the Board's decision to have her continue in service to ABWE stateside did not violate Donn Ketcham's recommendations of having the adult victim/survivor and her husband removed from the field.

10/20/1981 – 10/24/1981, Donn Ketcham is present and participates in the Bangladesh Field Council Annual Meeting.

1982, ABWE Bangladesh missionary goes back to Bangladesh for 3 months and works in the hospital, and on occasion works with Donn Ketcham.

c. 1982, two victim/survivors run into Donn Ketcham in the Philippines where they are attending boarding school and they go to dinner with him. One of the victim/survivors feels very uncomfortable throughout the dinner.

03/1982, Donn Ketcham writes the Medical Committee Report as the chairman of the Committee.

03/24/1982 – 03/26/1982, Donn Ketcham is present and participates in the Bangladesh Field Council Twenty-Fifth Annual Meeting. Donn Ketcham is the Chairman of a committee assigned to study the doctrinal spectrum that delineates the circle of fellowship.

07/21/1982, a vacation is approved for Pauline “Kitty” Ketcham for October 1982.

09/17/1982, Pauline “Kitty” Ketcham is in the States in Grand Rapids, Michigan.

10/1982, Donn Ketcham writes the National Leadership Training Committee Report.

10/1982, Donn Ketcham writes the Medical Committee Report.

10/1982, Donn Ketcham writes the Malumghat Station Report. Donn Ketcham makes the remark, "We have had more teachers than we have grades to teach. What with the trips to the States of another ABWE Bangladesh missionary wife and Pauline “Kitty” Ketcham and the vacation of Robert Nusca and his wife, it left only an ABWE Bangladesh female missionary here to spoil a joke about the married men and the single gals still carrying on together."

10/20/1982 – 10/23/1982, Donn Ketcham is present and participates in the Bangladesh Field Council Annual Meeting.

03/1983, Donn Ketcham writes the National Leadership Training Committee as the Chairman of the Committee.

03/02/1983 – 03/04/1983, Donn Ketcham is present and participates in the Bangladesh Field Council Meeting.

06/1983, Pauline “Kitty” Ketcham returns to the States for a short furlough to bring David Ketcham to school.

06/14/1983, Pauline “Kitty” Ketcham returns to the States for regular furlough.

09/1983, Donn Ketcham writes the National Leadership Training Committee Report.

09/1983, Donn Ketcham returns to the States for furlough. He joins Pauline “Kitty” Ketcham who returned to the States in June.

09/1983, it is noted in the MK Education Committee Report that Donn Ketcham teaches a Bibliology course.

09/28/1983 – 09/30/1983, Donn Ketcham is present and participates in the Bangladesh Field Council Meeting.

1984 – 1985, Donn Ketcham, age 54, has what is later confessed to being an extramarital affair with an ABWE Bangladesh female missionary, age 37. She returns home and is not allowed to return to the field. Donn Ketcham is temporarily sent to Chittagong, Bangladesh for discipline.

1984, Donn Ketcham has an EKG and feels something wrong.

03/14/1984 – 03/16/1984, while Donn Ketcham is in the States for furlough, it is approved by the Medical Committee that Donn Ketcham be released from his medical duties for the next two-year term to work on the BBIB Curriculum. He will return to his medical duties when he returns to the field.

06/02/1984, an honorary Doctor of Humanities degree is conferred upon Donn Ketcham by Cedarville College at their 88th Annual Commencement.

10/1984 – 03/1985, Donn Ketcham writes the Medical Director's Report as the Medical Director.

c. 1985, Jesse Eaton maintained in his possession a file of the Donn Ketcham matter during the time in which he was an administrator. When that assignment ended, he "took that file out behind the mission house or whatever, the headquarters, and burned it up. And it was just, it was so full of crud, so full of nasty things ... it was just a huge relief ... to burn it up."

1985, an ABWE Bangladesh missionary wife begins to piece the Donn Ketcham pieces together and begins talking to Russell Ebersole regarding the allegations.

c. 1985 – 1986, victim/survivor states that Russell Ebersole and Jesse Eaton were aware that there were many girls making allegations against Donn Ketcham.

03/20/1985 – 03/22/1985, Donn Ketcham is present and participates in the Bangladesh Field Council meeting.

05/25/1985, David "Jay" Walsh writes to Russell Ebersole, "The ABWE Bangladesh female missionary seems to have accepted the FC evaluation and my letter without bitterness." The letter is received on June 3, 1985. David "Jay" Walsh asks Donn Ketcham "...how he viewed the ABWE Bangladesh female missionary's situation and he said he, 'Didn't know what to think!' He says, "...she is hard to understand but that she has been doing quite well." Donn Ketcham feels, "... he can't understand what might be going on deeper inside her... whether she's biding her time and will eventually leave us is an unknown quantity at this point."

08/27/1985, Donn Ketcham is in the States for medical reasons.

c. 10/1985, Russell Ebersole takes an unexpected trip to Bangladesh to take care of the Donn Ketcham and ABWE Bangladesh female missionary situation.

10/23/1985 – 10/25/1985, Donn Ketcham is present and participates at the Bangladesh Field Council meeting. He presents a paper/report on the Seventh Day Adventists and whether or not they should cooperate with them officially. He also presents the Medical Director Report.

10/25/1985, Donn Ketcham "confesses" to having the ABWE Bangladesh female missionary in his office alone to his daughter.

10/25/1985, a letter is written from an ABWE Bangladesh female missionary to Russell Ebersole regarding Donn Ketcham's daughter's suspicions of her father, Donn Ketcham and his inappropriate relationship with the ABWE Bangladesh female missionary. His daughter catches her father and the ABWE Bangladesh female missionary in his office with the lights on and the door locked. Donn Ketcham's daughter confronts her father; he confesses that the ABWE Bangladesh female missionary was in the office with him. Donn Ketcham's daughter believes that if her father remains on the field it should be with the ultimatum that, if this comes up again in any form, it is the end of his career here. An ABWE Bangladesh missionary shares Donn Ketcham's daughter's opinions on her father's continued stay on the field.

11/1985, Donn Ketcham sends Russell Ebersole a letter stating, "Lest I sound like a knight on a white charger, let me state clearly that my motivation in trying to help her became less and less a matter of concern for her and more and more a matter of personal pride ... the situation worsened ... there was NOT an immoral relationship. I want it clear as clear can be that I did NOT fall in love with her."

11/06/1985, an ABWE Bangladesh missionary goes to another ABWE Bangladesh missionary and says that something has to be done regarding the ABWE Bangladesh female missionary's interactions with Donn Ketcham. The ABWE Bangladesh missionary talks to the ABWE Bangladesh female missionary saying, "You are going to have to pack your bags if something doesn't change." An ABWE Bangladesh missionary also states that a victim/survivor draws hearts with the ABWE Bangladesh missionary female and Donn Ketcham's initials in them. An ABWE Bangladesh missionary states that Russell Ebersole, the ABWE Bangladesh female missionary, and Pauline "Kitty" Ketcham are aware of this.

11/06/1985, Pauline "Kitty" Ketcham is in Dhaka, Bangladesh. Donn Ketcham is at the ladies' dorm every night to see the ABWE Bangladesh female missionary. He talks to her in the hallway or dining room, his hand always on her shoulder.

11/08/1985, an ABWE Bangladesh national, while he understands that there must be some discipline for Donn Ketcham, he is concerned whether Donn Ketcham will be able to return to Malumghat, Bangladesh. He is glad that the Bengalis will see how seriously the Mission takes this and the loving discipline (to restore) will be an excellent example



to the Bengali community. He stated that the ABWE Bangladesh female missionary usually does not come when others request help, but she does when Donn Ketcham calls.

11/08/1985, an ABWE Bangladesh MK asks her mother about Donn Ketcham and the ABWE Bangladesh female missionary.

11/26/1985, Wendell Kempton writes a memo to the Board stating: “He [Donn Ketcham] and his wife [Pauline “Kitty” Ketcham] have moved to Chittagong ... could no longer practice ... he is not allowed to go to the hospital ...” “Dr. Russell Ebersole “feels that this discipline is the right way to go ... accepted very well by the missionaries and nationals.” Donn Ketcham is still in Malumghat and would not move for several months.

c. 1986, an ABWE Bangladesh missionary observes that Donn Ketcham while serving in Chittagong was not to, and would not come down to Malumghat even for medical emergencies.

c. 1986, an ABWE Bangladesh missionary and his wife approach Russell Ebersole after the decision has been made for the ABWE Bangladesh female missionary to return to the States and Donn Ketcham to be sent to Chittagong, Bangladesh as “ we were concerned and upset that they were not treated equally.”

c. 1986, an ABWE Bangladesh missionary notes that Donn Ketcham continued to see patients on an outpatient basis during his time in Chittagong.

c. 1986, an ABWE Bangladesh MK learns from his father’s diary that Donn Ketcham “didn’t stay in Chittagong, he kept still going back to the hospital.” “... he kept coming down to Malumghat because they were short on doctors, and so he’d come down ... regularly.”

c. 1986 – c. 1987, victim/survivor, age c. 14, catches cat scratch fever and the lymph node under her armpit is very swollen. Donn Ketcham, who is living in Chittagong, Bangladesh, at the time, comes to her home to examine her. He asks that she fully undress and very thoroughly examines all of her lymph nodes. Her mother may have been asked to leave the room; her memory is unclear on this.

c. 1986, victim/survivor hears from her father who is the Chittagong Station Council Chairman that Pauline “Kitty” Ketcham was very upset the day they were moved to Chittagong, Bangladesh. Malumghat was Pauline “Kitty” Ketcham’s home and so it seemed very “punishing.”

1986, victim/survivor and her husband return to the mission field from furlough and stay in Dhaka, Bangladesh. It is there they find out that Russell Ebersole has come to deal with a situation regarding the ABWE Bangladesh female missionary. When they arrive in Malumghat, Bangladesh, Donn Ketcham, Pauline “Kitty” Ketcham, and the ABWE Bangladesh female missionary have already left the compound.

Fall 1986, Donn Ketcham spends a week working to “hold the fort in the OR” in Malumghat. Russell Ebersole is aware.

c. 1986, according to Russell Ebersole, Donn Ketcham “went back often” to the hospital, including for Field Council meetings.

c. 1986, according to Russell Ebersole, Donn Ketcham is not to go back to Malumghat, Bangladesh except for Field Council meetings.

02/1986 – 04/1987, Donn Ketcham and Pauline “Kitty” Ketcham are in Chittagong, Bangladesh, after the ABWE Bangladesh female missionary situation.

02/02/1986, Robert Nusca writes to Donn Ketcham stating that Donn Ketcham is to immediately separate himself from his hospital work. He is to move to Chittagong, Bangladesh, in January and remain there for at least three months before beginning his “upfront” ministry. He is not to have any connection with Memorial Christian Hospital, except in the case of an extreme emergency where a missionary is concerned, and then he is to go on furlough. Once on furlough Donn Ketcham is to contact Russell Ebersole, and discuss with him, and possibly the Board, before he returns to the field what type of future ministry he will have.

02/02/1986, Robert Nusca responds to Donn Ketcham’s request that his generous offer “of helping out during vacation time and then to the Station Council was turned down.”

02/08/1986, Donn Ketcham is present at the Bangladesh Field Council meeting.

02/25/1986, a copy of a letter written to Donn Ketcham’s children is sent to Russell Ebersole. It states that he has been sent to Chittagong, Bangladesh, in part as a disciplinary measure.

03/1986, the Medical Committee Report states: "Donn Ketcham and Pauline “Kitty” Ketcham have moved to Chittagong...."

03/1986, Pauline “Kitty” Ketcham is thanked for her service as a teacher at the Malumghat Christian school in the Missionary Children’s Education Committee Report.

03/1986, Donn Ketcham writes the National Leadership Training Committee Report as the Chairman of the committee.

03/1986, it is noted in Robert Nusca’s Accountability Report that it was written in part with the help of Donn Ketcham.

03/10/1986, Pauline “Kitty” Ketcham writes to Russell Ebersole and his wife. They are settled in Chittagong.

03/16/1986, an ABWE Bangladesh missionary writes to Russell Ebersole expressing how strongly she feels about the ABWE Bangladesh female missionary ever returning. “I am still not convinced that the situation between her and Donn Ketcham won’t arise again.”

03/24/1986, the Chittagong Station Council report notes that Donn Ketcham and Pauline “Kitty” Ketcham are welcomed to the station.

03/26/1986, the Malumghat Station Council report notes that Donn Ketcham and Pauline "Kitty" Ketcham have already left.

03/26/1986 – 03/29/1986, Donn Ketcham is present and participates at the Bangladesh Field Council meeting. He moves that the Council owes the supporters a clear understanding of the translation work. He moves that the Executive Committee be instructed to meet with each missionary to discuss his/her term and furlough before the matter is brought to the Field Council. He is asked to research on how to set goals, "from the top down." He is a subcommittee member of the Education Strategic Planning Committee. He moves that the meeting be adjourned.

04/1986, Donn Ketcham writes the National Leadership Training Committee Report as the Chairman of the committee.

06/05/1986, a handwritten note on file indicates that Russell Ebersole spoke to Richard Stagg. Richard Stagg believes that some of the missionaries feel Donn Ketcham needs counseling. There is concern about the ABWE Bangladesh female missionary returning if Donn Ketcham is on field. Richard Stagg feels it would be unwise.

09/02/1986, Richard Stagg writes to Russell Ebersole that the ABWE Bangladesh female missionary's return to the field has been discussed at Station Council. While there are many disadvantages (and few advantages) the main reason for not having her return is for Pauline "Kitty" Ketcham. The Station Council expresses concern about her interaction with the nurses and with Donn Ketcham.

10/1986, it is noted in the Spiritual Life Committee Report that Donn Ketcham is the Sub-Committee Chairman for Music, and that Pauline "Kitty" Ketcham is the Sub-Committee Chairwoman for Program Design and Decorations.

10/1986, it is noted in the Church Formation Committee Report for the Field Council that Donn Ketcham has done much work on the registration of societies.

10/02/1986, Russell Ebersole writes to Donn Ketcham, while Donn Ketcham is in Chittagong, Bangladesh, for disciplinary reasons. The ABWE Bangladesh female missionary wants to return to Bangladesh and has asked about a 6-month probationary period. The ABWE Bangladesh female missionary questions the, "fairness of it all." "Part of the 'fairness,' Donn Ketcham, is the necessity of your having counseling before you return to the field."

10/02/1986, Russell Ebersole updates Richard Stagg on the ABWE Bangladesh female missionary. The ABWE Bangladesh female missionary has told Russell Ebersole that, "... this was not the first time for Donn Ketcham!" Russell Ebersole tells Richard Stagg that he needs to know the official feeling of the Medical Committee on Donn Ketcham's returning to Malumghat, Bangladesh. He has not heard any negatives and tells Richard Stagg he will also be checking with Robert Nusca to get the Field Council's opinion.

10/02/1986, Donn Ketcham is expected to receive counseling upon return to the States.

10/02/1986, a letter is written to Donn Ketcham (unsigned): The ABWE Bangladesh female missionary receives some counseling at Missionary Internship.

10/02/1986, a letter is written from Donn Ketcham to Russell Ebersole. Donn Ketcham indicates that he knows that the ABWE Bangladesh female missionary wants to come back to the field to prove herself, but if she were to return, then those on the field would put her under a microscope. "I [Donn Ketcham] know I would personally feel more at peace if she were NOT here -- and yet I feel terrible saying that when I realize I am the precipitating reason she is not here." He also writes regarding which field he will serve on after furlough. He writes, "... you can rest assured that there has been enough learned by this dull wit that there will not be a repeat or even anything near it."

c. 10/03/1986 – 10/31/1986, the ABWE Bangladesh female missionary requests from Russell Ebersole and the Medical Committee an opportunity to rebuild relationships with the Nationals. She requests a pre-determined probationary period. "This could occur when ... Donn Ketcham and Pauline "Kitty" Ketcham are off the field."

c. 10/29/1986 – 10/31/1986, Donn Ketcham is present and participates in the Bangladesh Field Council meeting. His paper, "Ruminations on the Topic of Bribery" is distributed and discussed. Donn Ketcham explains the Memorandum of Association and the Rules and Regulations, he stresses that they must register as a Society; he is authorized to take the steps necessary for registration of the Association of Baptists. Donn Ketcham, Pauline "Kitty" Ketcham, and an ABWE Bangladesh missionary are to represent the field of Bangladesh at the 1987 Candidate School. Donn Ketcham is to be the Chairman of the Strategic Planning Task Force. He is also appointed the Acting Director of Administration until David "Jay" Walsh returns from furlough. He moves that individuals or committees can order 50 grip players whenever the funds are available. He moves that they provide a shamiana and cooking utensils for the National Conference and that any money left may be used to buy a shamiana or cooking utensils if necessary (to remain in the mission's custody) and that any balance be kept for future meetings.

10/29/1986, it is noted in the National Leadership Training Committee Report that since April Dr. Donn Ketcham went to Bangkok for a meeting with the Asia Baptist Theological Seminary (ABTS). Note: Donn Ketcham is the Chairman of the committee.

11/01/1986, Donn Ketcham is present for an Executive Committee Discussion regarding the Advisability of an ABWE Bangladesh missionary and his wife's return to Bangladesh.

11/12/1986, Donn Ketcham is recommending to Robert Nusca counseling requirements for someone else while he is in Chittagong, Bangladesh, on probation for behavior. He is recommending Lawrence Fetzer to Robert Nusca and Russell Ebersole just a few weeks before Russell Ebersole makes the same recommendation for Donn Ketcham.

12/11/1986, Russell Ebersole writes to Donn Ketcham stating that the counselors, "want to see the counselee once a week."

12/11/1986, Russell Ebersole writes to Donn Ketcham advising him that he needs counseling. The goals of counseling are to be: 1) Make Donn Ketcham aware of the fact that he has a problem in properly relating to women other than his wife; 2) to help Donn Ketcham understand why he has a problem/need; 3) to help work out a Biblical response; and 4) to help him improve and enhance his marriage.

12/11/1986, a letter is written from Russell Ebersole to Lawrence Fetzer regarding a counseling program for Donn Ketcham.

c. 1987, an ABWE Bangladesh missionary stays at the 13-14 year old missionary kid (MK) parents' home to care for the kids. Victim/survivor and Donn Ketcham is to come and check up on her when the ABWE Bangladesh missionary returns from the guest house. The ABWE Bangladesh missionary returns and Donn Ketcham is coming out of the bedroom, having already examined victim/survivor while she was gone. When the ABWE Bangladesh missionary checks on victim/survivor she is crying.

1987, Donn Ketcham is one of the examiners at the Regional Doctrinal Examinations, where examinations were done of candidates.

01/16/1987, Donn Ketcham writes to Lawrence Fetzer agreeing to counseling, but that he will not be home until April.

03/1987, Donn Ketcham writes the Director of Administration's Report as the Acting Director of Administration.

03/1987, Donn Ketcham and Pauline "Kitty" Ketcham are thanked in the Chittagong Station Council Report for their efforts and service in Chittagong.

03/1987, Donn Ketcham and Pauline "Kitty" Ketcham plan to return to the States for furlough on May 1, 1987 and return to the mission field on January 1988.

03/1987, in the Missionary Children's Education Committee Report Pauline "Kitty" Ketcham is thanked for her service as a teacher at the Chittagong Christian School.

03/24/1987 – 03/26/1987, Donn Ketcham is present and participates in the Bangladesh Field Council meeting. He is to be the Vice Chairman of the Spiritual Life Committee for the conference to be held in 1989. He moves to make changes to Committee and Field Council meetings. Note: Russell Ebersole is also present at this meeting.

c. 04/1987, Donn Ketcham and Pauline "Kitty" Ketcham return to the States for furlough where they are required to receive counseling.

05/08/1987, Lawrence Fetzer writes to Russell Ebersole informing him that he is traveling for several weeks and it will be a while before he can meet regarding Donn Ketcham's counseling.

06/29/1987, Lawrence Fetzer writes to Russell Ebersole thanking him for helping Lawrence Fetzer and Russell Lloyd gather data re: Donn Ketcham and Pauline "Kitty"

Ketcham. He asks Russell Ebersole to set up a schedule to meet on 07/15/1987 with an ABWE Bangladesh missionary, Russell Ebersole, and Jesse Eaton individually with Lawrence Fetzer and Russell Lloyd. He states that this will help begin the counseling process because of the issues involved and the stature of Donn Ketcham and Pauline “Kitty” Ketcham.

c. 07/1987, a letter addressed to an ABWE Bangladesh missionary from Lawrence Fetzer. Lawrence Fetzer gathers information regarding Donn Ketcham, including a questionnaire to from an ABWE Bangladesh missionary. Another letter and questionnaire is allegedly sent to Jesse Eaton. On 11/26/2012, Jesse Eaton does not have any recollection of said documents, nor does he remember having any conversation with Lawrence Fetzer regarding this, per Jesse Eaton's conversation with Nancy Anderson.

07/16/1987, Donn Ketcham and Pauline “Kitty” Ketcham begin counseling in the States with Lawrence Fetzer and Russell Lloyd.

07/17/1987, Russell Ebersole writes, “Donn Ketcham’s problems are a long-standing thing, several major incidents and a number of minor ones. It was Lawrence Fetzer’s impression that this is the time to deal with this conclusively-let’s act conclusively...How would pastors react if they knew the situation. How would they feel, etc. They rejoice in having Donn Ketcham as a speaker but if they knew the man was facing major problems? ... Is it different with Donn Ketcham? There are pages and pages of notes and it was not dealt with adequately with missionaries then or since (i.e. an ABWE Bangladesh missionary)”

07/17/1987, an ABWE Bangladesh missionary warns single women about Donn Ketcham.

07/20/1987, Russell Ebersole writes to Donn Ketcham, "We do not believe that we are making ‘a mountain out of a molehill.’ On several occasions over the years the same type of problem has surfaced and there seems to be a pattern of conduct, Donn Ketcham, that has caused damage to the Lord's ministry and heartache for your colleagues and some family members." He requires Donn Ketcham to receive counseling while on furlough in order to return to the mission field.

08/1987, it is noted in the Director of Administration F.C. Report that Donn Ketcham stepped in as interim D.A. for a time.

08/24/1987, it is noted in the Field Council Chairman's Report that Donn Ketcham and Pauline “Kitty” Ketcham returned to the States for furlough.

09/08/1987, Donn Ketcham sends a copy of their newsletter to Russell Ebersole. The following quote is contained therein: “School just started here, and Mom and I are playing Mom and Dad to victim/survivor and her sister since their family is still in Dhaka, the 13-14 year old missionary kid (MK) victim/survivor is staying with an ABWE Bangladesh missionary couple.



11/02/1987, an ABWE Bangladesh missionary writes to the ABWE Bangladesh female missionary, "...Donn Ketcham has not made things right. I have been concerned at the amount of time we have spent to restore Donn Ketcham and Pauline "Kitty" Ketcham to usefulness in Bangladesh when we haven't really done much to help you and restore you."

11/03/1987, an ABWE Bangladesh missionary writes to Donn Ketcham and Pauline "Kitty" Ketcham that she doesn't trust Donn Ketcham.

11/13/1987, Donn Ketcham is in counseling, but is a "hard read." He is deeply disturbed by an ABWE Bangladesh missionary's letter. Donn Ketcham is overly focused on getting back to Bangladesh and is pressing Russell Lloyd about when the counseling will end.

12/02/1987, a letter is written from Russell Ebersole to Robert Nusca, the Field Council Chairman. "Praise the Lord for this and want to inform the field council, Robert Nusca that the 'green light' has been given to ... Donn Ketcham and Pauline "Kitty" Ketcham to return to Malumghat, Bangladesh, and a ministry at our hospital this coming year." They plan to complete counseling in mid-February, take a two-week surgery refresher and arrive in Bangladesh at the end of March.

12/09/1987, Russell Ebersole reports that Donn Ketcham and Pauline "Kitty" Ketcham have responded well to counseling. The counselors recommend their return to Bangladesh. The counselors are Lawrence Fetzer and Russell Lloyd.

c. 1988, an ABWE Bangladesh MK reports that she is at Donn Ketcham's house nearly every day along with the 13-14 year old missionary kid (MK) victim/survivor. They play games and eat snacks. They love him; they trust him. Then he asks the ABWE Bangladesh MK to leave. Donn Ketcham steals the 13-14 year old missionary kid (MK) victim/survivor's innocence.

c. 1988, an ABWE Bangladesh missionary witnesses the 13-14 year old missionary kid (MK) victim/survivor flirting and hanging on Donn Ketcham. She observes that Donn Ketcham "seemed to keep kind of encouraging it."

c. 1988, an adult victim/survivor witnesses Donn Ketcham and the 13-14 year old missionary kid (MK) victim/survivor in the Donn Ketcham home while Pauline "Kitty" Ketcham is gone. The adult victim/survivor could see through the curtains of the master bedroom/office window the 13-14 year old missionary kid (MK) victim/survivor sitting on Donn Ketcham's lap. The adult victim/survivor calls out to them with no answer in return. After a few minutes the 13-14 year old missionary kid (MK) victim/survivor comes out and asks the adult victim/survivor not to tell her mom.

c. 1988, Alice Payne and Donn Ketcham are in a closed door meeting at the hospital and the 13-14 year old missionary kid (MK) victim/survivor, age c. 13, comes flying through the door and jumps onto Donn Ketcham's lap in excitement about a math test, in which he was tutoring her (Malumghat, Bangladesh, educators state that the MKs did not receive tutoring, only the Nationals did). Alice Payne and Donn Ketcham continue their

conversation and Donn Ketcham keeps the 13-14 year old missionary kid (MK) victim/survivor in his lap.

c. 1988, Donn Ketcham travels to New York to read an apology letter to an ABWE Bangladesh missionary.

c. 02/1988, it is noted in the Medical Committee Report that since February Donn Ketcham has returned to the field from furlough.

02/11/1988, Donn Ketcham completes his 17th session of his recommend counseling out of recommended 30. 13 of the 30 sessions are missed for various reasons and no-make-up sessions are rescheduled. Donn Ketcham is then allowed to return to Bangladesh to resume his ministry.

03/1988, the Medical Committee report of 02/1988, states, "We are looking forward to the arrival of Donn Ketcham in April."

04/01/1988, Donn Ketcham and Pauline "Kitty" Ketcham return to the field from furlough.

05/20/1988, the report of Lawrence Fetzer and Russell Lloyd: "...a final report on the counseling conducted with Donn Ketcham and Pauline "Kitty" Ketcham....began counseling...on 7/16/87, and conducted our last session on 2/11/88. During those seven months, we held 17 formal counseling sessions out of a possible 33. Of the 13 sessions missed, 6 were due to conflicting commitments...2 were due to illnesses, 3 were caused by our own conflicting commitments, and 2 holidays precluded us from meeting.... We can say with joy that Donn Ketcham and Pauline "Kitty" Ketcham have been among the most repentant and teachable. ... they submitted themselves unreservedly to the counseling process and asked to be held accountable. Donn Ketcham and Pauline "Kitty" Ketcham were completely faithful ... in their openness to God's influence in their lives. ... Donn Ketcham as an individual and the Donn Ketcham and Pauline "Kitty" Ketchams as a couple, are not the same people who returned from Bangladesh. ... they have been cleansed by the fire of this personal pain... In short, Donn Ketcham and Pauline "Kitty" Ketcham have been victorious in dealing with this need."

05/31/1988, a letter is written to Russell Lloyd and Lawrence Fetzer from Russell Ebersole. This is Russell Ebersole's two-page letter acknowledging receipt of their final report and thanking them for the time, effort, and skill they gave to ... Donn Ketcham and Pauline "Kitty" Ketcham.

09/1988 – 03/1989, Donn Ketcham begins an inappropriate, sexually abusive relationship with a 13-14 year old missionary kid (MK) victim/survivor

09/05/1988, Donn Ketcham has a small heart attack. He is taken out of circulation for a time and he resumes he duties in October.

10/1988, Donn Ketcham and Pauline “Kitty” Ketcham are given special recognition at the end of a Field Council session for their 25 years in Bangladesh by Robert Nusca the Field Council Chairman.

10/03/1988 – 10/05/1988, Donn Ketcham is present and participates in the Bangladesh Field Council meeting.

10/03/1988, Donn Ketcham and Pauline “Kitty” Ketcham are present on the Field Council.

11/1988, victim/survivor, age c. 15, is staying by herself at Donn Ketcham’s and Pauline “Kitty” Ketcham’s home. While there, victim/survivor is diagnosed and treated for typhoid by Donn Ketcham, where she experiences missing time and feels she isn’t urinating normally. Once her mother takes her home, it is quickly realized that she is not responding to the medication where upon victim/survivor is told by nurse to discontinue its use and feels fine immediately.

12/06/1988, Wendell Kempton selects Donn Ketcham to be an official part of the survey team to study opening an ABWE facility in Sri Lanka.

c. 1989, Ronald Berrus hears that Donn Ketcham has been removed from the field.

1989, victim/survivor witnesses, “... grooming of 13-14 year old missionary kid (MK) victim/survivor by Donn Ketcham and several strange encounters between them in 1988 and 1989... ” She reads (as a teenager) very damning written communication from Donn Ketcham to the 13-14 year old missionary kid (MK) victim/survivor after the abuse is exposed.

1989, Donn Ketcham admits to an ABWE Bangladesh national (Bengali church pastor) that he had sexual intercourse with the ABWE Bangladesh female missionary.

1989, at the Clarks Summit meeting, Wendell Kempton, President of ABWE, requests administrators for a special executive meeting. They are told that Russell Lloyd and Russell Ebersole are leaving for the Bangladesh field to confront Donn Ketcham. Ultimately, Donn Ketcham confesses to molesting a teenage girl, the 13-14 year old missionary kid (MK) victim/survivor.

02/1989, Donn Ketcham writes the Medical Committee Report as the Medical Director.

02/1989, as a teenager victim/survivor attends the spiritual life retreat at the Memorial Christian Hospital where she is grouped with Donn Ketcham. He becomes agitated by her response when the question, "who do you turn to for help" is posed by him.

02/24/1989 – 03/02/1989, Donn Ketcham is present and participates in Bangladesh Field Council meeting.

02/28/1989, victim/survivor has a tick removed from her back. The 13-14 year old missionary kid (MK) victim/survivor is scheduled to have a wart removed by Donn

Ketcham on this day as well. She very adamantly asks another victim/survivor to accompany her to the hospital. The other victim/survivor does even though her anesthesia hasn't worn off completely. As an adult, the 13-14 year old missionary kid (MK) victim/survivor informs the other victim/survivor that she really appreciated her coming along as the 13-14 year old missionary kid (MK) victim/survivor believed that if she had gone alone then Donn Ketcham would have raped her.

03/1989, the 13-14 year old missionary kid (MK) victim/survivor shares that the abuse ends at this time when Donn Ketcham returns to the States for medical reasons. Donn Ketcham is in the States from 05/1989 – 07/1989 for a medical checkup. This is right before Russell Ebersole and Russell Lloyd confront him.

03/02/1989, Wendell Kempton encourages Donn Ketcham to return home for his son's wedding, even though, "it might mean the closing of the hospital."

05/1989, Donn Ketcham returns to the States for medical reasons.

05/24/1989, Russell Ebersole writes to give an update on Donn Ketcham's condition after his heart catheterization. He has been given a clean bill of health and Donn Ketcham and Pauline "Kitty" Ketcham plan to return to the field on or about 07/06/1989.

07/1989, victim/survivor and her husband return to the field. When they return to the field, Russell Ebersole and Russell Lloyd are leaving the country and Donn Ketcham is also leaving.

07/1989, Donn Ketcham returns to the field.

07/14/1989, the 13-14 year old missionary kid (MK) victim/survivor is home in the States and informs her pastor, of the sexually abusive relationship between her and Donn Ketcham. Her pastor reports immediately to Russell Ebersole who then contacts Russell Lloyd. Russell Lloyd writes, "The 13-14 year old missionary kid (MK) victim/survivor estimated that she had approximately a dozen sexual episodes with Donn Ketcham occurring either in the hospital (his office or examining room) or in his home (computer room or back bedroom), sometimes with Pauline "Kitty" Ketcham present in the home." Russell Lloyd goes on to write, "The 13-14 year old missionary kid (MK) victim/survivor alleged that the relationship did not involve sexual intercourse, but did involve French kissing and fondling of sexual organs."

07/17/1989, Russell Ebersole writes, "Donn Ketcham was the person the 13-14 year old missionary kid (MK) victim/survivor went to. The 13-14 year old missionary kid (MK) victim/survivor felt that she was breaking a promise she had made to Donn Ketcham and she is jeopardizing his ministry. The last occurrence with Donn Ketcham took place in March of 1989. It occurred a number of times over a number of months."

07/17/1989, Russell Ebersole writes, "... on one or two occasions Donn Ketcham invited her to his home when he was alone and told her not to tell his wife or it would mean that he would be removed from the field. Forgiveness was asked on several occasions but this occurred again."

07/20/1989, Russell Lloyd writes, "...that it is highly probable that 13-14 year old missionary kid (MK) victim/survivor did engage in sexual intercourse with Donn Ketcham but is afraid to say so...13-14 year old missionary kid (MK) victim/survivor did say last night that she would ask Donn Ketcham questions about her body and the male body, and he would answer them both in words and by demonstration."

07/22/1989, Russell Lloyd, Russell Ebersole, 13-14 year old missionary kid (MK) victim/survivor and her parents travel from Chittagong, Bangladesh, to Malumghat, Bangladesh. Donn Ketcham is asked to come to an ABWE Bangladesh missionary's home for an urgent matter. Donn Ketcham arrives shortly and is shocked to see Russell Ebersole and Russell Lloyd at the home.

07/22/1989, Russell Lloyd writes, "Russell Ebersole and I were shocked by how quickly and how much Donn Ketcham confessed ... it does not appear that he has been totally truthful ... there was only a slight hint of crying, no weeping, no sobbing, no evidence of a broken and utterly contrite spirit which God requires ... the fact remains, however, that we saw no remorse ..."

07/22/1989, Russell Lloyd writes, "Pauline "Kitty" Ketcham was predictably devastated! ... We talked for a while, clarified to her that Donn Ketcham had not seduced the 13-14 year old missionary kid (MK) victim/survivor, but that she had been a willing partner, and Pauline "Kitty" Ketcham then made a very few comments. Interestingly, her only notable questions pertained to how long they would have to pack and be off the field and to the severance package that ABWE would give."

07/22/1989, Russell Ebersole, Russell Lloyd, and the 13-14 year old missionary kid (MK) victim/survivor arrive in Chittagong, Bangladesh. The 13-14 year old missionary kid (MK) victim/survivor continues to attempt to get permission to meet with her parents privately. She also wants to talk to Donn Ketcham alone. The 13-14 year old missionary kid (MK) victim/survivor was not permitted to meet with her parents privately or with Donn Ketcham alone. The Field Council Chairman, and the 13-14 year old missionary kid (MK) victim/survivor's parents, meet them at the airport. At the guest house in Chittagong, Bangladesh, the 13-14 year old missionary kid (MK) victim/survivor confesses to her parents what has happened between Donn Ketcham and herself.

07/22/1989, 13-14 year old missionary kid (MK) victim/survivor indicates to the team that David "Jay" Walsh "loved" her in the same way that Donn Ketcham did and that he was pursuing her sexually. She alleges that he had encouraged her to come over and visit him when his wife was not there. The 13-14 year old missionary kid (MK) victim/survivor later recanted this statement in writing.

07/22/1989, Donn Ketcham is confronted and he confesses to what he has done with the 13-14 year old missionary kid (MK) victim/survivor. Donn Ketcham confesses about his sin and his, "... illicit sexual relationships with other women, including sexual intercourse at times, since his days at Bible College ... recent perverted sin with the 13-14 year old missionary kid (MK) victim/survivor." Donn Ketcham confesses to Russell Ebersole and Russell Lloyd that he had lied to Russell Ebersole four years prior about his

involvement with the ABWE Bangladesh female missionary, having had sexual intercourse with her on "three or four occasions". Throughout 1985 and 1986, Donn Ketcham denies he has had any sexual intercourse with the ABWE Bangladesh female missionary.

07/22/1989, Donn Ketcham asks to speak to Pauline "Kitty" Ketcham alone. Russell Ebersole writes, "I [Russell Ebersole] was shocked that he could confess, etc. to his wife within such a short time and that Pauline "Kitty" Ketcham could face us immediately."

07/22/1989, at the meeting with Donn Ketcham, Pauline "Kitty" Ketcham, and the 13-14 year old missionary kid (MK) victim/survivor, at her parents' home, Pauline "Kitty" Ketcham holds the 13-14 year old missionary kid (MK) victim/survivor in her arms while Donn Ketcham seeks forgiveness from the 13-14 year old missionary kid (MK) victim/survivor. Donn Ketcham, at Russell Lloyd's request, commends 13-14 year old missionary kid (MK) victim/survivor for her courage and commitment to do what is right; that is, to have integrity, something that he did not have. "The 13-14 year old missionary kid (MK) victim/survivor also sought his [Donn Ketcham's] forgiveness ... to her dismay, we did not allow 13-14 year old missionary kid (MK) victim/survivor or Donn Ketcham to hug each other." Russell Lloyd comforts Pauline "Kitty" Ketcham by stating that 13-14 year old missionary kid (MK) victim/survivor and Donn Ketcham were equally involved.

07/23/1989, a meeting is held with the entire Field Council. Russell Lloyd writes, "The meeting with the entire Field Council was blessed of God ... Donn Ketcham delivered a complete, although again somewhat remorseless confession and then sought their forgiveness. There were considerable questions and much discussion ... most significant was the Field Council's decision on what to say to the nationals and their joint commitment to not say anything whatsoever about this matter, even the slightest reference, in any of their correspondence back to the States in order to allow Donn Ketcham and Pauline "Kitty" Ketcham to discuss privately and in person with each of their kids ..."

07/24/1989, Donn Ketcham, age 58, submits his resignation letter to Wendell Kempton, "... Pauline "Kitty" Ketcham and I are resigning effective immediately because I have disqualified myself for missionary service through immorality."

07/24/1989, Donn Ketcham writes a letter to Russell Ebersole asking for Russell Ebersole's personal forgiveness for, "... being such an immoral person and most of all for my deceit. I have treated you very shabbily, and I really am sorry."

07/31/1989, Malumghat Station Council holds a meeting with a national regarding Donn Ketcham leaving the field. There were two statements issued: "#1 'Personal reasons' and #2, 'because of sin, I have disqualified myself to serve as an ABWE missionary and therefore am leaving the mission.' The first statement was to be told by us and by Donn Ketcham and Pauline "Kitty" Ketcham until the actual time they were leaving and at that time Donn Ketcham could give the #2 statement."



08/01/1989, in the Malumghat Station Council Meeting an ABWE Bangladesh missionary reports on his meeting with an ABWE Bangladesh national, the missionary men, and Donn Ketcham as it related to Donn Ketcham's leaving the field.

08/05/1989, Donn Ketcham and Pauline “Kitty” Ketcham are sent home to the States due to inappropriate behavior.

08/08/1989, Jesse Eaton writes to Donn Ketcham responding to a previous letter from Donn Ketcham. Jesse Eaton states that he will forgive Donn Ketcham, but it will take time.

08/21/1989, an ABWE Bangladesh missionary recalls that the nationals observed Donn Ketcham and the 13-14 year old missionary kid (MK) victim/survivor together in surgery at night. Some nurses tried to stop this. An ABWE Bangladesh missionary told another ABWE Bangladesh missionary about this and the 13-14 year old missionary kid (MK) victim/survivor was told not to go up.

08/21/1989, and ABWE Bangladesh missionary recalls that another ABWE Bangladesh missionary at one time approached Pauline “Kitty” Ketcham when Donn Ketcham started tutoring the 13-14 year old missionary kid (MK) victim/survivor and another victim/survivor. She was concerned because both the 13-14 year old missionary kid (MK) victim/survivor and the other victim/survivor had a habit of clinging to men. Pauline “Kitty” Ketcham said that she and Donn Ketcham discussed this and that it was all right.

08/21/1989, Donn Ketcham will not notify any of his supporting churches until after the ABWE Board meeting in Cherry Hill, New Jersey. Donn Ketcham’s pastor and three of his children and some of his missionary peers state that he should go to a place like Minirth-Meier facility...for counseling. “His sons, Thomas R. Ketcham and Jon Martin Ketcham, were especially in favor of this since their father had a long-term sexual addiction.”

09/12/1989, Russell Ebersole notes that Donn Ketcham “has made full disclosure to ABWE and to his home church.”

09/12/1989, Russell Ebersole’s notes indicated: “Donn Ketcham’s home church pastor was thinking of using the word, ‘adultery,’ but chose not to as he felt this would be more hurtful for Pauline “Kitty” Ketcham. ‘immorality’ [sic] was the word to be used. We wanted to be sure that every supporting church received a copy of Donn Ketcham’s letter.”

09/12/1989, Donn Ketcham’s pastor introduces the subject of Donn Ketcham’s immoral behavior to his church after which he reads a statement from the Board. He then turns the time over to Donn Ketcham who speaks for approximately 20 minutes during which he pours out his heart.

09/12/1989, a confidential memo is sent from Wendell Kempton to the ABWE Board and Advisory Council Members regarding Donn Ketcham's "immorality...The Board will take official action concerning the above."

09/13/1989, Donn Ketcham writes a letter to "friends" wherein he states that he has made full disclosure to the mission and his home church, he is submitting to the authority of his home church in regards to discipline, and he will begin counseling immediately. Donn Ketcham also sends a letter to his sending churches and to his home church to say he has left the mission. He confesses his sin, but never mentions that it was child sexual abuse with a female minor. He states that he was involved with immorality and that "sin is sin." He states it was not with any missionary or any National now in Bangladesh.

09/13/1989, in a letter to supporting churches Donn Ketcham states "I am submitting to the authority of my home church as regards any discipline they see appropriate. I will be starting counseling immediately."

09/18/1989, Russell Ebersole's letter indicates that Donn Ketcham's and Pauline "Kitty" Ketcham's relationship with ABWE has been terminated.

09/18/1989, Russell Ebersole's letter indicates that Donn Ketcham's and Pauline "Kitty" Ketcham's relationship with ABWE has been terminated.

09/28/1989, Russell Ebersole speaks on the phone with, Donn Ketcham's pastor. Donn Ketcham's pastor asks if Donn Ketcham and Pauline "Kitty" Ketcham's account could provide support until they can get on financial footing.

09/28/1989, Donn Ketcham and Pauline "Kitty" Ketcham's pastor, is requesting that Donn Ketcham obtain counseling from the Minirth-Meier facility.

10/12/1989, Donn Ketcham is setting up a counseling program.

10/13/1989, Russell Ebersole contacts the ABWE Bangladesh female missionary by phone and shares with her Donn Ketcham's confession regarding sexual intercourse. She neither admitted to nor denied it. She states that the Lord has graciously healed her during the last four years and she has made things right with Him. Russell Ebersole tells her that the ABWE Board will be acting on her affiliation with ABWE (she is currently on a leave of absence) and will in all probability be terminating the relationship in light of the information Donn Ketcham had shared with him.

10/16/1989 – 10/17/1989, the Board Meeting notes state that a letter from Russell Ebersole was sent to the supporters of Donn Ketcham and Pauline "Kitty" Ketcham stating that ABWE was terminating immediately the services of Donn Ketcham because of his immorality. This was done in concert with discussions between Wendell Kempton, Russell Ebersole, Donn Ketcham, and Pauline "Kitty" Ketcham.

10/16/1989 – 10/17/1989, Donn Ketcham, age 58, and the ABWE Bangladesh female missionary, age 40, are dismissed as ABWE missionaries (Donn Ketcham for immorality); The ABWE Board accepts Pauline "Kitty" Ketcham's resignation also. "To dismiss with extreme sorrow of heart, Donn Ketcham as an ABWE missionary for the above stated reason and to accept the resignation of Pauline "Kitty" Ketcham, effective immediately." Donn Ketcham was dismissed though he had submitted a letter of resignation.)

10/16/1989, Executive Session Minutes: "Donn Ketcham was involved with a 13-year old MK on the field..."

10/16/1989, ABWE Executive Session, 3. Donn Ketcham Situation – (Russell Ebersole was asked to join the meeting) Russell Ebersole shared additional information re the Donn Ketcham situation. Donn Ketcham was involved with a 13-year old MK on the field. The parents and daughter are not planning to leave the field at this time. Things seem to be going fairly well. If ongoing emotional problems arise they will have to be dealt with down the road.

12/24/1989, the ABWE Bangladesh female missionary is notified by a letter from Richard Stagg that the Field Council will not reconsider the ABWE Bangladesh female missionary returning to the field while Donn Ketcham and Pauline “Kitty” Ketcham are on furlough.

c. 1991, an ABWE Bangladesh missionary is aware of additional victims of Donn Ketcham's abuse.

c. 1991, during her summer stay with the parents of the 13-14 year old missionary kid (MK) victim/survivor, victim/survivor discovers letters written to the 13-14 year old missionary kid (MK) victim/survivor from Donn Ketcham with apologies.

1992, victim/survivor becomes aware of others having been abused in Bangladesh by Donn Ketcham.

03/15/1992, Thomas R. Ketcham, age 36, son of Donn Ketcham, dies of a drug overdose.

1993, a pastor who will later be an ABWE Board member has meningitis and Donn Ketcham comes to visit him. The pastor is not formally connected to ABWE at this time.

c. 1993, a victim/survivor begins dealing with the memories of Donn Ketcham's sexual assault. Her husband indicates that they are going to confront Donn Ketcham about the matter in the presence of their pastor.

c. 1995, victim/survivor begins counseling with a licensed psychologist, regarding the abuse she suffered at the hands of a Pakistani man when she was 4 years old. During counseling she eventually recalls memories of Donn Ketcham doing a physical on her at age 17 with no nurse in the room.

c. 11/1996, William Commons, the Administrator for Bangladesh, asks Richard Stagg to go visit the 13-14 year old missionary kid (MK) victim/survivor in his stead as she is struggling. Richard Stagg visits 13-14 year old missionary kid (MK) victim/survivor in South Bend, Indiana. Richard Stagg visits with her and she indicates that she and Donn Ketcham had been sexually involved.

11/1996 – 01/1997, Richard Stagg, Wendell Kempton, William Commons, and William Pierson are aware that an ABWE Bangladesh MK is an alleged victim of Donn Ketcham as confirmed by Richard Stagg.

11/07/1996, victim/survivor tells an ABWE Bangladesh missionary that victim/survivor has confided in her friend, an ABWE Bangladesh MK that Donn Ketcham had molested victim/survivor.

11/12/1996, an ABWE Bangladesh missionary hears that Donn Ketcham and Pauline “Kitty” Ketcham are coming to visit with their children. She asks Richard Stagg to tell them what the victim/survivor had said. He, at first, is reticent, but does approach Donn Ketcham, and it creates tension between the Donn Ketcham kids and the David “Jay” Walsh kids.

11/24/1996, victim/survivor tells her mother, an ABWE Bangladesh missionary, that Donn Ketcham touched her inappropriately.

12/1996, an ABWE Bangladesh missionary has a conversation with Wendell Kempton on the way to Tipperah, India, and she informs him that a victim/survivor was abused by Donn Ketcham. Wendell Kempton asks, "Do you think we handled the Donn Ketcham matter wrong?" She says, "Yes."

c. Summer 1997 – 1998, a concerned individual calls the Michigan Board of Licensure to inquire whether there is anything that could or should be done. She does not give Donn Ketcham's or victim/survivor's names. She tells the Board that she has a friend who suffered sexual abuse by a licensed physician and that the abuse had occurred in another country many years ago. Is there any recourse? She is told there is nothing that can be done. First of all, the abuse occurred outside the U.S.A. Secondly, it would have to be the victim herself reporting. Third, the statute of limitations would prevent any legal action.

1997, an ABWE Bangladesh missionary states that William Pierson is aware of the Donn Ketcham issue at this time.

c. 1997, victim/survivor tells David “Jay” Walsh that Donn Ketcham rubbed against her leg in a sexual way during an exam. She tells David “Jay” Walsh that she informed her father, who did nothing, and said that what she was alleging was untrue.

01/02/1997, an ABWE Bangladesh missionary talks with the mother of the 13-14 year old missionary kid (MK) victim/survivor regarding Donn Ketcham.

01/02/1997, Donn Ketcham requests a meeting with David “Jay” Walsh, his wife, and a victim/survivor. Victim/survivor's counselor states that she in no way is to be there in that meeting with Donn Ketcham. She does not attend.

01/04/1997, David “Jay” Walsh, his wife, another victim/survivor, Donn Ketcham, Pauline “Kitty” Ketcham, and Jon Martin Ketcham have a meeting in Grand Rapids, Michigan. Donn Ketcham produces a polygraph which he says proves he had done nothing to three victim survivors. Donn Ketcham and Jon Martin Ketcham are very angry with David “Jay” Walsh, his wife, and the other victim/survivor for not following the "scripture way" of handling the situation.

01/04/1997, David "Jay" Walsh updates Wendell Kempton on their meeting with Donn Ketcham, held on 01/04/1997.

01/07/1997, David "Jay" Walsh, his wife, and the other victim/survivor meet with Jon Martin Ketcham, another victim/survivor, and David Ketcham. The Donn Ketcham children want to know the names of everyone the David "Jay" Walsh family have spoken with about the situation. The David "Jay" Walsh family refuses to disclose the names.

01/15/1997, David "Jay" Walsh speaks with William Pierson, William Commons, and an ABWE Bangladesh missionary about Donn Ketcham and a victim/survivor. Another ABWE Bangladesh missionary tells a third ABWE Bangladesh missionary and a victim/survivor.

08/15/2001, victim/survivor's husband meets with Donn Ketcham. His pastor and Jon Martin Ketcham are present. The victim/survivor's husband shares his wife's experience with Donn Ketcham. His pastor asks Donn Ketcham to please contact him before attending their church for her sake.

c. 2002, an ABWE Bangladesh MK references the fact that Donn Ketcham is still one of the main doctors at Cornerstone doing physical exams for incoming freshman. She received this information from a victim/survivor.

c. 2002, Donn Ketcham threatens to sue the David "Jay" Walsh family if they keep addressing the abuse. As a result, the David "Jay" Walsh family has no choice but to have an intimidation-driven "gag order" placed upon them.

07/18/2002, the ABWE Bangladesh MK women all state that the administration always protected Uncle Donn Ketcham. He had such a big name. He was so important. One nurse who was not allowed to come to Bangladesh as a career missionary, instead went to the Philippines. The ABWE Bangladesh female missionary returned home from Bangladesh very bitter. There was nothing done to Donn Ketcham, it was swept under the rug and he continued his missionary service. He should have been put in jail for molesting a minor for three years. [sic]

07/18/2002, victim/survivor states, "Jon Martin Ketcham told my folks we could not do anything to Uncle Donn Ketcham. He could sue for defilement of character."

07/18/2002, victim/survivor states that none of the MK girls were surprised to hear that Donn Ketcham had been molesting the 13-14 year old missionary kid (MK) victim/survivor. Others comment that this situation went on for three years while Donn Ketcham was tutoring her in science. One states that "they" made this out to be 13-14 year old missionary kid (MK) victim/survivor's fault.

07/18/2002, victim/survivor states that Donn Ketcham examined her breasts and put down her breast measurements in his exam report.

07/18/2002, victim/survivor relates how she remembers walking with Donn Ketcham alone in Dhaka, Bangladesh. They went into a government building and she remembers

coming out of a hotel, but she doesn't remember anything else. She asks, "Did he give a medication to block my memory?"

07/18/2002, victim/survivor describes her father's negative relationship with Donn Ketcham.

07/18/2002, at the MKs' "The Return" conference, Michael Loftis meets with the MKs. (Eisenhower Campus Center) The meeting takes place from 10:30 p.m. to almost 1:30 a.m. In the meeting there are seven women who report that while in Bangladesh Donn Ketcham abused them on various levels, in some cases under the guise of medical care. All of the MK women present give their accounts of abuse suffered at the hands of Donn Ketcham. After the meeting Michael Loftis claims he will do everything in his power to take care of the situation. In attendance: nine ABWE Bangladesh MKs, Jesse Eaton and his wife, Michael Loftis and his wife. (While there are conflicting statements as to whether Michael Loftis' wife was there or not, it is confirmed that she was.)

07/19/2002, an ABWE Bangladesh missionary states that when Russell Ebersole confronted Donn Ketcham in Bangladesh regarding the 13-14 year old missionary kid (MK) victim/survivor, Donn Ketcham said, "I had a similar problem in medical school."

07/19/2002, an ABWE Bangladesh missionary has a conversation with her daughter, a victim/survivor. The victim/survivor talks to her about the examination she had with Donn Ketcham in 1979.

07/19/2002, an ABWE Bangladesh missionary states that Donn Ketcham was at the hospital when she arrived for her girls' exam and he told her that he had gotten them all done. She also states that Donn Ketcham put down breast sizes on the young girls, "Why? Not a necessary part of a physical. I think he put it in his progress notes to cover his tracks. Same thing victim/survivor told us."

07/19/2002, an ABWE Bangladesh missionary reports that Donn Ketcham took victim/survivor to a hotel in Dhaka, Bangladesh, at some point while in Bangladesh.

07/19/2002, an ABWE Bangladesh missionary reports that Donn Ketcham is working examining college age girls.

07/19/2002, David "Jay" Walsh states that victim/survivor informed her father that Donn Ketcham had molested her.

07/19/2002, David "Jay" Walsh and Russell Ebersole speculate that Donn Ketcham's daughter is a victim of Donn Ketcham's.

07/19/2002, David "Jay" Walsh and his wife, Russell Ebersole and his wife, and Jesse Eaton and his wife meet for unplanned for lunch at the cafe at Messiah College. Their discussion is mostly centered on Donn Ketcham.

07/24/2002, an ABWE Bangladesh missionary meets with Donn Ketcham's daughter. They discuss Donn Ketcham and his desire to clear his name once returning home from



the field. He had explained everything to his family and had the desire to go back to those he had sent letters to and speak with them in person. She and her siblings decided that that would be putting their mother through too much, that he could contact those individuals through email or phone.

07/26/2002, Michael Loftis directs Donald Davis to perform an internal investigation as to the additional victims of Donn Ketcham and the administrative team is instructed to cooperate fully with Donald Davis as he directs the investigation.

07/26/2002, Donald Davis forwards a memo through email to Russell Ebersole, Richard Stagg, Jesse Eaton, Donald Davis, and William Pierson, with a cc to Michael Loftis. Before the memo, Donald Davis writes that the email should not be forwarded to anyone ... and delete it. The email is in reference to the meeting held at the MKs "The Return" Conference with the nine MK women and how Michael Loftis had promised them an investigation. This email confirms that all receiving parties were aware in 2002 of additional victims of Donn Ketcham.

09/2002, William Davis attends the Board Retreat in Tria, North Carolina, at which time he is made aware of the investigation that was launched in the Summer, 2002 and that there were additional victims of Donn Ketcham.

11/2002, victim/survivor approaches David "Jay" Walsh at a missionary conference in Rochester, Michigan, regarding her memories of Donn Ketcham after he shares victim/survivor's experiences.

12/2002, Donn Ketcham and Pauline "Kitty" Ketcham come to an ABWE Christmas function with victim/survivor daughter and her husband. They sit with Jesse Eaton and his wife. Some in attendance note that Donn Ketcham appears to have no shame.

06/2003, an ABWE member reports to Donald Davis that she made a phone call to the the State of Michigan in 1997-1998 because she was concerned about Donn Ketcham's abuse because she was the Director of Performance Improvement at Blodgett Memorial Medical Center at that time. Blodgett was in the process of merging with Butterworth Hospital to become Spectrum Health. In that role she knew that there were reporting requirements related to suspected child abuse and neglect for licensed nurses. Donn Ketcham was a physician in a family practice system that was a part of Spectrum Health. At the Missionary Enrichment Conference the ABWE member shares with Donald Davis that she also went to the Director of Medical Staff Quality at Spectrum Health to inquire what policies were in place within its system to make sure nothing could happen to a child. Already at that time there is a policy in place that all minor children have to be accompanied by a parent or guardian for a physical exam and that a male physician could not perform an exam on a female patient without another female present. This policy applies to all the physician offices. This gives her some assurance that at least in Donn Ketcham's medical practice there are safeguards in place to prevent abuse. The ABWE member an MSN, RN provides a notarized statement on March 25, 2011, to the truth of these facts.

06/2003, at the ABWE Candidate Seminar, the ABWE member shares with Donald Davis that she called the Michigan Board of Licensure, between the summer of 1997 to the end of 1998, to inquire whether there was anything that could or should be done. She did not give Donn Ketcham's or his victim/survivor's name. She told the board that she had a friend who suffered sexual abuse by a licensed physician and that the abuse had occurred in another country many years ago. Was there any recourse? She was told that there was nothing that could be done. First of all, the abuse occurred outside the U.S.A. Secondly, it would have to be the victim herself reporting. Third, the statute of limitations would prevent any legal action.

07/25/2003, a meeting occurs with Michael Loftis, Russell Lloyd, a member of the Institute of Biblical Leadership, and the 13-14 year old missionary kid (MK) victim/survivor. Its purpose is for the 13-14 year old missionary kid (MK) victim/survivor to share incidents/accusations against ABWE. Donald Davis also notes that she informed them that David "Jay" Walsh never touched her like Donn Ketcham had.

11/12/2003, Donald Davis writes a report and hires an attorney to file the report. The report is filed in compliance with North Carolina General Statutes #7B-301. This report discloses information alleged by the 13-14 year old missionary kid (MK) victim/survivor of occult sacrifices that reportedly took place in the U.S. and Bangladesh in the years of 1990 and 1991, and in a nine-month period during the years of 1994 -1995, and appears to be unrelated to the Donn Ketcham situation.

c. 2008, during her time as a nurse victim/survivor has a run in with Donn Ketcham. He comes in to the hospital for an ICD generator change and she has an anxiety attack.

12/15/2008, victim/survivor sends an email to David "Jay" Walsh and his wife requesting their help in asking an ABWE Bangladesh missionary several medical and procedural questions regarding the situations surrounding the MKs and Donn Ketcham that occurred on the field.

2009, victim/survivor and Donald Davis correspond on matters of Donn Ketcham's abuse.

06/01/2009, Jon Martin Ketcham, age 47, son of Donn Ketcham and Pauline "Kitty" Ketcham, dies of a heart attack.

06/09/2009, victim/survivor sends an email to an ABWE Bangladesh missionary thanking her for contacting another ABWE Bangladesh missionary, but is deeply hurt by their responses. Jon Martin Ketcham's death has triggered feelings of anger and depression towards Donn Ketcham to the point where she has called a psychiatrist to receive more extensive help than just seeing her counselor.

06/30/2009, victim/survivor sends an email to an ABWE Bangladesh missionary stating she has found a firm that might take her case. They are called Jeff Anderson and Associates and are located in Milwaukee, Wisconsin. She is also convinced that there are many more women out there who were molested by Donn Ketcham but are afraid to come forward.

07/01/2009, victim/survivor sends an email to an ABWE Bangladesh missionary stating she did email another victim/survivor. Victim/survivor, her mom, and her dad all believe Jesse Eaton and his wife want to be in charge of contacting all the MKs because they want to appear concerned even though they did nothing about Donn Ketcham on the field or since. This is the first time she hears about an attorney [Donald Davis at ABWE] that she would be able to contact. She feels Michael Loftis has inherited “this mess.”

07/06/2009, Jon Martin Ketcham's funeral takes place. Victim/survivor cannot go into his funeral for fear of seeing anyone, especially Donn Ketcham. She stays in the parking lot drinking vodka. Three other victim/survivors are afraid of Donn Ketcham coming up to them. They leave as a result.

08/04/2009, Donald Davis sends an email to an ABWE Bangladesh missionary stating he will not hesitate to tell those it concerns Donn Ketcham’s past sins and the other accusations against him. He does not deserve protection from the truth, especially in light of his continued refusal to take full responsibility for the results.

08/04/2009, David “Jay” Walsh and his wife send an email to Donald Davis telling him, to be clear, they will send any and all correspondences, inquires, or emails regarding issues related to Donn Ketcham on to him.

08/04/2009, victim/survivor emails an ABWE Bangladesh missionary very upset at finding out that David Ketcham had requested a meeting with David “Jay” Walsh's girls. She states that this will be the end of her dealings with the mission unless ABWE takes drastic measures against Donn Ketcham.

08/27/2009, Donald Davis admits to victim/survivor that another victim/survivor is a victim of Donn Ketcham and that ABWE has offered to help some of the MKs with care expenses. Donald Davis also states that he heard the other victim/survivor’s story for the first time on a recent trip to Grand Rapids, Michigan, and promises to review her questions and suggestions more completely and respond as fully as he can with the available information. He tells her "materials from our files related to Donn Ketcham are currently in my possession and will stay there" until he considers this matter complete. David “Jay” Walsh and his wife are cc’d on this email.

08/27/2009, victim/survivor sends emails to Donald Davis informing him that she has entered a specialized treatment program for PTSD regarding her dreams, memories, and nightmares of her molestation by Donn Ketcham. She asks questions about Donn Ketcham, and informs Donald Davis she wants to provide ABWE with a "second chance". She requests that the Donn Ketcham victims get the help they deserve. She notes that she is aware that 1) ABWE knew that Donn Ketcham had a long history of sexual misconduct — prior to the 13-14 year old missionary kid (MK) victim/survivor, 2) Donn Ketcham was required to undergo treatment/counseling before he returned to the field, and 3) that a letter was sent out to Donn Ketcham’s churches at the time of his dismissal. She asks if the churches were informed of child molestation.

08/27/2009, victim/survivor sends a lengthy email to Donald Davis with many questions and concerns regarding the mission field and Donn Ketcham.

11/2009, another victim/survivor writes a letter to Donald Davis regarding Donn Ketcham.

11/03/2009, an ABWE Bangladesh missionary writes to Donald Davis and requests that Donald Davis answer victim/survivor's e-mail. "She wrote her letter out of context of the promise that ABWE would deal openly and honestly with any questions or issues that those affected by Donn Ketcham's behavior might have. Therefore, in her mind, how ABWE responds is a matter of integrity. A lack of response would be interpreted as a "cover up". I'm sorry to be so blunt but I felt you would want to know how one of our MKs is thinking right now. (Of course that MK being one of my daughters brings it a little closer to home.)"

11/06/2009, Donald Davis writes an e-mail to victim/survivor. He attaches a copy of the correspondence which accompanied the termination of Donn Ketcham and a copy of the letter sent to Donn Ketcham to the same supporting churches.

11/06/2009, Donald Davis states that when Donn Ketcham was sent home after the ABWE Bangladesh female missionary incident he informed his pastors that his sin was not immorality. Later, after the 13-14 year old missionary kid (MK) victim/survivor, he was required to tell them he had lied and that he had committed immorality.

11/06/2009, Donald Davis states he personally notified Donn Ketcham's current church, and contacted Donn Ketcham's current pastor to see what disciplinary procedure and follow-up was conducted.

11/06/2009, Donald Davis reveals to victim/survivor that he is currently aware of another MK that had been abused by Donn Ketcham, but then states, "...unfortunately we were not aware of this story when Donn Ketcham was on the field and for some time after he was terminated."

11/06/2009, Donald Davis replies to victim/survivor email and attaches a PDF letter from Russell Ebersole dated 1989, as well as a letter from Donn Ketcham dated 1989. Donald Davis requests that she not share or forward his email to others without his permission.

11/06/2009, Donn Ketcham's employer is informed. The employer responded to the person making the report of Donn Ketcham's behavior that it had systems in place to protect patients.

11/06/2009, Donald Davis personally notifies the church that Donn Ketcham currently attends of Donn Ketcham's past history. He recommends they keep a watchful eye over him and exclude him from ministries that have access to children.

11/06/2009, Donald Davis explains references to Donn Ketcham in the book being sold at ABWE about the history of East Pakistan/Bangladesh are relevant to the stories being told and not intended by themselves to hold Donn Ketcham up as an example, nor to introduce Donn Ketcham as a representative of ABWE. He states that the book includes historical accounts. Donald Davis admits ABWE offers the book because of what it reveals about things accomplished in the name of Christ. Donald Davis promises that if

the book needs a reprint because of sales that he, on behalf of ABWE, is committed to discussing with author how to handle this matter.

11/23/2009, David "Jay" Walsh writes an email to Donald Davis. He writes, "... victim/survivor has made plans to come to Grand Rapids after Thanksgiving to talk with several girls, including ours, about how to put the Donn Ketcham thing behind them. Victim/survivor has been in touch with a number of girls that feel they have been violated." "No doubt they will give you a report on their discussion and if they want to take action, and, if so, what. They aren't thinking of prison but they do want some controlled solution. At least this is what I understand from my wife."

12/01/2009, adult victim/survivor reports that Donn Ketcham was doing a medical procedure on her and rubbed his penis against her leg. She does not recall there being an erection. She was c. 26 years old.

c. 06/2010 – 09/2011, Ronald Berrus serves as Chairman of the Board and spokesman for ABWE. As Chairman of the Board and chief spokesman for ABWE for 18 months, Ronald Berrus becomes the first contact for anyone communicating with ABWE in regard to the Donn Ketcham and the 13-14 year old missionary kid (MK) victim/survivor situation.

