

**Final Report**  
**of the**  
**Independent Committee of Inquiry**  
**Presbyterian Church (U.S.A.)**

September 2002

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## **Foreword**

This document is one of three produced by the Independent Committee of Inquiry (ICI). The first is a short summary of the Committee's work. The second is this report, the Final Report. The third document is the Need-to-Know Supplement to the Final Report. The Need-to-Know Supplement is a highly confidential document and may be provided only to such individuals who "can demonstrate a persuasive interest in the review conducted by the ICI." Copies of the Need-to-Know Supplement must be requested from the General Assembly Council Executive Director; a form for this purpose is included at the end of this report.

## **Acknowledgments**

The Independent Committee of Inquiry (ICI) extends its thanks to all who communicated with us, either by letter, by phone, or in person. We recognize that the process by which we gathered information was difficult for all. Those who served on the Congo mission field expressed grief that friends and colleagues – their extended family while they lived abroad – should be investigated. In many instances those who spoke of having been abused were being asked to open a wound in front of strangers. Yet all respondents were gracious and cooperative. For that we thank you.



## **Summary of the Final Report of the Independent Committee of Inquiry (ICI)**

Appointed by the Executive Committee of the General Assembly Council of the Presbyterian Church (U.S.A.), the five-person committee began its work in January of 2001. The identity and qualifications of the committee members will be found in the report itself.

The ICI was charged with the responsibility of inquiring into reports of the sexual abuse of children by missionaries living and working in the Congo under the aegis of the American Presbyterian Congo Mission (APCM) between the years 1945 and 1978. The nature and extent of the abuse determined to have occurred is set forth in the Findings section of the general report. A confidential Need-to-Know Supplement was also prepared and submitted to PCUSA officials and to some witnesses who appeared before the ICI. This report contains the names of those identified as offenders and describes the incidents of abuse in greater detail.<sup>1</sup>

Preliminarily, it needs to be noted that many APCM missionaries did magnificent work in the Kasai province of the Congo. Their evangelistic efforts included the building of hospitals, schools, and churches. Scores of Congolese were trained as skilled masons, bricklayers, carpenters, teachers, medical personnel, preachers, and evangelists.

With a view to freeing missionaries for the work to which they had dedicated their lives, APCM founded, administered, and staffed Central School, a boarding school located at Lubondai. In the 1960s missionaries' children began to study at The American School of Kinshasa (TASOK), in the capital. There they lived at the Methodist-Presbyterian Hostel, administered by adults from both the Methodist and Presbyterian mission community.

Because the inquiry covered so many years, from 1945-1978, the committee cannot make generalizations about Central School during the entire period. We did learn that because of the intimate nature of personal relationships, two diametrically opposed dynamics occurred: big boys bullied little ones, while some children protected and nurtured others. Additionally, from time to time, there were school personnel who, not fully appreciating the vulnerability of children in various stages of emotional and psychological development, treated some students overly harshly.

Although many children and teens had positive experiences at Central School and at the Methodist-Presbyterian Hostel, the ICI determined through the many interviews conducted, that while living in the Congo, a significant number of missionary children were victims of physical and sexual abuse. One missionary, in particular, had more than twenty known victims. The ICI determined that this perpetrator continued his harmful behavior while on furlough in the USA and while functioning as an associate

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<sup>1</sup> The Need to Know Supplement may also be requested from the Executive Director of the General Assembly Council, Presbyterian Church (U.S.A.), by individuals who can clearly demonstrate a persuasive interest in the ICI's detailed findings.

pastor in a Presbyterian Church here. Tragically, as described in the report, the long-term effects of abuse perpetrated on innocent children are of staggering proportions.

Additionally, through exhaustive research, including a thorough review of archival sources, the committee found several key junctures at which, had Board of World Missions administrators and field personnel acted more aggressively and decisively on information they had, further abuse might have been averted.

We present this report<sup>2</sup> with the hope that as it is read and digested, the truth that it portrays will be acknowledged. We also hope that through the adoption of the ICI's recommendations, the church will take measures to deal with perpetrators and prevent future abuse. It is our sincere wish that the ICI's work, culminating in this report, will serve to promote healing for victims, for their loved ones, for the missionary community, and for the church as a whole.

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<sup>2</sup> Some have questioned the appropriateness of the church's commissioning of this inquiry. The Final Report responds to these questions in terms of church polity and from the perspectives of theological and reformed traditions.

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## I. Introduction

The picture hangs in homes and churches across the country: beaming children gathered around a seated Jesus. His words, “For of such is the kingdom of heaven,” are equally familiar. The picture and the words remind us of God’s intention that we protect and nurture children.

In the Christian community it would seem natural to trust that adults who work with our children will interact with them according to God’s intention. The adults are, after all, members of the body of Christ, and in many cases they are our friends. So when we hear accusations of their having abused a child, we find it unthinkable that people we know and love could perpetrate the same sort of evil we hear about on the evening news.

Allegations of abuse, especially sexual abuse, disrupt the life of a church community. They distract us from our mission; they fracture relationships. Just as the initial response to the death of a loved one is denial, so too do we in the church deny that one of our number could possibly harm an innocent child. When the abuse is said to have occurred years earlier, our denial is posed as questions, such as, “What is the value of going into all this after so many years?” “Why can’t the victims just forgive and forget?”

Because of our denial we turn against those making the allegations. “She’s just doing this so she can sue us and get a lot of money.” “He’s always been sort of mixed up anyway.” “She’s been reading all that stuff about abuse, and now she’s trying to get on the bandwagon.”

We may deny because we fear looking at the truth. We fear it will destroy not only our reputation but also our fellowship, the sense of family we’ve worked hard to achieve.

However, for both spiritual and practical reasons we must search for the truth. Pursuing and telling the truth is an act of faith that our God works in human history and through individuals to redeem, restore, and renew broken lives. By honoring the truth through inquiry, we honor the Spirit who brings healing to hearts that hurt and justice to those who hunger and thirst for righteousness.

A Christian community needs to be, in both perception and fact, a place of safety and security for all vulnerable people. When there are allegations of abuse, commitment

to truth compels us to unveil the rumor, innuendo, and speculation that undermine the community's sense of safety. Our leaders' persistence in uncovering the truth reinforces our confidence in them as trustworthy people who are willing to be accountable for their decisions in sensitive and difficult situations.

There are also practical reasons to pursue the truth. The church as an incorporated entity has a legal responsibility to act in the best interests of the entity. It is clearly in the best interests of the institution to identify and disclose incidents of abuse, especially if the events involve minors or adults with limited mental capacity. Conversely, not to disclose is to place the church at risk for civil and/or criminal liability. If officers fail to disclose, the church's insurance coverage could be compromised or even negated.

Another practical reason to pursue the truth is for the sake of learning the hard lessons of where the community failed to prevent harm to children, and how we may take corrective and preventive steps to avert future injury.

When faced with allegations that a Presbyterian missionary had sexually abused the children of missionaries serving in the Congo, the Presbyterian Church (U.S.A.) (PCUSA) began to search for the truth. After an initial endeavor was foreclosed due to the death of the alleged perpetrator, the church chose to begin another inquiry. In the meantime, allegations of physical and sexual abuse by other individuals emerged. In 2000, more than a year before the media began its aggressive probe of sexual abuse of children by Roman Catholic priests, PCUSA appointed the Independent Committee of Inquiry (ICI). We were asked not only to determine the truth of the allegations but also to make recommendations that would protect other children.

As a result, this report becomes more than a statement of what happened to missionary children living in Congo decades ago; it is a public report that has the potential of increasing the church's understanding of how all children are affected by abuse. It contributes to the discussion in the wider church about who abuses and the kind of environment in which abuse is more likely to occur. Our concern includes all children who grow within what should be the protective arms of the church.

From the committee's year and a half of interviews and research, we conclude that sexual and physical abuse did occur. In this document we describe how we reached

our conclusions, the environment that made physical and sexual abuse possible, on whom the responsibility rests, and the effects of abuse on the victims. We also discuss issues raised by members of the Congo missionary community because of the inquiry. We conclude with recommendations. Some are related to this particular inquiry and to future allegations of abuse; some are related to prevention. It is our intention, indeed central to our charge, that the recommendations further the healing of victims and the church.

## **II. How and why was the Independent Committee of Inquiry (ICI) (PCUSA) created?**

### A. Steps leading to the formation of the ICI

The events leading to the formation of the Independent Committee of Inquiry started in 1987 at a missionary reunion gathering at Montreat, North Carolina, and are briefly summarized in Table 1 on the next page.

### B. The ICI's charge

The Executive Committee of the General Assembly Council (GAC) authorized the ICI with a specific charge that delineated the scope and purpose of the ICI's inquiry.<sup>3</sup> The ICI's purpose was described as follows:

The ultimate goal of the Independent Committee of Inquiry (ICI) shall be essentially pastoral in nature, to help the survivors, the well being of the larger Christian community, the General Assembly-level offices, and the integrity of the Presbyterian Church (U.S.A.).<sup>4</sup>

Given the scope and breadth of the charge, it was necessary to reexamine and interpret it periodically as our work progressed and new information came to light.

The scope of the ICI's inquiry was described as "physical or sexual abuse perpetrated against children in the Congo from 1945 to 1978," where either "the perpetrator was under appointment by one of PCUSA's predecessor denominations" or "the abused child was in the Congo with missionary parents under appointment by one of the PCUSA's predecessor denominations." The charge also noted that "the ICI may pursue and gather all information it deems helpful and appropriate for its task." As the committee set about its tasks, we adopted a general approach that we would hear and document any relevant testimony presented to us in pursuit of a comprehensive truth that could form the foundation for positive change. Thus, the thoroughness and reliability of our investigation required an examination of allegations of misconduct that might have continued outside of Congo, e.g., a missionary on furlough in the United States or on pre-

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<sup>3</sup> A copy of the charge, otherwise known as "Adoption of Proposal to Investigate Allegations of Abuse of Children in the Democratic Republic of the Congo 1945-1978," is in Appendix A.

<sup>4</sup> Adoption of Proposal to Investigate Allegations of Abuse of Children in the Democratic Republic of Congo 1945 – 1978, p. 2, "Purpose."

**Table 1: Events Leading to the Formation of the ICI**

1987	Congo reunion in Montreat, NC, where a former missionary preached. Some Central School (CS) and Methodist-Presbyterian Hostel (MPH) alumnae walked out and subsequently shared that they had been sexually abused by him.
Summer 1987	Gathering in Kingsport, TN, of some alumnae, following the initial sharing of stories at Montreat.
1993 – 1994	CS alumna independently approached Worldwide Ministries Division (WMD) of the Presbyterian Church USA, reporting abuse and requesting assistance with counseling expenses.
Summer 1998	CS and The American School of Kinshasa (TASOK) reunion at Blue Ridge, NC, facilitated further sharing among alumnae.
August 1998	A second CS alumna disclosed experience of abuse to her parent, who in turn informed the current Director of WMD.
October 1998	WMD Director arranged for a retreat for women self-identified as survivors of sexual abuse.
November 1998	Retreat was held at Stony Point, NY, with 7 women and 2 pastoral care counselors present.
December 4, 1998	Rev. David Wasserman, Executive Presbyter of Grace Presbytery in Dallas, TX, received confidential letter from WMD after 6 women filed allegations of sexual abuse against the retired missionary, then a member of Grace Presbytery.
Jan – Feb 1999	In response to the allegations, Grace Presbytery formed an Investigating Committee to investigate the allegations.
February 19, 1999	The Investigating Committee informed the retired missionary of the names of his accusers and the allegations.
April 1999	The Investigating Committee took testimony from 6 women.
April 26, 1999	Article about the allegations appeared in the <i>Dallas Morning News</i> .

**Table 1, continued**

June 11, 1999	Investigating Committee met with the missionary and his wife and presented more specific information on its investigation.
August 12, 1999	The accused missionary died; Investigating Committee ceased its investigation.
September 1999	Responding to a request for closure, WMD worked with a group of self-identified survivors (Survivors Group) to arrange Atlanta, GA, gathering.
October 31, 1999	At Atlanta gathering PCUSA leaders heard recounted experiences of abuse from members of Survivors Group.
December 14, 1999	Survivors Group requested Director of WMD to establish an Independent Committee of Inquiry (ICI).
April 28, 2000	The Executive Committee of the General Assembly Council (GAC) authorized formation of the ICI.
August 30, 2000	WMD informed Survivors Group in writing of the GAC Executive Committee's action.
September 2000	The names of the ICI members were approved by the GAC Executive Committee.
October 2000	The members of the ICI were officially appointed.
October 31, 2000	WMD sent a letter to relevant individuals informing them of the ICI's existence and purpose.
December 18, 2000	WMD sent a letter to members of the missionary community, and CS and MPH alumni informing them of the ICI's existence and purpose.
January 26-28, 2001	ICI held its first meeting at seminary education center, Louisville, KY.

assignment language training in Europe. Pursuing our inquiry to its natural and logical extent, irrespective of geography, was crucial.

A number of individuals who wrote to or appeared before the ICI expressed concern for possible African victims of alleged Presbyterian missionary perpetrators. We acknowledge their concern. Unfortunately, we cannot say what, if anything, might have happened to African children. While any child victimized by a Presbyterian appointee in Congo would have been within the ICI's scope, we simply did not have an effective means of contacting African adults who would have been children during the period of our charge.

The pastoral nature of the charge has been central to the committee's understanding of its task. We believe that the "well-being of the larger Christian community," as mentioned in the charge, is served through this inquiry because the larger community's increased knowledge of the painful and difficult experiences of some of its members furthers prevention and truth-telling. Well-being must extend to each member. To the extent that any are in pain or distress, particularly as a result of the abusive behavior of another member of the community, we are called to seek the truth and share their pain.

The ICI functioned independently of the PCUSA. As per the ICI's charge, none of the committee members is or has been affiliated with the Worldwide Ministries Division (WMD) or predecessor agencies. Two members<sup>5</sup>, including the elected chair, are not Presbyterians. Funding for the ICI was provided by the GAC, but the use of the money was under the direction and at the discretion of the ICI; the committee initiated travel approval and other expenses. To enhance the confidentiality of the process and to reinforce independence from the denomination, the ICI hired its own staff person to coordinate meetings and conduct research. The Executive Committee of the GAC and WMD staff in Louisville received the same bulletin updates on the committee's progress as everyone else on the ICI's mailing list.

At the same time, the ICI has been independent of the Survivors Group, which was instrumental in its formation. This group provided initial orientation materials to

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<sup>5</sup> Lois Edmund, Ph.D., and Geoffrey Stearns, J.D., both of whom had served as members of similar pastoral investigatory committees convened by other denominations.

WMD for the ICI: background information on the American Presbyterian Congo Mission (APCM), Central School (CS), The American School of Kinshasa (TASOK) and the Methodist-Presbyterian Hostel (MPH). The group suggested reading materials and provided contact information for our mailing list. Following orientation, the ICI only communicated with the Survivors Group through bulletin updates. The committee's direct relationship to individual members of the Survivors Group has been the same as our relationship to any other witnesses who participated in the process.

### C. The members of the ICI

Five members were appointed to the ICI in October 2000:

Geoffrey Stearns (Santa Barbara, California), chairperson of the ICI, is an attorney-mediator, and a member of the Episcopal Church. Geoff has participated in similar child abuse investigations for the Christian and Missionary Alliance and for the Franciscan Order of the Roman Catholic Church in the seven western states. Geoff chaired the independent investigating committee for the Christian and Missionary Alliance and was one of the primary authors of the final report of its investigation of the Mamou Alliance Academy.<sup>6</sup>

Howard Beardslee (Grantham, New Hampshire) D.Min., a retired missionary, Presbyterian clergyman, and psychotherapist, served for the better part of fifteen years in Africa. Howard lived with his family in Mali, Burkina Faso, Congo, and Kenya. For the final 6 years of his missionary career, he was seconded by the UPCUSA to the American and United Bible Societies to train African pastors in the techniques of scripture distribution.

Lois Edmund (Winnipeg, Manitoba) is a psychologist and member of the Mennonite Church Canada. Lois' parents were missionaries in India. She has participated in similar child abuse investigations for other denominations and is also one of the principal authors of the Christian and Missionary Alliance Report noted above.

James Evinger (Rochester, New York), a Presbyterian minister and professor of nursing, has consulted with numerous presbyteries and congregations on investigations of clergy sexual misconduct. He is the author of "Let Justice Roll Down: Due Process

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<sup>6</sup> Available at the following web site address: <http://www.lara.on.ca/~nmtruth/report.html>.)

Rights, Sexual Abusers, and Victims,”<sup>7</sup> “Investigating and Prosecuting Clergy Sexual Abuse: A Research Case Study,” and “Investigation and Disposition of Formal Ecclesiastical Cases of Pastoral Misconduct Involving Sexual Abuse: A Quantitative Study.”<sup>8</sup> Jim maintains an annotated bibliography of resources on clergy sexual abuse for Advocate Web, an internet resource.

Nancy Poling (Evanston, Illinois), a Presbyterian lay woman, is an academic tutor and editor. Nancy has attended workshops and conferences on the subject of sexual abuse. She is the editor of *Victim to Survivor: Women Recovering from Clergy Sexual Abuse*.<sup>9</sup> She also edited *Turn Mourning into Dancing! A Policy Statement on Domestic Violence* for the PC (USA) 213<sup>th</sup> General Assembly.

In March 2001 the ICI hired a staff assistant, Carolyn Whitfield, Ph.D., to coordinate meeting arrangements, administer committee mailings, perform other administrative tasks, and assist with research. Carolyn has experience as a consultant for social service agencies examining policies and programs related to confidential child abuse and neglect cases, and experience gathering, compiling, and analyzing data for research.

#### D. The ICI’s process and methodology

##### *1. General*

As noted in Table 2, the ICI held nine meetings and participated in 5 conference calls. The bulk of the full meetings were devoted to 49 in-person or conference call interviews. In addition, we interviewed 64 individuals by phone; 6 people submitted written statements to the committee in lieu of an appearance. In response to our outreach mailings, over 450 individuals sent us letters, notes, or statements, many of which were recollections of experiences on the Congo mission field.

##### *2. Presbyterian polity and the ICI*

As indicated above, the purpose of the ICI was essentially pastoral. This role was specifically articulated in the charge that the “purpose of the ICI is not a disciplinary

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<sup>7</sup> *Perspectives, A Journal of Reformed Thought*, 12 (5, May): 3-6.

<sup>8</sup> *Journal of Religion and Abuse: Advocacy, Pastoral Care, and Prevention*, 1(1):67-89 and 2(4):5-30.

<sup>9</sup> United Church Press, 1999

**Table 2: ICI Activities**

January 26-28, 2001	First ICI meeting in Louisville, KY
March 8 – 11, 2001	ICI meeting in Dallas, TX
March 2001	Outreach letter to CS, MPH alumni, parents and others
May 17-20, 2001	ICI meeting in Atlanta, GA
June 2001	Bulletin mailed to everyone on the ICI’s mailing list
August 17, 2001	ICI committee conference call
September 20-23, 2001	ICI meeting in Atlanta, GA
August and October 2001	Outreach letters to retired and current Presbyterian missionaries.
October 18, 2001	ICI committee conference call
December 8, 2001	ICI committee conference call
January 9 – 11, 2002	Research trip to Presbyterian Historical Society in Montreat, NC
January 16 – 20, 2002	ICI meeting in Dallas TX
February and March 2002	Bulletin mailed to everyone on the ICI’s mailing list
March 7-10, 2002	ICI meeting in Atlanta, GA
April 1-3, 2002	Research trip to Presbyterian Historical Society in Montreat, NC
May 2-5, 2002	ICI meeting in Dallas, TX
May 2002	Bulletin mailed to everyone on the ICI’s mailing list.
June 27-30, 2002	ICI meeting in Atlanta, GA
August 1-5, 2002	ICI meeting in Evanston, IL
August 26, 2002	ICI committee conference call
August 29, 2002	ICI committee conference call
September 25, 2002	ICI presentation of findings and Final Report to the Executive Committee of the GAC in Louisville, KY

action under the PCUSA Constitution, nor is it to evaluate or reach conclusions about civil legal liability.”<sup>10</sup>

Thus, there are significant differences between the Rules of Discipline section of the *Book of Order* and the charge that created the ICI, particularly in terms of procedure. For example, church discipline is carried out through a judicial process that culminates in an ecclesiastical trial, and it is exercised by a particular governing body that has jurisdiction over the person accused of an offense(s).<sup>11</sup> However, the ICI was created as a non-judicial body, and was established not by a governing body, but by the General Assembly Council’s Executive Committee.

