

Yoder case extends to Notre Dame

Unanswered questions about response to abuse

By SOLI SALGADO

When John Howard Yoder became a full-time professor exclusively at the University of Notre Dame in 1984, he gave a significant boost to the school's theology department. He brought with him international acclaim as a Mennonite theologian, scholar, ethicist and pacifist.

He also brought with him a long history of predatory behavior toward women, especially young female students, described as his "experiments."

Leaders of the Anabaptist Mennonite Biblical Seminary — formerly Goshen Biblical Seminary, where Yoder taught theology for 24 years — gathered March 22 this year to apologize to his victims for the first time, publicly taking responsibility for the seminary's neglect that allowed Yoder to abuse more than 100 women. Yoder, who died in 1997, faced 13 charges of sexual abuse in 1992.

But what remains unanswered is who knew what at Notre Dame at the time of his hiring, whether officials there simply ignored his past and what officials on the South Bend, Ind., campus subsequently did as reports of his abusive behavior began to surface.

Former colleagues of Yoder told *NCR* they knew very little regarding

his history of sexual harassment when he first arrived as a full-time faculty member to Notre Dame. The noted professor finished his 20-year career there in good standing. Documents, though, from Yoder's time at Notre Dame and Goshen Biblical Seminary — including his personal letters, contracts and alleged victims' testimonies — suggest his superiors at both schools were at least aware of allegations of his misconduct with young women.

Firsthand records and interviews confirm Yoder's predatory behavior in the name of ethical studies and that it continued at Notre Dame. What follows is a complex depiction of Yoder's troubling past, and how it somehow failed to stimulate bureaucratic concerns at Notre Dame for decades.

When the Mennonite church wanted to open an investigation into Yoder's past, historian Rachel Goossen was asked to study personnel files and correspondence from Yoder's time, a project she undertook with the condition that the files eventually be open to the



Rachel Goossen

public. In January, her work — "Defanging the Beast: Mennonite Responses to John Howard Yoder's Sexual Abuse" — was published in *The Mennonite Quarterly Review*. The seminary then organized the reconciliation service.

Goossen told *NCR* that in an attempt to determine exactly what Notre Dame knew about Yoder's past at the time of his hiring, she sought to interview Fr. Richard McBrien, who was chairman of Notre Dame's theology department in 1984. McBrien, however, was in poor health in late 2014 and unable to do an interview. He died Jan. 25.

To get a better understanding of Yoder's time at Notre Dame, *NCR* reviewed numerous documents from Yoder's personal files kept in the Mennonite Church USA Archives in Goshen, Ind., recently made available to the public, as well as personal files of Goshen Biblical Seminary's then president, Marlin Miller, and his correspondence with Yoder, board members and staff throughout the 1970s-'90s.

Together, the documents and interviews *NCR* conducted indicate that Yoder attempted to conceal from Notre Dame the reasons for his departure from the seminary, but that Notre Dame officials became aware of his previous sexual misconduct in the early 1980s, years before alleged victims went public in 1992.

Dennis K. Brown, Notre Dame's assistant vice president for news and

media relations, declined multiple requests to be interviewed for this story, saying that "Notre Dame does not comment on personnel matters."

In a Jan. 3, 1984, letter to Goshen Biblical Seminary board chair Evelyn Shellenberger, Miller — who died in 2012 — wrote of his 1983 meeting with two Notre Dame students who experienced sexual harassment by Yoder. Miller veiled both students' names in his correspondence.

"Jackie" worked in historic peace church circles, and Yoder recruited her, hoping he'd be a part of her support system. The professor took an interest in "Jackie," calling and visiting her regularly, eventually touching her in ways that made her uncomfortable as they prayed. She told Miller that Yoder would close the door and touch her for long periods of time, not letting her withdraw her hand when she didn't want to hold it any longer.

Another Notre Dame student, "Linda," said that in the winter of 1981 and '82, Yoder would call her three to four times a day for matters unrelated to the scholarly or departmental agenda. She told Miller the conversations would evolve from friendly chats to him talking about being affectionate, the slit in her skirt, and her legs and appearance. She met with a staff psychologist in student services, and after "Linda" confronted Yoder herself, he allegedly

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WHY WRITE THIS STORY?

Sexual abuse allegations against theologian John Howard Yoder are decades old. The officials who chose to either ignore his past or bury it are mostly dead. The institutions where the misconduct happened have since enacted policies to prevent such harassment. And Yoder is no longer a threat, having died in 1997. So why is his story worth revisiting?