11/2010, ABWE adopts a new plan of "best practices" for child safety, but DOES NOT contact the victims of Donn Ketcham or follow up on promises of an investigation made in 2002.

c. 2011, shortly after other allegations of abuse against Donn Ketcham became public on the Blog in 2011, Donald Parvin tells an ABWE administrator that his daughter had been sexually abused by Donn Ketcham in their home. Victim/survivor states that she told her parents of the abuse when she was a "kid" sometime prior to 1978.

c. 2011, victim/survivor posts the details of her conversation with Donn Ketcham on the Blog.

c. 2011, victim/survivor calls Donn Ketcham and tells him what he did to her. He says he has no memory of it and asks her to remind him of what happened, after which he apologized.

2011, victim/survivor writes a letter to Donn Ketcham asking for an apology. He replies insisting that he only did "appropriate" exams and care on her.

Fall 2011, ABWE hires the firm Simms, Showers, LLP to search for and investigate all other historical cases of child abuse (except the Donn Ketcham matter) in ABWE's 85-year history. Records of the last 30 years were reviewed.

03/2011, ABWE Board member first hears about the alleged abuse committed by Donn Ketcham in a Board meeting.

03/2011, Ronald Berrus writes a statement of apology regarding Donn Ketcham.

03/11/2011, in a Board meeting, Michael Loftis states that he first became aware of the Donn Ketcham situation in 2002 when he was approached by several MKs at the MK reunion. Michael Loftis then called on Donald Davis to give a summary to the Executive Board including the history of the termination of Donn Ketcham and the subsequent reports made by ABWE administration.

03/15/2011, ABWE Board member becomes aware of the Donn Ketcham abuse situation, around when the Blog starts.

03/19/2011, victim/survivor sends an email to David "Jay" Walsh and his wife clarifying that she would go to court against Donn Ketcham not the mission [ABWE].

03/20/2011, "Donn Ketcham's 1989 Ltr./Russell Ebersole 1989 Ltr. made public."

03/23/2011, "Donn Ketcham Conf. and Forced Conf. of Minor made public."

03/27/2011, "Donn Ketcham's sending church pastor of 1989 says publicly he was told moral failure was adultery, and pedophilia was never mentioned."

03/29/2011, a special Board meeting is held regarding whether the Bangladesh team was told explicitly of Donn Ketcham's sin.

03/29/2011, "ABWE Board Reports Donn Ketcham to Medical Board of MI."

03/30/2011, eight years after the ABWE Missionary Enrichment Conference held 06/2003, Donald Davis files an Allegation Form with the Michigan Department of Community Health, Bureau of Health Professionals regarding the abuse perpetrated by Donn Ketcham. Donald Davis spoke with an ABWE member as to the matter of reporting Donn Ketcham to the State of Michigan. She had been, at an earlier time, unsuccessful in making a similar report due to the State of Michigan's response on the matter. For this reason, Donald Davis did not make a report eight years prior. Named as victims in the report by description and/or initials are: the 13-14 year old missionary kid (MK) victim/survivor and three other victim/survivors.

04/03/2011, Michael Loftis communicates his confession in a "sack cloth and ashes" demonstration to the ABWE staff with Ronald Berrus and E. Alan Cockrell present. Elements of his confession are that "no reports were made to the authorities," "other children were put at risk," "the Board and Field Administration were aware that a minor had been abused," "there was no accountability for Donn Ketcham when he came home to report to his sending church," ABWE was aware that Donn Ketcham "had previously deceived us (ABWE) about the immorality... and we should have held him accountable," children in his church were put at "risk," ABWE "demonstrated through the years more grace to ... Donn Ketcham ... than we demonstrated publicly or privately as a mission family to ... victims," ABWE did not provide "protection, help for the helpless," and that the Board delayed in "taking more definitive action."

04/04/2011, "ABWE reports Donn Ketcham to Nat'l Center for Missing & Exploited Children."



04/08/2011, Russell Ebersole has phone conversations with an ABWE Bangladesh missionary and his wife, David "Jay" Walsh and his wife, and a victim/survivor regarding their attitudes about himself and how he handled the Donn Ketcham situation.

04/09/2011, Russell Ebersole talks with another victim/survivor and later on the same day with three other victim/survivors asking them how they believed he handled the Donn Ketcham situation. He also attempted to contact another victim/survivor and left four messages on her machine. He found out later that G.R.A.C.E. prohibited ABWE personnel to contact her.

04/11/2011, Jay Poupard of the Michigan State Police calls Donald Davis and requests a copy of the Bangladesh Diary and the names of any victims and their contact information. It is unknown exactly how the Michigan State Police learned about the Donn Ketcham incident, but expected that the complaints that ABWE filed may have been the reason. Emails were received by some victim/survivor's providing Jay Poupard's contact information and requesting they contact him. An email was also sent to G.R.A.C.E. requesting that the 13-14 year old missionary kid (MK) victim/survivor and another victim/survivor contact Jay Poupard as well.

04/25/2011, Russell Ebersole contacts an ABWE Bangladesh missionary and his wife, and sometime later a victim/survivor to ask how they thought the problem with Donn Ketcham was handled. Around this time he also calls another victim/survivor and leaves four messages on her machine.

05/05/2011, an ABWE administrator writes a letter to Donn Ketcham's churches notifying them that Donn Ketcham was dismissed because, "...he had sexually assaulted a 14 year old female MK."

05/19/2011, ABWE hires G.R.A.C.E. to conduct the Donn Ketcham investigation.

07/02/2011, email from E. Alan Cockrell to a victim/survivor informing her that he has become the Interim Executive Administrator. He states that he would like to have open lines of communication with any of the victims of Donn Ketcham, and indicates he became aware in March 2011, of the abuse perpetrated on the MK's in Bangladesh.

10/21/2011, the Attorney General files a report with the Michigan Board of Medicine regarding Donn Ketcham.

10/21/2011, ABWE files a report with the Michigan authorities regarding Donn Ketcham.

11/2011, victim/survivor meets with the 13-14 year old missionary kid (MK) victim/survivor again while gathered in Philadelphia, Pennsylvania, for the G.R.A.C.E. investigation. They meet alone and the 13-14 year old missionary kid (MK) victim/survivor tells the other victim/survivor about her experiences with Donn Ketcham.

11/2011, G.R.A.C.E. interviews a large group of MK's in Philadelphia for the Donn Ketcham investigation. The 13-14 year old missionary kid (MK) victim/survivor is in attendance.

c. 11/2011, G.R.A.C.E. begins the Donn Ketcham investigation for ABWE.

12/15/2011, Donn Ketcham, M.D. executed a stipulation that the Disciplinary Subcommittee may enter a Consent Order.

01/10/2012, victim/survivor reports (by phone) to Nancy Hepworth that Donn Ketcham confessed to her of the wrong he'd done to her and tells her three times what he had done to the 13-14 year old missionary kid (MK) victim/survivor.

01/25/2012, Michigan Board of Medicine files a Consent Order for Donn Ketcham to permanently surrender his license to the Department with no option of reinstatement.

02/24/2012, Donn Ketcham surrenders his license to practice medicine.

03/2012, Ronald Berrus gives a report on the ABWE child safety investigations (other than the Donn Ketcham investigation). He then turns the time over to Robert Showers for questions from the Board as it relates to the investigations.

03/20/2012, "ABWE announces that Donn Ketcham pleaded no-contest to allegations of a "violation of general duty" and "lack of good moral character" by the State of Michigan Medical Board of Review after their investigation, which was begun in mid-2011. Donn Ketcham surrenders his medical license once and for all."

04/19/2012, an ABWE Bangladesh MK speaks with Donn Ketcham. Donn Ketcham tells him that he is not trying to reconcile with those who have something against him. He denies sexually molesting the victim/survivor girls and the David "Jay" Walsh girls, or anyone else. The MK informs him that he is going to choose to believe the girls who claim to be his victims, and he will be withdrawing his fellowship.

08/01/2012, Joseph DeCook has a phone call with adult victim/survivor where she discusses the physical examination administered to her by Donn Ketcham during her time in Bangladesh. She was given a pelvic examination and a breast examination, was fully disrobed with only a sheet, and no nurse was present.

11/26/2012, Nancy Anderson speaks to Jesse Eaton and he reviews the letter and questionnaire allegedly sent from Lawrence Fetzer in 07/1987. Jesse Eaton cannot recall having spoken to Lawrence Fetzer or Russell Lloyd about this. The letter and questionnaire were sent by Lawrence Fetzer to gather additional information about Donn Ketcham. A letter and questionnaire was sent as well to another ABWE Bangladesh missionary in 07/1987.

02/06/2013, Professional Investigators International is contracted to undertake the Donn Ketcham Investigation for ABWE.

02/07/2013, ABWE names Professional Investigators International (Pii) as the investigators for the Donn Ketcham case.

02/11/2013, E. Alan Cockrell receives a letter from G.R.A.C.E. stating that ABWE had flawed the investigation by failure to provide documents in a timely manner, if at all, and by failing to provide G.R.A.C.E. with access to critical witnesses associated with ABWE. Furthermore, G.R.A.C.E. states in this letter that the contractual breaches needlessly delayed the investigation and impaired their ability to fully evaluate ABWE's response to the crimes perpetrated by Donn Ketcham.

03/01/2013, E. Alan Cockrell, another ABWE member, and Robert Showers stated to the Pii investigative team that Donn Ketcham's father had "long-time sexual addictions."

01/24/2014, Donn Ketcham and Pauline "Kitty" Ketcham meet with an adult victim/survivor and her husband in Iowa. Donn Ketcham apologizes for any untoward behavior toward her.

### **C. Principles and Practices Violations.**

According to Donn Ketcham's own confession, he was involved in extramarital sexual relationships throughout Bible College and medical training in the 1950s and 1960s. Additionally, during Donn Ketcham's years on the field in Bangladesh he was involved in inappropriate indiscretions, sexual relationships, and sexual abuse that violated criminal statutes, mission standards and policy, and disregarded cultural norms and customs.

Attachment 3 from the "Journey to Bangladesh A Diary," written by Russell Lloyd restates several points from Donn Ketcham's confession:

Attachment 3

CONFESSION OF DONN KETCHAM

AN OUTLINE

- Last few months have been hell. Came within 1/4" from sharing it all with Kitty.
- Even last night, he slept only 1 hour and nearly confessed to Kitty.
- He wanted (and asked permission) to go immediately to Kitty. We said no.
- Chronology of illicit sexual sin
  - High school - heavy petting with unknown #
  - Kings College (1 yr.) - nothing

- Bible school (3 yrs.) - heavy petting with someone other than Kitty. See note below.
- Medical School - extramarital intercourse (adultery) one time
- Internship - extramarital intercourse (adultery) one time
- Residency - extramarital heavy petting one time, and intercourse (adultery) two more times
- Bangladesh
  - [missionary nurse]: nothing
  - [missionary school teacher]: heavy petting
  - [missionary nurse]: extramarital intercourse (adultery) 3-5 times (est.)
  - [the 13-14 year old Missionary Kid (“MK”) victim/survivor]: heavy petting (see Att. 1)
- Donn recognized and volunteered that his missionary career is over, that he will have to leave the field immediately, and that he will have to visit his supporting churches.

NOTE: Donn was quick to share with us (as well as in his confession to the Field Council) that his relationship with Kitty was "...as pure as the driven snow," because of her personal purity. At no time was there any premarital sex. As well, he also shared publicly that she has always met his physical needs and has done so unselfishly. He attributed his sinful behavior to a "sickness" that has existed in spite of a beautifully faithful wife."

This confession alone demonstrates Donn Ketcham’s lifetime of sexual misbehavior, most of which would have prohibited him from serving within the ABWE organization, and some of which, his acts of pedophilia, likely would have resulted in criminal charges had they occurred in the U.S.

Donn Ketcham’s affirmed behaviors are evaluated to fall within the Antisocial Personality Disorder (Sociopathy). Each personality disorder has its own narrow slice of rigid, inflexible behavior, which is what differentiates them. Antisocial personality disorder has a pattern of seduction (looking good, being helpful and personable, saying all the right things to get what they want from people) alternating with deception, lying, manipulation, using people, and disregard to rules of morality. They can be excellent actors/actresses and experts in impression management.

Donn Ketcham is an admitted liar, being confirmed by the observations of others and an evaluation of the evidence. To illustrate his decades of lying, note the following:

Russell Ebersole was aware that others around Donn Ketcham accused him of being a liar. Russell Ebersole also had personal knowledge that Donn Ketcham had lied about his sexual misbehaviors.

Additionally, Russell Ebersole received a letter from one of Donn Ketcham's ABWE medical peers also assigned to the Bangladesh field, dated October 25, 1985, in which he was informed that she and a co-worker believed with regard to Donn Ketcham and one of his paramours that they were "in the middle of a deception being perpetrated under our noses." The letter also stated that this deception was further demonstrated by Donn Ketcham in his repetitive actions of indiscreet behavior while serving for ABWE.

In a letter to Russell Ebersole from Donn Ketcham dated November 1985, Donn Ketcham stated the following as to his relationship with one of his paramours, an ABWE Bangladesh missionary serving on the field: "I want it clear as clear can be that there was NOT an immoral relationship. I want it clear as clear can be that I did NOT fall in love with her. I would find it impossible to love someone I could not understand. Let me state quite clearly---There was NOT immorality." Later, Donn Ketcham confessed to Russell Ebersole that he had had sexual intercourse with the missionary to whom he was referring to in the November 1985, letter. In spite of decades of Donn Ketcham's lies, Russell Ebersole still trusted Donn Ketcham to have fully confessed to Russell Lloyd and himself and to make a full confession to all appropriate parties when he returned to the United States. It should be noted and will be more fully explored elsewhere in this report that the Russell Ebersole, fully aware of Donn Ketcham's decades of lies, did not require Donn Ketcham to confess to child abuse or pedophilia, in fact, Russell Ebersole participated with Donn Ketcham, Pauline "Kitty" Ketcham and Wendell Kempton in selecting the word, "immorality" to describe Donn Ketcham's abuse and adultery.

In 1989, before confessing to his churches, pastors, supporting churches, family, etc., Donn Ketcham admitted to Russell Ebersole that he had lied about the degree of his relationship with an ABWE Bangladesh missionary to include sexual intercourse.

In 1989, Donn Ketcham revealed his lies covering decades of sexual misbehavior when, according to Russell Ebersole's testimony regarding meeting with him in Malumghat, "... He, immediately confessed that he had, over a period of time...been...acting with [a 13-14 year old Missionary Kid (MK) victim/survivor] in a most inappropriate way. ...and then he confessed to a few other things, too. ...he confessed that he had sexual relations with [an ABWE Bangladesh missionary], something that he vehemently, and she vehemently...denied a couple years before when I talked to them. ...he also went back and kinda gave us a litany of some of his sexual escapades going back to the time he was in college and med school. So...he had...a history that went back a long time."

Donn Ketcham demonstrated a lack of integrity and pattern of deception and manipulation to the ABWE Board and Administration:

- By not disclosing at the time of his application and appointment, that, in the 1950s he had been involved in inappropriate sexual relationships during his medical training.
  - This was discovered in 1989 when he confessed these behaviors, along with confessing to having had sexual intercourse with an ABWE Bangladesh female missionary.
  - Joseph DeCook, also echoed this knowledge when he shared in 1975 that Donn Ketcham had the reputation of being the “hospital’s Elmer Gantry” while working at St. Mary’s Hospital in Grand Rapids. Note: Elmer Gantry, the traveling evangelist who loved whiskey, women and wealth, was a character conceived by Sinclair Lewis in a best-selling 1927 novel. Website: National Public Radio, <http://www.npr.org/templates/story/story.php?storyId=1928876>  
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- During his time of discipline in 1985, when he outlined to Russell Ebersole how his discipline should proceed, and with Russell Lloyd, in 1989, in dictating the timing of his required counseling while on furlough.

Donn Ketcham also demonstrated a lack of integrity and honesty with the Bangladesh Field Council:

- Donn Ketcham disregarded the cautions and confrontations of the Field Council regarding his inappropriate behavior with women.
- Donn Ketcham would become defensive when confronted about his behavior, accusing fellow missionaries of being “prudish” and “making a mountain out of a molehill.”
- Donn Ketcham lied directly about his sexual relationship with an ABWE Bangladesh missionary in 1985.
- Donn Ketcham deceived Russell Lloyd, the nouthetic counselor trained in organizational structure and Lawrence Fetzer, an ABWE Board member and pastoral counselor while he was in counseling. After lying to and manipulating these men, Donn Ketcham said that he came back to the field after counseling and continued his inappropriate behaviors “with abandon,” which included child sexual abuse.

Donn Ketcham exhibited inappropriate behavior among his fellow Bangladesh missionaries, in that he related to them in a manner that was not in keeping with the standards of conduct of the mission or the Bangladeshi culture:



- Donn Ketcham was often engaged in touching, patting and expressions of suggestive remarks toward missionary women, both single and married. Additionally, he engaged in joking in a manner that involved sexual innuendo regarding other missionary women, both single and married.
  - In a response to a letter of confrontation, dated January 16, 1975, from Jesse Eaton, Donn Ketcham states, “ I definitely DO think I have a responsibility to entertain the single gals, but NOT as if it were my own private ministry. I’d like to think that EACH of us tries to lighten the load of ALL others. I believe that the singles need this perhaps more than the married folks.”
  - Later in this same letter Donn Ketcham demonstrates his techniques of avoidance, manipulation, and insincerity: “I have read and re-read the letter and wept and agonized over it. I have learned that, whatever my own intent and motives, in the eyes of others I have left an image that is not pleasing to my Lord. For this I am wholeheartedly sorry and have begged and received His forgiveness. I ask of you three things. First, I specifically ask the forgiveness of the gang there for any or all of these things which have caused concern or have damaged the image of Christ. Secondly, I ask your continued help to clarify some of these areas that I have mentioned. Thirdly, I ask that the group wait for a period of a month or so to let some of the emotional steam die off and then once again read some of the parts of this letter that have to do with what I feel was mismanagement on the part of members of the group and see if you too can learn something from this experience.”
  - Donn Ketcham engaged in flagrantly inappropriate behavior which violated ABWE Principles and Practices and the culture of Bangladesh with an ABWE Bangladesh female missionary, in the early to mid 1970s by:
    - Giving her rides on his motorcycle.
    - Spending time with her in and outside of the hospital without his wife being present; asking her to accompany him to a village fair with his son while leaving his wife and daughter at home.
    - One fellow missionary related the following incident that occurred during a meeting with other missionaries: “We were sitting around in some chairs on our hospital compound and were talking about something and, ...[the ABWE Bangladesh

female missionary] was there in the meeting ... As we were talking, Donn Ketcham, he reached over and had his hand on her leg rather high...”

- A group of fellow missionaries voiced their concern regarding Donn Ketcham’s inappropriate behavior with the ABWE Bangladesh female missionary. Donn Ketcham responded defensively and brushed off their concerns.
- In March 1974, Donn Ketcham was back to the United States temporarily and was required by the Field Council to receive counseling from the ABWE President, which was completed via two phone calls and one afternoon in-home visit, at which time he was approved to return to mission service in Malumghat, Bangladesh.
- Donn Ketcham engaged in inappropriate behavior with another ABWE Bangladesh female missionary in the mid-1980s.
  - Donn Ketcham’s daughter suspected that her father was engaged in inappropriate behavior, because he consistently talked about the ABWE Bangladesh female missionary at home as well as bringing her personal gifts like nail polish from Bangkok.
  - Donn Ketcham’s daughter consulted a missionary nurse and a second missionary nurse about her concerns and then arranged to catch her father at the hospital with the ABWE Bangladesh female missionary. Upon arriving at the hospital she did find her father in his locked office with the female missionary. When later confronting him at home, he only confessed to being in the office with her, though he would later confess to having had sexual intercourse with her.
  - Donn Ketcham’s daughter asked Russell Ebersole to come to Bangladesh because of her concerns about her father’s behavior. Russell Ebersole, the Executive Administrator for the Far East, confronted Donn Ketcham and the female missionary who both denied sexual involvement but acknowledged having an inappropriate relationship.
  - Russell Ebersole instituted disciplinary action against Donn Ketcham by separating him from any work at MCH and sending him to Chittagong for 12 months. He also required that Donn Ketcham receive counseling while on furlough in the United States. Donn and Pauline “Kitty” Ketcham began counseling in July 1987. They completed 17 of the anticipated

30 sessions in February 1988, and were approved to return to mission service in Malumghat, Bangladesh. Donald Davis, an ABWE attorney, stated that he, [Donn Ketcham] wasn't as cooperative as, as he should've been. And it amounted to a whitewash because ABWE didn't hold him accountable.

- Donn Ketcham sexually abused 5 ABWE Bangladesh adult missionary women under the guise of medical care. The abuse was perpetrated by Donn Ketcham through his violations of appropriate medical standards of practice. There were multiple adult women on the field who reported other allegations of inappropriate behavior on the part of Donn Ketcham, many of which were affirmed by the evidence, but which did not rise to the level of being physically sexually abusive.

The evidence affirms that Donn Ketcham abused multiple missionary children, beginning in the 1960s, and continuing through his dismissal from ABWE in 1989.

- Eighteen individuals alleged to have been abused as children and 5 adults alleged to have been abused as adults contributed to the investigation. There are a total of thirty-four allegations, some by their own testimony, some by the testimony of others, and some as established by medical records. A total of twenty-three allegations were affirmed and eleven were not affirmed.
- Several missionary children recall feeling as though they had been drugged during medical examinations, or having fainting spells or lack of recall after consuming beverages in the presence of Donn Ketcham.
- Prior to 1989, while on furlough in the United States, Donn Ketcham sexually abused his friend and ABWE colleague's daughter, while visiting their home. This colleague served as a member of the ABWE Advisory Board for decades after this abuse was reported to him by his daughter. There is no evidence that he ever reported the pedophilia perpetrated by his friend, Donn Ketcham, to anyone at ABWE until after the Blog appeared.
- Donn Ketcham performed other examinations, (appendicitis post-operative examination, lymph node exam, mole removal) on ABWE Bangladesh female MK children during which he violated verified medical protocols and had unsupervised and unaccompanied access to these children.
  - Donn Ketcham was accused of and confessed to sexually abusing the 13-14 year old missionary kid (MK) victim/survivor. Claiming that he was answering her personal

questions and tutoring the 13-14 year old victim/survivor in math, Donn Ketcham began sexually abusing her in September 1988, and the abuse continued through March 1989.

- The abuse occurred in his office, hospital examination rooms, and in his home, even on occasion when his wife was in the home.
- On August 15, 2001, the ABWE Bangladesh missionary kid (MK) 13-14 year old victim/survivor signed a confidentiality agreement with Donn Ketcham, in return for the total sum of \$26,500.

Donn Ketcham is alleged to have abused Bengali adults and children (Nationals). The investigation revealed numerous allegations by written and spoken evidence. The allegations suggest that both Donn Ketcham and his eldest son, Thomas R. Ketcham were involved in the abuse. It is recommended that a vigorous yet culturally sensitive investigation be initiated by an independent investigator as soon as possible to ascertain the truth of the matters alleged.

Donn Ketcham confessed the chronological summary of his sexual sin to Russell Ebersole and Russell Lloyd. It should be noted that a man with his pathology of manipulation and deceit is not likely to have been fully forthright in the matters of his confession. The minimal number of events cited in Donn Ketcham's "confession" are likely inaccurate. The context of this confession is that it was a manipulation quickly offered as a distraction from the focus of pedophilia of which he had just been caught.

Donn Ketcham was immediately dismissed from the Bangladesh field in July 1989, and officially dismissed by ABWE in October 1989, for "immorality." Donn Ketcham wrote letters to his supporting churches on September 13, 1989, indicating that he was dismissed for "immorality," with no mention being made of the sexual abuse of the 13-14 year old missionary kid (MK) victim/survivor. The selection of this wording was done with the approval and participation of ABWE administration. (Please see the section discussing the deceptive use of the terms "moral failure" and "immorality.")

On March 30, 2011, 22 years after first learning about his abuse, ABWE finally reported Donn Ketcham to the Michigan Licensing Board. On January 25, 2012, the licensing board issued its findings of guilt, and on February 24, 2012, Donn Ketcham surrendered his medical license.

#### **D. Violations Observed By Other Adults.**

The investigation revealed that there were many adults serving in Bangladesh, including parents, nurses and Nationals who observed inappropriate behaviors on the part of Donn Ketcham. These adults were not in an administratively responsible position at the time of witnessing the behavior. Representative examples of this include:

- It is reported that some of the Nationals observed the 13-14 year old missionary kid (MK) victim/survivor with Donn Ketcham in the surgery area at night. Some of the nurses have testified that they tried to stop this behavior by telling the 13-14 year old missionary kid (MK) victim/survivor to stop visiting Donn Ketcham at the hospital.
- An adult victim/survivor and missionary wife witnessed Donn Ketcham demonstrating how to perform a breast self-examination on teenage girls. She advised that instead of letting the patient practice on themselves the second time, Donn Ketcham repeated the demonstration again which is “totally not normal.” She never questioned Donn Ketcham about why he performed the examinations, but now she wishes she had. These examinations violated standard medical practice and were sexual abuse in the guise of medical care.
- An adult victim/survivor and missionary wife related an account of having a physical examination with Donn Ketcham where she stated: “So I got into the room, got all my clothes off, had a sheet over me. And then he said to the nurse, you may leave.” The nurse responded that she did not have something else to do and would stay. The patient reports that he told the nurse, “Yes ... just leave and close the door behind you. I’ll call you if I need you.” The patient stated, “...I felt embarrassed but what could I do. I could scream, but that, I mean, you know, I mean, this is a phy-, missionary hero physician surgeon...”
- A missionary wife/adult victim/survivor stated she witnessed an incident between Donn Ketcham and the 13-14 year old missionary kid (MK) victim/survivor that caused her concern. She stated:

Well, yeah, I did see what, what really caused me concern was, um, well it was close to when [the 13-14 year old missionary kid (MK) victim/survivor], just before she went to the States for that summer when she had confessed. Um, that was when I saw something that really raised my, um, wonder-, I wondered what in the world was going on. Um, I saw her go into Donn’s house, I was walking past there to go to the guesthouse ... And I saw her go in there and I thought, I’m not sure that Kitty’s home, and I don’t think sh-, [the 13-14 year old missionary kid (MK) victim/survivor] should go in there. So, uh, I went to the door and I called Kitty and I called [the 13-14 year old missionary kid (MK) victim/survivor] and there was no answer. So I went to the back area of the house where their bedroom area is. There’s kind of doors that close off, our houses are all built the same. I kind of opened the door and I called again, ‘[the 13-14 year old missionary kid (MK) victim/survivor] ...’ because I knew that [the 13-14 year old missionary kid (MK) victim/survivor] had gone in there. And then I called Kit and no answer. And then I could see through the curtains of this bedroom window, um, because it so [??] it was really an office room, um, that [the 13-14 year old missionary kid (MK) victim/survivor] was sitting on Donn’s lap. And they were just being really quiet and not answering me. Um, and I thought wait

a minute, uh, and she was kinda, you know, she was sitting on his lap it's like, that in itself is like, well, and, uh, so I, uh, what, what, what. I went outside and pretty soon [the 13-14 year old missionary kid (MK) victim/survivor] comes running down the path after me, she said, '... did you call me?' And I says, 'What were you doing there?' And she said, you know, well, honestly I, I don't remember what she said, but, uh, I, I asked Donn also. I, I don't, I can't remember exactly what I asked Donn, but I said, what, what, oh, later I said, 'What did [the 13-14 year old missionary kid (MK) victim/survivor] go there for?' He says, 'Oh, she had a tummy ache and I checked her out and she's OK.' And I thought, this just doesn't sound right. Anyway [the 13-14 year old missionary kid (MK) victim/survivor] come running after me, she says, '... please don't tell my mom.' And I thought, wait, tell your mom what? That you were there and Aunt Kitty wasn't? So she was in really, um, desperate, don't tell my mom...."

- A missionary wife/mother stated awareness that her daughter, a victim/survivor of Donn Ketcham, was a junior in high school, approximately 16-17 years of age, when she was given an abusive physical examination by Donn Ketcham. Donn Ketcham attempted conducting the examination of her daughter with no nurse in the room, violating standard medical practice. The mother followed him into the room to be with her daughter. Donn Ketcham gave her daughter a thorough breast examination, which made this mother uncomfortable. This subservient thought process was common amongst the Bangladesh missionaries at the time, and it allowed Donn Ketcham to continue abusing young women throughout his medical practice at MCH.
- Another missionary wife/mother witnessed a breast examination on her daughter, the 13-14 year old Missionary Kid (MK) that appeared to her "to go on and on." When this mother asked the attending nurse about the examination, the nurse initially did not respond. The nurse later said that Donn Ketcham liked to be very thorough so the girls would understand how to perform a breast self-examination. This mother reported a similar incident that happened to another daughter who is an alleged victim/survivor of Donn Ketcham.
- A missionary wife/mother stated that while she was distracted with several of her other children receiving shots, Donn Ketcham gave her victim/survivor daughter an examination without her consent or presence, which greatly upset her.
- A missionary wife stated she recalled being in the home of one of the missionary families along with Donn Ketcham and the 13-14 year old missionary kid (MK) victim/survivor. She observed the MK "...hanging on him, kind of like, had her arms around him or something. And I remember thinking, you know, you're a little girl, but she was always very, um, street smart....And so I knew [the 13-14 year old missionary kid (MK) victim/survivor] and I knew that she was, um, for a young girl, she was, she was always very boy crazy, I guess you would say. And so when she was at the house that night, I remember I felt she was really being



very friendly. And if she had been, you know, 6 years old it might have been cute. But I remember saying to my husband afterwards, uh, that just didn't seem right. It didn't seem good." The 13-14 year old missionary kid (MK) victim/survivor is often described in terms such as these, which in no way removes any culpability from Donn Ketcham, an adult more than four times her age. Rather, the MK's personality so described increases the 13-14 year old missionary kid (MK) victim/survivor's vulnerability to a grooming pedophile.

- A missionary wife and mother stated that while visiting Pauline "Kitty" Ketcham in the bedroom of the Ketcham home she witnessed the 13-14 year old missionary kid (MK) victim/survivor sitting on the bed with Donn Ketcham. Pauline "Kitty" Ketcham stated Donn Ketcham was helping her with her math. She thought to herself that this didn't look right.
- A missionary nurse in Bangladesh also witnessed inappropriate behavior from Donn Ketcham toward the missionary children:

I'm trying to think who the girl was. ... I had put her in the room, told her to, given her a patient gown to put on, the sheet to cover up with, etc. I went out and I locked the door so that no Bengalis didn't accidentally walk into that room. And I went to get the otoscope and the, uh, palmscope and those kind of things that I knew the doctor would need. When I came back I met her mother in the hallway, and we stood there talking, waiting for the doctor to come, and this was Doctor Ketcham. And the next thing I know he's walking out of the room himself, saying it's all done. And I'm thinking, wait a minute. Who was in there with you? Nobody was in there with her, with him. He just walked in on a teenage girl and did a physical and that was totally against protocol and he knew it." She also recounted that she was witness to it with two other girls..."they were having a pre-furlough physical, or, I don't know if it was pre-furlough or whether it was, they went to school." "... Donn insisted that he teach those two girls ... And he insisted on teaching them how to do breast, self-breast exams. And I'm thinking, 'Wait a minute. These are just young teenagers. You don't teach them this at this point.' And he not only did it himself and told them what to do, but then it, h-, well he did it, he first did the breast exam itself, which we normally didn't do breast exams. None of the other doctors did breast exams on young teenagers. You don't do them on young teenagers. Um, but then afterwards he went through again and did the whole thing over again, telling them what to do to examine themselves. And I'm thinking, huh? And I realized as I look back on it now, that was just one more incident of him being inappropriate with teenage girls. It's prior to [the 13-14 year old missionary kid (MK) victim/survivor]. It may even have been prior to [his affair with an ABWE Bangladesh female missionary]. Very possibly was. But I can't ... The red flags were going off. They went off at different times. But unfortunately they didn't go off often enough right there together. Because other doctors, if [a missionary doctor] was on the field

for instance, he was a family practice doctor. And so usually he did pre-furlough physicals, just because family practice is more likely to be the guy that does them rather than a general surgeon. You don't normally go to a general surgeon for your routine physical. Um, and so I usually had [a missionary doctor] do them or another general practice man if we had another one on the field....Something though struck me as being wrong in the relationship between Donn and [the 13-14 year old missionary kid (MK) victim/survivor]...But I don't know what it was. But then I was in his office a little bit later, on another time, talking to him about a patient, and she comes racing into the, his office. The door was shut because we were talking about a patient and we didn't normally do that. But the door opened, or it might have been opened just a crack, just so that, but. The windows were there and the windows were open. People could see in. So it wasn't like we were, you know, could do anything we shouldn't be doing. But [the 13-14 year old missionary kid (MK) victim/survivor] came flying into the office. She's a, probably a junior higher at this time. And she ran over and jumped in Donn's lap. And I'm thinking, 'Whoa. Wait a minute.' Now granted there was no other chair for her to sit down in at that point. But, and OK. Donn gave her a hug. She said, 'I got 100 on my math test.' And Donn was tutoring her in math. I knew that. Well, OK. The, she was excited she did this. But he didn't put her down. He kept her in his lap. And I thought, 'Whoa. This isn't right.'

- In the mid-90s, a missionary nurse became aware of issues that caused her concern regarding Donn Ketcham and inappropriate medical examinations:

And, [a missionary wife] said to me that there, she had known of a couple of girls that she, in her words, 'were mixed up.' And, she wondered if there had been anyone else that had been violated, um, other than [the 13-14 year old missionary kid (MK) victim/survivor]. Um, she wondered that about two of her daughters. Uh, wondering if something may have happened. And, so, um, she just want-, because I was the ex-patriot nurse, um, at the time a health nurse, um, and had s-, ya know, easy access to everybody's medical records she said, 'Ya know, would there be anything?' So, I, uh, w-, went ahead and pulled out some charts, uh, of people, MKs that had been on the field, and began looking at them and I photocopied some of them because I found a common thread. And, that thread w-, to me was that, um, most of, all of those examinations had been done by Donn Ketcham. All of them were talking about having, uh, self, um, teaching these girls how to do self-breast examinations and having examined their breasts. And, um, we're talking about, um, and in some cases some of it was noted that this was getting them prepared for college. They'd be going off to th-, uh, to college so this was their college exit, uh, physical kind of thing. But, there was one that the person was 13, 14 years of age and I thought, 'Why are you doing, uh, teaching someone to do self breast examination or why are you doing an examination of this, um, on a, on a kid that age?' Um, ya know, usually we don't teach the women,

sometimes when they're 22, 23 but, uh, I also wondered, 'Why is he the one that's doing it? Why isn't the nurse that's teaching, um, how to do this?' And, so, um, that was the common thread that I found running through these. I had noticed that other doctors who had ... predominantly he was the one and I found out later he was the one that did the, uh, physicals on the ex-pat, um, ... population, or pa-, um, people; male, women, and children. Was that, because it had been assigned that way. That he was willing to do that and th-, that's sort of one of the ways in which they had divided the, the workload so to speak. And, so, um, he was the one responsible for doing the physical exams. When other people had done physical exams because he would be on furlough or wasn't there, um, the way in which their physical exams were noted, uh, was in no way ... there was noth-, of that that [sic] came out about teaching any of these girls about self-breast examination or, ya know, about their breast exam. Um, th-, in one instance I can remember that there was, um, and reading that there was someone who had i-, something done because the girl had had a lump and they were doing a follow up. Well, in that case I can understand that. But, I couldn't understand it with this. And, so, I did pull this package of information together, um, photocopied these notes and wrote down things and put that together. Um, prior to, oh, again, I can't say what the timing of it was but, I, I kept that package with me and then ... It was now, uh, [William Commons, the Executive Administrator for the Far East] and I had put together this package and talked to he and [his wife] when they were out visiting our field and, um, said that, ya know, I had this package of information that I wanted to give, um, to ABWE to have them look at it. I said, 'I've gone back over some things and I really question...' I said, '... in why...' because to me looking at all of this, this man should be charged with child abuse. And, why isn't, wasn't something done? And, so, he, I was informed that, ya know, I could give that to the president, um, if I wanted to pursue something. Well, I wasn't in a position where I could pursue it, um, because I was on the field. ... But, it was thereafter that I actually gave that package of information to [a missionary wife and mother], um, and, um, because they were going to try to confront, uh, Donn on issues that dealt with others, their daughters.

- An ABWE Bangladesh missionary nurse and an ABWE administrator's wife had an awareness of additional victim survivors from one of the parents of a victim/survivor.

... and no. Um, I had, um, [a missionary wife] came to me, um, she and David "Jay" Walsh were on the field for many years. They were there at the time when this happened. I mean, they had been there, uh, to the field before, um, uh, many of the folks from Michigan had come. Uh, they had been involved in church planting work and, and amongst the tribal people and then came down, were at the hospital compound when I was there in 1988 and doing tribal outreach from there. Um, they're, uh, [the missionary wife] in talking after this had come out about [the 13-14 year

- old missionary kid (MK) victim/survivor], um, was, they were visiting on the field sometime when I was there, um, a-, after I finished language school and was back down at the compound.
- ABWE's Director of Medical Care became aware of Donn Ketcham's abusive behavior toward the female missionary children, after they became adults: A victim/survivor related to ABWE's Director of Medical Care after she [the victim/survivor] became an adult, that Donn Ketcham would do breast and pelvic exams on them when they were young girls. She went on to tell her, "Our mothers would be right there and not know anything was going on." In June 2003, the ABWE Director of Medical Care tells Donald Davis that she called the Michigan Board of Licensure between the summer of 1997 and end of 1998, to inquire whether there was anything that could or should be done regarding the abuse allegations against Donn Ketcham, although she didn't use his name. She was told that it was out of their jurisdiction because it occurred outside of United States. In July 2003, she told Donald Davis, ABWE attorney, about a victim/survivor from another mission agency who was abused by Donn Ketcham and that she had contacted the Michigan medical board in June to ask about what could be done.
  - An ABWE Bangladesh missionary nurse became aware of additional victims after the victim/survivors became adults. She relates that didn't come to light until 1991-1992 when one of the parents from home wrote to a fellow missionary nurse. I remember the mother wrote and wanted some specific information and this nurse tried to give that. This was before HIPAA. This nurse did talk to people at ABWE on her next furlough and she was not satisfied with their response at that point.
  - A missionary nurse was aware of Donn Ketcham's inappropriate behavior toward other adult women. In a letter on February 3, 1976, Russell Ebersole, the Executive Administrator for the Far East conveys to Wendell Kempton, the ABWE President, the concerns of [an ABWE Bangladesh missionary] that [an ABWE Bangladesh female missionary paramour of Donn Ketcham's] might return. They think an ABWE Bangladesh missionary leader and perhaps Donn Ketcham are in favor. They also are concerned that they have written to the paramour and have not heard from her. Notes from Russell Ebersole indicate that another ABWE Bangladesh missionary nurse had warned single girls about Donn Ketcham. Documents indicate that this missionary nurse and a fellow missionary nurse spoke to the paramour on two occasions about her relationship with Donn Ketcham. On the second occasion she passed it off by saying that they had a mutual admiration for each other.
  - An ABWE Bangladesh missionary nurse remarked that it was embarrassing to have to warn new women workers about the manners of one of their male colleagues, Donn Ketcham, but the girls felt this was necessary due to Donn Ketcham's ways.
  - A missionary nurse, in her interview with G.R.A.C.E., states:

I thought she [the ABWE Bangladesh female missionary] was spending too much time with Donn and Kitty. In the hospital, [an ABWE Bangladesh missionary nurse] observed that she [the paramour] was spending time with Donn and it caused her concern. [The paramour] lived in the same house that I did. We, [another ABWE Bangladesh missionary and I] went to talk with [the missionary teacher] to explain that this was not a good testimony in this culture. We didn't know if she was involved with him in anyway. She said she was not involved and she explained it as a mutual admiration. She thanked us and she later decided not to go back to Bangladesh. Several years later she wrote me a letter and thanked me for talking to her about her relationship with Donn Ketcham.

- An ABWE Bangladesh missionary was aware of Donn Ketcham's inappropriate behavior toward other adult missionaries: In notes from Russell Ebersole, dated July 17, 1987, Russell Lloyd asked an ABWE Bangladesh missionary nurse why she was disturbed by Donn Ketcham's behavior and she responds "I'm afraid it would develop into a physical relationship." This same nurse, wrote a letter to Russell Ebersole on October 25, 1985, regarding Donn Ketcham's daughter's being in Bangladesh and confronting her father with her suspicions of his being involved in an inappropriate relationship with an ABWE Bangladesh female missionary.

Another ABWE Bangladesh missionary also shared Donn Ketcham's daughter's opinions on her father's continued stay on the field. A letter, dated April 5, 1975, from Russell Ebersole to Wendell Kempton, stated: "...[an ABWE Bangladesh missionary] has spoken to Donn on one occasion and mentioned to him that even the young people on the Malumghat compound were asking questions about Donn's attention to [the ABWE Bangladesh female missionary teacher]. At that time Donn told her that he would have to change his ways even though they were not basically wrong."

A letter dated February 3, 1976, to Wendell Kempton, the President of ABWE, from Russell Ebersole, the Executive Administrator for the Far East, included a copy of a letter written to him by this missionary nurse which stated:

I want you to put something on your prayer list (and in your computer) that is troubling [another Bangladesh missionary] and me very much. It has to do with the very difficult situation we discussed when you were here last. Being so very far away from the source it is impossible for us to tell what the true situation is. Before this all came to a head she and I were hearing from [the paramour] on a very regular basis. After you were here she and I wrote to [the paramour] explaining a little of what had happened. I did say in that letter that I personally felt it would be better if she did not return here because I felt it would be far too difficult for her after what had happened. [The other missionary] did not say this in so many words. Since then we have heard absolutely nothing from [the paramour] not a word even at Christmas time, is really very distressing to

both of us. I am very fearful of the whole situation coming up again when Donn and she return. I still think the explosion that would occur-should this happen would split the field. David “Jay” Walsh has taken a totally negative view of what we did. In a letter written to someone on the field he gave strong indication that he disagreed with what we did-particularly in bringing this to you and Dr. Kempton. He does not feel that Donn has repented (at least to the degree we anticipated). He feels that there is no bar to her returning to the field. He says that God has done great things for her. I am sure that this is totally possible-but her lack of communication indicates to me this is an area that is not yet healed over and this troubles me greatly. We have had not word from Donn on the matter since your discussion in the home office so we do not know how he really feels about the whole thing at this point. I remember Wendell Kempton saying that the matter should be dropped and not discussed further....

- In a letter written to Russell Ebersole, the ABWE Executive Administrator for the Far East, dated October 25, 1985, [an ABWE Bangladesh missionary] stated:

I have not written to you in several weeks about our very difficult situation here with Donn Ketcham and (name redacted). Both [another ABWE Bangladesh missionary] and I felt that there was some progress made in attitudes and an effort, at least on (name redacted) part to put some distance between them to try to resolve the problem. But something happened which leads us to feel that the situation is far more serious than we had thought and that we are in the middle of a deception being perpetrated under our noses.

Let me say that I was given information about two weeks ago that their names were being used at the nurse’s station in a way that was considered by the one (national) who heard it as very bad. The implication was that there was an unseemly relationship between them. I did not hear this directly. It was told to me only because I had talked to both [another ABWE Bangladesh missionary] and (name redacted) and Donn about this matter and the missionary involved felt it was best if we not inform anyone else about it. At this point I took the matter to David “Jay” Walsh. I did not want him hearing from you and not knowing what had transpired up to this point. He said that since he did not have any direct knowledge of the situation he felt it would be best if I handled it myself and approach Donn on a personal basis. I later got a note from David “Jay” Walsh suggesting that I write a note to Donn, telling him what I had heard and suggesting ways to improve the situation and to avoid the appearance of evil.

I felt that since I have always been very direct with Donn Ketcham it was not fair to do this. I asked to see him and we discussed what I was hearing. He said that he had been counselling [sic] her - because she was



having problems and he promised to talk to her and try to straighten it out. He said that perhaps he would have to stop counselling [sic] her - even though she does not have a close friend and really has no one to talk to. I asked him at the interview whether or not (name redacted) had levelled [sic] with him about their relationship when he returned to Malumghat after his trip to California. She had promised me she would do this. He said, 'well, the conversation went something like this.' She said, 'You need to know that tongues are wagging about us. You have been warned!' I didn't feel that this was an adequate attempt to solve the problems.

[An ABWE Bangladesh missionary nurse] and I felt that both of them needed time to sort things out and improve the situation. I had high hopes that this had been done. I felt that she was making an effort to keep out of his way. I guess we were wrong. It simply drove the whole mess underground where we wouldn't be so apt to see it. I guess maybe we were trying too hard to be loyal and loving - and keep things on an even keel. One interesting sidelight. The correspondence I got from Donn this time (after the fact) was almost identical to what he wrote the last time (over a year ago) the ugly situation cropped up. You know our handicaps - in that there really has been no one who would handle a situation like this and the women have been pretty much left to their own devices in some rather grim situations.

Last night we had a visit from [Donn Ketcham's son-in-law] and [Donn Ketcham's daughter]. We had seen [Donn Ketcham's daughter] earlier in the day and she had asked if she could come and talk - and to please not tell her Mom and Dad. I think we both thought they wanted to talk about Dhaka - because they've had a rough time getting settled. [Donn Ketcham's daughter] started out with, 'do you have any idea why we've come?' We didn't - and she proceeded to calmly recite her fears and very strong suspicions that Donn and [an ABWE Bangladesh missionary] (name redacted) were involved in an illicit affair of some sort. It was interesting that both of them felt the same way. [Donn Ketcham's son-in-law] felt that she [the ABWE Bangladesh missionary] is a designing woman. [Donn Ketcham's daughter] says he is never wrong about such things. He's had some pretty harrowing experiences himself. I think these have made him super-sensitive to this kind of thing. He felt that she had been far too familiar with him (a married man) and that she had violated his personal space, etc. [Donn Ketcham's daughter] said that - he talks about [the ABWE Bangladesh missionary] (name redacted) at home ad nauseum and had brought her things that they felt were personal items (like toe nail polish) when he went to Bangkok. This all seems pretty superficial - but [Donn Ketcham's daughter] has been struggling with these feelings ever since she hit Dhaka six weeks ago. She had asked the Lord over and over again to take these ideas and feelings away. But every time she saw them together it all cropped up again. She couldn't handle it and shared it with [Donn Ketcham's son-in-law]. She felt so upset about it

that when Donn went to the hospital Wednesday evening, October 23, claiming he had to do surgery, she and [Donn Ketcham's son-in-law] walked up to the hospital, just to see whether he was actually doing surgery or not. She said that if she had found him in the OR, or getting ready this probably would have laid her fears to rest at least for now. This is not what happened. When [Donn Ketcham's daughter] and [Donn Ketcham's son-in-law] got to Donn's office the light was on - but the door was locked. She knocked - but there was absolute silence. [Donn Ketcham's son-in-law] says they waited at least ten seconds and got no answer-nothing. [Donn Ketcham's daughter] knocked again-using the familiar knock we all use with each other. This, of course, tipped him off to the fact that it was one of us. She says at that moment the door flew open and Donn rushed out and carefully closed the door behind him. [Donn Ketcham's daughter] said that she made up a story - because she really wasn't prepared for this. She said, 'We just came because we thought you'd like to come home and have some ice cream with us.' Donn said, 'I have to go and see some x-ray's.' He walked down the hall until he was almost out of sight but never went near the x-ray department. She felt he was hoping they would just turn around and go home. He finally said 'we can go and have ice cream right now.' They left the hospital and went home together. He did not re-enter the office.

[Donn Ketcham's daughter] felt she had to confront him openly and honestly. She did so - in a private interview in their home. Kit was not present. I won't go into all they talked about. It was a painful interview and she ended up by telling him he had destroyed her trust in him and she would never trust him again. She gave him some home truths [sic] about how he sounds at home about [the ABWE Bangladesh missionary] (name redacted). He did confess that [the ABWE Bangladesh missionary] (name redacted) had been in the office with him. This is about as far as he would go. He did say that I had talked to him about the problem. I think he was trying to give her the impression that she was over-reacting to the situation. When [Donn Ketcham's daughter] talked with Kit later and asked if Donn Ketcham had told about their interview, Kit said that he had. But she, too, gave [Donn Ketcham's daughter] the feeling that she was over-reacting. She was made to feel a bit foolish. I reminded her that Kit is totally loyal to Donn. I think this was true-but Kit does not have all the background and probably does not have any idea that we are concerned about an on-going problem. But I do not think she would let [Donn Ketcham's daughter] have an inkling that the problem is on-going or a threat to her.

[Donn Ketcham's daughter] felt terrible because she had 'blown it.' She had not actually succeeding in catching them red-handed. ... Missionary nurse and I told her that in our opinion it had been a sufficiently compromising situation and we were glad it was not any worse - for both her and us.

I'm not sure I can explain what I have in mind. But there were some things that were very frightening to both [Donn Ketcham's son-in-law] and [Donn Ketcham's daughter]. [Donn Ketcham's daughter] says that since her return she has felt that Donn is reacting exactly like [Donn Ketcham's oldest son] has done for eight years. They have had a lot of experience with him. [Donn Ketcham's daughter] feels, for the first time in her life, that her Dad is being devious and deceptive. For this reason she feels the relationship is far deeper than we thought -and probably has some physical ramifications which we cannot evaluate. She also feels that if it has been so very obvious to them-it must be obvious to some degree to the nationals. What will this do to their ministry ([Donn Ketcham's daughter's] and [Donn Ketcham's son-in-law])? It was [Donn Ketcham's daughter's] intent to confront the two of them-with an ultimatum (if she caught them in a compromising situation) that either [the paramour] (name redacted) left - or she and [her husband] would pack up and leave the field immediately. [Donn Ketcham's daughter] actually questioned last night whether they could have a spiritual ministry here after being faced with this - and knowing the problem exists. [Donn Ketcham's daughter] said this was a problem to her when she was little. She had a lot of grief for her Mom-because young as she was, she saw this tendency in her Dad. But then, of course, it was out of her control. Now - she feels responsible for the thing - and particularly for her Mom.

As you can imagine, we are pretty sick about the whole thing. We talked for a long time and assured them they could have a good ministry here. [Donn Ketcham's daughter] feels that [the paramour] (name redacted) has got to leave. We told her that because this was a long-standing problem we were not sure how the Home Board would feel about leaving Donn and Kitty Ketcham on the field. She is willing for them to go-if they can do it in a way that will not bring shame and dishonor to her Mom. Obviously the matter cannot be handled adequately from here. [An ABWE Bangladesh missionary] will be trying to call you tomorrow when she goes to Chittagong with [an ABWE Bangladesh missionary couple].

I want to add one more factor here that may help us a little. Our new F.C. Chairman is Robert Nusca. He has never done the job before-but I think he'll do fine. Robert Nusca called me to his office today between sessions. He said that [an ABWE Bangladesh missionary] had brought the problem to him-presumably because she felt we were not doing enough to solve the problem. He wanted to know what I knew about the problem. I refused to tell him-merely assuring him that it was indeed a problem - but that we were handling it. I asked him to give us a little time and to please not talk about it with anyone else. He was a bit upset until I told him that we were doing everything we could to protect Kitty Ketcham. He agreed that this should be our prime priority. He was not chairman then - but became that an hour or so later. I told him that [an ABWE Bangladesh missionary] would be calling you ... I also told him we would probably

need someone unrelated to the situation to enforce anything the Home office decided. He is willing to stand behind us and help in any way he can.

We do have one more problem. [Donn Ketcham's daughter] agreed that I could openly tell you what she shared with [an ABWE Bangladesh missionary] and me. She does not want her name to be used openly in the ultimate decision you will make. I can understand her concern and told her I thought you could manage that-but that I would have to share the new information with you.

[Donn Ketcham's daughter] feels that if you are willing for Donn to remain here at all it should be with the ultimatum that if this comes up again in any form it is the end of his career here. She does not want to destroy him. She is trying to protect her family, Kit, and the field from the results of such a scandal.

Another thing from Robert Nusca. He does not feel that Donn and Kit should remain-from the point of view that this is a repeated offense and the nature of the offense. I honestly feel that Donn does not view it as sin. But [Donn Ketcham's daughter] says this is characteristic of [Donn Ketcham's son], as well. You are not guilty unless you are caught with your hand in the cookie jar. She also admits that even this is not enough to bring about a behavioral change. [Donn Ketcham's son-in-law] is naturally upset because of the hurt this has caused [Donn Ketcham's daughter] - and the possibility of a total loss of our credibility with the nationals here in Bangladesh.

We'll do whatever we can, Russell Ebesole, to try to save the situation. We are agreed that if they all have to leave-they must not all go at the same time. I am not sure what the result will be if they are not confronted with the hard evidence. At the same time I cannot imagine that this will not somehow be laid at [Donn Ketcham's daughter]'s door.

Pray for us and we shall pray for you. This has been a year of crisis and grief-producing problems like I have never seen before. It all comes down to the work God is doing among the nationals. Satan is working overtime to try to dislodge us from B.D. He did the same thing when I started 28 years ago. I'm so glad that God will build His church-in spite of whatever happens.

[Donn Ketcham's daughter] and [Donn Ketcham's son-in-law] would like to talk to you on the phone. They will be back in Dhaka tomorrow and will be there the month of November. If you call and ask them to be at our ABWE phone at a certain time they will do all they can to talk to you.

They both expressed their appreciation for you and all your help to us and they have confidence that you will do your best to work out this situation.

Yours in Christ's love,  
[An ABWE Bangladesh missionary]

P.S. [an ABWE Bangladesh missionary] has reminded me that [Donn Ketcham's daughter] asked particularly that David "Jay" Walsh not be made party to this information. The reasonable thing for us to have done would be let [the Bangladesh missionary leader] share this with you from Bangkok. However, in honoring [Donn Ketcham's daughter] request we have not done that."

[An ABWE Bangladesh missionary] became aware of additional victims from the parents of one of the victim/survivors. On January 15, 1997, David "Jay" Walsh spoke with William Pierson, William Commons, and an ABWE Bangladesh missionary about Donn Ketcham and a victim/survivor. His wife told an ABWE Bangladesh missionary and an adult victim survivor and about anyone else who would listen!

### **E. Preferential Treatment.**

This section will demonstrate decades of preferential treatment afforded Donn Ketcham by ABWE in dealing with his inappropriate and abusive behaviors toward fellow missionaries, missionary children, and Nationals. This will include an overall picture of how his family name, his medical profession, and his domineering personality played a part in this preferential treatment i.e., the various inappropriate behaviors he exhibited, his responses to his inappropriate behavior, and actions taken by Donn Ketcham toward other missionaries. This analysis is critical in that if ABWE and its leadership had at any juncture removed Donn Ketcham from the field and/or from the organization, significant portions of his affirmed pedophilia of young women on the hospital compound, and perhaps in the National population, would not have been possible.

The examples provided in this report are representative of the many examples discovered during the investigative process not herein cited.

- **The Ketcham Name**

- Donn Ketcham was born to Robert T. Ketcham, a Baptist pastor, a leader of separationist fundamentalism, and a founder of the General Association of Regular Baptist Churches (GARBC). Testimony from William Pierson, an ABWE Financial Administrator is that The General Association of Regular Baptist Churches was the major contributor that allowed ABWE to exist for decades. Documents and interview evidence show that Donn Ketcham appeared to be afforded status because he was the son of Robert T. Ketcham.
- Donn Ketcham's father, Robert T. Ketcham, was born in Nelson, Pennsylvania, on July 22, 1889, to Charles O. Ketcham and Sarah Bullock Ketcham, and passed away on August 20, 1978 after several severe strokes.

- Robert T. Ketcham was described as being a bit rebellious towards his parents during his youth engaging in smoking, pool playing and reading Diamond Dick novels, that were prohibited by his parents.
- Robert T. Ketcham became a Christian in 1910, and in 1919 he began his first Pastorate.
- Robert T. Ketcham was considered one of the early founders of the General Association of Regular Baptist Churches (GARBC), which was founded in 1932. He was elected vice-president in 1933 and president in 1934-1938. For the next 30 years, he shaped the General Association of Regular Baptist Churches. He served as national representative of the association from 1946 to 1960, and he edited the denominational organ [sic], The Baptist Bulletin (1938–1945, 1946–1955). (The biographical information in the bullet points listed above are derived from **Portrait of Obedience: The Biography of Robert T. Ketcham**, 2011 Regular Baptist Press Schaumburg, Illinois, Author: Murdoch, J. Murray)
- E. Alan Cockrell, Robert Showers, Nancy Anderson and an ABWE employee alleged to the investigators that Robert T. Ketcham “had long time sexual addictions.” This allegation was outside of the scope of the investigation, so no additional information was gathered by the investigative team in this regard.
- Several individuals hold the opinion that Donn Ketcham was treated differently and inappropriate behaviors were overlooked because of his name:
  - An ABWE Bangladesh missionary child, now an adult, stated, “...on the blog there was stuff way back from when he was in residency here in Grand Rapids. He went unvetted by the mission. The mission was very thorough. But he’s Donn Ketcham, the magical Donn Ketcham. They blew it big time... the magical name, the influence of his dad, whatever it is, you know, you gotta say they dropped the ball because there was a trail of breadcrumbs.”
  - An ABWE Board Member, speaking of the weight of the Ketcham name, stated, “it’s almost, like, you have layers of treatment. And, and even treatment to maybe the fields of service but the fact that you, there would have been a l-, uh, well, I’ll even give you a little bit more. I mean, the fact that h-, his name, name was a Ketcham carried weight too. It’s, I went to school at Bap-, my first college was Baptist Bible College in Clarks Town, Pennsylvania. We had a dorm called “Ketcham.” That was named for his father...and he was, he was, uh, in, in the circle, the Baptist circles at that time.



That ABWE was part of, he was, uh, a part of, uh, he, he was, uh, a very respected, his father was a very respected leader.”

- A Bangladesh missionary nurse speaking about why Donn Ketcham’s behaviors were overlooked stated, “maybe it’s because of the name of Donn Ketcham, because his father was, uh, a tremendous preacher. I’d never heard him personally but knew about him that, ya know, here we have his son here and are we, is ABWE trying to protect the name?”

- **Exceptions to the rule and inconsistencies in discipline:**

- The investigation affirmed that the ABWE Board and Administration repeatedly violated its Principles and Practices and consistently gave Donn Ketcham preferential treatment. This is further evidenced by contrasting Donn Ketcham’s treatment with other ABWE personnel who exhibited similar and/or lesser behaviors on the field. Some examples are cited below.
  - In the 1960s, Donn Ketcham’s fellow missionaries testify of inappropriate sexual behaviors with the first of many adult women on the field. In the early 1970s, ABWE colleagues on the Malumghat compound began observing inappropriate interactions between Donn Ketcham and an ABWE Bangladesh female missionary. Ultimately ten colleagues confronted Donn Ketcham about this behavior. The matter was taken to Russell Ebersole, the Executive Administrator for the Far East, who required that Donn Ketcham receive counseling with Wendell Kempton, the President of ABWE, after which he was allowed to return to the field as the field leadership acquiesced to the President clearing him to return to the field in 1974. The woman involved in this incident, an ABWE Bangladesh missionary was not allowed to return to the field, in spite of many of her fellow missionaries believing that she would make a fine missionary, and was one of the easiest people with whom to live and work. ABWE leadership further exposes its preferential processes and awareness of the risks associated with Donn Ketcham by stating that she would not be allowed to return as it felt it would be dangerous for both Donn Ketcham and her to be on the same field.
  - On October 25, 1985, Donn Ketcham’s daughter suspected her father was having another inappropriate relationship with an ABWE Bangladesh female missionary and caught them together in a room at the hospital alone. He ultimately was confronted by Russell Ebersole, the Executive Administrator for the Far East, and in February 1986, Donn Ketcham was sent to Chittagong as a form of punishment. Donn Ketcham returned to the United States for furlough and was required to receive counseling from Lawrence

Fetzer, a pastor and ABWE Board member, and Russell Lloyd, the director of a newly formed nouthetic counseling facility, who was trained in organizational structure before returning to Bangladesh. It was also necessary for the woman involved in this incident to receive counseling, however, she was not allowed to return to Bangladesh.

- On July 17, 1987, Russell Ebersole's notes capture the following information which he wrote in reference to Lawrence Fetzer:

This is a long-standing thing, several major incidents & a # of minor ones. i.e. [an ABWE Bangladesh missionary] had warned single ladies about Donn Ketcham, [an ABWE Bangladesh female missionary]. Impression is that this is the time to deal with this conclusively-let's act conclusively. The timing is difficult & the fact that schedules have already been set up. Russell Lloyd and he talked about this last P.M. & talked about a compromise- I should come with any options/alternative [sic] plans. How would pastors react if they knew the situation. [sic] How would they feel, etc. They rejoice in having Donn Ketcham as a speaker but if they knew the man was facing major problems?

If it is a sin problem of any dimension we ask a man to forego any of his services/responsibilities the thing is properly settled, even if his ministry is that of an usher. This is the 'clean vessel' principle.

Is it different with Donn Ketcham? There are pages & pages of notes 7 [sic] it was not dealt adequately with missionaries then or since.... If we can see Donn Ketcham seeing this and assuming his responsibilities & doing what he should do, this relieves a lot of the pressure. It will make him vulnerable & much more accountable to others and all this other is not necessary. It is not only Donn's problem, it is Donn's and Kitty's as she is Donn's primary ally.

- In a letter to Donn Ketcham, ABWE's President Wendell Kempton assured Donn Ketcham that he would keep the inappropriate behavior with the ABWE Bangladesh female missionary "within a very small circle."
- In July 1989, Donn Ketcham was confronted with allegations of the sexual abuse of a 13-14 year old missionary kid (MK) victim/survivor, and confessed to this as well as confessed that he had lied about not having had sexual intercourse with the ABWE

Bangladesh female missionary four years prior. He was immediately dismissed from ABWE and removed from the field, however, no report was made to any authorities. He was allowed to make a series of unsupervised public and written confessions and he was allowed to collaborate with ABWE leadership as to using the term “immorality” in his confessions rather than the pedophilia to which he had confessed to while on the field. He continued to be held in confidence and well-regard of Wendell Kempton for a number of years following his expulsion from ABWE.

- In contrast, just prior to Donn Ketcham’s arrival in Bangladesh, in January 1959, an ABWE Bangladesh missionary to East Pakistan had action brought against her by the Field Council for “lack of essential reserve in her deportment toward nationals of the opposite sex.” Her actions were seen as serious enough for action from the Field Council because of the impact of her behavior on the mission work. She ultimately resigned on October 11, 1965.
- Also in contrast, an ABWE Board member was removed from the ABWE Board in 1977 because of “unchristian living, affecting his family, church and the Christian ministry.”
- Another missionary from a different field was dismissed from ABWE in 1979 because of “mistakes he made in his life” and was “involved in activities unbecoming to the Christian ministry.” Information gleaned from the investigation demonstrated that this missionary’s problems were in the area of “criticism of leadership” and “cockiness,” which some felt could lead to moral sin. Documentation demonstrated that Donn Ketcham, in addition to his inappropriate sexual relationships, was also critical of leadership. However, Donn Ketcham was never disciplined for that behavior in like manner.
- A missionary on another field was dismissed from ABWE in 1987 for having a relationship with a male national and demonstrating “behavior that is inconsistent with Christian behavior.”
- A missionary couple was asked to leave the Bangladesh Field in 1982 because of what was deemed as “difficulties with their son” who was elementary school aged. This was done on the recommendations of Donn Ketcham and Russell Ebersole, the Executive Administrator for the Far East. The husband in this couple was alleged to have been demonstrating a hostile way of communicating. Donn Ketcham was insistent that this missionary family see a trained psychiatrist for prolonged counseling. The trained counselor that Donn Ketcham recommended for the

missionary family was practicing in Donn Ketcham's hometown of Grand Rapids, Michigan. This missionary family ultimately resigned in 1985 under pressure to do so by ABWE. In contrast, there is detailed documentation that Donn Ketcham had serious behavioral issues with his oldest son, Thomas R. Ketcham, while high school aged, and no counseling was required. Additionally, when counseling was required for Donn Ketcham in the mid-1970s, it was conducted by Wendell Kempton by way of 2 phone calls and 1 afternoon visit while accompanied by Russell Ebersole. When he was later required to have counseling in the mid 1980s, he was sent to Lawrence Fetzer, a pastoral counselor who was an ABWE Board Member, and to Russell Lloyd an inexperienced (by his own description in ABWE materials) nouthetic counselor trained in organizational behavior, attending only 17 of the anticipated 30 sessions.

- An ABWE Bangladesh missionary made the following statement in 2002: “All girls, [victim/survivor], [victim/survivor], [victim/survivor]), [victim/survivor], [victim/survivor], [victim/survivor], said that administration always protected Uncle Donn. He had such a big name. He was so important. One nurse, [an ABWE Bangladesh female missionary], not allowed to come to Bangladesh as career missionary, instead went to the Philippines. [Another ABWE Bangladesh female missionary] returned home from Bangladesh very bitter. Nothing was done to Donn. Swept under the rug and he continued his missionary service. He should have been put in jail for molesting a minor for 3 years [sic].”

- **Other Reasons Donn Ketcham's Inappropriate behavior was overlooked:**

Donn Ketcham was given preferential treatment because he was seen as an important doctor and missionary due to his contributions to the field and to ABWE as an organization. Following are some examples of statements that support this conclusion:

- A victim-survivor stated she believed that Donn Ketcham was able to stay on the field because “he had a lot of power...He was an excellent doctor, and they needed the doctors. Um, I think that's the main reason. Um, he ran other things, I just think a blind eye was turned...”
- Richard Stagg made the following statement: “...I mean, abusers are clever. And Donn, I'll tell ya, Donn was as smooth as...he was a good friend of mine. You know, he was, he was, he was the ideal missionary, he was a good surgeon, if your car broke down he could fix it, if the generator broke down he could fix that, he was my favorite preacher.

