

Union of Saint's Recommendations

Suppression, Slavery, Abuse, Civil Right's, and Religious Liberty

Executive Summary

Behind The Times — Two Important Elements

- Women's Slavery, Abuse and Oppression
- Child's Slavery, Abuse and Oppression

Recommendations

Recommendation 1

New Church Models

Recommendation 2

Leadership, Accountability, and Cultural Risk Factors

Cultural places, where there is unchecked male leadership, privilege, power, and lack of accountability, a paradigm of “forgiveness for all sins,” and “cultural formations,” in which culture actively teaches voice suppression, inequality, or “obeying,” god, priests or actors of god, lack of supervision or access to children are more prone to male abuse and forms of slavery.

Recommendation 3

Higher Race Reporting Standards

Higher Race Reporting Standards That Consider Civil Right's For Ethnic White Americans For Example Irish, Acadian, Swedish, Norse, Dutch, English, French-Canadian, French, German, Russian, etc.

While Hispanic is considered an ethnicity, the distinction should be made between White Hispanic, and White Non Hispanic.

Recommendation 4

Public Safety and Organizational Accountability

Societies that are spiritual, magical, religious, or political that advocate for ideologies without safeguards, boundaries and criminal accountability pose a significant risk to public safety. Even those who vehemently advocate for “victims,” often contain “trojan horses,” of predators that are found within their ranks.

Key Definition

Supremacy

su·prem·acy

[sʊˈprɛməsi, suːˈprɛməsi]

Definition: the state or condition of being superior to all others in authority, power, or status.

Example: "the supremacy of the king"

Related Terms

ascendancy	predominance	primacy
dominion	hegemony	authority
mastery	control	power
sway	rule	sovereignty
lordship	leadership	influence
predomination	paramountcy	prepotence
prepotency	dominance	superiority
pre-eminence	advantage	the whip hand
incomparability	inimitability	greatness
distinction		

Discussion

Unchecked Power

In places where there is unchecked power, leverage, financial, political or ideological, there may be issues of dominance and control. This may occur within all spheres of society. There is the Red Right/Left Hand, but also Upper Hand. All bad and corrupt leaders ascended to power because of those who supported them.

Women and Children

The suggestion is that children should never be left unsupervised without parental guardians. Women should never be told that they have no authority, less authority, or that they cannot have a voice, leadership role, or that they must submit to male power or ideology, ever, which is the case with modern patriarchal religions. This is a great "abrasive" area of contention today. Male power can be honored while also honoring

female power without compromising one another's values or manipulating humanity to support supremacies that may lead to unchallenged or ignored abuses.

Organizational Accountability

Organizations who have refined models may experience 0% abuse within their organizations.

Members of those organizations must also have accountability for their own participation, issues, abuses or crimes, regardless of belief.

Each individual has choice and does not necessarily reflect the opinion of the organization.

Individuals form the organization.

Heritage and Individual Responsibility

History, heritage, pilgrimage, culture, religion or spirituality, philosophy and theology may be preserved without absorbing the issues of others. One is not responsible for the other. This same defense may be made for descendants of slave owners. They are not responsible for their ancestors centuries ago, to punish a descendant is to lack innocence and humanity of the self and towards others. This injustice is now the responsibility of the magical accusation, "witch accuser." This experience is often seen in politics today, where people use negative language to push magical definitions onto innocent people for holding different beliefs. This experience is not innocent, but rather can be a form of violence, genocide, propaganda or war itself.

Abuse as a Societal Issue

Using any culture for the use of preying on the vulnerable or innocent is a dark method used by evil perpetrators. This issue is not isolated to churches, but rather can be seen all throughout society. Abuse is not just a church issue, but is a societal, cultural and political issue.

All churches and their cultures are formed by individuals. The same is true of modern societies.

Conclusion

Ultimately, the responsibility, choice and change is up to each individual.

Historical Overview of Women in the Priesthood Across Religious Traditions

“Behind The Times” Two Important Elements:

1. Women’s Slavery, Abuse and Oppression 2. Child’s Slavery, Abuse and Oppression

Women in Religious Leadership Throughout History

The role of women in religious leadership has varied considerably across civilizations and religious traditions. While many ancient cultures recognized female priestesses, the development of priesthood within Judaism and Christianity followed a different historical path.

Ancient Civilizations (c. 3000 BC–500 BC)

Mesopotamia

One of the earliest known religious leaders in recorded history was Enheduanna (c. 2300 BC), daughter of Sargon of Akkad.

- High Priestess of the moon god Nanna at Ur.
- One of the earliest known named authors in world history.
- Demonstrates that women could occupy some of the highest religious offices in ancient Mesopotamia.