Rachel Goossen, the historian who recently researched Yoder's past for the Mennonite church, said that Yoder's works and writings did not die with him. They continue to be reprinted and have a formative place in the theological realm. Such studies require context.

"It's important to know that while he was incredibly influential in his lifetime and also after his death in his writings on nonviolence, Yoder was also perpetrating violence in his private life and using his religious status to make things happen for himself," Goossen said. "If they're going to interpret his writings, they should have information about this extraordinary theologizing that he did that was very harmful to women."

While many of the key players in the story have died, she added, most of his

victims — who were typically decades younger than Yoder — are still alive.

"For victims, this is a kind of validation of their experiences that they were not feeling from church institutions in the '70s and '80s," she said.

Skeptics might wonder, couldn't these women have dealt with this as it was happening?

According to Ruth Krall, a Mennonite counselor who worked with several University of Notre Dame students who accused Yoder of abuse, the feminist community in those decades lacked the language that could have helped these victims. Everything was considered either a "rape" or an "affair," she said.

Sexual harassment was often considered an affair, implying the act was consensual, so women were more inclined to blame themselves. It wasn't until the '80s, Krall said, that they began to talk about how a "power differential" might affect the narrative.

On March 22, the Anabaptist Mennonite Biblical Seminary — formerly Goshen Biblical Seminary, where

Yoder taught for 24 years — gathered for a reconciliation service (*NCR*, April 10-23), acknowledging the harm inflicted upon students, both through Yoder's abuse and the seminary's silence. Since that service, Krall said, many more of his victims have come forward, wanting to share their stories.

Dialogues on Nonviolence, Religion and Peace." Yoder's name was dropped from the title in May, even though he was a founding fellow of the institute and the lecture series was established with a gift from his family and his wife, Anne Marie Yoder.

Joan Fallon, the institute's director of communications

and marketing, told *NCR* that Yoder's name was dropped "simply to ensure that public awareness of this event stays focused on the important themes of nonviolence, religion and peace."

To better understand Yoder's legacy, Kyle Lambelet and Brian Hamilton, graduate students at Notre Dame, presented an essay, "A Dark Theme Revisited: How

to Read Yoder's Sexualized Violence," at a faculty-student research colloquium March 25. According to Lambelet, their paper argues "that theologians and ethicists must read Yoder's sexual violence alongside his written work."

"This interpretive interrogation requires asking questions not only of his

writings on sexuality and gender, but more importantly of his writings on violence, which includes a much more significant portion of his intellectual corpus," Lambelet told *NCR*.

Krall said, "It's not about punishing or trashing anybody's reputation, but if none of us know the full truth about the institution, then what I know from systems theory is that this stuff tends to keep happening. ... The people in the pews need to think about this."

But this isn't "just a Notre Dame story, or a Northern Indiana story, or a North American story," Goossen said, as Yoder travelled the world on behalf of the same institutions that failed to stop his abuse. She said that since her article "Defanging the Beast" was published in *The Mennonite Quarterly Review* in January and translated into several languages, religious leaders all over the globe have reached out to her, asking how they can provide pastoral care for those affected by Yoder.

"In coming clean and being institutionally accountable, we can work at preventing this in the future," Krall said. "If you care about your church, then you have to speak up and tell the truth. ... That's not hostile to the church, but calling the church to its true mission."

—Soli Salgado



The Wayback Machine, an Internet archive website, shows the Jan. 9, 2015, version of the Kroc Institute's page for the Yoder Dialogues on Nonviolence, Religion and Peace. Yoder's name has since been dropped from the title of the lecture series.

Notre Dame has not formally recognized Yoder's misconduct, but there are signs that his legacy is being reexamined.

Annually since 1999, the university has invited through its Kroc Institute for International Peace Studies a leading scholar or peace activist to deliver a lecture that was titled the "Yoder

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YODER: 'LOOK OUT FOR PROFESSOR Y'

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accused her of having problems with men and said that he could help her with those problems.

"Linda" and two or three other women, Miller wrote, thought of filing a suit against Yoder, but she dropped the notion since she was finishing up her studies. "Jackie" told Miller that she knew of three other students who also had problems with Yoder.

The scenes at Notre Dame reflected Yoder's past at Goshen Biblical Seminary, where rumors of his "experiments" with female students filled his last nine years at the school.