Turns out he was a hypocrite, but, you know. Um, he, and he I mean, he was smooth as silk. He had everybody fooled.”

- A Memorial Christian Hospital Administrator and his wife stated, regarding Donn Ketcham’s time in Chittagong, it would be difficult to do without any of their doctors and “Donn Ketcham was ‘go-fer’ for the hospital. He was so enterprising. He would come back and forth-he would get the money, get the oxygen tanks-he was back and forth every other week or two weeks.” This missionary couple went on to say: “You probably got fatigued by hearing all my expressions of the use of love and appreciation of trying to retain this guy for ministry. But that was part of our good culture. You get a surgeon for missionary career not short term. The man is going to give the best of his life to Bangladesh. You don’t just quickly hatchet him stating he has a misdemeanor, which was flirtatiousness. I would say flirtatious talk. You try to do everything you can to retain him for the gospel sake.”
- A fellow missionary stated: “...if it was I that had made the indiscretions, I probably would have been sent home...um, but because Donn was a doctor. It’s more difficult to get, surgeons there. So in the sense, I felt that was handled a little bit differently.”
- A fellow Bangladesh missionary doctor, stated, “I said Donn, ‘you lied to us’ I said it to myself...If he would have been honest about the [ABWE Bangladesh female missionary] thing he’d been gone then. Or if he’d been honest when he’d applied to the mission, he never would have, he wasn’t qualified. He never should have been appointed as a missionary.”
- One ABWE Bangladesh missionary child stated as an adult: “I think my brother hit the nail on the head (again) ...when he brought up the issue of trust. The military analogy was perfect. With all the uncertainties and dangers of being on the other side of the world and with the ideal of treating others as we wish to be treated, trust was exchanged in liberal quantities between the like-minded, like-background missionaries. This made it easy for Donn Ketcham, to get away with his crimes, so much so that he was emboldened to develop some kind of pseudo-paramour relationship with his final victim no doubt way more destructive than one off events. Sick! Sick! Sick! The greater the trust, the greater the betrayal...”
- A fellow missionary doctor in reference to the inappropriate relationships with the two ABWE Bangladesh female missionaries, stated, “The girls [missionary children] didn’t like it that the women are always the ones getting punished and he got by scot free as far as they were concerned.”
- A Memorial Christian Hospital Administrator made the following statement in a letter to Donn Ketcham: “...by observation and confession

it was blatantly obvious that [the ABWE Bangladesh female missionary] has developed an unnatural (although it may be natural for her) attachment for you that cannot be tolerated here nor anywhere, for that matter. We love you too much, your family and the work to such an extent that we will not allow you two to be placed in such a circumstance or situation that could lead to the jeopardy of all our work for Christ and only personal disaster in your life and family. You know [the ABWE Bangladesh female missionary]'s background well enough to know that she came out here on pretty shaky spiritual footing ... She simply was not prepared nor capable to cope with the kind of excessive attention that you afforded her without an untoward response being generated in her affection craved heart. Whether it be a [ABWE Bangladesh female missionary] or someone else in the future it will not be sufficient to prevent weaker-willed women from associating with you, there must be a drastic and complete about-face in your department with the members of the opposite sex.”

- **ABWE’s Principles and Practices were not enforced for Donn Ketcham:**

The following are examples of the ABWE Principles and Practices and guidelines that were violated by Donn Ketcham in his manipulations, deceit, and inappropriate behaviors with nurses, missionary children and adults during medical exams and with the 13-14 year old missionary kid (MK) victim/survivor, Donn Ketcham’s final ABWE victim. For the decades leading up to Donn Ketcham’s confession, he repeatedly violated these standards. He continued to violate these standards in his public confessions that followed. The scope of work dictated to the investigators in the initial meeting with ABWE was that all actions, Donn Ketcham’s and anyone acting on the Donn Ketcham matter were to be weighed against the standards outlined below. Those in addition to Donn Ketcham who violated these standards are identified along with their violations elsewhere in this report.

- November 1974, Revision: “We believe the scriptures teach that every believer, by the aid of the Holy Spirit, should walk in Christian love and holiness, exhibiting qualities of honesty, integrity, forgiveness, loving kindness and spirituality. We further believe that any achievement in these characteristics will be evidenced by sincere humility and genuine zeal for the advancement of the cause of Christ.” Also in accordance with Field Council Notes dated February 9, 1967: “in making necessary trips into town, a missionary man and single girl should not make the trip without some other companion for appearance’s sake.”
- ABWE Statement of Principles and Practices, (October 16, 2002, Revision): “ABWE is committed to biblical integrity. It will govern every facet of our ministry. We will encourage one another to accurate and open communication, a holy lifestyle, responsible fiscal stewardship, and the



avoidance of exaggeration, misrepresentation, deception or breach of ethics.”

- The ABWE Board Development Committee (BDC) began working on an “Annual Affirmation Document” in November 2004. The document reads in part, “I agree to abide by and fulfill the accepted Principles and Practices as they apply to my role as a board member.” The document was adjusted to apply to Advisory Council Members as well. In February 2013, one of the Board Members informed the BDC that “his personal doctrinal position has changed since he became a Board member [sic] and signed his ‘Board Affirmation of Service’ document.” This indicated that the adherence to the Principles and Practices is still in force as late as 2013.

ABWE continues to use the Principles and Practices as the standard of measurement for ABWE affiliation by way of the signed Affirmation Document. Although these notes pertain to the Board and the Advisory Council, it is logically extended to include ABWE Administration as the Administration was involved in and present for the creation of the draft and implementation of same.

- ABWE’s Official Actions-1969 Supplement-Conduct of missionaries: Statement on worldliness: “...The Board of ABWE is constantly aware that among Satan’s prime devices are liberalism, communism and worldliness! The morality of the latter is characterized by selfishness, exploitation, lawlessness, damaging criticism, pride, lust, perversion, disrespect, irreverence, etc. The Board unanimously agrees that activities which include wuch [sic] sinful features must be avoided with care lest a gradual familiarity with unholy language and living deaden our spiritual sensitivity and eventually rob us of our fellowship with Christ. (H.B. 4/22/66).
  - [A Field Council Chairman] submitted a paper in March 1986 “An Introduction to Better Accountability for our Missionary Family in Bangladesh” in 1986 regarding accountability for missionaries; this paper included information authored by Charles Swindoll, a pastor in the US. This list included:
    1. “Being open, unguarded, and non-defensive about ones [sic] motives.
    2. Being willing to explain ones [sic] actions
    3. Answering for ones [sic] life
    4. Supplying reasons why

He says that this will require:

1. Vulnerability-capable of being wounded, open, unguarded, non-defensive.
  2. Teachability-anxious to learn, humble, quick to hear, willing to change, inviting advice.
  3. Honesty-committed to the truth, hating anything phony, counterfeit or false, sincere.
  4. Availability-touchable, accessible, can be interrupted, a will to meet on a regular basis.”
- Donn Ketcham signed an ABWE Statement of Allegiance on Sept. 18, 1988, (a document signed annually) stating “I hereby declare my complete agreement with the Doctrinal Statement of the ABWE and agree to abide by and carry out, to the best of my ability, the accepted Principles and Practices of the Association.” Donn Ketcham consistently, throughout the tenure of his service at ABWE, failed to observe these Principles and Practices.

Further examples of ABWE policy and procedure not being enforced include:

- Donn Ketcham’s inappropriate behavior with women was noticed in 1967, but nothing was done to address it at that point. One Bangladesh missionary leader, mentioned to a new missionary couple during the first week they were on the field that “They would say, ‘watch out for this man ... he’ll sweep you off your feet ...’ He was always appearing over at the single ladies [sic] quarters.” Despite this knowledge of Donn Ketcham’s behavior regarding single women beginning in the mid 60s and continuing for decades, violating ABWE’s Official Actions-1969 Supplement-Conduct of missionaries and other policies as well, yet the leader took no action.
- No report to outside authorities or law enforcement was made in July 1989, when the abuse of the 13-14 year old Missionary Kid (MK) was discovered. Such failure to report constituted a violation of multiple ABWE policy commitments to “honesty, integrity, open communication, responsible fiscal stewardship, misrepresentation, deception or breach of ethics” and more.
- Evidence demonstrates that Donn Ketcham’s pedophilia under the guise of medical care was known by his medical peers and other adults on the field in the 1970s, and by parents and ABWE administrative personnel in the 1990’s. These observations and concerns were not acted upon by ABWE or its members, again reflecting a lack of “honesty, integrity, open communication,

responsible fiscal stewardship, misrepresentation, deception or breach of ethics” and more.

Principles and Practices violations also occurred in the process implemented for informing the ‘sending and supporting’ churches after Donn Ketcham’s dismissal:

- In a letter to his supporting church in 1989, Donn Ketcham stated:
    - You may share with the church and others that the sin was immorality. (There is no honest mention of pedophilia.)
    - Donn mentioned that his sin did not involve any missionary or national that are now in Bangladesh. (While this is factual in that he does not specifically mention “MK,” the 13-14 year old missionary kid (MK) victim/survivor was still on the field.)
  - ABWE leadership collaborated with Donn and Pauline “Kitty” Ketcham to select the word “immorality” to be used in his confession. Russell Ebersole’s notes state, “Immorality was the word to be used.” ABWE did not follow up for more than 2 decades to make sure that Donn Ketcham had made a full disclosure of his abuse of the 13-14 year old missionary kid (MK) victim/survivor.
- **Additional Evidence of Preferential Treatment being extended to Donn Ketcham**

Donn Ketcham was afforded preferential treatment and attention by ABWE administration. There is no evidence that the same treatment was afforded to other missionary personnel. Each of these examples occurred while Donn Ketcham was under discipline for inappropriate behaviors:

- On March 29, 1974, Donn Ketcham was sent a letter asking him to speak at the ABWE appointee recognition service on August 15, 1974, “We want an outstanding missionary speaker, and feel that you are the Lord’s messenger.” This was while Donn Ketcham was home and receiving counseling for the inappropriate relationship with a missionary school teacher.
- On September 18, 1974, ABWE’s President Wendell Kempton sent a news release to missionaries on the field indicating that he “had flown during the night from Seattle so that I could be with Mrs. Ketcham,” during Donn Ketcham’s open heart surgery. Extensive document searches revealed no similar commitment to any other ABWE missionary.
- The Cherry Hill Seven meeting summary from May 14, 1975, indicated that Donn Ketcham served on the Cherry Hill Seven group with six other

fellow missionaries, three of whom were from Bangladesh, to decide the new administrative structure of ABWE. This service occurred while he was home on furlough following the confrontation regarding his inappropriate behavior with an ABWE Bangladesh female missionary, and while being required to receive counseling from Wendell Kempton, the current ABWE president.

- A letter dated September 17, 1975, to Wendell Kempton from the Field Council Chairman stated, “we received your letter concerning your interview with Donn Ketcham. I have circulated it among the concerned people...individual comments I have polled express complete satisfaction and real joy with the way you handled the meeting, and Donn’s response to the problem. We have 100% confidence in your evaluation of Donn’s attitude and repentance. We also agree 100% that it is a closed issue.”
- On October 25, 1975, Donn Ketcham confirmed to an ABWE administrator that ABWE had asked him to recruit young people from various schools that he visited. Donn Ketcham was also asked to take two of the plenary sessions at the Annual Bible Conference in Grand Rapids Baptist College, as he had done the previous year. This assignment was when he was home and receiving counseling for his inappropriate relationship with an ABWE Bangladesh female missionary.
- On May 5, 1976, Wendell Kempton wrote a letter to Donn and Kitty Ketcham, stating “so good to TEAM UP with you this past weekend. You are SPECIAL PEOPLE to God and this ABWE family. Yes, we do love you and rejoice in the direct and precious manner in which He has directed, blessed and used your lives. Packing, closing up the home, sharing precious moments with the family, saying GOODBYES are perhaps the most difficult assignments you have ever faced. Because of this, I want you to KNOW that our TOTAL STAFF will be standing along your side in PRAYER.”
- On December 3, 1979, Wendell Kempton wrote a letter to Donn Ketcham, “Those of us here (especially Russ and me) keep very concerned about your PACE. We are aware of how you keep ‘at it’ and so busy that we feel you may over tax your energy level. I keep hearing varied long distance reports. Some say, you can’t keep Donn down. Others have said Donn is doing much better. Anyway, you know we desire for you to be with Kit and the family a long time and do not want your dedication to place you in a position of over-work.”
- On February 2, 1982, Wendell Kempton wrote a letter stating, “I just want you to know that we are very proud and thankful that the Ketcham’s [sic] are a vital part of the ABWE family. We sure do love you and desire to communicate our sincere thanksgiving for all that you are doing for God and the team there in Bangladesh.”

- On August 17, 1987, Donn Ketcham in a letter to a pastor stated, “Over a period of years I have permitted a relationship to develop in three instances with three different women that involved a degree of emotional attachment and familiarity that was beyond what God would desire.”  
Donn Ketcham’s admission of three instances, three different women, over a period of years did not result in his dismissal from ABWE. If it had, the 13-14 year old missionary kid (MK) victim/survivor would not have suffered abuse by Donn Ketcham.
- On August 31, 1989, a letter is written by one of Donn Ketcham’s paramours to Donn Ketcham in which she takes responsibility for his “sin.” She stated: “What can I say? I guess the same thing I said to Kitty—please accept my apology and please forgive me for sinning against you by contributing to your problem. After talking with Russell and Nancy, I realized I’d offended you by delighting in the attention you gave me and giving into your desires. I never ever realized the ramifications of my giving in to this sin and then not being up-front with Kitty and others about it immediately.”
- On September 12, 1990, a letter to Donn Ketcham and Pauline “Kitty” Ketcham from Wendell Kempton stated, “I just keep thinking about you folk and had to drop you this brief note to alert you of our continued love and prayers.”

*NOTE: This is after Donn Ketcham had been dismissed for pedophilia and decades of sexual deviance from the Missionary Standard.*

- On July 28, 1991, Wendell Kempton sent a handwritten letter to Donn Ketcham and Pauline “Kitty” Ketcham that stated, “I miss seeing you.” He also shares with Donn Ketcham financial details of ABWE and information about the work in Bangladesh.

*NOTE: This is also after Donn Ketcham had been dismissed for pedophilia and decades of sexual deviance from the Missionary Standard.*

- On April 25, 1992, Wendell Kempton sent another handwritten letter to Donn and Pauline “Kitty” Ketcham indicating that he and his wife were praying for the Ketchams.

Donn Ketcham expected preferential treatment in many requests that he made to the ABWE Board and Administration. Some examples include:

- Donn Ketcham wrote a letter to the ABWE Finance Committee in February 1976 asking that a trip to Bangladesh for his oldest son and the son’s new wife be paid for out of the over abundance of funds in Donn’s account, prior to the son starting medical school.

- In a letter to Dr. Commons in Hong Kong on September 30, 1970, Donn Ketcham wanted individual board members to respond to him directly about the divorce issue papers he sent in. Not to bypass regular channels, but they could send a letter to him with a carbon to the ABWE office.
- On September 30, 1970, Donn Ketcham became angry with ABWE for refusing the Bangladesh Field Committee's request for an exegetical and doctrinal study of his paper, because they were "the FC that has probably raised the largest amount of money...that is wholly dedicated to doing God's work...an FC so concerned about doing things in full accord with the home board..."
- During 1986-1987, Donn Ketcham continued to go to Malumghat to the hospital in spite of the directive given to him that he was to separate himself from the hospital during the time of his discipline. One of the adult MKs stated, "But I do know that when he had the affair with [the ABWE Bangladesh female missionary] that he stayed there. He just moved to the city of Chittagong, which is about 2 ½ hours away. But he kept coming down to Malumghat because they were short on doctors, and so he'd come down regularly." There is no evidence that anyone took issue with Donn Ketcham's presence in Malumghat, or that ABWE leadership ever requested that he stop going to Malumghat.
- **Donn Ketcham received preferential treatment when he was allowed to control the disposition and ministries of missionaries who confronted his behavior on the Bangladesh Field.**

The investigation uncovered evidence that Donn Ketcham appeared to use his position and name to control the disposition of missionaries who had confronted him over the years regarding his behavior. The following are examples of how this occurred.

- In an undated letter to his "boss" Donn Ketcham stated, "We have been wrestling with how to handle the matter of Jess [sic] and his future here." ... "We must find some way of making it gently clear to him that he is to stay out of the business office. We are definitely asking you to have him really play up the matter of what sort of person we need to operate the office. We want him to come up with a description of someone so qualified and so necessary that Jess [sic] will in no way feel qualified to try it and we will be able to use this as a means of keeping him without having to be too blunt. We feel that this is a valid approach..."
- Minutes of ABWE Executive Committee meeting May 12-13, 1980, Report from [Russell Ebersole]: [a missionary wife] is in no way ready to go back to the field. ...Dr. Ketcham feels strongly that [this missionary



wife] needs psychiatric help and shouldn't go back unless she gets help." Other documents indicate that she had overcome the "breakdown" as the civil war broke out in 1971, and that the health issues that were preventing her from going back to the field centered around her recovery from hepatitis which another ABWE Bangladesh missionary contracted in like manner but was allowed to return.

Additional documents on the matter of this missionary wife include:

- Minutes of ABWE Executive Committee Meeting May 12-13, 1980: This missionary wife's husband, a Malumghat missionary leader, was asked by Wendell Kempton if his wife will see a psychiatrist. This missionary stated his wife is willing to see a psychiatrist, but she doesn't understand why she should.
- Wendell Kempton stated that "Donn Ketcham is keen about this and we listen to him".
- Wendell Kempton then asked the husband of the missionary wife for his gut feeling because he lives with her. This missionary husband went on to say that some of the comments in the medical records are not accurate and that he didn't see any abnormality in his wife. This husband did indicate that she was recovering slowly from hepatitis.
- The missionary wife's husband stated: "...so Donn did come back after the [ABWE Bangladesh female missionary] incident and counseling with Wendell Kempton was accomplished, and there definitely was personal animosity towards me from Donn Ketcham because he knew that I was the one that was in the position to carry on the correspondence with Wendell Kempton" ... "in a meeting, we were debating on something and he expressed some angry words, and I rebutted him... When we went on recess I pulled him aside and Donn this is not good I need you to be on the same page on this"... "He made public statements like this 'if anyone ever tries to question my integrity, I will run them out of town on a rail as fast as I can'"... "My wife picked up on that after that little public statement and said '... do you realize he's talking about you?'"

Her husband further stated, ... "in 1979 Donn was our personal physician and my wife begged me to let her change physicians, and I talked her out of it... Well he drops a bombshell on her just before we left the field saying 'I am requiring that you have a complete psychiatric workup while on furlough.' We

asked why and he never gave answer...[the missionary wife] had that psychiatric work up from a psychiatrist or psychologist in Sacramento and there was just nothing there... We learned that behind our backs on the field Donn had gotten some other doctors with him... What I believe he was preventing us from coming back on the field and looked for a weak point in our situation and picked on my wife.”... “So we were all ready to go back to the field, all cleared... we had gotten past this thing and just all of a sudden we were notified from the Field Council that we were not going to be allowed to come back to the field, and the other missionaries told us it was because what Donn had said.”

- Regarding the return of an adult victim-survivor and missionary in Bangladesh, who was from Donn Ketcham’s home church, a May 17, 1983, letter to Donn Ketcham from Russell Ebersole, Executive Administrator for the Far East, regarding the adult victim-survivor and missionary in Bangladesh stated, “I wanted to mention to you, Donn, that I have been in touch with a Pastor ... regarding [adult victim-survivor and missionary]. I have decided to send a copy of your March 23<sup>rd</sup> letter to [adult victim-survivor and missionary], to him so that he can have as much background as possible on the situation and the reason why the field council did not feel they could have her [adult victim-survivor and missionary] return to the field.”

March 23, 1983, letter to [adult victim-survivor and missionary] from Donn Ketcham: “You have swallowed a bitter pill, and I imagine that the pill is only half way down. There will be more swallowing to do when you get home and have to face the finality of it all... We told you this before and loudly repeat it... the action taken by the F.C. was in NO WAY to be considered punitive action. It was in NO WAY to indicate that you are not loved or wanted. It was to indicate that you are having problems that seem to be beyond your ability to handle in the local situation... and those problems are making you miserable... and we want you to be able to solve those problems... the root issue would seem to be that of communication... Another sprout from this root is a lack of willingness to communicate with Bengalis... I suspect there is something far deeper than this... First, when people do not communicate, there is often a reason. Second, you have exhibited a great deal of bitterness and a complaining spirit. Third, there has been a great deal of reticence to face the emotional aspects of the problem. Fourth, I am concerned about what almost borders on substance abuse. You have been rather freer with the use of Darvon, Codeine, Valium, etc... than a knowledgeable nurse should be. There have been times when you were so far ‘stoned’ with such medication that you were irresponsible and could not seem to keep track of what you were taking and HOW MUCH you were taking. Fifth, you have responded to outward ‘threat’ when you would not respond to your own inward

promptings. Dick Stagg, on one occasion, had to tell you that you either got back to Dhaka to language school or you packed up.”

April 4, 1983, a letter to Russell Ebersole from Donn Ketcham stated: “...she should NOT come back. We thought long and hard about saying that she could come back only with counsel, etc., but finally decided it was better to simply end the whole thing. We had in mind HER welfare.”

- A letter dated December 5, 1983, to Russell Ebersole from Donn Ketcham regarding the [ABWE Bangladesh missionary adult victim/survivor] and an [ABWE Bangladesh missionary and his wife] from his home church: “When I got home I talked with Pastor and suggested that it was important for the appropriate people in the church to know about the probable future of those parties. He agreed. He had finally shared SOME information regarding [ABWE Bangladesh missionary adult victim/survivor] with the missions committee, but it was VERY sketchy and he had shared NOTHING about [ABWE Bangladesh missionary and his wife]. He agreed that the Missions Committee and the official board should both know the full story and he made what I thought was a commitment to inform them. Two months have now gone by and I find that he has NOT shared this information with the committees. May I suggest that you drop him a line or phone him to ‘enquire’ as to what the status of the situation is...back to [ABWE Bangladesh missionary and his wife]-[ABWE Bangladesh missionary adult victim/survivor] matter...I have not talked with either of them about their future. I am impressed that the church seems to know NOTHING about what is going on, not even with [ABWE Bangladesh missionary adult victim/survivor].”

In a letter dated June 7, 1983, to Russell Ebersole Donn Ketcham stated, “Got your letter about [ABWE Bangladesh missionary adult victim/survivor] and [ABWE Bangladesh missionary and his wife]. I am quite content to have you give my letter to [Pastor]. He is a grand man and [ABWE Bangladesh missionary adult victim/survivor] is a grand gal. Any info that we can give him to help her is fine by me. As for [ABWE Bangladesh missionary and his wife], I am not sure but what maybe it is well that [their counselor] is going to Dallas. By that I mean that I have some reservations about him. He seems a bit mild to me...I suspect he is a bit on the soft side. This may just be the time to shift [ABWE Bangladesh missionary and his wife] over to [a psychiatrist]. He seems to come from a counseling line that is much harder nosed, and while loving, does not let the patient get away with a lot of evasions on real issues.”

A letter from Russell Ebersole to [ABWE Bangladesh missionary and his wife] stated, “We want you to have ongoing ministry in the country of Bangladesh where you are needed! However, in order for that to take place, you must get the help that you and your family need, and we must be convinced after a program of counseling, that sufficient progress has

been made to assure us that you will be able to return to Bangladesh for an effective and fulfilling ministry there.”

A letter dated September 8, 1983, to a psychiatrist from Russell Ebersole stated, “Field council in Bangladesh does not feel that the [ABWE Bangladesh missionary and his wife] can return to their field unless they get proper counseling help.”

*Note: The counseling required was relative to a challenging 7 year old son.*

A letter to a missionary couple from Russell Ebersole on September 1, 1982, as to statements being made to ABWE Bangladesh missionary and his wife stated, “We want you to get into a counseling program in the Grand Rapids area. This is extremely important as it relates to your future ministry in Bangladesh, and is something that I did share with you when in Bangladesh a few months ago. Also, in my May 18 letter to you, I stated, ‘it would be essential that you seek counseling there in Grand Rapids where it is available. We would want to help you and encourage you along this line whenever you are ready for your furlough’. I believe that others on the field have also shared with you the importance of receiving counsel here at home, and I know that Donn Ketcham mentioned to [ABWE Bangladesh missionary’s wife] that if the Board told the field council that you folks had received counsel while here in this country and that it really had had a good effect and the Board recommended your return, the field council would gladly welcome you back...”

A letter dated November 1, 1982, from David “Jay” Walsh, Field Council Chairman, to Russell Ebersole stated that the Field Council had voted on the matter of the [ABWE Bangladesh missionary and his wife] with “27 in favor and 2 against the [ABWE Bangladesh missionary and his wife]’s return to the field. The 27 votes were with conditions and these conditions will be outlined and sent to you by Donn who I have appointed to correspond with you.”

*NOTE: This arrangement was convenient to Donn’s demonstrated behavior of recommending removal from the field those who confronted him there or who might confront him in his home church.*

- A letter dated June 8, 1982, from [the Field Council Chairman] to Russell Ebersole stated with regard to the victim/survivor who was actually the daughter of [the Field Council Chairman] (though her abuse at the hands of Donn Ketcham was not yet known): “Our [victim/survivor] has been with us and she has some serious problems which I have shared with Wendell Kempton. Perhaps the problem will necessitate either [the Field Council Chairman’s wife] or myself going home...or both. [Victim/survivor] we found out, has bulimarexia which is from the word bulimia meaning an insatiable appetite. She is a vorciferous (sp) [sic]

eater. What we stumbled on to since she's been here is that she purges or vomits after she eats and this has been going on for four years...ever since she had a very depressive experience at Murree. Donn K. says the disease needs professional attention.”

- Russell Ebersole's notes state, “1984-Donn K. wrote Jess [sic] before you can come out and teach in BBIB. – you're going to have to talk practice Bengali & you're going to have to sit with natls. 7 [sic] listen to them talk to you about problems you had on field--Jay Walsh—wrote--negative these 2 men were not on the field when Jess [sic] & Joyce left field.

Donn may have been afraid of Jess returning to the field because he knew Jess' letter to headquarters had [sic] precipitated the visit of Russ & Dr. Kempton to the field. Donn had written a nasty letter to Jess, especially reacting to a word Jess used in his letter--i. e. that Donn had 'defrauded' [an ABWE Bangladesh female missionary]. Donn was probably afraid that Jess would pick up things from the Nationals a bout [sic] Donn...

Donn Ketcham was empowered to intimidate and abuse others both old and young for decades due to repeatedly receiving various forms of preferential treatment, which is exemplified in the statement, “If it is a sin problem of any dimension we ask a man to forego any of his services/responsibilities [until] [sic] the thing is properly settled, even if his ministry is that of an usher. This is the 'clean vessel' principle. Is it different with Donn Ketcham?”

The evidence demonstrates that in fact yes, it was “different with Donn Ketcham.”

Donn Ketcham's repeated violations of the standard of behavior for a missionary as outlined in ABWE's Principles and Practices were overlooked entirely or handled inappropriately and outside of the standard demanded of other missionaries. His “vessel” was anything but “clean” for years and leaders within ABWE knew about it, yet his stature and behaviors resulted in ABWE and its leadership clearing him to continue on the field of Bangladesh, ultimately making possible his sexual abuse of young women and abuse of adult women.

## V. INVESTIGATION HISTORY

In February 2013, the Association of Baptists for World Evangelism (ABWE) commissioned Professional Investigators International (Pii) to conduct a two-pronged, independent third-party investigation. The first prong of the investigation was to identify the pedophilia committed by Donn Ketcham, including the discovery and affirmation of the victim/survivors. The second prong was to evaluate, according to ABWE policy, the behaviors before, during, and after the abuse, of those in positions of responsibility whose actions or inactions may have violated ABWE policy or contributed either to the abuse by Donn Ketcham or the pain suffered by the victim/survivors.

After meeting with a group of Bangladesh MKs during a missionary conference in July 2002, ABWE President Michael Loftis directed ABWE Attorney Donald Davis to perform an investigation regarding potential additional victims of Donn Ketcham prior to his dismissal in 1989. Donald Davis launched an internal investigation which lasted nine years but, by his admission, was never completed. The internal investigation primarily focused on whether ABWE knew, or should have known, prior to abuse allegations that came to light in 1989, that there were additional victims of Donn Ketcham. The findings of the Pii investigation prove that some of the preliminary conclusions of the incomplete internal investigation were inaccurate.

From 2002 to 2011, not only was the investigation not completed, the MKs received little contact or care from ABWE. As a result, 4 decades after the first affirmed cases of pedophilia, 2 decades after Donn Ketcham confessed to child sexual abuse and was dismissed from ABWE, 1½ decades after ABWE leadership was made aware of the possibility of additional victim/survivors and 1 decade after the launch of an internal investigation, several Bangladesh MKs (victim/survivors and advocates) started a blog regarding their allegations and ABWE's failure to investigate them.

From 2002 to 2011, not only was the investigation not completed, the MKs received little contact or care. As a result, four decades after the first affirmed cases of pedophilia known at this time, two decades after Donn Ketcham confessed to child sexual abuse and was dismissed from ABWE, 1½ decades after ABWE leadership was made aware of the possibility of additional victim/survivors and one decade after the launch of an internal investigation, several Bangladesh MKs (victim/survivors and advocates) started a blog regarding their allegations and ABWE's failure to investigate them. Donn Ketcham's victim/survivors and their families had been neglected, ignored and dismissed for decades. It will be a very delicate process that must be implemented to bring about even the beginning of healing for the individuals and families and reconciliation with the organization that made their abuse possible. Pii recommends that the organization implement the services of qualified professional counselors in developing appropriate measures regarding the release of the findings of this investigation in order to prevent further harm to those who have suffered so long.

As a result of the Blog and its revelations, two investigative steps were taken by ABWE. The first step occurred in May 2011, when G.R.A.C.E. (Godly Response to Abuse in the Christian Environment) was engaged to "G.R.A.C.E. shall conduct a thorough and independent investigation items (1) through (4) under this section I(A) it shall also review and comment upon ABWE's current sexual misconduct and child abuse policies in the manner set forth in this agreement." After more than 18 months of investigative work, ABWE dismissed G.R.A.C.E., just prior to the issuance of their final report. G.R.A.C.E. issued a letter summarizing its concerns about the obfuscations experienced during the course of the investigation. The Pii investigation initially encountered many of the same hurdles, including such things as withheld documents, intentional distractions, and falsifications on the part of ABWE. ABWE's decision to allow Pii to continue the investigation to its conclusion and to cooperate ultimately resulted in a sound thorough investigation. Additionally, there were five key witnesses who were critical to establishing that level of confidence who had refused to cooperate with G.R.A.C.E. Pii



investigators, however, were able to establish their independence to the extent that all five individuals interviewed with Pii. Many conclusions are now accurately established due to those interviews.

A second investigative step taken after the launch of the Blog was ABWE's hiring of Simms Showers LLP, led by Robert Showers. Robert Showers, beginning in 2011, was engaged to search for and investigate historical cases of child abuse excepting that of Donn Ketcham.

The independent investigators from Simms Showers conducted an extensive review of ABWE records and found other incidents of potential child abuse involving ABWE missionaries or MKs dating back to 1956. From that point, the independent investigators conducted numerous investigations on those historical cases. All of these thorough investigations have now been concluded, resolved, and closed. On July 11, 2012, the investigators submitted their final reports to the Board of ABWE International, summarizing their findings and recommendations. In four of the cases, Simms Showers conducted their own full investigation, interviewing witnesses, victims, and perpetrators, and presented their factual findings to the ABWE Board. All four of these cases found child abuse occurred and resulted in the Board taking appropriate disciplinary action against the perpetrators, some of whom were former ABWE personnel. In four other cases, partial investigations were conducted since previous reports had been made.

An undated E. Alan Cockrell's document, entitled "PROPOSED ME CONFERENCE STATEMENT" corroborates that Robert Showers' full report to the Board summarizing his investigation of historical cases was submitted on July 11, 2012.

ABWE Ministries, Inc. Minutes, December 9, 2011 stated:

**"Update from Attorney Rob Showers:** Atty. Showers summarized his recent activity as he deals with the contract signed with GRACE [sic] to see that all involved keep within the confines of the contract with positive results accomplished in orderly fashion. He also provides counsel concerning confidential document requests from GRACE [sic], and explained the legal issues pertaining to this.

"He continues to pursue approximately 10 other historic investigations, is gathering information, and has interviewed a number of individuals relating to these."

The Pii investigation revealed that at least some of these earlier investigations were not conducted according to standard investigative protocol and may have drawn inaccurate conclusions. Additionally, the ABWE Interim President, E. Alan Cockrell, expressed alarm that Robert Showers was simultaneously representing ABWE as legal counsel while conducting these purportedly independent investigations. The evidence shows that this conflict of interest continued unchecked for the span of the other abuse

investigations. It is recommended that these investigations be reviewed by a third-party investigator.

#### **A. Preliminary Findings of ABWE’s Internal Investigation 2002-2011.**

In April 2003, ABWE President, Michael Loftis, requested a report of the investigation from the ABWE Attorney, Donald Davis, in order to make a report to the Board at their upcoming meeting. Donald Davis had not completed the investigation and provided a brief interim report during a meeting of officers prior to the Board meeting. He reported that he could not find evidence that there was reason for ABWE to believe a child was molested. He could not find evidence of a purposeful cover-up, or that ABWE had any knowledge of the potential of other victim/survivors. The minutes indicated that one of the officers (the investigation was not able to ascertain which officer) in the meeting suggests that it would be better to wait until the report is finished to present it to the Board.

The following are summarized excerpts from undated supporting documents, A Brief Summary of My Investigation, from the ABWE Attorney Donald Davis, ESQ., Corporate Counsel:

##### **I. “INITIATION**

I began an investigation at [the ABWE president’s] Michael Loftis’ request after the meeting of MKs during the 2002 “Return” reunion of ABWE now adult missionary kids. Stories emerged at the event, which suggested other children may have been molested by Dr. Ketcham prior to the sexual abuse of a minor for which he was terminated in 1989. We discovered that a number of adult MKs were experiencing various difficulties which they related to their experiences in Bangladesh while children, experiences which seemed to revolve around Donn Ketcham.

##### **II. PURPOSE**

1. To determine if ABWE had reason to suspect that Dr. Ketcham was or would abuse children before he did so in 1989 and if there were adequate procedures in place which, if followed, should have protected against the alleged abuses.
2. To determine whether ABWE administrative personnel responded appropriately in handling incidents which came to light, including reasonable attempts to discover other abuses now being alleged, and to fulfill the duties, if any, owed to subsequent patients of Dr. Ketcham.

##### **III. MEHODOLOGY [sic]**

I determined to interview as many MKs and their parents as I could, compiling information about their impressions of Dr. Ketcham, his

contacts with children, what they knew about his examination procedures, suspicions, if any, expressed about his likelihood of child abuse, etc. I also was to review all of the files on Dr. Ketcham, the incidents requiring discipline on the field, files of other missionaries mentioned in those incidents, and other materials relevant to what I discovered during the investigation. I also intended to interview Dr. Ebersole, Dr. Lloyd, and pastors involved.

I succeeded in interviewing a number of parents and a few MKs, though these were over a long period of time after the investigation was interrupted with caring for the abuse victim from 1989 who showed up at ABWE for help in February 2003. I interviewed Dr. Ebersole and Dr. Lloyd (after we involved him in our care of the victim in 2003), and several single missionary women who were mentioned in the file. Two things made the investigation challenging and eventually led to its early abandonment. First, I did not pause my other responsibilities and devote full time to the investigation. In retrospect, the investigation should have either been done by a team or by someone who could devote full time to the process. This would have not only made it possible to complete the investigation, it would have compressed it into a more reasonable time frame. Second, during the investigation the MK who had been victim of the 1989 abuse surfaced at ABWE and we began a process of seeking to minister to her over a period of several years.

I have attached a list of those I talked to at one time or another during the initial investigation, during our care for the 1989 victim, and during subsequent contacts with MKs since. Unfortunately, I did not always record notes of my conversations, nor did I note all of my phone calls. I would characterize my investigation as woefully incomplete, especially in interviewing alleged victims. I can confirm that I read thousands of pages of files compiled from years of correspondence and reports. I had extensive communications with the 1989 abuse victim. I had several interviews with Dr. Ebersole, Dr. Lloyd, Jay Walsh and Eleanor Walsh, Jess [sic] Eaton (and to a lesser degree Joyce) and others. I interviewed another victim who is not an ABWE MK, but is an ABWE missionary and her husband. My interviews and file reviews have led me to the following impressions.

#### IV. FINDINGS (INCOMPLETE)

1. I found nothing in the files or in the interviews, which suggested that anyone suspected Donn Ketcham was involved in child abuse before the 1989 incident until after the revelations which began in 2002. Then some interviews revealed that mothers were remembering that physical exams of their children went beyond norms in the area such as teaching breast self-examination and state of undress for typical check ups. Now that abuse had

occurred, these memories elicited fears that even in his exams with them in the room, Donn may have acted with prurient interest, which qualifies as child abuse. Nevertheless, it should be normal for abuse investigations to attempt to determine if others have been abused.

2. I found that ABWE did not take the step of reporting the abuse incident either to Bengali authorities or to any US authority (choice would have been Indiana, where the victim lived, and Michigan, where Donn Ketcham resided following his dismissal, and where he practiced medicine. I also found that ABWE made no attempt to file a report with the Michigan board of health professions, which handles licensure issues. I was told by two persons that contact had been made with officials who either received such reports or who knew about such reports and the officials had indicated that the report would not be acted on because it was out of their jurisdiction. Furthermore, such reports were normally made by victims, not by an employer of a perpetrator. It turns out both may have been talking about the same contact, but in any event, based on that information I did not then make a report. If I had done so, it would have probably helped our current situation.
3. I found much in the file which demonstrated the truth which came out when Donn Ketcham confessed multiple sexual relationships. He had a sexual addiction, which is often indicative of those who end up being child molesters. The reports were a consistent objection by other missionaries to his indiscreet manner with women. When taken together with the fact that he was twice confronted with inappropriate behavior with single missionaries on the field and allowed to continue ministry each time, it is easy to see how people looking back would conclude ABWE did not fully appreciate his danger to children, and perhaps feel that our handling was a matter of special treatment.
4. When Donn was terminated, the letter we sent to churches and supporters did not name the crime. This allowed those who knew he was terminated to believe it was because of an affair, especially since he confessed to others. For those who knew, the emphasis on confidentiality commonly reported by missionaries on field then seemed to prevent them from revealing the truth to others in the US. While one can make a “need to know” argument, the fact remains that knowledge was the only source of protection for children to whom Donn Ketcham had access after his termination. It also allowed him to have a profile of respect in his community and among churches. While the way this was handled was consistent with our long term practice, the crime of child abuse is of much greater importance to the public than the non criminal sin

of consensual sex between adults. I could find no evidence that ABWE ever tried to correct this misperception in the general public though it was dispelled among those with whom we who [sic] were involved at the home office had contact about the matter. Both Dr. Loftis and I have consistently named his crime to our correspondents, and I called the church he was moving to when his home church closed to alert the leaders of the danger.

5. I can confirm that ABWE has offered help to every injured MK that has contacted us, and we have helped at least three financially. I did not make an attempt to contact all those who were at the 2002 event to request if they had a story to tell or any way we could help them. I also supplied the 1989 victim with documents about her abuse which were created during the investigation, at her request for the purpose of counseling she reported she was undergoing. I asked that they not be given to others, but they have appeared on the site. I also supplied another alleged victim with a copy of the letter sent by ABWE to supporters and the letter sent by Donn Ketcham to supporters at the time he was terminated. I did this because I knew that if something like this weblog began, we would eventually have to make them public and felt it would be more harmful to have it said we refused to give them documents made public years before.

Time does not permit further reporting at this time, but I will gladly answer questions.

A brief critique and analysis of some of the Donald Davis investigative findings summarized above is found below, with more detailed information elsewhere in this chapter.

In the section “IV. FINDINGS, Item 1,” Donald Davis states that nothing suggested that anyone suspected that Donn Ketcham was involved in child abuse before 1989. This does not account for the fact that Donn Ketcham’s medical peers were aware that he was violating standard medical practices when performing examinations. It should also be noted that separate from that consideration, numerous individuals, from his contemporaries all the way to President Wendell Kempton, were aware of decades of Donn Ketcham’s violation of ABWE’s Principles and Practices, some major and some minor. As Russell Ebersole’s notes state, he also violated the “clean vessel” principle which states that any man committing any sin should be removed from any position in which they serve. He further wondered why Donn Ketcham has been an exception to that rule for years. In short, if Donn Ketcham had been removed from ABWE as others who committed lesser and the same violations were, he would not have had the opportunity to have access to innocent young women. Donald Davis is correct, there should have been an “attempt to determine if others have been abused.”

In the section “IV. FINDINGS, Item 2,” Donald Davis correctly found that no attempt was made to report Donn Ketcham’s abusive actions to any authority at any time, including after the 2002 meeting. Similarly, Donald Davis also did not reach out to gather information about attempts to report Donn Ketcham, despite his responsibility to do so, for nearly 7 months after the 2002 meeting. These failures to report from 1989 forward allowed Donn Ketcham to continue to practice medicine for 23 years after confessing to pedophilia. The Pii investigation also ascertained that no formal allegations or charges of abuse had been filed against Donn Ketcham during that time period. It should be noted that, during that time, Donn Ketcham is reported to have been providing medical care to immigrants who may not have been inclined or able to report to authorities if anything did take place. Though the questions remain, there is no evidence one way or the other.

In the section “IV. FINDINGS, Item 3,” Donald Davis found that “much in the file which demonstrated the truth which came out when Donn Ketcham confessed multiple sexual relationships. He had a sexual addiction, which is often indicative of those who end up being child molesters.” Though this nexus might be discussed between experts on the matter, the Pii investigation, as previously stated, would agree with the conclusion that Donn Ketcham did receive “special treatment” and the opportunity to abuse was made possible.

In the section “IV. FINDINGS, Item 4,” Donald Davis correctly found that, “the fact remains that knowledge was the only source of protection for children to whom Donn Ketcham had access after his termination.” No “long term practice” justifies, even in that time period, exposing children to a confessed pedophile. Donn Ketcham’s confession centered only on adultery. Child abuse was never evidenced as being part of the discussion. This is further compounded by the fact that Wendell Kempton, Russell Ebersole, Donn Ketcham and Kitty Ketcham collaborated as to just exactly what term would be used in the confession and determined that that word would be “immorality.” Finally, ABWE either collaborated with Donn Ketcham on his confessions or did not supervise or follow-up on Donn Ketcham’s accuracy in his confessions for nearly a quarter of a century. If they had, they would have known that he stated that his sin involved no missionary or National on the field at the time of his confession. The 13-14 year old victim/survivor WAS on the field at the time of his confession. Donn Ketcham, with support from ABWE leadership, did not confess in any way to the pedophilia which he had perpetrated.

In the section “IV. FINDINGS, Item 5,” Donald Davis found that “ABWE has offered help to every injured MK that has contacted us...” There has been support offered to some of the victim/survivors. Careful steps must be taken going forward as their allegations went largely unheeded from the mid-1990s until 2011. Additionally, more than \$20,000 of the support extended to the 13-14 year old victim/survivor is recorded in each entry in ABWE records as a loan which she is expected to repay. Donald Davis attempted to be helpful to victim/survivors on occasion. In like manner, he has been openly supportive of the Pii investigation and very helpful in that effort.



As noted previously, on June 12, 2012, Robert Showers of Simms Showers officially followed Donald Davis as ABWE Corporate Counsel. This decision disregarded Board discussion and action on September 21, 2011, and counsel given by the ABWE Interim President, E. Alan Cockrell, in the Board Development Committee meeting held on February 27, 2012.

At the onset of the Pii Investigation, Robert Showers was functioning as ABWE Corporate Counsel. The investigators were interrupted, delayed, and deceived by Robert Showers as explained in more detail below. Robert Showers and ABWE selected Nancy Anderson to function as a Liaison for ABWE's Corporate Counsel. Nancy Anderson agreed to be the ABWE Legal Coordinator, working with ABWE Corporate Counsel Robert Showers. She also participated in the obfuscation later delineated.

### **B. Independent Investigations: G.R.A.C.E. and Pii.**

In May 2011, G.R.A.C.E. was engaged to perform an independent investigation into the Donn Ketcham matter. The organization was dismissed in February 2013, for the stated reason of "investigative flaws." G.R.A.C.E. issued a letter as to the investigation they had conducted in which they outlined ABWE's repeated failure to provide documents in a timely manner, if at all. Pii's experience until the removal of Robert Showers as Corporate Counsel was the same. This behavior on ABWE's part delayed the investigation and greatly increased the costs thereof.

On February 14, 2013, ABWE Board Chairman Larry Green announced that ABWE had hired Professional Investigators International to replace G.R.A.C.E. in the investigation of the Donn Ketcham allegations. By contract, the investigation was to commence on February 6, 2013. The initial contract with ABWE stated the following regarding the process of the investigation and the delivery of the final report: "Pii will deliver its confidential report to ABWE. ABWE Corporate Counsel Robert Showers will be the primary contact for Pii with ABWE Interim President E. Alan Cockrell who will then decide how and in what manner to present to the ABWE Board for any action or recommendation based on the facts and conclusions Pii reaches."

Pii met with the ABWE Administration and legal team on March 1, 2013. The initial meeting was with E. Alan Cockrell. ABWE's Corporate Counsel, Robert Showers, was intentionally excluded from this meeting by E. Alan Cockrell. Pii notes, later confirmed by E. Alan Cockrell, state:

- The investigation is to be a thorough and honest search for the truth.
- ABWE is not afraid of the reality that may be revealed.
- The ABWE Board has given E. Alan Cockrell a lot of liberty in launching the investigation.

- The investigation is to be two-pronged, covering not only what Donn Ketcham did, but how widespread was the abuse and based on ABWE policy, what was known and by whom, and what was done about that knowledge.
- E. Alan Cockrell stated: “I am meeting with you by myself because of this new group of people who are wanting to come back to the table. In years to come, I will be asked, um, with Pii, ‘were attorneys influential in, um, our discussion with Pii?’ And I can answer, ‘I met with them privately.’”
- Pii management and E. Alan Cockrell agreed that the investigation would take up to 24 months. (This time frame was based on an assumption of ABWE’s willing cooperation, which was not the case.)

ABWE Ministries Minutes dated July 18-19, 2013 state:

...although ABWE Interim President E. Alan Cockrell began as the primary contact for Pii as of June 28 it was determined that due to the upcoming leadership transition, ABWE Board Chairman Larry Green will replace ABWE Interim President E. Alan Cockrell as the primary ABWE contact with Pii and receive the monthly Pii Report along with others.

Pii faced obstacles and upheaval throughout the investigation related to scheduling interviews and obtaining documents. Even though Pii was told that ABWE Interim President E. Alan Cockrell would be the point of contact for the investigation, ultimately ABWE Corporate Counsel Robert Showers and ABWE Liaison for ABWE Corporate Counsel Nancy Anderson became that point of contact. Together, Showers and Anderson worked to hide evidence, withhold documents and misdirect the investigators from obtaining the truth. The following examples are representative of their obstruction:

- The investigators were told by Showers and Anderson that there were no documents from the G.R.A.C.E. investigation in ABWE’s possession. Pii confirmed that ABWE did have documents from the G.R.A.C.E. investigation.
- The investigators were told that all of the documents in the “Presidents’ Closet” had been reviewed by the ABWE legal team and that there were not documents in those materials germane to the investigation. Pii was eventually able to access these documents, and found that many of them contained important information that was previously unknown outside of ABWE.
- The investigators were told multiple times by Showers and Anderson that there were no documents in the personnel file of Donn Ketcham. In fact, Donn Ketcham’s personnel file contained over 400 pages of evidence, including documentation and correspondence related to his repeated and ongoing violations of ABWE Principles and Practices in the decades before his pedophilia was widely exposed.

- The investigators were told there was no “barn” in which documents were stored. There was a barn, and there were 78 linear feet of document storage, which resulted in over 1200 insightful and clarifying documents.
- On May 15, 2015, Pii investigators, in cooperation with Bryan Cave attorneys, found approximately 7000 pertinent documents, including those in the “barn” on the ABWE campus.
- The investigators were told that there was no applicable material in the PAC (President’s Advisory/Administrative Council) binders. There was.
- Investigators were never advised that the MAC (Missionary Advisory Council) documents existed. However, these documents did exist and were material to the findings of the investigation.
- The investigators were told that all field documents available were in two small boxes and had been culled by the legal team to “focus” the investigation and that no other field documents existed. In fact, there were thousands of additional documents, including many field documents that Robert Showers and Nancy Anderson had attempted to hide from Pii investigators containing information relevant to the investigation.
- ABWE Corporate Counsel Robert Showers was terminated and ABWE Liaison for ABWE Corporate Counsel Nancy Anderson retired from ABWE in April 2015. Bryan Cave was engaged by ABWE beginning December 1, 2014. When ABWE completely removed Robert Showers, an ABWE Administrator told investigators that Robert Showers said “You can’t fire us, we know things nobody else knows about the Donn Ketcham investigation.” This statement encapsulates the obfuscation of Robert Showers and Nancy Anderson throughout the investigation up to that point. The referenced information has not been forthcoming to date.

In a conversation on January 7, 2014, Pii management confirms with ABWE President D. Jim O’Neill that, contrary to Robert Showers’ assertions, Pii would not be submitting its final documents to ABWE for organizational edits. ABWE President D. Jim O’Neill confirmed this to be so.

The tenor of the investigation changed when Bryan Cave Senior Partner John Wylie was named as Corporate Counsel beginning on December 1, 2014. From this point, ABWE became more cooperative and more forthcoming with previously withheld documents. In fact, the overall document count doubled during the next several months of Bryan Cave’s engagement, with great impact on the investigative findings.

On April 28, 2015, Bryan Cave provided most of the documents previously withheld.

A month later in May 2015, Pii received additional pertinent documents including the following:

- Documents show that an ABWE Bangladesh missionary was forced to resign in 1959 because of similar behavior to Donn Ketcham's inappropriate behaviors, both major and minor, for decades, beginning in the early 60's and continuing to 1989.
- Documents show that an ABWE missionary resigned for sin of criticism in 1961, as compared to Donn Ketcham's behaviors which were inappropriate, immoral and also critical of leadership on the field and in headquarters.
- Documents show that Donn Ketcham demanded that another missionary couple must have at least two years of counseling with a licensed professional counselor for struggles they were having with a 7 year old son. Donn Ketcham's counseling for an inappropriate relationship with a female Bangladesh missionary in the 70s consists of an afternoon visit with ABWE President Wendell Kempton and Executive Administrator for the Far East Russell Ebersole, preceded by 2 phone calls from Wendell Kempton.
- A document showing that in 1975, during which time he was scheduled for the counseling mentioned above, Donn Ketcham was traveling and representing ABWE in recruiting young people for mission work. This was also after Executive Administrator for the Far East Russell Ebersole wrote a letter to ABWE President Wendell Kempton outlining 19 specific evidences of Donn Ketcham's violation of the ABWE's Principles and Practices. Although unknown to most ABWE personnel at the time, this was also during the time that Donn Ketcham was sexually abusing young girls under the guise of medical care.
- Correspondence indicating that an MCH Hospital Administrator, a missionary doctor, and a fellow Bangladesh missionary leader had escalated the Donn Ketcham situation to ABWE President Wendell Kempton in the mid-1970s.
- The 1979 Principles and Practices adopted by ABWE which directly applied to Donn Ketcham and those contemporary to him were acquired.
- A Mission Service Covenant, signed in 1980 by Donn Ketcham, which policy he violated for decades before and after in major and minor ways, was included.
- Included in the documents was a Statement of Allegiance to ABWE's Principles and Practices, signed by Donn Ketcham, which he also violated for decades without being removed from the field. ABWE President Wendell Kempton's letter on January 31, 1986, to Donn Ketcham which states: "keep this matter within a very small circle" with regards to discipline Donn Ketcham was receiving for immoral behavior, relating to his relationship with a Bangladesh missionary medical peer.
- Documents showing that in the 1980s his counseling consisted of 17 sessions with a pastor who was also an ABWE Board member along with a nouthetic counselor engaged by ABWE as a consultant. Documents show that ABWE President

Wendell Kempton misleadingly referred to this counseling as being for an “incident of indiscretion.”

- A 1987 document appears to indicate the name of three adults involved with Donn Ketcham: a missionary teacher, a missionary medical peer, and a Bangladesh missionary.
- A letter from ABWE President Wendell Kempton to Donn Ketcham in July 1991, states, “I just want you to know of our love, our concern and our continued desire to be family.” Also multiple letters written to Donn Ketcham and Kitty Ketcham after his dismissal for pedophilia express love and support and speak of core details of ABWE’s financial health and world activities.
- In 2003, ABWE attorney Donald Davis stated in three different documents to the foundation that the 13-14 year old missionary kid (MK) victim/survivor counseling and support was a loan to her from ABWE with repayment expected.
- A DVD was obtained which showed ABWE President Michael Loftis in a videotaped speech of apology, including a sack cloth and ashes demonstration, and the cutting of his hair and the cutting off of his suit; an MK victim/survivor was present.
- ABWE President Michael Loftis was aware of, involved in, and also quoted the “Findings of the Investigation” which was begun in 2002 by Donald Davis and presented in a document dated August 13, 2002.
- A letter to ABWE Chief Public Relations Officer Anthony Beckett, dated September 13, 2011, from one of Donn Ketcham’s sending churches regarding an August 17, 2011, letter from ABWE Chief Public Relations Officer Anthony Beckett, “we agree that ABWE had a responsibility to make sure that Donn Ketcham’s sending church was made aware of the specific nature of his sin. Failure to do this has deeply damaged many lives.”
- A document that makes it clear that as of September 4, 2012, there was still a de facto gag order in place concerning the Donn Ketcham matter.
- A document in which Russell Ebersole, Executive Administrator for the Far East stated, “you know everything you need to know” in response to a request from three ABWE administrators for details regarding Donn Ketcham’s incomplete confession to his home church and supporting churches.

On May 6, 2015, Bryan Cave sent Pii Donn Ketcham's personnel file consisting of 484 pages. Pii had been requesting this file for nearly 2½ years and were told by both ABWE Corporate Counsel Robert Showers and the legal liaison Nancy Anderson that there was “nothing in the file.”

The investigation findings are that ABWE has for decades, up to and including during this investigation, created a culture of obfuscation and deceit when it served the purposes of protecting an individual or the organization. The courage to fully embrace the truth has rarely been demonstrated. Two examples of note are:

1. Bangladesh Field Council Minutes, dated January 17, 1980, state: “The discussion of the proposed revision of the Standing Rules centered on four topics: Expunging. The Revision Committee felt that it is foolish to expunge all traces of discussion on a given topic for guidance. It was pointed out that certain kinds of discussion are better left out of the minutes, such as discussions of politically hot issues or sensitive issues involving our appointees or furloughees [sic] at home. In order to protect the emotions of the person involved, it seems better to send the will of the group in a private confidential letter to an appropriate person in the Home Office, such as the ABWE president Wendell Kempton or the East Asia Regional Administrator, Russell Ebersole. Perhaps we need to have a confidential file kept here as well. (The suggested name for this file was the Dark Information Book, otherwise know [sic] as the D.I.B.)”
2. Testimony obtained during the course of the investigation revealed that ABWE President Wendell Kempton created two “secret” envelopes containing information about Donn Ketcham. The envelopes were labeled that they were to be opened by the ABWE President only. Of further clarifying interest as to what Michael Loftis did or did not know, these envelopes were never given to him as far as the evidence indicates.

As the Pii Investigation into the abuse by Donn Ketcham and ABWE’s actions and inactions on the matter comes to a close, the following data points are of interest:

- The interview pool was comprised of 410 (plus or minus) individuals. Of those potential interviewees, 45 are deceased, 3 are not mentally capable of being interviewed, and 31 declined to be interviewed. There were 204 interviews. The balance of the individuals in the interview pool was determined to be not applicable to the investigation as it evolved.
- Approximately 255 hours of interviews were conducted.
- Approximately 7,000 pages of evidentiary findings have been written.
- More than 14,000 documents were meticulously reviewed, catalogued, indexed and bound.

### **C. Timeline of Investigation Obstruction and Delays.**

May 2011: G.R.A.C.E. was engaged by ABWE to conduct an investigation into child abuse committed by Donn Ketcham. The contract between ABWE and G.R.A.C.E. states: “Both parties understand and acknowledge that G.R.A.C.E. is to operate with



complete independence and autonomy in conducting the above-referenced investigation. Both parties understand and acknowledge that the only obligation G.R.A.C.E. has to ABWE is to carry out a thorough and independent investigation of the above referenced matter, followed by the submission of a Finding of Facts and non final recommendations, and assistance with the implementation of such recommendations. ABWE agrees to fully cooperate with G.R.A.C.E. during each stage of the investigation. Such cooperation shall include, but not be limited to, providing G.R.A.C.E. with all requested information and materials, and make available to G.R.A.C.E. any ABWE member G.R.A.C.E. requests to interview.” There is some confusion as to the length of time the investigation has taken resulting from connecting the G.R.A.C.E. engagement date and the Pii engagement date nearly 2 years later. (See February 2013)

August 15, 2011: G.R.A.C.E. contacted ABWE General Counsel Donald Davis regarding an email from him dated August 12, 2011, that ABWE withheld documents from G.R.A.C.E. regarding allegations of abuse by David “Jay” Walsh. They felt that this might impede their investigation because David “Jay” Walsh and his family are key witnesses in the investigation of abuse claims against Donn Ketcham. Pii made a similar request for the same reasons and was denied access to these documents. The investigation revealed that there may have been several investigative process missteps in the David “Jay” Walsh matter, including appointing the New Tribes Mission attorney to conduct the investigation over Board objections. Pii was not able to either affirm or deny these missteps according to a Preponderance of Evidence. It is recommended that this investigation be reopened.

September 21, 2011: ABWE Board Meeting Minutes state: “...*Removal of Corporate Attorney from the G.R.A.C.E. Investigation and other child protection policy investigations moving forward.* The Board discussed the potential appearance that ABWE is not being totally transparent in the present environment with our corporate attorney leading all abuse investigations. It was recommended that all investigations be led by independent third-party investigators under the direction of outside counsel. In a recent board motion, [ABWE Interim President] Alan Cockrell was empowered to be the point person in our interaction with G.R.A.C.E. This change in policy would clarify our policy position for all involved.

**“Voted #MiN.09.11.806** to remove ABWE corporate counsel from the G.R.A.C.E investigation, to engage outside counsel for all present and future Child Protection Policy investigations being conducted by ABWE, and to empower Dr. Alan Cockrell, executive administrator, to form the legal team to serve the ABWE board and administration regarding any abuse allegations. (Recorded vote: unanimous, no abstentions).”

“The Ministries Board votes that, 1) Accusations made against a missionary other than Donn Ketcham from the Bangladesh Field fall within the parameters of the G.R.A.C.E. investigation, 2) The corporate attorney was to be removed from all present and future Child Protection Policy investigations, and 3) The New Tribes Mission attorney was a unwise choice for conducting the investigation in #1 above.”

*NOTE: When Pii was engaged in 2013, Pii was restricted from investigating the subject matter of the first resolution. Further, there is ample evidence that the second resolution is not consistently implemented by ABWE.*

November 1, 2011: ABWE Ministries, Inc., Board Meeting Minutes, state that Robert Showers was present at this meeting. “The Board went into Executive Session for the presentation of the G.R.A.C.E. update with Robert Showers, Esq., at 1:09 PM as all non-board and staff members were excused from the meeting. At this time, Robert Showers was functioning as counsel for ABWE as his involvement in historical child abuse investigations was limited to those NOT involving the G.R.A.C.E. investigation of Donn Ketcham.”

December 9, 2011: ABWE Ministries, Inc., Board Meeting Minutes state that Robert Showers was present at this meeting. The minutes state: “**Update from Robert Showers** Atty. Showers summarized his recent activity as he deals with the contract signed with GRACE [sic] to see that all involved keep within the confines of the contract with positive results accomplished in orderly fashion. He also provides counsel concerning confidential document requests from G.R.A.C.E., and explained the legal issues pertaining to this. He continues to pursue approximately 10 other historic investigations, is gathering information, and has interviewed a number of individuals relating to these.”

*NOTE: At this time Robert Showers was performing “independent” investigations while simultaneously providing counsel to ABWE, in violation of the intent of the ABWE Board. This conflict continued for several months. He was also inappropriately directing the G.R.A.C.E. investigation. G.R.A.C.E. management later asserted that ABWE withheld or delayed document requests violating the terms of their contract with G.R.A.C.E. and impeding the investigation.*

December 9, 2011: The ABWE Board determines by vote that the E. Alan Cockrell, ABWE Interim President will communicate with G.R.A.C.E., excluding all Board members and other individuals. This is in contrast to ABWE legal counsel, Robert Showers, directives that he should receive reports and documents generated by the investigation and then determine what the Board would see.

*NOTE: A similar pattern has been followed in the Pii investigation with Bryan Cave and ABWE Administration reviewing all Pii memos before information is to be shared with the ABWE Board.*

January, 2012: ABWE INTERIM PROTOCOL FOR CHILD PROTECTION INVESTIGATIONS, Effective January 2012, states, “For allegations leveled against an ABWE MK or ABWE missionary, if the evidence has reached a level of reasonable belief it occurred, the Child Safety Team will turn over the investigation to an independent Fact Finding Investigative Team (presently headed by Rob Showers, at Simms Showers LLP) ... to investigate the claims. ... The ABWE Child Safety Team will make decisions about reporting allegations to the proper authorities...”

*NOTE: These procedures may be in violation of the Pennsylvania abuse reporting statute, The Pennsylvania Code, Subchapter E, Section 21.502, quoted below. Pii recommends that ABWE undertake a thorough review of its Child Protection Policies to determine their compliance with relevant law.*

February 27, 2012: ABWE Ministries, Board Development Committee meeting minutes state:

...E. Alan Cockrell believes that ABWE needs to hire another attorney to serve as its corporate counsel during these days while conducting internal child abuse investigations and G.R.A.C.E. is conducting the Bangladesh investigation. Robert Showers is an independent investigator we have hired to conduct some child abuse allegations (other than Bangladesh); he cannot serve as our attorney because then he will lose his independence. We need to watch our language carefully on this point.

June 12, 2012: Robert Showers of Simms Showers was hired as ABWE Counsel and Nancy Anderson agreed to be the ABWE Legal Coordinator. Robert Showers continued after this date conducting “independent investigations,” in disregard of the counsel and direction given by the ABWE Board on September 21, 2011, and by the ABWE Interim President E. Alan Cockrell on February 27, 2012.

February, 2013: G.R.A.C.E. was terminated by ABWE just weeks before their final report was complete based on allegations by ABWE that they had “committed a myriad of investigative flaws.” G.R.A.C.E. pointed out in their response on February 11, 2013, that ABWE had repeatedly failed to comply with their contractual obligations to G.R.A.C.E. “These contractual breaches included repeated objections to providing requested documents and the failure to provide documents in a timely manner, if at all. ABWE further breached the contract by failing to provide G.R.A.C.E. with access to critical witnesses associated with ... organization. ABWE’s contractual breaches needlessly delayed this investigation and impaired our ability to fully evaluate ABWE’s response to the crimes perpetrated by Donn Ketcham. When placed in the context of ABWE’s conduct over the past 20 months, the termination of G.R.A.C.E. strongly suggests ABWE is unwilling to have itself investigated unless the investigation is with (ABWE) control. We pray this is not the case.”

*NOTE: The Pii investigation was plagued by the same behaviors until Bryan Cave and its attorneys became General Counsel, with a few exceptions outlined elsewhere in this chapter.*

February 6, 2013: Professional Investigators International (Pii) was contracted to investigate the Donn Ketcham matter and the actions and inactions of ABWE appertaining to said abuse, in light of ABWE’s Principles and Practices.

February 28, 2013: Pii requested pertinent documents from ABWE.

March 13, 2013: Having received no documents, Pii inquired of Nancy Anderson about the status of Pii’s request.

March 13, 2013: Nancy Anderson responded that she has “been busy,” but will “push to get them out by 3/22, but not later than 3/25.” She further stated that she has been busy with Board assignments which Board President Larry Green later denied to be true.

March 13, 2013: In the document entitled “No GRACE in Sexual Abuse Investigation of Missionary Kids,” authored by Bobby Ross, Jr., Tony Beckett, ABWE’s vice president of church relations at the time told CT (Christianity Today): “We began to realize that as trained prosecutors involved in doing investigations for a child advocacy ministry, their focus appeared to be on building a case rather than finding facts.”