Ancient Egypt

Women regularly served as priestesses throughout Egyptian history.

Examples include priestesses serving the temples of:

- Isis
- Hathor
- Neith
- Mut
- Amun

Some women also held the prestigious title:

- God's Wife of Amun

These offices carried significant religious, political, and economic influence.

Ancient Greece

Women occupied important religious positions, including:

- Priestesses of Athena
- Priestesses of Demeter
- Priestesses of Artemis
- The Pythia, the Oracle of Delphi

The Pythia served as the chief oracle of Apollo and was consulted by rulers and city-states throughout the Greek world.

Ancient Rome

The most famous female religious office was the:

Vestal Virgins

Responsibilities included:

- Maintaining the sacred fire of Vesta
- Performing important state rituals
- Enjoying legal privileges unavailable to most Roman women

The Vestals held one of the highest religious positions within Roman society.

Ancient Israel

The Hebrew Bible describes a hereditary priesthood descending from Aaron.

Characteristics:

- Priesthood restricted to male descendants of Aaron.
- Temple sacrifices performed by male priests.

Women nevertheless served important religious roles.

Examples include:

- Miriam — Prophetess
- Deborah — Judge and Prophetess
- Huldah — Prophetess

The biblical record does not describe women serving as Temple priests.

Early Christianity (1st–4th Century AD)

Women participated actively in the earliest Christian communities.

New Testament examples include:

- Phoebe — described as a diakonos (deacon or minister)
- Priscilla — teacher of Christian doctrine
- Junia — identified by many scholars as prominent among the apostles

Historical evidence also documents women serving as deaconesses, particularly in the Eastern churches.

Typical responsibilities included:

- Assisting in the baptism of women
- Visiting sick women
- Charitable ministry
- Teaching women converts

Whether women were ordained as priests (presbyters) in the earliest Christian centuries remains a subject of scholarly debate. Some inscriptions have been interpreted as evidence for women holding priestly roles, while many historians interpret those inscriptions differently. There is no broad scholarly consensus that women served as ordained priests in the mainstream early Catholic or Orthodox Church.

Development of the Christian Priesthood

By approximately the 4th century AD, after Christianity became legally recognized within the Roman Empire, church offices became increasingly formalized.

From this period onward, surviving records consistently describe:

- Bishops as men
- Priests (presbyters) as men
- Ordination to the priesthood reserved to men within the Catholic and Orthodox traditions

This practice has continued in both traditions to the present day.

Roman Catholic Church

The Roman Catholic Church teaches that:

- Only baptized men may be ordained priests.
- The Church has never ordained women as priests.
- The Church maintains that it does not have the authority to change this practice.

Key modern documents include:

1976

Inter Insigniores

Explained the Church's teaching regarding the reservation of priestly ordination to men.

1994

Ordinatio Sacerdotalis

Issued by Pope John Paul II, stating that the Church has no authority to confer priestly ordination on women and that this teaching is to be definitively held by Catholics.

Current priesthood:

- Approximately 100% male

Eastern Orthodox Church

The Eastern Orthodox Churches likewise continue to ordain only men as priests.

Historically:

- Women served as deaconesses in some periods and regions.
- Priesthood has remained reserved to men.

Current priesthood:

- Approximately 100% male

Oriental Orthodox Churches

These churches also continue the historic practice of ordaining only men to the priesthood.

Current priesthood:

- Approximately 100% male

Protestant Churches

Most Protestant denominations inherited a male-only clergy at the time of the Reformation.

Beginning in the nineteenth century, several denominations began ordaining women.

Approximate timeline:

Year	Denomination	Women's Ordination
1853	United Church of Christ predecessor churches	Began ordaining women
1882	American Baptist Churches USA	Began ordaining women
1956	Methodist Church	Full clergy rights
1956	Presbyterian Church (predecessor bodies)	Began ordaining women
1970	Lutheran churches later forming the ELCA	Began ordaining women
1976	Episcopal Church (USA)	Approved women priests
1994	Church of England	First women priests ordained

Approximate Representation of Women Among Clergy Today

Church	Approximate Women Clergy
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Roman Catholic Church	0% priests
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Eastern Orthodox Churches	0% priests
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Oriental Orthodox Churches	0% priests
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Church of England	30–33%
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Episcopal Church (USA)	~40%
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United Methodist Church	~33%
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Evangelical Lutheran Church in America	~30–35%
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Presbyterian Church (USA)	~39–40%
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United Church of Christ	~50%
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American Baptist Churches USA	~20–25%
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Historical Summary

Ancient Religions

- Female priesthoods were common in numerous ancient civilizations.
- Women served as priestesses in Mesopotamia, Egypt, Greece, and Rome for thousands of years.

