

> Subject: RE: MK Abuse  
> Date: Fri, 6 Nov 2009 10:26:01 -0500  
> From: "Davis, Don" <don@abwe.org>  
> To: <bakerstephen@cox.net>

> Susannah:

> I am quite remiss in not sooner responding to your letter with more detail than my first note. I won't try to excuse that, but I am now prepared to give you some additional information and continue our discussion.

> First, I have attached copies of the correspondence which accompanied the termination of Dr. Ketcham. I was not able to find a copy of the letter from his sending church pastor to other supporting pastors, but you now have copies of ABWE's letter from the desk of Dr. Ebersole, and a copy of the letter sent by Dr. Ketcham to the same supporting churches.

> Second, I have reviewed the book written by Mary Lou Brownell, and it is true that it does not contain any reference to his sins nor his termination. On the other hand, the references to him are relevant to the stories being told and not intended by themselves to hold him up as an example nor to introduce him as a representative of ABWE. He and his ministry are a part of our history. Like all historical accounts, judgments are made about including the bad with the good, and characteristically most histories aren't as frank about the foibles of the subjects as is the Bible! We would not do a biography of the man or his ministry, and I don't know how decisions were made about the content of Mary Lou's book, but I would rather not second guess them now. We continue to offer the book, not because of what it contains about him, but because of what it reveals about things accomplished in the name of Christ. I am reminded of Paul's attitude when he was willing to praise God for the fruit of ministers who personally attacked him, even though their motives were suspect. God, in His grace, healed many people through the work of Dr. Ketcham, though he was an unworthy vessel. I am glad for their healing just as I am sad for the hurt of those like you who were desperately injured by his actions. If we need to do a reprint because of sales, I commit to discussing with Mary Lou how to handle this matter.

> I am now aware of the MK you referred to below and have heard her story. Unfortunately we were not aware of this story when Dr. Ketcham was on the field and for some time after he was terminated. I have also confirmed that we had no reports of molestation of minors prior to the [REDACTED] affair, though you are quite correct that he had been previously caught in moral failure. The use of the betrayal terminology is related to the fact that his sin with single missionary women was reported both by him and them as less than what actually transpired. Only after the [REDACTED] affair did he confess to more serious charges, and we required him to go back to each pastor he had talked to when he was brought home for the counseling to correct what he had reported to them. He had told them his sin was not immorality, so he was required to tell them he had lied and that he had committed immorality. We have continued to sense betrayal as more becomes revealed about his behavior, even by you and others. Had we known the truth about his encounters with the single missionary women, he would have been terminated much earlier, and many hurts avoided. We are horrified at these hurts, and I am sorry that our sense of betrayal seems to suggest it should be evaluated as strongly as yours. I am in complete agreement that our betrayal pales in comparison to what you and other victims must feel. Please forgive me for saying something that elicited this response in you. That was not my intent. I think it is fair to say that everyone, including his wife, children and supporters have been betrayed. And that is precisely why he is

undeserving of our support or respect.

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> It is true that neither his letter nor the mission letter identifies the specific nature of his sin, nor call him a pedophile. We did attempt to make a report of child molestation, and have since done so again, but authorities said it was outside their jurisdiction. He was reported to the medical board (by at least two individuals), though I have no evidence that the mission made this report. I personally verified that it was made. His employer was aware, and responded to one reporter that they had systems in place to protect patients. They also said their options were limited because the authorities would take no official action. This is third hand, but I understand the medical board's response was similar, that they could not take action where no official charge had been made by the authorities. They intended to retain it in his file so that it would be considered as additional support for disciplinary action if another charge came up. The mission did feel a responsibility to other girls, and his local church was fully informed of the nature of his offense. In the past year his long term home church closed down and I personally notified the pastor of the church he currently attends of his past history and recommended they warn him that they would watch him and exclude him from certain ministries which might give him access to children. That pastor was also given contact information for the pastor who was serving at his home church when he was terminated, and told me he intended to contact the former pastor to find out about their discipline procedure and follow up. I am attempting to find out if that contact was made, but have yet to get a return call.

>

> I think you can see that I am taking your concerns seriously and being very open with you. I have not used names to protect others whose permission I should have before detailing more of their personal information or statements. I request that you not forward this letter to others without my permission, as I consider our correspondence to this time to be confidential. I am aware that Eleanor Walsh has had copies of some of it. I did not copy her on this letter. The internet is a big threat to privacy, but I believe our mutual respect will allow us to correspond privately. I do not object to you sharing this with your husband.

>

> I am praying for you.

>

> Because He cares,

> Don

>

> Donald F Davis, Esq.

> Corporate Counsel, Secretary

> ABWE Ministries, Inc.