Yoder was a theology professor at Associated Mennonite Biblical Seminary from 1960 to 1984 and served as dean and president of the Goshen seminary. In 1994, the two seminaries combined, and in 2012 adopted the name Anabaptist Mennonite Biblical Seminary.

After several years abroad, Yoder returned to Goshen in 1976 as a professor. That same year, he agreed to teach full time at Notre Dame, complete with tenure for the summer of 1977.

It was this year that Miller first received complaints about Yoder's sexual improprieties toward his students. Yoder would maintain a full-time relationship with Notre Dame until his death, sharing his time with Goshen Biblical Seminary as an adjunct professor until his termination in 1984.

As an ethicist, Yoder was particularly interested in Christian sexuality in a variety of contexts, such as relationships among single people, how Christians empower married people more than singles, and extramarital relations.

But he took it upon himself to conduct "experiments" with students he mentored and women he met at conferences, among others, despite being married with six children. He called them his "circle of sisters." Never mind consent: Yoder believed he shouldn't be bound to Christian conventions, as ethicists were meant for far-reaching, cutting-edge thinking — a defense he stuck with for the next 20 years.

In her article, Goossen cited a December 1979 letter from Yoder to Miller:

Intellectually the great challenge — is how to deal with a basic challenge to an entire cultural mind set. ... Numerous of your [arguments] represent simply an appeal to the consensus of our respectable culture. I know what that consensus teaches, for I am its product and its victim. I knew its teachings before I began testing an alternative set of axioms. I did not come to reject them through simple rebellion or disdainful superiority. I knew at the outset that I am, "voted down." Therefore any appeals to that consensus ... or otherwise documenting its hold on our minds, is at best circular, and at worst it supports my analysis.

In an earlier December 1979 letter, Yoder admitted to Miller that his interactions with young women included:

- Closed door meetings, with hand-clapping, lap-sitting and kissing;
- "Token" partial disrobing;
- Total disrobing;
- Touching of genitals;



—Mennonite Church USA Archives/
Carolyn Prieb

John Howard Yoder

- Exploration of partial arousal;

Others had reported intercourse, though Yoder questioned what constituted intercourse.

By 1980, Miller had established the first of seven disciplinary task forces, all of which had ultimately grown weary of Yoder's consistent justifications and inability to reconcile, Goossen told *NCR*.

According to Goossen, Miller's initial concern was concealing these allegations to preserve Yoder's international influence and his 27-year marriage. But growing awareness throughout the student body and among

Mennonite women of Yoder's behavior put more pressure on Miller to deal with the matter.

Eventually, Yoder was quietly forced to resign as adjunct professor at the seminary, leaving him to continue his employment solely at Notre Dame.

In "Defanging the Beast," Goossen cited a Feb. 3, 1984, letter where Miller warned Yoder that his behavior had become common knowledge among the Notre Dame student body, with students telling each other to "look out for Professor Y," and Miller cautioned him not to continue this behavior so as not to jeopardize his employment.

In a Feb. 6, 1984, letter to McBrien, Yoder vaguely hinted that controversy surrounded his exit from the seminary:

It would not have been appropriate for the GBS administration to ventilate the question with you earlier, in view of the delicate dimensions which such a matter has in a small school serving a small church. There are issues on many levels which made it seem best to terminate my dual employment rather than trying to work them on the level of public due process. I and others in the Mennonite context would be grateful if you could avoid giving the matter unnecessary prominence.

When Miller wrote to Yoder a week later saying that "the minimal courtesy suggests that I pick up a conversation with [McBrien]," Yoder responded that he saw no reason for that. "It would only seem to encourage him to ask for more information, which he is otherwise not inclined to do." Miller wrote to McBrien in June 1984 with no

FAMILY SYNOD: CALLS FOR CHANGE LOUDEST IN GERMANY

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How the questionnaire was handled seems to have reflected wider attitudes, with conservative bishops downplaying its importance and more liberal colleagues welcoming it.

Calls for change have been loudest in Germany, where the Catholic church makes up around a third of the population of 80.6 million but has been badly hit by public disillusionment and mass departures.

In 2013, Germany's Freiburg archdiocese drew up guidelines for making Communion available to divorced and remarried Catholics. The guidelines were roundly rejected by the German prefect of the Vatican's Congregation for the Doctrine of the Faith, then-Archbishop Gerhard Müller, who warned that the "entire sacramental economy" would be "swept aside" by such reforms.

However, other German church leaders defended the guidelines. Last December, a German Bishops' Conference report suggested most of the country's 66 bishops now concurred that sacraments should indeed be offered to divorced Catholics.