Another procedural difference is that within the church’s standard disciplinary proceeding, a Presbyterian victim who was abused by a non-Presbyterian perpetrator has no judicial standing to present a claim of harm, no right to be heard, and no basis for seeking any redress. However, the charge to the ICI compensates for those gaps by explicitly including those who would otherwise have no opportunity to turn to the church for justice. Another procedural difference is the composition of the entities involved. Under the Rules of Discipline, all members of the investigating/prosecuting committee that presents the case and all members of the permanent judicial commission that tries the case are Presbyterian. However, by the charge, the ICI consists of three members who are Presbyterian and two who are not.

The design of the ICI as an extra-constitutional entity benefited the church in important ways. In this inquiry a presbytery investigation would have been inadequate to the task, both in terms of locating people with background and expertise to serve and in terms of providing finances appropriate to the scope. That two non-Presbyterians are members of the ICI ensures that the committee is independent from any influence within the denomination that could compromise its work or conclusions. Moreover, non-Presbyterian experience and perspective protect the committee from subtle pre-existing mindsets or preconceptions based on organizational culture.

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<sup>10</sup> Adoption of Proposal to Investigate Allegations of Abuse of Children in the Democratic Republic of Congo 1945-1978, “Purpose” p. 2

<sup>11</sup> *Book for Order*, 2001, Rules of Discipline, Chapter 2, Judicial Process Defined, D-2.0101; Chapter 3, Jurisdiction in Judicial Process, D-3.000; Chapter 11, Trial in a Disciplinary Case, D-11.0100.

### *3. Outreach*

The ICI's mailing list has grown throughout the course of this inquiry. At the conclusion of the inquiry, the list consisted of over 1700 individuals and included current and retired Presbyterian missionaries, Presbyterian missionaries who spent time in the Congo, retired Methodist missionaries who have served in Africa, CS alumni and staff, and TASOK and MPH alumni. In March 2001, and again in the fall of 2001, the committee sent its own outreach letters to appropriate individuals informing them of our existence and letting them know how they could contact us if they wished to participate in the inquiry. In June 2001, February / March 2002, and May 2002 the committee sent update bulletins to individuals on the mailing list at the time. In December 2001 the ICI sent an outreach letter to the churches in Grace Presbytery informing them of the existence of the ICI and our work to date.<sup>12</sup>

### *4. Witnesses*

Much of the committee's meeting time and energy was directed toward interviewing witnesses who were willing to speak with us in person. Individuals who appeared before the committee signed a Witness Release Form, detailing our expectations for confidentiality for the inquiry process.<sup>13</sup> From their testimonies the committee collected information, which we compiled for analysis, evaluation, deliberation, and reporting purposes.<sup>14</sup>

### *5. Documentary Research*

In 1973, upon the reorganization of the Presbyterian Church in the United States (PCUS), the southern branch of the Presbyterian church, the Board of World Mission (BWM) offices were moved from Nashville to Atlanta. With this move, many of the records and files at the Nashville office were boxed and sent to Montreat, North Carolina, to be archived. The ICI was able to contact the staff person who had general responsibilities for boxing and moving files. He explained that in the move confidential

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<sup>12</sup> Copies of these letters and bulletins are contained in Appendix B.

<sup>13</sup> A copy of the Witness Release Form is contained in Appendix C.

<sup>14</sup> The form we used to compile information is included in Appendix C.

files, which had been kept in locked file cabinets, were destroyed or moved at the discretion of the director of each division.

Early in the inquiry the ICI made a comprehensive document request to PCUSA headquarters, Louisville, Kentucky, for all extant relevant files, including personnel files of alleged offenders. Materials we received were reviewed and catalogued.

However, we were not the first body to consider allegations of abuse of children in the Congo. As noted in Table 1, before the ICI began its work, WMD had received allegations and the Grace Presbytery Investigating Committee had begun to examine them. Thus, the ICI inherited lingering questions about what archival materials were available. We needed to search the archives ourselves. As shown in Table 2, on two occasions the Staff Assistant and a committee member traveled to the Historical Society in Montreal.

There we were allowed access to all BWM materials.<sup>15</sup> While we found many pertinent files that greatly aided our inquiry, we did not find the number of confidential files we had hoped for. In particular, we did not find any confidential files from the Executive Secretary's office or from the Candidates and Recruits (Personnel) office. While this was disappointing, we are confident that we conducted a thorough search of the materials that still exist. We located information of importance to our inquiry and are able to say that we found what was there to be found.

#### *6. Methodist records*

In addition to the information we were able to obtain, there was information we requested but were unable to get. The General Board of Global Ministries of the United Methodist Church declined our request to review some of its mission personnel records.<sup>16</sup> The Methodist Board of Pensions similarly refused to help us locate Methodist families whose children had lived at the Methodist-Presbyterian Hostel and who might have been victims of one of the perpetrators being investigated. On the other hand, most retired Methodist missionaries whom we contacted for information were extremely helpful.

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<sup>15</sup> See Appendix D for further information.

<sup>16</sup> Letter from Lorene F. Wilbur, Deputy General Secretary for Administration, General Board of Global Ministries, The United Methodist Church, to Nancy Poling, ICI member, dated April 4, 2002.

### *7. Grace Presbytery Records*

In June 2001 we requested records on the ministerial status of an alleged missionary perpetrator who had also been employed by Highland Park Presbyterian Church in Dallas, Texas. The Clerk of Session initially responded by noting that they would consider the practicality of our request.<sup>17</sup> We received no further response. An April 2001 request to the Stated Clerk of Grace Presbytery for photocopies of records concerning the membership status of the alleged perpetrator was acknowledged with several photocopied pages from the 1967 and 1975 Ministerial Directories of the PCUS.<sup>18</sup> The clerk noted that he would research the matter further and furnish us with copies, but we did not receive any further information.

In the spring of 2001, we asked the Council of Grace Presbytery to delay any planned destruction of files from Grace's investigation. They agreed to hold the sealed records but denied us access to them.<sup>19</sup> Our second request for access in May of 2002 prompted the Council to ask Grace's witnesses for permission to share confidential information with us. As a result of this process, we received copies of the information that 7 women had provided to the Grace Presbytery Investigating Committee. This proved helpful in corroborating, and to a certain extent augmenting, information that we had independently compiled.

### *8. The Fact-finding Process*

Not being adjudicative or investigatory in the legal or ecclesiastical sense, we had no power to issue subpoenas. Our witnesses came voluntarily. That being said, it must be noted that the committee was far from a passive receptacle. As indicated above, we not only pursued relevant documents, but were also persistent in locating individuals who might have pertinent information. Our efforts ultimately met with a level of success that

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<sup>17</sup> Letter from Richard P. Dzina, Clerk of Session, to Geoffrey Stearns, ICI Chairperson, dated June 22, 2001.

<sup>18</sup> Letter from Fred A. Ryle, Jr. D. Min., Stated Clerk, to Geoffrey Stearns, ICI Chairperson, dated April 17, 2001.

<sup>19</sup> Letter from Rev. Dr. David H. Wasserman, General Presbyter, Grace Presbytery, to Howard Beardslee, ICI member, dated February 26, 2001.

exceeded our expectations. We entered our deliberations with a collective sense that we had indeed amassed a comprehensive body of information.

We made our findings with self-restraint and caution, considering the serious import and implications of a finding of abuse. We engaged in an affirmative, fact-finding process, i.e., based on all of the evidence we have received and analyzed, this is what we find to be true. We began with **allegations** and the specific information contained in them. This specific information included the individual identified as the perpetrator, and a description of the behavior in question. We weighed these reported events against a set of **factors**, including the credibility and reliability of the witness or document, any corroboration of the alleged event, circumstantial information related to the allegation, and the context in which the event occurred. This process led us to a set of **agreed-upon facts** related to each allegation, which were evaluated in light of our standards of abuse, such that we could **find** that the alleged behavior was abusive and the alleged event did occur with the requisite degree of collective certainty.<sup>20</sup>

In examining allegations of sexual abuse, we followed a process guided by research and information arising from social service investigations of child abuse. For example, research has identified some features commonly found in accounts of child sexual abuse where there were offenders' confessions. The accounts were examined for elements or features that could be used to evaluate other accounts of sexual abuse.<sup>21</sup>

These included

a. A description of the sexual behavior

Interviewers look for sexual knowledge consistent with both the age of the child at the time of the abuse and the abusive act itself, an account that is consistent with a child's perspective on the events being recounted, and an explicit description of the sexual acts that occurred.<sup>22</sup>

b. Information about the context of the sexual abuse

This category of information includes details surrounding the sexual abuse, such as where and when it happened, where other people in the family were and what they

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<sup>20</sup> This process is diagrammed in Appendix E.

<sup>21</sup> Faller, pp. 57-60

<sup>22</sup> Faller, pp. 57-59

were doing, what the offender might have said to involve the child or initiate the sexual activity, information about the frequency or duration of the abuse, whether the offender said anything to keep the victim from disclosing the abuse, whether the victim told anyone, and, if so, whom the child told and how that person responded.<sup>23</sup>

c. An emotional reaction consistent with the abuse being described

Common reactions include embarrassment, anger, anxiety, disgust, depression, fear, and a reluctance to disclose.<sup>24</sup> The emotional reaction associated with disclosure can be influenced by several other factors, including the number of times abuse has occurred, whom the victim has told, the amount of treatment the victim has received, whether or not the victim dissociates, the number of other traumas the person has experienced, especially if sexual abuse is not seen as the “worst” thing that has happened, and the length of time since the abuse occurred.<sup>25</sup>

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<sup>23</sup> Faller, pp. 57-59

<sup>24</sup> Faller, p. 57-59

<sup>25</sup> Faller, p. 60

### III. From what conditions did the allegations arise?

#### A. Historical background of the Congo mission

The ICI was charged to "seek to understand the general dynamics and context of life in the mission community" and in its final report to "be reflective of the experience of every person as it was understood by the ICI, including the general dynamics and context of life in the missionary community."<sup>26</sup>

To accomplish these tasks we relied upon the testimony of witnesses, written accounts, archival material, and the missionary experience of one of our committee members. Following is a brief summary of information particularly relevant to our report.

The term "mission field" usually refers to mission efforts around the globe. This report, however, focuses on the Congo<sup>27</sup> and in particular upon the missionaries who went there under the auspices of the American Presbyterian Congo Mission (APCM). APCM was sponsored by the Presbyterian Church in the United States before it reunited in 1983 with the United Presbyterian Church in the United States of America to become the Presbyterian Church (U.S.A.).

Samuel Lapsley, who was white, and William Sheppard, an African-American, were the first Presbyterian missionaries to Africa. Their task, when they departed in February 1890, was to find a site in the Congo Free State where the Presbyterians could establish a mission.<sup>28</sup> These men's courage and their collegiality across lines of race were to be duplicated by following generations of missionaries sent out by APCM.

Why did people leave home and subject themselves to the risks they faced abroad? While no two people make decisions of such magnitude for exactly the same reason, certainly many of the missionaries of the APCM went to the Congo out of strong religious convictions. Unlike the colonists intent upon "civilizing" the Congolese and exploiting them for financial gain, APCM missionaries had more profound reasons for

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<sup>26</sup> Adoption of Proposal to Investigate Allegations of Abuse of Children in the Democratic Republic of the Congo 1945-1978, "Responsibilities" p. 4 and "Final Report" p. 5.

<sup>27</sup> The name of the Congo has been different over time. When the APCM started, the Congo was known as the Congo Free State. In 1908, it became a colony of Belgium and was thus known as the Belgian Congo. With independence in 1960, the country became known as the Republic of the Congo. In 1971, the country was renamed Zaire. In 1997, the name was changed to its current one, the Democratic Republic of the Congo. For simplicity sake, in this report, we use the name "Congo" throughout.

<sup>28</sup> Wharton, p. 12.

going: These dedicated people were following the command of Jesus Christ, who said, “Go into all the world and preach the gospel.”

For some mission communities found not only in Congo but worldwide, the major concern was the salvation of souls. The APCM, however, had a broader understanding of how the gospel should be shared. APCM ministered to the whole person. Thus, mission personnel included teachers, medical doctors, dentists, nurses, vocational instructors, and builders. This combination prepared the Congolese for a full life in Christ, whom missionaries were imparting through their preaching, their living, and their formal instruction.

By 1958, at the peak of its success, APCM had 171 missionaries, 300 ordained pastors, 1,100 village evangelists serving 3,109 places of worship, 10 stations with dispensaries, 5 mission hospitals, and over 1,200 village and regional schools serving more than 35,000 students.<sup>29</sup> Six presbyteries had more than 70,000 Congolese members. Along with an increased emphasis on Christian Education and Sunday School, 12 new schools for nationals were opened, including industrial schools, teacher training schools, domestic science schools, a Normal school, a dental school, and a school for midwives.<sup>30</sup> APCM became “the largest Presbyterian Mission in Africa and in the world.”<sup>31</sup>

Missionaries returning to the U.S. on furlough traveled throughout the South, drawing attention to APCM’s accomplishments. Congregations welcomed them, providing lodging in members’ homes and donating generously to the mission’s efforts.

Missionaries’ accomplishments did not come without sacrifice. “Cerebral malaria and dysentery struck quickly and terribly; there was not always proper food. An appalling number of parents laid their first born under the Congo soil, and the little station cemeteries grew heart-breakingly fast. Some parents left their children in America or England with relatives or friends, choosing separation rather than to expose their babies longer to the real and imagined dangers of the Congo.”<sup>32</sup>

Neither did the APCM's endeavors occur in a political vacuum. Missionaries courageously stood up to Belgian authorities, who imposed horrendous conditions on the

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<sup>29</sup> See Appendix F for a map of Congo and a list of APCM stations and accomplishments.

<sup>30</sup> Anderson, p. 52; Pruitt, Virginia, p. 26.

<sup>31</sup> Anderson, p. 50.

<sup>32</sup> Wharton, p. 133.

Congolese. There were quotas assigned for rubber and ivory production, and government enforcers engaged in hostage taking, forced labor and slavery, murder, rape, and pillage. Two Presbyterian missionaries, William Morrison and William Sheppard, were charged with libel for their efforts to draw attention to the abuses. They were tried and acquitted in 1909.<sup>33</sup>

In the late 1950s and 1960s Congo struggled to gain independence from Belgium. At the same time tribes warred among themselves for control of the new state. The violent situation put missionaries' lives in danger.<sup>34</sup> Their households were plundered, their work threatened. While stressful for the missionaries themselves, these conflicts were particularly frightening for their children. One woman we interviewed spoke of being present when armed men burst into her family's home and stole some of their possessions. Other former students conveyed the fears they lived with while living at Central School, far from their parents.

At the same time the church in the Congo was being nationalized. While this vision was supported by the Executive Director of the Board of World Missions, it often created tensions among those in the field. Missionaries had to go from being in charge to being colleagues to being advisors. Archival materials make it clear that the nationalization of the church dominated the attention of the Board of World Mission (BWM) staff in Nashville and those in the field from 1958 to 1969.

The personal hardships, danger from political forces, and commitment to spreading the Gospel are eloquently summarized in these words by a daughter of APCM missionaries who wrote to us:

Can you identify with having to send your children at age 9 or 10 away to boarding school many miles away from you and not seeing them for months at a time? Can you accept rain as your only source of water and wood as your only source of heat? Can you identify with a dedicated young missionary couple, in their first missionary term, who lost not one, but all three of their children to malignant malaria? If you can truly empathize with all this, you can understand in just a limited way what dedication to God a missionary life entails. A missionary is one who has actually given his or her life in response to Christ's Commandment in Matthew: 'Go ye therefore and teach all nations, baptizing them in the name of the Father, and the Son, and the Holy Ghost.'

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<sup>33</sup> Wharton, p. 49.

<sup>34</sup> See Pruitt, Virginia.

Thus the ICI comes away from this inquiry with great respect for the individuals who journeyed to the Congo on behalf of Christ and the church. **We recognize and want to remind others that the personal behavioral choices of a few, i.e. individuals accused of physical and sexual abuse, do not negate the accomplishments of the dedicated many.**

#### B. General conditions at Central School

Unlike the celibate Roman Catholic priests and nuns, many of whom located in the Belgian Congo, most of the Protestant missionaries came with families or established families after arrival. A dilemma emerged: What should they do about their children's educational needs. The initial solution was for mothers to take on these responsibilities, sometimes teaching their own children, at other times developing cooperatives within a compound.

However, many women, like their husbands, felt called to the field and wanted to be freed of the responsibility of educating their children. A letter written in 1926 by Rev. and Mrs. Roy Cleveland cited the options: 1) send the children back to the U.S. to study, either alone or with one parent to remain with them; 2) continue to educate them at home; or 3) educate them in a central location on the field. Although the latter would entail enormous sums of money for staff and buildings, "[It] was the most favorably received and a six months' experiment was undertaken at Mutoto"<sup>35</sup>

The experiment succeeded. In 1928 the school, then officially named Central School, was moved to Lubondai, which was more centrally located.

For most parents, sending their children to boarding school was not easy. With few alternatives, they had little choice but to trust the adults who would be taking care of their children. They also had to trust the wisdom/competence of those stateside who appointed school and hostel personnel. The first few years, when the children were quite young and the good-byes were tearful, many parents felt strong pangs of guilt. Yet,

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<sup>35</sup> "In the 1925 Mission Meeting of the American Presbyterian Congo Mission there was some discussion as to whether the method of having the mothers teach their own children was the best way to take care of their children's education. Many of the women felt they were giving up their call as missionaries if they had to spend such a large portion of their time at home." *Out of the Wilderness a Light*, Central School History, pp. 9-10.

believing it in the best interests of their child, most tried to sound upbeat, painting a picture of how much fun the child would have. Although many of the children had no idea of the emotional and psychological struggles their parents endured because of having to send them away to school, testimonies of some alumni reveal what they have since learned. One former student later found out that upon leaving him at Central School, his parents pulled over to the side of the little dirt road and his mother wept.

Until 1960 Central School enjoyed long periods of stability in staffing: from 1929-47 when Charlotte McMurray was matron, and from 1947-60 when Walter Shepard was principal.<sup>36</sup> However, it appears that the school operated in a semi-autonomous fashion, governed by a board, with no field secretary or Nashville administrator responsible for supervising it. Hence, there were periods when untrained and less respected personnel were in charge. Many of the house parents or "matrons" (women assigned oversight of non-academic matters) were placed in positions of authority, not on the basis of their qualifications, i.e. training in working with children, but because they were available.

We found the following statement in the minutes of the Board of Trustees of Central School January 17, 1967: "The Board of CS requests the Board of World Missions and the Placement Committee to appoint Mr. And Mrs. [missionary couple] to Central School as maintenance man and matron in view of their ability in Tshiluba and their past experience in the Kasai. We bring to their notice that there is an urgent need for just such a couple." The maintenance man was later promoted to principal, despite a lack of any educational training or credentials.