*NOTE: Pii expresses no opinion on this quote except to say that Pii investigations are absolutely unbiased and independent quests for the truth, whatever and wherever that may be.*

April 18, 2013: During an onsite visit to ABWE, Pii, having earlier received a redacted and abridged version of the “Journey to Bangladesh A Diary,” authored by Russell Lloyd, a nouthetic counselor engaged by ABWE as a consultant, requested the full diary. Nancy Anderson told Pii investigators that the full diaries were not available as they were part of his employment record. There is no evidence that he was ever an employee. On the contrary, it has been often clarified that he was a consultant only. Additionally, “employee files” have been provided to investigators, but not his. During the course of its investigation Pii secured the full, unredacted transcript of the diaries, the analysis of which is demonstrated in another chapter of this report. ABWE never complied with the request to provide the full diary even though Pii confirmed ABWE’s possession of and rights to disclose the diary.

April 18, 2013: Nancy Anderson was asked about the documents housed in the “Presidents’ Closet.” She repeatedly stated that she has reviewed all of the binders on those shelves and that there were no documents pertinent to the investigation there. Hundreds of documents were later obtained by the investigators during a hands-on review of the binders in that closet. However the investigators were not able to access certain binders removed from the closet by Nancy Anderson, which action she stated, was at the direction of Robert Showers, ABWE legal counsel.

April 18, 2013: Nancy Anderson was asked about the missing years on Donn Ketcham’s employment card. She stated that notes were made on an employment card ONLY when executive action was taken and that there was no such action during the missing years. The investigative team already knew this to be false from documents in hand. Further clarification on the matter proving her statement to be false was obtained during the review of the binders in the “Presidents’ Closet” which she stated had no such information.

April 18, 2013: In response to a request by investigators for copies of Field Minutes, Robert Showers and Nancy Anderson provided “a Summary of Field Minutes showing who attended...” No material was provided as to what was discussed in those meetings. Pii investigators were also provided “selected copies of field minutes...” selected by the legal team. Full Field Minutes were later acquired by investigators.

April 18, 2013: Robert Showers and Nancy Anderson reported that they had provided “all internal communications” relative to the case, including emails, letters, and notes. This has been proved false with more than 7,000 documents later provided to investigators by Bryan Cave. Unfortunately the investigation was once again delayed due to the late arrival of these documents that had been intentionally withheld from the investigators by Robert Showers and Nancy Anderson.

April 18, 2013: Documents critical to efficiently and accurately begin the investigation in earnest were shipped from ABWE, having been first requested in February 2013.

April 26, 2013: Pii received a moderate-sized 3-ring binder containing documents germane to the investigation. Robert Showers stated at the time, that these were the documents ABWE was providing to “focus” the investigation. The binder index indicated that 136 documents were to be included, but upon arrival, only 89 documents were included.

May 7, 2013: E. Alan Cockrell, acting as the ABWE Interim President, directed Pii to delay beginning the investigation until meeting on this date in Cincinnati, Ohio, between Pii representatives, and ABWE liaisons including MK representatives and ABWE representatives. Pii agreed to delay as requested.

July 5, 2013: Robert Showers notified Pii that he would not authorize payment of the Pii invoice until he had approved the June monthly report. This proposed change in process violated ABWE’s stated intentions to remove their legal counsel from the investigations and held hostage the “independent” nature of the investigation. Pii refused to comply with this process and, in time, assessed late fees when payment was intentionally delayed for “review.”

July 9, 2013: Nancy Anderson placed an unscheduled call to a Pii investigator, regarding Pii’s request for contact lists, previously promised and not yet delivered. ABWE legal counsel, Robert Showers, and an ABWE administrator were also on the call. Nancy Anderson insisted that Pii already had the missionary lists that Pii requested. After the intensity of the position statement by Nancy Anderson, Pii sent an email to ABWE legal counsel, Robert Showers, Nancy Anderson and an ABWE administrator stating that Pii would simply work with material received to date. The following day Pii received an apology from Nancy Anderson admitting to not having provided the aforementioned missionary list to Pii, and stating that she would send it in a “day or so.” Of note, the apology was NOT copied to the ABWE legal counsel, Robert Showers, or the ABWE administrator.

July 11, 2013: The Pii investigator responded to Nancy Anderson and copied ABWE legal counsel, Robert Showers, and the ABWE administrator suggesting that, if notice is provided, Pii would be ready for any conference call in regards to both time and preparation.

July 15, 2013: Pii received the previously requested and challenged missionary contact list via email from Nancy Anderson. This information was promised to be in Pii’s hands



by the end of February, 2013, and was the information that Nancy Anderson and Robert Showers had insisted on the conference call was in Pii's possession.

July 18, 2013: ABWE Ministries Joint Board Development Committee Minutes state: "Guests Present: Robert Showers corporate Attorney, The Board discussed the potential appearance that ABWE is not being totally transparent in the present environment with our corporate attorney leading all abuse investigations. It was recommended that all investigations be led by independent third-party investigators under the direction of outside counsel." This conflict continued throughout the investigation until Robert Showers was removed as ABWE Corporate Counsel and from all internal leadership positions which he was holding. The conflict was repeated with the appointment of Bryan Cave as the direct contact for Pii as the investigation came to a close. It should be noted that a tremendous amount of information previously withheld and hidden was made available to investigators largely through the efforts of attorneys at Bryan Cave.

July 25, 2013: Interviews early in the investigative process made it clear to investigators that there was an ABWE "barn" repository of decades of key documents. Robert Showers and Nancy Anderson denied any knowledge of or existence of such a repository.

July 25, 2013: Nancy Anderson called a Pii investigator in advance of her scheduled interview with investigators. Her call was to establish the parameters of her interview per directives reported by her to have been issued by Robert Showers to include that there would be no recordings of her interview and that she would decline to respond to any questions she wishes by stating that the information is protected by attorney/client privilege. These parameters were particularly disturbing to investigators in light of her many years of interaction with people and documents, in addition to her possible interaction with the "barn" documents.

July 30, 2013: Pii made the first of many requests for Donn Ketcham's personnel file. Both Robert Showers and Nancy Anderson responded that there is nothing in the file. Nearly two years later, on May 6, 2015, Pii investigators received Donn Ketcham's personnel file comprising 484 pages from Bryan Cave.

July 31, 2013: Pii notified the ABWE legal team, Robert Showers and Nancy Anderson, of an additional alleged child abuser discovered in the course of the investigation. The notification was delivered as instructed by ABWE and for the purpose of allowing ABWE to report the alleged abuse to authorities. Pii requested permission to investigate the matter on January 1, 2014, which request was denied by Robert Showers. The ABWE Board Meeting, Special Meeting, March 29, 2011, state: "It was confirmed that the ABWE Child Protection Policy approved by the Board in November 2010 addresses the issue of mandatory reporting for child abuse offenses." However, ABWE did not notify Pennsylvania authorities until December 3, 2013, just over 4 months later. Pii additionally notified the ABWE legal team of another alleged child abuser on November 13, 2013, and a third on December 30, 2013. To date, Pii has not received confirmation from ABWE that the proper authorities have been notified. Rather, ABWE stated that interviews were being conducted to determine whether or not to make such a report. The Pennsylvania Code, Subchapter E, Section 21.502 states that, "Oral reports of suspected



child abuse shall be made immediately by telephone...” and that “Written reports shall be made within 48 hours after the oral report is made by telephone...”

August 30, 2013: Pii investigators received additional documents which were encompassed within initial requests made 6 months previous to this shipment. The documents received this day were redacted, hampering the document review process. Pii investigative protocol is to review and analyze the written word to enhance the interview process. ABWE intentionally and repeatedly did not cooperate with this protocol.

August 30, 2013: A Pii investigator received a call from Nancy Anderson inquiring about the July Monthly Report which Robert Showers stated he did not receive. The report had been emailed to him on August 6, 2013. Robert Showers later stated that he located the report in his spam folder.

August 30, 2013: Nancy Anderson called Pii and asked that all bills for third-party investigative work be sent to her as E. Alan Cockrell was no longer the ABWE Interim President. Pii stated that the request must be in writing and was surprised when the written request came from Robert Showers. Additionally, Pii was surprised that Nancy Anderson would be processing all invoices received. Pii believes that these actions once again threatened the independent nature of the investigation due to the influence and control of ABWE’s corporate legal counsel team.

September 3, 2013: Pii received additional documents from ABWE, also redacted, interrupting the investigative protocols with late-arriving documents.

September 6, 2013: Pii received “personal notes” related to the Donn Ketcham investigation, interrupting the investigative protocols with late arriving documents.

September 12, 2013: Pii received significant documents from an interviewee of the investigation. The interviewee assured Pii that ABWE was in possession of all of the documents, which was later proven to be true. This assertion further established ABWE’s selective presentation of documents to investigators.

September 23, 2013: In discussing a Person of Interest’s recorded G.R.A.C.E. transcript with the Person of Interest, Nancy Anderson stated, “FYI – I have not provided to any other party.” At the time of her statement, Pii was in possession of the document, which document had been provided to Pii by Nancy Anderson.

November 2013: Robert Showers stated that “Pii investigators...have been given limited permission to review files so that they can verify ABWE transparency.” A “limited” review does not indicate transparency. Evidence collected by Pii clarifies that documents were being routinely withheld and/or edited. Evidence collected by Pii further shows that a significant volume of documents in the “barn” was denied to even exist.

November 2013: Robert Showers reported to the Board that Pii “is in full agreement” with the final report review process, which was false. Robert Showers had previously stated on October 24, 2014, that this “agreement” as to the process was “not put...in writing for obvious reasons.”

November 20, 2013: Pii investigators interviewed an alleged victim/survivor of sexual abuse by one of Donn Ketcham's sons and perhaps by Donn Ketcham himself. During the interview Pii discovered that Nancy Anderson had had a lengthy conversation with the alleged victim/survivor the previous year in June 2012. In that conversation she reported the alleged abuse to Nancy Anderson. There is no evidence that Nancy Anderson a member of the ABWE Child Safety Team, made any report to authorities or initiated an investigation. The alleged victim/survivor also stated in her interview that two days prior (November 18, 2013) she had been contacted by Nancy Anderson. It should be noted that this interviewee was overseas and difficult to reach. Nancy Anderson stated to her two or three times in the course of the conversation that in the preceding 18 months, she, Nancy Anderson, had not said anything to anyone about the allegations and that she had encouraged the victim/survivor to speak with G.R.A.C.E. The interviewee testified to Pii investigators that neither of these points, which are self-protective statements by Nancy Anderson, were true. She had not asked Nancy Anderson to remain mute on the subject. In fact, Nancy Anderson reported to the alleged victim/survivor in 2012 that she had told "two people in the home office...Robert Showers and E. Alan Cockrell...and that she wouldn't tell anyone else." (There is no evidence that either of these men made a report to authorities or launched an investigation.) In addition, the alleged victim/survivor did not recall that Nancy Anderson suggested that she talk to G.R.A.C.E. Pii contacted the interviewee, using information only recently obtained from Nancy Anderson. The interviewee stated in her Pii interview that Nancy Anderson had contacted her two days prior. The interviewee believes that Nancy Anderson was attempting to prohibit her from telling anyone else of her allegations of abuse and ABWE's handling of her allegations.

January 7, 2014: Pii management requested confirmation from ABWE President D. Jim O'Neill that, contrary to Robert Showers' assertions, Pii would not be submitting its final documents to ABWE for organizational edits. ABWE President D. Jim O'Neill confirmed this to be so.

May 5-9, 2014: A Pii investigator again requested that Robert Showers and Nancy Anderson produce Donn Ketcham's missing information from his employment cards after collecting additional evidence that a great deal of information is contained thereon. The request was again denied.

May 5-9, 2014: Robert Showers told the Pii investigative team, which was onsite at ABWE reviewing documents, that the team could view all documents up to 2011 as he did not know what previous ABWE legal counsel, Donald Davis, was doing up to that point. After that date, however, Robert Showers claimed attorney/client privilege as to all documents. The legal appropriateness of his claim is disputed. Pii is still not in possession of certain documents withheld according to claimed privilege.

May 5-9, 2014: As the Pii team was actively reviewing documents, Nancy Anderson entered the "Presidents' Closet" and removed binders containing documents from 2009 to 2014. After returning some of the materials, she continued to hold the records from 2011 and 2012 and investigators observed her removing documents.

May 5-9, 2014: Nancy Anderson stated that she was instructed by Robert Showers to refuse to allow investigators the opportunity to review documents from 2012 to 2014, stating that she had reviewed the material.

*NOTE: Nancy Anderson's review of these documents does not amount to a third-party independent investigation of the materials.*

May 5-9, 2014: The Pii investigative team noticed that the materials for 2009, 2010, and 2011 were also missing. When challenged, Nancy Anderson returned those materials for the Pii team to review.

May 5-9, 2014: Nancy Anderson admitted that she withheld certain documents from 2011 and 2012 because they “clearly stated ‘Attorney/Client Privilege’” and that she might give those to the investigators after she checked with Robert Showers. The documents were never provided as far as the evidence reveals. It should be noted that in reviewing thousands of documents in the “Presidents’ Closet,” the investigative team never saw any documents before or after that date labeled “Attorney/Client Privilege.”

May 5-9, 2014: The following questions were asked by the investigative team, first of Nancy Anderson and then of Robert Showers, with answers indicated from each. Their omissions and obfuscations significantly obstructed the investigation. The information requested was not received by investigators for several more months.

- “Did Donn Ketcham receive any type of counseling in the 1970s?” (Nancy Anderson and Robert Showers stated that they have seen no evidence of that.) Evidence later provided by Bryan Cave, of which they were aware, indicates that he did.
- “Could the Pii team see Donn Ketcham’s application packet including questions asked and answered?” (Robert Showers agreed to allow the team to see the information initially and then refused at a later time.) Evidence later provided by Bryan Cave included the requested information.
- “Was anyone aware of any payoffs, tuition, etc.?” (Nancy Anderson and Robert Showers stated that “nothing like that went through the books of ABWE.”) Evidence later provided by Bryan Cave indicates that both were aware of a payoff arrangement between Donn Ketcham and the 13-14 year old missionary kid (MK) victim/survivor. Robert Showers would later admit to a Pii investigator that he was in possession of the payoff document but would not share it with investigators. Pii has not seen the document to date.
- “Is there a copy of the open letter written in October 1970, by Donn Ketcham to the ABWE Board and Dr. Commons on marriage and divorce?” (Before Robert Showers’ arrival on site, Nancy Anderson and her assistant stated that they were certain that they had seen the document and even described it to include the color of the paper. After Robert Showers arrived, no one would admit to a recollection of ever seeing the letter and all claimed it could not then be found.)

- “Is there information about an ABWE member who was “lost to immorality” in 1988?” The Pii team wanted to see the disposition of that case for comparison to the handling of Donn Ketcham. (Nancy Anderson and Robert Showers did not provide the requested information.) Evidence later provided by Bryan Cave included the requested information.
- “What information can be made available about the Cherry Hill Seven?” (Stating the Cherry Hill Seven did not exist, Nancy Anderson and Robert Showers did not provide this information. Pii investigators are now in possession of this requested data.)
- The investigative team asked for the minutes of the ABWE Board from September 2002, which was just after the MKs’ “The Return” conference and the revelation of the allegations of numerous other victim/survivors of Donn Ketcham’s abuse. (Robert Showers stated that the September meeting was a retreat and that there were no minutes taken.) The investigative team has found multiple copies of minutes from retreats both before and after 2002.
- The investigative team asked for the Executive Session Minutes in 1990, the year following the dismissal of Donn Ketcham, missing for April, May, July, September, and November. (Nancy Anderson and Robert Showers did not provide this material.) An ABWE staff member stated that, until 2007, the Executive Session Minutes were included in the Board Minutes and would therefore not be kept in a separate repository. However, the Board Minutes that were provided to Pii did not include Executive Session Minutes.
- The investigative team asks for the Executive Session Minutes for 1979-1985, but they were not provided.
- The investigative team asked for Dr. Wendell Kempton’s President’s Report from 1992 which was only partially discovered. The document discovered by investigators begins with Page 42, Pages 1-41 are missing. (Nancy Anderson and Robert Showers did not provide the missing pages.)

May 9, 2014: Nancy Anderson stated to Pii investigators that ABWE was “not even thinking about any litigation.” She often stated through the course of the investigation that she and Robert Showers were not trying to impede the investigation in any way and were just trying to cooperate. Their actions belied their words repeatedly. This is in contrast to a statement made later on May 20, 2014. Robert Showers and Kent Kiefer represented to Pii and to Pii’s accountant that ABWE can no longer afford the full monthly payment for Pii services rendered. On behalf of ABWE they requested a deferred payment arrangement. On May 20, 2014, in response to Pii’s request that the arrangement be codified in an addendum to the agreement between the parties, Robert Showers stated that such a document could not be signed as it would be “discoverable,” indicating an attitude toward litigation.

May 9, 2014: Robert Showers further stated to a Pii investigator as to litigation processes, “You’re the first person who has said that we need to be prepared for mediation/arbitration or something after the investigation. That came out of your mouth.” This statement was not true.

May 20, 2014: Pii investigators discovered in an interview with an attorney of a key person of interest in the investigation, that Robert Showers had had discussions with this individual in reference to being his legal counsel. The attorney further stated that Robert Showers was adamantly opposed to the person of interest participating in the G.R.A.C.E. investigation and had advised him to that end. The attorney further stated that he did not trust Robert Showers. This information was never communicated to the investigators by Robert Showers.

May 20, 2014: Robert Showers stated to a Pii investigator that Pii management had agreed to equal monthly payments by ABWE. Not only was it not an agreement, it had never been discussed.

May 20, 2014: Robert Showers stated to Pii management that his “client” (ABWE) was “very unhappy” with regards to a press release issued by Pii. Pii management spoke with the ABWE management directly in a follow-up conversation in which it was discovered that the ABWE management, Robert Showers’ “client,” had not even read the press release.

August 7, 2014: Robert Showers stated to Pii management that he would not provide to Pii the results of the internal investigation which was performed by Donald Davis, confirming for the first time officially that such an investigation did, possibly, exist.

September 12, 2014: Pii investigators were informed by Robert Showers that he was in possession of critical documents as to victim/survivors’ cooperation, which he would not provide to Pii.

September 12, 2014: Robert Showers informed Pii management that the ABWE Board was very displeased with him because he recommended Pii. Pii management replied that that statement was interesting as Pii was receiving no such information from Board members currently being interviewed. Robert Showers stated that the Board was being dishonest with Pii in the name of being “gentlemanly.”

September 12, 2014: Robert Showers asked Pii management to violate the independent nature of the investigation by asking specifically how many victims there are and what direction the report will be taking. He also asked Pii to confirm that the investigation would not find anything like a cover-up. He also asked which reports will have a Preponderance of Evidence. When Pii management refused to compromise the integrity and independence of the investigation, Robert Showers questioned, “where all this distrust comes from.” During the course of the investigation, Pii management provided detailed information to ABWE Board and ABWE Administration Leadership regarding the inappropriateness of having ABWE legal counsel interfering and obstructing the investigation. The additional time and effort and costs expended by ABWE for this

investigation, which were directly caused by ABWE's unwillingness to fully respond to Pii's warnings, cannot be measured.

September 12, 2014: Robert Showers asked Pii management if Pii had interviewed a particular victim/survivor. Robert Showers stated that he had a document, which he would not or could not give to Pii, but which might explain why the victim/survivor would not agree to an interview.

September 12, 2014: Robert Showers pressed Pii management for an investigation completion date. Pii management reiterated that throughout the investigation there were no promised deadlines or commitments by Pii. Any estimates of completion were always put forth based on what was known at the time. Information continued to come forward extending the investigation, including significant witness cooperation and documents never before seen by the investigators. At the time of this conversation Pii had completed reviewing approximately 7,000 documents. Several months would pass before Pii would receive an additional 7,000 documents of material impact on the investigation resulting in additional time required to complete the investigation due to actions and inactions of ABWE. At the outset of the investigation, Pii management informed the ABWE Interim President that an investigation of this nature could be expected to last as long as 2 years. This estimate was set forth with no anticipation of the interruptions, inconsistencies and omissions on the part of ABWE or its legal counsel that would repeatedly adversely affect the process and its completion.

September 12, 2014: Robert Showers stated that he, the ABWE President and the ABWE Board wanted to know why Pii was continuing to conduct interviews. Pii management explained that crucial interviews were taking place that were not before thought possible. In fact, Pii had been presented with the names of five individuals that purportedly "would never interview with Pii." All of those individuals did, in fact, participate fully with the investigation.

September 12, 2014: Robert Showers stated that the Board was dissatisfied with Pii and was holding him responsible for the cost and time of the investigation. He further stated that Pii had "hung him out to dry with the Board." As indicated above, Robert Showers was the source of his own discomfort with ABWE, including the cost and time of the investigation.

November 11, 2014: An email from D. Jim O'Neill states: "Finally we have a new Corporate Counsel Team named Bryan Cave LLP. They begin December 1<sup>st</sup>. Senior partner John Wylie and team will be visiting our campus the second week of December. They bring global expertise in the area of mission work that will be of great benefit to us as we move forward in legal matters." John Wylie and his team did provide a benefit to the investigation by empowering investigators, albeit late in the process, to draw conclusions from a more complete volume of documents.

April 28, 2015: Bryan Cave provided most of the additional documents requested by Pii that had not been previously received.



May 15, 2015: Approximately 7,000 pertinent documents were found at ABWE, including those in the “barn” (which Robert Showers and Nancy Anderson had claimed did not exist) on the ABWE campus by Pii investigators in cooperation with Bryan Cave.

August 17-18, 2015: ABWE Board Development Committee meeting minutes not previously known to exist were received from Bryan Cave via 3 emails, for the years covering 2002-2014. It is noteworthy that the Board Development Committee directs and coordinates functions of both the ABWE Board and the ABWE Administration. Some of the most important information in drawing accurate investigative conclusions was contained in these documents, which were not provided to Pii until August 18, 2015.

#### **D. Financial Pressure Placed on Pii By ABWE.**

September 18, 2014: Kent Kiefer and Robert Showers stated that the Operating Budget was unable to carry the full invoice responsibility and asked Pii management to accept only partial payments for work performed, with the remaining balance due at the conclusion of the investigation. However, testimony by the Chairman of the Finance and Audit Committee stated that the payments that Pii received were actually being paid out of the ABWE Foundation. Robert Showers’ and Kent Kiefer’s relationships with ABWE were eventually fully severed. Beginning when Bryan Cave became Corporate Counsel, the monies due to Pii for work performed were paid promptly and in full. Later a person working in ABWE’s Financial Office with knowledge of the partial payment requests disclosed to Pii that the requests were a calculated effort to force Pii to “speed up the process.” The stated belief was that investigators would hurry in order to receive their funds being withheld by ABWE. It must be noted that Pii was not so influenced and continued to work thoroughly and expeditiously in light of the obstacles it regularly encountered in the process.

September 24, 2014: Pii management received a strident email from Robert Showers claiming that Pii’s accountant was an “alleged accountant” after she had reached out to ABWE on matters of payment, etc. as to the deferred arrangement. The purpose of her letter was to set in writing the deferred payment arrangement as Robert Showers had been unwilling to agree to an addendum on the matter, as previously stated. The comment was puzzling in that she was point for Pii in discussions with ABWE on the request and negotiations relative to deferred payment.

Unfortunately, the cost of the investigation in time, effort and money has been difficult on ABWE as communicated to Pii by ABWE’s Corporate Counsel. Pii takes the position that it is primarily ABWE’s decisions over the course of the investigation that have increased the costs and led to an untoward impact on their organization.

#### **E. Regarding the Length of the Investigation.**

In a meeting between Pii management and ABWE interim president E. Allan Cockrell on March 1, 2013, Pii and ABWE agreed that the investigation would take up to 24 months to complete. At that time all parties were operating on the assumption that ABWE would cooperate in good faith in sharing information and producing requested documents. As

noted above, however, such cooperation was not given until late in the investigation process.

There were several complaints made by ABWE Corporate Counsel Robert Showers before his removal regarding the duration of the investigation. Despite his pressure to speed up the investigation, Robert Showers continued to impede the progress of the investigation, and made it nearly impossible at times to progress towards a complete investigation. Had ABWE fully cooperated and responded in a timely manner to Pii's document requests from the beginning of the investigation, the overall span of the investigation would have been reduced by many months.

Additionally, late in the investigation process five pivotal people agreed to be interviewed by Pii. Pii was previously told that these individuals would not be willing to be interviewed by Pii. This late cooperation resulted from the investigation that built the trust of many participants encountered during the investigation. The additional interviews revealed information that touched on many aspects of the investigation and made it necessary to revisit previous conclusions, all of which extended the time for completing the Final Report.

In a conference call on October 5, 2015 with Pii investigators, ABWE President Dr. D. Jim O'Neill stated that ABWE wanted the truth to come out through the Pii investigation and the investigation should take whatever amount of time is needed to get to the truth.

## **VI. MEDICAL PROCEDURES SUMMARY**

As an ABWE Bangladesh missionary doctor who was a peer of Donn Ketcham states: "It is essential that the victims, and others, see what standard and acceptable medical practice is, so they can discern the severe aberrations which occurred regularly in teen age girl exams at the Hospital in Bangladesh."

Stated in this chapter are insights from medical practitioners and family members regarding Donn Ketcham's sexual abuse of young women under the guise of medical care. Many of the women that participated in the investigation remember pelvic examinations, breast examinations, and breast self-examination instructions. The medical charts corroborate the breast examinations and the breast self-examination instructions, but are inconclusive as to the pelvic examinations. However, based on the number of victim/survivors who have memories of inappropriate pelvic examinations and corroborating statements from ABWE medical peers, there is a Preponderance of Evidence that Donn Ketcham performed unnecessary pelvic examinations on young girls. In some cases, Donn Ketcham performed inappropriate pelvic examinations on adult women. It should be noted that the standard of medical care used to evaluate Donn Ketcham's abusive behavior is established by documents and testimony from only those who were medical personnel, who were trained in his era, and who served in Bangladesh at or around the same time.

A Bangladesh missionary doctor stated that when working as a doctor on the field of Bangladesh he always made it his practice to have either a family member or a nurse

present when he was examining a female or a child. He indicated that this was standard practice in Bangladesh while he was there, but he could not speak for what took place prior to that time. As far as he is aware, there was no official ABWE policy relating to this issue on the field, nor was there any ABWE training provided on the matter. Such practice was taught in medical school, and Donn Ketcham's medical peers stated that it was strictly implemented in Malumghat.

A Bangladesh missionary nurse stated that it was not standard procedure in Bangladesh for doctors to do breast or pelvic examinations on young girls or young women. Donn Ketcham was the only one who the records show did those kinds of examinations on young girls and young women. She knew this to be true because she was present for breast examinations given to two of the victim/survivors. Donn Ketcham examined the breasts of both girls and instructed them in detail how to do breast self-examinations. She was also aware that pelvic examinations were noted on medical charts, which would indicate that they were done. In a follow-up interview, the nurse stated that although it was not normal to leave the room during an examination on women, Donn Ketcham on occasion would ask her to leave the room for one reason or another. Also, she witnessed Donn Ketcham demonstrating how to perform breast self-examinations on teenage girls and instead of letting the patients practice on themselves the second time through Donn Ketcham repeated the demonstration again which the nurse indicated was "totally not normal." She did not witness any pelvic examinations on minor girls. She said that she would not have allowed it and she would have walked out of the examination room. According to this nurse, the only time a pelvic examination should be conducted was if there was a "very specific problem that you were ... trying to investigate." She admits she never questioned Donn Ketcham about why he performed the breast examinations but now she wishes she had.

Another Bangladesh missionary nurse stated that she recalled a missionary wife and mother wondering if there were other people who had been violated. This missionary nurse had access to medical records in which she found a common thread. Examinations performed by Donn Ketcham documented teaching girls how to do breast self-examinations and examining their breasts. Some cases were noted that these examinations were in preparation for college. But at least one person was 13, 14 years old and too young to go to college. Donn Ketcham was the only physician that instructed young girls in breast self-examinations. This missionary nurse created a package of information she collected from analyzing the notes of many files and attempted to give them to her field administrator at the time, William Commons and his wife, when they were visiting the field in the mid 90s. She stated at the time to William Commons and his wife that Donn Ketcham should be charged with child abuse. She was instructed by William Commons that if she wanted to pursue something she would have to give it to the President of ABWE. The package was actually delivered to the missionary wife/mother who made the original request in 1995.

According to this missionary nurse, all of the charts are in Harrisburg, Pennsylvania, where she reviewed them with ABWE Liaison for ABWE Corporate Counsel, Nancy Anderson, around 2011. These records were not provided to investigators by ABWE, perhaps in light of HIPAA regulations. This nurse was assisted by another Bangladesh

missionary nurse in reviewing the records and states that Donn Ketcham's notes were distinctive and easily identified.

A Bangladesh missionary mother stated that when her daughter, a victim/survivor, was a junior in high school, approximately 16 to 17 years of age, she was given a physical examination by Donn Ketcham. Donn Ketcham was going to conduct the exam with her daughter by himself, with no nurse in the room. This mother followed him into the room to be with her daughter. In the course of the examination, Donn Ketcham gave the young victim/survivor a thorough breast examination which made the mother very uncomfortable. However, even though she was uncomfortable, she did not interrupt the exam.

The parents of the 13-14 year old missionary kid (MK) victim/survivor stated that everyone had to have a physical examination once a year and that the mother always attended the physicals with her daughters. This particular missionary mother witnessed a breast examination being performed by Donn Ketcham on her daughter that lasted a very long time. The mother questioned the nurse about her concerns and the nurse stated that Donn Ketcham believed it necessary to be very thorough to ensure that the girls understood how to perform a breast self-examination. These actions were in spite of common medical training and practice to the contrary, and disregarded the risks of performing such examinations on female children before they were ready to be introduced to their own sexuality. The mother testified that this type of examination was performed on her other daughter as well.

Another missionary wife/mother stated that while she was distracted with her other children that were receiving shots from the nurse, Donn Ketcham gave her daughter an examination without her consent or presence, which examination process greatly upset her. As an adult, her daughter wrote a letter to Donn Ketcham airing her grievances regarding his behavior toward her as a young person and requested his confession. Donn Ketcham responded back to her through a lawyer stating he had done nothing to her.

A Bangladesh missionary doctor stated that as a doctor on the field of Bangladesh, pelvic exams were only given after a young woman was married or preparing for marriage. He further stated that he would not do pelvic examinations on young women until they were married or sexually active. The exception would be that he would give a pelvic examination to a young woman only if there was a specific medical reason to do so. He would have the mother in the room. In fact, it was typical to have someone else in the room when performing an exam on a young woman or child, but because of the conditions under which they were required to work, there were times when no one was available. In spite of this, when the exam was of a young woman or a child he always tried to have a parent in the room.

A Bangladesh missionary doctor stated that while on the field as a doctor in Bangladesh, breast examinations were not performed on young women in their teens. Normally such exams would not be given until the young woman was in her twenties. He further stated that during such exams, there would always be a female present, usually a nurse.

A victim/survivor stated that from the perspective of an adult female who had been examined by Donn Ketcham, she believes that it was the policy in Bangladesh to have a nurse in the examining room when a female was having an examination. Further, she recalled once being examined by Donn Ketcham when he conducted the examination by himself. She had tried to avoid having her examination performed by him, but he was the only doctor available. In fact, not only did he not have a nurse in the room, but there was actually one available and he asked her to leave the room. In her previous experience with physical examinations, she had not been required to be completely disrobed, which Donn Ketcham required her to do. She was covered only by a sheet which made her extremely uncomfortable in the first place. Secondly, her examination was different from other examinations performed on her by other doctors because the way she was touched was unusual. Donn Ketcham touched her clitoris, which had never happened before and seemed inappropriate to the victim/survivor.

Joseph DeCook, a contemporary to Donn Ketcham states, "... The things that went on with those girls mainly fell under the ... umbrella of medical care ... sexual exploitation and the guise in medical care." It was an "invasion of the girls' private sexual world in the guise of medical care." Joseph DeCook says, he has "... been a gynecologist for 30 or 40 years, done thousands of pelvic exams, always with a purpose in mind with a nurse in the room ... Invasion of sexual privacy is when there isn't a good reason." (for pelvic and breast exams) "... I realized a lot of stuff ... went on that ... was in the guise of medical care that was an invasion of their sexual privacy, unwarranted. ... Doing breast exams on 8 year olds, 9 year olds, notations on the chart about early breast tissue. ... You don't do that to kids. I've talked to pediatricians, general surgeons, family practitioners, all of them have, just aghast, you don't do this. ... you don't take all their clothes off even as little kids because they have a sense of privacy ..."

Joseph DeCook goes on: "Well, if you look into the medical literature, and I can cite you six or eight references of organizations that are concerned with breast health, you don't do breast exams until they're 20. ... you don't do that to 14 and 15 and 16 year old girls. ... I mean, nobody does. ... Total exposure. You don't do that either. If you're doing a breast exam, you expose one breast at a time carefully ... and then the other. ... You don't disrobe them, even down to the waist, let alone totally. ... to do an EKG you don't have to have a bare chest. ... in the States if this had happened, you'd have been sued out of your mind. But in Bangladesh, you're the king of the hill. When you're the doctor, your word is the end word."

Joseph DeCook continues: "About the middle of the second term, somebody somehow got the information of ... he's doing pelvic exams on these pre-school exams. And my, my response was, 'Man, I wouldn't do that.' ... I have well-documented in the charts ... for ten years ... breast exams, continual breast exams from age 13 and 14, notations of early breast development and so on, well, I mean, come on. You don't do that to little kids. ... It's an unwarranted invasion of their sexual privacy. It's not done. But it was done routinely ... you don't do a pelvic exam on pre-teens or on teens. ... I've got a number of these girls who said, 'Oh yeah. I remember standing there with no clothes on at all, my underpants down to my feet.' You don't do that. ... I have a lot of confirmation on many physical exams of the breast exams that were unwarranted ... the



pelvic exams, vaginal exams, fingers in the vagina that were unwarranted in those age ranges. ... These are girls that are damaged. ... this invasion of their sexual privacy as a preteen ... by a trusted spiritual doctor/advisor ... that was unwarranted, unnecessary... and totally unethical as far as I'm concerned. ... Another one said very frankly to me, 'I'm quite sure I experienced my first three orgasms during pelvic exams by this person.' Well, as a gynecologist you know that if you're ... against the perineum, you have a free thumb that can do a lot of stimulation. ... and in fact ... you have to be careful of when you do an exam, where is your thumb, be careful where it goes."

Joseph DeCook states, "... you can look at any girl and say she's hysterical. But when you've got about 10 girls saying the same thing, then the hysterical begins to fade away and reality begins to come in. ... And several of them mentioned that, a stethoscope on the back, hand on the breast in the front. You don't put your hand anywhere ... you know. Now whether you could say, 'Well, I have to steady the person. If I push against them and they fall over, that's not good.' Which is a crock ... the whole spectrum ... humiliating in the extreme. ... medical care is not to be humiliating. ... obviously pelvic exams were going on ... internal pelvic exams, vaginal exams were going on." Joseph DeCook says, "Statements from four other doctors, three other doctors and myself, four other doctors and myself actually, saying ... you just don't do breast exams on young teenagers...teenagers don't get breast cancer."

Joseph DeCook noted it was "... about 2000 when I started talking to some of these girls wondering what, what was going on, what had gone on. ... nobody just hates a physical exam unless there's a reason to hate it. I've done hundreds of physical exams on teenage girls. ... if someone were trying to ... defend his note system he could say, 'Well, I wrote pelvic exam. That's "pex" at the bottom.' On the other hand, if someone were trying to avoid ... the fact that internal vaginal exams had been done on 15 year olds, 16 year olds ... then he could look at that ... bottom line saying, 'pex' and say, 'Well, no, it's physical exam, negative.' Just like it was a summary statement. So ... you can call it either way whatever is ... beneficial to a point you're trying to make."

Joseph DeCook continues: "In 1970, 1980, breast exams were a standard thing and were recommended by everybody. But, nope, nobody was doing this with young teenage girls ..." He adds: "And he goes ahead and does a physical exam, a pelvic exam, a breast exam with no nurse in the room with this girl dressed in a sheet. I mean, that is like absolutely not done. It's just astounding." He states, "My point in looking at this and the point of the other physicians that I asked to look at it was ... you don't take all the clothes off of a teenage kid. You never take all the clothes of a teenage kid. It just isn't done. ... was out there during this time. I mean, I lived there during this time."

An email written by Joseph DeCook states, "Taken in aggregate, these women's stories and charts document a systematic and persistent pattern of violations, by Donn Ketcham, of the sexual privacy of these victims -- violations disguised as, or mixed with, legitimate medical care." "The point of all this is that breast exams and vaginal exams, and having the girls stand naked with underpants down at their ankles are simply not part of normal medical practice in routine physical exams of teens and preteens. Vaginal exams on this group, absent of specific complaint, are simply not done. Teaching breast self-exams to



early teens, or even mid-teens, is not generally done. Donn Ketcham did all this routinely. ... it was an unwelcome invasion of their sexual privacy.” Joseph DeCook describes of Donn Ketcham, “He violated the sexual innocence and modesty of these young girls as a doctor, under the guise of giving legitimate medical care.”

“Under the guise of obtaining meaningful medical information on a routine physical exam, he [Donn Ketcham] regularly did breast exams on young teens, and he taught them ‘breast self-exam’ techniques. He noted beginning breast tissue development in girls as young as 9, and ‘secondary sexual development’ in girls as young as 9. The girl would need to be naked and probably palpated to meaningfully observe some of these early changes.” “He violated their trust by over-examining them in the area of physical sexual development.” “He betrayed their trust by using his position as a doctor, as a trusted ‘uncle,’ as a respected spiritual leader and self-sacrificing pioneering medical missionary to perform explicit sexual exams that were at times completely unacceptable and inappropriate from a medical practice standpoint.”

“His unnecessarily obtrusive, and in some cases sexually stimulative, pelvic exams set up a conditioned sexual response in these young women and robbed them of their sexual innocence while violating their sexual modesty and privacy.” “... he took advantage of their vulnerability and innocence to rob them of their innocence (and left many of them feeling guilty, as if they bore responsibility for the wrongdoing).”

“He routinely took advantage of his position as their doctor to put these young teenage women (and younger) into situations where their sexual privacy and sexual person were exposed far in excess of what was necessary or required for the exam.” “In necessary medical exams or illnesses, he was grossly inappropriate in some exams and methodologies, violating the girls’ sense of sexual/bodily privacy and, in so doing, humiliating them.” “This was the ‘culture of child abuse’ that existed at Malumghat, a pattern in which appropriate and inappropriate medical care by the same doctor existed together, making it difficult for the lay person to sort out which was which. Only in retrospect and given the separate testimonies of about 10 individual affected women does the insidious larger picture of sexual abuse begin to come into focus.” “He showed a pattern of inappropriate violation of their modesty and sexual privacy in the process of and in the guise of legitimate medical care.”

Joseph DeCook expounds, “... as the ‘in charge doctor’ ... completely violate common medical sexual ethics: a male doctor NEVER does a physical exam on a woman without a nurse present in the room.”

The doctor continued, “...the nurses ... they’re at ... the pleasure of the doctor, so. They’re not gonna complain about what he’s doing. In the States if I did something like that, my work, the nurse would say, if he doesn’t get sued, I’ll get sued so I’m gonna blow the whistle on this. This is impossible. None of them, I mean, you trust what the guy does because he’s on, he’s a fellow team member on a mission. You trust what he does, and so you’re not seeing where the hand is where it shouldn’t be, and so on.”

The same missionary doctor indicated he recognized the writing on the medical charts as being that of Donn Ketcham. He believes the MK's allegations of sexual abuse by Donn Ketcham and has no reason not to believe them. "You get the sense of what the climate was with the practice that was going on. These are the girls that are damaged." "...It was this invasion of their sexual privacy as a preteen ... by a trusted spiritual doctor/advisor ... that was unwarranted, unnecessary ... and totally unethical as far as I'm concerned." "The mothers would've known but, you see, the doctor can get away with almost anything if he's clever, and this man is clever."

In one statement of testimony, Joseph DeCook stated, "... I had no clue that this kind of stuff was going on 'cuz I wasn't there part of the time when it was going on. It was before I got there. But after I got there, I still wasn't aware that some of this was going on." In other testimony, he states that he was aware at the time of inappropriate examinations which invaded the victim/survivors' sexual privacy being performed by Donn Ketcham, which is addressed in his Person of Interest Memoranda. Nurses and parents were also aware of the abusive examinations at the time.

A Bangladesh missionary doctor stated that the appropriate age to do a routine pelvic exam on a female would be when the person is sexually active, of childbearing age, or if they present with a problem. Even then as a surgeon and as an ER doctor he would prefer not to do the first pelvic exam on anyone. The only time a pelvic examination would be appropriate would be if there were specific symptoms that called for it. He would not do a pelvic exam on a young female in a prevention or preventative manner, wouldn't do breast exams on anyone unless a problem is present, and even then would make a definite attempt to make sure the person realizes he's not in any way attempting to touch their breast. He never conducted an examination of a young female unless a nurse, a guardian, or another responsible adult female was present and would never conduct such an exam alone." His wife made the following statement regarding a male doctor examining a female alone: "...rather than being more lax over there, it would actually be, should be more strict because Bangladesh is a Muslim country." Neither the missionary doctor nor his wife had ever heard of the practice of measuring a young female's breast and believed it to be completely unnecessary and inappropriate. He had been in practice for 35 years and had never heard of it taking place.

Donald Davis stated that one of Donn Ketcham's victim/survivors told him that while being examined by Donn Ketcham as an MK in Bangladesh, she noticed that he had an erection, and while he was examining her, he pressed up against her. It should go without saying that this is inappropriate behavior for a doctor.

A Bangladesh missionary nurse, speaking as a nurse on the field in Bangladesh, stated that pelvic examinations on young females were never routinely done. Such examinations would only be done if circumstances called for it. She further stated that in Bangladesh it was policy that when a female was being examined, a nurse would always be present along with the doctor. As a nurse and as someone who understood the culture in Bangladesh, she did not believe that Donn Ketcham understood the culture. Also, she had many occasions to hear him preach and noticed in his preaching he frequently spoke

against things like sexual immorality. She remembers thinking that he is speaking against something that is a problem of his own.

A short-term Bangladesh missionary family physician stated that he was a family physician that began his family practice in 1977. He rarely did pelvic examinations on women younger than 18, stating that the only reason he would ever do a pelvic on a younger person would be for some medical reason or cause that dictated it being done. He would consider doing a complete physical examination for college or pre-nuptial circumstances. It would not be appropriate to conduct a pelvic exam on a 12 year old American female as a preventative or routine physical. It would only be appropriate to perform a breast examination on that same age group if a medical reason necessitated it. Problems that would require a breast examination don't usually come up in that age group. It is not until the person is older and getting into a marital relationship that he would introduce conducting a breast examination. It was common to perform physical exams on young teenage or adolescent boys and girls on a regular basis. There was always a female or parent in the room when he was examining a woman, usually a nurse. Regardless of age he would never examine a female without having a female attendant present. He stated that he practiced medicine in Bangladesh in the 1980s and 1990s the same way he would have in the United States.

Fourteen medical personnel who served in Bangladesh were interviewed and all stated, with slight variations, that medical procedures conducted by Donn Ketcham were unethical, inappropriate, medically unsound, and were sometimes done with no one else present.

Eighteen individuals alleged to have been abused as children and 5 adults alleged to have been abused as adults contributed to the investigation. A total of thirty-four allegations, some by their own testimony, some by the testimony of others, and some as established by medical records were investigated. A total of twenty-three allegations were affirmed and eleven were not affirmed. Commonalities include age, type of examination, location, number of people present, state of undress, and no pre-existing medical conditions.

Supporting Documents from a missionary wife, regarding her recollection of a meeting on Thursday, July 18, 2002, in which several of these victim/survivors participated, states that none of the MK girls were surprised to hear that Donn Ketcham had molested the 13-14 year old missionary kid (MK) victim/survivor. Many of the missionary girls felt that the ABWE administration protected Donn Ketcham because he had such a big name and was so important. They did not trust him. They also reported that Donn Ketcham always had a girlfriend. The missionary wife's husband recalls from the same meeting that a victim/survivor's problems began in 1974. A victim/survivor stated in the meeting, "This is child abuse, sex abuse."

Supporting Documents from Michigan Department of Licensing and Regulatory Affairs, Bureau of Health Professions, Board of Medicine state that The Michigan Department of Licensing and Regulatory Affairs, Bureau of Health Professionals, Board of Medicine charged Donn Ketcham with violations of the Public Health Code. The Disciplinary Subcommittee found that the allegations of fact contained in the complaint were true,

including paragraph 14, which states that, “When [name omitted] was a young girl, and the child of missionaries in Bangladesh, [Donn Ketcham] had sexual contact with her in the course of physical examinations. Such conduct included digitally touching her breasts and digitally penetrating her vagina.”

Supporting Documents from a trained handwriting analyst state the handwriting that is found on the medical charts provided to Pii appears with a high probability to be Donn Ketcham’s handwriting, based on a comparison between that document and other documents that were confirmed as Donn Ketcham’s writing.

Supporting Documents from a Bangladesh missionary doctor indicate that the medical chart notes recorded by Donn Ketcham show a systematic and persistent pattern of violations of the victim survivor’s sexual privacy.

Joseph DeCook sent supporting documents to a Pii investigator on April 24, 2014 regarding the Bangladesh missionary doctor’s review of many teens’ and pre-teens’ medical records from the field of Bangladesh. The doctor makes the following observations:

- “...It was an unwelcome invasion of their victim survivors’ sexual privacy.
- The point of all this is that breast exams and vaginal exams, and having the girls stand naked with underpants down at their ankles are simply not part of normal medical practice in routine physical exams of teens and preteens.
- Vaginal exams on this group, absent a specific complaint, are simply not done.
- Teaching breast self exams to early teens, or even mid- teens is not generally done. DK did all this routinely. And as you can tell from the girls own letters, it was an unwelcome invasion of their sexual privacy.
- I have done routine physical exams on hundreds of teens. My notes and the other doctors on the blog confirm that DK’s exams were simply way our [sic] of the normal practice pattern.”

Supporting Documents from a blog called [www.BangladeshMKsSpeak.com](http://www.BangladeshMKsSpeak.com) (currently hosted at [www.bangladeshmksspeak.wordpress.com](http://www.bangladeshmksspeak.wordpress.com)) contain the following statements from a Bangladesh missionary kid who is now a physician: “It’s rarely productive to do an extended breast exam on any teenager, especially at the cusp of puberty. Occasional lumps are noted (usually by the patient herself), are usually benign ordinary fibrous tissue, or occasionally a fibroadenoma. There is equally little point in teaching a girl to examine her own breasts at that age—BSE in the parlance—as there’s little chance of any useful information coming to light. Adolescents are usually more comfortable with a parent present, not less so [sic]. And a nurse chaperone is always recommended if the doctor is a man.”

Supporting Documents include eight credible sources provided by Joseph DeCook along with the clarification that these standards are the same as those in place when he and Donn Ketcham were practicing in Bangladesh. The consensus of the sources is that

breast self-examinations generally should start at about age 20. Those sources make the following assertions regarding breast self-examinations.

- American Cancer Society: Breast self exam (BSE) is an option for women starting in their 20s.
- About.com (breast cancer): You can start doing your breast self-exam when you're in your 20s, or you can ask your health professional when is the best age to start.
- Lush.com: The American Cancer Society recommends that doctors inform women about the benefits and limitations of breast self-exams when they reach age 20.
- WebMD.com: Monthly breast self-exams are an option for all women beginning by age 20.
- [www.cdph.ca.gov/healthinfo/Documents/bseenglish.pdf](http://www.cdph.ca.gov/healthinfo/Documents/bseenglish.pdf): Breast Self Examination Age 20 and older ... Once a month.
- [www.slidshare.net/rajud521/breast-self-examination](http://www.slidshare.net/rajud521/breast-self-examination): Breast Self Examination - Monthly breast self-exams are an option for all women beginning by age 20.
- Memorial Sloan Kettering Cancer Center [www.mskcc.org/cancer-care/screening-guidelines-breast](http://www.mskcc.org/cancer-care/screening-guidelines-breast): Monthly breast self-examination beginning at 20 years old is optional.
- [www.healthformore.com](http://www.healthformore.com): The American Cancer Society recommends that doctors inform women about the benefits and limitations of breast self-exams when they reach age 20. That's the age you should begin breast self-exams.

Supporting Documents include a statement from the blog [www.bangladeshmksspeak.com](http://www.bangladeshmksspeak.com) (currently hosted at [www.bangladeshmksspeak.wordpress.com](http://www.bangladeshmksspeak.wordpress.com)) from a pastor's wife in which she states that she has considerable medical experience including knowledge of standard practices in examining women and children. According to her statements, none of two pediatricians, two OBGYNs and one family doctor ever examined a minor without a nurse and/or parent in the room. "No physicals were ever done on children that required removal of underwear."

Supporting Documents from [www.bangladeshmksspeak.com](http://www.bangladeshmksspeak.com) (currently hosted at [www.bangladeshmksspeak.wordpress.com](http://www.bangladeshmksspeak.wordpress.com)) contain the following statements written by the Bangladesh missionary kid who is currently a physician:

- "... Compelling a young woman/girl to undress and lie under a sheet WAITING must have been like a prison torture sequence (and completely inappropriate to the medical needs of the exam.)"

- "... It's rarely necessary to do a rectal or vaginal exam on anybody from age 2 to 17 or 18 (or whenever that first pelvic exam gets scheduled). Outside of trauma (fractured pelvis, the like) these cavity exams are restricted to sexual abuse exams, and are in a highly charged environment already. It certainly yields almost no useful information in the evaluation of appendicitis, gastroenteritis, and absolutely no useful information in a 'routine' annual exam at that age."

Supporting Documents from [www.bangladeshmksspeak.com](http://www.bangladeshmksspeak.com) (currently hosted at [www.bangladeshmksspeak.wordpress.com](http://www.bangladeshmksspeak.wordpress.com)) written by a different Bangladesh missionary kid who is also a physician include these insights. He states, as a pediatrician, that he never had female patients undress for a physical. "It is very feasible to give a reasonably thorough physical working around clothing. I do not do routine breast or genital exams on the older female patients. Some practitioners might argue for a more thorough approach, but at the very least it is unthinkable to propose this without a chaperone fully present in the room." He adds that in his entire career, only one case required an invasive pelvic exam on a teen and that was an unusual case.

Supporting Documents include these statements from a Bangladesh missionary doctor from [www.bangladeshmksspeak.com](http://www.bangladeshmksspeak.com) (currently hosted at [www.bangladeshmksspeak.wordpress.com](http://www.bangladeshmksspeak.wordpress.com)). "In my 45 years of medical practice, I cannot remember ever examining a naked teenage girl. The rare breast exam I did was for trauma to that area, and the few pelvic exams were either for trauma to that area or for suspected sexually transmitted diseases. When those exams were done, there was always a female nurse present, and usually the girl's mother as well. Most physical exams were done with the girl fully clothed. I have done a few exams which necessitated the girl disrobe down to bra and panties, but she was always covered with a sheet which was very judiciously moved so as to maintain optimal coverage of her body at all times."

Supporting Documents from a Bangladesh doctor contain some of his thoughts concerning Donn Ketcham's performance at Malumghat Hospital in the 1970-1980 timeframe. He states that, "He violated the sexual innocence and modesty of these young girls as a doctor, under the guise of giving legitimate medical care. To make it much worse, he violated them from his position of trust as a 'missionary Uncle,' and his position of trust as a field spiritual leader. And to this day he has refused to admit this and ask their forgiveness. Rather he has steadfastly denied any wrong-doing, saying he gave only appropriate medical care."

"Under the guise of obtaining meaningful medical information on a routine physical exam, he regularly did breast exams on young teens, and he taught them 'breast self-exam' techniques. He noted beginning breast tissue development in girls as young as 9, and 'secondary sexual development' in girls as young as 9. The girl would need to be naked and probably palpated to meaningfully observe some of these early changes.

He violated their trust by over-examining them in the area of physical sexual development.



He betrayed their trust by using his position as a doctor, as a trusted ‘uncle’, as a respected spiritual leader and self-sacrificing pioneering medical missionary to perform explicit sexual exams that were at times completely unacceptable and inappropriate from a medical practice standpoint.

His unnecessarily obtrusive, and in some cases sexually simulative, pelvic exams set up a conditioned sexual response in these young women, and robbed them of their sexual innocence while violating their sexual modesty and privacy.

Using his position as a trusted compassionate medical missionary pioneer (the ultimate in love and sacrifice and selflessness), he took advantage of their vulnerability and innocence to rob them of their innocence (and left many of them feeling guilty, as if they bore responsibility for the wrong doing.)”

“He routinely took advantage of his position as their doctor to put these young teenage women (and younger) into situations where their sexual privacy and sexual person were exposed far in excess of what was standard or necessary or required for the exam. The yearly well-child exam is a glaring example.

Several of the victims feel that amnesic medication may have been used in treatment, as they have significant gaps in their memory at certain treatment times.”

“This was the ‘culture of child abuse’ that existed at Malumghat, a pattern in which appropriate and inappropriate medical care by the same doctor existed together, making it difficult for the lay person to sort out which was which. Only in retrospect and given the separate testimonies of about 10 individual affected women does the insidious larger picture of sexual abuse begin to come into focus.

He showed a pattern of inappropriate violation of their modesty and sexual privacy In [sic] the process of and in the guise of legitimate medical care. His actions were not questioned, because he was the medical authority figure responsible for them, and he also because [sic] he carried great spiritual authority and reputation on the Mission compound. In his “care-giving,” in many ways he robbed them of their innocence. As one MK said about a physical exam, “I was too young to know what he was doing down thee [sic], but I was old enough to know it wasn’t right.” Or as another said, “I was just (sexually) humiliated by his actions while treating me.’ Or as one missionary wife said, ‘I was undressed in the exam room for a physical exam, and before he [sic] exam started, he sent the nurse out of the room, told her to close the door, and he would call if he needed her. He proceeded to do the pelvic and breast exam without the nurse in the room. I was very embarrassed, but what could I do but go through with it. He was the doctor, I was the patient.” This is a glaring example example [sic] of his using his position as the “in charge doctor” to completely violate common medical sexual ethics: a male doctor NEVER does a physical exam on a woman without a nurse present in the room.”

Further Supporting Documents obtained from [www.bangladeshMKsSpeak.com](http://www.bangladeshMKsSpeak.com) (currently hosted at [www.bangladeshmksspeak.wordpress.com](http://www.bangladeshmksspeak.wordpress.com)), and written by a Bangladesh missionary doctor specializing in gynecology who was on the Bangladesh field with Donn Ketcham, clarify that the stated purpose of the Blog is to ensure, “that the

victims, and others, see what standard and acceptable medical practice is, so they can discern the severe aberrations which occurred regularly in teen age girl exams at the Hospital in Bangladesh.” He reviewed the charts of 6 different teens from the Bangladesh hospital in the 1970s. The ages of the young girls “vary from 13 to 17. All were given routine physical exams. All are noted ‘instructed in self breast exam.’ That necessarily implies that a breast exam was done.” The five doctors posting here “have indicated that breast exams in teens like this are not done on a routine physical, unless there is breast disease. Obviously breast self-exam is also not taught, as one has to do the exam to teach it. Girls do not get breast cancer at that age – or hardly ever until after 30 years of age. The Malumghat Hospital standard was way outside of normal standard.” Additionally, the mothers of two former MKs told him they were present when the doctor did the breast exam on their daughters, and also during the teaching of breast self-exam, explaining all the while how necessary it was. Five doctors posted on the blog and “stated plainly they did not/do not do routine breast exams on girls of this age.”

He continues, “A number of the (then) teens stated they were required to be totally naked for the routine physical exams.” The five doctors posting on the Blog have “stated plainly the care they take not to have a woman, esp. a teen, naked at any time for routine exams.”

The Malumghat standard of care for teen physicals, as conducted by Donn Ketcham, was outside of generally accepted medical practices.

A Bangladesh missionary doctor states that, “Any minor (male or female) is examined only in the presence of the responsible adult or authorized agent on approval (consent) of the legal guardian. For a teen girl with a male guardian, a female nurse’s presence is required. This exam is usually done fully clothed. The patient is placed in a gown only if essential for the exam. Even then only that portion of the skin pertinent to the exam are [sic] exposed. The bra is only removed if the history reveals pertinent breast pathology. Care is taken to cover the patient except for the area to be examined and that is done as expeditiously as possible.”

“In 35 years of medical practice I cannot recall a case where these precautions ever led to a wrong or inadequate diagnosis. Lymph node exam: As with breast exam, utmost care is taken especially with teen girls (With all the different issues of sexuality, I believe these guidelines are now applicable to males as well. The composition of people present may be based on age of the patient.) At no point should the patient be left naked even with a sheet. I feel the patient is reassured by having a known female present, in addition to the female nurse, which is mandatory for this exam.”

“All areas of lymph nodes can be adequately examined with the breast and genitalia covered. The bra or underwear need only be removed to evaluate lesions of the skin of the breast or of the genitalia. This requires intentional chaperoning even if a female guardian or friend is present. (Current laws are different for the history portion of the H&P).”

Regarding allegations that Donn Ketcham used Ketamine to tranquilize his victims of sexual abuse, this doctor states: “That he may have been abetted by the use of a chemical dysphoriant such as Ketamine, at least in some of the occasions, seems increasingly probable (adding to the criminality of his actions.) If such abuse of medication was utilized during the commission of criminal sexual activity, this would only add to the heinous nature of the sin. This is a clear violation of all professional and moral doctor-patient principles.”

An email from a Bangladesh nurse written to a missionary wife and mother on April 8, 2009 states that the nurses were always very careful to be sure that a man was not alone in the exam room or individual’s room in the case of a house call with a female of any age. She adds that this was very important due to the fact that they were ministering in a Muslim dominant culture. Any breath of scandal could seriously damage the missionary work. The accustomed arrangement was to have a parent be present with a minor.

*NOTE: Donn Ketcham took advantage of the child-parent arrangement by then asking the parent to leave the room because it might “embarrass” the child.*

The medical records contain chart notes such as “P. Ex”, “p.e. negative”, “pex” and/or “p. ex”, which have been alternately interpreted to mean a physical exam or a pelvic exam. Adults, nurses, and victim survivors have stated their belief that this term proves that Donn Ketcham performed pelvic examinations on young teenagers. While there is a Preponderance of Evidence that Donn Ketcham performed inappropriate pelvic examinations, the medical records are inconclusive due to the ambiguous abbreviations.

An email from a Bangladesh missionary mother to a Bangladesh missionary kid dated November 27, 2009 states, “I have copies of medical charts where he [Donn Ketcham] wrote that he had taught these girls to do self breast examinations. According to [Donn Ketcham’s daughter], these were done because of [an adult Bangladesh missionary]’s breast cancer but many of these were charted before [the adult Bangladesh missionary] came to the field or was diagnosed with breast cancer.” The evidence shows that the adult Bangladesh missionary referenced here was appointed by ABWE September 2, 1969 and passed away August 13, 1982.

Supporting Documents include the following chart notes from the medical records and demonstrate the specific inappropriate medical exams under the guise of medical care:

- Victim: c. 1965-1966, age 12-13 “beginning sex development”
- Victim: 7/12/1966, age 9, “2° development, with small amount of breast tissue”...1/18/1972, age 15, “fibrocystic ova left breast.”
- Victim: 1971, age 9 years, “beginning breast development...7/7/78-instructed in self breast exam.”
- Victim: 1/8/72, age 13 years, “instructed in breast exam.”
- Victim: 2/14/72, age 16 years, “instructed in breast self exam.”

- Victim: 9/5/72, age 11-12 years, “definite 2° degree sex development...1977-breast self exam”
- Victim: 2/4/1978, age 16 years, “instructed in breast exam.”
- Victim: 1978, age 13 years, “instructed in breast self exam.”

Several individuals who contributed to this investigation spoke to the possibility of Ketamine being administered by Donn Ketcham to facilitate sexual abuse.

- A Bangladesh missionary nurse, makes the following statements regarding the use of Ketamine:
  - “The, the other problem with Ketamine, and this is an interesting problem because of what, how we used it that particular time, ... is we, we quit using it for D&Cs and things like that because ... because some women dream that they are being raped at that, because of Ketamine. And so we had to quit using it for that, for that reason.”
- A Bangladesh missionary, Memorial Christian Hospital (MCH) administrator and treasurer, states that a doctor or nurse would give him a signed request for medication with the doctor or nurse’s signature on it. He would take it to the pharmacy and they would fill the request and give it to him.
- A Bangladesh missionary doctor makes the following statements regarding Ketamine:
  - Ketamine was new to MCH in the mid 1970s, and that he brought the first supply to the hospital when he returned from furlough.
  - Ketamine was administered by injection, intravenously, or subcutaneously.
  - A Bangladesh missionary nurse states that Ketamine was one of the common drugs used in the operating room, especially with children, but also with adults.
  - MCH didn’t have a strong inventory system, but controlled substances, like Ketamine, had to be signed out and accounted for. Ketamine is given intravenously or intramuscularly. Ketamine is never given orally.
- As quoted above, a Bangladesh missionary doctor reported, “That he [Donn Ketcham] may have been abetted by the use of a chemical dysphoriant such as Ketamine, at least in some of the occasions, seems increasingly probable (adding to the criminality of his actions.) If such abuse of medication was utilized during the commission of criminal sexual activity, this would only add to the heinous nature of the sin. This is a clear violation of all professional and moral doctor-patient principles.”

- A Bangladesh missionary doctor stated that Ketamine was the sedative used most in the culture of Bangladesh, and that it was commonly used with children. Further, he stated that Ketamine doesn't sedate a person, it is a dissociative anesthetic which was accessible in the Operating Room. Common side effects of Ketamine include: agitation, bad dreams.
- Nine victim/survivors stated that they had fainting spells or loss of memory after consuming tea or other beverages. One of the victim/survivors stated that there was a generation of missionary children who came after her that told her about episodes of fainting and lightheadedness. Some of the girls reported to her that they felt like they passed out during physicals.
- "Ketamine began to be used in the U.S. in 1962. It is a fast acting anesthetic, but also may cause hallucinations. It is commonly used for children and individuals undergoing minor surgeries. As a dissociative anesthetic, Ketamine and other drugs such as PCP and DXM, distort the user's perception of sight and sound, while producing illusions of detachment from the environment or one's self." (University of Maryland, Center for Substance Abuse Research).
- The investigation was unable to reach a Preponderance of Evidence as to whether or not Donn Ketcham administered Ketamine to his victims.

In addition to the medical examinations, there were other medical procedures conducted by Donn Ketcham about which allegations were made.

- A victim/survivor related that Donn Ketcham diagnosed and treated her for Typhoid Fever. She questions the validity of the diagnosis and treatment, and believes that she was abused during the course of this treatment. She was diagnosed with Typhoid Fever after she arrived for a stay at the Ketcham home. She felt the onset and dissipation of the condition were more rapid than is common. She felt the symptoms she had were not consistent with what she had seen with her mother when she had Typhoid Fever. The condition dissipated as soon as her mother arrived in Malumghat. She stated,

...so during the day I would read books and feel kind of sick and just lay in bed. Um, but it was the only time in my life that I remember losing time particularly when I got sick it seemed that I had lost time. And then, um, the second or third morning, uh, woke up and went to the bathroom and felt, uh, it didn't feel right when I, when I peed. And I remember asking him because obviously he knew my history and I was thinking, you know, 'I think I might have a bladder infection. Something's wrong, you know? I think ...' And I'll never forget how strange it was because he laughed and he's like, 'Oh, no.' you know, 'No.' Um, he said, ... [sighs] ... 'Silly you were, you were up with, uh, the runs all night long. You were in and out of the bathroom all night long.' And I remember thinking, 'I don't, I don't remember that.' You know, and, and, and thinking, 'Did I lose a whole night?' Um, of time ... Um, there were times in there when I had very

strange dreams. The whole, that whole time at their house was just very strange to me. Um, I ... There were a few times when I had strange dreams that seemed very sexual. And I remember being embarrassed and feeling like, 'Do people know?' You know, that teenage thing of, 'You know what I dreamed about?' Um, and, um, and I also remember that, uh, as soon as my mom showed up I started to feel better and, um, seemed to, seemed to pop back very quickly. She took me home within, like, a day of showing up, uh, 'cuz she had to be sent for... She took me home, um, and we quickly realized that I was not responding well to the, um, Chloramphenicol that, that was the treatment for typhoid. 'Cuz they were actually treating me for Typhoid. Um, and threw it up and...a nurse, um, she was in Chittagong. And I remember her coming over, talking to my mom and saying, 'Don't give her the Chloramphenicol anymore. Um, she'll be fine.' And, sure enough, I was totally fine after that.

- In another instance, a victim/survivor reported that she was diagnosed with Cat Scratch Fever when she was 14 or 15 years old. She reported that the lymph node under her left arm was very swollen. Donn Ketcham came to her house to examine her, wherein he asked her to remove all of her clothing, underwear included, so he could examine all of her lymph nodes. He instructed her mother to leave the room because it might be embarrassing for her to be in the room during the examination.
- An additional victim/survivor stated she was uncomfortable with care she received from Donn Ketcham on two occasions:
  - In 1978, this victim/survivor, age 16, had an internal exam by Donn Ketcham for appendicitis. (The investigation has determined that in this time period, such an examination was procedural for a female presenting with symptoms of appendicitis.) Her mother and another missionary doctor were both present. Ten days after her surgery she was at the home of Donn Ketcham where he took her back to his bedroom to look at the incision. She pulled down her pants to allow him to see the incision. She felt that he was trying to pull them down further. When Kitty Ketcham came into the room the incident ended abruptly.
  - In 1979, this victim/survivor, age 17, went in with her brother to see Donn Ketcham to have moles removed (hers were on the collarbone). While in the Operating Room, he pulled her gown down under her breast after which a nurse moved it back. The victim/survivor says it could have been an accident, but, looking back, it was unusual.