In March, Cardinal Müller criticized fresh claims by Cardinal Reinhard Marx of Munich-Freising, bishops' conference president, that his church now stood ready to "go down new paths" and "preach the Gospel in its own original way," rather than being seen as "a branch of Rome."

Yet the German church has pressed on. In early May, the bishops' conference amended its employment rules,

so ecclesiastical staffers would no longer be fired automatically for remarrying or for forming gay unions.

Those involved in pastoral and catechetical work could still face dismissal for "serious breaches of loyalty," such as by promoting abortion or xenophobia, the bishops warned. Those who remarried or contracted civil partnerships would only face dismissal if their actions damaged "the church's integrity and credibility."

The change had been made, the bishops explained, to reflect "multiple changes in legal practice, legislation and society." It was welcomed by the church's Freiburg-based Caritas charity, whose 590,000 staffers make it one of Germany's largest employers, and by other Catholic organizations.

"Far fewer people are now living as Catholics here — and it's good the church will now see people as individuals, rather than just generically," said Theodor Bolzenius, spokesman for the Central Committee of German Catholics.

"The relationship between church and state is very specific in Germany — those who accuse us of being too permissive fail to appreciate current conditions," Bolzenius told *NCR*.

Catholic reformists are claiming some inspiration at least from Francis, whose November 2013 apostolic exhortation, *Evangelii Gaudium*, was extensively quoted in the *lineamenta*.

Evangelii Gaudium conceded that the papal magisterium should not be expected "to offer a definitive or complete word on every question," and cautioned against "a monolithic body



—AP Photo/Czarek Sokolowski
People enter St. Stanislaus Kostka Church in Warsaw, Poland, on Holy Saturday, April 4.

of doctrine guarded by all and leaving no room for nuance."

"Pope Francis has called on bishops to exercise a wise and realistic pastoral discernment, and our own dialogue process has shown that access

to the sacraments is a major issue for both lay Catholics and priests," a German church spokesman, Uwe Renz, told *NCR*.

"This is why the German bishops have taken their own steps — keeping the Catholic community together in unity, but also encouraging hope, courage and a perspective for the future."

In March, the bishops' stance was backed by the influential German Conference of Superiors of Religious Orders, which urged "greater mercy" for remarried Catholics, as well as for gay and lesbian unions.

When it came to following consciences, Catholics were asking church leaders for less interference and greater trust, argued the conference, whose 430 members represent the country's 22,800 monks and nuns.

Yet the German stance faces strong opposition.

A "Filial Appeal to His Holiness Pope Francis on the Future of the Family" has been drafted and signed by conservative church leaders, including U.S. Cardinal Raymond Burke, former prefect of the Vatican's Apostolic Signatura.

"We see widespread confusion arising from the possibility that a breach has been opened within the Church that would accept adultery — by permitting divorced and then civilly remarried Catholics to receive Holy Communion — and would virtually accept even homosexual unions."

The appeal asks Francis to counter "hedonistic propaganda," by clarifying church teaching. By early June, more than 266,000 Catholics worldwide had signed the appeal.

In Italy, influential lay Catholics

mention of Yoder's controversial past.

And so continued Yoder's untouched career at Notre Dame. Vic Stoltzfus, then president of Goshen College, where Yoder also taught classes, told *NCR* he remembered faculty at Notre Dame "spoke of him with awe; they were proud of him," being an internationally famous scholar on campus.

While Stoltzfus said he was aware of Yoder's misconduct in general terms, with Miller informing him that this behavior spanned three continents, he thought contacting Notre Dame was Miller's business.

By 1992, Yoder's career and the Mennonite community experienced a turning point. Yoder was invited as a guest speaker at Bethel College in North Newton, Kan., provoking a protest. Eight of Yoder's victims came forward that February with a statement detailing how Yoder had manipulated their student-professor relationship — the first time his sexual improprieties became public. Their official statement described the following accounts:

- His attempts to establish secrecy, providing special addresses for them to reach him;
- Attempts to be alone, often shutting the door or showing up uninvited to their apartments;
- Probing questions regarding their sexual lives, asking, "How do you, as a single woman, find sexual gratification?" in personal surveys;
- "Physically assaultive" acts, such as sharing a couch with a woman in her house when her husband was away and laying his head on her lap, eventually shaking violently, as if experiencing an orgasm;
- Trivializing and blaming the wom-

en's protests and/or fear by saying "I thought you were more mature" or "I thought you were more sophisticated";

- Discussion of nudity;
- Graphic sharing of his fantasies, including an unsolicited letter where he described watching one of the women undressing in his bedroom;
- Intellectually intimidating rationalization, including theological justification and belittling of the women's arguments.