Ancient Israel

- The Temple priesthood was hereditary and male according to the biblical record.
- Women served as prophetesses and leaders but are not described as Temple priests.

Christianity

- Women held important ministries in the earliest Christian communities.
- Historical evidence clearly supports women serving as deaconesses.
- Whether women served as ordained priests in the earliest centuries remains debated among scholars.
- By the 4th century, the mainstream Catholic and Orthodox churches had a firmly established practice of ordaining only men as priests.

Modern Era

- The ordination of women in many Protestant churches is largely a development of the 19th and 20th centuries.
- Roman Catholic, Eastern Orthodox, and Oriental Orthodox churches continue to reserve priestly ordination to men.

Key Historical Observation

The historical record demonstrates that women's participation in religious leadership has differed significantly across traditions. Female priesthoods were well established in many ancient religions, whereas the Jewish Temple priesthood and the ordained priesthood of the historic Catholic and Orthodox churches developed as male institutions. Beginning in the nineteenth century, many Protestant denominations adopted women's ordination, leading to a broader range of practices among Christian churches today.

Child Sexual Abuse in Religious Institutions and Faith Communities

Important Statistical Limitation

There is no reliable worldwide ranking showing which religion has the highest rate of child sexual abuse.

Comparisons are difficult because:

- Religious populations differ greatly in size.
- Some traditions operate extensive schools, orphanages, residential homes, camps, and youth programs, while others do not.
- Investigations cover different countries and time periods.
- Some reports count survivors, while others count allegations, accused individuals, convictions, or institutions.
- Reporting practices and recordkeeping differ substantially.
- Abuse is frequently underreported.
- A larger documented number may indicate a larger institution, more historical records, or a more extensive public investigation—not necessarily a higher individual rate of offending.

The United Kingdom's Independent Inquiry into Child Sexual Abuse concluded that there was no way to determine the true scale of abuse in religious settings because national allegation and conviction statistics were not consistently collected. It also found likely substantial underreporting.

Religious Traditions With Major Documented Abuse Investigations

1. Roman Catholic Institutions

The Roman Catholic Church has the largest and most extensively documented body of institutional child-sexual-abuse findings among religious organizations.

This does not necessarily prove that Catholic personnel offend at a higher rate than every other faith. Catholic institutions have historically operated very large networks of:

- Parishes
- Schools
- Boarding schools
- Orphanages
- Seminaries
- Hospitals
- Residential institutions
- Religious orders
- Youth organizations

United States

The John Jay study examined Catholic diocesan and religious-order records covering 1950–2002.

It reported:

- Approximately 109,694 priests and deacons served during the period.
- Allegations were recorded against approximately 4,392 clergy members.
- This represented approximately 4% of clergy serving during the period.
- More than 10,000 individuals were reported as alleged victims.

These figures concern allegations recorded in Church files and do not mean that every allegation resulted in a criminal charge or conviction.

Australia

The Australian Royal Commission heard from 2,489 survivors who reported abuse in Catholic institutions.

Among survivors who reported abuse in religious institutions:

- 61.8% reported abuse connected with Catholic institutions.
- Reports involved approximately 964 different Catholic institutions.

Catholic institutions therefore represented the largest documented category in that particular Australian inquiry. These percentages describe survivors who participated in the inquiry, not the percentage of all Catholic children abused.

England and Wales

The Independent Inquiry into Child Sexual Abuse found a long history of abuse by Catholic priests and monks. It also documented institutional responses that sometimes protected alleged perpetrators and the Church's reputation instead of properly supporting victims.

2. Anglican and Episcopal Institutions

Anglican institutions have also been the subject of extensive investigations, particularly in Australia and the United Kingdom.

Australia

The Australian Royal Commission heard from:

- 594 survivors reporting abuse in Anglican institutions.
- This represented 14.7% of survivors who reported abuse in religious institutions.
- Reports involved approximately 244 Anglican institutions.

An earlier commission summary recorded hundreds of allegations relating to Anglican institutions, although those figures represented allegations received at that stage of the inquiry rather than a final prevalence rate.

Church of England

The British inquiry examined abuse and institutional failures within the Church of England and Anglican leadership. One prominent case involved former bishop Peter Ball, who eventually admitted offenses involving 17 teenagers and young men.

3. Salvation Army Institutions

The Salvation Army historically operated children's homes and other residential institutions, particularly in Australia.