Over the course of three decades, Donn Ketcham knowingly violated accepted medical standards at the time for the purposes of sexually assaulting his patients under the guise of medical care.

## VII. VICTIM/SURVIVOR SUMMARY





The investigators express both appreciation and respect for the courage and forthrightness that the victim/survivors demonstrated through the interview process. This independent investigation in all cases maintained a neutral position as to the allegation(s) in light of the Standards of Proof. In some cases, the medical records alone established at the minimum standard a Preponderance of Evidence that the abuse by Donn Ketcham had taken place. The victim/survivor allegations of children and adults herein stated are measured by the standard established in the Medical Procedures Chapter. Some victim/survivors have more than one allegation. The findings are evaluated independently and according to the Standards of Proof, which is fully explained in the Glossary Appendix. When there is a Preponderance of Evidence or Clear and Convincing Evidence, it is more likely than not that the abuse occurred. When there is not a Preponderance of Evidence, though the victim/survivor and their allegation is credible, it means that according to the evidence and the evidence only, the victim/survivor's allegation(s) could not be substantiated or corroborated to meet the standard. Eighteen individuals alleged to have been abused as children and five individuals alleged to have been abused as adults contributed to the investigation. A total of thirty-four allegations, some by their own testimony, some by the testimony of others and some as established by medical records were investigated. A total of twenty-three allegations were affirmed and eleven were not affirmed. Those findings for each individual allegation are summarized as follows:

- Victim/survivor alleges that Donn Ketcham sexually abused her and her sister around 1965. (There is not sufficient evidence to conclude that the abuse did occur.)
- Victim/survivor alleges that she was being treated at Memorial Christian Hospital for a tick under her arm and was alone in the examination room with Donn Ketcham around 1971. She remembers being given a shot by Donn Ketcham in the armpit, but has no recollection of anything after that, including having the tick removed. (There is a Preponderance of Evidence that abuse of standard medical practice did occur when Donn Ketcham examined the victim/survivor without an observer.)
- Victim/survivor alleges that in 1972 Donn Ketcham told her mother that she was to be given a shot in her bottom. He directed her mother to leave the room in order to give her privacy, at which point she did leave the room. The victim/survivor remembers pulling down her underwear and Donn Ketcham starting to administer the shot, however, she does not remember anything after that point. (There is a Preponderance of Evidence that the abuse did occur.)
- Victim/survivor alleges that when she was approximately 26 years old while in Malumghat, Bangladesh, during an examination, Donn Ketcham grabbed her and began to rub his crotch/penis on her leg. She pushed Donn Ketcham off of her. (There is a Preponderance of Evidence that the abuse did occur.)
- Victim/survivor does not allege that she was sexually abused by Donn Ketcham. However, supporting documents provided, specifically her medical record, plus

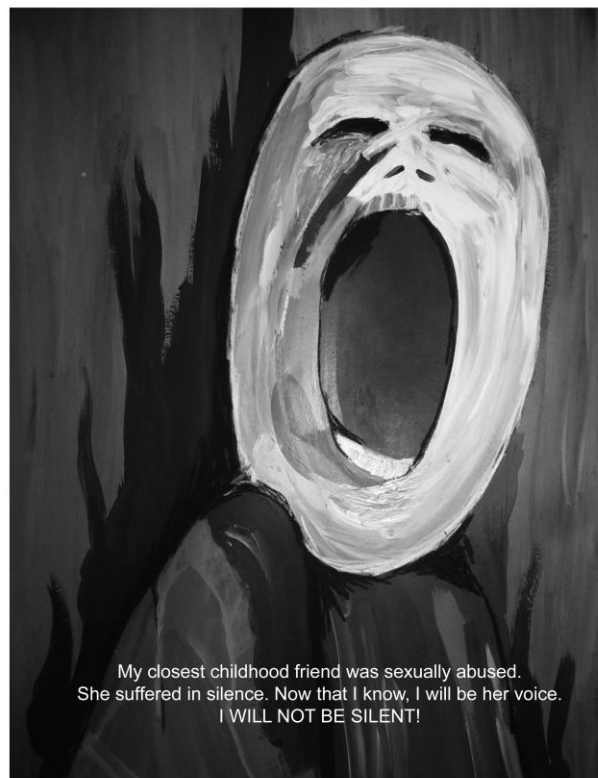
- the testimony of a third party witness indicate that sexual abuse occurred. (There is a Preponderance of Evidence that the abuse did occur.)
- Victim/survivor does not allege that she was sexually abused by Donn Ketcham. However, supporting documents provided, specifically her medical record indicated that the sexual abuse occurred. (There is a Preponderance of Evidence that the abuse did occur.)
  - Victim/survivor alleges that she was sexually abused under the guise of medical care. (There is Clear and Convincing evidence that the abuse did occur.)
  - Victim/survivor alleges that she received instruction in breast self-examination and a pelvic examination from Donn Ketcham in 1971 when she was 12-years old. During the examination he rubbed up against her inappropriately while aroused. (There is a Preponderance of Evidence that the abuse did occur.)
  - Victim/survivor alleges that as an adult she experienced Donn Ketcham behaving inappropriately by intentionally fully exposing her entire upper torso in preparation for receiving an EKG, contrary to standard medical practice. (There is not sufficient evidence, as there is no other corroboration to conclude that the abuse did occur.)
  - Victim/survivor alleges that she received several breast exams from Donn Ketcham beginning at the age of 9 years old, during which she was disrobed and felt exposed. (There is a Preponderance of Evidence that the abuse did occur.)
  - Victim/survivor alleges that she was sexually abused under the guise of medical care. (There is Clear and Convincing Evidence that the abuse did occur.)
  - Victim/survivor alleges that at about 10 years of age she was given a physical examination by Donn Ketcham which included a pelvic examination. She was alone with Donn Ketcham in the examination room and was completely undressed and covered only by a sheet. Her feet were placed in the stirrups while she was examined. She had no pre-existing physical condition that would have warranted such an examination. (There is not sufficient evidence to conclude that the abuse did occur.)
  - Victim/survivor alleges that at 15-years of age she received an inappropriate breast examination under the guise of medical care. (There is Clear and Convincing Evidence that the abuse did occur.)
  - Victim/survivor alleges that when she was approximately 15-years old she was inappropriately asked to and did accompany Donn Ketcham, unchaperoned, who was in Dhaka for business. (There is Clear and Convincing Evidence that a violation of ABWE policy did occur.)

- Victim/survivor alleges that when she was 8-years old she had a medical procedure performed by Donn Ketcham at Memorial Christian Hospital that she felt was humiliating and strange. (There is not sufficient evidence to conclude that the abuse did occur.)
- Victim/survivor alleges that when she was approximately 14-years old Donn Ketcham abused her under the guise of an examination for symptoms related to Cat Scratch Fever. (There is a Preponderance of Evidence that the abuse did occur.)
- Victim/survivor alleges that when she was approximately 15-years old, Donn Ketcham abused her under the guise of being treated for Typhoid Fever. (There is a Preponderance of Evidence that the abuse did occur.)
- Victim/survivor does not allege that she was sexually abused by Donn Ketcham. However, supporting documents provided, specifically her medical record, indicate that sexual abuse occurred. (There is a Preponderance of Evidence that the abuse did occur.)
- Victim/survivor alleges that Donn Ketcham sexually abused her when he performed a breast and pelvic examination on her at age 13. (There is a Preponderance of Evidence that the abuse did occur.)
- Victim/survivor alleges that in 1970, at age 17, while visiting the hospital facility in Malumghat, Bangladesh, she was taken into a room to have a physical examination performed by Donn Ketcham. During the physical, after she had been placed on the examination table, she was raped by Donn Ketcham. (There is a Preponderance of Evidence that the abuse did occur.)
- Victim/survivor alleges that as a child, while living in the United States with her parents (prior to 1978), she was sexually abused by Donn Ketcham in her home. (There is a Preponderance of Evidence that the abuse did occur.)
- Victim/survivor alleges that on several occasions between the ages of 6 and 13, she received breast and pelvic examinations performed by Donn Ketcham. (There is a Preponderance of Evidence that the abuse did occur.) It is also alleged that during the examinations, he penetrated her digitally and rubbed up against her inappropriately, while he was in a state of arousal. (There is not sufficient evidence to conclude that the abuse did occur.)
- Victim/survivor and her family allege that Donn Ketcham conspired to discriminate against her to deny her the opportunity to return to the Bangladesh field. (There is not enough evidence or corroboration to conclude that the discrimination occurred. It should be noted that Donald Davis, former ABWE Legal Counsel, states that he was “aware of [victim/survivor] being a psychological victim of Donn Ketcham.)

- Victim/survivor alleges that as an adult female, during a physical examination, which included a pelvic examination, Donn Ketcham inappropriately touched her clitoris. She was asked to completely disrobe and the attending nurse was asked by Donn Ketcham to leave the room. (There is a Preponderance of Evidence that the abuse of standard medical practice policies did occur as to a female being examined by a doctor with no one attending. As to the other allegations, there is not sufficient evidence to conclude that the abuse did occur.)
- Victim/survivor alleges that she was sexually abused by Donn Ketcham. (There is not a Preponderance of Evidence that the abuse did occur.)
- Victim/survivor makes no allegations. Others make allegations that she was sexually abused by Donn Ketcham. (There is not sufficient evidence to conclude that the abuse did occur.)
- Victim/survivor alleges that, as an adult, she was misled by Donn Ketcham to believe that the standard medical practice of two people in the room during a pelvic examination was not possible. She was then examined with only Donn Ketcham in the examination room, without a nurse present. (There is a Preponderance of Evidence that the policy violation did occur.)
- Victim/survivor alleges that at age 16, Donn Ketcham sexually abused her by performing a pelvic examination during a diagnosis of appendicitis. (There is not a Preponderance of Evidence that the examination was abusive.)
- Victim/survivor alleges that at age 16, Donn Ketcham sexually abused her by isolating her in a room under the guise of checking her incision at which time she felt he pulled her pants down too far. (There is a Preponderance of Evidence that the abuse did occur.)
- Victim/survivor alleges that at age 17, she went in with her brother to have moles removed. During the process, Donn Ketcham pulled her gown down below her breasts which the nurse replaced. (There is not a Preponderance of Evidence that the occurrence constituted abuse.)
- Victim/survivor makes no allegation of abuse. Her medical records indicate that the victim/survivor was sexually abused under the guise of medical care. (There is a Preponderance of Evidence that the abuse did occur.)
- Victim/survivor alleges that, as a 13-14 year old, she was sexually abused by Donn Ketcham over a period of months. Donn Ketcham confessed to his abuse of this victim/survivor. (The evidence establishes Beyond Reasonable Doubt that the abuse did occur.)

In 1996, Susannah Goddard Weldy created a drawing, which appears on the following page, a depiction of the pain she believes was suffered by her childhood friend, a victim/survivor of Donn Ketcham’s pedophilia.

### Drawing by an MK



-Susannah Goddard Weldy 1996  
Daughter of Bangladesh Missionaries 1983-1990

## VIII. PERSONS OF INTEREST SUMMARY

The following is a summary of the findings of each Person of Interest (“POI”). Details and supporting documentation regarding each finding can be found in the individual POI memoranda.

### Ronald Berrus

As Chairman of the ABWE Board, **Ronald Berrus** had a responsibility to be accurate, honest and open in his communications according to ABWE’s Principles and Practices. He also had a responsibility to avoid misrepresentation and deception as he represented

ABWE. These responsibilities may have been violated when Ronald Berrus went against some Board members' requests for open and honest communication in the public release announcement of Michael Loftis' termination. In weighing his responsibility to make truthful statements, Ronald Berrus states that he did not care what others thought, but was determined to protect Michael Loftis. The reader may determine if he failed in these responsibilities in light of what actually transpired in the matter of Michael Loftis firing.

### **E. Alan Cockrell**

**E. Alan Cockrell** served as ABWE's Interim President beginning June 2011. The findings of the investigation are that he faithfully magnified his responsibilities during the time he served. His effective actions are as follows:

- He opened a dialogue with a victim/survivor Blog participant.
- He traveled to Indiana to give the parents of the 13-14 year old missionary kid (MK) victim/survivor an opportunity to tell their story.
- He attempted to reimburse the parents of the 13-14 year old missionary kid (MK) victim/survivor for costs incurred in their daughter's care over past years.
- He wrote a letter in September 2012, apologizing for his role in David "Jay" Walsh's name being released to the public with the findings that he had been guilty of child sexual abuse, which is especially important in light of E. Alan Cockrell's statement that those were not the findings.
- He met with David "Jay" Walsh to apologize and ask for forgiveness, stating to David "Jay" Walsh that "no one ... believes that you are a child abuser."
- He stated that he made decisions which would facilitate ABWE reconciling with the aggrieved.
- He stated that he was beginning to believe that there was a "cover-up" by ABWE regarding Donn Ketcham's abuse of the 13-14 year old missionary kid (MK).
- He put together a transition advocacy group to assist in the rollout of this investigation.
- He stated, "...I would rather see it take longer and get to, and get to the full, to the degree it can be, a 360-degree picture."
- He stated that he did not want to put a Band Aid on the situation. He stated that the Board felt the same way.
- He stated that he wanted a two-pronged investigation of Donn Ketcham's abuse and the culpability of ABWE in light of ABWE's policies.



- He stated that he wanted a thorough, honest, truth-seeking investigation that was not afraid of reality, and that he had “a lot of liberty” given by the Board to say so.
- He stated that he did not want the independent investigation to be influenced by ABWE’s attorneys.

### **William Commons**

There is a Preponderance of Evidence that **William Commons** failed in light of ABWE Principles and Practices and his administrative responsibilities. William Commons served as the ABWE Director of Mobilization and later the ABWE Administrator of the Far East, including Bangladesh, spanning two decades, beginning in 1980. This heightened level of responsibility as an administrator increased his responsibility to act. During this time period William Commons was informed by an ABWE Bangladesh medical missionary that Donn Ketcham “should be charged with child abuse.” She substantiated her accusation with a package of medical records which she attempted to deliver to William Commons. William Commons declined to accept the material. There is no evidence that William Commons took any steps to report this information to ABWE administration or to appropriate authorities.

William Commons was also informed in January 1997, that there were possibly additional victims of Donn Ketcham. There is no evidence that William Commons took any steps to report this information to ABWE administration or to appropriate authorities. The ongoing claims by those associated with ABWE that they knew of no other victims until the Blog in 2011 are false in light of the fact that this ABWE administrator and others outlined in other paragraphs herein were clearly informed decades before.

According to testimony, William Commons was also informed in 1996 that Donn Ketcham’s abuse of the 13-14 year old missionary kid (MK) victim/survivor included sexual intercourse. There is no evidence that William Commons took any steps to report this information to ABWE administration or to appropriate authorities.

According to the evidence, the 13-14 year old missionary kid (MK) victim/survivor and all other victim/survivors received no outreach of support or care during William Commons’ term of administrative service.

### **Donald Davis**

There is a Preponderance of Evidence that **Donald Davis** failed in light of ABWE Principles and Practices. In July 2002, Donald Davis was charged with investigating the allegations that there were a number of other victim/survivors of Donn Ketcham. By his admission, this investigation was neglected and incomplete. He stated that two things led to the challenge and abandonment of the investigation. First, he did not pause his other responsibilities to devote full-time to the investigation. Secondly, during the course of the investigation, the 13-14 year old missionary kid (MK) victim/survivor, who had been a victim in 1989, surfaced at ABWE, and the administrative team ministered to her over a period of several years. Additionally, he did not record notes of his conversations or notes of his phone calls. He stated: “I would characterize my investigation as woefully

incomplete ....” It should be noted that both Donald Davis and Michael Loftis testified that they would retrieve for the investigators the internal final report, calling into question that, perhaps, the investigation was completed. However, evidence indicates that Donald Davis was recalling the Summary of Findings, which he created for the ABWE Board, and Michael Loftis was recalling the Child Safety Protection Guidelines. In any case, no Final Report documentation was ever received by the investigators.

In July 2002, Donald Davis was apprised of abuse allegedly committed by Donn Ketcham. He did not report the abuse to any authorities at that time. As a matter of fact, it wasn't until the following summer of 2003 that Donald Davis had a discussion with another ABWE member as to reporting Donn Ketcham's abuse to the Michigan medical authorities. The eleven-month time period eclipsed the urgent reporting requirement. Nearly a decade would pass before the State of Michigan would receive a report from Donald Davis that one of their doctors was a child abuser.

In July 2002, Donald Davis co-authored an email to select administrators and Board leaders. This email instructs, “It should not be forwarded to anyone. Perhaps it would be best to print it and delete it.” It was determined by this group that the Board should not be informed until the investigation was completed, in part to avoid liability. For this reason the general Board members remained unaware of the extent of Donn Ketcham's abuse.

Board Chairman, Larry Green testified that Michael Loftis asserted that, though he did not tell the Board about additional victim/survivors, he did tell Board officers and ABWE leadership. Larry Green further testified that the officers who were reportedly informed in 2002 “do not recollect” receiving that information, though the document makes it clear that they did.

c. 2003, Donald Davis, representing ABWE, did not extend financial support or reimbursement to Donn Ketcham's victim/survivor, the 13-14 year old missionary kid (MK) victim/survivor. Rather, monies extended to her were in the form of a “loan” with a stated expectation that the victim/survivor would make payments as she was able.

In April 2003, Donald Davis provided an interim report in which he stated that he could not find evidence that a child had been molested before 1989, that he could not find evidence of a purposeful cover-up, and that he could not find evidence that ABWE had any knowledge of other victims of Donn Ketcham. He did discover that Donn Ketcham's physical exams went “beyond the norms.” He also found that ABWE did not take the step of reporting the abuse incident in 1989 to any authority. He stated that, if he had reported the abuse at that time, “it would have probably helped our current situation.” He found much in the file substantiating Donn Ketcham's sexual addiction. There were consistent objections by other missionaries as to his indiscreet manner with women. “When taken together with the fact that he was twice confronted with inappropriate behavior with single missionaries on the field and allowed to continue ministry each time, it is easy to see how people looking back would conclude ABWE did not fully appreciate his danger to children, and perhaps feel that our handling was a matter of special treatment.” He also found that when Donn Ketcham was terminated, the ABWE letter to churches and

supporters did not name the crime and allowed the belief that he was terminated because of an affair. He found no evidence “that ABWE ever tried to correct this misconception.”

In July 2009, Donald Davis began a dialogue with a Bangladesh MK victim/survivor of Donn Ketcham’s abuse, who felt neglected having waited seven years for a reply with regards to an investigation into her and other MK’s allegations against Donn Ketcham. In November 2009, her father asked Donald Davis to please respond to her. The delays in correspondence deepened the victim/survivor’s sense of betrayal.

In 2011, Donald Davis was relieved of his duties as in-house counsel for ABWE. When Interim ABWE President, E. Alan Cockrell asked if he (Donald Davis) put ABWE at risk by his failure, he responded, “Yes, I did.”

On multiple occasions, Donald Davis did reach out to some of Donn Ketcham’s victim/survivors in an attempt to provide assistance. Donald Davis fully cooperated with the investigation, has worked in some ways to assist the victim/survivors, and has been a major contributor to the investigation.

### **William Davis**

As a member of the ABWE Board, **William Davis** had a responsibility to take action within his stewardship if and when he was informed that there were possibly additional victim/survivors of Donn Ketcham’s pedophilia. Even though William Davis was dismissed from the ABWE Emeritus Board, he continued to serve on the ABWE Foundation Board until the time of his death in the Summer 2013. His dismissal was due to his having been on the Board in 1989 when Donn Ketcham was dismissed for immorality. This timeline is important in light of the following considerations:

- Larry Green stated that William Davis was aware that Donn Ketcham had counseling but that he was not aware for what purpose.
- Michael Loftis stated and the evidence confirms that, in September 2002, William Davis was one of the Executive Board Members that he informed about the Donn Ketcham investigation and the allegations of additional victims.
- The information about allegations of additional victims was reportedly communicated to William Davis nine years before the Blog was initiated. There is no evidence other than a statement by Michael Loftis that this conversation took place.
- Michael Loftis stated, “about a year before his death, William Davis gave testimony” that he participated in the decision to withhold the information about the victims from the rest of the ABWE Board.
- An ABWE member testified that William Davis told him after the revelation to the ABWE Board in 2002 about additional victims that he “knew there were things, but he didn’t [sic] no idea it was like this.”

It appears that William Davis may have been aware of additional victims before the Blog commenced in 2011, but it is not certain by the Standards of Proof measurement.

### **Joseph DeCook**

There is a Preponderance of Evidence that **Joseph DeCook** failed in light of ABWE Principles and Practices and in light of his medical stewardship. Joseph DeCook, a gynecologist with 40 years of experience and a peer of Donn Ketcham's, states that he had knowledge of the examinations Donn Ketcham was performing at the time they were occurring. He further states that these examinations were an "invasion of the girls' private sexual world in the guise of medical care." The findings are mitigated by the culture that existed at Malumghat Christian Hospital of the doctor's opinion being superior to all others. In Joseph DeCook's case, Donn Ketcham was his superior by several years. Joseph DeCook fully cooperated with the investigation, has worked intently to assist the victim/survivors, and has been a major contributor to the investigation.

### **Jesse Eaton**

There is **NOT** a Preponderance of Evidence that **Jesse Eaton** failed in light of ABWE Principles and Practices. The evidence shows that whereas Jesse Eaton had a level of administrative responsibility throughout the Donn Ketcham matter, it also shows that he worked both within the bounds of ABWE, as an organization, and his moral commitment to fulfill those responsibilities.

### **Russell Ebersole**

There is a Preponderance of Evidence that **Russell Ebersole** failed in light of ABWE Principles and Practices and his administrative responsibilities. The investigation has determined that Russell Ebersole had five major areas of failure.

- The findings for Area 1 address the question of what did Russell Ebersole know about Donn Ketcham and matters surrounding Donn Ketcham prior to discovery of the abuse of the 13-14 year old missionary kid (MK). There is a Preponderance of Evidence that Russell Ebersole knew, at least as early as the middle '70s, about Donn Ketcham's deviance from standard married male missionary appropriate behavior. As evidenced by his communications with the Bangladesh Field Council and with ABWE President, Wendell Kempton, Russell Ebersole had detailed knowledge of Donn Ketcham's extra-marital relationships and other violations of ABWE standards at the times they were occurring.
- The findings for Area 2 address the question of what Russell Ebersole did with the information he knew about Donn Ketcham. There is a Preponderance of Evidence that Russell Ebersole's administrative actions and inactions with regard to Donn Ketcham's deviance from standard married male missionary appropriate behavior allowed Donn Ketcham to remain in the service of ABWE which provided the opportunity for the abuse of numerous young women.
- The findings for Area 3 address the question of what participation Russell Ebersole had in providing preferential treatment to Donn Ketcham when Donn

Ketcham failed to adhere to missionary guidelines. There is a Preponderance of Evidence that Russell Ebersole’s administrative actions with regard to Donn Ketcham’s deviance from standard married male missionary appropriate behavior allowed Donn Ketcham to remain in the service of ABWE while his partners in the inappropriate relationships were not afforded the same privilege.

- The findings for Area 4 address the question of what role Russell Ebersole had in the handling of the 13-14 year old missionary kid (MK) victim/survivor’s abuse by Donn Ketcham. There is a Preponderance of Evidence that Russell Ebersole, in his role as an ABWE administrator, (1) took steps to discover whether the 13-14 year old missionary kid (MK) victim/survivor’s accusations were truthful for which he was unqualified, (2) neglected and failed to provide appropriate care or concern for the needs of the child victim, and (3) took measures to protect and shield Donn Ketcham’s reputation and relationships.
- The findings for Area 5 address the role Russell Ebersole had in establishing a de facto “gag order” regarding Donn Ketcham’s actions. There is a Preponderance of Evidence that Russell Ebersole directed and endorsed a culture which prohibited open discussion of Donn Ketcham’s pedophilia and abuse resulting in: (1) Donn Ketcham continuing to function in the church and medical community, putting others at risk, (2) isolating the victim/survivor from the immediacy of appropriate care, (3) negatively impacting the relationship between the victim/survivor and her parents, and, (4) also preventing the potential disclosure and identification of Donn Ketcham’s additional child abuse victims who may have sought assistance earlier.

### **Lawrence Fetzer**

There is a Preponderance of Evidence that **Lawrence Fetzer** failed in light of ABWE Principles and Practices and his administrative responsibilities as a Board member and as the Pastoral Counselor selected to conduct counseling sessions along with Russell Lloyd for Donn Ketcham and Pauline “Kitty” Ketcham. Lawrence Fetzer primarily directed the counseling that Donn Ketcham and Pauline “Kitty” Ketcham received in 1988. This counseling was after the inappropriate relationships with three adult women and was a result of being caught with the third. It was also after the abuse of multiple young girls and young women under the guise of medical care, though there is no evidence that this fact was known at the time of the counseling. Importantly, the counseling was prior to the sexual abuse of the 13-14 year old missionary kid (MK) victim/survivor. It is the failure of this counseling that resulted in Donn Ketcham being cleared to return to the field as a 58 year old man where he would sexually abuse the 13-14 year old missionary kid (MK) victim/survivor over a period of several months.

Documents and testimony state that Lawrence Fetzer was “in charge” of the counseling outlined above. The counseling failed in the following ways:

- The counseling did not take place in Grand Rapids, Michigan, where Donn Ketcham was located. The distance contributed to infrequent counseling sessions.

- Prior to the sessions beginning, testimony of Russell Ebersole states that, to be effective, the sessions should occur weekly. This did not happen.
- The counseling that Donn Ketcham received was directed by a pastor and a military organizational specialist who worked with “Fortune 500 companies in structuring and restructuring, casting vision and value systems and all that.” As evidenced by their inaccurate analysis, misplaced trust and faulty clearance to return to the field, the counseling would have been better directed by a licensed professional.
  - The counseling was arranged by Russell Ebersole to be directed by Lawrence Fetzer, assisted by Russell Lloyd, a nouthetic counselor specializing in organizational behavior. All three of these men were affiliated with the Institute of Biblical Leadership.
  - The counselor selected, the location assigned, and the timeframe required did not adequately reflect the level of disciplinary response that should have been applied in light of testimony that Donn Ketcham’s “sin” was decades long with “several major incidents...”
  - It is reported by Donald Davis that Donn Ketcham “wasn’t as cooperative as ... he should have been. And that it amounted to a whitewash because they didn’t hold him accountable.” Lawrence Fetzer stated that there was “a measure of reluctance on the part of Donn Ketcham ... to come into counseling.” *NOTE: This is consistent with Donn Ketcham’s psychological profile: 1) Donn Ketcham’s reluctance to attend therapy, and 2) Donn Ketcham’s expectation that others who committed lesser offenses, receive extensive counseling from licensed professionals.*
  - Lawrence Fetzer was not independent as he should have been in that he was an ABWE Board member at the time of Donn Ketcham’s counseling.
  - Russell Ebersole’s notes capture the following information which he wrote in reference to Lawrence Fetzer, “If it is a sin problem of any dimension we ask a man to forego any of his services/responsibilities . . . the thing is properly settled, even if his ministry is that of an usher. This is the ‘clean vessel’ principle. Is it different with Donn Ketcham?” The counseling did not follow this principle.
  - The counseling final report, written by Lawrence Fetzer and Russell Lloyd stated that the counselors oversaw the implementation of the “Restoration Plan.” In the implementation of that plan, they stated that Donn Ketcham “fully confessed his sin...an arduous task.” They further state that Donn Ketcham had been “victorious.” Lawrence Fetzer’s lack of qualification for this counseling task resulted in a complete failure of the process. Lawrence Fetzer had no competence or expertise in sexual addiction, nor in diagnosing personality disorders – both of which needed to be considered in treating anyone with Donn Ketcham’s presenting issues.



The investigative results are that Donn Ketcham's next victim, the 13-14 year old missionary kid (MK) victim/survivor has suffered for a lifetime. This suffering could have been prevented if Donn Ketcham had been removed from the field as a result of counseling by a licensed professional. Lawrence Fetzer should have recognized his limitations and his conflict of interest and recused himself.

Additionally, the evidence indicates Donn Ketcham was a master manipulator and his manipulation of Lawrence Fetzer and others involved in Donn Ketcham's counseling may have been a mitigating factor.

### **Nancy Hepworth**

There is a Preponderance of Evidence that **Nancy Hepworth** did not fulfill her responsibility as ABWE Child Safety Officer when she began serving in that position in November 2010 until the blog was launched in March 2011 when allegations of additional victims became broadly known and the Board shortly thereafter assumed all responsibility for matters related to Donn Ketcham. According to the job description she created, the Child Safety Officer was to examine allegations for credibility and make an official report, either internally or externally, which she did not do. Nancy Hepworth stated that she should have initiated an investigation into the allegations of abuse of additional ABWE MK victim/survivors by Donn Ketcham, but she did not do so at the time. There are significant mitigating factors which include: 1) The position of Child Safety Officer had not previously existed at ABWE. 2) The Child Safety Policy which she was to implement had just been released. 3) She was not provided a job description by ABWE. 4) She was responsible to create her own job description and was in the process of doing so during this time period as a result of research she was conducting. 5) She was not informed by ABWE President Michael Loftis that there was an ongoing investigation into the Donn Ketcham matter of pedophilia, which had been initiated eight years before in 2002. 6) Though she had a meeting with Donald Davis to review historical cases of child abuse, including Donn Ketcham, no details were shared with her even though he was aware of the allegations of additional victims. 7) Donald Davis did not inform her that there was an ongoing investigation into allegations of additional victims of Donn Ketcham. 8) There is some indication that she might have initiated an investigation, however, the blog was launched and her role was redefined by the Board. 9) Nancy Hepworth has since implemented a strong and appropriate process for addressing allegations of abuse which are reported to her. It is noted that Nancy Hepworth fully cooperated with the investigation on multiple occasions.

### **Wendell Kempton**

There is a Preponderance of Evidence that **Wendell Kempton** failed in light of ABWE Principles and Practices as ABWE's highest-level administrator, President and Chairman of the Board. The decisions and statements made by Wendell Kempton over decades had a profound and long-lasting negative impact on numerous victim/survivors and their families. Wendell Kempton was President of ABWE for 30 years, from 1971 to 2001.

The investigation does not find that Wendell Kempton had a real-time awareness of Donn Ketcham's abuse of young children and teenagers. He did later have an awareness that

there were potential additional suffering victim/survivors, which he failed to take action to address. Over a period of decades, however, Wendell Kempton was aware of Donn Ketcham's repeated behaviors and addictions which, by comparison to others sent home for much lesser offenses, disqualified Donn Ketcham from serving as a missionary with ABWE. If at any juncture, Wendell Kempton had removed Donn Ketcham from the field of missionary service, subsequent abuse of ABWE children and adults could not have occurred.

Statements and evidence indicate that the opinions, actions, and policies of ABWE were dictated by Wendell Kempton. An oft-repeated attitude was, "...he came from the era and he came through a system in which, ... the lead dog, Wendell Kempton, tells you what to do and you go do it. And if it's Wendell Kempton's dirty work, you go do." Wendell Kempton's failures in terms of his knowledge, awareness, actions and inactions as President and Chairman of the Board of ABWE are outlined below:

- Disqualifying behaviors of Donn Ketcham were known and ignored by Wendell Kempton beginning in the mid-1970s. Russell Ebersole stated that Wendell Kempton was aware that "a mission society...has rules and regulations and boundaries... And that if a person wants to serve and continue serving with that organization then they abide by those..."
- Russell Ebersole quoted Wendell Kempton as having stated, "...if they violate those, then they can no longer be part of us. And we'll work closely with the local church and its pastor in telling why,..exactly." The evidence shows that Wendell Kempton did not apply this standard in any way to Donn Ketcham.
- When counseling was necessary in the mid-1970s for Donn Ketcham regarding inappropriate behavior with women other than his wife, Wendell Kempton did not seek out nor require professional long-term counseling. In fact, he personally provided the counseling in just one afternoon visit. Wendell Kempton then cleared Donn Ketcham to return to the field over the objections of the field membership. Wendell Kempton was made aware of the concerns of Donn Ketcham's peers of his behavior which violated ABWE's Principles and Practices in a letter which he received outlining 19 points of violation written to him by Russell Ebersole.
- After one afternoon of counseling in the mid-1970s of Donn Ketcham, Wendell Kempton stated to a Bangladesh Field Council leader that Donn Ketcham had ceased the problem and repented. In the course of this counseling, Donn Ketcham is quoted as having expressed "his sincere desire to avoid anything that would cause his brethren and co-labourers to stumble..." Wendell Kempton mishandled this situation by not having a professional counselor, skilled in exposing his falsehoods, engaged to work with Donn Ketcham.
- Wendell Kempton further failed in that he allowed Donn Ketcham to return to the Bangladesh field, but did not offer the same opportunity to the other adult missionaries involved in Donn Ketcham's disqualifying behaviors.

- Wendell Kempton again failed to engage a licensed professional to deal with Donn Ketcham's what Wendell Kempton termed "was an incident of indiscretion."
- A Confidential Memo written by Wendell Kempton to the ABWE Board and Advisory council, dated September 12, 1989, was released just after the revelation and confession that Donn Ketcham had abused a 13-14 year old missionary kid (MK) victim/survivor. In this document, Wendell Kempton made it clear that prior to this abuse, he knew that Donn Ketcham was in counseling for an "incident of indiscretion." Prior to 1989, Donn Ketcham was again allowed to return to the field in spite of Wendell Kempton's knowledge of what Donn Ketcham had done, and the 13-14 year old missionary kid (MK) victim/survivor's life was forever damaged as a result.
- In this same Confidential Memo written by Wendell Kempton there is no mention of the young victim and no identification of Donn Ketcham as a child abuser.
- Wendell Kempton was aware that Donn Ketcham abused a 13-14 year old missionary kid (MK) victim/survivor in 1989, and coordinated the handling of the matter. The findings of the investigation are that the situation was grossly mishandled and that the victim/survivor, experienced further abuse by the way the matter was addressed, at the time and for decades afterward.
- October 16-17, 1989, Board Meeting notes state that a letter from Russell Ebersole was sent to the supporters of Donn Ketcham and Pauline "Kitty" Ketcham stating that ABWE was terminating immediately the services of Donn Ketcham because of his immorality. This was done in concert with discussions between Wendell Kempton, Russell Ebersole, Donn Ketcham, and Pauline "Kitty" Ketcham. Wendell Kempton was aware and participated in creating Donn Ketcham's letter of confession which did not include a confession of "child abuse," but rather, intentionally used a word that in the ABWE culture would hide the pedophilia to which he had confessed.
- Wendell Kempton was aware in 1996 that the 13-14 year old missionary kid (MK) victim/survivor was possibly not Donn Ketcham's only victim.
- Wendell Kempton was aware again in 1997 that there were potential additional victims of Donn Ketcham and that Donn Ketcham had been confronted on the matter.
- Wendell Kempton is alleged to have known of the medical charts reflecting sexual abuse under the guise of medical care. Whether he was aware of the records or not, there is a Preponderance of Evidence that he was aware of at least some of the alleged victims.
- In the mid-1990s, Richard Stagg alleged that he was prevented by a communication from Wendell Kempton through David "Jay" Walsh from seeking

out additional victims of Donn Ketcham. Given that Wendell Kempton knew that there were allegations of additional victims, any directive not to seek additional victims is indication of an intentional cover-up.

- Wendell Kempton repeatedly extended preferential treatment and unjustified courtesies to Donn Ketcham.
- Wendell Kempton, by not reporting known abuse of a child, and then of children, to the appropriate authorities, knowingly allowed a child abuser to return to serve within his home church and to establish a US-based medical practice.
- There is no substantial evidence that Wendell Kempton extended to the victim/survivor or her family anything like the positive support which was extended to Donn Ketcham immediately after the abuse and in the ensuing years.
- Michael Loftis stated that when he asked Wendell Kempton whether or not he was aware that Donn Ketcham was an abuser of children, Wendell Kempton looked at him “and his chin began to quiver and tears ran down his face and he falsely stated, ‘Michael Loftis, are you kidding me? I had no idea. Are you serious?’” The evidence makes it extremely unlikely that the reaction and statement above were genuine.

No matter the potential motivations for Wendell Kempton’s decades-long protection of Donn Ketcham, the tragic consequences of his failure are stunning. Whether intentional or unintentional, his decisions, directives, and actions/inactions resulted in a pedophile being returned to his “field of abuse” over and over again. After Donn Ketcham was exposed with respect to the abuse of the 13-14 year old missionary kid (MK) victim/survivor in 1989, Wendell Kempton effected a cover-up which further damaged the lives of those abused by Donn Ketcham reaching back to those child victims of the 1970s.

There is no evidence that Wendell Kempton made any meaningful outreach to any of the victim/survivors or their families.

### **Russell Lloyd**

There is a Preponderance of Evidence that **Russell Lloyd**, as a consultant engaged by ABWE, failed in light of ABWE Principles and Practices. The investigation has determined that Russell Lloyd had three major areas of failure.

- The findings for Area 1 address the question of what participation Russell Lloyd had in providing preferential treatment to Donn Ketcham when Donn Ketcham failed to adhere to missionary guidelines. There is a Preponderance of Evidence that Russell Lloyd’s actions with regard to Donn Ketcham’s deviance from standard married male missionary appropriate behavior allowed Donn Ketcham to remain in the service of ABWE while his partners in the inappropriate relationships were not afforded the same privilege because Donn Ketcham was on the Field.

- The findings for Area 2 address the question of what role Russell Lloyd had in the handling of the 13-14 year old missionary kid (MK) victim/survivor's abuse by Donn Ketcham. There is a Preponderance of Evidence that, (1) Russell Lloyd, in his role as an ABWE consultant, took steps to discover whether the 13-14 year old missionary kid (MK) victim/survivor's accusations were truthful, (2) neglected and failed to appropriate care or concern for the needs of the child victim, and (3) took measures to protect and shield Donn Ketcham's reputation and relationships.
- The findings for Area 3 address the role Russell Lloyd had in establishing a de facto "gag order" regarding Donn Ketcham's actions. There is a Preponderance of Evidence that Russell Lloyd directed and endorsed a culture which prohibited open discussion of Donn Ketcham's pedophilia and abuse resulting in: (1) Donn Ketcham continuing to function in the church and medical community, putting others at risk, (2) isolating the victim/survivor from the immediacy of appropriate care, (3) negatively impacting the relationship between the victim/survivor and her parents, and, (4) also preventing the potential disclosure and identification of Donn Ketcham's additional child abuse victims who may have sought assistance earlier.

### **Michael Loftis**

There is a Preponderance of Evidence that **Michael Loftis** failed in light of ABWE Principles and Practices. The evidence does support the specific statements of culpability, which Michael Loftis outlined in his testimony. The evidence does not indicate any additional culpability. There is evidence, however, that Michael Loftis may have been unfairly treated in his dismissal from his role as President of ABWE. There were ABWE Board Development Committee approved procedures in place for dismissal which were implemented in other cases, but circumvented in his case. Also, his dismissal for a stated "lack of confidence in his leadership," separate from issues connected to the Donn Ketcham matter, conflicts with his Presidential Reviews over several years and just prior to the action referred to as a "firing."

The Donn Ketcham investigation encompasses two prongs. The first prong is determining what abuse took place during the 1960s, 1970s, and 1980s while Donn Ketcham was an ABWE missionary doctor in Bangladesh. The second prong is to determine who from ABWE knew what about the abuse perpetrated by Donn Ketcham, when they knew it, and what they did with the information.

Michael Loftis was the President of ABWE from 2001 to 2011 when several victim/survivors came forward to discuss with ABWE their allegations and memories. In fact, they came forward to meet with Michael Loftis at his encouragement to share any hurts they might be carrying at the ABWE MKs' "The Return" conference held in 2002.

It should be noted that many of these victim/survivors had already shared with various members of ABWE leadership, in the decade preceding Michael Loftis' stewardship as President of ABWE, their allegations and memories of abuse by Donn Ketcham,

including the previous president, Wendell Kempton. All of those incidents are evaluated in applicable paragraphs herein.

Shortly after the Blog came out, Michael Loftis was reportedly fired for a lack of confidence in his leadership and not as a reaction to the allegations of cover-up and mistreatment of victim/survivors of Donn Ketcham's abuse. ABWE leadership has also stated that the Donn Ketcham abuse situation simply gave the organization a window through which to look more closely at the leadership of Michael Loftis. The evidence clarifies that there are serious inconsistencies to this claim.

Specific points of interest and clarification as to Michael Loftis are as follows:

1. The evidence indicates that he was not informed as to the details regarding Donn Ketcham by ABWE leadership who were informed on the matter when he was hired as President of ABWE. This is especially important in light of the fact that many leaders had been aware that accusations were being made that Donn Ketcham had additional minor victims, and that these accusations were being brought forward nearly 10 years after he was dismissed from ABWE. Many of these leaders were involved in hiring Michael Loftis and/or served on his Administrative Team or on the Board of which he was Chairman.

Specific and detailed information regarding Donn Ketcham was placed in sealed envelopes by Wendell Kempton and his secretary, and marked that they were to be read by the President of ABWE only. There is no evidence that Michael Loftis was ever presented with these envelopes or that he had access to the information contained therein.

2. After the MK conference in 2002, the evidence shows that Michael Loftis did indeed inform some members of the ABWE Administrative Team and ABWE Board Leadership. This group made the collective decision to follow legal counsel in not informing the full Board membership until more information affirming or denying the allegations and memories was determined. Some of these men were the same men who had known for years that there were additional victim/survivors. When Michael Loftis was removed from his role as President of ABWE, one of the reasons stated was that he had not informed the Board in 2002, to which he responded that he had informed Board Leadership. There is no evidence that any of those informed Board leaders stepped forward to confirm that this claim by Michael Loftis was true.
3. The evidence shows that David "Jay" Walsh informed Michael Loftis of the possibility of additional victims by Donn Ketcham the morning of the day Michael Loftis was to address the MKs at a conference gathering which he had organized. It was after receiving this information that Michael Loftis addressed the MKs and invited them to come forward if they were experiencing any pain or hurt. This genuine invitation resulted in a meeting late that evening wherein Michael Loftis, along with his wife, Jo Beth Loftis, Jesse Eaton and his wife Joyce Eaton, met with nine women who had been MKs in Bangladesh, seven of



- whom had allegations and/or memories as to abuse by Donn Ketcham. At this meeting, Michael Loftis is reported to have expressed sincere concern and support for the MKs.
4. Michael Loftis, as President of ABWE took the following steps once he became aware of additional victims.
- He agreed to provide counseling to any of the victim/survivors who desired such service, and did so.
  - He directed Donald Davis to perform an investigation into the allegations.
  - He directed that research through the history of ABWE be conducted to ascertain whether or not there were any allegations or possibilities of unresolved issues of child abuse/molestation.
  - He asked ABWE legal counsel if there was anything that could be done about the fact that Donn Ketcham was continuing to practice medicine to which he was advised in the negative.
  - He expressed a determination to speak with all potential victim/survivor MKs for the purpose of giving them an opportunity to tell their stories and receive counseling where needed/desired.
  - He offered to travel to meet with one of the victim/survivors and her sister any time they desired. He told investigators that he had told her: “I’ll do anything to help you. I meant that then, and I mean it now.”
  - He volunteered to care for the MKs by telling Donald Davis that he would call all of the MKs, but Donald Davis instructed Michael Loftis not to make the calls.
  - He states that he asked Donald Davis and Jesse Eaton if they were in communication with the MKs over the 9-year period. He was told everything was fine; that there was nothing more for him to do.
  - He said that from 2002 to present he had never seen any evidence that the MKs were actually molested, including Donald Davis’ summary findings presented to the Board.
  - He is reported by Donald Davis to have fumbled the attempt to properly handle the complexities surrounding the abuse by Donn Ketcham, but that his intentions were good.
  - He wanted to protect the confidentiality of the MKs and reported that he had made a promise to them to do so. He further stated that that was one of the reasons that he did not want the Board membership fully informed.

5. Michael Loftis admits now and at the time he was fired, that he failed to administer the investigation to its completion, which responsibility he shares with Donald Davis. Some factors for consideration on the matter are:
- In April 2003, Michael Loftis was told there was no evidence that ABWE could have known that a child would be molested, there was no evidence of a cover-up by ABWE, and that there was no evidence ABWE had knowledge of other girls having been victimized by Donn Ketcham. These were the findings presented by Donald Davis, ABWE legal counsel in charge of the investigation.
  - At one point, after becoming aware of potential new victim/survivors, Michael Loftis met with Donald Davis and said “I need to go to the Board, I need tell the Board what’s happened.” Donald Davis advised him not to report to the Board until the internal investigation had been further completed.
  - Michael Loftis states that his mistake was trying to “handle it in-house.”
  - Michael Loftis listed as one of the reasons that he didn’t tell the full Board about the allegations against Donn Ketcham was that he promised to keep the adult women’s conversations private. He stated, “They can fire me ten times over; I won’t break the confidence.”
  - Donald Davis told Michael Loftis in the Board meeting that it was his (Donald Davis) fault for not finishing the investigation
  - Michael Loftis stated that he did not want to throw Donald Davis “under the bus,” stating, “...this is on me ... I’m the leader.”
  - Michael Loftis, at his firing, was accused of neglecting the MKs, during the course of the investigation, who had made allegations against Donn Ketcham. Although he stated that he sent occasional notes to some of the women from the 2002 meeting, the evidence shows that many of them did, in fact, feel neglected by ABWE during the 9-year period.
  - After the Blog exposed the failed investigation, a Bangladesh MK, witnessed Michael Loftis’ confession, which was a demonstration of “sackcloth and ashes.” She stated that she believed Michael Loftis was determined to protect the organization from the victim/survivors. She also stated that no one ever talked to her, even though she was frequently on-site at ABWE headquarters. She further stated that the video-taped sackcloth and ashes demonstration was a “shock” and a “freak show” and failed because he was trying to issue a broad apology. She felt that her “cheeks were gonna burn off” her face as she sat there “frozen in horror and shock, disbelief.”

- Russell Ebersole stated that while Donald Davis was authorized and capable of conducting the investigation, he believes that, as a leader, Michael Loftis should have confirmed the progress of the investigation.
  - Jesse Eaton offered his view that there was no cover-up by Michael Loftis during this time period. He further stated that Michael Loftis had a very serious view of the welfare of the MKs and that Michael Loftis desired to do whatever it took to unearth the truth and take appropriate steps.
  - Michael Loftis stated in a letter to ABWE that he took responsibility for the following: 1) he did not officially inform the entire Board membership regarding the allegations of additional victims and the investigation, 2) he didn't follow through with seeing that the investigation was completed in a thorough and timely manner, and 3) he did not have ongoing communication with the alleged victim/survivor MKs.
6. Michael Loftis coordinated assistance for Donn Ketcham's 13-14 year old missionary kid (MK) victim/survivor when she approached ABWE leadership for care beginning around 2003.
- Michael Loftis invited the 13-14 year old missionary kid (MK) victim/survivor to stay in his home, doing so in spite of being advised of the risks by ABWE General Counsel, Donald Davis.
  - On September 29, 2003, Michael Loftis committed by contract signature to fulfill his responsibilities in regards to caring for the 13-14 year old missionary kid (MK) victim/survivor.
  - There are accusations by some that ABWE and/or Michael Loftis "kidnapped" the 13-14 year old missionary kid (MK) victim/survivor, however, the evidence indicates that she came of her own free will and choice and that ABWE leadership sincerely tried to help.
  - Michael Loftis asked other ABWE personnel to help care for the 13-14 year old missionary kid (MK) victim/survivor, which many attempted to do.
7. Michael Loftis travelled to meet with another of Donn Ketcham's victim/survivors once he discovered she was a victim of Donn Ketcham.
- The evidence shows that Michael Loftis met with her and her husband on March 19, 2005.
  - The victim/survivor's husband acknowledged Michael Loftis as the only person from ABWE that at least tried to reach out to them.
  - When meeting with this victim/survivor, Michael Loftis is reported to have complimented the victim/survivor as having successfully walked through

abuse and wanted to know what she did and how she did it to make it through in order to help others facing the same trial.

- Michael Loftis also asked the victim/survivor if she would be willing to help the other victim/survivors of Donn Ketcham.
8. Michael Loftis, according to ABWE Board Development Committee (BDC) minutes, suggested a process for implementing The ABWE Affirmation of Service Agreement.
- ABWE Board members are required to sign and abide by The ABWE Affirmation of Service Agreement.
  - In February 2010, Michael Loftis suggested and the BDC agreed that if a Board or Advisory Council member violates the Affirmation of Service document, then the President or designee would make personal contact, seek to minister, and, if necessary, ask for resignation.
  - (Note: Michael Loftis was not later afforded the same process. See #10 below.)
9. Michael Loftis worked with the BDC to create and modify policies and procedures which would increase ABWE efficiency and hold the ABWE President accountable. Some examples are as follows:
- In the Spring 2003, a discussion was held in the ABWE Board Development Committee meeting concerning the draft proposal about a process for presidential evaluation. Michael Loftis was in agreement in principle and looked forward to gaining the help of the Board in handling the extraordinary expectations he was feeling in his position.
  - In the Spring 2011, Michael Loftis worked with the BDC on the separation of the President from the Chairman of the Board. Up to this time, the President had also served as Chairman of the Board.
  - He volunteered to step aside as Chairman of the Board in order to avoid any potential conflict of interest.
  - Michael Loftis worked on the creation of an ABWE Child Safety Policy and led the organization in a commitment to the Child Safety Network.
10. The process outlined above, not implemented in Michael Loftis' situation, was implemented for others by the BDC.
- In February 2013, the process which the BDC and Michael Loftis agreed upon regarding the Affirmation of Service document was implemented. A member of ABWE expressed opinions contrary to ABWE Principles and Practices

which violated the Affirmation of Service document. He was offered counseling and would be allowed to resign.

- On March 19, 2013, the BDC determined that it would wait for the doctrine committee to review. The BDC recommended that the member of ABWE in question not be removed at the time.

*NOTE: Michael Loftis was not allowed the same courtesy, repeating the pattern of different processes for different individuals, as had been the case during the Donn Ketcham time period.*

- On June 20, 2013, an ABWE Foundation Board member was determined to be not serving faithfully. The Joint Board Development Committee decided not to take any action, repeating the cycle outlined in the preceding bullet point.

11. The process outlined above, put in place, and practiced by the BDC was not followed in the case of Michael Loftis.

- Michael Loftis was told, “You won’t be allowed to resign” when he made the request to be able to do so rather than to be fired as he had committed no sexual or financial sin.
- Michael Loftis stated: “Is there a sin in my life?...you don’t fire someone in a ministry like ours unless they’re sleeping’ with somebody, stealin’ money, doin’ something illegal. ... If you’ve lost confidence,...I can resign.”
- Michael Loftis stated that there was no forewarning, no due process.

12. Michael Loftis received multiple and ongoing commendations during his ten years of service at ABWE.

- In his first year, Michael Loftis received applause for his service.
- On May 23, 2003, a discussion was held in the ABWE Board Development Committee meeting concerning the Board evaluation of the President. The purpose was to make the President successful based on his stated objectives through a 1-year focused and 5-year broad approach. There were 4 major categories with a percentage of time given to each area. Annual objectives were to be presented to the Board Development Committee at the September meeting. The report for the previous year would then be given at the February meeting.
- On February 10, 2004, a discussion was held in the ABWE Board Development Committee meeting about the cycle of the President’s evaluation. The Committee agreed to evaluate Michael Loftis by asking the following questions: 1) How has the actual use of your time corresponded with the proposed use? 2) What has been your greatest struggle? Greatest source of satisfaction? 3) Describe your relationship with your senior

administrators. Is the team functioning well? 4) What plans do you have this year for your personal development? 5) What are the three key issues that need to be addressed to advance the mission this year? 6) Evaluate yourself in the area of constituency relations.

- On February 10, 2004, Michael Loftis stated that the leadership team is committed to his style of leadership.
- On September 21, 2004, Michael Loftis' evaluation was in place and he was allowed to make adjustments. He was also empowered to establish the position of Chief of Staff, create the funding for the position and select a candidate for the position.
- On March 21, 2005, Michael Loftis was thanked for his leadership and assured of daily prayers and support.
- On February 6, 2006, The BDC established a schedule for an every 5 year/360 evaluation.
- On April 4, 2006, "The committee highly commends the President for his passion, heart, and his ministry in providing leadership to the organization as it continues to grow in scope and complexity. ... We summarily, with great gratitude to God, commend him for his leadership of the organization as he completes his fifth year of ministry . . ." (Submitted by Larry Green, Secretary, Board Development Committee)
- On July 13, 2006, Board members, Advisory Council members, senior administrators and field directors, staff home office, missionaries, leaders of other churches and organizations were all part of the Presidential Evaluation. (Note: Only 37 individuals were surveyed on the subject of a lack of confidence in his leadership, which resulted in his being fired.)
- On April 5, 2007, the Presidential Evaluation survey results overall were very positive in nature. They revealed significant confidence in Michael Loftis' leadership.
- On April 16, 2007, the Presidential Evaluation statement was, "The survey results and comments were very positive in nature. They revealed significant confidence in the leadership in Michael Loftis' leadership."
- On April 17, 2007, Michael Loftis was affirmed and commended. (Note: 200 people responded to 1300 surveys for a Standard Deviation of 80-90% confidence that the affirmations and commendations are accurate. However, when making evaluations to determine whether or not to remove Michael Loftis in 2011, the BDC interviewed only 37 out of 80 staff members on site at headquarters. There would have had to have been 65 respondents for a



90% certainty they were making the right decision utilizing Standard Deviation calculations.)

- On February 11-12, 2008, Michael Loftis was commended for persevering through several difficult personnel situations as well as leading the Mission through the deaths of two former presidents.
- On February 22, 2009, the BDC stated that ABWE was “energized by our leader’s wisdom, passion, and insight. He brings confidence and courage to the board and the entire Mission and strength for the future.”
- On March 15-16, 2010, it was recommended that Michael Loftis work on improved communication and grow donor ability. According to Michael Loftis’ testimony, he increased funds collected during the previous president’s stewardship from \$25 million to \$50 million.
- On February 16, 2011, it was recommended that Michael Loftis work on improved communication and agendas, arrange for one coaching session on fund raising, and to arrange for taking 30 days off. He was commended for his work with the staff, financial management, staff morale, directing the rollout of the new identity of ABWE, and communication.
- On March 14-15, 2011, Michael Loftis was commended for a very positive financial comeback and for having blessed his staff. It was noted that he was having to spend too much time in administration and it was hoped that the new COO would help alleviate that imbalance.
- In March 2011, Michael Loftis received his last evaluation as his “ten-year evaluation.” He reported that he was commended for his service and informed that his portrait would hang with other ABWE Presidents who had served with distinction. He also reported that he was praised for the following: Ten years of faithful service, steady leadership, global vision and doubling annual donations from \$25,000,000 to \$50,000,000. At the time of his review, the Board Development Committee presented a slide show that highlighted the challenges and successes of his ten years of services. Also, while he was being commended, the Board invited him to stand and be honored. Finally, according to Michael Loftis, the Board presented him with time off and an around-the-world vacation. It was shortly after this ten-year evaluation and presentation of commendations that Donald Davis and Michael Loftis informed the Board of the launch of the Blog.
- Shortly after his ten-year evaluation, Michael Loftis was told to leave headquarters for 30 days in order for the Board to investigate his leadership. When Michael Loftis asked why the investigation was being ordered at that time, he was told to leave that to the BDC and that they were going to check on the morale in the office. Michael Loftis responded that people were weeping in the hallway over the Blog, and that, of course, the morale is low.

He asked the BDC if they really wanted to investigate him after they had just completed the exhaustive five-year evaluation. He was told, “Just leave it to us.” (Note: When Michael Loftis was packing up his office after having been fired, he testified that his weeping secretaries told him that they had not been invited to participate in the final evaluation...they were not among the 37 people who were asked.)

13. Michael Loftis, when appearing before the Board, asked them if he might be allowed to resign.
  - Michael Loftis offered to resign if it would help the reputation of ABWE, but the Board declined his offer and directed him to take 30 days instead to “get some rest.”
  - Michael Loftis was asked to return early from his 30 days of rest, in fact, he was asked to return from Colorado overnight.
  - Michael Loftis was invited into the ABWE Board Meeting, but was not allowed to sit down. He was ultimately told that he was being fired.
  - Michael Loftis said, “You don’t fire someone in ministry unless they are committing sexual or financial or criminal sin/crimes.”
  - Michael Loftis actually had his resignation in his pocket, but they would not accept it.
  - Michael Loftis testified that he “went all the way around the room” and asked each Board Member if he had offended any of them, and each said, “No.”
  - Michael Loftis asked if there was someone on the staff with whom he needed to make things right and the Board members said, “No.”
  
14. The following quotes from Michael Loftis are indicators as to his character and opinions on the matter of Donn Ketcham and his victim/survivors:
  - “I can’t tell you how many times I’ve shaken my head and said, ‘yeah, how many times can we fumble this thing?’”
  - Michael Loftis stated as to the cost of the investigation, “Well, then, we’ll ... pay for it.” When advised an investigation might appear to be an admission of guilt, he stated, “I don’t care. I don’t care if it’s an admission of guilt. We’re gonna help ‘em. Nobody’s helped ‘em, they’ve been all alone out there. And if they even think they’re molested we can help ‘em. They don’t have to prove anything to get help.”
  - “...Looking back now I think we should have just gotten a hold of some specialists to just root this thing out and deal with it ...”

- “We’re not afraid of the truth.”

Larry Green stated that Michael Loftis failed as to the child abuse of Donn Ketcham in that he didn’t fully inform the Board, he didn’t complete the investigation, and he didn’t properly care for the MKs. He also states that Michael Loftis acknowledged these mistakes, with the exception of fully informing the Board with the caveat that he did inform the Board leadership. When accused of not reporting the additional victim/survivors to the Board, Michael Loftis stated that he informed the officers to which Larry Green responded, “none of the officers remember being told.”

Ronald Berrus’ made positive public statements regarding Michael Loftis at his firing, which statements went against the wishes of the Board. After years of commendations throughout his tenure, ABWE’s firing of Michael Loftis for something other than the child abuse situation, which is their claim, is not logical in light of the evidence. In point of fact, ABWE’s website, as of March 11, 2016 states, “Dr. Loftis led the ABWE mission family for 10 years with a bold vision to multiply missionaries and national partners in launching church planting movements – producing missions movements to bring in the harvest worldwide.”

It should be clearly stated that Michael Loftis has been honest and forthright during the investigation. He has provided great support to the victim/survivors since 2002. He has contributed materially to the discovery of truth reflected in the findings of the investigation.

### **Robert Nusca**

There is **NOT** a Preponderance of Evidence that **Robert Nusca** failed in light of ABWE Principles and Practices. Robert Nusca was the Field Council Chairman from 1985 to 1988. During that time period, Donn Ketcham was discovered to be involved in an inappropriate relationship with a medical peer. In February 1986, Robert Nusca authored a letter of discipline in which he stated that Donn Ketcham was to immediately separate himself from his hospital work, move to Chittagong, Bangladesh. Further, Donn Ketcham was directed to have no connection with Memorial Christian Hospital in Malumghat, Bangladesh, except in the case of an extreme emergency where a missionary is concerned until he leaves for the United States on furlough.

Additionally, Robert Nusca made it clear that, unless he was overridden by Russell Ebersole and/or the Board, Donn Ketcham was also prohibited from participation on the Station Council. It is evident that Donn Ketcham did continue to be involved on multiple committee projects and activities for what appears to be the Field Council level.

There is evidence, therefore, that the terms of the discipline imposed in early 1986 were not adhered to during the course of the year. It is also evident that Robert Nusca was on the field and in leadership at that time. It is not known whether he ignored the violations, made exceptions for the violations, and/or was instructed by Russell Ebersole and/or the Board to adjust the parameters of the discipline. It is also not known whether or not the week Donn Ketcham spent working in the hospital operating room was considered to be

an “emergency.” There is evidence that Russell Ebersole was aware of Donn Ketcham’s time spent at the hospital.

### **Viggo “Vic” Olsen**

There is a Preponderance of Evidence that **Viggo “Vic” Olsen** failed in light of ABWE Principles and Practices and in light of his medical stewardship. It is affirmed he was aware of a young 26 year old woman’s abuse under the guise of medical care by Donn Ketcham. The young woman’s allegations of being abused by Donn Ketcham while on the Bangladesh field are affirmed according to a Preponderance of Evidence. There is also a Preponderance of Evidence that Viggo “Vic” Olsen was aware of the abuse shortly after it occurred between 1979 and 1980. There is no evidence that Viggo “Vic” Olsen took any steps to confront Donn Ketcham or to report his behavior to any authorities. As this occurrence took place approximately 10 years before the abuse of the 13-14 year old missionary kid (MK) victim/survivor, Viggo “Vic” Olsen’s lack of action adversely affected the victim/survivor of whom he was aware and allowed Donn Ketcham to continue as an ABWE missionary, affording Donn Ketcham additional opportunities to sexually abuse his child victims.

### **Donald Parvin**

There is a Preponderance of Evidence that **Donald Parvin** failed in light of ABWE Principles and Practices. A victim/survivor alleges that ABWE “covered up what they knew to be the truth regarding Donn Ketcham’s moral and ethical behavior as far back as the 1970s.” It is true that at least some of Donn Ketcham’s medical peers were aware that he was conducting breast examinations, breast self-examination instruction and, perhaps, pelvic examinations on young girls in the course of medical practice during that time period. It is also true that ABWE continued to return Donn Ketcham to the field when he was unqualified by his behavior to do so. The victim/survivor alleges, and Donald Parvin affirms that she was a victim of sexual abuse by Donn Ketcham. Her abuse occurred prior to 1978, when she was still a minor. Her abuse occurred at least ten years before the abuse of the 13-14 year old missionary kid (MK) victim/survivor. The facts, stated by the victim/survivor indicate that Donald Parvin: 1) was told of Donn Ketcham’s abuse of the victim/survivor, while he, Donald Parvin, was on the ABWE Advisory Board, and 2) as far as the investigation found, Donald Parvin failed to report this information to anyone at ABWE. It cannot be determined what, if anything, ABWE or its representatives would have done with this information if they had known.

### **Alice Payne**

There is a Preponderance of Evidence that **Alice Payne** failed in light of ABWE Principles and Practices and in light of her medical stewardship. As a nurse in Bangladesh she witnessed Donn Ketcham performing inappropriate breast exams on teenage missionary children, and did not report it to ABWE Administration. She further states that she was aware that Donn Ketcham insisted on teaching young teens how to perform breast self-examinations contrary to medical training and to standard on site practice. Alice Payne states that, at the time of the examinations, she thought these examinations were a violation of standard medical procedure and that “none” of the other doctors performed breast examinations on young teenagers. She also states that the medical examinations that Donn Ketcham performed were “totally not normal,”

especially in light of the fact that there were no specific health problems with these young girls to justify the invasive and abusive examinations. The findings are mitigated by the culture that existed at Malumghat Christian Hospital of the doctor's opinion being superior to all others. Alice Payne fully cooperated with the investigation.

### **William Pierson**

There is a Preponderance of Evidence that **William Pierson** failed in light of ABWE Principles and Practices as a high-level administrator of ABWE. William Pierson was aware of additional victims of Donn Ketcham as early as January 15, 1997. This is confirmed by David "Jay" Walsh, his wife, and Richard Stagg. There is no evidence, nor did William Pierson testify that he took any steps at that time to report the abuse to authorities, to raise the issue with ABWE Board and Administration and/or to provide any outreach to the victim/survivors. William Pierson was serving in an administrative capacity in 1983.

William Pierson was aware of additional victims of Donn Ketcham again on July 26, 2002, when he received a memo from Michael Loftis, forwarded by Donald Davis. There is no evidence, nor did William Pierson testify that he took any steps at that time to report the abuse to authorities, to press the issue with ABWE Board and Administration and/or to provide any outreach to the victim/survivors. William Pierson was serving as one of the two top officers of the ABWE Board and was serving as the first man under the president in the capacity of treasurer in 2002.

Michael Loftis stated that he verbally informed William Pierson of potential additional victims of Donn Ketcham, and by so doing believes that he had thus informed the ABWE Board. Michael Loftis further stated that legal counsel had advised him that, having so informed William Pierson and others who were legal officers of the ABWE Board at the time, the Board was "duly informed."

Larry Green testified that the officers who were reportedly informed in 2002 "do not recollect" receiving that information.

While William Pierson was serving as the treasurer of ABWE, evidence indicates that he was aware of monies being provided to the 13-14 year old missionary kid (MK) victim/survivor as a "loan." Documents indicate that she was expected to repay these monies as she was able. These monies were provided as a "loan," in spite of the fact that William Pierson was a party to the information of her lifetime of suffering. He was a member of the ABWE administration at the time and his name is affixed to the document.