How did the children fare at Central School? Because this investigation covers so many years (1945-1978), experiences varied. The administrators and teachers at any given time greatly influenced whether or not students looked back on their education with fondness. Many former students wrote or told us in interviews of what a positive experience they had there. Lifetime friendships were formed; living in Africa was a life-shaping experience. Following are some of the comments CS alumni made:

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<sup>36</sup> See *Out of the Wilderness a Light*, Central School History.

- I belong to the category of those who were deeply affected in a positive way by my experience.... My years there (1939-1945) were the happiest of my childhood. The teachers and the other parents treated us as though we belonged to their families.
- Some of the very positive memories I have center around the example the missionaries were to us, of their love for the Lord, their love for the Africans, their willingness to sacrifice to spread the news of the Gospel, and their care and love for us as children.
- I felt very secure and loved, surrounded by all these people who cared for me. And I cared for them.
- The teachers and the other parents treated us as though we belonged to their families. Whenever parents came to visit we all ran out to get a big hug.
- We were an extended family.
- Without the conscience of the missionaries to balance the greed and abuses of colonialism, Africa would be a much different place, both then and now. Were there sacrifices? Yes...I went away to boarding school three months after my ninth birthday. Did I have 'issues?' You bet! But I believe in what my parents did. I saw it in the faces of the people in the Congo.

During many periods the school provided an excellent education that placed students in sound academic standing upon their return to the U.S. Certain teachers and principals stood out in the minds of alumni as having been particularly caring.

Of course, whenever children of missionary parents are sent to any boarding school, they are likely to suffer from acute homesickness. Even when competent and nurturing personnel were in charge of Central School, children agonized over being separated from their parents. Decades later, one witness looked back on leaving home. Her feelings were shared by many.

I was two months short of my 11<sup>th</sup> birthday when I first went away to CS. My mother had spent all summer getting my things ready to go, sewing name tags into all my clothes, sorting and packing my things into a footlocker. I felt like she could not wait to get rid of me, although I knew deep down inside that she would miss me....I never saw her cry, and I never heard her say that she was reluctant for me to go....

Deny the feelings of overwhelming homesickness that flooded over you when the lights were turned out at night, and there was no one who hugged you or kissed you goodnight or thought you are special...In every mail there was a letter and a package from home, and each one flooded me with more homesickness. My mama's hands had touched the cookies or the paper and envelope. My letters from home were so cheery, describing what they were doing. Mama always said I love you at the end of the letters, and many times that is what I looked for first, counting the I love you's and I miss you's. There were not many I miss you's because I guess she thought if she wrote that, she would fuel the fires of homesickness. I became an obnoxious brat over vacations just to make the separations seem easier. I felt like if I made my parents angry with me before I left to go back to school, then I could be angry with them. I was replacing the feeling of desperation with anger because the anger did not hurt as much.

Children received little, if any, preparation for these separations. Their emotional needs were often treated matter-of-factly.<sup>37</sup>

Of course, they attended boarding school before telephone lines connected villages and cities, before e-mail, so their only contact with parents was through letters. "Can you really understand receiving mail once a week three months or more after a letter was written?" one alumna wrote us.

Students were only allowed to respond with positive news. School officials did not want to worry parents, whose work might be compromised by concern for their children's well-being. For the same reason parents usually were not contacted when their children were ill. To assure a positive-sounding letter, school personnel screened outgoing mail. One alumna wrote us:

When I went away to boarding school for the first time, I was nine and desperately homesick. The first letter I wrote home went something like this: 'I am so lonely. Please let me come home. I'll be good. If you look at this page, you will see it is crinkled--that is because of my tears.' I got a letter back that said, "We're so glad you are doing well and making friends." What was going on? I assumed that maybe they had gotten the wrong letter and again wrote of my loneliness. They never acknowledged my sadness so I learned not to express my feelings.

Prior to Independence several stations had short-wave radios. On Saturday mornings students gathered around a radio and spoke to their parents. These could not be

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<sup>37</sup> See Van Reken, *Letters Never Sent*, for a more complete discussion of the emotional impact of being sent to boarding school.

lengthy conversations; everyone got a turn. Neither were they private. Parents at other stations were tuned in, waiting for their own child's turn. Thus, a boy or girl could not relate anything of an especially personal nature.

A word that seems to describe the experience of most missionary children we interviewed is “isolated.” Parents were mostly far away, as were siblings and pets. Some parents were occasionally able to journey to Lubondai by airplane; those who might drive had to travel two-track roads, which were often only accessible when conditions were dry. Even under the best conditions a hundred mile journey might require eight to ten hours. Siblings might be at boarding school too, but they could not be a brother’s or sister’s roommate.

For the missionary community, especially for children, survival in such isolation from the outside world demanded a considerable degree of mutual dependency. In all of the interviews conducted by the ICI, adults associated with the school, as well as others on the field, were still referred to as “Aunt” and “Uncle.” Intentionally or otherwise, these familial titles created a sense of family and helped reduce the effects of separation from the biological family. It is important to note that many women and men working at Central School were indeed benevolent aunts and uncles, bestowing upon the children the nurture and education they needed.

However, it is clear that adults at Central School were often overburdened by responsibilities. During many periods the school was understaffed. In the mid to late 1950s, there was an average of 60 students, at least 5 teachers, and a matron. In 1960 CS had a record number of 72 students and 6 faculty.<sup>38</sup> There were also eras when principals and/or staff were immature, inexperienced in working with children, and emotionally incapable of providing nurture.

As a result, a milieu developed in which the children compensated by taking on more responsibility for raising themselves and each other than would have been normal for their age group. They created their own family system, sometimes establishing a community pecking order that started with the oldest and most powerful, and moved down to the youngest and least competent. Little girls turned to older ones for help and comfort. This was usually a nurturing guiding relationship, but in certain instances, when

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<sup>38</sup> Central School *Jungle Log 1964-65*, p. 1.

there was little adult guidance, it went awry. Interpersonal dynamics were less than healthy at times, with older children taking advantage of younger ones.

The boys' interactions could be brutal and hierarchical, with some older boys taking advantage of younger ones. One former student said, "There was a lot of hostile stuff that went on." Another wrote to us, "One could aptly call certain periods of time 'reigns of terror.' A fellow student beat up my older brother the year we were there. I hold the adults in charge responsible for allowing the physical abuse to happen."

We learned that older boys gave the younger ones demerits for not doing jobs for them, such as getting their laundry. Once in a while, on a Saturday morning, the demerits were administered with the gauntlet, where older boys lined up with belts and made the younger ones go between their legs, hitting them as hard as they could. This form of hazing became known as "the belt line."

Over a period of two years a teenage male student sexually harassed a slightly younger female student, peering through her dorm window, pressing himself up against her and kissing her, pushing her down and climbing on top of her, and verbally ridiculing her. Since the boy was the ringleader of the boys at CS, the girl perceived that she had little recourse to stop him, other than ways she could devise to stay away from him.

The children's lives were dominated by bells, household responsibilities, and studies. Students who were late or did not perform assigned tasks to the adults' satisfaction received demerits.

Central School's policy on punishment was as follows:

A. Rules are not a question of limiting freedom and initiative but are for assuring the proper function of this institution. B. Punishment. Punishment is not for the purpose of vengeance or reparation but it is intended to discourage and deter infractions and to facilitate the acceptance of these rules as a necessary part of communal living. C. Among the methods of punishment which we suggest are: 1. Loss of privileges. 2. Dull or monotonous tasks or exertion. (Fines and ordinary work tasks should not be used as regular punishment.) 3. Paddling in the presence of another adult. 4. Probation, suspension and as a last resort expulsion.<sup>39</sup>

Despite these guidelines a few principals, teachers, and house parents imposed discipline that was exclusively punishment, in ways that even at the time would have

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<sup>39</sup> Minutes of the Central School Board of Trustees Meeting, January 15, 1964.

been considered harsh and unwarranted. They punished students for minor infractions, such as not keeping a room clean enough or being late to a class. One practice, used over several years by different administrations, was the punishment called “plots.” A child was given a plot of elephant grass to weed, usually on a Saturday, often in the hot sun. The greater the adult’s dissatisfaction, the larger the plot. It appears that underachieving boys were punished most often and assigned longer hours of weeding. A student could get in trouble for bringing a drink to someone being punished. Some students who witnessed the overzealous assignment of plots characterized it as physically abusive.

- The discipline was unusually harsh. I, as a fourth grader, spent 3-4 hours each Saturday copying a full page out of the dictionary because I never could keep my room clean enough. Only once was I assigned hours of weeding the tennis court for the same infraction. There were other punishments though.
- I was punished constantly, every Saturday, if my bed wasn't perfect, if there was a speck of dust on my floor, if I giggled during rest hour.
- Mr. [teacher] was young, single, with no child-rearing experience. He had a military background and was brought to Central School to “ride herd” on the “rebellious” high school boys....He made fun of students--calling them stupid or slow. Usually did his teasing when others were present, so that the child being teased or ridiculed was embarrassed by having witnesses to the humiliation. He liked to find our weakest points and goad us about them. Said it would make us tough.

According to a former teacher, there were periods when maintaining discipline was, in fact, more problematic than at others. For example, during the 1960s students accompanying their parents back to the U.S. on furlough would sometimes return with behavior more like that of their peers in the U.S. Minutes of the Central School Board of Trustees, April 9, 1963, report: "Discipline of High School Boys: Recognizing the valid reasons for the action of the Sub Board in removing some of the students from the dormitory life of the school, but recognizing also that the students have been ceded by their parents directly into the hand of the school, which is specifically organized for this purpose, we propose to ask [male missionary] to come to CS to live with and supervise the older boys until the end of this school year." That man was the primary perpetrator whose abuse became the initial impetus for this inquiry.

C. What can we conclude from what we learned about experiences children had at Central School?

In his doctoral dissertation: *Boarding the Self: Individual and Family Consequences of Mission Boarding School Experience*, Douglas Thorpe writes the following: “One of the factors that has emerged as a prominent influence in MK’s [missionary kids] psychological development is the experience of repeated separation. Boarding school students, even more than other missionary kids, are regularly separated from family, friends, home, and other objects of importance to them. This can lead to hostility, possibly expressed through projection or intrapunitiveness, and/or denial.”<sup>40</sup>

Early and repeated separation from parents, the parents’ usually unspoken anxieties or grief, political instability and its attendant violence—all contributed to the ongoing psychological vulnerability of the children. They lived with heightened fear (especially during periods of political violence) and sometimes desperately hungered for adult attention, affection and security. Such circumstances provided an ideal climate for a man who was not really their kind uncle but a sexual molester.

During certain eras, when Central School personnel were particularly untrained, immature, or militaristic, the children’s needs were neglected. Child neglect occurs when an adult responsible for the child’s welfare fails to provide for basic physical or mental health needs, such that the child is harmed or put at risk of harm by the acts or omissions. Inadequate supervision of a child’s activities is one form of neglect.<sup>41</sup> Students at CS lived with loneliness and intimidation. They were parented by older children, sometimes compassionately, sometimes in a hostile way. Punishments administered by adults were inappropriate and unduly severe.

Those who witnessed but did not directly experience harsh punishment were also distraught. One alumna spoke of having seen a fellow classmate being beaten with a board. Afterward, the adult perpetrator walked away and left the other students to care for the victim, who was barely able to walk. Thirty years later the image of the beating still haunted her.

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<sup>40</sup> White, as cited by Thorpe, p. 17-18.

<sup>41</sup> National Clearinghouse on Child Abuse and Neglect Information, U.S. Department of Health and Human Services, Administration for Children and Families, “What is Child Maltreatment,” February 2002. Available at: <http://www.calib.com/nccanch/pubs/factsheets/childmal.cfm>.

The closeness, the feeling of being family (with aunts and uncles), seems to have provided a context for relationships that had tones of incest. In this context we understand incestuous relationships in a broad sense, that is, inappropriate intimacy within a closed quasi-family group. These relationships do not respect personal boundaries. Likewise, they are not questioned by others within the system, as the exploiting party is in a higher position of authority than the victim.<sup>42</sup>

Students deeply needed their "uncles" and "aunts," and were very sensitive to the adult activities and moods. In this context of external insecurity and psychological vulnerability, then, adults who were warm or affectionate became even more central to the children's well-being. Pre-adolescent boys welcomed the comfort of a young female teacher who appeared at the door of her room wearing a nightgown and invited them in. Children sought out adults with vivid personalities or those who made them feel special. Two men accused of abuse were such individuals. Many alumni, who had not been molested, spoke or wrote of them with affection and gratitude.

Children usually lack the perspective to analyze their lives and rather simply assume that their experiences are normal. Some of what has been discussed in this section was beyond the children's awareness, but it nonetheless impacted their development.

#### D. The establishment of the Methodist-Presbyterian Hostel

By 1966 the mission was talking about whether or not to phase out Central School. The ICI came across two reasons that might have prompted this discussion. The school was located in the interior of the Congo; given Congo's unstable political situation in the 1960s, the school would have been difficult to evacuate. At the same time, student enrollment was declining. The board considered several alternatives. One was to send the children to The American School of Kinshasa (TASOK), a school serving American expatriates and other national communities. The Langrall-Culp-Brown report, submitted in January 1966 to the Central School board of trustees, recommended that the Methodists and Presbyterians jointly build a hostel (MPH) so their children could attend TASOK.<sup>43</sup>

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<sup>42</sup> See Kellogg and Hunter.

<sup>43</sup> Central School Board of Trustees Minutes, January 18, 1966.

The board of trustees of Central School initiated a plan. Many details had to be worked out, everything from construction to supplies to administration to admission policies. It was decided that grades seven and up would be moved to Kinshasa in increments. Central School would continue as a school for grades 4, 5, and 6.

The MPH hostel, built in 1968, was governed by a Methodist-Presbyterian board initially established by Central School's board of trustees.<sup>44</sup> Members of the board were missionaries who had children at the hostel; there was a sub-board of individuals living in Kinshasa. They attended to issues that came up between meetings of the full board. The hostel had two sets of house parents who lived on site; one couple was appointed by the Presbyterians, the other by the Methodists.

The Presbyterian couple's responsibilities were laid out as follows: The woman would be co-hostess, see to laundry, dormitory housekeeping, study hall and relations with the school (TASOK). The man would be responsible for the office, bookkeeping and chaplaincy. The board also elected him treasurer.<sup>45</sup>

This particular mission assignment was a bit out of the ordinary for the first Presbyterian couple to go there as house parents. From two documents we located during our archival research, it appears that they were assigned to the hostel as a "one-year fill-in."<sup>46</sup> This is corroborated by a report, written by the Field Secretary to the BWM staff in Nashville in September 1968, where he notes, "The hostel is going great guns. The assignment of the [missionary couple] there was perfect. The kids need them greatly. [Male missionary] needed to get off the road but into a job like this where he is both needed and appreciated."<sup>47</sup>

The rules in the hostel were set by a combination of hostel board action, decision of the hostel parents, and input by the Student Council. Rules and policies governed lights-out time, permissible late nights out, hostel parties, dating, study hall attendance and hours, Sunday service and school attendance, and leaving the hostel premises. In reality, depending on the personalities and aptitudes of the hostel parents, the officers of the Student Council held a great amount of responsibility. They acted as liaisons between

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<sup>44</sup> Central School Board of Trustees Minutes, January 18, 1966 and March 28, 1966.

<sup>45</sup> MPH Board Minutes, October 7, 8, 9, 1968.

<sup>46</sup> The family's description of their assignment in a January 1969 newsletter they wrote to friends in the U.S.

<sup>47</sup> Letter from Field Secretary to BWM staff in Nashville, September 1968.

the students living at the hostel and hostel parents/mission officials, and encouraged fellow students to abide by the rules and regulations, a daunting responsibility for a high school student. A former Student Council president wrote to parents (at that time): "There were a number of things brought up that I have to settle, so I've written Uncle [missionary] a letter asking him if I can't talk to him this week....I'll see what he feels. I can't go on by myself. I've got to have help from outside--adult help." After the president spoke with Uncle [missionary], one set of hostel parents got upset that outsiders had been consulted.

## IV. What were our findings?

### A. Our charge and standards

The Independent Committee of Inquiry (ICI) was charged with identifying survivors and perpetrators of child physical or sexual abuse in the Congo from 1945 to 1978, where either 1) the alleged perpetrator was under appointment by one of the PCUSA's predecessor denominations, or 2) the child was in the Congo with missionary parents under appointment by one of the PCUSA's predecessor denominations; with assessing the nature and extent of the reported abuse; and with stating its findings about whether or not abuse occurred.<sup>48</sup>

In the determination process, the following standards of abuse were utilized:

Sexual Abuse – Adult / child sexual contact or adult / adult non-consensual sexual contact such as fondling, manipulation of genitalia, buttocks, or breast; penetration of genitalia or buttocks; sexual kissing, masturbation, oral sex, frottage, intercourse; sexual harassment, ridicule or humiliation; and sexualized conversation.<sup>49</sup>

Physical Abuse – Use of bodily physical force and / or restraint, resulting in injury or other physical consequences which are more than transient. Physical abuse includes

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<sup>48</sup> In the case of one identified individual, see page 39, the ICI was presented with, and included in its findings, incidents of sexual abuse which occurred outside the Congo, as these were an integral part of an ongoing pattern and practice of sexual predation, and, as such, highly corroborative of the in-Congo episodes. Additionally this inclusion was necessary in order to assess and describe the full "nature and extent of the reported abuse."

<sup>49</sup> This is consistent with the Presbyterian Church (USA) *Sexual Misconduct Policy and its Procedures*, Appendix A, Definitions: "*Child Sexual Abuse* includes, but is not limited to, any contact or interaction between a child and an adult when the child is being used for the sexual stimulation of the adult person or of a third person. The behavior may or may not involve touching. Sexual behavior between a child and an adult is always considered forced whether or not consented to by the child..." p. 12. "*Sexual Misconduct* is the comprehensive term used in this policy and its procedures to include: 1. Child sexual abuse, as defined above. 2. Sexual harassment, as defined above. 3. Rape or sexual contact by force, threat, or intimidation. 4. Sexual conduct (such as offensive, obscene or suggestive language or behavior, unacceptable visual contact, unwelcome touching or fondling) that is injurious to the physical or emotional health of another. 5. Sexual Malfesance ... 6. Sexual abuse as found in the *Book of Order*, D-7.1100." p. 13

hitting or punching, beating, whipping with an instrument and intentional or reckless child endangerment.

## B. Specific Findings

The following are the findings made by the ICI in cases investigated, wherein abuse was determined to have occurred:

### **1. Congolese National #1 – Identity Unknown**

**Sexual Abuse:** The ICI determined that in approximately 1960 an unknown adult male Congolese national sexually attacked a female missionary child in the Congo. This young adolescent child was forcibly raped by the unidentified offender who entered and escaped from her bedroom through an open window at night.

### **2. Congolese National #2 – Deceased**

**Sexual Abuse:** The ICI determined that in 1967 or 1968 this particular male Congolese national, approximately 18 years of age, sexually abused a young female child of missionary parents stationed in the Congo. While the child was sleeping, the abuser attempted to initiate forced oral copulation with her.

### **3. Male Staff Member #1**

**Physical Abuse:** The ICI determined that this individual, on staff at Central School in 1966, perpetrated an incident of severe physical abuse against an elementary school student, risking permanent bodily injury. The victim of the incident in question was a boy, who was beaten by the offender with a board, leaving the child barely able to walk

### **4. Male Staff Member # 2**

This adult male Methodist missionary abused Presbyterian missionary children, while they attended The American School of Kinshasa (TASOK). The victims of the incidents of abuse described below were female students, attending school there during the period from 1968 to 1970.