The Australian Royal Commission heard from:

- 294 survivors who reported abuse in Salvation Army institutions.
- This represented 7.3% of survivors reporting abuse in religious institutions.
- Reports involved approximately 64 Salvation Army institutions.

These figures arose largely from the organization's historical operation of residential facilities and should not be interpreted as a percentage of all Salvation Army members.

4. Jehovah's Witnesses

Jehovah's Witness institutions have received significant scrutiny regarding how allegations were handled internally.

The Australian Royal Commission conducted a dedicated case study examining:

- Survivor experiences
- Internal complaint procedures
- Reporting to civil authorities
- Child-protection policies

- The roles of elders and the Watchtower organization

The inquiry particularly examined whether institutional rules and internal religious procedures discouraged or delayed reporting to police and child-protection authorities.

Jehovah's Witnesses were also among the religious groups identified by the British inquiry as having documented cases of child sexual abuse.

A dependable worldwide percentage of Jehovah's Witness ministers or members accused of abuse is not available.

5. Other Protestant Churches

Documented cases have also occurred within:

- Baptist churches
- Methodist churches
- Presbyterian and Reformed churches
- Lutheran churches
- Pentecostal churches
- Seventh-day Adventist institutions
- Churches of Christ
- Brethren communities
- Independent evangelical churches
- Nondenominational churches
- The Church of Jesus Christ of Latter-day Saints
- Small separatist Christian sects

The Australian Royal Commission heard reports involving each of these traditions, although generally in smaller numbers than Catholic, Anglican, and Salvation Army institutions.

The numbers cannot be interpreted as reliable comparative abuse rates because the denominations differ substantially in membership, institutional size, recordkeeping, and participation in the inquiry.

6. Two by Twos

The Christian sect commonly known as the Two by Twos has faced a major international abuse crisis.

Survivor advocates have documented allegations involving hundreds of accused individuals across numerous countries, and the matter has received law-enforcement scrutiny. Reports have alleged that ministers accused of abuse were sometimes relocated or protected through internal religious practices rather than immediately reported to authorities.

Because much of the data has been assembled by survivor networks rather than through a completed worldwide government inquiry, it should not be directly compared with Catholic or Anglican institutional statistics.

Non-Christian Faith Communities

7. Jewish Institutions and Communities

Child sexual abuse has been documented in Jewish institutions and communities, including:

- Synagogues
- Religious schools and yeshivas
- Residential schools
- Youth organizations
- Orthodox and ultra-Orthodox communities
- Other Jewish educational or communal settings

The Australian Royal Commission received reports involving Jewish institutions.

The United Kingdom inquiry also examined Judaism alongside Catholicism, Anglicanism, Islam, Jehovah's Witnesses, Baptists, and Methodists.

Reported institutional barriers have included:

- Fear of damaging the community's reputation
- Pressure to resolve allegations internally
- Deference to religious leadership
- Fear of social exclusion
- Shame and victim-blaming
- Reluctance to involve secular authorities

There is no authoritative global figure establishing the percentage of rabbis, Jewish educators, or Jewish religious personnel accused of child sexual abuse.

It would therefore be inaccurate to assign Judaism a numerical ranking against Catholicism, Protestantism, or Islam.

8. Islamic Institutions and Communities

Child sexual abuse has also been documented in Islamic settings, including:

- Mosques
- Madrassas
- Supplementary religious schools
- Qur'an classes

- Community organizations
- Informal religious instruction
- Residential and charitable settings

The British inquiry found child sexual abuse within most major religions and specifically examined abuse and safeguarding in Islamic organizations.

The inquiry identified concerns that some Muslim institutions lacked comprehensive recordkeeping or child-protection structures. Evidence presented to the inquiry also suggested that some representative organizations had not historically treated sexual abuse as a central institutional concern.

Barriers to disclosure may include:

- Shame
- Fear of dishonoring the family
- Fear of community exclusion
- Victim-blaming
- Gender restrictions
- Deference to religious teachers
- Internal dispute resolution
- Fear that reporting will stigmatize the wider Muslim community

There is no reliable worldwide statistic showing the percentage of imams, madrassa teachers, or other Islamic religious personnel accused or convicted of child sexual abuse.

Islam therefore cannot responsibly be assigned a worldwide numerical rank.

9. Hindu, Sikh, Buddhist, and Other Religious Communities

Cases of child sexual abuse have also arisen in:

- Hindu temples and spiritual organizations
- Sikh gurdwaras
- Buddhist monasteries and communities
- Guru-centered organizations
- New religious movements
- Meditation and retreat centers
- Indigenous spiritual institutions

The British inquiry concluded that abuse had occurred within most major religions represented in the United Kingdom. It also found that some smaller religious organizations had inadequate or nonexistent child-protection policies.