A flood of news stories followed, with coverage in publications ranging from *The Bethel Collegian* and *The Mennonite Weekly Review* to the *Chicago Tribune* and *The New York Times*.

After Bethel College disinvited Yoder as speaker for its Peace Lecture Series, Stanley Hauerwas — Yoder's colleague in Notre Dame's theology department and close friend, now a professor at Duke University — took his place. At the series, Yoder's sister and brother-in-law told him about Yoder's misconduct, Hauerwas recalled.

"I didn't, quite frankly, understand the extent of it at the time, nor did I think it was happening at Notre Dame," Hauerwas told *NCR*. "I probably didn't take it as seriously as I should have."

When he confronted Yoder, he was also met with intellectual rationalization, arguments Hauerwas said he didn't find convincing.

"It was just so absurd; I just assumed it wasn't happening [at Notre Dame]. ... I know that people think Notre Dame is engaged in some kind of cover-up. I just don't know if that's true or not."

Ruth Krall, a clinical counselor who taught at Goshen College, told *NCR* that throughout the late 1970s and '80s, she and colleagues met with women

from both Notre Dame and adjacent St. Mary's College regarding Yoder's sexual abuse. Krall said that their strategy was to deal with this "not as a victim problem, but as a church management problem."

From the time she first heard rumors of Yoder's behavior beginning in the late '70s, she informed Miller in a Sept. 9, 1982, letter that the network of Mennonite women knew about Yoder, adding pressure for him to take action. Eventually, Miller met with "Jackie" and "Linda," whose contemplation of a lawsuit helped prompt Yoder's forced resignation.

Krall also took the issue to Notre Dame in the early '80s, she said. She sent one Notre Dame student with whom she had been working to speak to Kathleen Weigert, a professor who led the university's Center for Social Concern alongside Yoder. Weigert is now a professor of women and leadership, and assistant to the provost for social justice initiatives at Loyola University Chicago.

"We do know that in the early stages, Notre Dame was notified because I called them; [Weigert] promised me," Krall told *NCR*.

Weigert, however, told *NCR* that she would be "stretching" her memory to say she remembers having a conversation with a student regarding Yoder's behavior.

"I wouldn't make any claim one way or the other," she said, adding that she while can't deny Krall's memory, she has no recollection of this exchange.

But Krall recalls that Weigert "said 'I will pass this message up the line.' So I know they know."

"And what we know from former students," Krall added, "was that this was known in the student body. So it's

very hard for me to believe that the department didn't know."

Lawrence Cunningham was chairman of Notre Dame's theology department when Yoder's misconduct was being investigated in the Mennonite community in 1992. He told *NCR* that Yoder approached him that year to inform him of the investigation with the Mennonites, and the two met several times every three or four months with updates on the investigation. Cunningham is currently a professor emeritus at the university.

"I don't think anyone in the department at that time knew anything about this investigation that was going on at another institution except for myself," Cunningham said. "I wouldn't have known unless he had come in and talked to me about it. ... He came to me in confidence, so I said I would observe his confidentiality."

"As far as I know, there was no stuff going on at the level of this central administration because it was not a Notre Dame affair," said Cunningham, who had joined the Notre Dame faculty four years after Yoder's 1984 resignation from the Goshen seminary.

There was "no question of him being disciplined at Notre Dame," Cunningham said. "As far as I know, this had to do with his behavior at another institution at an earlier time."

"I think that had there been any indication that he was behaving wrongly while he was at Notre Dame, I would've gone to the dean, but I had no reason to think that," Cunningham said, adding that Yoder "assured me at that time that none of this had involved Notre Dame. So I said, 'Fine.'"

When Yoder died in 1997, he did so in good standing with Notre Dame.

have also urged Francis to uphold the inviolability of marriage.

Meanwhile, in Britain, more than 460 priests signed an open letter in March in the *Catholic Herald* weekly, urging a "clear and firm proclamation" of Catholic teaching by the synod, and pledging "unwavering fidelity to the traditional doctrines regarding marriage and the true meaning of human sexuality."

The letter was endorsed in a separate appeal by hundreds of British lay Catholics, prompting a warning by Cardinal Vincent Nichols of Westminster against conducting debate about the synod "through the press."