> (717)774-7000 General

> (717)774-4400 x2339 Automatic

> (717)909-2339 Direct

> (717)774-1919 Fax

> don@abwe.org

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> -----Original Message-----

> From: bakerstephen@cox.net [bakerstephen@cox.net]

> Sent: Thursday, August 27, 2009 8:21 AM

> To: Davis, Don

> Cc: JEWALSH2@cs.com

> Subject: Re: MK Abuse

>

> Aug 22, 2009

>

> Dear Mr. Davis,

>

> I want to start by thanking you for your willingness to reach out to me regarding Dr. Ketcham and apologize for how long it has taken me to write you back. I have entered a specialized treatment program for Post Traumatic Stress Disorder as the dreams, memories, and nightmares of my molestation by Dr. Ketcham have become more and more distressing and disabling to me. I think the program is starting to help me plus I have a lot of people praying for me but it wasn't until today that I felt like I had the emotional and spiritual strength to write you the kind of honest and blunt letter that I need to write you.

>

> I do not want anything I say to reflect on my parents, as I am an adult now with own opinions, and they have not advised me how to pursue with this matter. I have only heard them speak highly of you, so please do not let anything I say change your opinion of them. I can assure you that they have not been "talking behind your back". They are leaving this totally up to me, although they agree that the dismissal of Dr. Ketcham by Dr. Kempton and others in charge at that time was terribly mishandled.

>

> I would like to be assured that Dr. Ketcham's personnel file is under lock and key in your possession so that no one could alter or remove any part of it. I have reason to believe that Dr. Ketcham still has friends in the mission who are loyal to him, despite his crimes, that might not want everything about his history with the mission exposed. I have heard that Mary Lou Brownell's latest book, dedicated to MK's, praises Dr. Ketcham and makes no mention of the fact that he is a pedophile and would be in prison here in the US if the crime had been committed on US soil. Is this true? Is this book being sold in the ABWE bookstore or on its website? If so, doesn't this in effect present him as a representative of ABWE to churches and friends of the mission, despite him being told that he can't be a representative? Does ABWE understand that he is guilty not just of sexual misconduct but of multiple crimes against minors? Do they know that one of their current missionary's was [REDACTED] by him as a teenager? I do not know if you are aware of her identity, but she has no problem with her memory as to his identity, and has told me that "she will not be silent any longer".

>

> I have to admit that I had a really hard time emotionally with your statement that "ABWE felt horrified and betrayed as an organization and have no desire to protect Dr. Ketcham in any way from the consequences of his actions" My emotional response to that was, How could ABWE claim to feel "horrified and betrayed" when the mission itself already knew that he had a long history of sexual misconduct, even before his crime against [REDACTED] was discovered. His misconduct was serious enough early on that he was required to undergo some kind of treatment or counseling for it before he returned to the field. Immediately before he molested [REDACTED], he had an affair for which he was not removed from the field. And the mission claims to have been betrayed? Who was betrayed? The mission or the [REDACTED] family? [REDACTED] would not have been molested if the

mission had removed him from the field after his affair, as it did the woman involved, and would have removed any other missionary. If that wasn't protecting him and his reputation, I don't know what is! From what I know and have heard, the pattern of protecting him continued even after he was finally dismissed. Mary Lou Brownell herself told me that at that time (that he was dismissed) , that "the mission made a conscious decision to sweep it under the rug so as to not soil the mission name". I remember the phone conversation clearly(which happened in the past year and ½) because when she said that I literally felt like gagging and like I was going to vomit right there. I had called her to try and get more information about Dr. Ketcham and the mission because I was beginning my quest for answers after my memories and nightmares became more and more disruptive of my life. I have heard that a letter was sent out to his churches at the time of his dismissal, but did that letter publicly identify him as a pedophile? I would like to have a copy of the letter that was sent out, if that is possible.

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> I understand that the mission may not have been able to take legal action against Dr. Ketcham(although did they offer to help the ██████████ family take civil legal action against him? I would like this question answered as well) but what I do not understand is that from what I know, correct me if I'm wrong, they have taken no action to publicly expose him as a pedophile, even though that would have meant protecting many more girls from him. As I said before, did the letter from ABWE actually identify him as a pedophile (to warn churches and protect children) , or was the letter worded in such a way as to make it appear he just had an affair? (Not that "just having an affair" is ok, although it appears that's how the mission viewed it with him ) I have heard that he has taught Sunday School classes, been received warmly in churches, etc. Somehow I do not think that would have happened if he had been identified as a criminal. I would also like to know if the mission ever called the medical board in Michigan and filed an official complaint(which anyone, including the mission, is free to do just by picking up the phone or getting on the computer or sending a written complaint) , as to the reason he was dismissed from the mission and the the age of ██████████. This would have have at least alerted the medical board to him and given them the option of investigating further. Did the mission ever file an official complaint, and if not, why not? Didn't the mission feel any responsibility to protect other girls from being molested by him?