**Inappropriate Sexual Contact:** On several occasions this individual used the “younger”<sup>50</sup> female children during “story-time,” forcibly restraining them on his lap and physically handling them in a way that is highly suggestive of pursuit of his own sexual stimulation/gratification.

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<sup>50</sup> At least one of the children, aged 12, was physically developed at the time.

**Reckless Child Endangering with Resultant Serious Physical Injuries:** The ICI determined that this same individual endangered a Presbyterian missionary child by driving at a high rate of speed, such that the child fell out of the van and suffered serious physical injury. He returned her to the hostel and left her in the care of other students. Several hours passed before another adult arrived and transported her for necessary medical attention.

**Sexual Abuse:** The same male staff member sexually abused an adolescent female student who resided in the hostel in Kinshasa. Having arranged an opportunity to be alone with her, he fondled her and then physically grabbed and held her genital region, causing sudden and severe emotional trauma and creating the risk of serious physical injury to her.

### **5. Missionary and Male Staff Member # 3**

This individual was a career missionary with the APCM, a trusted and talented man who traveled throughout the Congo for many years, preaching the Gospel and showing movies to thousands of appreciative Africans. Having taught himself hypnosis to assist with pain management for his sons, he used it, along with magic tricks, gifts, and humor to entertain children. He was always available to provide a relaxing and soothing massage to a child who was sick, sad, or in chronic pain; and from time to time to a stressed adult missionary, as well. For members of the mission community, he seemed to be a genuinely caring individual who brought warmth and joy into the sometimes harsh and difficult existence of the missionary boarding school and the mission field.

**After 18 months of interviews, the ICI concludes that this man sexually molested at least 48 times.** His victims were young girls, adolescents, and several women. He used the same highly developed social and interpersonal skills and the same unquestioning trust of his missionary colleagues and their children to gain access to victims in the Congo and the United States. He molested with boldness and impunity.

The ICI determined that so far there are **22 known victims**<sup>51</sup> of his abuse. Not having been charged with actively investigating the existence of victims outside of Congo during the years 1945-1978, and in particular, having neither the authority, resources, or a feasible mechanism to investigate the question of what, if any, sexual offending may have occurred with African females, the committee could only speculate as to the total number of victims of this man. The accepted professional literature would suggest that it is a significantly higher number.<sup>52</sup>

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<sup>51</sup> The ICI knows of two additional women who are probable victims. One self-identified as a victim, but for logistical reasons was unavailable for interview prior to the close of our investigative phase. The other had medical problems as a child in Congo and in fact found the offender's hypnosis sessions quite effective for pain relief. She presently has no memory of what transpired, although she has experienced a number of the life impacts consistent with having been sexually abused.

<sup>52</sup> A 1983 study of 561 self-referred, non-incarcerated child molesters, who voluntarily participated in the study, with a guarantee of confidentiality and an offer of free evaluation and treatment, reported that each molester averaged 49 victims and 114 acts of sexual abuse. See Abel et al.

This offender's known victims and the context and circumstances of their victimization are described below in Table 3.

**Specific Findings Regarding Individual Victims of Missionary and Male Staff Member # 3<sup>53</sup>**

- 1. 1946, Congo Field, Adolescent Female Missionary child:** In approximately<sup>54</sup> 1946, the offender sexually molested this adolescent missionary child while she was riding in a vehicle seated next to him. During the course of the trip, under cover of the blanket, he surreptitiously fondled her breasts.
- 2. 1951, Central School, Congo, Adolescent Female Missionary Child:** During the 1951-52 school year at Central School, the offender came to this female student's bedroom to administer backrubs to her and her two roommates. In the course of the back-rubbing process, he fondled the female student's breasts, whispering to her, "This is a secret between you and me."
- 3. 1951, Congo Field , Pre-adolescent Female Missionary child:** In 1951, the offender sexually molested this missionary child. He fondled the child in his home.
- 4. 1959, United States, Adolescent Female Relative:** In approximately 1959, the offender was back in the United States on leave, visiting the home of a relative. He entered the bedroom where this child was sleeping; she awoke to find him sitting on her bed, fondling her breasts while speaking to her in a soothing voice. She remembers him saying "This will be our little secret," and that she was to tell no one.
- 5. 1961, Central School, Congo, Adolescent Female Missionary Child:** On a Central School outing, this victim agreed to let the offender try to hypnotize her. She pretended to be hypnotized. The offender took advantage of her apparent trance by placing his hand on her breast and caressing it. When he ultimately removed his hand, he counted to three, telling her that she would return to being fully awake and would never remember a thing that happened.
- 6. 1963, Central School, Congo, Adolescent Female Missionary Child:** In approximately 1963, at Central School, this missionary child was sitting in an isolated spot with the offender. He started rubbing the child's shoulders and telling her to relax. His hands moved to her breasts, which he fondled.

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<sup>53</sup> These findings are an abbreviated version of the more detailed findings in the Need-to-Know Supplement to this report.

<sup>54</sup> In some cases, the dates provided by victims were approximate in that they recounted the incident as having occurred within a chronological time period spanning 1-2 years. Dates set forth in the headings have been determined as precisely as possible by cross-checking witness' accounts with PCUSA archived records and accounts of other witnesses.

**Table 3: The Context and Circumstances of Missionary and Male Staff Member #3's Abusive Behavior**

<b>Number of known victims:</b>	22
Number of children:	19
Number of adults:	3
<b>Number<sup>55</sup> of sexual abuse incidents:</b>	48
Number of victims with just one incident:	14
Number of victims with 2-10 incidents:	6
Number of victims <sup>56</sup> with > 10 incidents:	2
<b>Age of victims:</b>	
Age range of victims:	6 – 35 years old
Median age	12 – 13 years old
<b>Pre-abuse grooming behavior:</b>	
Number of victims deliberately groomed <sup>57</sup> before the abuse:	5
Number of victims not groomed ("opportunistic incidents"):	17
<b>Use of Hypnosis<sup>58</sup></b>	
Number of incidents where hypnosis was used:	13
Number of incidents where hypnosis was not used:	35
<b>Capacity/condition of victim at time of incident:</b>	
Number of incidents where victim was ill:	5
Number of incidents where victim was asleep (in bed):	24
Number of incidents where victim not ill or in bed:	19
Number of victims who asked for relaxation or hypnosis <sup>59</sup> and who thus feel like they "invited" their abuse:	5
<b>General location. Number of victims molested at:</b>	
Central School:	4
MPH:	5
Other places in the Congo:	7
United States or other:	6

<sup>55</sup> Minimum number. Victims with multiple incidents weren't always able to provide an exact total number, and we thus erred on the side of being conservative and definite.

<sup>56</sup> These tended to be children who were chronically ill or to whom he had extended access.

<sup>57</sup> E.g., back rubs without abuse, giving candy / trinkets.

<sup>58</sup> When actual induction used; as distinguished from more general language to soothe, relax, and assuage the fear of the victim, consistent with what abusers often tell victims in the course of the abusive incident.

<sup>59</sup> Several victims actually had found hypnosis helpful in pain relief or relaxation.

**Table 3, Continued.**

<b>Specific places where incidents of abuse occurred:</b>	
Child's bedroom / dorm room:	26
Living room or another part of house:	3
Pastoral call at person's house	4
Room or office at Highland Park Presbyterian Church	2
Classroom at Central School	1
Camper during movie	2
During movie inside	1
In a vehicle	2
Outdoors	3
Primary offender's apartment / bedroom	4
<b>Presence of others at time of abusive incident:</b>	
Child was alone:	14
Other people were in the same room or vehicle:	20
Of these 20 incidents, the people in the room were <sup>60</sup> :	
1 roommate:	9
2 roommates:	5
3 classmates:	1
At least one parent:	3
Primary offender's wife:	2
Other people were just outside the vehicle / in the next room:	10
Lots of people around, including parents:	2
At least three other family members:	6
Primary offender's wife:	2
Someone interrupted the offender and he stopped quickly:	3
Possible proximity of others not known to victim	1
<b>Abusive behaviors<sup>61</sup>:</b>	
Fondling breast outside of victim's clothing:	11
Fondling breast inside of victim's clothing:	4
Kissing breasts:	1
Fondling genitals inside of victim's panties/pajamas	24
Digital penetration:	8
Coerced victim to fondle his genitals	1 <sup>62</sup>
<b>Number of incidents in which force used to quiet/subdue his victim<sup>63</sup>:</b>	5

<sup>60</sup> A word should be said about the secondary trauma inflicted on a child who witnesses or is present during the molestation of another child. A complex set of feelings is typically experienced, including fear, anxiety, a sense of helplessness, relief, bystander guilt and anger. Residual effects can include hyper-vigilance and mistrust of authority. The children who witnessed or were present during incidents of sexual abuse had little emotional repertoire to cope with the fact that something dreadful was done by an adult they were supposed to respect, and was happening to someone to whom they felt close.

<sup>61</sup> More severe behaviors include the milder forms below them, e.g. fondling genitals inside clothes was usually preceded by fondling outside of clothes. Kissing, not separately listed, occurred during 3 of the above incidents. Thus, incidents tended to progress and are organized according to most severe behavior.

<sup>62</sup> This incident began with fondling of the victim's genitals.

<sup>63</sup> Placed hand over mouth, pillow over face, held with arm, laid on top of child.

**7. 1963, Central School, Congo, Adult Female Missionary:** In approximately 1963, the offender invited two single female missionaries to accompany him on an overnight camping trip. During the night, the offender reached over to the victim, placed his hand inside her sleeping bag, and fondled the woman's breast.

**8. 1963, Congo Field, Young Female Missionary Child:** In approximately 1963 the offender chose this elementary school-aged victim to sit with him during the showing of his film. Seating her on his lap, he molested her throughout the movie, fondling her chest beneath her undershirt, and subsequently moving his hand under her pants to fondle and rub her genital area.

**9. 1963, Congo Field, Pre-Adolescent Female Missionary Child:** In the summer of 1963, this child was sexually molested in the back of the offender's camper. He entered the vehicle, sat next to her, offered "to warm her up" and proceeded to fondle her breasts under her clothing. When she tried to protest, he held his hand over her mouth to silence her. On at least 6 other occasions, the offender came to her bedroom in the early morning, fondling her breasts and genitals under her pajamas. On another subsequent occasion, the offender took the child for a boat ride and stopped behind an island, out of view. He laid the victim back, lifted her shirt, fondled her breasts, and fondled her genitals under her clothes.

**10. 1965, Central School, Congo, Adolescent Female Missionary Child:** During the 1965 school year at Central School, this child was recovering from an illness. The offender came to her room, sat on her bed, and talked to her for a few minutes. After "hypnotizing" her by rubbing her head, he lifted the girl's pajamas and put his hands on her breast. He then moved his hand down to fondle her genital area. When the victim starting struggling, he subdued her by putting a pillow over her face until she stopped crying out.

**11. 1967, Central School, Congo, Adolescent Female Missionary Child:** This Central School student was sick and resting in bed. The offender came to visit her, gave her a back rub, performed his relaxation techniques with her, and began to fondle her breasts and genital area, ultimately digitally penetrating her. After telling her she would not remember any of the incident, he left.

**12. 1968, Methodist-Presbyterian Hostel (MPH) at The American School of Kinshasa (TASOK), Congo, Adolescent Female Missionary Child:** In 1968 this girl was at TASOK, where the offender and his wife were hostel parents. On several occasions after lights out, when the victim was sleeping in her bed, the offender entered her room. He began by rubbing her back under her pajamas and progressed to fondling her bare buttocks and the back of her thighs. He then attempted to bring his hands between her legs to reach her genital area from behind. Each time the victim resisted by holding her legs tightly together.

**13. 1968, MPH at TASOK, Congo, Adolescent Female Missionary Child:**

One night during the 1968-69 school year at TASOK, when the offender was a houseparent, he came to the room of this student “to put her to sleep.” He began to slowly massage her face, head, and neck. He then proceeded to her bare chest and began fondling her breasts. The next night he repeated the same process, this time opening the victim’s pajamas and fondling her chest and abdominal area.

**14. 1968-69, MPH at TASOK, Congo, Adolescent Female Missionary Child:**

This child let him hypnotize her, mostly out of curiosity about what the experience was like, but also desiring attention from a popular adult. On multiple occasions, he came into her dorm room at night when she was in her bunk. The purpose was for “hypnosis sessions.” On at least one of these occasions, he moved his hands progressively over her back and stomach and then to her developing breasts.

**15. 1969, MPH at TASOK, Congo, Adolescent Female Missionary Child:**

One night at TASOK during the 1968-69 school year, the offender entered this child’s room after lights out, approached her bunk, opened her clothes, and fondled her chest and abdomen. He proceeded to her crotch, where he fondled her genital area.

**16. 1969, MPH at TASOK, Congo, Adolescent Female Missionary Child:**

This missionary child was also at TASOK during the 1968-69 school year. One night the offender entered her darkened room, spent some time attempting to hypnotize her, and left without any inappropriate physical contact. However, later that night he returned, began to massage the victim’s head and face, and then touched her breasts through her pajamas. He returned at least 3 additional times during the night, each time becoming more aggressive in the molestation, putting his hands under her clothes, fondling her breasts and genitals.

**17. 1969, Central School, Congo, Adolescent Female Missionary Child:**

During the 1968-69 school year at Central School, this child was alone in a classroom, when the offender entered the room and approached her. He began caressing her cheek and arm and face. He told her “It’s a long time since I’ve touched somebody so soft” and “I’ve been watching you, you’re beautiful.” The victim started to cry. He lifted her up and hugged her, holding her body tightly to his with his arm behind her back. With his other hand, he lifted her dress, reached inside her underpants, fondled her genital area and digitally penetrated her.

**18. 1970’s, United States, Pre-adolescent Female Child:** On various occasions, over a span of several years, the offender fondled and sexually molested this child in her home.

**19. 1971 – 74, United States, Adolescent Female Child:** The offender molested this victim on a continuing basis. He would begin by rubbing her back and using relaxation techniques, such as visualization. The back rubs would then progress to

rubbing and fondling her breasts, with his hands under her clothing, inside her bra. The child was molested on an average of once a month during the above time period. On numerous occasions the offender took advantage of her relaxed state to put his hands inside her panties and fondle her genital area, digitally penetrating her on at least 10 occasions.

**20. 1973, United States, Adult Female:** In approximately 1973, this woman was invited to the offender's home for lunch. After lunch, the victim became noticeably sleepy. After the offender's wife encouraged the visitor to use the guest bedroom to nap, the victim awoke to find the offender grabbing her ankle, turning her onto her back, then pulling her into a sitting position. He succeeded in getting her zipper down and inserted his hands into her pants. The victim said "Stop." However, the offender continued and started rubbing her genital area, stating that he wanted to make her "feel good." He then digitally penetrated her, causing significant physical pain.

**21. 1975, United States, Adult Female:** In 1975, this young woman, who knew the offender quite well, on two occasions asked him to give her a massage to help her relax. He came to her home and during each session fondled her breasts.

**22. 1979 and 1985, United States, Female Relative:** This child was molested on one occasion as a young child and on one occasion as a young adolescent. The first time, the offender entered her room. Lying on top of her, he kissed her on the lips. The abuse continued later in another room, where the offender again kissed her on the mouth. He removed her shirt, fondled and kissed her chest and fondled her genitals. A second molestation incident took place several years later. The child was on the couch watching television, when the offender came to her in his pajamas. He began kissing her and proceeded to fondle her genitals, much more extensively and intrusively than he had during the earlier incident. He guided her hand under his pajamas to touch his genital area.

## **Conclusion**

By the close of its investigatory phase, the ICI had received, reviewed, and analyzed a body of evidence concerning sexual abuse committed by missionary and male staff member #3 over a period of 40 years in Africa and the United States. This evidence was more than compelling; it was overwhelming. The accounts of many victims, across decades and continents, and the almost uniform *modus operandi* (the use of massage and hypnosis to exploit the young, the sick, the sleeping) were consistent.

Several of the women who testified before the ICI had never told their stories to anyone before; some came forward with the sole motivation of adding weight and

credibility to the accounts of others; and, many had never had contact with any other victim. Still, added to this was other extremely probative evidence: 1) A mother of one of the victims who confronted the offender and his wife testified to the ICI that she had received a letter back from the offender's wife acknowledging the abuse, while at the same time minimizing it;<sup>64</sup> 2) The ICI received testimony from three highly credible eye-witnesses, two of whom were adults at the time, to incidents of the offender's sexual abuse.<sup>65</sup> Finally, it should be noted that several of the key witnesses interviewed by the ICI not only had nothing to gain in coming forward, they did so with some significant initial reluctance because of long-standing, strong relationships with this family. **At the close of the investigation, with the puzzle pieces in place, the ICI is left with an inescapable conclusion about which there can be no doubt: this missionary sexually molested at least 22 females, most of them children. For many, if not all, of his victims, his abuse left life-long injury.**

#### C. Role of missionary and male staff member #3's spouse

The ICI found that the spouse of missionary and male staff member #3 played an active role in concealing the truth about her husband. We can document at least 8 occasions in which, through letters or personal encounter, she was informed of his sexually abusing children. (See Table 4 on the next page.) In 7 of those instances, she took proactive steps to defend him and vigorously denied the allegations. In 2 face-to-face confrontations, she spoke while he was silent. In 3 instances, she responded to letters written to him.

She went to great lengths to foster an atmosphere of denial among retired members of the Congo missionary community. When allegations were brought to Grace Presbytery, and later, when the ICI was formed, she manipulated former missionaries into believing that the investigation undermined the work of all missionaries who served in the Congo. She actively wrote to former colleagues and solicited support for her husband.

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<sup>64</sup> She paraphrased the wife's response as follows: [The victim] got in bed with [the offender] and it was somewhat her fault and it was only fondling.

<sup>65</sup> One was an adult female who witnessed her adult daughter being molested. One was an adolescent female who witnessed a classmate being molested. One was an adult female who witnessed a child struggling to free herself from the offender's grasp.

**Table 4: Missionary and Male Staff Member #3's and His Wife's Denials of Accusations; Opportunities He Had to Confess and Repent and Didn't**

- 1969 Field secretary confronted the offender in the Congo. He denied everything.
- 1970 Board of World Ministries staff member went and saw the offender and his wife in person to share information about a family that had come forward stating that the offender had sexually abused their daughter. The staff member recorded the conversation. The offender was silent during the confrontation; his wife hotly denied the accusations.
- 1971 Parents of abused child wrote a letter to the offender describing some of the effects of his abuse on their child, including extensive counseling the child had needed. He responded by letter denying all of the allegations and stated that the child had "misinterpreted" his actions.
- 1989 Parent of an abused child wrote a letter to the offender's wife explaining why the family had cut off contact with the offender's family. She wrote a letter in reply, stating that she had confronted him and he had admitted some wrong-doing. In the rest of the letter, she rallied to her husband's defense, minimizing his behavior, blaming the child, and accusing the parent of making too much of the incident.
- 1998 Parent of a victim wrote to the offender; the parent received an angry written denial back from the offender's wife.
- 1998 Male missionary child heard of allegations at a reunion and wrote to the offender urging him to confess and repent. His wife responded with "Confess? To whom? For what?"
- 1998 After coming into contact with the offender at a church function, a victim wrote to him. She received an angry written denial from his wife accusing her of bothering "a senile old man."
- 1999 Other missionaries confronted the offender and his wife with their knowledge of his behavior. The offender denied the charges, saying "I had no sexual intent." He walked away from the conversation.
- 1999 Another missionary urged the offender to "rebuke the demon of deception and desire that has controlled you all these years."
- 1999 Missionary child and parent confronted the offender and his wife. He turned white and trembled, then denied ever having done anything. His wife vigorously defended him.
- 1999 During Grace Presbytery's investigation, the offender's wife called some of the parents of the accusers, asking them to beg their daughters to call off the investigation. She knew that communication from the offender's family to the accusers or their families was forbidden by the investigating process.