### **Richard Stagg**

There is a Preponderance of Evidence that **Richard Stagg** failed in light of ABWE Principles and Practices, his ABWE Administrative position, and in light of his medical stewardship. Richard Stagg was in leadership with ABWE from 1973-2010, except during the time period 1989-1993 during which he was in private practice. Richard Stagg states as to his failure to report Donn Ketcham's pedophilia and confessed abuse of a 13-14 year old missionary kid (MK) victim/survivor that he viewed it as an affair. "I looked at [the 13-14 year old missionary kid (MK) victim/survivor] as an adult woman ... the

term pedophile never entered my mind.” The abuse by 58 year old Donn Ketcham of [the 13-14 year old missionary kid (MK) victim/survivor] was not reported by Richard Stagg in 1989, nor any time thereafter. Richard Stagg further explains, “I thought OK, hey, if you put a guy who’s looking for it and a girl who’s looking for it in the same vicinity somethin’ is goin’ to happen. Now, so, and (13-14 year old missionary kid (MK) victim/survivor by that time was a teenager fully developed and I didn’t look, I thought, I looked at Donn Ketcham and said, OK, he’s got a thing, he is lookin’ for sex with adult woman, I looked at (the 13-14 year old missionary kid (MK) victim/survivor) as an adult woman, not, the term ‘pedophile’ never entered my mind.”

Richard Stagg further failed in light of ABWE Principles and Practices and in light of his medical stewardship by, as he states above, being aware of Donn Ketcham’s intent and actions in violation of the missionary standard of behavior. As with others herein highlighted, if Richard Stagg had acted, and ABWE had removed Donn Ketcham from ABWE, then Donn Ketcham would not have had the opportunity to act on his pedophilia.

Richard Stagg failed again when, in 1996, as the ABWE Medical Director, he visited with the 13-14 year old missionary kid (MK) victim/survivor at which time she detailed her sexual abuse. He testified that she asked him if there were other victim/survivors of Donn Ketcham’s abuse to which he responded that he would “find out.” This statement was made by Richard Stagg to the 13-14 year old missionary kid (MK) victim/survivor after he had been informed by a Bangladesh missionary father that his MK daughter believed that she too had been abused by Donn Ketcham. Again, Richard Stagg did not report Donn Ketcham to law enforcement or medical authorities. In fact, he describes at length that he knew adulterous medical professionals who continued to practice. The statement further clarifies his view that this was a case of consensual adultery and not a matter of a 58 year old adult sexually abusing a 13-14 year old child.

As early as November 12, 1996, and again in Fall 2002, while serving as the ABWE Medical Director, Richard Stagg was aware of additional alleged victims. He spoke with Donn Ketcham about the matter, yet he did not make a report to law enforcement or medical authorities which allowed the pedophile Donn Ketcham to continue to practice medicine for another decade.

Richard Stagg stated that working through a Bangladesh MK father, he reached out to ABWE President Wendell Kempton asking that he be allowed to research to see if there were any additional victims of Donn Ketcham. He reports that this request was denied in light of it being a “witch hunt.” Richard Stagg states that he dropped the matter and never thought about it again until 2002. By his own admission, he knew of the potential of other victims of Donn Ketcham in 1996 and again in 2002. There is no evidence to corroborate the request and denial he claims.

In 2002 Richard Stagg stated that after the Bangladesh MKs met with Michael Loftis and others, Jesse Eaton reported to him that “Nobody knew anything. There’s no follow-up indicated.” Richard Stagg stated that he forgot about the matter again until the Blog commenced. The evidence in fact proves that Richard Stagg participated in a meeting led by Michael Loftis and Donald Davis a few months after this MK meeting. Documents



state that in the meeting there was affirmation of the likelihood of additional victims and an agreement by the parties that the Board would not be informed of this fact until an investigation was completed, in part to avoid liability.

Richard Stagg stated that Donn Ketcham's pedophilia never entered his mind. While this statement is likely true prior to 1989 and Donn Ketcham's confession of pedophilia it does not excuse his own statements of his awareness of potential additional victims in the 1990s and 2000s and his lack of action then while he, Richard Stagg, was serving as ABWE's Medical Director.

### **David "Jay" Walsh**

There is a Preponderance of Evidence that David "Jay" Walsh at certain times failed to appropriately implement ABWE's Principles and Practices, and at other times acted responsibly according to the same standard.

David "Jay" Walsh had regularly occurring administrative assignments and responsibilities. In light of those responsibilities, his reporting and action requirements were also regularly occurring. By his own testimony, **David "Jay" Walsh** failed in light of ABWE Principles and Practice when he witnessed an inappropriate physical touch, between Donn Ketcham and an ABWE missionary peer in April 1967, which he failed to report. This lack of action in light of ABWE's Principles and Practices allowed Donn Ketcham to remain in service of ABWE. It cannot be certain that if a report had been made that ABWE would have taken appropriate action, preventing decades of pedophilia, however, a lack of action is still a failure on the part of the individual.

David "Jay" Walsh, in spite of being aware of Donn Ketcham's inappropriate behaviors spanning more than a decade, participated with Donn Ketcham in a leadership assignment of the Cherry Hill Seven, a select committee addressing ABWE administrative structure. There is no record of David "Jay" Walsh having objected to Donn Ketcham's service in this capacity, which service violated the ABWE "clean vessel" requirement that a man committing sin at any level must not be allowed to serve in any capacity.

Though David "Jay" Walsh states: "We were not on the field at the times that he was disciplined in a way," documents indicate that he participated in registering complaints against Donn Ketcham. Additionally, while other missionaries were instructed to register their complaints with David "Jay" Walsh by Russell Ebersole, the records indicate that at least one of those missionaries thought this approach futile, as it had been tried multiple times before.

David "Jay" Walsh, knowing about Donn Ketcham's inappropriate behavior for decades, wrote a letter to one of Donn Ketcham's adult partners stating that, in spite of her excellent skill sets as a nurse, she would have to improve her relationships with nationals and other doctors. He also stated that she would not be allowed to return to the field because Donn Ketcham and Pauline "Kitty" Ketcham were there. David "Jay" Walsh was, therefore, endorsing Donn Ketcham's presence on the field in spite of Donn

Ketcham’s repeated significantly disqualifying behavior, while pressuring Donn Ketcham’s partner to moderate much less significant behaviors.

It should be noted that a document dated April 5, 1975, from Russell Ebersole to Wendell Kempton makes it clear that David “Jay” Walsh, in reference to Donn Ketcham, “felt very strongly about ... conduct and would most probably be in accord with the great concern manifested by the ten missionaries” with whom Russell Ebersole had met. (This occurred eight years after David “Jay” Walsh first observed Donn Ketcham’s inappropriate behaviors.)

Another letter written from the Bangladesh field states that David “Jay” Walsh did not feel that Donn Ketcham was repentant.

It should also be noted that David “Jay” Walsh did participate in reporting Donn Ketcham’s behaviors to William Pierson, William Commons, Wendell Kempton, and William Davis in 1996 and 1997.

David “Jay” Walsh fully cooperated with the investigation, has worked intently to assist the victim/survivors, and has been a major contributor to the investigation.

## **IX. EVIDENCE ANALYSIS**

### **A. Root Causes.**

Analysis indicates that there existed, and in some cases exist today, typically unspoken beliefs and attitudes within ABWE that were revealed through the investigation by way of documents and interviews – beliefs and attitudes that contributed to missionary family and ABWE administrative lack of awareness, lack of responsiveness, and poor decision-making regarding policy violations and abuse behaviors and events. The root causes of significant impact include:

1. There existed a prevailing attitude toward authority in evangelical circles, primarily that there was a “spirituality” standard that required unquestioning compliance with authority. This attitude prevented the development of a healthy system of checks and balances and openness to corrective actions. Critical thinking skills were suspended.
2. There existed a focus on ministry as being the top priority. Individual needs and voices tended to be dismissed in the service of the “greater good”, i.e. ministry and the spread of the Gospel.
3. There existed a prevailing attitude about the status of women in the work place. Especially in the historical time period under investigation women were considered “support” personnel. As such, their opinions and observations carried less weight and were easier to dismiss and ignore. Because women were considered of lesser value, it was easier to “send them home” and/or remove them from the mission, i.e. Donn Ketcham’s lovers over the decades.

4. There existed a prevailing attitude toward children relative to the ministry and to adults. Ministry activities were more important than child needs. Children were not to interfere with or block the “ministry”. In fact, children were “sacrificed” so that the ministry would not be “discredited.” This, in part, led to blaming a child for what was, in truth, the responsibility of an adult. This also led to children not speaking up about what was happening to them. The children saw much that the adults missed.
5. There existed a prevailing belief that missionaries are “more spiritual” than the average Christian, and because of their “sacrifices” are “entitled.” This creates a vulnerability to and blindness about wrongful (and even criminal) behaviors, i.e. a tolerance of Donn Ketcham using inappropriate sexual joking and bragging about his sexual exploits with National women.
6. There existed a class system of value and importance on the field. A doctor was considered more important than others, which led to a sense of subservience and obedience on the part of the victims and observers who might have otherwise spoken out regarding Donn Ketcham’s abusive behaviors. This class system impacted the Donn Ketcham family as well.
7. There existed an idealization of Donn Ketcham, a doctor, whose charisma garnered many dollars for ABWE and blinded many people to his true character, i.e. “How could such a wonderful man who did so much for the Ministry be that bad? was an oft reported sentiment.” For example:
  - a. He became a demigod in the mission. Donn Ketcham contributed to his persona by presenting himself as a strong spiritual leader, preaching, speaking, and leading Bible studies. He often instructed and condemned others on the very sins he was and had been committing for decades.
  - b. A result of the idealization is that other decision-makers set aside their own opinions and capacities and deferred to Donn Ketcham, including ABWE administrators who were in positions of authority over Donn Ketcham.
8. There existed a customization of ABWE Principles and Practices and consequences for violation of those Principles and Practices for Donn Ketcham while the organization strictly enforced the Principles and Practices and violation consequences for other mission personnel. For example:
  - a. Donn Ketcham’s paramours were removed from the field in spite of their pleas to return, while Donn Ketcham was allowed to return.
  - b. One missionary family was sent home and required to attend 2 years of counseling followed by a period of observation for issues related to parenting a high-needs child. Donn Ketcham, on the other hand, was sent to Chittagong (a discipline that was not strictly enforced) and required to complete a recommended possible 30 sessions of counseling, of which he

only completed 17, for outright violation of ABWE’s code of behavior. Of note, the missionary family’s requirements for counseling were at Donn Ketcham’s insistence.

- c. Counselors selected in the Donn Ketcham matter failed due to inadequate training and experience, a lack of professional certification and licensure, conflict of interest, accepting assignments outside of scope of expertise, and ethics violations as to working with the perpetrator and his victim/survivor.
9. There existed a conflict between administering ABWE as a faith-based entity (grace, mercy, compassion, forgiveness, etc.) versus a corporate/business entity (with protective policies and procedures in place, governance checks and balances, etc.). For example:
- a. This confusion allowed compassion and forgiveness to block appropriate legal and administrative actions. Equally, it allowed organizational concerns (i.e. financial, the need for doctors) to repeatedly block appropriate responses to victim/survivors.
  - b. This confusion resulted in ABWE not reporting to authorities Donn Ketcham’s pedophilia as it became known to the organization over decades.
  - c. This confusion and lack of following corporate principles and practices in place, resulted in multiple affairs and the sexual and emotional abuse of both adult women and children.
  - d. This confusion allowed “forgiveness” (a faith-based concept) to be used in the service of corporate avoidance of tough issues, i.e. Donn Ketcham’s preferential treatment, a child being blamed for the sexual abuse perpetrated by Donn Ketcham in order to protect Donn Ketcham’s wife, Donn Ketcham continuing in a leadership role even while home for discipline, and a misleading confession avoiding the truth of child sexual abuse being presented with no supervision by ABWE.
  - e. This confusion contributed to ABWE’s failure to seek out or use appropriate professional and legal counsel for Donn Ketcham when the organization was aware of and had worked with such professionals in matters affecting other ABWE missionaries.
10. There existed a difficulty with logistics in that time period which resulted in a lack of timely communication between Bangladesh and the U.S. headquarters and vice versa.
- a. This isolation tends to make people cling tighter to what is familiar, hence the development of “we’re all family” (aunts and uncles). Such a family sense makes it more difficult for people to have perspective, to ask for

- information, to critique inappropriate actions, and to see reality, i.e. many still refer to the 13-14 year old missionary kid (MK) victim/survivor as a “consenting (implied) adult”.
- b. Such an isolated community also creates a “tribal knowledge” where facts are assumed, truth is unintentionally distorted (i.e. time frames, ages) – all of which lead to difficulty “connecting the dots” when abuse happens.
11. There existed a culture of naiveté, due in large part to the underlying mistaken belief that “abuse doesn’t happen in Christian circles.”
- a. This created an environment in which behavior that would activate a censorship response in most circles was dismissed or ignored.
  - b. Children’s fears (and in some cases terror) of physical exams with Donn Ketcham was ignored.
  - c. This attitude also prevented acquisition and dissemination of information about abuse, abuse behaviors, grooming behaviors, and symptoms displayed by abused victims. With no one educated about abuse, or aware that it is a possibility in ANY environment, the mission compound became a fertile field for a manipulator and abuser.
  - d. Naiveté also made it easy for Donn Ketcham to find, prey on, and intimidate victims and potential witnesses.
12. Although Pii was not asked to review ABWE’s current policies and procedures for handling abuse claims, Pii did undertake a review of ABWE’s current child protection policy to ensure that it addresses the underlying causes that led to ABWE’s failure to discover Donn Ketcham’s abuse over the course of many years, and its failure to appropriately and consistently address disciplinary issues amongst its missionaries. Pii recommends an analysis as to how it directs ABWE personnel to act in response to abuse allegations and how alleged abuse victims should be treated. It is Pii’s understanding that a comprehensive child protection policy will soon be released by ABWE and Bryan Cave.

ABWE has a Child Protection Policy in place which became effective on November 2010. The policy review below was completed by Catherine Brown and Rhonda Kitchen. Catherine Brown, PhD, a Licensed Clinical Psychologist in the state of Washington, (WA) PY 2457, who has been in private practice since 1998, is a trauma specialist, and also works in the areas of victim recovery, EMDR, treatment of mood disorders and couples therapy.

Rhonda Kitchen has been an investigator with Professional Investigators International since 2013. Her professional experience also includes 18 years as an adjunct professor for two evangelical seminaries, 15 years of service on the ministerial staff of a large evangelical church and 16 years of work in private practice in California as a Licensed Marriage Family Child Counselor

(MFC23847) with a specialty in the area of treatment of abuse victims. THE FOLLOWING ANALYSIS AND OPINION SHOULD NOT BE DEEMED AS LEGAL ADVICE, AND IS INFORMATIVE ONLY AS TO THE INFORMATION CURRENTLY AVAILABLE.

Generally, the policy is overly weighted in protecting the organization, defining terms, and dealing with perpetrators. There is very little in the document about actual child protection. Abuse and internal directives are defined sufficiently. However, policies and procedures for child abuse are weak. More specifics are needed regarding reporting abuse to authorities and the care provided for the victim/survivor and family. As to the reporting requirement, it is NOT the responsibility of the organization to self-investigate the allegation to determine whether or not to make a report to authorities. All allegations must be reported within the timeframe established by statute and following the appropriate procedure as so directed by authorities.

The statement that a person will be ineligible for appointment/employment or will be immediately terminated if it is determined that they have ever committed any form of child abuse is positive. However, it is not appropriate to notify future employers of a child abuser only “if they may have access to children.” The future employer needs this information in light of the fact that an individual may be hired for one assignment and then switched to another involving children over time, about which the employer might never be informed.

It is positive that “cyber” abuse is addressed.

It is also positive that ABWE is doing national background checks. However, the servicer providing these checks must be schooled in the complexities of such checks. A simple and less expensive national background check will most certainly not be adequate in establishing safety for children. Additionally, ABWE should conduct verbal interviews with those companies/individuals that the applicant has worked with, asking specific questions that would give insights as to any potential issues that the person might have.

Some specifics to be considered include the following: The “ABWE Policy Manual and Resources: Child Protection” document appears to be an incomplete document, dated 2010. The focus, as stated above, is on defining abuse, managing the perpetrator, and protecting ABWE.

Appendix B from ABWE Policy Manual—“Summary of ABWE Interim Policy of CP”, 2012 (from the website published Policy Manual). Pii observes:

- There is no mention of neglect in the child abuse definition paragraph.
- Is a spouse punished for his/her partner’s behavior?



- “Child-on-child sexual contact”—often does qualify as abuse (or at least is experienced that way by victims)—there is no criteria listed for separating abuse from benign sexual exploratory play.
- “Disqualified from...”—but they can still work for ABWE or represent ABWE?
- ABWE MUST disclose (not optional—child abuse protection law extends reporting to protect other children to whom the abuser may have access.
- Report “as soon as possible” does not fit legal language, most of which states within a certain number of hours.
- It appears that ABWE is still trying to keep abuse or alleged abuse hidden and in-house. FFIT (as defined in their footnotes) is composed of people NOT qualified to do an investigation of child abuse allegations. Also, it is not CST’s (Child Safety Team) responsibility to determine “reasonable belief.” ANY allegation is to be reported by law. In addition, in-house people have too many competing agendas and judgmental personnel “opinions” to make an objective assessment.
- This could be read as giving the Board total power whether to accept or reject the determination of abuse “taking into account the number of victims, severity of the offense and...repentance of the perpetrator.” This is a legal matter. Discipline is BOTH a legal matter and an ABWE matter.
- Appendix B does not appear to be a child protection policy. It appears to be ABWE “dealing with the perp” policy.
- The statement, “perpetrator may not hire or bring outside legal counsel...” may violate the right to representation.

ABWE and their current Corporate Counsel, Bryan Cave, have identified many of the same weaknesses as the investigation has illustrated above. Several months of work have been accomplished on a new Child Protection Policy to be released shortly. It is recommended that an extensive, annual, and required on line Child Protection Training program be implemented as well.

13. Our investigation into the matter of Donn Ketcham indicates that there was a culture of repressed information imposed on the Bangladesh field at the time Donn Ketcham was terminated, exceeding that of a confidential environment.

The following are specific statements that attest to that discovery. Specific Statements:

- a. A missionary nurse on the Bangladesh field made the following comment on <https://bangladeshmksspeak.wordpress.com> (the “Blog”): “We could have known more if we hadn’t been put under—and abided by—the insistence on silence that [the Area Administrator for Bangladesh] imposed on us. If only one of us had stood in that SGR 1 living room on that July 23, 1989 afternoon, and said, ‘We will NOT be silent. We must get to the truth in all of this.’ But no one did, and for that I apologize and ask your forgiveness.”
- b. A missionary couple made the following comment on the Blog: “We wanted to scream but the chain of ‘SILENCE’ (don’t talk about it) tightened around our throats and mouths. The chain of ‘NOT YOUR BUSINESS’ handcuffed us, and the chain of ‘FEARS’ (of being guilty of gossip and of damaging the name of Christ) was the final gag.”
- c. Another missionary couple posted to the Blog: “I know it was a generation thing for us to keep quiet; not to hurt someone’s reputation; not to harm the ministry. We didn’t want anyone thinking bad of our daughters. If you didn’t say anything, it would go away... Maybe that’s why we tried to ignore this ugly thing going on in our midst! I don’t know. What a mess!”
- d. An adult missionary from the Bangladesh field made the following comment on the Blog: “What is there about truth, that when people don’t like it, they call it gossip? This is not gossip. This should have been talked about 20+ years ago. It would have been had we not been told to ‘not talk about it’. Which at the time did not settle well with me. Now we face the reality that you can not cover up the truth forever, it must come out for those who have been hurt...so they can heal.”
- e. A missionary nurse on the Bangladesh field stated that, in the matter of Donn Ketcham, the team members did not discuss it as a team, and actually it was kept “pretty hushed up.” After Donn Ketcham’s confession in the “Extraordinary Meeting” in Malumghat, Bangladesh, the counselor that counseled Donn Ketcham told us, “...we should not be discussing this amongst ourselves.”
- f. A missionary nurse on the Bangladesh field stated that they were told not to discuss the Donn Ketcham/13-14 year old missionary kid (MK) victim/survivor matter among each other. After that she went to the counselor that counseled Donn Ketcham and the area administrator and told them that they could not have said a worse thing – that they could not talk. “It would have been therapeutic to talk. What got us through things was being able to talk. He didn’t know us. He didn’t know what we had been through together: serious sickness, deaths, war, storms both physical and spiritual. We NEEDED to talk, to shout to scream and he denied us that opportunity. We were used to stress and differences in the course of

our work. How we resolved those was to TALK and PRAY together until things were in the open. IF we had been allowed to talk at that time, it might have saved years of investigation and countless money paid to agencies.”

She also stated that she wrote a book called ‘By Ones and Twos.’ It used the Bangladesh Field Council as an example of how missionaries should work together. She said the following about her book, “We were known throughout ABWE as a group that would work things out until we were unanimous and had an answer. Take into consideration the time. We were living in an era that you believed people. They were sent to help us and we believed it. It wasn’t a time to question everything. It’s not that we were idiots, we just didn’t question these things because that is how life was at that time. We didn’t want to put all of this out in the open, to hinder the cause of Christ. What good would we do for the cause of Christ if we tell this story of the horrible acts of Donn Ketcham? Everyone who is my age would understand this, this is how we lived. We didn’t want to air our dirty linen. We strongly believed and obeyed the verse in Ephesians 5:12, ‘For it is shameful even to mention what the disobedient do in secret.’”

She said the following about her interview with G.R.A.C.E.: “As I read through the transcript of my interview once again, I am struck by the thought that GRACE may have misinterpreted my comments on how bad it was that we missionaries were not allowed to talk and pray together after the meeting. THAT is how we worked things out in Bangladesh, whatever the situation: sickness, death, floods, cyclones, war, evacuation, etc. I am afraid the GRACE people will put my remarks in the context of our hiding or trying to cover up what had taken place. There was no intention of that.”

- g. When asked to share what she remembered about the Donn Ketcham situation coming to light, a missionary nurse on the field stated that she remembered they were not happy about how things were handled. She stated the following: “Things were not talked about as much. It’s a different world now. They were not forthright with the churches. I think that this would not happen today. We probably would not accept the statement to not talk about it. We’ve made changes in our field about what is talked about and not talked about. There was too much dependence on one professional. It is difficult from a 2012 perspective to realize how bad communications were in 1988-89 on the Bangladesh field. I would encourage you to remember that.”
- h. A missionary nurse on the Bangladesh field stated that she didn’t know if Donn Ketcham and his wife had talked to anyone. She stated, “We had the gag order and we really didn’t talk about it...” “It seemed strange that he [the counselor who counseled Donn Ketcham] put a gag order on us. The

people that were never involved. There should have been some kind of way for the field to come to a resolution and go forward. We couldn't talk about how to prevent things because we weren't supposed to talk about it. It was almost done on a biblical basis, but it wasn't truly biblical. If it had been a non-Christian group, it probably would have been dealt with better.”

- i. A maintenance worker on the field stated the following: “I am disgusted at ABWE for the way they told and put a gag order on our coworkers. Uh, that should never have been. I would think that ... if nothing else, the home church should've been notified and the home church, which should be ... the sender, should've called Donn Ketcham back home. Uh, once again, Donn Ketcham was always a very likeable fellow and it really hurt when we found out what he had been doing...”
- j. A missionary nurse on the Bangladesh field stated that they were not supposed to be discussing anything one with another. That that was one of the things that Russell Lloyd told them after it was revealed by Donn Ketcham what had happened. At that meeting it was told to them that they should not be discussing this amongst ourselves. They didn't discuss it as a team and didn't discuss it with a lot of team members that it was kept “pretty hushed up.” She and her housemate did refer to things from time to time and talked about a couple of things because her housemate was close to the family of the 13-14 year old missionary kid (MK) victim/survivor.
- k. An MK on the field stated the following: “He betrayed us. He stole her innocence. When she finally found her voice she was silenced again, but this time not by Donn Ketcham. This time by ABWE. They told her she was partly to blame. They told us not to talk about it- OR WE'D BE SINNING! The ones God entrusted to protect us became our abusers. Emotionally and spiritually they broke us. They sold our souls to the devil to protect their own bottom line.”
- l. The husband of one of Donn Ketcham's victim/survivors stated that, at the end of a meeting in the church with Donn Ketcham, he asked his pastor what would happen next. His pastor replied that nothing more was to be said. He stated, “... we were to keep quiet and nothing more was to be said.”
- m. An ABWE Area Administrator for the Bangladesh field stated in a letter to an adult on the field, “I am personally very sorry that this whole matter was not brought out into the open a long time ago as I feel it would have prevented some of the deeper heart ‘hurts’ at the present time. I believe that the intentions of all concerned were good and they had the best of motives. However, I do feel it would have been easier on all concerned if

this situation had been presented to the parties involved earlier and in a more open and candid manor [sic].”

- n. A Bangladesh MK stated that, for her, the Blog was freeing because the ‘gag order’ had been lifted, allowing the MKs to know that others had gone through similar experiences. ... She stated that it was all handled as quietly and privately as they could manage. She thought that they were trying to protect the Ketchams as well as the 13-14 year old missionary kid (MK) victim/survivor and that they shouldn’t have been trying to protect Donn Ketcham. She stated that if they had made some kind of report, or at least sent word out to the people that were living on the field it would have helped tremendously to know. She said, “We were left in the dark, I mean, from start to finish. It was like, ‘This is on a need to know basis only and those that need to know, know and the rest of you just muddle along in your life and relationships as best you can.’”

“She continued to state that the missionary families were taught to be submissive to authority and that they assumed that the leaders were in place was in place for good reason; that they were wise, and that they had their best interests at heart. She stated, “ ... suddenly there was all this confidentiality agreements where before we’d been a family and you kind of talk about things in your family. Suddenly it became very businesslike. And, um, I think certain ... whether it was board members were trying to protect themselves, by not, um, admitting culpability in the, you know, from the past, or whether they got scared because of the possibility that they could be held liable. I, that I don’t, I’m not sure...”

The professional consultant Catherine Brown, PhD, noted above, stated the following on this topic: Abuse is disconnecting, as it always requires secrecy. For ABWE to demand secrecy regarding the 13-14 year old missionary kid (MK) victim/survivor’s violation by Donn Ketcham mimics abuse in that it creates disconnection, helplessness, interpersonal betrayal, and violation of trust.

For the pastor that the 13-14 year old missionary kid (MK) victim/survivor confessed to and his wife: The demand for secrecy also placed them in a position of moral contradiction; they were nurturers, yet they were forced to be unresponsive (even deceptive?) to the 13-14 year old missionary kid (MK) victim/survivor’s siblings in the face of obvious crisis. For example, while spending an entire day “having fun” at an amusement park, they were unable to offer support, nurture, and processing that could have led to healing. Instead, a dynamic of betrayal and disconnection was created, i.e., “We know the truth and it is shocking, and though you can feel that it is shocking, you are not allowed to know.”

For the parents of the 13-14 year old missionary kid (MK) victim/survivor, secrecy meant that parental authority over their minor child was usurped. The 13-14 year old missionary kid (MK) victim/survivor’s parents were not allowed to

know facts about their own minor child, nor were they allowed parental consent for the 13-14 year old missionary kid (MK) victim/survivor to be returned to Bangladesh. Again, this is a setup for disconnection, helplessness, and for trust and interpersonal security to become shaky, i.e., “I know something horrendous about your children but I won’t tell you.”

In addition, an information gap was created in the presence of emotion and immediate disruptive action – both of which spell “danger” to the body’s survival system. To survive, the brain attempts to be prepared by filling the gap. In the case of the parents of the 13-14 year old missionary kid (MK) victim/survivor, that information gap was filled with the only thing that they could imagine that would require the secrecy and plan-changing response: they believed that all of their children, except the 13-14 year old missionary kid (MK) victim/survivor, were dead.

When the 13-14 year old missionary kid (MK) victim/survivor met her parents at the airport in Bangladesh, she was exhausted, emotionally battered (from having been interrogated to determine truth, and having been pushed to sign a confession), and scared about her parents’ reaction. In that moment, she needed total focus, acceptance, and enveloping warmth from her parents. Her parents, however, were only concerned with learning how their other children died, giving the 13-14 year old missionary kid (MK) victim/survivor the perception that what happened to her (which felt huge) didn’t matter—that SHE didn’t matter. This created a breach between the 13-14 year old missionary kid (MK) victim/survivor and her parents that has only very recently begun to heal as BOTH parties began learning the facts of what really happened.

The effects of this spanned decades. All the above could have been prevented by open communication instead of secrecy.

For the Bangladesh missionaries: In the presence of stressful events, the brain’s ability to take in new information and process the information shuts down. The brain processes the resulting encapsulated information best by talking with a safe person(s), because such “we” communication lights up the hippocampus, an important memory processing organ. The order not to discuss the situation, then, created two negative outcomes:

1. It meant that the shocking event stayed at a primitive level of coding in the brain, rather than moving to resolution, understanding, and coherence. Such lack of resolution results in emotional distress symptoms (increases in anxiety, depression, sleep disturbances, relationship problems, health problems, and work productivity problems).
2. It meant that what was heard could not be validated and corrected, moving it toward healing. Instead, the silence created room for rumors, judgments, accusations, and a generalization effect in distress, uncertainty, and isolation from needed support.



For the ABWE organization as a whole: The order to “not discuss” also meant that the actions of those in authority could not be discussed, questioned, supported, or challenged. This allowed a state of near dictatorship to flourish, not allowing for the checks and balances that any healthy organization needs.

In summary, regardless of the motivations for demanding silence, the effects of this directive had disastrous consequences for the victim/survivors of Donn Ketcham’s abuse, for the families of the abused, for the missionaries on the field, and for the organization as a whole. Particularly in the case of additional victims, had the missionary families been allowed to talk about what had happened to the 13-14 year old missionary kid (MK) victim/survivor at the hands of Donn Ketcham, it is likely the other abuses would have come to light decades earlier than they did.

## **B. Immorality/Moral Failure Terminology Analysis.**

Throughout the course of the Donn Ketcham investigation, the selective use of the terms “moral failure” and “immorality” have had a significant impact. Transcripts, print evidence and documentation generated by ABWE missionaries, directors, and board members have often discussed “moral failure” and “immorality” in direct reference to Donn Ketcham, as well as in reference to other ABWE missionaries through history. In the Donn Ketcham matter, the usage of these terms has contributed to confusion, misrepresentation, and deceit.

Investigative standards dictate that clarification of the definitions of both terms be contemporary to the Donn Ketcham situation in the mid to late 1980s. Many individuals and documents of that time period are represented by the insights which follow.

In 1989, when Donn Ketcham’s abuse was exposed and he was confronted in Bangladesh, he wrote a letter to the President of ABWE. In the letter, dated July 24, 1989, Donn Ketcham informs the President of his immediate resignation stating “I have disqualified myself for missionary service through immorality.” Several weeks later, Donn Ketcham wrote a letter to his supporting pastors which states that he had previously lied to his supporters when he denied his involvement in immoral behavior. This letter went on to state that the pastor may inform the congregation that “the sin was actually immorality.” Donn Ketcham concludes the letter saying “My sin involved no missionary or national now in Bangladesh. Appropriate ‘other party’ information has been given to the appropriate persons, and the appropriate steps are being taken.” Who the so-called “appropriate persons” were, and what the “other party” information was, is not clear in this communication. It is also unclear what “appropriate steps” were being taken. What is known is that once Donn Ketcham returned to the United States from Bangladesh, there was never a mention of pedophilia or child sexual abuse by Donn Ketcham or any ABWE representatives.

Donn Ketcham’s home church was Newhall Baptist Church, Grand Rapids, Michigan. According to written notes by Russell Ebersole, “Donn’s pastor, ... was thinking of using

the word, ‘adultery,’ but chose not to as he felt this would be more hurtful for Kitty. ‘immorality’ was the word to be used.” [sic]

Although the pastor of Donn Ketcham’s home church declined to interview with investigators, he did express his position in a written statement in an online forum on March 27, 2011. The statement reads as follows...

I was Donn Ketcham’s pastor at Newhall Baptist Church from 1987 thru 1990. During this time frame I was never told of any ‘sexual misconduct’ so I consequently could not ‘clear’ Donn to return to service. And as stated before, in 1989 we were not told that his sin involved pedophilia. We were led to believe his sin was that of adultery. I have called the man who served as our Deacon Chair at the time and he clearly recalls that we were told Donn’s sin was that of adultery. We dealt with him as though he was guilty and repentant of the sin of adultery. **I sent my own young daughters to him for medical care after he returned from the field...something I would never, never! have done [sic] if I had known he had committed acts of pedophilia.** I resent the implications of ABWE that we are somehow complicit in this apparent cover up. The good people of Newhall Baptist had no knowledge of the full extent of Donn’s sins. I am deeply upset that I was not given the information necessary to shepherd and protect my flock as I had promised Jesus I would do. [emphasis in original]

According to this written statement, the reasonable conclusion is that Donn Ketcham’s pastor was misled by the use of the terms “immorality” and “moral failure,” and that he believed that Donn Ketcham’s sins were adultery, not pedophilia. Because of the deceptive report from Donn Ketcham and the lack of any clarifying information from ABWE, the pastor unknowingly exposed his congregation, including his own children, to a confessed pedophile.

Interviews of current and former ABWE staff, leadership, and former missionary kids (MKs) revealed a variety of sentiments pertaining to the terms “moral failure” and “immorality” and ABWE’s effort to classify Donn Ketcham’s confessed crimes as such.

Investigators interviewed a former administrator for ABWE who served with the organization from 1967 to 1981. When asked about the term “moral failure,” he stated:

...I was an administrator so I had to deal with some moral failures, not sexual abuse in this, and in, like, child abuse, or molestation of children. But I had to deal with moral failure with some of the missionaries.

This testimony suggests that child abuse and molestation were in a different category of sin than those commonly referred to as “moral failure” by the organization.

Nouthetic counselor Russell Lloyd was asked to comment on the fact that the child abuse committed by Donn Ketcham was labeled as “moral failure” by ABWE.

Yes, I can comment on that. Uh, as I mentioned earlier, the field council was gathered together, uh, everyone throughout the country of Bangladesh was asked to come to the hospital compound, most were able to come, as I recall a few couldn't, ... But during that meeting, um, [clears throat] I did not participate in the meeting but I attended it. I was there and heard exactly what was said. ... Dr. Ketcham stood and gave a full confession as to how he had molested [the 13-14 year old missionary kid (MK) victim survivor]. So there was absolutely no question that it wasn't a 'moral failure'. It was explicit. That's what we required of him. And the attendants, the attendees were visibly devastated. I remember one physician almost falling on the floor weeping. So, i-, it was profound.

Investigators also interviewed a long-time ABWE missionary in the course of the Donn Ketcham investigation. He served as an ABWE missionary working on building projects beginning in 1985 until present. Having served with ABWE since the 1980s, he has significant knowledge about the mission, the culture, and the Donn Ketcham allegations. When asked to discuss the term "moral failure," he gave the following reply...

I know they use that term, but yeah. But typically to me it meant, you know, an adult with an adult. And mor-, moral failure usually disqualified a missionary or pastor ... from, uh, ministry ... I would, well, again, I would have thought sexual. And I would have thought adult on adult. Because I think when it becomes, you know ... a, a child or somebody 20 years younger than you when you're 40 and or you're 36 and they're 16, then I think that's criminal. I don't, I think, I think it goes from immoral to crime.

Investigators interviewed an ABWE administrator who served with ABWE through the Donn Ketcham years and until 2007. When asked to describe the term "moral failure" within the particular timeframe of the 1980s, he stated.

Uh, moral failure as far as from my perspective, uh, normally it would not be childish abuse [sic] as much as it would be adultery, uh, or uh, something in that realm with, uh, with a married women.

Investigators interviewed a doctor who served as a general surgeon in Bangladesh following Donn Ketcham. He described to investigators his interactions with leadership pertaining to Donn Ketcham when he joined ABWE, and the ripple effect Donn Ketcham's abuse had on the field.

And this pursuit of information was, uh, very serious and earnest. Because we were considering what we would be doing with the rest of our lives. And moving our family of five; three children at that time. Um, and, uh, I was simply told, uh, everything's been dealt with. And, uh, it was a, uh, case of moral failure and you don't need to worry about that...everything's been taken care of.

The doctor further testified that his wife had been told by a relative of Donn Ketcham that it was a case of “moral failure.” He continued to explain that in the process of doing their due diligence before affiliating with ABWE, they met with an ABWE administrator who had been involved for years with the Donn Ketcham matter:

But we were doing our due diligence, uh, while working a 60-hour week or more in the Air Force. And at this, this second time ..., um, got very serious and had me close the door of the office and told ... and I that, um, he had known Donn for years and, uh, praised him to the sky. He’s a giant of a man spiritually. He is an incredible surgeon. He’s incredible at this. And regrettable as Satan often does he found Donn’s Achilles’ heel and, uh, yes, indeed. There was a case of moral failure in an otherwise giant of a man. And that’s what we were told and with that information from two senior administrators we completed the process, joined the mission, and, uh, put all of our objections on the altar as it were, and committed to go to Bangladesh. But it wouldn’t go away. And, uh, we had a year of, um, pre-fields, uh, after separate-, almost a year. But 10, 11 months of pre-field ... And it just kept coming back up from, uh, the most unexpected quarters. Um, uh, retired missionaries, uh, long-term, short-termers, those who had been on the field for a year or two. And everyone kind of looked at us with a sense of pity and, um, uh, confusion. Are you, you mustn’t know the whole story if you are going there, kind of a thing. And so that’s, that’s how we got sucked into this whole thing.

The doctor was asked to clarify whether he was saying that he had received no specific information on the Donn Ketcham matter before moving his family to Bangladesh.

Yes. To the point where when, when I finally met [the 13-14 year old missionary kid (MK) victim/survivor’s] parents, um, I was under the assumption that this was an adult daughter who was visiting the field perhaps in her college years. I never ever, ever pictured that this was a 14 year old or maybe 13 year old when this had first started. And I never had any conception that this was anything other than a, uh, tragic stumbling in 1989. Um, there was no, nothing was conveyed to me that yes, um, a, the situation is that for 26 years Donn was a sexual predator in Bangladesh. And it has come to light that he had numerous liaisons, none of that. It was, it was a case of moral failure, a tragic case of moral failure in an otherwise giant of a man.

In summary, the doctor was misled by the use of the term “moral failure” as it was used to disguise Donn Ketcham’s pedophilia.

Investigators interviewed another administrator who described his role as “Chief of Staff” to ABWE President Wendell Kempton. He was asked to explain why some people viewed the handling of the Donn Ketcham’s abuse as a cover-up.

...Early on, um, it came out, um, and is public knowledge that, uh, the, the, the, um, the acts that were, uh, discovered were, was called moral failure, early on. And, uh, i-, in today's [??] that should've been called child abuse. Um, I think that the, the perpetrator, uh, tried to focus his activity on immorality and downplay the, the interaction, the child, um ... Yeah. Uh, the, the wording used, uh, during, in the, uh, release to the, the supporting churches, um, I think would, would, uh, be seen today as cover-up because they, they used the word moral failure. Which in the, in the 1980s would've meant that a, a person's ministry career would've been completely destroyed.

Wendell Kempton sent a confidential memo to the ABWE Board and Advisory Council members on September 12, 1989. He stated, "Dr. Donn Ketcham had been involved in immorality on the field." He further stated that Donn Ketcham went "immediately" to confess his sin to his children, his sending pastor, and his home congregation. Also in the communication, the President reported that Russell Ebersole would "also communicate with" the supporting churches. The evidence shows, however, that in those communications, Russell Ebersole did not mention child abuse or pedophilia, but used the term "immorality." The official ABWE statement that Donn Ketcham was being terminated due to "immorality," was crafted during discussions between ABWE President Wendell Kempton, the Executive Administrator for the Far East Russell Ebersole, and Donn Ketcham.

There are many other testimonies and documents with comments similar to those referenced above. The sum of the evidence concludes that the terms "immorality" and "moral failure" in relation to Donn Ketcham's abuse of a 13-14 year old child were selected to intentionally avoid Donn Ketcham having to confess publicly to his actual crime of pedophilia. These actions deceitfully protected the reputation of Donn Ketcham and of ABWE.

The investigators interviewed Russell Ebersole regarding the handling of the Donn Ketcham matter and the subsequent dealings with Ketcham's supporters and home church. He stated that the decision was that Donn Ketcham was to appear at his home church and give a full disclosure of the details of the abuse he had committed and his termination from ABWE. On this subject, he stated the following:

Well one of the things I have told folks was I, I should've been with Donn when he met with his church. To be sure since he...Because he was a known liar.

Donn Ketcham's lies, manipulations and misbehaviors both major and minor were well known to ABWE administration at the highest level. In spite of this knowledge, ABWE administration not only allowed further self-protecting manipulation by Donn Ketcham but collaborated with him on the matter.

Some have asserted that the use of the term "moral failure" and/or "immorality" was common vernacular in the Christian community during the 1980s as an expression to

describe virtually any sinful activity. The bulk of the evidence of testimony, documents, and actions, which is sampled herein, contradicts this assertion. While pedophilia is certainly a “moral failure” and a form of “immorality,” in the specific time period in question, “moral failure” and “immorality” did not indicate the abuse of a child. Donn Ketcham had confessed to pedophilia while overseas, but once stateside, neither he nor the organization to which he had confessed exposed his actual crime. In actuality, the evidence makes it clear that ABWE decision-makers colluded with Donn Ketcham to cover up the truth of what had occurred, putting even his home church’s pastor’s children in jeopardy.

Other chapters in this report will address the preponderance of evidence that Donn Ketcham actually did have a history of decades of “moral failure” and “immorality” in the sense of the traditional use of the words, about which ABWE and its leaders were aware. There are several documented examples of other ABWE missionaries who were dismissed for similar or lesser offenses in the same time period. Had Donn Ketcham been dismissed from ABWE as others were for his violations, nearly two dozen affirmed children and adult victim/survivors would not have been subjected to his abuse. This report outlines elsewhere the specific individuals responsible for perpetrating the cover-up.

Of late, however, ABWE in both 2011 and 2012 has issued public apologies via their website. In these apologies they confessed, apologized and asked for forgiveness for how the organization and its leadership had handled the Donn Ketcham abuse allegations and findings. Following is a quoted excerpt of their statements:

- “We recognize that people in leadership positions made decisions that were unwise and unacceptable.”
- “Concerns regarding Donn Ketcham’s repeated inappropriate behavior with the opposite sex on the field could have resulted in his termination as early as 1975, but continued indiscretions should have resulted in dismissal no later than 1985. Regrettably, we did not terminate him as a missionary but rather gave repeated opportunities for counseling and remediation which allowed him time and opportunity to sin. Please, please forgive us.”
- “The fourteen year old (victim) should never have been asked to sign a confession. She was the one who had been abused and sinned against.”
- “The insistence for (child victim) to ask forgiveness of the perpetrator” [sic]
- “No matter what the law required at the time, no matter what the outcome would have been, no matter whether it would have resulted in prosecution or loss of his medical license or not, Donn Ketcham’s sexual abuse of a minor was not reported to either the law or the medical boards of any state. This was wrong. It was failure of the most serious kind. There should have been an immediate filing of reports and an on-going attempt to pursue giving the truth to appropriate authorities from 1989 to the present. This failure is simply inexcusable.”



- “Knowing Donn Ketcham’s propensity to lie, we were foolish to allow him to make his confession to his sending pastor without a representative from ABWE being present.”
- “We also did not name his crime as sexual abuse of a minor in our letter to supporting churches. This enabled Donn Ketcham to reveal only what he chose to reveal. Consequently, he was able to hide the ultimate crime of sexual abuse of children from his sending church.”
- “Failure to fully inform the sending and supporting churches of the specific nature of Donn Ketcham’s sin” [sic]
- “Once the abuse became known in 1989, no comprehensive investigation was done to determine if there were additional victims. This was inexcusable. After learning of additional victims in 2002, an investigation was begun but never completed.”
- “It is obvious that our leadership was greatly concerned for sparing Donn Ketcham’s family any additional public disgrace, but such concern came at the high cost of ignoring the needs of the innocent MKs and others who had suffered at his hands. While it may be considered gracious by some to have handled it discreetly, it was not gracious or compassionate towards those who were sinned against by him. It was wrong, so very wrong. We failed you. We hurt you. We are ashamed.”
- “Failure to fully investigate when MKs informed ABWE of additional victims” [sic]
- “The lack of notification of all appropriate authorities” [sic]
- “Using the phrase ‘moral failure’ instead of clearly identify the sin as child abuse” [sic]
- “Inadequately responding to those MKs who sought help from ABWE” [sic]

The ABWE apology statement acknowledges that at the time Donn Ketcham was dismissed, using the phrase “moral failure” did not include child abuse. The investigative evidence concludes that “immorality,” another term used at the time, also did not include child abuse.

### **C. Journey to Bangladesh Analysis.**

This appendage will discuss the diary kept by Russell Lloyd during the events that unfolded after the “confession” of the 13-14 year old missionary kid (MK) victim/survivor to her Pastor regarding her abuse by Donn Ketcham. The diary is titled, JOURNEY TO BANGLADESH A DIARY. The first entry is dated Friday, July 14, 1989, and the final entry is dated Tuesday, July 25, 1989. It spans the following: the

eleven days that Russell Lloyd and Russell Ebersole met with the 13-14 year old missionary kid (MK) victim/survivor to ascertain the veracity of her allegation, their travels with the 13-14 year old missionary kid (MK) victim/survivor, her confronting her abuser, their attendance at meetings that were held on the field regarding the matter, and the two men return home to the United States. Included as attachments to this diary are the written “confessions” of the 13-14 year old missionary kid (MK) victim/survivor and a summary of Donn Ketcham’s confession.

Professional Investigators International was initially provided with a copy of this diary by Robert Showers and Nancy Anderson. Over the course of the investigation Professional Investigators International acquired an additional copy. Testimony indicates that ABWE was and is in possession of the full diary. Upon review and careful side-by-side comparison, it became evident that the initial copy provided to Professional Investigators International by Robert Showers and Nancy Anderson, ABWE’s Counsel at the time, was not only heavily redacted, but key information, some of which depicts ABWE responsibility and/or failures, as well as entire pages were not included. Of note, when the reduced and redacted copy was first provided, along with other documents in 3-ring binders, Robert Showers stated that he was providing those documents that Pii needed to “focus the investigation.”

Obtained from the full version of the diary, the specific relevant passages follow. Any passages that are both bolded and underlined reflect the information that was either redacted or not included in the copy of the diary that was provided to Professional Investigators International by Robert Showers and Nancy Anderson. A summary of the impact of those omissions is stated below. Information has been omitted to protect the victim/survivor and is so noted.

Doris and I flew to Scranton for the ME Conference, and Russ and Nancy Ebersole drove up that afternoon. I interviewed representatives Tuesday afternoon, and we enjoyed the fellowship and general meeting that evening.

Wednesday, July 19, 1989

I interviewed additional representatives throughout the morning, and Russ spoke in the morning session. Prior to lunch, Russ and I met for prayer with Dr. Kempton and some men he had gathered together (i.e., Mel, Art, Norm, Jesse, Dan, and Harold). It was a moving time during which all of us wept out of grief for everyone involved.

After lunch on Wednesday, I said goodbye to Doris (she was to remain for another day) and Russ, Nancy, and I drove to Philadelphia as planned to meet (the Pastor of the 13-14 year old missionary kid (MK) victim/survivor) and (the 13-14 year old missionary kid (MK) victim/survivor) flying in from South Bend. When their plane arrived (somewhat late), they were not on it!! We didn’t know what to think, although we thought the worst, but finally found out that they had missed

their connection in Chicago and would be arriving on a later (much later) flight. Russ, Nancy, and I spent the next 5 hours having dinner and wandering around the airport. (The Pastor of the 13-14 year old missionary kid (MK) victim/survivor) and (the 13-14 year old missionary kid (MK) victim/survivor) were on the plane, although (the 13-14 year old missionary kid (MK) victim/survivor)'s luggage was not. By the time we all got to Russ's home and to bed, it was very late and most of us got only a few hours sleep -- not the best way to begin an international trip!

*NOTE: This section, omitted by Robert Showers, withheld information that the President of ABWE and several men in leadership positions at ABWE were aware of and "wept" about the allegations of child abuse being made against Donn Ketcham. It also contributes to the details of the long trip back to Bangladesh and its difficulties for the men involved and importantly for the 13-14 year old missionary kid (MK) victim/survivor.*

They had a Bible study that evening, but Russ & I were too tired to participate. We met briefly with (the 13-14 year old missionary kid (MK) victim/survivor) instead, got her to sign the statement, and then went to bed. I did not sleep well at all since it was so hot. The fan which spun overhead, although cool over the sweat, was not sufficient for me to remain asleep.

*NOTE: This section, omitted by ABWE counsel, withheld the information of the impact of the long journey on the men involved and the circumstances of the heat once they arrived. In spite of their being "too tired" to participate in Bible study, they continued to meet with the child to "strongly encourage" her to sign a "confession."*

As we drove from the airport, conversation revealed that George had had Jack Archibald (Mulamghat [sic] Station Chairman) deliver the letter to (the parents of the 13-14 year old missionary kid (MK) victim/survivor). Another person involved! We later learned that the evening (the parents of the 13-14 year old missionary kid (MK) victim/survivor) received the letter, there was a prayer meeting. Sitting in that prayer meeting with their close friends, they couldn't share the burden on their hearts, but (the mother of the 13-14 year old missionary (MK) victim/survivor) was weeping. Of, course, others took note and word spread that (the parents of the 13-14 year old missionary kid (MK) victim/survivor) were deeply troubled about something. Still more people aware that something was up!!!

NOTE: We also learned that George had delivered a large stack of vouchers to Lynn Silvernale for processing (that is her extra duty), not expecting her to complete them for days. On the bottom of the stack was a voucher or two for the (the parents of the 13-14 missionary kid (MK) victim/survivor)'s travel to Chittagong for the purpose of meeting with Russ. Lynn completed all of them that very evening she received them

and called George inquiring as to what was going on. George did not share the details but did ask her to hold what she did know in confidence. Yet another person involved!!

As we pulled up to the guest house, George asked Russ and me if we would like first to see any of the people that were then at the guest house; such as, for instance, Kitty Ketchum [sic]!!!! We nearly fell over. We quickly said, “Oh no! She’s the last person we want to see!” George, confused all the more, rushed us quickly upstairs to his apartment, and we thus avoided anyone seeing us. We later learned, however, that someone (perhaps a national) had seen Russ and had told Kitty.

*NOTE: This section and sentence, omitted by Robert Showers, withheld the information that George Weber was “vexed” and that, for reasons unknown, the diary was retyped to change “guest house” to “house.” Also omitted is a description of the parents’ angst in that the letter they had received informing them that the men were bringing one of their daughters to Bangladesh early but made no mention of the other daughters. The parents assumed the worst. The section and sentence illustrate the decisions being made in an attempt to keep their actions quiet. The full investigation indicates that there was a “gag order” mentality likely implemented to protect both the pedophile and ABWE. The 13-14 year old missionary kid (MK) victim/survivor’s identity was not protected at the time or later, except by extension of Donn Ketcham not being required to confess to committing child sexual abuse. Additionally, the subterfuge implemented was designed to allow the men, according to their statements, to surprise Donn Ketcham, therefore preventing him from mounting a defense. They also state that they were worried that if he knew they were coming, he might attempt suicide.*

We then met with George Weber, the Chairman of the Bangladesh Field Council. We had felt badly because he had been kept in the dark for so long. Naturally, he was grief stricken and shocked, wondering if this would literally close the station at Mulamghat [sic]. He had many practical and useful questions which we tried to answer. With George, we planned that if this story proved to be true, and all indications were that it was, we would have a Field Council meeting in Mulamghat [sic] on Monday and would want all missionaries from both Chittagong and Dhaka to travel to it. He agreed. Bless his heart, he had kept everything in confidence despite his burning desire to share this obvious (but unknown) [sic] crisis with someone. Following our meeting with George, we had lunch and then were driven down to Mulamghat.

The drive to Mulamghat was an ordeal for me. (The father of the 13-14 year old missionary kid (MK) victim/survivor) had driven up in his unairconditioned [sic] Chevy Suburban and, of course, it was in that car that we returned. It was very hot, dusty, (painful on my contact lenses), bumpy and fast! On that last note, I must say that (the father of the 13-14 year old missionary kid (MK) victim/survivor) was driving dangerously. As is typical of Asian roads/driving, the way is often narrow; there are

countless vehicles; and, more importantly, teeming tides of people abound. On many, many occasions, far more times than I care to remember, he sped through narrow places bounded on one side by a crowd of people, (including unpredictable little kids) and on the other by a speeding bus or truck. I often feared for Russ's arm extended out the open window while he was fast asleep. On numerous occasions, I saw (the mother of the 13-14 year old missionary kid (MK) victim/survivor) (the wife of the father of the 13-14 year old missionary kid (MK) victim/survivor) cast a questioning, but unnoticed, look toward her husband. The way he was driving was of equal concern to her! I wondered if perhaps what I was observing was a desperate father trying, as he may, to expedite and rush headlong into what he knew would be a very painful few days in hopes of ending it sooner.

*NOTE: This section, omitted by Robert Showers, reveals that Russell Ebersole was operating without the knowledge and/or direction of the Field Council. This is in contrast to his direct testimony that the Field Council had authority which he did not have. It further highlights concerns about ABWE and its mission. Both Russell Ebersole and Russell Lloyd have stated alternately that they needed to have the 13-14 year old missionary kid (MK) victim/survivor confront her perpetrator, contrary to her best interests and standards of care and/or that they had to have her present and have her sign a "confession" because they were not sure if she was telling the truth. They were also unsure if Donn Ketcham would tell the truth. This omission further illustrates the parents' need for support and counseling. There is no evidence that any support or counseling was provided to them at the time.*

He openly shared that because he had not been truly honest with us 2 years ago, and thus unrepentant, he found that when he returned to the field he was pursuing these relationships with abandon. It scared him but not enough to stop.

*NOTE: This section, omitted by Robert Showers, withheld the information that the counseling provided by ABWE to Donn Ketcham two years prior had failed. It also demonstrated both his intent and drive to engage in his inappropriate and/or illegal relationships. It also demonstrates that there were likely other relationships (plural) that were never investigated, including in the Bangladeshi national population.*

We talked for a while, clarified to her that Donn had not seduced (the 13-14 year old missionary kid (MK) victim/survivor), but that she had been a willing partner, and Kit then made but a very few comments.

*NOTE: This section, omitted by Robert Showers, withheld the information that Russell Ebersole and Russell Lloyd excused a pedophile's behavior by placing blame on the child victim in order to comfort the confessed child abuser's wife, Pauline "Kitty" Ketcham.*

After meeting with Donn and Kit, we prayed with them and embraced them. How we ached for both of them! We immediately returned to (the



parents of the 13-14 year old missionary kid (MK) victim/survivor) and reported how our time with Donn, and later with Donn and Kit, had gone; and we prepared (the parents of the 13-14 year old missionary kid (MK) victim/survivor) and (the 13-14 year old missionary kid (MK) victim/survivor) for their meetings with Donn. We sent for Donn, and he immediately came with Kitty. He first sought forgiveness from (the 13-14 year old missionary kid (MK) victim/survivor) in the presence of Kitty and us, and did so beautifully while Kitty held (the 13-14 year old missionary kid (MK) victim/survivor) in her arms, both of them weeping. It was a most tender thing for Kitty to do -- and a picture of Christ's love. I wept as I looked on, encouraged in heart. At my urging, and to his credit, Donn commended (the 13-14 year old missionary kid (MK) victim/survivor) for her courage and commitment to do what is right; that is, to have integrity, something that he did not have. Also at our request, he sought to minister to her erroneous emotional conclusion that she and she alone was responsible for Donn's ruined missionary career. When Donn was finished, (the 13-14 year old missionary kid (MK) victim/survivor) also sought his forgiveness. To her great dismay, we did not allow (the 13-14 year old missionary kid (MK) victim/survivor) or Donn to hug each other. As we traveled with her, and before we were to leave Bangladesh, Russ and I came to observe how very strong (the 13-14 year old missionary kid (MK) victim/survivor)'s sexual bonding to Donn Ketcham had grown. Uncle Donn Ketcham had become her lover.

*NOTE: This section, omitted by Robert Showers, withheld the information that contradicts claims made that at no time did they have the 13-14 year old missionary kid (MK) victim/survivor confront her abuser. Not only did she have to confront her abuser, it was not accidental and it was without her parents present. During this confrontation, the victim/survivor was cradled in her abuser's wife's arms, Pauline "Kitty" Ketcham. Donn Ketcham's manipulation of the 13-14 year old missionary kid (MK) victim/survivor continued at the direction of Russell Ebersole and Russell Lloyd to include: "commending" her and "ministering" to her that she "alone" was not responsible for ruining his missionary career. The truth is that she had NO responsibility for his ruination. These men allowed this child to ask for her perpetrator's forgiveness and referred to him as her "lover."*

We then brought (the parents of the 13-14 year old missionary kid (MK) victim/survivor) in and asked (the 13-14 year old missionary kid (MK) victim/survivor) to leave, although she did not want to. She had complained of that earlier, as she had with us over so many other details, by playing childlike games of questioning "why?" as well as attempts to negotiate for her way. Russ and I were to grow tired of it in the flesh but prayerfully not in such a way as to allow her to sense it. The strength of her sexual bond to Donn is the tragedy of this perverted relationship. Uncle Donn had now become her secret lover and was the man who satisfied her intensifying sexual drives, and she simply wanted him! It was lust in its most base form, uncontrolled in the body of a spiritually



immature young woman. They both were intensely selfish in their use of one another, but what an unfortunate first lesson in biblical love to teach such an impressionable young girl!

*NOTE: This section, omitted by Robert Showers, withheld the information that the two men directing the situation would not allow the 13-14 year old missionary kid (MK) victim/survivor to stay with her parents, as she had requested numerous times before and throughout the experience, when she requested to do so after having had to confront her perpetrator, going so far as to say she was “playing childlike games.” She was a child. The child abuse was described by Russell Ebersole and Russell Lloyd as a “perverted relationship.” They described him as her “secret lover.” They spoke about her being “selfish” and gratifying her “sexual desires” describing it as “lust.” Further, they describe the child sexual abuse as “Biblical” love. Child sexual abuse is not a “relationship,” does not involve “lovers,” is not about “lust” on the part of the victim/survivor, is not “selfish” on the part of the victim/survivor, and is not “Biblical” love.*

We also questioned (the 13-14 year old missionary kid (MK) victim/survivor) extensively as to whether she was aware of any sexual behavior similar to hers on the part of other MK’s [sic] on the Mulamghat [sic] field. With the exception of frequent conversations with (a Bangladesh missionary MK) about the birds and the bees, (the 13-14 year old missionary kid (MK) victim/survivor) was not aware of any sinful behavior. We were thankful for that.

*NOTE: This section, omitted by Robert Showers, withheld the information that Russell Ebersole and Russell Lloyd considered the sexual abuse perpetrated by Donn Ketcham on the 13-14 year old missionary kid (MK) victim/survivor to be her “sexual behavior” and further afflicted her by interrogating (“questioned...extensively”) her as to whether she was “aware of any sinful behavior” amongst her MK peers.*

NOTE: (the 13-14 year old missionary kid (MK) victim/survivor) had mentioned that she thought that Jay Walsh “loved” her in the same way that Uncle Donn did and that he was pursuing her sexually. She alleged that he had encouraged her to come over and visit him when Aunt Eleanor was not there. In a separate conversation we later had with Donn, he said that (the 13-14 year old missionary kid (MK) victim/survivor) had told him that Jay had touched her breasts in what was obviously not an accidental way. Before we left the field, we asked Donn if he was aware of any other illicit sexual behavior amongst or between the adults and MKs on the field. He said he wasn’t except for what (the 13-14 year old missionary kid (MK) victim/survivor) alleged about Jay Walsh. Russ will ask Jay Walsh about this personally and face to face. We pray to God that there is no substance to this whatsoever.

*NOTE: This section, omitted by Robert Showers, withheld the information that speaks to an allegation stated by Donn Ketcham, which was later recanted in writing by the 13-14*

*year old missionary kid (MK) victim/survivor. A confessed adulterer and pedophile encompassing decades of behavior is not likely to be a trusted witness. The men involved treated him as one.*

We discussed with (the 13-14 year old missionary kid (MK) victim/survivor) a strategy...

*NOTE: This section, omitted by Robert Showers, withheld the information that the men directing the matters of Donn Ketcham were again manipulating the 13-14 year old missionary kid (MK) victim/survivor to their own purposes. (Information omitted to protect the 13-14 year old missionary kid (MK) victim/survivor.)*

The meeting with the entire Field Council was blessed of God. Russ made the introductory remarks; Donn delivered a complete, although again somewhat remorseless confession, and then sought their forgiveness; Russ gave them a full and complete history; and then I shared some counsel on how they should respond to this sin in their relationship with the sinners, as well as in their continuing ministry on the field of Bangladesh. There were considerable questions and much discussion, all of it useful, but most significant was their decision on what to say to the nationals and their joint commitment to not say anything whatsoever about this matter, even the slightest reference, in any of their correspondence [sic] back to the states [sic] in order to allow Donn and Kitty to discuss this privately and in person with each of their kids. Concerning what to say to the nationals, they decided to honor Donn & Kitty's request to make two statements: one immediately and one on the eve of their departure. This was to preclude a flood of visitors to the Ketchum's [sic] home (they could not handle that emotionally), as well as to avoid an attempt by the nationals to mount an opposition movement blocking the decision to remove Donn from the field. The first statement would be that the Ketchums [sic] were returning for personal reasons, and the second statement would reveal that Donn had sinned in such a way that he was no longer qualified to serve as a missionary.

*NOTE: This section, omitted by Robert Showers, reveals that Russell Ebersole and Russell Lloyd were not trained nor were they experienced in recognizing the indicators of a "remorseless" confession. The "commitment" as to silence contributed to a "gag order" culture. The evidence of the investigation supports a finding that the field missionaries were making a "commitment" to remain silent in response to instructions from the men handling the matter. Additionally, decisions were made to "honor" Donn Ketcham's requests while requests made by the 13-14 year old missionary kid (MK) victim/survivor were consistently questioned and denied.*

The meeting with the Field Council went from 4:30 to 7:30PM [sic]. After supper, Russ and I met with all the MK's [sic] (in the Goddard home) to carefully break the news, and we saw God again superintend over that meeting. The kids were great! At the end of the meeting, they indicated they wanted to see (the 13-14 year old missionary kid (MK) victim/survivor) immediately, so (the father of the 13-14 year old missionary kid (MK) victim/survivor) went to ask if she'd like

that. Shortly after that, (she) arrived amidst a hastily prepared tickertape entry, and the kids (most of them) hugged her and otherwise welcomed her back. Some even privately offered unsolicited forgiveness. (The 13-14 year old missionary kid (MK) victim/survivor) was encouraged. Of course one of her greatest fears had been that her peers would not love or accept her and/or would be angry with her for causing Uncle Donn to have to leave the field.

*NOTE: Robert Showers' omission of this section withheld the information that Russell Ebersole and Russell Lloyd met with the MKs on the field of Bangladesh to "carefully break the news." There is no additional evidence as to what was said, however, it resulted in some of the MKs offering "unsolicited forgiveness." The offering of forgiveness indicates that the men conducting the meeting suggested wrongdoing on the part of the 13-14 year old missionary kid (MK) child victim/survivor. A victim of child sexual abuse does not need to be forgiven, and should not be paraded in front of her peers.*

As I walked through that hospital, all I could think of was Donn Ketchum [sic]. That man has poured his life's work into these buildings. Along Vic Olsen, he was the primary instrument God used to raise up this work. His blood, sweat, and, I'm sure, his tears have been poured over every brick. How does a man leave his ministry after such a blessed career ... even under the best circumstances? I cannot phathom [sic] how Donn will hurt the day he drives away from this, his life, never to return.

*NOTE: This section, omitted by Robert Showers, withheld the information that Russell Lloyd shortly after Donn Ketcham had confessed to decades of adultery and recent pedophilia deeply sympathized with the abuser and considered him to have had a "blessed career."*

Russ, Jack, George, and I then met with Gony [sic], the spiritual leader of that village and church, to share the details (i.e., the second statement) of what had happened. He was visibly shaken... I suspect beyond what we realized.

*NOTE: This section, omitted by Robert Showers, withheld the information that indicates the level of concern that this Bangladeshi National Spiritual Leader had about the Donn Ketcham matter.*

While eating lunch, Russ and I convered [sic] the details of Donn Ketchum's [sic] sin, as well as the counsel we had given to the Field Council. They were all grievous, but Shaun and (ABWE Bangladesh missionary) were especially so. In her comments, (a Bangladesh missionary) volunteered that she had "personal experience" to help her understand what (the 13-14 year old missionary (MK) victim/survivor) was going through. I trust God will use (ABWE Bangladesh missionary) to minister to (the 13-14 year old missionary kid (MK) victim/survivor). I remember wishing I could be close enough to determine if (ABWE Bangladesh missionary), herself, had been fully healed.

*NOTE: This section, omitted by Robert Showers, withheld the information that the “counselor” responsible for handling the delicate matter of a pedophile and a 13-14 year old missionary kid (MK) victim/survivor trusted that another adult victim/survivor would be able to meet the needs of the abused child all the while musing that perhaps the ABWE Bangladesh missionary may not have been fully healed herself. There is no evidence that the counselor ever followed up with the missionary regarding her own experiences or to see if care was being provided to the 13-14 year old missionary kid (MK) victim/survivor.*

Although my heart is heavy laden with grief over the loss of yet another frontline soldier, and although I am personally hurting for Donn and Kitty whom I dearly love, this trip was a blessing to my spirit. Russ and I saw a face of God in the countless ways He answered our prayers and those of the many who were supporting us in abstentia [sic], and in the faith-stretching ways He went before us and prepared the way. We went totally aware of our total inadequacy. We knew not what we would encounter: what we would find, what we would hear, what we would see, what challenges we would face. We were absolutely dependent upon God: that is, I am convinced, the ingredients for spiritual growth.