>

> I am sorry if this letter sounds hostile. I admit, I am struggling with a lot of anger right now and do feel betrayed both by Dr. Ketcham and the mission. I would appreciate your prayer for me as well as prayer from Dr. Loftis and George Collins. I trust them both, as well as you, and do realize that this mess did not happen on their or your "watch" , so to speak, but is an inherited mess for all of you.

>

> Because of that, I would like to give the mission another opportunity, a "second chance", to respond appropriately to Dr. Ketchams crimes. I am requesting that the mission contact all the women who grew up in Bangladesh during the years Dr. Ketcham was there, informing them of the actual crimes committed by Dr. Ketcham and the numerous allegations that are coming to light. I do not want any other woman to suffer through years of wondering,"Is this nightmare true or in my imagination?", only to discover that it is indeed true, or to feel as alone as I did before God led me to reach out to Aunt El Walsh. I want the victims to get the help they need and deserve. In contacting the women, I would like the mission to accept full responsibility, not necessarily liability, but to offer to assist the victims who are interested in filing a personal injury civil lawsuit against Dr. Ketcham, or better yet, to file the lawsuit on our behalf. I have been thinking about this for the past month, and trying to think of a solution that protects the current mission from liability, but still addresses the past mistakes and gives the victims a way to seek

justice against Dr. Ketcham. You should know that every attorney I have contacted had advised me that it would be far easier to sue the mission than Dr. Ketcham. I do not want that to happen(which I have told them) and that is why I am responding back with this letter. I have no desire to harm the mission in any way or give it a bad name, but I am also committed to telling the truth about what happened if the mission decides to do nothing this time or keep it "hush hush". Personally, it would mean so much to me, and I would think to the other victims, if the mission at some point in this process would put out some kind of press release admitting that terrible mistakes were made in the past by past leaders of the mission, but now that new allegations have come to light, they are actively working with the victims to address those past mistakes and seek justice for the victims. I hope you can see that despite the anger and frustration vented in much of this letter, I have actually prayed a lot for how this could be worded and a solution, like I said, that would protect the current mission leaders, and yet address the current situation, and reveal, I believe, the numerous accounts of molestation at the hands of Dr. Ketcham. I think sending the type of letter out that I talked about is the only way I can think of to accomplish this and convince the victims that the mission means it when they say they have no desire to protect him from the consequences of his actions.

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> Scripture defines true repentance as involving action, not just words, and that is what I am asking the mission for with a broken heart. I never wanted to write this letter, but I hope you will hear my heart and maybe those of the other victims through it.

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> Respectfully,

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> Susannah L. Baker

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> ---- "Davis wrote:

> > Dear Susannah:

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> > I am grateful to Eleanor Walsh for making it possible to communicate  
> > with you. My name is Donald F. Davis (Don) and I have been on ABWE's  
> > staff for 30 years. I know your father Mel quite well from our times  
> > together while he was a missionary and now as a board member of ABWE.

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> > I have been in house counsel for ABWE since 1994, but was aware before  
> > that of Dr. Ketcham's abuse of [REDACTED], for which he was dismissed  
> > from the mission. It was only after the meeting at Messiah in July,  
> > 2002, however, that I became aware of how widespread the abuse may have  
> > been. At that time I was asked to conduct an investigation to determine  
> > what ABWE leaders knew, when they knew it and what was done about it.  
> > In doing this investigation, I did not question the truth of  
> > allegations, which is why I did not speak with many of the MKs. I was  
> > more concerned about our response when we learned of accusations, and  
> > with reviewing our current policies to protect our MKs around the world.  
> > We have formally informed Dr. Ketcham that he may not present himself as  
> > a representative of ABWE to churches or friends of the mission. We also  
> > have helped or offered to help some MKs who have contacted us with some  
> > care expenses, out of concern for them, whether or not we should be

> > liable in some way. I delivered my report and don't know what further  
> > communication there was. It seems that we did not follow through with a  
> > report to the MKs involved.

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> > I will be glad to speak with you about my findings and our desire to  
> > help. I hope you will give me an opportunity to do so. I would welcome  
> > exposure to your perspective. Your questions will be treated with  
> > respect and my answers will be open and honest. I can assure you that  
> > we feel horrified and betrayed as an organization (certainly nothing  
> > like what you must experience!) and have no desire to protect Dr.  
> > Ketcham in any way from the consequences of his actions. My contact  
> > information is below, but if you reply with a phone number, I will be  
> > glad to initiate a call. Should you prefer, I am also willing to  
> > exchange email messages or meet personally.

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> > Praying for you,

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> >

> > Don

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> > Donald F Davis, Esq.

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> > Corporate Counsel, Secretary

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> > ABWE Ministries, Inc.

> >  
> >

> > (717)774-7000 General

> >  
> >

> > (717)774-4400 x2339 Automatic

> >  
> >

> > (717)909-2339 Direct

> >  
> >

> > (717)774-1919 Fax

> >  
> >

> > don@abwe.org

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