Furthermore, during the Grace Presbytery investigation, she persisted in harassing those accusers whose identity she knew. She wrote letters to their parents, urging them to convince their daughters to drop the allegations. She claimed that their accusations were fabricated and presented her husband as the real victim. She engaged in this harassment even though she had been told explicitly that there was to be no communication between the two of them and those filing the allegations.

In scores of interviews, the committee found it disturbing that retired missionaries often spoke of their concern for her without mentioning any concern for the women who had suffered for decades because of her husband's actions.

## **V. Assessment of the actions and inactions of predecessor mission agencies**

The ICI was charged to assess “actions and inactions by the predecessor mission agencies.” This refers primarily to the Board of World Missions (BWM) of the former Presbyterian Church in the United States (PCUS) and the administrative and field personnel who carried out its functions, goals and directives. We interviewed witnesses who served in significant BWM positions of authority and responsibility, both in the national office in the U.S. and/or the Congo mission field during the relevant time period, especially in the decades of the 1960s and 1970s.

To supplement witness interviews, we conducted an extensive review of official BWM documents in the church’s historical archives, including some which are restricted. These documents included BWM files and correspondence, personnel records, job descriptions, policy and procedural statements, financial records, and internal memoranda including materials of the Executive Secretary and minutes of BWM board and committee meetings. We also reviewed a large number of documents from the Congo mission field, including the Field Secretary’s records and minutes of the Central School board of trustees and the Methodist-Presbyterian Hostel board.

### A. Corporate structure and governance

Our witness interviews and archival research allowed us to examine the ecclesiastical structure during the period in question, and to ascertain the sufficiency of that structure in regard to lines of authority, responsibility and accountability. Key to our review were the following offices:

Board of World Missions (1949-1973) <i>Nashville, TN</i> Division of International Mission (1973-1987) <i>Atlanta, GA</i>		
Executive Secretary <i>Nashville, TN</i>		
Area Secretary, Africa <i>Nashville, TN</i>	Director, Personnel Division <i>Nashville, TN</i>	Medical Secretary <i>Nashville, TN</i>
Field Secretary for Congo/Zaire <i>Africa</i>	BWM Legal Representative <i>Africa</i>	
American Presbyterian Congo Mission (APCM) <i>Africa</i>	Eglise Presbyterienne au Congo <i>Africa</i>	

The ICI also found a clear structure of governance for the schools at which missionary children were educated. For example, the American Presbyterian Congo Mission (APCM), a legal entity of the Presbyterian Church in the United States, appointed a local board of trustees to govern the Central School. This board, which included missionaries and school personnel, oversaw the administration of the school. While BWM did not assign a staff person specifically to oversee the school, BWM retained corporate responsibility through APCM.

#### B. Spiritual and moral precepts

We also examined the constitution of the Presbyterian Church in the United States to look for spiritual and moral precepts that could have instructed and guided the attitudes and actions of the missionary community.<sup>66</sup> We found the following:

- ordination vows taken by clergy regarding their responsibilities as overseers of God's flock;<sup>67</sup>

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<sup>66</sup> *The Book of Church Order of the Presbyterian Church in the United States*. We examined the 1935 edition because it reflects the period in which a number of the missionaries central to our inquiry were ordained; the 1961 edition which applies to a decade during which a number of the incidents of abuse occurred; the 1970 edition because it was in effect at a critical time in relation to corporate actions and inactions regarding discovery of incidents of abuse; the 1977-78 edition because this period also relates to corporate actions in relation to one particular missionary.

- a statement that children of believers, whether baptized or not, were entitled to pastoral oversight;<sup>68</sup>
- qualifications for ministers regarding professional competency and personal qualities;<sup>69</sup>
- a definition of a disciplinary offense;<sup>70</sup>
- a jurisdictional duty of designated leadership to exercise care regarding faith and conduct;<sup>71</sup>
- an affirmative obligation to confront an offender and to report a persistent offender;<sup>72</sup>
- an operational standard for repentance in the matter of a disciplinary offense;<sup>73</sup>
- an affirmative obligation to apply the precept of Matthew 18:15-16 to an offender.<sup>74</sup>

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<sup>67</sup> “Do you engage to be faithful and diligent in the exercise of all your duties as a Christian and a Minister of the Gospel, whether personal or relative, private or public; and to endeavor by the grace of God to adorn the profession of the Gospel in your manner of life, and to walk with exemplary piety before the flock of which God shall make you overseer?” *The Book of Church Order*, 1935, p. 71.

<sup>68</sup> “The children of believers are, through the covenant and by right of birth, non-communing members of the Church, until admitted to the Lord’s Table. All children of the covenant are entitled to Baptism, but whether baptized or not, are entitled to the pastoral oversight, instruction and government of the church, with a view to their embracing Christ, and thus possessing personally all the benefits of the covenant.” *The Book of Church Order*, 1970, Doctrine of Church Members, p. 28.

<sup>69</sup> “He that fills this office should be sound in the faith, apt to teach, and should possess a competency of human learning. He should exhibit sobriety and holiness of life becoming the Gospel. He should be a man of wisdom and discretion....” *The Book of Church Order*, 1970, Doctrine of Church Officers, p. 33.

<sup>70</sup> “An offense, the proper object of judicial process, is anything in the principles or practice of a church member professing faith in Christ which is contrary to the Word of God, as understood through Holy Scripture and interpreted in the Constitution of the Presbyterian Church in the United States. ... Offenses are either personal or general, private or public; but all offenses, being sins against God, are grounds of discipline. Personal offenses are violations of the divine law, considered in the special relation of wrongs or injuries to particular individuals. General offenses are heresies or immoralities having no such relation, or considered apart from it. Private offenses are those which are known only to a few persons. Public offenses are those which are notorious.” *The Book of Church Order*, 1970, Substantive Rules of Discipline, p. 97.

<sup>71</sup> “It is the duty of all Sessions and Presbyteries to exercise care over those subject to their authority; and they shall, with due diligence and great discretion, demand from such persons satisfactory explanations concerning reports affecting their Christian faith or conduct.” *The Book of Church Order*, 1970 Procedural Rules of Discipline in Trials (Cases of Process), p. 99

<sup>72</sup> “If anyone knows a Church officer to be guilty of a private offense, he should warn him in private. But if the offense is persisted in, or becomes public, he should bring the matter to the attention of some other appropriate Church officer for his advice.” *The Book of Church Order*, 1970, Procedural Rules of Discipline in Trials (Cases of Process), p. 108.

<sup>73</sup> “A Minister suspended or deposed for scandalous conduct shall not be restored, even on the deepest sorrow for his sin, until he exhibits for a considerable time such an eminently exemplary, humble, and edifying walk and conversation as to heal the wound made by his scandal.” *The Book of Church Order*, 1970, Procedural Rules of Discipline in Trials (Cases of Process), p. 109.

<sup>74</sup> “A church court, however, may judicially investigate personal offenses as if general, when the interests of religion seem to demand it. So, also, those to whom private offenses are known cannot become

Given the APCM's nature, purpose, commitment to and organization around Christian values and precepts, it is also reasonable to assert that all adult missionaries in the field and all members of BWM had an implicit duty to take all necessary steps to protect the welfare of children, whether or not the adult held an official position in relation to them.

### C. Conclusions about corporate structure

Our witness interviews and archival research allowed us to examine the ecclesiastical structure in place during the period in question, and to assess whether that structure would have been sufficient to respond adequately when allegations and instances of harm against children were discovered. The ICI found clear evidence that the BWM was organized in a manner that allowed for knowledgeable and committed individuals in positions of authority and responsibility to make and implement decisions necessary to serve the essential goals of the BWM in general and the Congo mission in particular. We found

- there was a clear table of organization;
- administrative channels of reporting and accountability existed and were utilized; and,
- there were identified roles and positions of authority and responsibility.

Based on the testimonies of witnesses who had high-ranking job titles during the period, it was apparent that the designated leaders of the Congo mission and of BWM understood the nuances of corporate culture. They were frequently able to cope with the burdens of significant challenges and the limitations of scarce resources in order to serve the primary goals. The existing structure would have been sufficient to respond adequately when allegations and instances of harm against children were discovered.

### D. How governing structures responded to problems at CS and the MPH

In analyzing corporate behavior during this time frame, it was useful to look at a number of instances where either BWM and/or the Congo mission had concerns about a

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prosecutors without having previously endeavored to remove the scandal by private means." *The Book of Church Order*, 1970, Procedural Rules of Discipline in Trials (Cases of Process), p. 100.

missionary's behavior in relation to school children. This allowed us to see how the system of governance worked and how similar types of concerns were handled. The ICI found that a number of different events within the same period of time, with the same personnel in the same positions, were handled in very different ways. How a situation was handled depended on a number of factors: a) who first heard about the problem, b) the number of "outsiders" who learned of the problem, c) whether the parents were aware and chose to act or not, d) whether the person behaving questionably was Presbyterian or not, e) who in the BWM office was aware of the problem, f) the kind of misbehavior, and g) (more speculatively) how costly it would be to act – in terms of personal relationships, friendships, or challenging charismatic, respected, well-connected people. For each incident below, we give start and end dates of the event (when it was first reported to the last letter or event for which we have a date).

#### E. Instances where BWM was actively involved in child welfare issues

**Case 1. Spring, 1970:** In November 1969 the Congo Field Secretary wrote the Africa Area Secretary and the Personnel Director in Nashville about two Presbyterian missionaries who were the house parents at MPH. His letter noted that the housemother spent time in bed to avoid contact with students, and that there was little communication between the house parents and students. In March of 1970, there were reports of "extreme profanity and public bickering" used by these house parents in front of students. The BWM Executive Secretary was in Congo at the time on a routine visit. Having learned of the parents' concerns about language and bickering, he dealt with the issues directly and assertively. He was respectful of the authority of the hostel board, but clear in his expectation that it would investigate this situation. He was similarly clear that the Field Secretary had the authority to arrange for the house parents to return to the U.S. immediately if the board believed that was best. By the end of March, the house parents were on their way back to the U.S. for health reasons. Just before they left Africa, they received written communication from the Executive Secretary about the inappropriate language. They were dismayed and asked the hostel board to conduct an investigation, in their absence, to determine the facts and clear their name. The Executive Secretary wrote the Field Secretary endorsing this request for an investigation. This last letter, dated in early April 1970, was copied to 14 people.<sup>75</sup>

Case 1 Discussion: This case represents a situation where the "misbehaviors," profanity and public bickering, were simple for administrators to handle. Uniformly

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<sup>75</sup> Documentation includes 6 pieces of correspondence dated between November 3, 1969 and April 6, 1970, between the Field Secretary and BWM staff in Nashville, including the Area Secretary and the Executive Secretary.

condemned by Christians and by parents, profanity was a straightforward misbehavior and could be discussed easily and freely. In contrast, sexual abuse stirred up deeper feelings in parents who became aware of it. It was also simple to deal with these missionaries who were misbehaving. There was expressed concern that the two Presbyterians be treated fairly. However, these individuals were not long-term Congo veterans, and thus not part of an established group of peers who had been together for several terms of service.

Parents were actively and vocally involved; at least three brought the issue to the attention of the Executive Secretary on his routine visit. Because their comments were made in a group of about 15 people, an even larger number of people were aware that concerns had been voiced to the “man at the top.” Thus, there was public pressure for the Executive Secretary to act. As the BWM director, he was in a position to instruct the Field Secretary about his expectations as well. It is not surprising that this issue was resolved quickly and through appropriate mission field administrative channels, i.e. the hostel board and the office of the Field Secretary.

**Case 2. Easter, 1970:** On March 22, 1970, Palm Sunday, an adolescent female student reported to at least one classmate and an adult friend of the family, and, three days later, to her mother, that she had been sexually molested by the male Methodist MPH house parent.<sup>76</sup> The one classmate, the student council president, informed the Congo Field Secretary the next day. The Field Secretary’s written account to his superiors in Nashville states that he drove immediately to his Methodist counterpart to report the incident. By early April 1970 the Executive Secretary had written to his counterpart at the United Methodist Board of Missions. The Executive Secretary indicated he was writing at the “insistent request” of his Field Secretary to urge the Methodists to remove this house parent. The Executive Secretary indicated that he had just returned from a visit to the Congo and had first-hand knowledge of the “agitation among the missionaries.” Immediately after the Easter holiday, the hostel board investigated and met with the parents, the child, and the alleged offender. In its April 13-15, 1970, minutes, the hostel board censured the house parent for his “lack of judgment” in the incident, though it saw “no intent of impropriety” in his conduct. On April 15 the Methodist equivalent of the Area Secretary wrote to the Executive Secretary telling him that the Methodist bishop in Africa had ordered the house parents to a different city where the male missionary would have a different assignment. This official noted that “with the recent development, however, removal of the [house parents] is the only possible step.” The only question was whether they should leave immediately or wait

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<sup>76</sup> See Findings Section, p. 33.

until the end of the school year. The Methodist African bishop decided that they would stay through the school year. Subsequent to the hostel board decision, the parents actively corresponded with BWM staff in Nashville and others in the Congo about the inappropriateness of the house parents remaining at the hostel. In Nashville, there was active interchange between staff about the incident. The matter was reported at the June 11, 1970, Executive Committee Meeting of staff.<sup>77</sup>

Case 2 Discussion: From the standpoint of victim interview and support, the investigation and handling of this matter certainly left much to be desired. Nonetheless, the administrative structure in place convened, considered the matter, and came to a determination in a timely fashion. There is indication in the Field Secretary's and others' correspondence that the formal investigation was not his choice. (In his initial correspondence with the child's parents, he indicated that if the child was bothered again, she should report it so corrective action could be taken; there was no mention that there would be any investigation.) But, as the Executive Secretary, other BWM staff in Nashville, Methodist missionary and home office staff, and non-missionaries became aware, it was difficult not to comply with established procedures. There were audiences, both in the Congo and in the U.S., expecting action. As in Case 1, parents were informed right away and were actively involved in the investigation and the outcome.

While this subject matter – sexual molestation – was difficult to deal with, the misbehavior was committed by a missionary from another denomination. The Presbyterians' ability to make a decision was relatively easy and not costly; they simply needed to urge their Methodist counterparts to dismiss the house parents and express sympathy to the parents of the victim. This case is also noteworthy because students played an active role in reporting the incident to mission officials.

#### F. Conclusions from Cases 1 and 2, BWM involvement

In Cases 1 and 2, factors that contributed to active BWM office involvement included the following:

- the Executive Secretary knew of the problems;
- a number of groups of people were aware of the problem and watching its resolution;

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<sup>77</sup> Sources include 22 documents from April 7, 1970 to October 20, 1970. These include correspondence between the various parties, internal memoranda and notes, and minutes.

- parents were actively involved in bringing the issue to officials' attention and pursuing outcomes that were satisfactory to them; and,
- simple, straightforward solutions were available (urging dismissal of a missionary from another denomination, and sending home a short-term missionary couple with health issues).

In Case 1, the misbehaviors were easier to deal with publicly; in Case 2, involvement of a number of people outside the Congo mission prevented the sensitive nature of the offense from consigning the discussion and resolution of the problem to hushed conversations among Congo mission insiders.

#### G. Instances where BWM was not actively involved in child welfare issues

**Case 3.** In approximately 1969 a female student at Central School, immediately following an incident in which she had been sexually molested by a male missionary, reported to an adult female missionary on the station.<sup>78</sup> The student's account was dismissed by the missionary, who told the student, "You should not talk about this." No action was taken at the local level, and no information communicated to the BWM office.

Case 3 Discussion: The adult who heard about this incident was not inclined to appreciate the seriousness of the report or to act. There were no other observers or adults who were aware of what happened. The child was sufficiently chagrined by the adult's response that she did not tell her parents for some time. Thus, they were unable to advocate for her. In addition, the perpetrator was one of the most visible Congo missionaries, both in the Congo and in the U.S. He was a long-term missionary who was charismatic and outgoing. He was well-known to officials on the mission field and at BWM. Pressing any kind of complaint against him would have meant "rocking the boat," and would have caused stress and problems for administrators. The difficult nature of sexual abuse, especially when it is alleged within one's own close-knit group, also undoubtedly contributed to the lack of action in this instance.

**Case 4. MPH, 1968-1969 Academic Year:** In January 1969 the Congo Field Secretary was notified by the student council president that older girls had reported that at least two younger female students had been sexually molested by an MPH housefather. The Field

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<sup>78</sup> See Findings Section, p.38.

Secretary told the student to tell the girls, “Uncle [missionary] said to forget it, don’t ask for relaxation [from the housefather], and don’t talk about it anymore.” Students were given the impression that the situation was “taken care of,” that the house parents would be sent home to the U.S. and would never return to the Congo as missionaries. (We could find no witness or documentary evidence to corroborate that the Field Secretary took those steps.) The missionaries in question went to the U.S. on July 4, 1969, on regularly scheduled furlough, no earlier than any other returning missionaries that year. The January 1970 minutes of the BWM meeting, under “Missionaries Approved for Return to Field After Furlough,” lists these missionaries. Several months after the initial report from the student, the Field Secretary consulted the BWM Legal Representative and learned of a third child molested by the abuser six years earlier. Although the Field Secretary may have intervened in 1969 by directly confronting the house parents, no investigation or other local administrative action was ever initiated, nor could we find evidence that information about the abuse was ever transmitted to BWM officials.<sup>79</sup> No parents were notified in 1969.

Case 4 Discussion: Students again took the lead in reporting allegations to appropriate mission officials, but their efforts to stop the abuse were thwarted by adults who were determined to keep it quiet. Two responsible officials knew of three different children – one the daughter of one of the officials – abused at two different times in two different places by the same person, but these officials did nothing. Since the missionary was the same person discussed in Case 3, some of the same risks of confrontation and intervention held here. It is difficult to know how many victims or how many instances these officials would have needed before they would have been motivated to act strongly and decisively to protect children under their auspices.

The Field Secretary acted in accordance with Matthew 18:15-16 and confronted the abuser personally, we were told, and reportedly told him to stop giving back rubs to girls. The upcoming regularly scheduled furlough provided an easy remedy; the perpetrator would be back in the U.S. soon and the problem gone. Even with another missionary parent aware of abuse, there was not enough pressure to change the inclination to silence.

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<sup>79</sup> Approximately one year later, BWM directly received two reports of molestation from two separate missionary families, operating independently, see below.

#### H. Conclusions from Cases 3 and 4, lack of BWM involvement

These instances share some common features:

- a very limited number of adults were aware of the allegations;
- the ones who were aware might have been reluctant to bring these kinds of accusations against a prominent, highly respected, long-term fellow missionary;
- both reports involved sexual abuse, which the adults were clearly uncomfortable with (in both cases, advising children not to talk about it anymore);
- parents of the victims were not notified or involved;
- BWM was never notified; and,
- easy solutions were available (telling the child to be quiet and the perpetrator's regular upcoming furlough).

In Cases 3 and 4, individual missionaries chose not to utilize the formal governance structure of the mission, BWM, and the church.

#### I. Instances where BWM was directly contacted and involved in child welfare issues

**Case 5. Nashville:** In about 1970 a non-Presbyterian missionary couple came to the BWM office in Nashville and met with the Executive Secretary and Personnel Director. The couple reported that their daughter had been molested on two occasions by a Presbyterian missionary while she was at MPH. The experience had been traumatic for her and she required intensive counseling upon return to the U.S. The parents had three requests: 1) that they receive financial assistance for the treatment their daughter was receiving; 2) that a representative of BWM meet with the missionary and his wife to discuss this matter; and, 3) that BWM respect their daughter's privacy and not share this information with anyone else. After the meeting the Executive Secretary dispatched the Personnel Director to meet with and confront the missionary and his wife with the report. This was done; the conversation was tape-recorded.<sup>80</sup> The confrontation resulted in a denial of any wrongdoing by his wife. BWM paid abuse-related medical expenses for the child and honored the promise of confidentiality.