The fall of Dr. Donn Ketchum [sic] is a most grievous matter, and yet, we must not grieve as those with no hope. In these days immediately ahead, may Almighty God grant us His perfect and pure wisdom from above. If we depend entirely on Him in our response to this terrible situation, then we can be certain that He will use this situation to further shape us into His image. Only He can do such as that. Only He can turn ashes into something beautiful. Amen!

*NOTE: This section, omitted by Robert Showers, withheld the information that Russell Lloyd acknowledged that, in facing the sexual abuse of a child, he and Russell Ebersole “went totally aware of” their “total inadequacy.”*

#### Attachment 1

#### CONFESSION OF (The 13-14 Year Old Missionary Kid (MK) Victim/Survivor)

The following is a summary of what (the 13-14 year old missionary kid (MK) victim/survivor) confessed to (the pastor of the 13-14 year old missionary kid (MK) victim/survivor) and to Drs. Russ Ebersole and Russ Lloyd over the course of many times of sharing together.

Concerning (information omitted to protect the 13-14 year old missionary kid (MK) victim/survivor)

Concerning her present sexual involvement with Donn Ketchum [sic], she indicated (information omitted to protect the 13-14 year old missionary kid (MK) victim/survivor)...but that Donn did not like it when she resisted these initiatives of his. (The 13-14 year old missionary kid (MK) victim/survivor) stated that Donn had warned her to be careful about Kitty and Bengali servants being around and observing them.

In the course of her confession and in the sessions which followed, (the missionary kid (MK) victim/survivor) also shared (information removed to protect the 13-14 year old missionary kid (MK) victim/survivor)

*NOTE: This section, omitted by Robert Showers, withheld the information that this “confession” (by title and by text) existed. A child victim/survivor of sexual abuse is not sexually “involved” with her predator. Donn Ketcham’s use of intimidation and fear of being discovered to control the 13-14 year old missionary kid (MK) victim/survivor is identified, which behavior would be indicative of his disorder to someone trained in matters of pedophilia.*

The material outlined above and not provided to the investigators by ABWE counsel is of major importance in understanding the actions and attitudes of ABWE and its representatives during the time when Donn Ketcham’s abuse of the 13-14 year old missionary kid (MK) victim/survivor was revealed.

#### **D. Confession Comparison.**

The purpose of this chapter is to compare the various different confessions made by Donn Ketcham, including confessions made to ABWE representatives, to his wife, Pauline “Kitty” Ketcham, to the 13-14 year old Missionary kid (MK) victim/survivor’s parents, to the Malumghat Field Council, and his written confession to churches in the United States.

#### **DONN KETCHAM CONFESSION**

A. Russell Lloyd recorded the following notes regarding Donn Ketcham’s reaction to being confronted with allegations of child sexual abuse on Saturday July 22, 1989 in Malumghat, Bangladesh:

1. “... Russ and I prayed and asked God to establish the truth, and to equip Donn in a very special way to allow him to speak the complete and unaltered truth. Donn obligedly labored through a very brief prayer in which all he could say was that words did not come easily during these times and that he loved the Lord. When we concluded praying, Donn spoke first (almost immediately) and asked if he could finally begin to do things right (a hint of what was to come) and first talk to Kitty. Russ and I thought for a moment and then Russ indicated we wanted him to share with us first. Donn very obediently accepted that.”

*NOTE: Shortly after this, Donn Ketcham was allowed to go to his wife and meet with her privately. In contrast, the 13-14 year old missionary kid (MK) victim/survivor asked to meet privately with her parents for days, which request was denied and was viewed by the Russell Ebersole and Russell Lloyd as “suspicious.”*

2. “He started by saying that he wanted to start from the beginning. His emphasis was to start from ‘... the real beginning.’ He shared it all! He was unreservedly and uncompromisingly truthful. The content of his



confession is in outline form in Attachment 3. In sum, it reveals that he has had a problem in illicit sexual relationships with other women, including sexual intercourse at times, since his days at Bible college (some 30 years ago), and that he has never gained victory. He has lived a hypocritical lie, and it has been all but destroying him.”

*NOTE: Donn Ketcham had lied and manipulated those around him for decades. Evidence proves that he was not at all “unreservedly and uncompromisingly truthful.”*

3. “This most recent perverted sin with [the 13-14 year old Missionary kid (MK) victim/survivor] is merely testimony to the unspeakable ugliness of sin that is allowed to reign in one’s life. His sin with [the 13-14 year old Missionary kid (MK) victim/survivor] disgusted Donn. It was a bittersweet relationship -- a classical approach—avoidance conflict. In his uncontrolled lust, and because of his driving (but unbiblical) notion of obtaining significance and worth in life through acceptance and ‘respect’ from others, he stooped to emotionally damaging a vulnerable young girl ¼ his age.”
4. “He openly shared that because he had not been truly honest with us 2 years ago, and thus unrepentant, he found that when he returned to the field he was pursuing these relationships with abandon. It scared him but not enough to stop. Donn was equally vexed in spirit by his deception.”
5. “He shared that throughout his entire adult life he had held so high the importance of honesty, truth, and integrity and, in the final analysis, had himself been most dishonest and without integrity. In fact, a 14 year old girl had been more sensitive to the conviction of the Holy Spirit and to issues of integrity than had Donn. This history has revealed to Donn, and to us all, that his zealous commitment to the ideals of honesty and truth were merely intellectual and did not have the force of application in the reality of his daily Christian walk. Donn Ketchum [sic] was, after all, a dishonest and deceptive man. These truths grieve him deeply.”
6. “Russ and I were shocked by how quickly and how much Donn confessed.”

*NOTE: The investigation revealed that Donn Ketcham almost immediately deflected having been caught as a pedophile to a confession of decades of sexual exploits while a missionary and before. This deflection and lack of ownership of his abuse of children continues to today.*

7. “The Spirit of God went before us and prepared the way. It does appear that he has been totally truthful. But we were also shocked by how matter-of-factly he discussed these sins.”



*NOTE: These men were manipulated by Donn Ketcham, as he had been manipulating others for years. He was not “totally truthful” in any sense. Elsewhere in this Final Report the reasons these men were so easily manipulated are more fully explained to include personal relationships, conflict of interest, and no applicable professional training or experience in dealing with a pedophile.*

8. “There was only a slight hint of crying, no weeping, no sobbing, no evidence of a broken and utterly contrite spirit which God requires. Rather, his sense of humor was in tact, his creative wit and clever use of words were still laced throughout his comments. He even laughed on occasion. It was as if he were describing someone else!”

*NOTE: These behaviors are in keeping with other behaviors demonstrated by Donn Ketcham in the Anti-Social Personality Disorder category. Russell Ebersole and Russell Lloyd were inadequate in recognizing this and its dangers.*

9. “Could it be due to just individual differences? Could it be that the utter gravity of this situation produced such a numbing shock in Donn that he was merely going through the motions of mouthing what he had rehearsed for so long?”
10. “The spirit of God had been convicting him with effect for at least two months, bringing him to within a hairsbreadth of completely confessing to Kit on a number of occasions. In fact, the night before he had slept only 1 hour because of the war of conviction raging within him.”

*NOTE: The evidence indicates that Donn Ketcham knew the night before that Russell Ebersole and Russell Lloyd were on their way to meet with him the following day.*

11. “The fact remains, however, that we saw no remorse. Is this man really broken? Really repentant? Really ready to do business with God? Only time will tell.”

*NOTE: While much time has passed, Donn Ketcham has never confessed regarding the abuse of additional victims, even when confronted by the victim/survivors themselves and/or by their loved ones.*

12. “Donn then requested an opportunity to be alone with Kitty. We granted that, of course, and Donn left with the agreement to return with Kit as soon as he was able. Surprisingly to both Russ and me, he and Kit arrived not more than a half hour later. How can a man who has done what Donn did, and done it repeatedly for so long, who has deeply hurt his loving and faithful wife, confess such gross sin so quickly?? [sic] Russ and I were shocked and shocked as well to see Kitty there. We had told Donn that if Kitty just couldn’t come we certainly would understand, and we half expected that.

*NOTE: The investigation revealed that Donn Ketcham spent about 20 minutes supposedly confessing to a life of marital infidelity and child abuse, after which Pauline “Kitty” Ketcham was able to meet with Russell Ebersole and Russell Lloyd and ask primarily how long they had to pack and what their severance package would be. They never interviewed Pauline “Kitty” Ketcham to determine what she knew about Donn Ketcham’s decades of misbehavior.*

13. “... Donn and Kitty sat across from [the parents of the named 13-14 year old Missionary kid (MK) victim/survivor] in [their] bedroom, and Russ and I stood off to the side. Kitty and [the parents of the 13-14 year old Missionary kid (MK) victim/survivor] were quietly weeping while Donn gave another complete confession and then sought their forgiveness. [The parents of the 13-14 year old Missionary kid (MK) victim/survivor] responded with a most heart-rending, Christlike attitude. They physically touched and embraced Donn, informing him of their continual love for him, even their understanding. Russ and I were moved to tears once again (it was not to be the last time) as we observed the great moving and ministry of the Holy Spirit.”
14. “... The meeting with the entire Field Council was blessed of God. Russ made introductory remarks; Donn delivered a complete, although again somewhat remorseless confession, and then sought their forgiveness ...”

*NOTE: The evidence shows that Donn Ketcham’s confession was not only “remorseless” it was incomplete as to more than a dozen additional victims of his pedophilia.*

B. Documentation from notes given to Donald Davis from Russell Ebersole, dated March 19, 2011, stated:

1. “We made an introductory statement & had prayer. Donn admitted immediately that he was guilty. He said that he wanted to share with us from ‘the real beginning.’ He said that the last several months were like hell. The night before he [sic] one hour of sleep as he wrestled about telling Kitty.”
2. Russell Ebersole’s notes also state:

He said he was appaled [sic] at what he had done with [the 13-14 year old Missionary kid (MK) victim/survivor] as he was four times oldedr [sic] than she. He insisted that there was absolutely no sexual intercourse with [the 13-14 year old missionary kid (MK) victim/survivor] ...

He never gained the victory--he lived a lie--his sin with [the 13-14 year old missionary kid (MK) victim/survivor] disgusted him. It was a ‘bitter-sweet’ relationship with her.

He was not honest with us two years before. He said he valued integrity highly but that he did not have it. [The 13-14 year old missionary kid (MK) victim/survivor] had the courage to reveal this sin; he did not have the ‘guts’ to do it.

Note: We were shocked at how matter of factly he stated these things. He even laughed on occasion. He said that the Spirit of God had worked on him for two months but there was no real evidence of deep remorse/repentance. He asked if he could tell Kitty. Donn left and [sic] returned with Kitty 30 minutes later.

3. Donn Ketcham confessed the following chronology of his sexual sin to Russell Ebersole and Russell Lloyd.

In high school he was involved in heavy petting. He did not do this the year he was in King’s College. He was at BBC for three years and was involved in heavy petting with one girl. In medical school he had intercourse one time. In his internship he had intercourse one time. In his residency in Grand Rapids he was involved in heavy petting and had intercourse two times. He was involved in heavy petting with [an ABWE Bangladesh female missionary]. He estimated that he had intercourse with [name redacted] 3-5 times.

- C. Donn Ketcham distributed the following written confessions which were the results of a collaboration between Donn Ketcham, Pauline “Kitty” Ketcham, Wendell Kempton and Russell Ebersole determining that the confession would be for “immorality,” as opposed to any mention of child abuse.

1. In a letter to supporters dated September 13, 1989, Donn Ketcham wrote:

In view of your support and love, it especially grieves me to have to tell you that I have disqualified myself from further work as a missionary. 1 Timothy, Chapter 3 spells out the qualifications for the man who would have the honor of being a minister of God. By my own sin, I have removed myself from such a position. The grief and the shame are bitter indeed.

It is important that you understand that: full disclosure has been made to the appropriate persons here in the States, including the mission home office and the pastor of my own home church.

I am submitting to the authority of my home church as regards [sic] any discipline they see appropriate.

I will be starting counseling immediately. There must not and will not be future recurrence of this sin.

...As I have more time and opportunity to realize the magnitude of my sin and the number of people who have been offended by it, the pain and sorrow grow deeper. God's forgiveness is there. There is no doubt about that. I no longer bear the guilt, but I certainly bear the shame and the sorrow.

2. A letter from Donn Ketcham to his supporting pastors, dated September 13, 1989, of which ABWE was aware, makes no mention of pedophilia or victims, including the 13-14 year old missionary kid (MK) victim/survivor. It stated:

Dear Pastor:

The accompanying letter is intended for you to share as you see fit with your church. This letter, however, addresses a matter that is not so much between me and your church as it is between YOU and me. When I visited your office a couple of years back, I assured you that I had not been involved in immorality. That was not true. I cannot let the matter simply slide by now that I am no longer a missionary. The purpose of this letter is to confess to you that I lied to you and to ask your forgiveness.

I recognize that sin is sin. In the eyes of God, ALL sin is an affront to His holy character. And yet, somehow I have always valued integrity above other virtues---and this makes that fact that I lied to you especially repugnant to me. Please forgive me.

You may present the accompanying letter to your church or you may add to it the information that the sin was actually immorality. Do as you see fit in this matter. Let me add this further bit of information. My sin involved no missionary or national now in Bangladesh. Appropriate 'other party' information has been given to the appropriate persons, and the appropriate steps are being taken.

I shall phone you within two weeks in order to answer any questions you may have. If you think it necessary, I shall come to you personally and talk about the matter.

In Him,

Donn W. Ketcham, M.D.”

3. Russell Ebersole stated the ABWE protocol in 1989 for writing to the churches was to say: "...immorality, the protocol writing to churches, uh, and the public was that this person was guilty of...immorality, you know." Russell Ebersole's wife added, "... they were dismissed because of ... immorality." Russ Ebersole continued, "Now if a pastor or anyone

wanted to phone the Board or come to the Board and say, ‘Hey, what do you mean by this? This is one of our members, what actually took place?’ They would be told.” He went on to say, “But we didn’t feel ... at that time that publically we should be saying, you know, a young girl was molested ... We felt that was sexual immorality, we weren’t telling an untruth. And if they wanted to find out more, we would let them know. That was the rationale anyway. But I was accused of covering up ... I should’ve been with Donn [Ketcham] when he met with his church ... Because he was a known liar.” “Knowing what I do now, I should’ve been present there. Now, frankly, I don’t know what he said there.” “And I’ve talked to his pastor who claims he did not say anything about, you might say pedophilia ... he talked about sexual immorality ...”

*NOTE: Donn Ketcham stated that his “sin” did not involve any missionary or National now on the field, while the 13-14 year old missionary kid (MK) victim/survivor was on the field at the time. ABWE was aware of this statement.*

4. A letter dated August 17, 2011, to Donn Ketcham’s supporting churches from the ABWE Vice President of Church Relations stated:

Dear Pastor,

In 1989, the Association of Baptists for World Evangelism (ABWE) sent a letter informing your church of Dr. Donn Ketcham’s dismissal for sexual misconduct.

Although that letter followed ABWE’s protocol at the time for reporting terminations from the mission due to moral failure, it did not specify the nature of his sin-the sexual abuse of a minor. Rather, Dr. Ketcham was instructed and promised to personally reveal his crime to his sending church. In March of this year, ABWE learned that Dr. Ketcham had not identified his offense as sexual abuse of a minor when reporting to his home church.

We as a mission failed when we trusted him to tell the entire truth a he had been instructed to do and as he himself stated he did. For good reason, some in your congregation could have concluded that Dr. Ketcham was dismissed for adultery. In fact, he had sexually assaulted a 14 year old daughter of missionary colleagues in Bangladesh.

## **VICTIM “CONFESSION”**

- A. The 13-14 year old missionary kid (MK) victim/survivor was coerced, “strongly encouraged” and allowed to also make a written confession contrary to all recommended care procedures in serving the needs of a victim of pedophilia. Contrary to claims that it was not a confession but just a statement of facts to be used to “nail” Donn Ketcham, a careful reading reveals it to be just what it has

been called, a confession. Following her revelation of her sexual abuse by Donn Ketcham, the 13-14 year old missionary kid (MK) victim/survivor signed the following letter of confession dated July 17, 1989, in the presence of Russell Ebersole and Russell Lloyd. This occurred on July 20, 1989, following a trip of several days, after their arrival in Dhaka, Bangladesh, and prior to meeting with her parents. The letter of confession stated:

I, [the 13-14 year old missionary kid (MK) victim/survivor], have confessed to my pastor and his wife, Dr. Russ Ebersole, and Dr. Russ Lloyd that I have participated in a physical relationship with Dr. Don [sic] that transgressed God's Word and that was not pleasing to Him.

Beginning in September of 1988 and continuing into March of 1989 for a total of approximately twelve times, Dr. Ketcham and I would meet alone in the hospital examining room or in his house. During those times we engaged in one or more of the following kinds of physical behavior:...[information omitted to protect the victim/survivor]

I have not wanted to hurt anyone in doing this or in confessing to it, but I know what I did was very wrong, and I am very sorry for it. I have asked God's forgiveness, and I know He has forgiven me. I pray that He will help me and others through this time, and that I will become the person God wants me to be.

Signed, [the 13-14 year old missionary kid (MK) victim/survivor]

1. The father and mother of the 13-14 year old missionary kid (MK) victim/survivor stated that Russell Ebersole and Russell Lloyd "made" the 13-14 year old missionary kid (MK) victim/survivor "... write a letter ... apologizing to him ... she was responsible. ... And they never told us that they made her do that." The mother of the 13-14 year old missionary kid (MK) victim/survivor stated, "We didn't know that letter was wrote."
2. Russell Ebersole claimed that the 13-14 year old missionary kid (MK) victim/survivor needed to sign the confession document in order to confront Donn Ketcham if he denied the allegations. This was the plan in place when she was taken to Bangladesh. The investigation finds, however, that a signed statement was not required to impeach Donn Ketcham, especially not one styled as a confession.
3. The 13-14 year old missionary kid (MK) victim/survivor's pastor stated that neither he nor his wife ever "knew about this letter that [the 13-14 year old missionary kid (MK) victim/survivor] signed ..." The pastor and his wife and her parents found out about the confession about 1.5 years ago during the G.R.A.C.E. investigation.



4. The pastor and his wife stated that the confession was not written before the 13-14 year old missionary kid (MK) victim/survivor departed for Bangladesh. Her parents stated that it was prepared on the plane.

*NOTE: The evidence indicates that the confession was most likely prepared by Russell Lloyd prior to their departure for Bangladesh.*

5. Russell Ebersole stated in his testimony as to the authorship of the confession that he was unaware who typed the confession and suggested that investigators speak with Russell Lloyd on the matter. Russell Ebersole said he was unaware as to whether or not the confession letter was already prepared when they left the US even though the diary indicates that he and Russell Lloyd were trying to get the 13-14 year old missionary (MK) victim/survivor to sign the confession letter while they were en route. He does state that he did not have the confession letter in his possession. He clarified, however, that Russell Lloyd did not "... sit down, and, and write that out. I think there may have been some encouragement, 'These are some of the things that you need to put down on paper.' You know."
6. Russell Ebersole stated that he did not believe that the 13-14 year old missionary kid (MK) victim/survivor was strongly pressured to sign the confession letter. He does, however, recall encouraging her to do so. "We strongly encouraged her to do that and she finally did that." He feels that an attorney should have created the document. He also stated that they wanted her to sign the confession letter in order to "nail a man" that they felt was guilty.
7. Russell Lloyd recalled in his testimony that the confession letter was necessary because her story was changing. When they finally sensed that she was telling the truth they wanted to get it in writing to confront Donn Ketcham with it, if necessary. He stated: "Secondly [the 13-14 year old missionary kid (MK) victim/survivor] was a born again believer, and as such she had a great deal of guilt. A 13 year old doesn't understand the full dimension of this and she was taking responsibility. She was really the victim ... Dr. Ketcham is entirely guilty for what he did, but she felt some guilt herself and was emotionally distraught and needed to seek forgiveness, as I've already said. She expressed that. 'And I need to seek his forgiveness as well.' So we wanted her to ... and we encouraged her to put that in writing so that she'd be able to share that with Dr. Ketcham." Russell Lloyd further asserted that the 13-14 year old missionary kid (MK) victim/survivor wrote the confession letter while in Indiana before they left for Bangladesh. He stated that he watched her write it. "... Dr. Ebersole and myself, and, I believe, [the pastor of the 13-14 year old missionary kid (MK) victim/survivor] were with her when she picked up the ... piece of paper and a pencil and did this. ... Well, it ultimately became type written, but as I recall I think she wrote it out in, in long hand

and then I typed it for the sake of my personal diary. And this is what was available to give to Dr. Ketcham in the event that he denied it. That's one of the reasons why we wanted to encourage [the 13-14 year old missionary kid (MK) victim/survivor] to put it in writing in case Dr. Ketcham denied those allegations." He does not know what happened to the original.

8. Russell Lloyd alleged that the document in question was a statement and not a confession. However, in his and in Russell Ebersole's notes they repeatedly refer to the 13-14 year old missionary kid (MK) victim/survivor's confession. For example: "We met with [the 13-14 year old missionary kid (MK) victim/survivor] & her parents. She confessed and asked forgiveness." "Donn & Kitty met with [the 13-14 year old missionary kid (MK) victim/survivor]. The two confessed and asked forgiveness." Another example from the "Journey to Bangladesh A Diary" states, "I have not wanted to hurt anyone in doing this or in confessing to it, but I know what I did was very wrong, and I am very sorry for it." Also from the "Diary," "They were both intensely selfish in their use of one another, but what an unfortunate first lesson in biblical love to teach such an impressionable young girl!" Additionally, the "Diary" states Russell Ebersole and Russell Lloyd "questioned [the 13-14 year old missionary kid (MK) victim/survivor] extensively as to whether she was aware of any sexual behavior similar to hers on the part of other MK's [sic] on the Malumghat field. ... [the 13-14 year old missionary kid (MK) victim/survivor] was not aware of any sinful behavior." Another quote from the Diary is: Of course one of her greatest fears had been that her peers would not love or accept her and/or would be angry with her for causing Donn Ketcham to have to leave the field."
9. The pastor of the 13-14 year old missionary kid (MK) victim/survivor and her father both state that they did not see the confession until they saw it on the Blog.
  - a. The pastor further stated as to the confession, "It comes across to me as two people, not one, two people who did wrong ... both bearing responsibility. It's like, 'Well, Donn Ketcham was wrong in what he did, but she shouldn't have done this either.' I mean, that's the way when ... I read it, it comes across to me. It's not what I anticipated would've occurred when they said they were going to Bangladesh to try to pin down the facts."
  - b. The pastor's wife stated that when she read the confession she thought, "... they're trying to save ... and this is an opinion ... ABWE's neck and Donn's neck. And they're making her ... and I do think that's why you asked that question a while ago of them, of is she physically older ... which is totally not [the 13-14 year old missionary kid (MK) victim/survivor]. It's just not who she is."

10. The ABWE Chairman of the Board stated that he was told by Russell Ebersole and Russell Lloyd, "... Donn Ketcham had such a presence that they felt if there wasn't some-, if there wasn't a written statement regarding his sexual infidelity that in his presence [the 13-14 year old missionary kid (MK) victim/survivor] would never be able to do that." "...they were not asking her for a confession, they were asking her for a statement of what he had done so that they could confront him with it and this is what they were given."
11. Larry Green provided the following in regard to the confession. "I said, 'Who wrote this? 'Cuz it looks like you wrote it and she signed it.' And they did, you know, was I don't know if it was, if it was a team crafting by Russ and Russ and had her sign it, you know, what we would call forced confession. I mean, just totally inappropriate. So that's where I, at that point, I was ready to run ... Russ Lloyd out on a rail. ... But when we learned that that's how they handled the situation, it was, 'We need to sever our relationship with Russ Lloyd as a counselor.'"
12. The pastor of the 13-14 year old missionary kid (MK) victim/survivor stated, "In retrospect and given everything that we have learned in the last 35 years or 40 years, you know, I would say, 'Let's do this differently.' At the time, I'm afraid, um, I didn't give the attention to it that, uh, I wish I would have. But at the same time, I'm thinking, 'OK, they're at Ebersoles' house. They're on a plane for X number of hours in terms of any further physical abuse, it's not gonna happen.' But in terms of, like, the emotional pressure and her being asked to write a confession and so forth, um, that never dawned on me."
13. The 13-14 year old missionary kid (MK) victim/survivor's parents report that Russell Ebersole "explained that it was not, it did not go so far as ... (information removed to protect the 13-14 year old missionary kid (MK) victim/survivor). It was just inappropriate touching." Her mother stated that her daughter would not have used the word "inappropriate." "... inappropriate. She don't even use that word." Russell Ebersole also stated, "But on the other side of the ... coin, I think she enjoyed it to a degree. ... I think she wasn't completely innocent of that kind of ... attachment to ... the male."
14. Russell Ebersole actually testified he did not "have any question to say she was lying that there was no (information removed to protect the 13-14 year old missionary kid (MK) victim/survivor) ... involved in it."
15. In Russell Ebersole's notes, dated July 28, 1989, which were given to Donald Davis, ABWE House Counsel in March 2011, Russell Ebersole stated, "We met with [the 13-14 year old missionary kid (MK) victim/survivor] and her parents. She confessed and asked forgiveness."

16. The “Journey to Bangladesh A Diary” written by Russell Lloyd stated that on July 20, 1989, three days after the 13-14 year old missionary kid (MK) victim/survivor first met with Russell Ebersole and Russell Lloyd and as the journey to Bangladesh was just beginning, the 13-14 year old missionary kid (MK) victim/survivor “was unwilling to sign the written confession ... until late in the evening when we arrived at Dhaka and spent more time talking with her ... Through all of our discussions with [the 13-14 year old missionary kid (MK) victim/survivor], Russ and I both have felt that it is highly probable that [the 13-14 year old missionary kid (MK) victim/survivor] did engage in ... (information removed to protect the 13-14 year old missionary kid (MK) victim/survivor) with Donn but is afraid to say so.”

*NOTE: This statement in light of her age would be more accurately stated that she was raped by Donn Ketcham. “... (Russ and I) sense something else is yet to be confessed.” There is no evidence they believed Donn Ketcham was withholding details of the abuse, nor is there any evidence that they attempted to obtain additional details.*

17. The “Journey to Bangladesh A Diary,” written by Russell Lloyd, stated that on July 21, 1989, both he and Russell Ebersole “were too tired to participate” in Bible study. Yet, they met with [the 13-14 year old missionary kid (MK) victim/survivor] instead, according to Russell Ebersole’s timeline, now several days after she first met with her Pastor to recount her abuse, and “... got her to sign the statement ...” The “Diary” also stated that it was so hot that even with the fan overhead it was difficult to sleep.
18. Richard Stagg stated as to the confession, “... I did talk to Russ [Ebersole] about that after this all came out. He said, ‘We wanted [the 13-14 year old missionary kid (MK) victim/survivor] [sic] just write down exactly what had happened so we had something concrete to go on.’ And he said, ‘What she wrote was this confessi-, we didn’t ask her ...’ he said, ‘... we did not ask her for a confession.’ He said, ‘We just wanted her to write down, OK, exactly what happened. She wrote this confession.’ I mean, on the Blog it looked like they made her write out this confession. He said, yeah, he said, ‘No.’ He said, ‘We just said, ‘Write down exactly what happened so we have something concrete to work with.’”
19. Russell Lloyd stated in his testimony, “You’ll notice that it doesn’t have a title ‘confession’. Where that term came from, why that term was used by [the 13-14 year old missionary kid (MK) victim/survivor] and, and myself in my diary, I don’t recall. I don’t have any memory as to selecting that word over any other. This statement by [the 13-14 year old missionary kid (MK) victim/survivor] was written, not by me, it was written by [her] in Mishawaka, Indiana, before we left for Bangladesh.” Russell Lloyd was asked if he witnessed her writing the confession, to which he responded in

the affirmative, and added, "... she did feel some guilt. And she felt that she needed to seek his forgiveness ... [Russell] Ebersole and myself, and, I believe, [the 13-14 year old missionary kid (MK) victim/survivor]'s pastor ... were with her when she picked up ... piece of paper and a pencil and did this." "Yeah. Well, it ultimately became type written, but as I recall I think she wrote it out in, in long hand and then I typed it for the sake of my personal diary. And this is what was available to give to [Donn] Ketcham in the event he denied it. That's one of the reasons why we wanted to encourage her to put it in writing in case [Donn] Ketcham denied those allegations." "... There was never any coercion whatsoever that was ... applied to [the 13-14 year old missionary kid (MK) victim/survivor]. We asked her to put in writing in her own words an accounting of what had transpired. And she began by saying, as you know, 'I, [the 13-14 year old missionary kid (MK) victim/survivor], have confessed to my pastor and his wife ...' And she continues to say what she told them had happened ... We, we then asked her to review it and make sure it was correct. She did so and we asked her to sign it. She struggled with that for a little bit, but ultimately freely consented to sign what she had written. I took her written statement and later typed it so that we would have it as a matter of record. We had the original to show to Dr. Ketcham in the event that that was necessary. And it proved not to be necessary."

*NOTE: As to the "confession" the following considerations have impact, 1) The document, which is included below, is much less a "statement" than a confession of guilt, an acknowledgement of sin by a 13-14 year old missionary kid (MK) victim/survivor of child sexual abuse, 2) This misconception or misdirection of the 13-14 year old missionary kid (MK) victim/survivor was not corrected by either Russell Ebersole or Russell Lloyd engaged by ABWE as a consultant during the document's creation, replication, or three days of encouragement to sign the document, 3) Her Pastor states that he was not only not present during the creation of the "confession" but that he was unaware of its existence until the Blog was launched, 4) If the 13-14 year old missionary kid (MK) victim/survivor created the "confession" and signed it once, as is alleged, why did she resist until exhaustion signing it a "second" time, 5) the typed "confession" by all accounts was in hand prior to departing for Bangladesh and was prepared by Russell Lloyd, 6) Russell Ebersole stated, "... I know I didn't write that down. And as far as I know, Russ [Lloyd] didn't sit down and ... write that out. I think there may have been some encouragement, 'These are some of the things that you need to put down on paper.' ... Now that's my recollection," and 7) the confession is not in a language common to a 13-14 year old, particularly a 13-14 year old influenced by her familial culture.*

20. The document listed by ABWE as "A confession letter written by [the 13-14 year old missionary kid (MK) victim/survivor dated July 17, 1989, stated: "I, [the 13-14 year old missionary kid (MK) victim/survivor, have confessed to my pastor and his wife, Dr. Russ Ebersole, and Dr. Russ

Lloyd that I have participated in a physical relationship with Dr. Don [sic] Ketcham that transgressed God’s Word and that was not pleasing to Him ... I have not wanted to hurt anyone in doing this or in confessing to it, but I know what I did was very wrong, and I am very sorry for it.”

*NOTE: The document date predates by several days the journey to Bangladesh and the date of signing, that the document was typed while it is unlikely that the 13-14 year old missionary kid (MK) victim/survivor had a typewriter with her to prepare the document herself, and that her family testified that the verbiage was not hers at all.*

*A child abused by a pedophile does not “participate” in the abuse, does not have a “physical relationship with the abuser, does not in the process “transgress God’s word,” and in no way is “not pleasing to Him.” Additionally, a victim of child abuse has done nothing “wrong” about which to be “very sorry.”*

21. In the “Journey to Bangladesh A Diary,” written by Russell Lloyd to capture the shared experience of Russell Lloyd and Russell Ebersole, Russell Lloyd demonstrated his inaccurate, inappropriate perspective that the 13-14 year old missionary kid (MK) victim/survivor was not a victim of child sexual abuse perpetrated by Donn Ketcham but rather that she was a partner needing to “confess” and receive “forgiveness” as is mentioned elsewhere in these conclusions. For example: “...she was involved in a sexual relationship on the field with Donn Ketcham” and [“the 13-14 year old missionary kid (MK) victim/survivor] stated that ‘she had had approximately a dozen ... (information omitted to protect the victim/survivor).’” This perspective is contrary to statements made by both men that she was considered a victim and protecting her was their primary concern.
- B. The 13-14 year old missionary kid (MK) victim/survivor is alleged to have made verbal confessions. The following is a summary of what she “confessed” to her Pastor and Russell Ebersole and Russell Lloyd over the course of several conversations:
1. “Concerning her ... (information omitted to protect the 13-14 year old missionary kid (MK) victim/survivor). She indicated she did not like the latter two and asked him not to do them, but that Donn Ketcham did not like it when she resisted these initiatives of his. The 13-14 year old missionary kid (MK) victim/survivor stated that Donn Ketcham had warned her to be careful about Kitty Ketcham and Bengali servants being around and observing them.”
  2. The Journey to Bangladesh A Diary written by Russell Lloyd records the information that the 13-14 year old missionary kid (MK) victim/survivor reported:
    - a. “On July 14, 1989, [Russell Ebersole] called to indicate there was a crisis on the field in Bangladesh. [The 13-14 year old missionary



kid (MK) victim/survivor] (14 year old MK) had been home for the summer with her two sisters ... and had gone to her pastor ... under conviction, to confess to (information omitted to protect the 13-14 year old missionary kid (MK) victim/survivor).

(Information is omitted to protect the 13-14 victim/survivor) After the burden was shared, it became evident that this confession was a means to open the door to confessing a far more grave burden that [the 13-14 year old missionary kid (MK) victim/survivor] was carrying.

- b. Specifically, [the 13-14 year old missionary kid (MK) victim/survivor] went on to share that she was involved in a sexual relationship on the field with Dr. Donn Ketchum [sic]. It began in September 1988 and continued to March 1989 when Donn Ketcham returned to the states for his heart catheterization. During those seven months, [she] estimated that she had had approximately a dozen sexual episodes with Donn, occurring either in the hospital (his office or examining room) or in his home (computer room or back bedroom), sometimes with Kitty present in the home. [She] alleged that the relationship (information omitted to protect the 13-14 year old missionary kid (MK) victim/survivor).
- c. ... Our discussions with [the 13-14 year old missionary kid (MK) victim/survivor] along the way were difficult (as they were on the prior Monday) since she did not want to discuss these matters due to embarrassment, guilt, and (we suspected) a desire to not share all the truth. She was unwilling to sign the written confession (see Atch 2) until late in the evening when we arrived at Dhaka and spent more time talking with her (while at Russ' son and daughter-in-law's apartment).
- d. Through all of our discussions with the 13-14 year old missionary kid (MK) victim/survivor, Russell Ebersole and I both have felt that it is highly probable that (information omitted to protect the 13-14 year old missionary kid (MK) victim/survivor) with Donn but is afraid to say so. The more we inquire the more she reveals, it seems, and we both ... sense something else is yet to be confessed. She did say last night that she would ask Donn Ketcham questions (information omitted to protect the 13-14 year old missionary kid (MK) victim/survivor), and he would answer them both in words and in demonstration.
- e. "... [the 13-14 year old missionary kid (MK) victim/survivor] then came in and sat on the edge of the bed next to her Dad and held his hand. She wept and confessed it all: sexual relationship with Donn Ketcham; time frame; what in general was involved –

(information omitted to protect the 13-14 year old missionary kid (MK) victim/survivor) and stated how sorry she was that she had hurt God, and them, and the entire family. She then sought their forgiveness. When she got to the part about what took place, she choked on her tears and shook her head as if to say she couldn't continue. Russ and I commended her for how well she had done so far and encouraged her to continue. She did.”

3. Russell Ebersole provided the following notes to Donn Davis, ABWE House Counsel, on March 19, 2011:
  - a. “The following are notes taken from JKuly [sic] 1989 when we became aware of Donn’s relationship with [the 13-14 year old missionary kid (MK) victim/survivor], and Dr. Russ Lloyd and I made an emergency trip to Bangladesh to face Donn [Ketcham] and to bring this matter to the attention of the field council.”
  - b. July 11, 1989  
[The pastor of the 13-14 year old missionary kid (MK) victim/survivor and her parents] “... was concerned [sic] lest we hurt other people and he has a problem regarding confidentiality. We might reply to people that a young MK girl went to an older missionary on the field to get council.”
  - c. “[The 13-14 year old missionary kid (MK) victim/survivor] had returned to the States in June. On several occasions while at a Christian school she had become convicted and came to [her pastor] and shared with him. He had [her] fill out questions on paper as she was ashamed and he had [her] share these things with his wife.”
  - d. “Donn Ketcham was the person [the 13-14 missionary kid (MK) victim/survivor] went to. [She] felt that she was breaking a promise she had made to Donn [Ketcham] and she is jeopardizing his ministry. The last occurrence with Dr. Ketcham took place in March of 1989. It occurred a number of times over a number of months.”
  - e. “Before [the 13-14 year old missionary kid (MK) victim/survivor] went to the field she had a friendship with a young ... (information omitted to protect the 13-14 year old missionary kid (MK) victim/survivor). She went to Donn [Ketcham] as he had been a help to her.”
  - f. “[The 13-14 year old missionary kid (MK) victim/survivor] said that on a number of occasions (information omitted to protect the 13-14 year old missionary kid (MK) victim/survivor). On one or two occasions Donn [Ketcham] invited her to his home when he

was alone and told her not to tell his wife or it would mean that he would be removed from the field. Forgiveness was asked on several occasions but [sic] occurred again.”

- g. “[The 13-14 year old missionary kid (MK) victim/survivor]’s pastor asked her, ‘... are you lying to me?’ [She] replied, ‘Pastor, I wish I was.’ [The pastor]’s wife is convinced that [she] was telling the truth.
- h. “The pastor then asked the following:
- 1) How many times did you meet Dr. Ketcham before something wrong was done? 2 times.
  - 2) How many times [sic] did something happen that was wrong and made you feel guilty? 11-15 times.
  - 3) (Information omitted to protect the 13-14 year old missionary kid (MK) victim/survivor)
  - 4) [The 13-14 missionary kid (MK) victim/survivor] said ‘I went to him (Donn) with my problem and he helped me and then became my problem.’ She went to him because he related to her with understanding and she feels an affection for him.”
4. The pastor of the 13-14 year old missionary kid (MK) victim/survivor related the following information in his interview regarding the information that the 13-14 year old missionary kid (MK) victim/survivor shared with him:
- a. “I think she talked about visiting him in his medical office or the operating room. Um, and then seeing him privately or individually at times. [clears throat] Excuse me. And then, um, I recall she talked about, uh, knowing what certain terms meant, like, French kissing. And obviously that raised a question in my mind. Um, and then I began to, began to sense, ‘OK, this isn’t the normal kind of conversation that [she] and I have. I think she’s struggling with something here. I’m not gonna jump to conclusions but we need to talk more so I, I know if there’s something here that shouldn’t be here or not.’ And so we probably what, talked two or three days?”
  - b. “... I think ... She would come in and spend time, um, talking to me. And the more she would talk, the more things would begin to come out that would indicate inappropriate relationship between her and Donn Ketcham.”

- c. "... She wanted to share, but she didn't because she knew what she was going to share was things that should not have transpired. And she was afraid she was going to get Donn Ketcham, Uncle Donn [Ketcham], in trouble. And she stated that several times. Um, and so it was, it was a matter of prolonged talking and asking some questions. And her sometimes, to use the term, hemming and hawing and then more and more becoming specific about things that had taken place. And then almost like she would try to retract that because she was, I think, afraid of where it was going to lead. And probably knew it was and wanted and needed some kind of relief, but didn't want to be the one who had to take that, to share those things or confess those things."
- d. "'... there had been ...' for want of a more specific term, (information omitted to protect the 13-14 year old missionary kid (MK) victim/survivor). 'Uh, I do believe she shared with me that Uncle Donn had quote given her an exam in his operating room when it was just the two of them there. And that she conveyed the idea of distaste as well as yielding to it.'"
- e. "Um, but things of that nature and at that point enough of that had taken place, she was sharing terms, relationship behavior, talking about interaction that was wrong. And I don't know if I asked her or not, but I talked to [my wife] about it. And then came to the conclusion, 'OK, this is, this has to be looked into.'"
- f. Um, and I talked with [the 13-14 year old missionary kid (MK) victim/survivor] about, 'I'm going to need to call ABWE.' And she didn't want me to. And again, she was putting the responsibility on herself instead of where it should've been, the adult. But she was putting it on herself and was afraid of the repercussions. Again, I'm not remembering exactly but I was, I'm thinking she was afraid her parents would have to leave the field. She was afraid Uncle Donn would have to leave the field. Um, obviously for herself there would be the shame and the embarrassment and so forth. But she knew that I was going to go ahead and call ABWE which I did."
5. The pastor of the 13-14 year old missionary kid (MK) victim/survivor went on to share more of the specifics of how Donn Ketcham had touched her:
- a. "The, the one, one of the things that stands out in my mind is I do believe she talked to me about being examined by him, by themselves; and a pelvic exam and his reaction. She closed her eyes some of that. She sensed that he was, what do I say, for want of a better terminology, reacting in an unprofessional way. In other

words, his emotions, or whatever. And, um, but my, uh, conclusion was, ‘OK, this, this should not have taken place, um, without a parents being aware of it, a parent being present. You know?’

- b. “It just shouldn’t have taken place. And so trying to be careful not to say things that she didn’t say, but it became clear that there had been (information omitted to protect the victim/survivor).”

- C. Donn Ketcham’s confession as a pedophile is dishonest and incomplete compared with the confession of the 13-14 year old missionary kid (MK) victim/survivor which should not have existed at all. The chart below delineates the details of the verbal and written “confessions” made by the 13-14 year old missionary kid (MK) victim/survivor and Donn Ketcham, a confessed pedophile.

*NOTE: The 13-14 year old missionary kid (MK) victim/survivor provided very specific detail while Donn Ketcham’s confessions are stated in more general, manipulative, deflective, and vague terms (if mentioned at all).*

<b>Behavior or comments mentioned in “confession” statements</b>	<b>The 13-14 year old missionary kid (MK) victim/survivor</b>	<b>Donn Ketcham, pedophile</b>
Physical Relationship	X	
Sexual activity 12 times	X	
The 13-14 year old missionary kid (MK) victim/survivor alone in a hospital examining room or in Donn Ketcham’s house	X	
(Information omitted to protect the 13-14 year old missionary kid (MK) victim/survivor)	X	
(Information omitted to protect the 13-14 year old missionary kid (MK) victim/survivor)	X	
(Information omitted to protect the 13-14 year old missionary kid (MK) victim/survivor)	X	
Desire to not hurt anyone by making statements in her confession	X	

Feeling that what she did was wrong	X	
Asked God's forgiveness	X	X
(Information omitted to protect the 13-14 year old missionary kid (MK) victim/survivor)	X	
(Information omitted to protect the 13-14 year old missionary kid (MK) victim/survivor)	x	
(Information omitted to protect the 13-14 year old missionary kid (MK) victim/survivor)	X	
(Information omitted to protect the 13-14 year old missionary kid (MK) victim/survivor)	X	
(Information omitted to protect the 13-14 year old missionary kid (MK) victim/survivor)	X	
(Information omitted to protect the 13-14 year old missionary kid (MK) victim/survivor)	X	
Donn Ketcham warned the 13-14 year old missionary kid (MK) victim/survivor to be careful about Kitty Ketcham and the Bengali servants being around and observing them	X	
(Information omitted to protect the 13-14 year old missionary kid (MK) victim/survivor)	X	X
(Information omitted to protect the 13-14 year old missionary kid (MK) victim/survivor)	X	X
Feelings of shame	X	X
(Information omitted to protect the 13-14 year old missionary	X	



kid (MK) victim/survivor)		
Kitty Ketcham present in the home at times, during the incidences between the 13-14 year old missionary kid (MK) victim/survivor and Donn Ketcham.	X	
Donn Ketcham told the 13-14 year old missionary kid (MK) victim/survivor not to tell his wife about what was happening between them because it would mean the end of his missionary career	X	

- D. The word, “confession,” as defined by Miriam Webster Dictionary is: “to admit you did something wrong or illegal.” This implies the 13-14 year old missionary kid (MK) victim/survivor is at fault. This blames the victim/survivor (a child) instead of putting responsibility where it belongs - on the middle-aged adult.
- E. Kathy Kwiatkowski, a Licensed Clinical Professional Counsellor (“LCPC”) trained to work with individuals, families, and groups to treat mental, behavioral and emotional problems and disorders makes the following observations regarding the 13-14 year old missionary kid (MK) victim/survivor’s “confession” document:
1. “Authentic writing” of a 14 y/o is questionable: The language, especially the terminology of the sexual actions doesn’t fit how a 14 y/o would talk.
  2. It is possible that the religious language is her own IF those are the terms she heard and learned in church, school, and adults around her.
  3. In comparing her the confessions to other documents that the 13-14 year old missionary kid (MK) victim/survivor has written, specifically a handwritten letter to the Bangladesh Missionary Leader in 1991, the following observations occur:
    - a. These two pieces of writing are significantly different.
    - b. The letter to the Bangladesh Missionary is full of emotion, repetitions, wanderings, and uses of a significant number of superlatives (“really”, “shocked”, “very”) and emphatic notations (“if you’re reading this STOP”, many words underlined such as “so tired.”)

- c. The letter to the Bangladesh Missionary Leader expressed confusion and regret; i.e. it has an emotionally laden tone.
  - d. In contrast, the typed confession is analyzed as follows:
    - 1) Very factual and cognitive – no emotionally-laden content even though she is talking about a very emotionally-laden topic, at the end of an exhausting trip, and knowing she has to face her parents, other missionaries, MKs and Donn Ketcham.
    - 2) The words are adult words (“transgressed”, “approximately”, “intentional stimulating”). None of these adult quality words are used in her letter to the Bangladesh Missionary Leader, even though it was written two years of growth and maturity later.
- F. There are ramifications to the incomplete and misleading confessions put forth by Donn Ketcham and accepted by ABWE and its representatives as “unreservedly and uncompromisingly truthful.”
- 1. The manner in which Donn Ketcham confessed to the abuse of the 13-14 year old missionary kid (MK) victim/survivor and the wording he used has created long lasting effects in her life and in the lives of her parents and siblings.
    - a. The parents of the 13-14 year old missionary kid (MK) victim/survivor shared the following reaction they had to Donn Ketcham’s confession and request for forgiveness to them on July 22, 1989:
      - 1) The mother stated: “Oh, he cried and asked for forgiveness and we were supposed to forgive him ...”
      - 2) The father added, “It was ... If it’s something that was a repeated situation in his life that, that, that, they, he wasn’t working on then that’s a different story. But I didn’t know that at that point. But I sat beside him when he stood up and confessed it. And I told him that I would, I could forgive him. But that was the act of a Christian brother, not ... And the world has taking, the world has taken a different position on, on pedophiles and things like it, from that time until now. I mean, I mean, today there is absolutely no tolerance. I mean, you know. And they told us ... and they told us when they got done with the in-, well, well, and he confessed, ‘All right people ...’ the whole station, they said, ‘OK. Donn [Ketcham] has made his confession. He’s apologized. This is done. It’s all over. We just, we’re

putting a lid on this and nobody talks about this. You don't ...' Russ Lloyd and Russ Ebersole said, 'This is done.' ... Stood in front of the whole station and said, 'This is done. [The 13-14 year old missionary kid (MK) victim/survivor] has confessed. Donn [Ketcham]'s has confessed. He's made his thing. We've, we've put a lid on this. Donn [Ketcham]'s on his way home. It's all done.'"

- 3) The mother also added: "... Actually you just sit there, just sit there. I mean, at night we would, we would come home and cry and all this stuff. But during the day, I mean, there's no, there's no time. There is no time ... On the mission field th-, in Bangladesh, you have not one time alone ..."
- 4) The father concluded: "I mean, we never talked with another missionary. An-, another colleague or anyone about it. N-, never. ... And I wanna, I, I wanna say that their concern was to protect the mission and to remove Donn [Ketcham]. They come, they removed Donn [Ketcham]. They had [the 13-14 year old missionary kid (MK) victim/survivor] make a statement and they left. There was never a suggestion she get counseling. There was never a suggestion that we get counseling. There was never a suggestion that [she] needed any further thing, anything beyond what had happened. There was no suggestion that the victim needed anything ... There was never a concern for the victim. I'm so-, I'm sorry but I, I had, I have to put that in there because they said he w-, they were very gentle and talked to her. ... there was, there was no concern for [the 13-14 year old missionary kid (MK) victim/survivor] ... 'Write the confession, we're gonna go ...' It covers the mission from any liability of not removing him earlier because they knew something earlier. It was two consenting people ... A child that age is not consenting."

There are ramifications to the 13-14 year old missionary kid (MK) victim/survivor's letter of "confession" in its origins and its content, as well as the response she received when she shared the story of her victimization. These ramifications have had long-term consequences in her life.

1. ABWE Ministries, Board Development Committee meeting minutes, dated February 27, 2012, stated: "Through a God-ordained connection with people from the Al's [Cockrell] days in Kansas City 40 years ago who are good friends of a key MK blogger, Al [Cockrell] has been able to meet with ... [the sister of the 13-14 year old missionary kid (MK)

victim/survivor] ... The meeting was very good. ... [The sister of the 13-14 year old missionary kid (MK) victim/survivor] ... the young lady who was forced to sign a confession of her involvement with [Donn] Ketcham. [[The sister of the 13-14 year old missionary kid (MK) victim/survivor] and her husband] believe there was a cover-up by ABWE in [the 13-14 year old missionary (MK) victim/survivor]'s case; Al [Cockrell] is beginning to believe that this is the truth.”

2. Meeting notes of February 16, 2012 between E. Alan Cockrell and the sister of the 13-14 year old missionary (MK) victim/survivor ... indicate that she believes the 13-14 year old missionary (MK) victim/survivor's confession has scared [sic] her beyond the sexual abuse she experienced.”

## **X. ABWE FAILURES**

ABWE's corporate failures generally fall under the category of failure to implement its own Principles and Practices, guidelines, instructions, and directives as outlined below. The organizational failures cover decades before, during and after Donn Ketcham's termination, beginning in the early 1960s. Other issues relating to ABWE's corporate failures are also discussed in this section. Professional Investigators International was specifically charged, by E. Alan Cockrell at the outset of the investigation, with evaluating Donn Ketcham, ABWE members and leaders, and ABWE according to the standards established by ABWE's own policies.

ABWE records indicate that there were Principle and Practice policies and other guidelines in place from ABWE's beginning to the present. These guiding documents were in place to instruct its members in proper conduct for the protection of the organization and its purposes around the world. On multiple occasions, Donn Ketcham was in violation of both the spirit and the letter of these instructions. His peers were often animated in their frustration over his behavior. His supervisors were aware, by their own statements, of decades of his violations. Even though his violations were tolerated and/or treated via counseling and discipline, he continued to be allowed to return to the field to violate again. His return to the field over and over was organizationally preferential. Others contemporary to him were not afforded the same treatment, in some cases for lesser violations. ABWE's consistent tolerance of his ongoing violations is tragic in light of the abuse he was perpetrating on the field. Examples of policies in place are listed below, while Donn Ketcham's violations of these policies are outlined elsewhere in this report.

### **PRINCIPLES, PRACTICES AND POLICIES**

Beginning in 1957, ABWE instituted a screening process that included the following:

- Preliminary questionnaire;
- Battery of psychological tests evaluated by a Christian psychologist;
- Personal interview required with the Candidate Secretary;
- Interviews with individuals with special medical issues;
- Language aptitude test during candidate classes;
- Home church certification and interest form filled out by home church; and
- Christian Service assignment on weekends during candidate classes.

**POLICY STATEMENT OF A.B.W.E. BOARD ON WORLDLINESS**, Adopted by the Official Board of the A.B.W.E. at its Annual Meeting, April 11-13, 1966: "The Board of A.B.W.E. is constantly aware that among Satan's prime devices are liberalism, communism and worldliness. The morality of the latter is characterized by selfishness,

exploitation, lawlessness, damaging criticism, pride, lust, perversion, disrespect, irreverence, etc. The Board unanimously agrees that activities which include such sinful features must be avoided with care lest a gradual familiarity with unholy language and living deaden our spiritual sensitivity and eventually rob us of our fellowship with Christ.”

Bangladesh Field Council Notes dated February 9, 1967, demonstrate just one aspect of a very strict standard of behavior that was sensitive to both the local culture and missionary behavior. It states, “. . .in making necessary trips into town, a missionary man and single girl should not make the trip without some other companion for appearances sake.”

The Statement of Principles and Practices, November, 1974, states as to CONDITIONS OF MISSIONARY SERVICE, Qualifications: “The Corporate Body of its Executive Committee shall select and appoint missionaries of the highest possible caliber and of the best possible qualifications and training. Selection and appointment follows the completion of application questionnaires and the four-week Candidate Orientation Classes. Each missionary shall be required to hold membership in a Baptist church, and to sign, upon acceptance and once a year thereafter, a statement indicating whole-hearted agreement, without mental reservation, with the Doctrinal Statement, and the willingness to abide by and submit to the established Principles and Practices of the Association. Failure to do so shall be considered sufficient grounds for recalling or declining to reappoint the missionary.”

Statement of Principles and Practices, 1974, XI. Concerning Christian Life: “We believe the Scriptures teach that every believer, by the aid of the Holy Spirit, should walk in Christian love and holiness, exhibiting qualities of honesty, integrity, forgiveness, loving-kindness and spirituality. We further believe that any achievement in these characteristics will be evidenced by sincere humility and genuine zeal for the advancement of the cause of Christ.”

Statement of Principles and Practices, 1974, XII. Concerning Biblical Separation: “We believe Scriptures teach that the believer should be separated unto God from the world and from apostasy as exemplified in ecclesiastical organizations such as the national and World Council of Churches. This doctrine is based upon God’s eternal principle of division between truth and error and His specific command to be separate from unbelievers and disobedient brethren. This truth is to be practiced with an attitude of devotion, humility, compassion, and yet with conviction, to create the proper condition and atmosphere for the main objective, i.e. the salvation of the lost through the gospel of God...”

Proposed ABWE Principles and Practices, 1979, Page 15, MISSIONARY-NATIONAL POLICY: “Effective communication also requires commissioned servants who witness to nationals through right relationships. Missionaries must recognize that Christ-like attitudes and actions create the most viable relationships within the cultural context of any national group. While adjustment in cross-cultural relationships must be made for purposes of identification and communication, extreme care must be exercised so that



God's message and mission are not violated. By origin and design the gospel sustains moral, ethical and spiritual standards that are above the demands of any culture."

Proposed ABWE Principles and Practices, 1979, Page 24: "g. Signed statement upon acceptance and annually thereafter without mental reservation, indicating: (1) Whole-hearted agreement with the doctrinal statement of ABWE; (2) Willingness to abide by the established Principles and Practices of ABWE. Failure on any of the above shall be sufficient grounds for rejecting a candidate, recalling a missionary or requesting his resignation."

Proposed ABWE Principles and Practices, 1979, Page 26: "Indiscreet conduct, dating any unsaved persons or marriage contrary to Mission policy shall precipitate recall, resignation or termination of missionary service with ABWE."

Proposed ABWE Principles and Practices, 1979, Page 36: "ABWE rejects all practices which feed fleshly appetites and impinge upon moral, spiritual and physical integrity."

Proposed ABWE Principles and Practices, 1979, Page 42: "We also believe the Scriptures admonish every believer not to love the world or the things in the world, but rather flee evil desires, avoid every kind of evil and refrain from questionable practices which destroy one's testimony, offend one's brother and fail to glorify God."

## **SPECIFIC ALLEGATIONS WITH POTENTIAL CORPORATE RAMIFICATIONS**

There may be potential corporate ramifications from revelations from E. Alan Cockrell, Robert Showers and an ABWE Administrator stating to the Pii investigative team that Donn Ketcham's father Robert T. Ketcham, a significant leader of GARBC, allegedly had "long-time sexual addictions." The investigation did not address this allegation as it was outside of the scope of work nor was any corroborative evidence peripherally discovered. The statement brings to light the following possibilities: 1) This statement may reflect an ABWE cultural awareness of Robert T. Ketcham's life choices, 2) This awareness may parallel the lengthy time period in which GARBC was the primary funding source for ABWE, and 3) It is possible, therefore, that ABWE leadership was motivated to disregard Robert T. Ketcham's behaviors for their own motives, as they would later do with Donn Ketcham. This information should have also provided ABWE with additional context and motivation to investigate Donn Ketcham's behavior.

Potential corporate ramifications may exist because of Donn Ketcham's confessed numerous inappropriate sexual relationships during his years of education and every stage of medical training. Joseph DeCook illustrated Donn Ketcham's behavior in this time period when he testified that Donn Ketcham was referred to as the "hospital's Elmer Gantry." (*Elmer Gantry*, a best-selling novel by Sinclair Lewis first published in 1927, depicts a traveling evangelist who loved whiskey, women and wealth.

<http://www.npr.org/templates/story/story.php?storyId=19288767>) The investigation findings determined that there was a fairly extensive application and training process when Donn Ketcham applied with ABWE. Though there is no evidence that the ABWE

organization was aware of this behavior prior to Donn Ketcham's confession in 1989, it might be alleged that Donn Ketcham's vetting process may not have been thorough.

Potential corporate ramifications exist where during Donn Ketcham's years on the field in Bangladesh he is involved in multiple instances of inappropriate behavior, violating mission standards and policy, and disregarding cultural norms and customs. Donn Ketcham's violations of policy and inadequate discipline for those violations begin in 1966 and end only when he is dismissed in 1989. It is noteworthy that the awareness of these violations was shared by field administrators, area administrators and the President of ABWE, Wendell Kempton. ABWE's knowledge of Donn Ketcham's misbehavior covers the entirety of the time frame from 1966-1989. Additionally, other ABWE personnel were disciplined by and/or removed from ABWE for the same or lesser offenses. Finally, all of the pedophilia committed by Donn Ketcham falls within this same time period, an opportunity he would not have had if he had been removed from the organization.

Potential corporate ramifications exist because during Donn Ketcham's years on the field in Bangladesh he performed medical examinations of young girls and women in a manner that was inappropriate and abusive. These are detailed in Chapter VII.

Potential corporate ramifications exist because of the awareness of and management of Donn Ketcham's violation of ABWE policy when he had an inappropriate relationship with an ABWE female Bangladesh missionary in the mid-70s. Donn Ketcham's peers on the field, in this instance and others, took appropriate steps to confront Donn Ketcham, to meet with field and other leadership and express their concerns, and to even write letters to alert ABWE administration (including Wendell Kempton) of the details of these violations. By so doing, they followed ABWE policy and fulfilled their responsibilities. In this instance, as in others, Donn Ketcham's paramour was required to have counseling and then was restricted from returning to the field; whereas Donn Ketcham was "counseled" by Wendell Kempton and Russell Ebersole via two phone calls and one afternoon visit. If Donn Ketcham had been remanded to similar counseling by a licensed professional, his significant sexual deviance, and perhaps his propensity for pedophilia, may have been discovered, thus protecting decades of victims from his abuse.

Potential corporate ramifications exist as a result of Donn Ketcham's affiliation with ABWE where Donn Ketcham was invited, encouraged, and allowed to violate the "clean vessel" policy. Russell Ebersole's notes that he wrote in reference to Lawrence Fetzer capture the essence of the "clean vessel" policy. The "clean vessel" policy is that any man guilty of any sinful behavior of any level must be removed from all levels of service. Documents repeatedly describe Donn Ketcham's multiple violations of ABWE policy as "sin." Donn Ketcham held positions and assignments of the highest level of responsibility even while he was home on furlough and receiving counseling for incidents of indiscretion. In fact, after his dismissal from ABWE for decades of adultery and confessed pedophilia, he continued to be kept informed of the inner workings of ABWE by Wendell Kempton.

Potential corporate ramifications exist as a result of another Donn Ketcham inappropriate sexual/physical relationship with an ABWE Bangladesh female missionary, the third or fourth such violation of ABWE policy. Three such violations are known by name, the other is referred to in said notes, but it is not name specific. In this particular instance, Donn Ketcham was discovered by his daughter and her husband to be involved in an inappropriate relationship. Soon thereafter, Donn Ketcham admitted to his daughter and son-in-law that he was involved inappropriately, but that the involvement did not include sexual intercourse. For his behavior, he was disciplined by being sent 2 ½ hours north to Chittagong, Bangladesh, and removed from working at the hospital in Malumghat, Bangladesh, for a year. During the year, he repeatedly violated the terms of his discipline. Once home on furlough, he and Pauline “Kitty” Ketcham were required to receive counseling for what Wendell Kempton called an incident of indiscretion. ABWE selected counselors for Donn Ketcham that were not capable of, nor trained to, deal with an adulterer or recognize the symptoms of pedophilia that may have presented themselves in intensive counseling. Donn Ketcham was inaptly cleared by ABWE and his counselors to return to the field of Bangladesh at which time Donn Ketcham states that he pursued relationships with abandon. Once again, Donn Ketcham was allowed to return to the mission field, and his paramour was not. Donn Ketcham’s statement of “relationships” indicates that there are other issues of abuse or adultery yet to be discovered in addition to the abuse of the 13-14 year old missionary kid (MK) victim/survivor, perhaps in the Bangladesh national population. Ultimately, when confronted for, and admitting to, sexually abusing a minor, Donn Ketcham quickly deflected the horror of that behavior by directing the attention to his adultery, to include sexual intercourse with the woman mentioned in this paragraph. Once Donn Ketcham returned home and was dismissed from ABWE, he never again mentioned the pedophilia and instead confessed to adultery/immorality.

Potential corporate ramifications may exist as a result of the manner in which the 13-14 year old missionary kid (MK) victim/survivor’s situation was dealt with at the time. The findings of the investigation as stated in this Final Report demonstrate that the 13-14 year old missionary kid (MK) victim/survivor and her family were subject to repeated abuses in the form of neglect and denial which impacted her health and well-being and that of her family for decades. The evaluation is especially poignant when compared with Donn Ketcham’s assimilation back into his church and medical communities once stateside, an assimilation which involved absolutely no broad confession or accountability for his sexual abuse.

Potential corporate ramifications may exist because ABWE may have had a legal duty to report Donn Ketcham’s pedophilia to law enforcement or medical licensing enforcement. Whether or not there was a legal duty to report, ABWE has admitted that it failed in its moral and ethical duty under its own Principles and Practices to report Donn Ketcham’s behavior. ABWE administrators, including Wendell Kempton and Michael Loftis, were aware of allegations of child sexual abuse in 1989, in the 1990s, and from 2002 until the abuse was finally reported to the State of Michigan Department of Licensing and Regulatory Affairs in October 2011. A more detailed analysis is included in the following pages.

Potential corporate ramifications may exist as a result of ABWE Administration's acknowledgement of an awareness of allegations of additional victims of Donn Ketcham that were sexually abused under the guise of medical care, and then failing to investigate quickly. The majority of those allegations are affirmed by this investigation, and those which are not affirmed are believed to be credible, as the allegations are consistent with Donn Ketcham's patterns of abuse. Beginning in 1990s and multiple times thereafter, ABWE Administrators, including Wendell Kempton and Michael Loftis were aware of these allegations. These allegations were either not investigated or not fully investigated, and no report was made to authorities.

Potential corporate ramifications may exist for the loans that ABWE directed to the 13-14 year old missionary kid (MK) victim/survivor for her therapy care and well-being. The upheaval in her adult life that adversely affected her health and well-being is likely attributed in large part to the abuse she suffered from Donn Ketcham and the subsequent mishandling of the situation by ABWE.

### **SOME ILLUSTRATIONS OF CORPORATE FAILURES**

The following are examples of how ABWE responded to Donn Ketcham's inappropriate behavior at different times. These decisions stand in contrast to the standards established in ABWE policy, including its Principles and Practices.

- ABWE allowed the Executive Administrator for the Far East, Russell Ebersole, a close friend of Donn Ketcham's, to be the authority to handle the complaints of inappropriate behavior against Donn Ketcham.
- ABWE president Wendell Kempton, who was a close friend of Donn Ketcham's, was designated to provide counseling in the mid-1970s for Donn Ketcham after his inappropriate relationship with an ABWE Bangladesh female missionary.
- On May 24, 1975, Donn Ketcham is asked to serve on the Cherry Hill Seven Committee regarding the Administrative Structure of ABWE, this occurred while he was on furlough, during which furlough he was receiving counseling for inappropriate behavior with an ABWE Bangladesh female missionary.
- ABWE allowed Donn Ketcham to return to the field twice after being disciplined for inappropriate sexual behavior, although contemporaries of Donn Ketcham, who exhibited similar or lesser behaviors, were dismissed from ABWE.
- ABWE allowed Donn Ketcham to fulfill assignments while home on furlough and receiving counseling for an inappropriate relationship with an ABWE Bangladesh female missionary.