In Poland, where the bishops have vigorously campaigned against "gender ideology," church leaders are still resisting school sex education and vowing to uphold a vigorous interpretation of teachings by the Polish-born St. John Paul II.

Although church leaders here are well aware of controversies stoked by last October's assembly, they've discouraged public discussion of marriage and family issues, and made clear they'll resist liberal demands from neighboring Germany.

At their March plenary, the Polish bishops also reaffirmed the ban on Communion for remarried Catholics. It would mean "blessing a sin" and surrendering to "sentimental sympathy," a conference expert noted.

"The church internationally has betrayed John Paul II — not as the bridegroom of Christ and the church of our faith, but in its pastoral practice," explained Archbishop Henryk Hoser of Warsaw-Praga, who heads the Polish church's Bioethics Commission.

"The church is supposed to offer a prophetic voice to the world by reading the signs of the times and predicting the consequences of attitudes," Hoser said. "However, much of it appears to have succumbed to the eroticization of human relations and new forms of social Darwinism."

Msgr. Jozef Koch, the Polish church's spokesman, says the bishops will outline their expectations for the synod at their plenary in June, but are confident Francis will prevent any misconceived changes.

"As the vicar of Christ, the Holy Father will decide what can be accepted — in this sense, we've nothing to fear," Koch told *NCR*.

"At the Second Vatican Council, there was also intense debate on issues like these," he added. "So arguments and conflicts are quite normal, and we're confident we can make our position clear."

In Germany itself, some church leaders have urged advocates of change to show restraint, fearing they could provoke a conservative backlash.

In March, German Cardinal Paul Cordes, retired president of the Vatican's Pontifical Council Cor Unum, accused the reformist Marx of "irritating theological blurriness," and rejected his claim that "certain expectations" were now being directed to-

ward Germany in the wider Catholic church.

Some of Marx's remarks were "worthy of the village pub" rather than of a serious church leader, Cordes said.

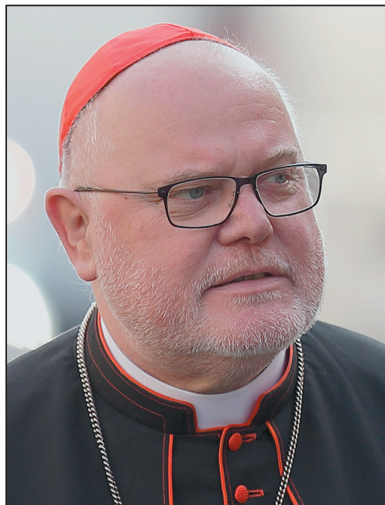
In May, the lay-led Central Committee of German Catholics voted unanimously at its general assembly to demand the blessing of second marriages and same-sex partnerships, as well as a "reassessment of contraception methods" and "a clear positioning against the still-existing exclusion of homosexuals."

This time, Marx himself went on the offensive, accusing the committee of making "hasty, raw demands" that were "incompatible with church doctrine and tradition."

Liberal church groups from around Europe took the initiative again a few days later. This time they appealed to the pope to open the priesthood to people with "special gifts," including women and homosexuals.

Renard of the European Federation of Catholic Family Associations thinks the many contrasting voices shouldn't be viewed as a cause of conflict.

"What's beyond doubt is that the church needs to review its approach to family issues at every level — in this sense it's helpful to have such an intense debate," Renard told *NCR*.



—CNS/Paul Haring

Cardinal Reinhard Marx

"Every parish should be a family or families, and I think the synod should encourage priests everywhere to organize their pastoral work accordingly. This itself would bring greater benefits to church life than the changes in teaching which some people are now fighting over."

Continued fighting nevertheless looks inevitable.

At their closed-door meeting in Slovakia, the Eastern European bishops vowed to do "all in their power" to resist "the influence of certain ideologies" and to ensure "the church's teaching on marriage and the family, especially as expounded by St. John Paul II, is increasingly appreciated and accepted."

The president of the Polish Episcopal Conference, Archbishop Stanislaw Gadecki of Poznan, chaired the meeting and used his keynote speech to denounce a litany of modern-day ills, including same-sex unions, divorce and contraception.

He warned against "modifying the church's discipline" for those in unmarried relationships, and urged "people with homosexual tendencies" to undergo therapy and not expect pastoral help.

Those favoring a more nuanced approach will have their work cut out for them.

Part 1 of this series appeared last issue. It's available online at NCRonline.org/node/103311.

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