Case 5 Discussion: This case is noteworthy for several features:

- accusations were brought directly by adults who were parents;
- the missionaries were from another denomination;

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<sup>80</sup> Without success, the ICI diligently searched the archives and all other possible places where the tape, or a copy, might have been retained.

- BWM officials consented to all of the parents' requests based on the credibility of the parents' account of their daughter's molestation;
- the information was brought to the Executive Secretary; and
- the request for confidentiality made it easy not to do more than what the family asked.

**Case 6. 1970 Nashville:** Also in spring 1970 the BWM office received a letter from a non-Presbyterian missionary parent regarding her daughter, who she reported had been sexually molested at MPH by the same missionary from Case 5, resulting in serious psychological injury and requiring significant medical care. The parent wrote, expressing her concern about the missionary's behavior, and asked that he be removed from any position allowing access to children, unless or until he received appropriate psychological treatment and was deemed no longer a risk. Nashville officials offered payment toward medical expenses, which the family accepted. In addition, the Medical Secretary asked the missionary to undergo a psychiatric consultation at BWM expense. However, the missionary was apparently permitted to determine the parameters and focus of the assessment, and constructed the presenting problem as perhaps having emotionally upset a girl while practicing hypnosis on her. Either the psychiatrist was correctly informed yet failed to perform an appropriate psycho-sexual assessment, or was not correctly briefed by BWM, and therefore conducted a general mental status examination.<sup>81</sup> In any case, the missionary promised to cease using hypnosis, and received an "all clear" by the consulting psychiatrist.<sup>82</sup>

Case 6 Discussion: This case shares important features with the previous one:

- non-Presbyterian missionary parents advocated for their child;
- high level BWM officials participated, i.e. those with the authority to direct payment and make significant personnel decisions, especially the Executive Secretary; and,
- solutions (payment, consultation) were short-term, well-defined, and didn't involve the long-term disruption and costs (monetary and prestige) that a more serious confrontation or disciplinary charges would have.

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<sup>81</sup> Another key piece of evidence for which the ICI exhaustively searched without success was the letter of referral from BWM to the consulting psychiatrist, defining the presenting problem and the desired scope of assessment. No such correspondence could be uncovered, and all of the principals are deceased.

<sup>82</sup> Documentation on this case includes 13 pieces of correspondence between the accused missionary and BWM, the family of the victim and BWM officials, the psychiatrist and BWM, and other supporting items dated between May 22, 1970 and June 19, 1970.

#### J. Conclusions from Cases 5 and 6, BWM involvement

Non-Presbyterian missionary parents who advocated directly for their children received acknowledgment of their daughters' experience and some restitution from BWM officials. Staff acquiesced to the parents' requests without further inquiry. This minimal response by BWM may be readily understood in light of the enormous personal, organizational, and administrative costs that would have attended a more aggressive approach to stopping the missionary in Cases 5 and 6. The Executive Secretary would have had to account for a decision that attacked one of the most visible and most highly respected members of the denomination's largest and most successful foreign mission. Administratively, this was a time when the BWM was dealing with another incident of sexual abuse in the Congo, by another perpetrator. Fall-out from the nationalization of the Congolese church affected morale of missionaries and made it more difficult for BWM to keep the traditional base of mission support alive in the U.S. Effective confrontation with, and control of, the male missionary who committed this abuse would have required enormous organizational resources and the courage and willingness to face the ensuing storm of protest among supporters in the U.S. and missionaries in the field. While it might be understandable why BWM officials didn't act to discipline or restrain an offending missionary when they had compelling evidence of two independent incidents of sexual misconduct, we are sorry that they did not.

#### K. Subsequent communication between BWM and Highland Park Presbyterian Church

**1970:** In the summer of 1970, an official of Highland Park Presbyterian Church (HPPC), Dallas, Texas, communicated to BWM regarding the status of the missionary in Cases 5 and 6, who was then serving as a minister on staff at the church. He had begun working at the church after returning to the U.S. on furlough, and while still under BWM's auspices as a missionary. The subject of the HPPC communication was the salary and benefit arrangements between the church and the BWM. The BWM Personnel Director responded in writing and affirmed the missionary's "contribution to the ministry at HPPC" without raising any concern about the two prior molestation reports to BWM by missionary parents, which had resulted in financial reimbursement to those families. The ICI learned that this exchange was viewed as routine, and that BWM staff believed that the missionary's placement was a "fait accompli" and could not have been affected, even had concerns been raised.<sup>83</sup> In any case, the missionary served for several years at HPPC

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<sup>83</sup> What effect the "clean bill of health" received from the consulting psychiatrist may have had on BWM's view of the prospective HPPC hiring was not clear from the evidence.

with primary responsibilities for visitation and mentoring youth in communicants' classes. In January of 1973, when the individual was formally called to be Associate Pastor at HPPC, he and his wife resigned their positions as missionaries with BWM. After this date the individual's employment status was entirely with HPPC.

#### L. Conclusions about the communication

Some ICI witnesses speculated about connections between BWM and HPPC, wondering how the missionary from Cases 5 and 6 could have been placed there for so long (1970 – 1972) while still officially under the jurisdiction of the BWM as a missionary on leave of absence. Witness and documentary evidence convinced us that, while unusual among BWM missionaries, this arrangement was not completely outside of the norm. This missionary had previously been employed at HPPC during the summer of 1966, while a missionary on furlough. His spouse had been on the staff of HPPC prior to meeting and marrying him, and his roots were in Texas.

BWM records indicate that when this missionary returned to the U.S. in July 1969, he itinerated extensively on behalf of BWM. BWM had a special itineration program in 1969 and 1970, and both the missionary and his wife were approved for participation. He itinerated full time, while she visited churches when her responsibility of caring for her ill mother permitted. He did this work until invited by the pastor of HPPC in May 1970 to join the staff. We found no evidence that this missionary returned to the U.S. earlier than planned for his 1969 furlough, or that his placement at HPPC was arranged in advance of his return as a place for him to go after being asked to leave Africa. His and his wife's return for furlough and his full-time itineration during the 1969-70 "Witness Season" are documented as regular, expected, normal events for missionaries such as themselves.

#### M. Appointment of a perpetrator as a volunteer missionary

**1977 Nashville:** In June 1976, the wife of the missionary in Cases 5 and 6 wrote to the former Field Secretary of the Congo Mission (the same individual who had received the reports of abuse from the student council president in 1969). Hers was a personal communication to "sound out" their idea to return to the Congo as missionaries with the financial support of HPPC, but under the auspices of the Volunteer in Mission program of the Division of International Mission (DIM -- BWM's successor). She indicated in the letter that her husband had already talked with the senior pastor at HPPC about the

financial arrangements and a leave of absence from his pastoral work. She indicated further that if the former Field Secretary felt it necessary to reject their proposal because of regulations or fear of setting bad precedents, they were prepared to work directly with the Congolese church and hoped for the blessing of the DIM. The couple needed the assistance of DIM for visas, entry status, and permission to show the *King of Kings* movie.

On July 12, 1976, an official invitation for the couple to return was sent from the Presbyterian Church in Zaire (Congo) to the former Field Secretary. On July 12 the former Field Secretary responded to the couple that he had consulted with two individuals (one was the former BWM Legal Representative in 1969 who was aware of at least three children having been abused by the missionary). He indicated that their first reactions were “very positive.”

The August 27, 1976, HPPC newsletter has a picture of the couple and an article about their call to a new adventure in service. They had already had personal interviews with the former Field Secretary, and the former Legal Representative, and one other denominational official. Their official application forms were filed on October 14, 1976. The ICI examined the forms and found that the couple listed the former Field Secretary as a reference, but “reference forms” was crossed out as a necessary item on their application. The required report of psychological testing was also crossed out. These 2 markings suggest that both seeking references and getting psychological evaluations were waived. On December 9, 1976, the Staff Associate for Enlistment notified the couple that they had been approved. A copy of this letter was sent to the former Field Secretary, and to the former Personnel Director (the individual who in 1970 had traveled to confront the missionary personally and tape-record the conversation).

The couple traveled to Zaire in December 1976. In June 1978 they extended their term of service to November 30, 1978. The wife returned to the U.S. in September 1978; the husband returned in December. They expressed a desire to return again in June or July of 1979 for up to a year, a desire that, according to an internal memo the ICI examined, received DIM administrative support.

We found no evidence that any of the officials (the former Field Secretary, the former Legal Representative, and the former Personnel Director) who knew of previous allegations against the former missionary took any steps to share their knowledge of the allegations or took steps to prevent his return to Africa.<sup>84</sup> We did hear witness testimony that upon learning of the return of the couple to the Congo, the former Legal Representative (who had learned during the 1968-69 school year of the MPH molestation report from the Field Secretary) responded unofficially to this action by discretely warning parents not to permit their children to be alone with the individual. However concerned the former Legal Representative might have been, no official action was taken on the field or with BWM to formally protect the children.

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<sup>84</sup> Our documentation includes 17 letters, application materials, and other items related to this person’s service through VIM.

## N. Conclusions about the appointment

At least three people knew of the former missionary's plan to return to Africa. Based on their knowledge of previous allegations against him, they were in positions to have at least raised objections. None of them did. With financial support already in place, the individual and his wife then checked their plans with the person who probably could have done the most to stop them, the former Field Secretary. When he failed to object, they were free to return to Africa.

## O. Overall conclusion

With no BWM official directly responsible for overseeing them, the schools were effectively left to operate in a semi-autonomous fashion. Yet, as shown above, some cases demonstrate that there were instances of intense oversight, intervention, and active involvement by BWM.

As a result of a pattern of benign neglect and sporadic, *ad hoc* crisis management and containment, critical opportunities to intervene, interrupt, and prevent ongoing sexual predation were missed and children continued to be victimized.<sup>85</sup> Therefore, we conclude the following:

- Despite the provisions of the *Book of Order* and the duty of missionary staff to protect children under their care, some molestation reports that were received by adults were not formally communicated to any local Congo mission or BWM national official.
- Given the official responses of the Congo mission and BWM to the three cases (Cases 2, 5, and 6 above) in the spring of 1970, it is clear that administrative structures existed for dealing with such matters in timely fashion.
- While the response in Cases 5 and 6 was short-sighted, satisfying only the immediate demands of the families and not looking at the larger picture of multiple victims of the same offender, why these non-Presbyterian families got acknowledgment and restitution when the Presbyterians did not is hard to

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<sup>85</sup> Although the ICI did not have contact with any persons reporting victimization in the Congo during the former missionary's period of service as a volunteer, we do know that he continued to molest into the 1980s, see Findings, p. 39.

accept. Presbyterian parents whose children were molested by a Presbyterian missionary appeared to be more willing to let the matter go.

- Had the incident in 1969, Case 4, been reported to BWM, even assuming it had not been acted on, BWM would have had this report when it received the two direct reports of molestation from non-Presbyterian missionary families in 1970. Would three independently presented, cross-corroborating reports have made a difference? We think not. There were no Presbyterian parents pushing for accountability; the two families that did push for action were from another denomination, but did not know about each other and received what they wanted from BWM. Additionally, BWM had a strong incentive not to “rock the boat” by confronting a charismatic, visible, well-known, well-connected, and long-term missionary in the denomination’s largest and most successful foreign mission.
- BWM’s handling of the Presbyterian missionary in Cases 5 and 6 could have been much more aggressive; disciplinary proceedings under the *Book of Order* could have been commenced. Nashville, with two reports, should also have been much more aggressive in disclosing to HPPC the “state of the record” concerning allegations against the person it had recently hired.
- Clearly, in 1977, the use of the former Field Secretary as a reference by the former missionary and his wife presented a clear-cut opportunity for this person to voice his concerns based on the 1969 molestation reports presented to him. Presumably, if such concerns had been raised, and the application subjected to serious scrutiny, the 1970 molestation incidents would have surfaced as well, and, one would hope that, at minimum, the application to return to the Congo as a VIM missionary would have been rejected.

Over the period of approximately 10 years, key opportunities were repeatedly missed by church officials who received credible reports of one missionary’s abusive behaviors. Rather than pointing to a judgment of intentional or reckless disregard of the interests of children, evidence reviewed by the ICI tends to establish that the actions and non-actions of BWM and APCM personnel in positions of authority and oversight were *ad hoc*, naïve, or insufficiently focused on the welfare of children. Stronger responses

were demonstrated in higher profile cases, but they still suggest that children did not seem to have been a high priority. It is clear that the organization's failure to intervene and prevent a sexual molester's continued access to children and other vulnerable persons allowed for the toll of victimization to rise to tragic levels.

## **VI. Other areas of concern**

### A. Other cases the ICI considered

We were presented with accusations that a missionary father had repeatedly sexually molested his daughters. Though scrupulously pursuing evidence through interviews and documents, we were unable to find sufficient substantiation of the allegations.

We did find a seriously unhealthy and fractured family system. We found that the father engaged in harsh behavior and verbal abuse. A history of major trauma is evident, with the daughters' life experiences suggestive of serious abuse.

Numerous retired missionaries spoke of being concerned at the time about the father's public demonstrations of anger and the demeaning way he spoke to his wife. They recognized that the daughters suffered from the family dysfunction. However, among school, medical, and mission personnel, no one intervened, in spite of evidence that these were troubled children. No one took steps to protect them.

Nevertheless, insufficient evidence was found to provide us the certainty that is necessary in establishing an assertive finding of sexual abuse. Our conclusion is that the children were substantially traumatized by events that occurred within this family structure and dynamics during the time of their missionary experience. The long-term effects are severe and have greatly impacted the victims' quality of life.

## VII. What issues need to be addressed?

During the 18-month inquiry, the ICI was able to speak in person or by phone with many retired missionaries who served in the Congo. While offering helpful information about life on the mission field and how to contact specific individuals, many questioned the value of such an inquiry. Because we believe their questions and comments reflect the attitudes of many others, those from outside the missionary community as well as those who served abroad, we have devoted this section of our report to issues that arose. In addition, we are including answers to some unasked, but common, questions related to the nature of sexual abuse and characteristics of abusers. It is our hope that the discussion of these questions will serve as the groundwork for further comprehension. Only when the wider faith community understands the issues will it be able to protect children from abuse.

### A. Why should the church carry out this investigation?

#### *1. Theological and Reformed tradition perspectives*

Why was it appropriate for the church to take the allegations of abuse so seriously? Because the victims were children. Jesus said, “Truly I tell you, just as you did it to one of the least of these who are members of my family, you did it to me.” (Matthew 25: 37-40). Because of biblical teachings on the sacredness of life and the inherent value of children, abuse and its faith-threatening trauma become more than societal problems; they become theological issues.

Furthermore, secrecy and ignoring the pain of others are not consistent with the covenantal nature of the faith community. It is a grave mistake to assume that truth-telling about abusive behavior will destroy the church or any part of it. The people of God are resilient. We belittle the people of our faith community, and our God, when we fail to acknowledge sin and seek truth. In the final analysis, whether to inquire into allegations of abuse is a choice of faith.

In recent years the Presbyterian Church (U.S.A.) has been reexamining its commitments to vulnerable persons, especially women and children. As a result the 205<sup>th</sup> General Assembly (1993) adopted *Sexual Misconduct Policy and its Procedures*; the

213<sup>th</sup> General Assembly (2001) adopted *Turn Mourning into Dancing! A Policy Statement on Domestic Violence*; and the 210<sup>th</sup> General Assembly (1998) adopted *Standards for Ethical Conduct*.

Curricula and prevention materials for educating the church have been created as well, among them *Striking Terror No More, The Church Responds to Domestic Violence*; *Surely Heed Their Cry: A Presbyterian Guide to Child Abuse Prevention, Intervention, and Healing*; and *We Won't Let it Happen Here! Preventing Child Abuse in the Church*.

Each statement and curriculum discusses theological imperatives for protecting children. From them we have selected a few references to scripture and to Reformed tradition that attest to the appropriateness of the church's taking all allegations of sexual abuse seriously. We go on to highlight relevant Presbyterian statements about ethical practices. We recommend that readers of this report study those materials for a more complete understanding of issues surrounding the abuse of children.

### **Statements that draw upon scripture**

The curriculum *Surely Heed Their Cry* cites several scriptures that direct us to expose the truth. Among them are the following:

- Live as children of light – for the fruit of the light is found in all that is good and right and true. Take no part in the unfruitful works of darkness, but instead expose them. (Ephesians 5: 8-11)
- God is light and in him there is no darkness at all. If we say that we have fellowship with him while we are walking in darkness, we lie and do not do what is true; but if we walk in the light as he himself is in the light, we have fellowship with one another. (I John 1:5-7)

The curriculum also speaks eloquently of the faith community's obligation to its children:

- In listening to the various texts about children from the Old and New Testaments, the overall theme that emerges is God's faithfulness to and concern for children. Throughout the Old Testament, children are portrayed as gifts from God and sources of blessing to their parents and to the community. Both the parents as individuals and the community as a whole have responsibility for the well-being and development of these children.<sup>86</sup>

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<sup>86</sup> MacDonald, *Surely Heed Their Cry*, p. 9

- As Christians, we must understand children as inherently valuable members of Christ’s community. Jesus highlighted not only their faith and openness, but their vulnerability. This vulnerability puts children at risk, but it also places them close to God; their dependence on God may be what Jesus was trying to get his disciples to see as a model for their own faith. This vulnerability and dependence makes the protection and support of the community of faith even more important. Jesus was teaching that, within the community of believers, there must be protection for each of us in our dependence on God and on each other.<sup>87</sup>
- In I Corinthians 12:26 we are reminded that we are all members of the body of Christ; if “one member suffers, all suffer together.” As people of God, we are responsible to and for each other. As this chapter in I Corinthians describes, we are interdependent – each part of Christ’s body affects the others. In thinking about our Christian response to the children being abused in our midst, we must remember that what affects them, affects us and our communal relationship to God. We cannot underestimate the spiritual cost of abuse to victims and survivors; the sense of betrayal and loss of trust cuts to the core of their faith and ability to trust in God or others. If we ignore the suffering in our midst or in our broader communities, we are being unfaithful to God as well as to the vulnerable members of Christ’s body and we deepen that experience of betrayal and lack of trust.<sup>88</sup>

The 2001 policy statement on domestic violence, *Turn Mourning into Dancing!* lists biblical principles for reaching out to victims:

1. The church is called to be a place of sanctuary.  
Be merciful to me, O God, be merciful to me, for in you my soul takes refuge; in the shadow of your wings, I will take refuge, until the destroying storms pass by. (Psalms 57:1)
2. The church is called to be an empathic community.  
I have observed the misery of my people...I have heard their cry...I know their sufferings, and I have come down to deliver them...and to bring them...to a land flowing with milk and honey. (Exodus 3:7-8a)
3. The church is called to be a covenantal community.  
So then you are no longer strangers and aliens, but you are citizens with the saints and also members of the household of God. (Ephesians 2:19)

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<sup>87</sup> MacDonald, *Surely Heed Their Cry*, p. 9.

<sup>88</sup> MacDonald, *Surely Heed Their Cry*, p. 11.