- A pastoral counselor who had a significant conflict of interest as a member of the ABWE Board, Lawrence Fetzer, and a nouthetic counselor specializing in organizational structure, Russell Lloyd, were selected by ABWE to provide counseling to Donn Ketcham and Pauline “Kitty” Ketcham. Contemporaries of Donn Ketcham who exhibited similar or lesser inappropriate behaviors were directed to see trained and licensed counselors.
- The Executive Administrator for the Far East, Russell Ebersole, having determined the veracity of the allegations made by the 13-14 year old missionary kid (MK) victim/survivor, he made no report to law enforcement or state medical authorities. No ABWE representatives made such a report, though documents indicate that they were aware of the requirement. More importantly, a few days later, after Donn Ketcham had actually confessed to pedophilia, no report was made.
- The 13-14 year old missionary kid (MK) victim/survivor was not afforded the companionship of a woman during the long trip back to Bangladesh.
- The Executive Administrator for the Far East, Russell Ebersole, and the nouthetic counselor Russell Lloyd “strongly encouraged” the 13-14 year old missionary kid (MK) victim/survivor to sign a “confession” regarding her sexual abuse victimization by Donn Ketcham. She was further encouraged to seek his forgiveness in person, which amounted to a confrontation of her abuser, contrary to standard child abuse victim/survivor care.
- The parents of the 13-14 year old missionary kid (MK) victim/survivor were not informed for several days as to why their daughter was being returned to the field. During this time they thought their other children had died. Once she arrived, they were restricted from meeting with her privately and, in fact, were not allowed to speak with her regarding the matter until sometime after her arrival.
- Russell Ebersole, and Russell Lloyd state that they “clarified” to Pauline “Kitty” Ketcham that Donn Ketcham had not “seduced” the 13-14 year old missionary kid (MK) victim/survivor but that she had been a “willing partner” of the 58-year old pedophile, Donn Ketcham.
- After Donn Ketcham’s confession, ABWE focused on the needs of Donn Ketcham and Pauline “Kitty” Ketcham with very little mention of the needs of the 13-14 year old missionary kid (MK) victim/survivor.
- Crisis counseling was not provided to the 13-14 year old missionary kid (MK) victim/survivor. Though Russell Lloyd asserts that the offer was made for such care, but that her parents declined to take steps to make the necessary arrangements. Her father, however, states that no such offer of care was ever extended. There is no corroboration as to intent, though it is clear that she did not receive counseling until many years later.

- Neither Russell Ebersole nor Wendell Kempton informed the full ABWE Board of Donn Ketcham’s pedophilia in 1989. The Board Development Committee agreed that existing Board practice was that the minutes taken in Executive Board sessions during the period around 1989 were not approved by the Board at a later date. Thus, the 1989 Board did not see the minutes of the October 16-17, 1989 Executive session at a later date. On September 12, 1989, Wendell Kempton wrote to the ABWE Board and Advisory Council explaining the trip made to Bangladesh by Russell Ebersole and Russell Lloyd. The document states that Donn Ketcham had sinned, that the sin was “immorality” and makes no mention of his pedophilia or the 13-14 year old missionary kid (MK) victim/survivor.
- Russell Ebersole makes contradictory statements regarding whether the term “pedophilia” is included in the term “sexual immorality.” He reported that the ABWE protocol in 1989 for writing to the churches and to the public was to say, “that this person was guilty of immorality, you know. Sexual immorality. Now if a pastor or anyone wanted to phone the Board ... and say, ‘Hey what do you mean by this ... what actually took place?’ They would be told.” He went on to say, “We didn’t feel at the time that publicly we should be saying, you know, a young girl was molested ... We felt that this was sexual immorality, we weren’t telling an untruth. And if they wanted to find out more, we would let them know. That was the rationale anyway. But I was accused of covering up ... I should have been with Donn when he met with his church ... because he was a known liar ... Knowing what I do now, I should’ve been present there. Now, frankly, I don’t know what he said there ... And I’ve talked to his pastor who claims he [Donn Ketcham] did not say anything about ... pedophilia ... no he talked about sexual immorality and whatever [sic].”
- An ABWE Bangladesh MK stated the following about ABWE’s handling of the Donn Ketcham abuse case: “...he [Russell Ebersole] came from the era and he came through a system in which, um, the lead dog, Wendell Kempton, tells you what to do and you go do it. And if it’s Wendell Kempton’s dirty work, you go do it. And, um, I have sympathy for him. I think he did the wrong thing. I think he covered it up. I think he should’ve said he [Donn Ketcham] molested children... I know [an ABWE Bangladesh missionary nurse] said that she was on the personnel committee at the time and it was never brought to the personnel committee, whereas all other missionaries were handled through the personnel committee... It never came to, to her committee, the personnel committee. I’m, I’m sure she would say it’s because of the Donn Ketcham aura.”
- Beginning January, 2003, the ABWE President Michael Loftis and other staff, worked with the 13-14 year old missionary kid (MK) victim/survivor for several weeks trying to provide her support and care, ultimately sending her to the Institute for Biblical Leadership, Russell Lloyd’s facility.



- Russell Lloyd displayed a lack of training, a conflict of interest and violated ethical responsibility when he took primary responsibility for the care of a victim/survivor of sexual abuse when he had previously counseled her abuser, and when he again took primary responsibility for the care of a victim/survivor of sexual abuse after she had become an adult.
  - Russell Lloyd was stated to have the following qualifications in February, 1988: “he has been in the Air Force for 21 years ... For 11 years he has been the director of Biblical counseling ... He is not a licensed psychiatrist nor has he had formal Bible training but God has prepared him by much specialized training, a wealth of experience and a lot of personal Bible study.” This training and focus are not in alignment with what would be necessary to handle pedophilia and child sexual abuse.
  - Nouthetic counselor Russell Lloyd received a PhD in Organizational Behavior, and founded the Institute of Biblical Leadership in Lake Lure, North Carolina in 1988, just one year before the discovery of Donn Ketcham’s pedophilia. Russell Ebersole, was one of the original Board Members of the Institute for Biblical Leadership, a position he held for many years.
  - The Institute for Biblical Leadership (IBL), indicates their purpose is to provide confidential biblical counsel for men, women and couples in positions of leadership. IBL’s “Covenant for Counseling” document states:
    - “We believe that the Bible provides thorough guidance and instruction for faith and life. Our counseling is therefore centered on teaching and applying practical scriptural precepts and principles. We do not utilize principles of secular psychology or psychiatry in our counseling. Our counselors are neither trained nor licensed as psychotherapists or mental health professionals, nor do they follow the methods of such specialists. We use the Word of God as our source book for all the counseling we provide.” [emphasis added]
    - “If a counselee has significant legal, financial, medical, or other needs requiring professional assistance, we encourage him/her to seek advice from independent professionals.”
- E. Alan Cockrell determined to provide \$15,000 to the parents of the 13-14 year old missionary kid (MK) for expenses incurred by their daughter’s care after they returned from Bangladesh. The parents stated that they had been

otherwise provided for by supporters and friends and did not accept the check in that they felt awkward in doing so. The check was returned to ABWE and never cashed.

- ABWE Attorney Donald Davis stated that his investigation into allegations made by missionary children in 2002 was incomplete. ABWE President Michael Loftis stated that he did not follow through to make sure the investigation was completed.
  - Donald Davis stated he “... did not record notes of conversations with MK’s nor did I note all the phone calls.” He characterized his investigation as “woefully incomplete, especially in interviewing alleged victims”...“When Donn was terminated, the letter we sent to churches and supporters did not name the crime. This allowed those who knew he was terminated to believe it was because of an affair, especially since he confessed to others. For those who knew, the emphasis on confidentiality commonly reported by missionaries on field then seemed to prevent them from revealing the truth to others in the U.S. While one can make a ‘need to know’ argument, the fact remains that knowledge was the only source of protection for children to whom Donn Ketcham had access after his termination. It also allowed him to have a profile of respect in his community and among churches. While the way this was handled was consistent with our long-term practice, the crime of Child Abuse is of much greater importance to the public than the non-criminal sin of consensual sex between adults. I can find no evidence that ABWE ever tried to correct this misinterpretation in the general public, though it was dispelled among those with whom we who were involved at the home office had contact about the matter. Both Michael Loftis and I have consistently named his crime to our correspondents, and I called the church he was moving to when his home church closed to alert the leaders of the danger... I did not make an attempt to contact all those who were at the 2002 event to request if they had a story to tell or any way we could help them.”
- ABWE President Michael Loftis made a speech on March 30, 2011, at a special chapel session, at ABWE Headquarters in the presence of one victim/survivor. Though the method of presentation of “sack cloth and ashes,” was difficult and ineffective for many in attendance, including the victim/survivor, this speech was intended to be an apology for ABWE’s mishandling of the Donn Ketcham matter.
- ABWE Board Chairman Ronald Berrus states: “ABWE offered a formal apology in March, 2011, for the way it handled the situation”...“It is obvious that our leadership was greatly concerned for sparing Donn Ketcham’s family any additional public disgrace, but such concern came at the high cost of

ignoring the needs of the innocent MK's and others who had suffered at his hands.”

- c. 2012, the ABWE Interim President, E. Alan Cockrell gave a child abuse investigation update, wherein he stated, “We have acknowledged that people in leadership positions made decisions that were unwise and unacceptable. These include:
  - The signing of a confession by the first known victim
  - The insistence the victim ask forgiveness of the perpetrator
  - The failure to investigate fully the first reported incident to determine if there were other victims
  - The failure to fully inform the sending and supporting churches of the specific nature of Donn Ketcham's sin
  - The failure to fully investigate when the MK's informed ABWE of additional victims
  - Lack of notification of all appropriate authorities
  - By using the phrase moral failure, we failed to clearly identify the sin as child abuse
  - The inadequate response to those MK's who sought help from ABWE.”
- Board Development Committee (BDC) minutes dated March 20, 2012, include Recommendations Concerning the 1989 Board:
  - “The BDC finds the very recent comments (during yesterday's meeting) 1) retired VP of missions Russell Ebersole, that he gave a full report of Donn Ketcham's abuse of [the 13-14 year old missionary kid (MK) victim/survivor] to the Board at the 1989 meeting and by 2) [Present Board member], ... who was on the Advisory Board in 1989, that pastors were aware during the 1989 period and talked about-the abuse by Donn Ketcham of an underage girl MK very troubling.
  - “In light of the above listed comments and in light of the inability of the remaining 1989 Board members to recall any questions or discussion about the details of the report in the Oct. 1989 meeting, the BDC is unable to make a settled recommendation to the Board concerning the 1989 Board Members.”

- On September 4, 2012, an ABWE Bangladesh missionary doctor made the following statement in his debriefing interview with ABWE after he returned from Bangladesh, “A lot hasn’t been communicated to Malumghat. We represent the team. They deserve to hear that. New Tribes had their debacle. How did they handle the debriefing of that field? They are wounded ... communicate with the team. That hasn’t been done yet. –get rid [sic] of the gag order!” The document further states that the ABWE Administrator to whom the doctor is speaking is going “to inquire about what New Tribes Mission did for the field team in Senegal before and after the GRACE report was issued in that case.”
- Details regarding this relationship between ABWE and New Tribes Mission are as follows:
  - The ABWE Board President testified as follows: “...2010 we did a, our retreat to Florida to visit other organizations and one of ’em we had visit was New Tribes. That was one of the ironies. Here we are at New Tribes at the time when their investigation of abuse situation had come to light, and they were in the throes of it. And we actually met with the president, uh, prayed for him and with him. And I remember our bus ride coming from there, how grateful we are we had a child protective policy in place. And this isn’t an issue for us and, and we need to be vigilant. And then, you know, in March 2011, so whatever that is, eight months, this comes to light and now everyone’s, ‘OK. Our president knew about this when he took us on that trip.’”
  - Michael Loftis testified that he called the President of New Tribes Mission as well as other organizational leaders to seek counsel after the Blog was launched. He further stated that ABWE had the attorney from New Tribes mission function as an independent outside attorney to assist is doing a liability assessment and to make recommendations based on that assessment.
  - Michael Loftis testified that he spoke with representatives of New Tribes Mission, stating, “And every one of ’em said, ‘We only can say one thing to you about G.R.A.C.E. Run. Do not engage these people. Do not allow them to bludgeon you or blackmail you into the corner. That is what they’re doing. ... We, we were absolutely foolishly in, in the, in the Neanderthal age of, of thinking about, we actually thought we could control the information.’”
  - The President of New Tribes Mission cooperated with the investigation. He was interviewed by investigators as an advisor to Michael Loftis relative to the Donn Ketcham matter. He confirmed that Michael Loftis had reached out to speak with him as they had “been friends for a long time” and Michael Loftis knew

“what New Tribes Mission was going through ... We talked pretty much generalities ... which’d be the steps forward ... he was asking if I would be willing to talk to the Board.”

- The President of New Tribes Mission confirmed that several months prior New Tribes Mission had hosted “the Board meetings with ABWE right here at NTM ... This was before ABWE’s thing surfaced.”
- He clarified that he had been on a phone call with “their whole Board” discussing whether to “pursue G.R.A.C.E. ... as a independent [sic] investigation ... company or not.”
- The President of New Tribes Mission recommended a paper entitled “Are Protestant Ministries a New Market? Lessons learned from the Catholic Sexual Abuse Scandal” to Michael Loftis. The paper was written by Theresa Lynn Sidebotham Esq. and L. Martin Nussbaum, Esq., both of whom are attorneys who specialize in defending church and ministry organizations. Theresa Lynn Sidebotham was employed by New Tribes Mission as General Counsel and then as the coordinator of New Tribes Mission’s Independent Historical Allegation Review Team (“IHART”).
- Cited below are statements made by Theresa Lynn Sidebotham and L. Martin Nussbaum in their paper (footnotes omitted):
  - “As the attack against Protestant ministries accelerates, some could face a threat of the magnitude that bankrupted eight Catholic dioceses and two Catholic religious orders.” (Page 1)

*NOTE: This statement suggests that child abuse claims are an “attack” against churches rather than a legitimate problem.*

- “It is no coincidence that this same year American newspapers ran 21,000 stories of sexual abuse by Catholic priests.” (Page 4)

*NOTE: The author argues that increased media coverage of abuse stories has led to the increase in reported abuse.*

- “An informal alliance between plaintiffs' attorneys, victims' groups, the mainstream press, and the film industry has birthed the church sexual abuse reparations industry. While the plaintiffs' attorneys speak of doing justice, they and their powerful political lobbies consistently do nothing about the larger, ongoing problem in public schools and other

government settings. They do, however, mind their business when filing child sexual abuse claims against religious institutions, a practice that has been massively lucrative for them.” (Page 9)

*NOTE: Throughout the paper, Theresa Sidebotham refers to sex abuse allegations as a “market” rather than a legitimate issue, which makes clear the position that abuse victims and their attorneys are seeking opportunities to simply get money.*

- “Religious leaders should recognize this is a business, with scores of law firms marketing their expertise, financially supporting and closely working with victims' groups and issuing a steady stream of press releases to a seemingly insatiable press.” (Page 10)

*NOTE: Again this statement asserts that victims, advocates, and media are opportunistic and seeking to profit from allegations of abuse.*

- Speaking in opposition of Statute of Limitations reform the authors state, “Proponents of such legislation argue that claimants are unable, sometimes for decades, to come forward with their claims. They justify such delay either because of traumatically repressed memories or traumatically repressed psychological strength to come forward.” (Page 10)
- The authors favorably cite a study by Martin Nussbaum stating the following: “relatively short statutes of limitations, even for child sexual abuse claims serve salutary purposes. His principal points are: (1) ‘Prompt claim making helps remove dangerous conditions and people so that others are not injured.’ (2) ‘Good legal systems seek accurate adjudications. Memories fade. Documents are not retained. SNAP's ; window’ [sic] legislation (often) results in claims being made long after the alleged perpetrator is dead.’ (3) ‘When the quality of proof declines, the amount of fraud increases.’ (4) ‘Reasonable statutes of limitation ensure that defendants are judged by contemporaneous standards of care. No one would hold a brain surgeon to today's standard of care for professional decisions he made in 1970. Yet the 1970s decisions of Catholic bishops, who routinely consulted with mental health professionals about sick priests, are being judged by today's standards.’ (5) ‘When legislatures extend statutes of limitation far enough, those statutes function like reparations--making this generation pay for an earlier generation's decisions.’ (6) ‘The ‘theory [sic] of repressed memories is junk science. The almost universal



human experience is that traumatic events are more memorable, not less.” (Page 11)

- “Enforcing zero tolerance is difficult for many pastors because, when a perpetrator appears sincerely remorseful, zero tolerance seems heartless and, worse, contrary to a Gospel of redemption.” (Page 15)
- Speaking of investigating abuse claims, the authors state “It is also desirable for the team to include at least one person from outside the ministry.” (Page 15)

*NOTE: This asserts that it is desirable to have the majority of an investigative team be representatives of the ministerial organization, as opposed to true, unbiased third party inquiries.*

- “For a missionary child to face a boarding school separation is no more abusive than for military children to have their fathers sent to Iraq for a year. However, some claimants and some investigators are confused about this.” (Page 17)

*NOTE: The comparison of boarding school to a father going to combat does not take into account that in most cases there is still a mother present. Broadly stating that boarding school kids are confused thinking they were abused when they were left to live in a boarding school dismisses the very real and credible allegations as well as the significant exposure to additional abuse MKs have while in boarding school.*

- “Many accusations are true, but a substantial percentage are exaggerated or untrue.” (Page 18)
- The authors criticize the G.R.A.C.E. investigation of alleged abuse related to the New Tribes Mission, stating, “The investigators attempted to contact every member of a large group (such as students at a missionary boarding school) without regard to whether some had chosen not to come forward for their own legitimate reasons. This process risked re-injuring persons who, for a variety reasons, wished not to participate in questions about their sexual past. Some may have wished not to be reminded of abuse they may have suffered from a perpetrator entirely unrelated to the ministry.” (Page 18)
- The paper continues to criticize the G.R.A.C.E. New Tribes Mission report saying: “The report, discussing numerous sensitive personnel issues and naming specific employees, was released simultaneously to the board and the general public. A board should receive such a report confidentially and then

decide whether the values in play are best served by public announcements.” (Page 18)

*NOTE: Keeping unfortunate truths from public scrutiny would have been much more comfortable for the mission. ABWE has boldly stated that this Final Report relating to Donn Ketcham will be made publicly available.*

- Continuing the criticism of the G.R.A.C.E. investigation the authors say: “The report does not critically evaluate suspect types of evidence, such as repressed memory. The report conflates common psychological issues common to missionary life with abuse. It publishes names of the accused offenders and details of what they supposedly did without any consideration of due process. It is no surprise that this mission in this report has been sued. In May 2011, one of the leading abuse plaintiffs' attorneys, Jeffrey Herman, filed a lawsuit against New Tribes Mission and stated that there may be many more to come.” (Page 19)
- “Safe environments are essential. But when does the pursuit of safety compromise good ministry? There are difficult questions around issues of confidentiality and child abuse reporting. Even state legislatures have answered these questions differently. There are stewardship issues. How much money should be diverted from current ministry for prevention, for compassionate assistance, for settlements? The treatment of the accused and the offender requires careful consideration. What constitutes due process? Is there a moral statute of limitation for the person who offended 30 years earlier, reformed his life, and provided good ministry without blemish thereafter? Does it matter whether the boundary violation with a child was slight or severe? What does the forgiveness preached by the ministry mean when it comes to disciplining a perpetrator? Can redemption be distinguished from job restoration?” (Page 21)
- L. Martin Nussbaum graduated from Notre Dame and from the University of Texas School of Law. He is an attorney at Rothgerber, Johnson & Lyons LLP, where he serves as the co-chair of the Religious Institutions Group, and works with religious institutions nation-wide. Theresa Lynn Dixon Sidebotham is a former MK and TCK and the mother of four MKs. She graduated from Wheaton College and the University of Denver Sturm College of Law. She is the owner of Telios Law PLLC and represents mission organizations, churches, and other ministries. Theresa Lynn Sidebotham presented this

paper at the American Society of Missiology annual conference at Techny, Il in 2011 and at the Christian Legal Society National Conference in October 2011.

- This article can be found in its entirety at <http://telioslaw.com/pdfversions/new-market.pdf>
- When asked, the President of New Tribes Mission confirmed that he “absolutely” stood by the recommendation he made to Michael Loftis regarding the paper.
- Despite these recommendations, ABWE did hire G.R.A.C.E., and later Pii, to investigate the allegations regarding Donn Ketcham. Further, ABWE has courageously committed to making this Final Report publicly available.

### **ALLEGATIONS OF ABWE MEETING MINUTES MANIPULATION**

In the early stages of the investigation, investigators were advised by ABWE Corporate Counsel Robert Showers that information obtained from ABWE’s minutes over the last many decades could not be relied on as the minutes were likely manipulated by Michael Loftis. The documents referred to in this statement number in the thousands and are compellingly illustrative. The investigation has dispelled this concern as follows:

- ABWE President Wendell Kempton’s secretary states that she was the person taking all the minutes for all the Board meetings during her time in the President’s office. The minutes of the Executive Meetings, which included some selected Board members and ABWE President Wendell Kempton, were never distributed, but were available. She further stated that she didn’t think that anyone would have altered, manipulated or changed any Board or committee meeting minutes, but there may have been things that weren’t recorded for publication in the Executive Committee.
- ABWE Interim President E. Alan Cockrell was asked about statements made regarding ABWE President, Michael Loftis, changing or manipulating ABWE Board Minutes without the Board’s awareness. He made the following statements: “I have heard those statements before. Uh, I don’t have any direct knowledge that they are factual, or, or not. Um, now the question is c-, can you depend the, uh, without question, on, on the minutes the board? Uh, I think, I think my answer would be, well, no. Because I know how, how the board meetings would, would go. And, and I’m not sure that the kind of detail that would give an accurate picture was always stated. Not that anything was necessarily trying to be covered up, but it just, it just, the, the, the nature in which business transpired. And, uh, now to, to say whether or not, uh, uh, uh, Michael Loftis ... I, I guess I don’t, I don’t know if I’ve ever heard anybody say Michael Loftis, uh, uh, doctored the minutes. Uh, I don’t have knowledge of that I’ll put it that way. Uh, uh, uh, that would be very disappointing to hear

that, that he, that he did. Uh, uh, unless, unless the whole purpose was for clarification not for cover up. You know, if it's for cover up that creates a whole different problem. Uh, for clarification I understand because sometime the minutes, the way they were taken, uh, could be clarified and, and better stated. Uh, I can understand that. But i-, but as far as making a change to them, uh, uh, to, to, hide something or to present a different picture altogether, um, my, that's, uh, that's pretty serious stuff there. So I don't know. Uh, but I don't know, have any knowledge of that. I've never seen evidence of it personally."

- Bangladesh Field Council Minutes, dated January 17, 1980, state: "Proposed Revision of the Standing Rules (#3). The discussion of the proposed revision of the Standing Rules centered on four topics. 1) Expunging. The Revision Committee felt that it is foolish to expunge all traces of discussion on a given topic. It may become necessary in the future to refer to that topic for guidance. It was pointed out that certain kinds of discussion are better left out of the minutes, such as discussions of politically hot issues or sensitive issues involving our appointees or furlougees at home. In order to protect the emotions of the person involved, it seems better to send the will of the group in a private confidential letter to an appropriate person in the Home Office, such as Dr. Kempton or Dr. Ebersole. Perhaps we need to have a confidential file kept here as well. (The suggested name for this file was the Dark Information Book, otherwise known as the D.I.B.)."

*NOTE: Investigators were unable to obtain a copy of the Dark Information Book.*

- Available documentation demonstrates the following information regarding the ABWE Board's awareness of the sexual abuse of a minor by Donn Ketcham.
  - ABWE Executive Session minutes dated October 16, 1989, states: "Dr. Ebersole shared additional information re: the Ketcham situation. Dr. Ketcham was involved with a 13 year old MK on the field. The parents and daughter are not planning to leave the field at this time. Things seem to be going fairly well. If ongoing emotional problems arise they will have to be dealt with down the road."
  - The minutes further state: "voted #2898 to dismiss, with extreme sorrow of heart, Donn Ketcham as an ABWE missionary for the above reasons."
  - A Letter from Executive Administrator for the Far East Russell Ebersole, to the ABWE Executive Committee dated July 11, 2012, states: "Of the 20 Board members present when that vote was taken, to my knowledge, 11 are still living, all on Emeritus Status. Several months ago, I asked separately, 2 ABWE leaders about

- this. They both replied that, without question, the Board members were as culpable as I was, especially since they are ABWE's final court of authority and the ultimate decision makers of ABWE."
- A Confidential Memo from ABWE President Wendell Kempton to the ABWE Board and Advisory council Members, dated September 12, 1989, states: "During our July Board meeting I spoke to you about a very difficult matter that had confronted us. It necessitated Dr. Ebersole's immediate departure for a field. I now must relate to you that we became privy to information that Dr. Donn Ketcham had been involved in immortality on the field. Dr. Ebersole and Dr. Russell Lloyd departed immediately and went to the field ... Upon arrival on the field, the two men confronted Dr. Ketcham. In his response, he openly confessed to the sin ... Donn and Mrs. Ketcham were given 14 days to depart from the field. They arrived back the middle of August. They immediately went to all of their children and confessed the sin. Since that time, he has confessed it to his sending pastor, and last Sunday stood before the congregation."
  - ABWE attorney Donald Davis states: "I was surprised to hear some of the older board members say they didn't know that because it was in the minutes. And now I was not in that meeting, uh, the president allowed us to be in a lot of the board meetings but when they had it, what he called executive session we weren't permitted to be there. And that, the minutes of executive session is where I found the reference to the 14 year old, well, it was 13 but that was a mistake, it was 14 year old girl. So that was the written confirmation but I, um, I thought ... [laughs] ... I knew about that beforehand. So when all this blog broke out and there were all these people just terribly shocked I used to th-, I thought to myself, 'They didn't know this?' You know. And when I was working on child abuse policies and I would report occasionally to the board about my progress, I know that, now it didn't happen in my written report but I, I know that I mentioned, you know, 'As you know we had a missionary doctor who molested a, a, a girl.' And I just assumed everybody knew that, you know. So I was just really shocked when the board's reaction was, 'This is news to us.'"
  - ABWE Board Development Committee minutes, dated March 20, 2012, state, "**Review of the Actions of the Board on October 16-17, 1989.** The BDC was given the responsibility to review the actions of the ABWE Board at the Semi-Annual Board Meeting on October 16-17, 1989. At issue is the degree to which the Board was made aware of the decisions surrounding the Dr. Ketcham/[the 13-14 year old missionary kid (MK)] investigation and what they

did (if anything) as a result of their knowledge. The BDC agreed that we needed to find answers to the following questions:

- 1) Is the 1989 board culpable to any degree with respect to the decisions/lack of decisions they made surrounding the termination of Dr. Ketcham?
- 2) If they are culpable, to what degree and for what actions/non-actions?
- 3) If they are, what disciplinary action (if any) toward [sic] the 1989 Board should the BDC recommend, to the Board of ABWE Ministries, Inc?

After a careful examination and much discussion concerning the practices of recording and approving 'Executive Board meeting Minutes' during that time period, the BDC agreed that no record could be found that 'Executive Board meeting minutes' were ever distributed and approved at a following meeting during the years 1988-2000. We assume, therefore, that the 1989 Board never received and approved the minutes of the Executive Board Meeting of Oct. 16-17, 1989.

A review of the actual minutes of the Executive Board Meeting of October 16-17, 1989 provided some interesting observations. The recording secretary carefully documented many of the questions asked and answers given during the meeting. The minutes which recorded the [the 13-14 year old missionary kid (MK)]/Dr. Ketcham issue was very brief and no questions were recorded. For much less difficult issues before and after the section, the minutes are full of questions and answers.

In light of our observations above, the BDC decided the following course of action:

- 1) The chair will send a letter to each living person who was a Board member in attendance at the Oct. 16-17, 1989 Executive Board session asking them to review the enclosed the statement (p.9-10 #3) from the Executive Board minutes and to be prepared for a phone call from L. Green who will explore the following questions:



- a. Do you recall ever reading those minutes?
- b. If ‘yes,’ what was your understanding of the statement that ‘Dr. Ketcham was involved with a 13 year old MK on the field.’? [sic]
- c. Do you remember whether there was any discussion of the above statement?
- d. Do you recall any further discussion or reported details concerning the incident?
- e. Do you have any personal notes from the time frame that might have any information about the Ketcham/[13-14 year old missionary kid (MK)] issue?

2) [An ABWE Canada Board member] will contact two former presidents’ secretaries, [names omitted], to gain some information about the method of recording and approving ‘Executive Board minutes’ around the 1989 year.

3) The BDC will review the information gathered and make a recommendation as soon as possible about any action to be taken on the members of the 1989 Board to the Board of ABWE Ministries, Inc.”

- ABWE Board Development Committee minutes, July 12, 2012, state:

### **Recommendation Concerning the 1989 Board**

a. The BDC agreed that existing Board practice was that the minutes taken in Executive Board sessions during the period around 1989 were not approved by the Board at a later date. Thus, the 1989 Board did not see the minutes of the October 16-17, 1989 Executive session at a later date.

b. The BDC finds the very recent comments (during yesterday’s meeting) by 1) retired VP of Missions, Russ Ebersole, that he gave a full report of Dr. Ketcham’s abuse of a 13 year old girl MK to the Board at the 1989 meeting and by 2) present Board member, [name omitted], who was on the Advisory Council in 1989, that pastors were aware during the 1989 period-and talked about-the abuse

by Dr. Ketcham of an underage girl MK very troubling.

c. In light of the above listed comments and in light of the inability of the remaining 1989 Board members to recall any questions or discussion about the details of the report in Oct. 1989 meeting, the BDC is unable to make a settled recommendation to the Board concerning the 1989 Board members.”

- The investigation determined that it is highly unlikely that the Board minutes could have been manipulated. Although the issue of the abuse by Donn Ketcham was discussed in the Executive Board meeting, there is no evidence that the ABWE Board saw those minutes. The foregoing question is moot because of the findings of the BDC investigation that indicates that during the 1989 period pastors were aware and talked about the abuse of an underage MK girl by Donn Ketcham.

## **REPORT TO AUTHORITIES**

ABWE had a stated awareness of their responsibility to report Donn Ketcham’s pedophilia beginning in 1989.

Russell Ebersole’s notes provided to ABWE Attorney Donald Davis, dated March 19, 2011, state, “July 28, 1989 Several questions were raised at ME Conference prior to our trip to Bangladesh; This is a criminal offense. Is Pastor [the 13-14 year old missionary kid (MK)’s pastor] obligated to tell the police? AMA–They would be concerned about Donn’s practicing in the US. We need legal counsel–how liable are we?”

Evidence indicates that the “ME Conference” actually occurred on July 18, 1989 and was a meeting with ABWE President Wendell Kempton, Russell Ebersole, Russell Lloyd and others that demonstrated ABWE’s awareness of criminal and medical reporting requirements. In spite of ABWE’s awareness and Donn Ketcham’s confession of child sexual abuse, no reports were made at that time.

In 1996 and 1997, several adults with leadership responsibility at ABWE were aware of additional alleged victim/survivors of Donn Ketcham. Although one of these individuals reported the alleged abuse to ABWE President Wendell Kempton, there is no evidence that ABWE made any attempt to report the allegations to law or medical authorities.

In 2002, ABWE administrative leadership and board leadership were aware of additional alleged victim/survivors; however no attempt was made to report these allegations. In fact, it was nearly six months after this awareness before ABWE Legal Counsel Donald Davis made inquiry on the matter to an ABWE affiliate. The affiliate, acting on her own had tried previously to report Donn Ketcham to Michigan authorities. She told Donald Davis that the authorities would not do anything with the report because 1) the report had to be made by the victim of the abuse, 2) the abuse occurred outside the state of Michigan

in Bangladesh, and 3) because of the statute of limitations. Donald Davis accepted this explanation and made no further attempt to report.

In November 2010 ABWE appointed Nancy Hepworth as Child Safety Protection Officer, who stated in her interview with Pii that she had been aware of additional victims since the mid-1990s, and was also aware of the responsibility to report. No report was made. ABWE reported Donn Ketcham to the State of Michigan Department of Licensing and Regulatory Affairs, the Disciplinary Subcommittee of the Board of Medicine, on October 21, 2011. This report resulted in Donn Ketcham being required to permanently surrender his medical license with no chance of renewal or reinstatement for violation of general duty/negligence. There was additional communication with the Michigan State Police. The Michigan State Police reported to the investigators that no file of complaint had ever been open regarding Donn Ketcham, and furthermore the Michigan State Police had no jurisdiction to investigate the Ketcham abuse.

Michael Loftis, ABWE President from 2000 to 2011 stated, “In 1989, no reports were made to the authorities ... either to the Michigan legal authorities or to the healthcare system of Michigan where Dr. Ketcham subsequently worked as a medical doctor. That lack of reporting put other children at risk.”

## XI. CONCLUSION

All findings, conclusions and other statements of fact contained in this Final Report are based on the evidence obtained by Pii during the course of the investigation, including documents and testimony provided during interviews. The accuracy of Pii’s findings is subject to the accuracy and completeness of the evidence provided. All allegations were evaluated according to the Standards of Proof as defined in the Glossary attached hereto in the Appendix.

The consequences of Donn Ketcham’s abuse while working as an ABWE missionary doctor are tragic and far-reaching. Many victim/survivors, their families and loved ones and ABWE as an organization have suffered because of the abuse and as a result of the handling of the abuse once it was exposed. As detailed in this Final Report, several Persons of Interest as well as ABWE as an institution share responsibility for that suffering. If ABWE had consistently adhered to its own policies and applied its own standards to Donn Ketcham, much of the abuse would not have been possible. If ABWE had been forthright in naming Donn Ketcham’s crime as child sexual abuse he might have been prosecuted and held responsible. If ABWE had communicated openly and attended faithfully to the needs of the victim/survivors, much additional suffering would have been avoided.

The ABWE organization has also suffered, both financially and in its proselytizing efforts. Pii recognizes that many of the responsible Persons of Interest, and to some extent ABWE itself, were additional victims of Donn Ketcham’s manipulation, deceit and sociopathic behaviors.

After Donn Ketcham's abuse was discovered, the victim/survivors and their families were neglected, ignored and dismissed for decades. It is a very delicate process that must be implemented to bring about the healing and reconciliation between the victim/survivors and the organization that allowed the abuse to happen, failed to bring the perpetrator to timely justice, and neglected the needs of the victim/survivors for so long. Pii recommends that ABWE implement the services of licensed and qualified professional counselors experienced in working with abuse victims to help ABWE develop appropriate measures regarding the release of the findings of this investigation and to participate in outreach efforts to the victim/survivors. Care must be taken to prevent further harm to those who have suffered so greatly.

Due to the limited scope of Pii's engagement, investigators were not able to explore evidence that surfaced regarding other potential abuse by Donn Ketcham during his time with ABWE. Such additional potential abuse includes:

- Alleged abuse of Bengladeshi nationals. There are separate allegations of such abuse against Donn Ketcham and his oldest son, Thomas (deceased).
- Potential abuse by Donn Ketcham of women and children from other missionary agencies and denominations. Evidence shows that MCH served patients from many different missionary organizations, as well as college students who came to Bangladesh after the civil war to help rebuild houses. As Donn Ketcham was one of the main providers of medical care at MCH, it is likely that he had access to many potential victims from these organizations.
- While ABWE dutifully terminated Donn Ketcham in 1989, they failed to take additional steps to prevent him from sexually abusing women and children after he returned to the United States. The evidence shows that he was given Sunday School teaching responsibilities in his home church. He also continued his medical practice in the Grand Rapids, Michigan area for many years before he was forced to surrender his license in 2012. During this time he had access to many additional potential victims.

Pii recommends that ABWE take steps to determine whether there were additional abuses among the groups of potential victims outlined above.

## XII. APPENDIX

### A. Glossary.

#### A. Definitions Related to Abuse

1. Abuse: The Children Act 1989, regarding the threshold criteria for child abuse, defines ‘harm’ as “ill-treatment or the impairment of health or development”. ‘Development’ means physical, intellectual, emotional, social, or behavioral development; ‘health’ means physical or mental health; and ‘ill-treatment’ includes sexual abuse and forms of ill-treatment which are not physical.<sup>17</sup>
2. Couple Collusion: The term used to describe a group of defenses that some spouses use to protect their respective selves and to preserve dyadic equilibrium. Collusive defenses can take a variety of forms, such as conscious agreements, non-verbalized pacts, and unconscious contracts.<sup>18</sup>
3. Dissociative Amnesia: Formerly known as psychogenic amnesia, Dissociative Amnesia occurs when a person blocks out certain information, usually associated with a stressful or traumatic event, leaving him or her unable to remember important personal information. With this disorder, the degree of memory loss goes beyond normal forgetfulness and includes gaps in memory for long periods of time or of memories involving the traumatic event.

With Dissociative Amnesia, the memories still exist but are deeply buried within the person's mind and cannot be recalled. However, the memories might resurface on their own or after being triggered by something in the person's surroundings.<sup>19 20</sup>

4. Enabler: One that empowers another to achieve an end; especially one who assists or aids another to persist in self-destructive behavior (as

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<sup>17</sup> "Children Act 1989 as originally enacted". *legislation.gov.uk*. Retrieved November 13, 2014

<sup>18</sup> Gagarozzi, Dennis A. *A Closer Look at Couple Collusion: Protecting the Self and Preserving the System*. Private Practice, Saint Simons Island, Georgia, USA. Downloaded by [70.199.131.185] at 16:54 12 June 2014

<sup>19</sup> Mental Health: Dissociative Amnesia. (n.d.). Retrieved May 29, 2015, from <http://www.webmd.com/mental-health/dissociative-amnesia>

<sup>20</sup> Dissociative Amnesia. (n.d.). Retrieved June 10, 2015, from [http://my.clevelandclinic.org/services/neurological\\_institute/center-for-behavioral-health/disease-conditions/hic-dissociative-amnesia](http://my.clevelandclinic.org/services/neurological_institute/center-for-behavioral-health/disease-conditions/hic-dissociative-amnesia)

substance abuse) by providing excuses or by making it possible to avoid the consequences of such behavior.<sup>21</sup>

5. Fiduciary Relationship: A bond of trust between patient and physician vital to the diagnostic and therapeutic process. This duty is based on accepted codes of professional ethics, which recognize the special nature of physician-patient relationships.<sup>22</sup>
6. Grooming Behavior: In order for a predator to sexually abuse a child without fear of discovery, he/she must be able to condition the child not to tell another adult AND must also persuade other adults of his/her trustworthiness with children. This process is known as “grooming.” Such behaviors include:
  - Nonsexual touching to desensitize the child for later sexualization.
  - Introduction of an element of secrecy to build trust with the child and distance the child from the parents. Examples would be allowing the child to do something the parents would not approve of.
  - Later, to maintain secrecy, manipulation continues in the form of threats and guilt. Examples would be “If you tell your mother, she’ll hate you.”

Child sexual offenders report what they are looking for in a child they target for grooming:

- “The warm and friendly child or the vulnerable child.”
- “The way the child would look at me, trustingly.”
- “The child who was teasing me, smiling at me, asking me to do favors.”
- “Someone who had been a victim before [sexual abuse or spankings], quiet, withdrawn, compliant. (Someone who had not been a victim would be more non-accepting of the sexual language or stepping over the boundaries of modesty.)”

<sup>21</sup> Definition of Enabler. (2015, January 1). Retrieved April 24, 2015, from <http://www.merriam-webster.com/dictionary/enabler>

<sup>22</sup> Ludwig, Mary Jo MD (1998) and Wylie Burke MD PhD (2013). “Physician-Patient Relationship”. Ethics In Medicine. University of Washington



- "... easier to manipulate, less likely to object or put up a fight...goes along with things."<sup>23</sup>
7. Immorality: Immoral quality, character, or conduct; wickedness, evilness; sexual misconduct.<sup>24</sup>
  8. Indiscretion: Behavior or speech that is indiscreet or displays a lack of good judgment.<sup>25</sup>
  9. Ketamine: A dissociative anesthetic developed in the early 1960s and used in human and veterinary medicine. The drug is primarily used for anesthesia. Ketamine usually appears as a clear liquid or a white or off-white powder. However, it can be sold illegally in pill or capsule form. It is tasteless and odorless. In medical settings, Ketamine is given intravenously to induce and maintain anesthesia. In substance abuse settings, it can be ingested by mouth in pill or capsule form. In liquid form, it can be injected into a vein, consumed in beverages, or added to smokable materials. Some users inject the drug intramuscularly. The drug can produce hallucinogenic-like effects, lasting a short period of time, from one to two hours. Some of the common short-term side effects that Ketamine users experience include: visual disturbances, confusion and disorientation, drowsiness, increased heart rate, elevated blood pressure nausea and vomiting, euphoria, sedation. Some studies have shown that chronic use of the drug can produce verbal, short-term memory, and visual memory loss. The danger of Ketamine is that it can be slipped into a beverage without being detected.<sup>26</sup>
  10. Nouthetic Counseling: Jay E. Adams used this term to describe a particular form of Pastoral counseling that holds that counseling should be based solely upon the Bible and focused upon Christ.

The word nouthetic itself is Biblical (nouthesia). The word, used in the New Testament primarily by the apostle Paul, is translated ‘admonish, correct, or instruct.’ (See Romans 15:14 - which is referring to informal mutual counseling; and 1 Thessalonians 5:12 – which refers to more formal leadership counsel of congregants as part of their ministry.)

<sup>23</sup> GROOMING BEHAVIORS. (n.d.). Retrieved May 29, 2015, from <http://www.heroproject.org/en/grooming-behaviors>

<sup>24</sup> Dictionary Reference. Retrieved November 12, 2014. *Immorality*. Retrieved from: <http://dictionary.reference.com/browse/immorality>

<sup>25</sup> Merriam-Webster.com. Merriam-Webster, n.d. Web. 12 Nov. 2014. *Indiscretion*. <http://www.merriam-webster.com/dictionary/indiscretion>

<sup>26</sup> T, B. (2013, September 4). Basic Facts About Ketamine. Retrieved October 31, 2013

Nouthetic Counseling contains three ideas:

- Concern – always done for the benefit of the counselee - their welfare
- Confront – strictly based on what the Bible states
- Change – so that the counselee’s life may return to honoring God<sup>27</sup>

11. Pedophile: An individual who fanaticizes about, is sexually aroused by, or experiences sexual urges toward prepubescent children (generally younger than 13 years). Pedophiles are either severely distressed by these sexual urges, experience interpersonal difficulties because of them, or act upon them. Pedophiles usually come to medical or legal attention by committing an act against a child because most do not find their sexual fantasies distressing, or ego-dystonic enough to voluntarily seek treatment.<sup>28</sup>

12. Sexual Abuse: [Also referred to as molestation] Unwanted sexual activity, with perpetrators using force, making threats, or taking advantage of victims not able to give consent. Most victims and perpetrators know each other. Immediate reactions to sexual abuse include shock, fear, or disbelief.<sup>29</sup> The term also covers *any* behavior by any adult towards a child to stimulate either the adult or child sexually. When the victim is younger than the age of consent, it is referred to as “child sexual abuse.”<sup>30</sup>

- a. When that force is immediate, of short duration, or infrequent, it is called “sexual assault.”<sup>15</sup>
- b. “Consent” is acceptance or agreement given with free will. It is actively given, not assumed. It is only possible when there is equal power between the parties. It is never given in response to fear or social pressure and it is something that cannot be granted if the survivor was under the influence of alcohol or other drugs; or mentally handicapped in some way.<sup>31</sup>

<sup>27</sup> Adams, J. (2012). What Is "Nouthetic" Counseling? Retrieved March 6, 2015, from <http://www.nouthetic.org/about-ins/what-is-nouthetic-counseling>

<sup>28</sup> Hall, Ryan C. MD and Richard W. Hall, MD. PA. *A Profile of Pedophilia: Definition, Characteristics of Offenders, Recidivism, Treatment Outcomes, and Forensic Issues*; Mayo Clinic Proc. • April 2007; 82(4):457-471. Retrieved November 14, 2014 [www.mayoclinicproceedings.com](http://www.mayoclinicproceedings.com) p457

<sup>29</sup> Sexual Abuse. (n.d.). Retrieved March 11, 2015, from <http://apa.org/topics/sexual-abuse/index.aspx>

<sup>30</sup> Peer commentaries on Green (2002) and Schmidt (2002)". *Archives of Sexual Behavior* 31. 2002. “Child molester is a pejorative term applied to both the pedophile and incest offender.”

<sup>31</sup> About Sexual Assault. (n.d.). Retrieved March 11, 2015, from <http://cardv.org/aboutsexualassault.php>

- 1) There are some circumstances in which a person is not able to give consent: when forced to engage in the activity; when harm is threatened (either personally or to another); if the person is drugged, drunk or unconscious; if he/she is a minor; if he/she is developmentally disabled; or undergoing a medical procedure.<sup>32</sup>
  - c. “Coercion” is a tactic that perpetrators use to exert power and control over another person. Coercion occurs when a person intimidates, tricks, forces, or manipulates someone into engaging in sexual activity without the use of physical force. Perpetrators may also use threats of direct or indirect violence, blackmail, drugs, and/or alcohol to coerce someone into sexual activity.<sup>33</sup>
13. Child Sexual Abuse or Child Molestation: A crime involving a range of indecent or sexual activities between an adult and a child, usually under the age of 14. In psychiatric terms, these acts are sometimes known as pedophilia. It is important, however, to keep in mind that child molestation and child sexual abuse refer to specific, legally defined actions.<sup>34</sup>

- 1) Sexual abuse by a family member is a form of incest, and results in more serious and long-term psychological trauma, especially in the case of parental incest.<sup>35</sup>
- 2) Approximately 15% to 25% of women and 5% to 15% of men were sexually abused when they were children.<sup>36 37</sup>  
<sup>38</sup>[http://en.wikipedia.org/wiki/Sexual\\_abuse\\_-\\_cite\\_note-Whealin-22](http://en.wikipedia.org/wiki/Sexual_abuse_-_cite_note-Whealin-22)  
<sup>39</sup>[http://en.wikipedia.org/wiki/Sexual\\_abuse\\_-\\_cite\\_note-Finkelhor1994-23](http://en.wikipedia.org/wiki/Sexual_abuse_-_cite_note-Finkelhor1994-23)  
<sup>40</sup>[http://en.wikipedia.org/wiki/Sexual\\_abuse\\_-\\_cite\\_note-25](http://en.wikipedia.org/wiki/Sexual_abuse_-_cite_note-25)

<sup>32</sup> AAMFT Consumer Update. (n.d.). Retrieved March 11, 2015, from [http://www.aamft.org/iMIS15/AAMFT/Content/Consumer\\_updates/Rape\\_Trauma.aspx](http://www.aamft.org/iMIS15/AAMFT/Content/Consumer_updates/Rape_Trauma.aspx)

<sup>33</sup> Consent vs. Coercion. (n.d.). Retrieved March 11, 2015, from [http://studenthealth.emory.edu/hp/respect\\_program/consent\\_vs\\_coercion.html](http://studenthealth.emory.edu/hp/respect_program/consent_vs_coercion.html)

<sup>34</sup> West's Encyclopedia of American Law, edition 2. Copyright 2008 The Gale Group, Inc. All rights reserved.

<sup>35</sup> Courtois, Christine A. (1988). *Healing the Incest Wound: Adult Survivors in Therapy*. W. W. Norton & Company. p. 208. [ISBN 0-393-31356-5](https://www.amazon.com/dp/0393313565)

<sup>36</sup> Julia Whealin, Ph.D. (2007-05-22). "[Child Sexual Abuse](#)". National Center for Post Traumatic Stress Disorder, US Department of Veterans Affairs

<sup>37</sup> David Finkelhor (summer/fall 1994). "[Current Information on the Scope and Nature of Child Sexual Abuse](#)" (PDF). *The Future of Children*. (1994) 4(2): 31-53

<sup>38</sup> [Crimes against Children Research Center](#)

<sup>39</sup> [Family Research Laboratory](#)

Most sexual abuse offenders are acquainted with their victims; approximately 30% are relatives of the child, most often fathers, uncles, or cousins; around 60% are other acquaintances such as friends of the family, babysitters, or neighbors; strangers are the offenders in approximately 10% of child sexual abuse cases. Most child sexual abuse is committed by men; women commit approximately 14% of offenses reported against boys and 6% of offenses reported against girls. Most offenders who abuse pre-pubescent children are pedophiles;<sup>11</sup> [http://en.wikipedia.org/wiki/Sexual\\_abuse\\_-\\_cite\\_note-mayoclinic-27](http://en.wikipedia.org/wiki/Sexual_abuse_-_cite_note-mayoclinic-27)<sup>41</sup> however, a small percentage do not meet the diagnostic criteria for pedophilia.<sup>42</sup>

14. **Post-traumatic Stress Disorder:** The diagnostic criteria for PTSD, stipulated in the Diagnostic and Statistical Manual of Mental Disorders IV (Text Revision) (DSM-IV-TR), may be summarized as:

- 1) Exposure to a traumatic event. This must have involved both (a) loss of "physical integrity", or risk of serious injury or death, to self or others, and (b) a response to the event that involved intense fear, horror, or helplessness (or in children, the response must involve disorganized or agitated behavior). The DSM-IV-TR criterion differs substantially from the previous DSM-III-R stressor criterion, which specified the traumatic event, should be of a type that would cause "significant symptoms of distress in almost anyone," and that the event was "outside the range of usual human experience."
- 2) Persistent re-experiencing. One or more of these must be present in the victim: flashback memories, recurring distressing dreams, subjective re-experiencing of the traumatic event(s), or intense negative psychological or physiological response to any objective or subjective reminder of the traumatic event(s).
- 3) Persistent avoidance and emotional numbing. This involves a sufficient level of:
  - avoidance of stimuli associated with the trauma, such as certain thoughts or feelings, or talking about the event(s)

<sup>40</sup> Kevin M. Gorey and Donald R. Leslie (1997). "[The prevalence of child sexual abuse: Integrative review adjustment for potential response and measurement biases](#)". *Child Abuse & Neglect* (Elsevier Science Ltd.) **21** (4, April 1997): 391–398. [doi:10.1016/S0145-2134\(96\)00180-9](https://doi.org/10.1016/S0145-2134(96)00180-9). [PMID 9134267](https://pubmed.ncbi.nlm.nih.gov/9134267/)

<sup>41</sup> Ames, A.; Houston, D. A. (1990). "[Legal, social, and biological definitions of pedophilia](#)". *Archives of Sexual Behavior* **19** (4): 333–342. [doi:10.1007/BF01541928](https://doi.org/10.1007/BF01541928). [PMID 2205170](https://pubmed.ncbi.nlm.nih.gov/2205170/)

<sup>42</sup> Laws, Dr. Richard; [William T. O'Donohue](#) (1997). "H. E. Barbaree, M. C. Seto". *Sexual Deviance: Theory, Assessment, and Treatment*. Guilford Press. pp. 175–193. [ISBN 1-57230-241-0](https://www.isbn-international.org/product/9781572302410)

- avoidance of behaviors, places, or people that might lead to distressing memories as well as the disturbing memories, dreams, flashbacks, and intense psychological or physiological distress
  - inability to recall major parts of the trauma(s), or decreased involvement in significant life activities
  - decreased capacity (down to complete inability) to feel certain feelings
  - an expectation that one's future will be somehow constrained in ways not normal to other people.
- 4) Persistent symptoms of increased arousal not present before. These are all physiological response issues, such as difficulty falling or staying asleep, or problems with anger, concentration, or hypervigilance.
  - 5) Additional symptoms include irritability, angry outbursts, increased startle response, and concentration or sleep problems.
  - 6) Duration of symptoms for more than 1 month. If all other criteria are present, but 30 days have not elapsed, the individual is diagnosed with acute stress disorder.
  - 7) Significant impairment. The symptoms reported must lead to "clinically significant distress or impairment" of major domains of life activity, such as social relations, occupational activities, or other "important areas of functioning".<sup>43</sup>
15. Rape Trauma Syndrome (RTS): This term is used to define the cluster of physical and emotional symptoms that is a natural response to sexual (and attempted sexual) assault. Personal character does not affect response symptoms; the nature of the trauma does. Sexual assault involves the element of surprise (unexpected), threat, and violation of the person (physical, emotional, and moral), inability to prevent the assault or control the assailant. Each symptom may occur alone or co-occur with other symptoms. Along with the symptoms is a cultural bias toward the victim: for men – their masculinity is questioned; for women – it is assumed they “invited” or were at fault for causing the assault; these internalized cultural views contribute to the symptoms in this syndrome. Response to victims, (immediately

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<sup>43</sup> Diagnostic and Statistical Manual of Mental Disorders IV (Text Revision) (DSM-IV-TR). American Psychiatric Association: Diagnostic and Statistical Manual of Mental Disorders, Fifth Edition. Arlington, VA. American Psychiatric Association, 2013

and overtime) significantly impacts the expression of and healing of this syndrome.

The syndrome has differing symptoms for different stages:

- 1) Crisis or Acute Stage – immediately following the assault and lasting up to several weeks. Reactions may be:
  - Controlled – appear calm; act as if nothing happened
  - Expressed – tears, anger, agitation, fear, anxiety attacks, disturbed sleep, and eating
  - Shock/disbelief – disoriented, numb; difficulty concentrating, making decisions, doing daily tasks
- 2) Outward Adjustment Stage – lasting months to years, appearing outwardly normal but internal effects continue, expressed as:
  - Attempts to block thoughts/reminders of the assault; minimization, avoidance, denial
  - Change in sexual behaviors
  - Long-lasting physical symptoms: headaches, pelvic pain, gastro-intestinal disorders
  - Nightmares, flashbacks, mood swings, eating disorders, substance abuse
  - Obsessions and compulsions
  - Ongoing anxiety, depression, helplessness (including inability to engage in life), hypervigilance, difficulty concentrating and making decisions
  - Self-directed anger, self-harm
  - Social withdrawal and relationship problems
- 3) Integration and Resolution – the assault is integrated into the victim’s life story; the event and symptoms are no longer the primary focus.
  - Stage I and II symptoms may recur, often upon re-stimulation of memories



- Struggle with long-lasting beliefs continue (i.e. “all men are bad” / “I am irreparably damaged”)
- This is achieved with help “working through” (professionals and support groups)<sup>7 44 45 46</sup>

16. Repressed Memory: An event that occurred in a subject's past, the memory of which was actively repressed often because of the psychologically devastating impact of that memory eg, childhood abuse, rape, molestation. (McGraw-Hill Concise Dictionary of Modern Medicine. © 2002 by The McGraw-Hill Companies, Inc.)

These questions lie at the heart of the memory of childhood abuse issue. Experts in the field of memory and trauma can provide some answers, but clearly more study and research are needed. What we do know is that both memory researchers and clinicians who work with trauma victims agree that both phenomena occur. However, experienced clinical psychologists state that the phenomenon of a recovered memory is rare (e.g., one experienced practitioner reported having a recovered memory arise only once in 20 years of practice). Also, although laboratory studies have shown that memory is often inaccurate and can be influenced by outside factors, memory research usually takes place either in a laboratory or some everyday setting. For ethical and humanitarian reasons, memory researchers do not subject people to a traumatic event in order to test their memory of it. Because the issue has not been directly studied, we can not know whether a memory of a traumatic event is encoded and stored differently from a memory of a nontraumatic event.

Some clinicians theorize that children understand and respond to trauma differently from adults. Some furthermore believe that childhood trauma may lead to problems in memory storage and retrieval. These clinicians believe that dissociation is a likely explanation for a memory that was forgotten and later recalled. Dissociation means that a memory is not actually lost, but is for some time unavailable for retrieval. That is, it's in memory storage, but cannot for some period of time actually be recalled. Some clinicians believe that severe forms of child sexual abuse are especially

<sup>44</sup> Recovery-Rape Trauma Syndrome. (n.d.). Retrieved March 11, 2015, from <http://www.care.uci.edu/general/Recovery-Rape-Trauma-Syndrome.aspx>

<sup>45</sup> National Sexual Assault Online Hotline. (n.d.). Retrieved March 11, 2015, from <https://ohl.rainn.org/online/resources/how-long-to-recover.cfm>

<sup>46</sup> Rape Trauma Syndrome. (n.d.). Retrieved March 11, 2015, from <http://rapecrisis.org.za/information-for-survivors/rape-trauma-syndrome/>

conducive to negative disturbances of memory such as dissociation or delayed memory. Many clinicians who work with trauma victims believe that this dissociation is a person's way of sheltering himself or herself from the pain of the memory. Many researchers argue, however, that there is little or no empirical support for such a theory. (American Psychological Association, <http://www.apa.org/topics/trauma/memories.aspx>)

*NOTE: Pii thoroughly investigates all allegations that come forward in the course of an investigation no matter the source of the memory and measures the results of the evidence regarding the allegation according to the Standards of Proof herein described.*

17. Sexual Addiction: A set of behaviors by a person who has an unusually intense sex drive or an obsession with sexual behaviors or exhibitions. Sex and thoughts of sex dominate the sexual addict's thinking and behavior. These thoughts are characteristically distorted, and are frequently an attempt to rationalize or justify their behavior. There is a strong denial by addicts that they have any type of a problem whatsoever. If confronted, they will frequently blame others. The addiction invariably progresses and escalates; eventually resulting in negative consequences for the addict's career and personal relationships, and even legal and financial problems.<sup>47</sup>
18. Sociopath: A person with an antisocial personality disorder whose behavior is often criminal and who lacks a sense of moral responsibility or social conscience.

Sociopathy can be characterized by the following behaviors:

- a. Belief they are all-powerful, all-knowing, entitled to every wish, no sense of personal boundaries, no concern for their impact on others.
- b. Callousness/lack of empathy: Unable to empathize with the pain of their victims, having only contempt for others' feelings of distress and readily taking advantage of them.
- c. Early behavior problems/juvenile delinquency: Usually has a history of behavioral and academic difficulties, yet "gets by" by conning others.
- d. Glibness and superficial charm.

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<sup>47</sup> Kulbarsh, Pamela. (April 14, 2010) "Sexual Addiction." Retrieved November 15, 2014 from: Officer.com "Sexual Addiction"

- e. Grandiose sense of self: Feels entitled to certain things as "their right."
- f. Incapacity for love.
- g. Irresponsibility/unreliability: Not concerned about wrecking others' lives and dreams. Oblivious or indifferent to the devastation they cause. Does not accept blame themselves, but blames others, even for acts they obviously committed.
- h. Lack of remorse, shame, or guilt: Does not see others around them as people, but only as targets and opportunities. Instead of friends, they have victims and accomplices who end up as victims. The end always justifies the means and they let nothing stand in their way.
- i. Manipulative and conning: They never recognize the rights of others and see their self-serving behaviors as permissible. They appear to be charming, yet are covertly hostile and domineering, seeing their victim as merely an instrument to be used. They may dominate and humiliate their victims.
- j. Need for stimulation: Living on the edge. Verbal outbursts and physical punishments are normal. Promiscuity and gambling are common.
- k. Pathological lying: Has no problem lying coolly and easily and it is almost impossible for them to be truthful on a consistent basis. Can create, and get caught up in, a complex belief about their own powers and abilities. Extremely convincing and even able to pass lie detector tests.
- l. Poor behavioral controls/impulsive nature: Rage and abuse, alternating with small expressions of love and approval produce an addictive cycle for abuser and abused, as well as creating hopelessness in the victim.
- m. Problems in making and keeping friends; aberrant behaviors such as cruelty to people or animals, stealing, etc.
- n. Promiscuous sexual behavior/infidelity: Promiscuity, child sexual abuse, rape and sexual acting out of all sorts.<sup>48</sup>
- o. Shallow emotions: When they show what seems to be warmth, joy, love, and compassion it is more feigned than experienced and

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<sup>48</sup> Hare, R. D. (2003). Manual for the Revised Psychopathy Checklist (2nd ed.). Toronto, ON, Canada: Multi-Health Systems

serves an ulterior motive. Outraged by insignificant matters, yet remaining unmoved and cold by what would upset a normal person. Since they are not genuine, neither are their promises.

19. Toxic Stress: Extensive research on the biology of stress now shows that healthy development can be derailed by excessive or prolonged activation of stress response systems in the body (especially the brain), with damaging effects on learning, behavior, and health across the lifespan.

Learning how to cope with adversity is an important part of healthy child development. When we are threatened, our bodies prepare us to respond by increasing our heart rate, blood pressure, and stress hormones, such as cortisol. When a young child's stress response systems are activated within an environment of supportive relationships with adults, these physiological effects are buffered and brought back down to baseline. The result is the development of healthy stress response systems. However, if the stress response is extreme and long-lasting, and buffering relationships are unavailable to the child, the result can be damaged, weakened systems and brain architecture, with lifelong repercussions.

It's important to distinguish among three kinds of responses to stress: *positive*, *tolerable*, and *toxic*. As described below, these three terms refer to the stress response systems' effects on the body, not to the stressful event or experience itself:

- **Positive stress response** is a normal and essential part of healthy development, characterized by brief increases in heart rate and mild elevations in hormone levels. Some situations that might trigger a positive stress response are the first day with a new caregiver or receiving an injected immunization.
- **Tolerable stress response** activates the body's alert systems to a greater degree as a result of more severe, longer-lasting difficulties, such as the loss of a loved one, a natural disaster, or a frightening injury. If the activation is time-limited and buffered by relationships with adults who help the child adapt, the brain and other organs recover from what might otherwise be damaging effects.
- **Toxic stress response** can occur when a child experiences strong, frequent, and/or prolonged adversity—such as physical or emotional abuse, chronic neglect, caregiver substance abuse or mental illness, exposure to violence, and/or the accumulated burdens of family economic hardship—without adequate adult support. This kind of prolonged activation of the stress response

systems can disrupt the development of brain architecture and other organ systems, and increase the risk for stress-related disease and cognitive impairment, well into the adult years.

When toxic stress response occurs continually, or is triggered by multiple sources, it can have a cumulative toll on an individual's physical and mental health—for a lifetime. The more adverse experiences in childhood, the greater the likelihood of developmental delays and later health problems, including heart disease, diabetes, substance abuse, and depression. Research also indicates that supportive, responsive relationships with caring adults as early in life as possible can prevent or reverse the damaging effects of toxic stress response.<sup>49</sup>

## **B. Standards of Proof used in this Investigation.**

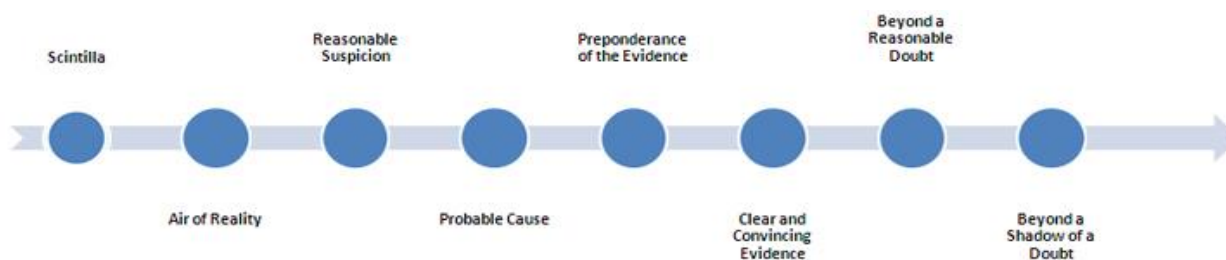
1. Preponderance of Evidence (51%), though not sufficient to free the mind wholly from all reasonable doubt, is still sufficient to incline a fair and impartial mind to one side of the issue rather than the other, and carries the least weight.<sup>50</sup>
2. Clear and Convincing (51% - more likely than not, but less than 100%), evidence indicating that the thing to be proved is highly probable or probably certain. This is a greater burden than Preponderance of Evidence, the standard applied in most civil trials, but less than evidence Beyond a Reasonable Doubt, the normal in criminal trials. "Clear and Convincing Proof" means that the evidence presented by a party must be highly and substantially more probable to be true than not and be a firm belief or conviction in its factuality. In this standard, a greater degree of believability must be met than the common standard of "Preponderance of Evidence." "Clear and Convincing Evidence" means evidence of such convincing force that it demonstrates, in contrast to the opposing evidence, a high probability of the truth of the fact[s] for which it is offered as proof. Such evidence requires a higher standard of proof than proof by a "Preponderance of Evidence." Despite the many different formulations used to describe "Clear and Convincing Evidence," most authorities recognize that the standard is simply an intermediate burden of proof lying somewhere between "Preponderance of Evidence" and "Proof Beyond a Reasonable Doubt." Neither the courts nor the commentators have suggested that the required level of juror conviction for "Clear and Convincing Evidence" is necessarily closer to "Beyond a Reasonable Doubt" than to "Preponderance of Evidence," and that "Clear and Convincing Evidence" means, say, an 85% or 90% certainty instead of 75%.<sup>51</sup>

<sup>49</sup> Toxic Stress. (n.d.). Retrieved June 4, 2015, from [http://developingchild.harvard.edu/index.php/key\\_concepts/toxic\\_stress\\_response/](http://developingchild.harvard.edu/index.php/key_concepts/toxic_stress_response/)

<sup>50</sup> International Bridges to Justice (IBJ) Legal Resource Center

<sup>51</sup> Black's Law Dictionary (8th Ed. 1990)

3. Beyond a Reasonable Doubt (close to 100 % more likely than not) If there is a real doubt, based upon reason and common sense after careful and impartial consideration of all the evidence, or lack of evidence, in a case, then the level of proof has not been met. Proof “Beyond a Reasonable Doubt,” therefore, is proof of such a convincing character that you would be willing to rely and act upon it without hesitation in the most important of your own affairs. However, it does not mean an absolute certainty. The standard that must be met by the prosecution's evidence in a criminal prosecution is that no other logical explanation can be derived from the facts except that the defendant committed the crime, thereby overcoming the presumption that a person is innocent until proven guilty<sup>52</sup>



<sup>52</sup> West's Encyclopedia of American Law, edition 2. Copyright 2008