However, systematic national or international prevalence figures for these communities remain limited.

What the Available Evidence Actually Shows

Based on the largest public inquiries, the religious institutions with the greatest documented numerical volume of survivor reports have often included:

Institutional Tradition	Strength of Documented Public Record	Important Qualification
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Roman Catholic	Extremely extensive	Largest institutional networks and most comprehensive investigations
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Anglican	Extensive	Especially documented in Australia and the United Kingdom
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Salvation Army	Extensive in residential-care history	Numbers strongly connected to children's homes and institutional care
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Jehovah's Witnesses	Significant institutional-response investigations	No dependable global prevalence rate
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Other Protestant denominations	Numerous documented cases	Highly decentralized; figures are difficult to consolidate
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Jewish institutions	Documented cases and institutional concerns	No reliable worldwide comparative percentage
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Islamic institutions	Documented cases and safeguarding concerns	Limited centralized records and no reliable worldwide percentage
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Hindu, Sikh, Buddhist, and other faith organizations	Documented cases	Comparative evidence remains incomplete
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Australian Inquiry: Documented Survivor Distribution

Among survivors who told the Australian Royal Commission that they had experienced child sexual abuse in a religious institution:

Religious Institution Survivors Reporting Abuse Share of Religious-Institution Survivors

Roman Catholic institutions	2,489	61.8%
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Anglican institutions	594	14.7%
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Salvation Army institutions	294	7.3%
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Other religious institutions combined	Smaller numbers	Remaining share
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The "other" category included various Protestant denominations, Jehovah's Witnesses, the Church of Jesus Christ of Latter-day Saints, and Jewish institutions.

These figures must not be presented as universal abuse rates. They reflect the survivors who participated in one Australian national inquiry and the institutions they identified.

Common Institutional Risk Factors

Official investigations have repeatedly identified similar institutional conditions across different religions:

- Unquestioned authority of religious leaders
- Restricted or male-dominated leadership
- Closed communities
- Internal handling of criminal allegations
- Concern for institutional reputation
- Discouragement of contact with civil authorities
- Inadequate background checks
- Poor recordkeeping
- Movement of accused personnel
- Lack of independent oversight
- Victim-blaming
- Shame and honor expectations
- Belief that religious forgiveness replaces legal accountability
- Limited education concerning grooming and abuse
- Insufficient child-safeguarding policies

The British inquiry found that institutions sometimes failed to report disclosures to authorities and that broader systemic change was necessary.

Central Conclusion

Child sexual abuse is not exclusive to any religion.

It has been documented in:

- Christian churches
- Jewish communities
- Islamic institutions
- Hindu organizations
- Buddhist communities
- Sikh institutions
- New religious movements
- Secular schools
- Government institutions
- Sports organizations
- Residential-care systems

- Families and private homes

The Catholic Church has the largest readily identifiable body of documented religious institutional cases in many Western inquiries. This reflects both extensive historical abuse and the Church's enormous institutional presence, long history, centralized records, schools, orphanages, religious orders, and residential facilities.

The available evidence does not support claiming that all Catholics, Jews, Muslims, Protestants, or members of any faith are associated with abuse. Nor does it permit a dependable worldwide ranking of religions by offender rate.

The most responsible comparison examines:

1. Documented allegations and survivor accounts
2. The size and type of each institution
3. Reporting and recordkeeping practices
4. Institutional concealment or cooperation
5. Independent safeguarding systems
6. Referrals to law enforcement
7. Support and compensation provided to survivors

The appropriate focus is institutional accountability and child protection—not assigning collective guilt to entire religious populations.

Race/Ethnicity	Share of U.S. Population	Share of Federal Human Trafficking Defendants	Representation Ratio*
White (non-Hispanic)	~58.9%	63%	1.07×
Black	~13.7%	17%	1.24×
Hispanic (any race)	~19.5%	16%	0.82×
Other races combined	~7.9%	~4%	0.51×

For U.S. federal human trafficking defendants 91%-92% traffickers are male.

For sex offenders:

Race	Approximate arrest rate (per 100,000 population)
Black	~14–15
White	~5–6
American Indian/Alaska Native	~8–10

Asian ~2

Other Varies

Important Understanding:

Hispanic or Latino is an ethnicity, not a race in FBI reporting. Which means many Hispanic individuals are counted within the racial categories of White.

For example, 63% White, this category may include both Hispanic White defendants and non-Hispanic White defendants. It may also include Middle East, or North Africa.

It does not mean White of European descent.

Source:

https://obamawhitehouse.archives.gov/omb/fedreg_directive_15