4. The church is called to be a healing community.  
Thou hast turned for me my mourning into dancing; thou hast loosed my sackcloth and girded me with gladness. (Psalm 30:11)<sup>89</sup>

### Statements that draw from Reformed theology

Following are official statements that support the church's commitment to children:

- The Presbyterian Church (USA) General Assembly Statement on Child Advocacy, 1991:
  - .. Whereas, the Book of Order, G-1.0200, states, “The great ends of the Church are the proclamation of the gospel for the salvation of humankind; the shelter, nurture, and spiritual fellowship of the children of God; the maintenance of divine worship; the preservation of the truth, the promotion of social righteousness; and the exhibition of the Kingdom of Heaven to the world”; and
  - ...Whereas, the Book of Order also states in W-2.3013, “The congregation as a whole, on behalf of the Church universal, assumes responsibility for nurturing the baptized person in the Christian life,” and Presbyterians believe this baptismal commitment to be a serious one, understanding it to apply to all God's children;...
- Therefore, the 203<sup>rd</sup> General Assembly (1991):
  - ...Directs the agencies of the General Assembly and the governing bodies and congregations of the Presbyterian Church (USA) to develop clear strategies and specific programs to defend and improve the status of children and to address their current critical needs in education, nutrition, health care, housing, and security from abuse and exploitation.
  - ...Urges every congregation to make the needs and rights of children and families a priority for life and mission in the 1990s.
  - ...Calls on the church and its members at all levels to advocate and support the development and implementation of public and private policies for the needs and rights of children, built on a prevention / investment strategy aimed at meeting the needs of all children and families for adequate health care,...adequate and safe housing, quality child care and education, and protection from abuse and exploitation.<sup>90</sup>

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<sup>89</sup> From *Turn Mourning into Dancing! A Policy Statement on Domestic Violence*.

<sup>90</sup> MacDonald, *Surely Heed Their Cry*, p. 12.

- From *Turn Mourning into Dancing! A Policy Statement on Domestic Violence*:

The *Book of Order* defines discipleship in a variety of ways, including the participation of the Church “in God’s activity in the world through its life for others by

- (a) healing and reconciling and binding up wounds,
- (b) ministering to the needs of the poor, the sick, the lonely, and the powerless,
- (c) engaging in the struggle to free people from sin, fear, oppression, hunger, and injustice,
- (d) giving itself and its substance to the service of those who suffer,
- (e) sharing with Christ in the establishing of his just, peaceable, and loving rule in the world.<sup>91</sup>

### Statements relating to ethical practices

The General Assembly of PCUSA has approved standards and codes of ethical practice for those who minister in the name of Jesus Christ:

- From the *Standards of Ethical Conduct* approved by the 210<sup>th</sup> General Assembly (1998)<sup>92</sup>

I will conduct my life in a manner that is faithful to the gospel and consistent with my public ministry. Therefore, I will:

- ...Treat all persons with equal respect and concern as beloved children of God;
- ...Refrain from abusive, addictive, or exploitative behavior and seek help to overcome such behavior if it occurs.

I will conduct my ministry so that nothing need be hidden from a governing body or colleagues in ministry. Therefore I will:

- ...Honor the sacred trust of relationships within the covenant community and observe appropriate boundaries;
- ...Refrain from exploiting relationships within the community of faith for personal gain or gratification, including sexual harassment and misconduct as defined by Presbyterian Church (USA) policy.

- From *Sexual Misconduct Policy and its Procedures* adopted by the 205<sup>th</sup> General Assembly (1993):

The denomination’s integrity and ministry are at stake in the way it responds to the reality of sexual misconduct by those entrusted with religious leadership.<sup>93</sup>

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<sup>91</sup> *Book of Order*, 2001, Form of Government, G-0.0300c

<sup>92</sup> *Standards of Ethical Conduct*, Standards of Conduct for Ordained Officers in the Presbyterian Church (USA), p. 3.

The ethical conduct of all who minister in the name of Jesus Christ is of vital importance to the church because through these representatives an understanding of God and the gospel's good news is conveyed. Their manner of life should be a demonstration of the Christian gospel in the church and in the world (*Book of Order*, G-6.0106). The basic principles of conduct guiding this policy are as follows: 1. Sexual misconduct is a violation of the role of pastors, employees, volunteers, counselors, supervisors, teachers, and advisors of any kind who are called upon to exercise integrity, sensitivity, and caring in a trust relationship. It breaks the covenant to act in the best interests of parishioners, clients, co-workers, and students. 2. Sexual misconduct is a misuse of authority and power that breaches Christian ethical principles by misusing a trust relation to gain advantage over another for personal pleasure in an abusive, exploitative, and unjust manner..... 3. Sexual misconduct takes advantage of the vulnerability of children and persons who are less powerful to act for their own welfare. It is antithetical to the gospel call to work as God's servant in the struggle to bring wholeness to a broken world. It violates the mandate to protect the vulnerable from harm.<sup>94</sup>

## *2. Presbyterian polity and the ICI*

It is not for the ICI to speak for the church or the General Assembly Council's Executive Committee as to why this inquiry was convened following the death of a person who had been initially reported to be a perpetrator. We can speak to an understanding of how our work corresponds to the best of church polity and the Reformed tradition.

Church polity provides that when "the offense alleged is sexual abuse of another person," there is no statute of limitations for presenting the accusation, either by the individual alleging abuse or an individual making the accusation on another's behalf.<sup>95</sup> That provision takes into account that in instances of child sexual abuse, it may be years before the victim comprehends the nature of the offense that was committed against her. It also takes into account that it might be years before the victim feels secure enough to risk bringing forward an accusation against an esteemed member of the clergy who is widely respected as a representative of God. The ICI respects this provision in church polity because it extends an opportunity for those who were victimized to witness to the truth, to prevent harm from occurring to others, to seek healing, and to work for justice.

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<sup>93</sup> *Sexual Misconduct Policy and its Procedures*, Background, p. 2.

<sup>94</sup> *Sexual Misconduct Policy and its Procedures*, p. 2-3

<sup>95</sup> *Book of Order*, 2001, Rules of Discipline, Chapter 10 Disciplinary Cases, Charges, D-10.0401.

That provision is consistent with the language of the charge to the ICI, where our task was defined as “to help the survivors, the well being of the larger Christian community, the General Assembly-level offices, and the integrity of the Presbyterian Church (USA).”

However, the same church polity provides that the disciplinary process must terminate when the individual accused is no longer a member of the church. Though stated in terms of a person who renounces the jurisdiction of the church, by principle it has been extended in practice to one whose membership is terminated by death.<sup>96</sup> However, in the matter of an individual who died while under investigation and who proclaimed innocence, polity works to frustrate a process that was intended to determine culpability or declare exoneration. The outcome is that neither the claim of innocence nor the claim of abuse may be upheld. It is the living, both the accusers and their families, and the defenders of the alleged offender, who suffer an injustice by this lack of determination.

The inquiry created by the General Assembly Council’s Executive Committee allows for a fair, impartial, and thorough process to go forward in order to determine the truth of the claims and thereby achieve resolution. The instrumental value of the truth is expressly affirmed in the fourth of the eight Historic Principles of Church Order that have been part of the Church’s heritage since 1788:

That truth is in order to goodness; and the great touchstone of truth, its tendency to promote holiness, according to our Savior’s rule, “By their fruits ye shall know them.” . . . [W]e are persuaded that there is an inseparable connection between faith and practice, truth and duty. Otherwise, it would be of no consequence either to discover truth or to embrace it.<sup>97</sup>

We are obligated to measure a decision not to pursue the truth, or not to disclose our findings, against the norm that the church is to be a sign of God’s work in Jesus Christ. If we choose ignorance, denial or secrecy, we effect a substitution of human judgment that displaces God’s intentions. To not disclose is to yield to the power of fear and deny the providence of God and the work of God’s Holy Spirit:

God’s redeeming and reconciling activity in the world continues through the presence and power of the Holy Spirit, who confronts individuals and societies

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<sup>96</sup> *Book of Order*, 2001, Rules of Discipline, Chapter 3 Jurisdiction in Judicial Process D-3.0104

<sup>97</sup> *Book of Order*, 2001, Form of Government, Chapter 1 Preliminary Principles, The Historic Principles of Church Order.

with Christ's Lordship of life and calls them to repentance and obedience to the will of God.<sup>98</sup>

As a community of faith, the church is called to a discipleship focused on Jesus Christ in whom nothing, including the crisis of sexual abuse of children in our midst, can separate us from the love of God.

Our Reformed tradition teaches us that the matters of church polity before us are theological at their heart. The question of whether to pursue the truth through an inquiry such as this may be reframed as a question of whether or not avoidance of the past and secrecy about it are consistent with the covenant nature of a community of faith. The meaning of the sacraments, especially baptism, shapes our understanding of covenant. Consider the Directory for Worship's affirmative statements:

The Sacrament of Baptism and the Lord's supper are God's acts of sealing the promises of faith within the community of faith as the congregation worships... The congregation shall... voice its support of those baptize, [and] express its willingness to take responsibility for the nurture of those baptized.<sup>99</sup>

The sacrament of baptism serves as one reminder to the adult members of a congregation that they are responsible for the ongoing nurture of children in their midst. It is through the members of the congregation, in addition to their parents, that children experience God and faith. The Bible establishes for us the precedent that the community must take responsibility, in addition to parents, in nurturing children in the faith. The pervading biblical themes in relation to children reveal a God that is especially concerned with children, as the most vulnerable members of society, who require the protection and nurture within the structures of the larger community. Within Jesus' ministry, children are not only cared for as vulnerable, but are also held up as examples of faith.<sup>100</sup>

To pursue the truth, to disclose important facts that will affect the nurture and well-being of those who are baptized, is to act in ways that are responsible and consistent with the promises and professions the church makes at the time of baptism. To pursue and tell the truth is to respect and honor those whom we baptize. Not to pursue the truth, or to fail to tell it after discovery, is to choose to protect perpetrators over our own children.

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<sup>98</sup> *Book of Order*, 2001, Form of Government, Chapter 3 The Church and its Mission G-3.0103.

<sup>99</sup> *Book of Order*, 2001, Directory for Worship, Chapter 3 Service for the Lord's Day, The Sealing of the Word: Sacraments W-3.3601 and W-3.3603 (f) and (g).

<sup>100</sup> MacDonald, *Surely Heed their Cry*, p. 8.

There are spiritual reasons to pursue the truth and disclose it. Communities within the church — the missionary community, especially — have their own genuine and valid needs, and these communities are often silent, indirect victims when abuse occurs. Disclosure is warranted by those communities’ continuing need to be in fact and perception places of safety and security for children, youth, families and all vulnerable people. Disclosure is always warranted by the need to obviate rumor, innuendo, and speculation that undermines trust. Truth-telling is to act to reinforce people’s confidence in their leaders as trustworthy, honest, forthright, and willing to be accountable for their decisions in sensitive and difficult situations.

Pursuing and telling the truth is an act of faith that our God works in human history and through individuals to redeem, restore, and renew broken lives. By honoring the truth through this inquiry, we honor the Spirit who brings healing to hearts that hurt, and justice to those who hunger and thirst for righteousness.

## B. What is abuse and what are its effects?

### *1. Effects on those abused*

Abuse is a complex phenomenon that cannot be understood simplistically. It always implies harmful mistreatment of another person. Abuse can be physical, emotional, sexual and/or spiritual in nature. As the inquiry grew out of allegations of sexual abuse by a highly respected member of the missionary community, and because most of the victims who came forward were victimized by him, this section will relate almost entirely to sexual abuse. The term “the primary abuser” will refer to him.

Child sexual abuse is illegal in all fifty states. Texas law (selected because the perpetrator with the most victims spent his furloughs in Texas, later lived and worked there, and continued to abuse there) defines sexual abuse as “sexual conduct harmful to a child’s mental, emotional, or physical welfare; or failing to make a reasonable effort to prevent sexual conduct harmful to a child; or compelling or encouraging the child to engage in sexual conduct.”<sup>101</sup> “Indecency with a Child” is a second degree felony if a person engages in sexual contact with a child younger than 17, regardless of the child’s gender. “Sexual contact” is defined as “any touching of the anus, breast, or any part of

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<sup>101</sup> U.S. Department of Health and Human Services, *Child Abuse and Neglect State Statute Series*, p. 85-86.

the genitals of another person with intent to arouse or gratify the sexual desire of any person.” Penetration of the anus or female sexual organ of a child younger than 17 is considered sexual assault, also a second degree felony in Texas.<sup>102</sup> **We cite the Texas law to demonstrate the severity of the allegations and findings in this investigation.**

The sexual abuse described to the committee by those who had experienced it covered a wide range: rape, oral assault, fondling, and digital penetration. In the box below, we have quoted some descriptions witnesses gave of the abuse inflicted upon them:

- He fondled my breasts and genitals; there was no penetration.
- He put his hands inside my shirt, rubbing my chest.
- He put his hands into my pants and rubbed my private parts.
- He rolled my shirt up from the bottom so he could see what my breasts looked like. I hoped that when he saw how small I was, he would lose interest and stop.
- His breath was heavy and gasping and his hands were cold and sweaty and shaky.
- He placed his hand on my breast and began to caress me. I froze inside and stopped breathing so all the movement would be him and I wouldn’t make it easier for him to move his hand.

Several retired missionaries we interviewed expressed their belief that two of the perpetrators against whom there were allegations had engaged in harmless behavior—rubbing shoulders, giving massages, touching a knee—and that girls had misinterpreted these actions. Victims did report such behaviors, along with their reactions of feeling embarrassed or uncomfortable. **While the behaviors were clearly inappropriate, the committee, when evaluating testimonies, did not include over-familiar actions as sexual abuse.** The incidents of sexual abuse upon which we based our findings were incidents where perpetrators engaged in explicitly sexual behavior with the clear intent of self-gratification at the child’s expense.

Why is sexual abuse harmful? It destroys a child’s sense of safety. Security and safety form an essential foundation for well-being and dealing with the world effectively. When we feel safe, we are able to approach the world with confidence and move beyond familiar understandings, skills, and relationships. This sense of well-being contributes to growth and maturation. When we feel unsafe, however, we live in fear. Fear may lead

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<sup>102</sup> Texas State Penal Code, Chapter 21, Sexual Offenses, sections 21.01 (2), 21.11, and 22.011 (a) (2) (A) and (f); available at <http://www.capitol.state.tx.us>.

us to withdraw or to engage in reckless behavior. Many of the effects of abuse can be interpreted to be a victim's struggle to re-establish or maintain safety.

Sexual abuse, whether it involves penetration or other bodily violations, is traumatic for the victim. Three factors make this so: the power difference between adult and child; the knowledge difference between them; and the difference in gratification. Power comes from the difference (size, experience, and social influence) between child and adult. Adults in certain roles recognized by the child (parent, minister, uncle) have even more authority. In situations where the adult initiates sexual activity with a child, the child feels helpless to resist. Children, by virtue of their young age, have less knowledge than adults and are unable to understand the meaning and potential consequences of sexual activity. As a result, sexual molestation leaves them confused. Finally, the offender initiates the activity in order to please and satisfy himself; the act is not designed for mutual gratification between consenting individuals. When the offender seeks sexual gratification for himself, the child experiences paralyzing feelings of horror.<sup>103</sup>

Faller summarizes the traumatic nature of these three factors:

Because the adult has more power, he/she has the capacity to impose the sexual behavior, which may be painful, intrusive, or overwhelming because of its novelty and sexual nature. This power may also be manifest in manipulation of the child into compliance. The child has little knowledge about the societal and personal implications of being involved in sex with an adult; in contrast, the adult has sophisticated knowledge of the significance of the encounter. The child's lack of power and knowledge means the child cannot give informed consent. Finally, although in some cases the adult may perceive him/herself providing pleasure to the child, the main object is the gratification of the adult. That is what is wrong about sex between adults and children.<sup>104</sup>

The three features of trauma help us to understand the accounts of victims who met with the ICI. For a child, the actions of a powerful, knowledgeable adult seeking his own sexual gratification were terrifying. In the box below we quote some of the witnesses:

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<sup>103</sup> Faller, p. 10-11. Also, see Herman for a more complete discussion of trauma and its effects.

<sup>104</sup> Faller, p. 19.

- I tried to push him away and started to say no; he told me to be very quiet, that my parents were just outside and they would hear.
- I tried to push him away, and he said to be very quiet and not tell anyone.
- He told me that if I told anyone, no one would believe me, and they would all hate me for telling lies.
- When I tried to talk, he covered my mouth with his free hand.
- He left to change the movie reel, and said he would be back and we could continue our little secret game.
- When I tried to protest, he told me to be very quiet so I would not wake anyone else.
- He said he enjoyed our secret game, and I would enjoy it too if I would relax.
- I was afraid that he would throw me into the river with the crocodiles if I protested; he could have made up a story about heroically trying to rescue me and there were no witnesses so no one would have known.
- He said, “Don’t tell your parents. They will never believe you.”
- He told me, “You mustn’t ever tell anyone. If you do, they will hate you for being a liar. God punishes liars.”
- “You aren’t very pretty. You are lucky that I am paying attention to you.”
- “I can teach you things men like so you will always have a boyfriend.”
- “If you rub your chest like I am doing, you will make your breasts grow.”
- “If you tell anyone, something very bad will happen to you.”

Abuse has both short-term and long-term effects. While a victim is being sexually abused, and for the weeks and months that follow, she has a pervading sense of fear, shock, paralysis, or numbness. Some victims cope by “leaving” their bodies; that is they feel as if they are watching the abuse happen to someone else. Like many who are sexually abused, the victims we interviewed experienced these same reactions.

Several spoke of going through an abrupt personality change immediately after the abuse. Before they had been fun-loving or light-hearted or conscientious students. They had enjoyed being with friends. The day after the initial abuse they became different girls: wounded, fearful, emotionally closed. Some could no longer concentrate on their studies. Some lost interest in everything around them. Some began to isolate themselves. One woman who witnessed a friend being abused spoke of how overnight her friend changed from being vibrant and vivacious to being withdrawn. (The witness was so terrified, she could only stand frozen in place while the abuse occurred.)

Women who met with the ICI described their immediate reactions to the abuse:

- I was afraid, I prayed for someone else to come.
- I wanted him to hurry and finish so he would go away.
- I thought about other things so I would not think about what he was doing to my body.
- After each time, I was relieved that he didn't do more, but I was fearful that he would do more the next time.
- I knew that what he was doing was not right; I lay as limp as I could thinking that if he thought I was asleep, maybe he would stop touching me.
- I pretended I was not there, that I was somewhere else.
- I concentrated on looking at something else so I would not have to look at his face.
- I slept fitfully, dreaded being in bed, crying, praying, wondering what to do.
- I felt nauseated and scared every time he was around.

The missionary children who experienced abuse reported living with daily fear. Of one abuser, witnesses said, "He was always around, lurking in the night." Because of their fears, girls developed avoidance strategies to protect themselves, their siblings, and friends.

Some told us of attempts to protect themselves. If their abuser was driving, they would simply refuse rides to school and would walk instead. Some became more desperate in their attempts. For example, one woman said, "I had a headache, and he offered to treat it. His wife watched from the door, as I lay across the bed on my stomach while [the abuser] rubbed my head and neck and shoulders. Then [his wife] left to go see about dinner. After she left, he started rubbing my thighs and bottom, trying to get his hands between my thighs. He tried to reach under my chest, but I folded my arms and kept my arms and legs pressed as tightly as I could. After his several attempts to 'feel' me, I jumped up and left. [His wife] was sitting in the living room."

In some cases older siblings took it upon themselves to protect younger siblings from the abuser. As one younger sister wrote: "The only reason I am not a victim of [this offender] myself is that my sister, after he had abused her, made sure that I was never in the room alone with him. As I grew older, I knew about some of the struggles that different people were having with him and was grateful that I was spared but did not know why until less than 10 years ago .... I have a pretty special sister."

Victims and others shared their childish insights with each other. When a missionary they knew to be an abuser visited Central School, groups of girls plotted to avoid him. A retired missionary shared this recollection with us:

The first incident that made me aware of a molestation problem occurred when I made a rare visit to the school...in the 1950s. A group of girls were standing under a tree talking. They were so engrossed in what they were talking about that they were unaware of my presence. I overheard one girl say, "Whenever I see him coming up the path to the girls' dormitory, I run and hide in a closet or under a bed." They all of a sudden became aware of my presence, and turned and ran back to the girls' dormitory without saying another word. I wondered who on earth they were talking about that they should react to my presence that way. I had to return to our own station and work the next day, so never had the opportunity to ask questions.

A woman who attended CS as a child wrote:

I was aware of incidents in which [abuser] molested girls in my dorm. I was not myself molested. We girls talked about what had happened and some of us were probably therefore saved from such experiences because we all started avoiding being alone with "Uncle [abuser]" whenever possible.

The lengths to which the children went to avoid abuse are sobering. "I vowed to myself," one victim wrote, "that [the molester] would not get another chance to touch me like that again, so I tried every way I could to thwart him without telling on him." This woman listed the following strategies that she used: she stayed with her parents and other adults as much as she possibly could; she wore clothes under her pajamas; she lay on her stomach when she slept ("but he just turned me over"); she tried sleeping with another person in the bed; she avoided being indoors alone; she always made sure she was in sight of someone else; she tried moving her bed so it would be harder for him to get to her. In short, she notes, "I spent the rest of my childhood trying to avoid the man."

The long-term effects of child sexual abuse are just as sobering as the short-term effects are. The fact that effects "ripple" out from the victim to others close to her have led some to characterize child sexual abuse as a public health problem, for the consequences are enormous for individuals and society.<sup>105</sup> The long-term effects of abuse include life-long impacts on physical health, emotional and psychological well-being,

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<sup>105</sup> See Greenberg et al.

adjustment to adulthood and parenthood, and the ability to establish healthy relationships. Depression, phobias and fears, traumatic stress reaction, substance abuse, sexualized behavior — these consequences of abuse can have a marked influence on a victim's entire adult life.<sup>106</sup>

A complex combination of factors influence the severity of the effects:

- The age and maturity of the victim when the abuse occurs
- The sex of the victim and of the offender
- The extent of the abuse
- The relationship between the victim and the offender
- The reaction of others to disclosure
- The age when disclosure occurs.<sup>107</sup>

Within the scope of this inquiry, boarding school separations, the lack of communication with parents, and the anxieties due to political unrest could have intensified the impact of abuse. However, it is important to keep in mind that the effects vary widely, and even those who were abused by the same person at about the same age and in the same way may react in dissimilar ways.

A widely cited study by David Finkelhor divides the long-term effects into four general categories, each with its own psychological and behavioral components.<sup>108</sup>

### 1. Traumatic Sexualization

Children who are abused are exposed to realities of life for which they are unprepared. Innocence is lost. Traumatic sexualization means that long before they have the maturity to do so, sexually abused children must deal with their own sexuality and with others' sexual desires. Some respond by developing an aversion to sexual activity or feelings; some develop an excessive interest in sex; some experience sexual identity confusion. Many witnesses speaking with the ICI mentioned struggling with their sexuality. They spoke of marriages that had failed, partly because they were repulsed by sex. They mentioned a pattern of futilely seeking love and acceptance through sex.

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<sup>106</sup> See Silverman, Rienherz, and Giaconia for more detailed discussion of the longer term effects of child sexual abuse.

<sup>107</sup> Faller, p. 20.

<sup>108</sup> Faller, p. 19-20, and Kendall-Tackett, Williams, and Finkelhor, p. 174.

## 2. Stigmatization (or a strong sense of shame or dishonor)

Psychological consequences such as feeling like “damaged goods” and feeling guilt and responsibility for the abuse may remain with victims for a lifetime. Sometimes these feelings correlate with self-destructive behaviors such as substance abuse, self-injury, risk-taking, suicidal gestures and acts, and provocative behavior designed to result in punishment. Victims also had reactions of sadness, guilt and shame from knowing either at the time or later that others were abused too.

An older girl who learned from younger girls at the Methodist-Presbyterian Hostel that they had been abused too told the committee, “Not only was I carrying my own guilt of what had happened to me, and the guilt that I had done something as a child to tempt a man of God into sexual sin, I was now carrying the guilt that I had not done more to protect the girls who were younger than me.”

Because of shame and guilt, children abused by acquaintance molesters may believe that they are to blame for what happened. They may blame themselves for not fighting off the abuser, and may fear that if they tell, others will blame them as well. Victims who do report their abuse are often stigmatized by others. This leads to broken relationships.

Many witnesses said that though they know it is not so, at a barely conscious level they continue to blame themselves for the abuse.

## 3. Betrayal

One of the most damaging effects of sexual abuse is the loss of one’s ability to trust. Once victims trusted, but that trust was betrayed. To protect themselves they will not, they cannot, trust again. Without trust, friendships or intimate relationships die.

Victims spoke of having no close friends; they are too afraid that someone close will betray them. They spoke of broken marriages, of always assuming that eventually their spouse will betray them.

## 4. Powerlessness

An adult touched the intimate places on the victim’s body, and the victim was unable to run away or shout “Stop!” The feeling of powerlessness often remains with the victim long after the abusive act is over. As a result she may present herself as timid and vulnerable, thus leading others to think they can take advantage of her. Or she may

compensate for her feelings of powerlessness by appearing to be always in control. In an effort to control their lives, some victims also develop eating disorders, phobias, sleep problems, severe anxiety, and digestive problems.<sup>109</sup>

In ICI interviews nearly all women described living with these long-term effects. Several were revictimized in a number of ways, later in their lives. A few spoke of their need to control work situations and relationships. Many have had eating disorders.

Time and again the committee heard about the long-term effects. Some witnesses have had successful careers but still feel inadequate. Some are surrounded by friends but still feel isolated and lonely. Some have a loving spouse, but find sex disgusting. Some have attractive bodies, which they hate and continue to abuse. Thirty, forty years after the abuse, these women continue to suffer.

Because this inquiry was made on behalf of the church, it is important to mention the effect abuse has on a person's faith in God. In many interviews we heard how abuse had alienated a victim from God. How could God have allowed this to happen? If God is Father, God is male; if God is male, God must be like the abuser. Many witnesses spoke of no longer being Presbyterian, of not being Christian at all. These decisions have not been made without a profound sense of loss. The church community was, after all, the community that formed their identity.

The following list summarizes the long-term effects witnesses spoke of. Putting the effects in list form, however, dulls the impact of realizing that each line represents the pain that one, five, twenty women have lived with for decades.

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<sup>109</sup> Faller, p. 19-20

## Long-term Effects of Abuse

### Psychological or emotional:

- Poor self-image and low self-esteem
- Feelings of shame
- Feelings of guilt
- Feeling stupid for the rest of my life
- Lack of confidence
- Need for counseling, with associated expense
- Severe depression
- Flashbacks to the abuse as an adult during non-abusive situations
- Panic attacks
- Spending my life trying to please everyone
- Substance abuse
- Other acting out behavior, e.g. stealing
- Nightmares and sleep disturbances
- Not going very far away from home
- Personality change from being happy and outgoing, to being very withdrawn
- Suicide attempts, e.g. self-inflicted razor blade cuts

### Physical:

- Poor body image
- Unexplained severe pelvic pain
- Unexplained severe stomach pain
- Eating disorders (not eating or eating and purging) with severe weight loss
- Overeating

### Relational:

#### Parents:

- Anger at and estrangement from parents for putting them in position to be abused
- Anger at and estrangement from parents for not responding supportively to the abuse
- Inappropriate mistrust of father

## Long-term Effects, continued

### Spouses/Peers:

- Promiscuity
- Aversion to or difficulty with sexual relations in marriage
- Divorce
- Difficulty maintaining a healthy intimate relationship
- Putting self in unhealthy, abusive relationships
- Inappropriate mistrust of safe males

### As a parent:

- Experience of difficult behavior in the victim's children: abortions, unmarried pregnancies, suicide attempts, delinquency, depression, drug dependency
- Difficulty parenting when child reached age the victim was at time of her abuse
- Overprotectiveness of children; not leaving them alone in certain situations
- Unrealistic fears of being an abusive parent

### Friendships:

- Avoidance of mish kid friends and reunions for years because the abuser's name would come up in conversation and that would re-awaken all of the old memories; subsequent loss of close friendships with classmates

### **Spiritual:**

- Active in a Presbyterian church, but has strong feelings about how churches and church leaders relate to victims
- Active in a church, but not a Presbyterian one
- Not attending church at all
- Does not consider self a Christian

A witness's words convey the strong emotions that the above list represents:

Well, this is what **I** gave up. I gave up my innocence. In the stage of my life when I was just beginning to see myself as a woman and the excitement and mystery of what this meant, I was violated. Without my consent, and with only a rudimentary knowledge of the facts of life, I was used and left with shame, guilt, and fear. For the rest of my adolescent years, when others around me were enjoying the joys of proms, dating, parties, outings, etc., I hid at home for fear that another male would touch me. Gone was the excitement of studying, learning, and experiencing the satisfaction of achievement. Instead was the struggle of making it through the day under a cloud of depression. I gave up my idea of God as a strong, loving deity who stood by me in times of good and bad and instead was left with a vision of God who was somehow angry with me and constantly accused me of having failed Him. I gave up my relationship with my parents and all adults as people who could be trusted. Those of us who related our experiences of abuse to our parents or guardians, but were not believed or were given some sort of weak explanation by them that "this was a man to be

pitied for such and such a reason” had our pain minimized and discounted. I gave up my participation in sports, clubs, etc. since it took all my emotional energy to get through the day. Besides, these people shouldn’t find out what I am really like or they might hate me. Friends, close or casual, were out of the question. I gave up the joy of waking up in the morning to a new day full of promise and excitement. Each day was now just as painful as the last and was merely to be endured. And night was no relief either – I gave up my peaceful, nourishing sleep and had to trade it for restless nights full of nightmares and sleeplessness. I gave up my faith, my joy, and my peace of mind. And at a time when everyone else faced a world full of possibilities – a world that promised them whatever career they could possibly want, maybe marriage and children, I saw nothing but years of more pain, loneliness, and despair that only death could end.

## *2. Secondary victims*

A former student at Central School wrote, “The memories of the incidences of sexual and physical abuse which were perpetrated on us as children of missionaries is a deep collective pain among us as either the direct victims, the brothers and sisters of, or the closest friends of victims.”

Abuse literature speaks of “primary” and “secondary” victims. Primary victims are those who directly experience abuse. Secondary victims are those — particularly parents and siblings, spouses, and children — who live with or love the primary victims. They suffer losses too. In a close church community secondary victims include those who have committed their lives to the mission of the church, especially those who trusted the perpetrator.

### a. Families as secondary victims

Sexual abuse affects victims’/survivors’ relationships with their family, often creating a rift. For the victim the abuse may be too embarrassing to talk about, or she may take upon herself much of the blame, leading her to tell no one, not even her parents. They are left to puzzle over why her behavior and attitude have changed.

In nearly every case the ICI heard, witnesses spoke of having felt completely alone at the time the abuse occurred. They were far from parents, and their letters were read by school staff. They had no adults nearby they could confide in. As noted elsewhere, adults who were told responded by saying that nice girls don’t talk about such

things or advising the girls to tell nobody.<sup>110</sup> Convinced they would only rely on themselves, some girls turned inward. By the time they arrived home for Christmas or summer vacation, they had built a well-fortified wall.

When a child is sexually abused, other dynamics can be responsible for the erosion of her relationship with mother and father. Victims, often unconsciously, may blame their parents for having put them in the situation where abuse occurred. In these cases that was the boarding school. We found that in some situations in which parents knew of the abuse, victims are still hurt and angry by the way the situation was mishandled. Not comprehending the gravity of the event, parents made little effort to help the child deal with the trauma. Some victims/survivors are still overwhelmed by their anger at having been betrayed by a beloved “uncle.” If he could not be trusted, neither could other adults, not even their mother and father.

Without understanding why, some missionary parents have been deprived of a satisfying relationship with their daughter. Many, faced with her distancing herself, have coped by developing an emotional numbness to the pain, anger, self-blame, rejection, betrayal, and fear that have entered their lives.<sup>111</sup> Sometimes this distancing has made them less accessible to their abused child, who interprets it as their dissatisfaction with her rather than as their way of coping. Thus emotional withdrawal leads to the other’s emotional withdrawal, to which the response is further withdrawal.

Often parents blame themselves for what happened. If they hadn’t sent their daughter to boarding school.... If they hadn’t so completely trusted their colleagues.... If they’d come back to the States earlier.... If they’d only asked their child what was wrong....

In the many ways described above, missionary parents have become secondary victims of the molester.

Siblings, too, can become secondary victims. As children, they may have sensed that something in the family had changed, but because the abuse was not talked about, they had no way of understanding. They may have experienced loss because of the victim’s change in personality and accessibility. They may have been frightened that

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<sup>110</sup> See Section VII C 4 and Appendix G of this report.

<sup>111</sup> See Gil 1985.

what had happened to their sister could happen to them as well. Sometimes sisters and brothers seem to have taken the responsibility upon themselves, that is they believed *they* had not adequately protected their sister. Or that her distancing was because of something they had done. Some siblings misinterpreted the attention the victim received, not realizing that she was in fact living in terror. A few, when the victim disclosed that she had been abused, became angry at her for disrupting family or community harmony.

- When I told my older brother of the abuse shortly after it had happened, he tried to hug me to comfort her and I wouldn't let him touch me.
- A brother wrote to his abused sister: "It seemed to me that you were getting all his attention and he was ignoring me and I resented that. At first I was just annoyed and jealous. But I began to see that something was wrong. Eventually I became aware that you didn't want his attention."
- A sibling recalled: "When you asked to move to another room, I got really scared. If my fearless big sister was scared to sleep in that room, then there really was something to be scared of. It didn't even occur to me that what you were afraid of was Uncle [abuser] himself. I thought he was coming to our room after everyone had gone to sleep to comfort you because of whatever it was you were afraid of, so I wouldn't let you move. Years later, when I learned what really had happened, I felt like they would have let you move to another room if I had kept my mouth shut. You just don't know how I have kicked myself for that all these years."

Also painful to victims/survivors is the abuse's effect on the relationships they form in adulthood. Having learned as children not to trust, they do not trust their spouse. Some who were abused more than once learned to cope by leaving their bodies, by not letting themselves feel the pain and humiliation. What was protection for a child becomes an obstruction to intimate adult relationships.

As stated earlier, victims of childhood sexual abuse often form unhealthy attitudes about sex. Women with an aversion to sex find themselves withholding from the person they most want to give themselves to. Several witnesses spoke of the stress this aversion has placed on their marriage. Others continue to search for a sense of worth through sexual liaisons, which for some have resulted in marital breakups.

Children of survivors often suffer because of their mother having been abused. Some survivors have been so emotionally damaged themselves that they are unable to be

nurturing parents. They may not be able to respond appropriately to their children, perhaps lacking empathy, perhaps not knowing how to be emotionally present. Survivors also struggle with being overprotective. Some do not allow their daughters to spend the night at a friend's house or go on trips with friends. The mothers may be hypervigilant, remaining on the lookout for any man who might be friendly with the daughter. In fact, some of the witnesses said that it was not until their own daughters reached the age at which they were abused, that they began to deal with their own abuse. Thus, some witnesses spoke with great sorrow of not having been able to be the kind of mother they would have liked to be.

b. The church as a secondary victim

Harold Hopkins writes:

Clergy sexual abuse is like an old boot thrown into a calm pond. The ripple effect from the initial splash extends far from the spot where the boot hits the water, agitating the whole surface of the pond and more subtly but measurably eroding any shore it touches. However, clergy exploitation not only touches the 'shores' of the Church, it also reaches and damages its very soul and center, almost as if the whole pond has become poisoned. The old boot sits on the bottom; in certain light you can see its vague outline; now and then a fisher hooks onto it and momentarily hauls it to the surface; if the pond level drops it may reappear. It never seems to go away but lurks there waiting to be rediscovered again and again.<sup>112</sup>

The cases of abuse the ICI studied extend back 20 to 50 years. While it is clear that the survivors and families have struggled with the effects of abuse during the intervening years, a less visible effect is the loss to the wider church.

Missionaries became victims because a few in the missionary family brought discredit to their integrity and to the mission effort. Relationships that have been important in the past have ended with pain and anger. For many the trust that developed from sharing a common vision in a foreign land is gone. The loss of trust is the fault of neither the victims nor of persons serving Christ with integrity. The loss of trust from abuse is simply the fault of the perpetrators.

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<sup>112</sup> Hopkins, 1995, p. 121.

The wider church became a secondary victim. A surprising number of the victims have remained faithful to God and to the church. However, as stated earlier, the committee found some abused individuals have left the Presbyterian Church. A few have left organized faith altogether. Thus the church has lost people who come from a heritage of commitment to its truth and mission, women and men who could have contributed their talents and understandings.

Most importantly, in cases of clergy abuse, the church loses integrity and, thus, its mission in the world is compromised. The physical and sexual abuse of children by an ordained person contradicts the ministry of the church, which teaches that Jesus loved children and that there is safety among the community of believers.

In the familiar passage in which Paul writes about believers being the body of Christ, he concludes with the statement, "When one suffers, all suffer." (I Corinthians 12:26) When one child is abused, the body of Christ is in pain. When ten children, twenty children have been abused at the hand of individuals ordained to ministry, the entire church has been abused and needs healing. The entire Congo missionary community, its children, the wider church, and God's mission have been injured by the abuse that occurred decades ago. Time does not erase such injuries.

### C. What are the characteristics of sexual offenders that allow them to abuse so many victims over so long a period of time?

#### *1. What are the characteristics of child sexual molesters?*

The evidence presented to the ICI leads us to conclude that one of the missionaries was a sexual molester who preyed on many children and adults. The clinical term for his pattern of abuse would be "multiple paraphilia."<sup>113</sup> In lay terms, this means that his pattern of sexual attraction extended beyond what is commonly perceived to be normal and healthy. His pattern of abuse would be criminal and, if found guilty, he would likely have been incarcerated.

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<sup>113</sup> The complete definition of paraphilia is: "recurrent, intense, and sexually arousing fantasies, urges or behaviors that generally involve nonhuman objects, the suffering or humiliation of oneself or one's partner, or children or other nonconsenting persons and that occur over a period of at least six months." *Diagnostic and Statistical Manual*, American Psychiatric Association, 2000.

Few molesters abuse only once. Rather, they tend to abuse as long as they remain undetected, often even after detection.<sup>114</sup> Their behavior can become addictive, meaning that it escalates in intensity and risk. “They become willing to risk the well-being of a child and their own reputation and family security for the sake of the momentary high of sexual involvement with a child.”<sup>115</sup>

The motivation to abuse is often not conscious, meaning that the abusive actions are not deliberately hurtful. However, this separation of motivation and action sometimes allows offenders to minimize their behavior and its impact by admitting to the action but denying the motivation. For example, an abuser might say, "Yes, I did this, but I had no sexual intent." "Yes, it happened, but I didn't mean to hurt anyone." This common reaction of offenders “muddies the waters” of a correct interpretation of abuse.

Molesters become very adept at hiding their behavior. Some are less skilled in maintaining secrecy, but most are able to abuse victims known to them for years without being detected. The social skill, charm, and charisma of many perpetrators is used in a dual way, both to gain access to potential vulnerable victims and to dissuade adults from taking children’s allegations seriously.

Child abusers are opportunistic. They are "on the lookout" for opportunities and take advantage of those that come their way. Not only are they opportunistic, but they actively cultivate chances to be alone with potential victims. In Congo the primary abuser would visit the rooms of sick children. When living in the United States, where he had the responsibility of making pastoral calls, he’d drop by homes that had young girls. “I was in the neighborhood and thought I’d drop by,” he’d say. His visits were never long if adults were present.

Sometimes children report the abuse to an adult who confronts the perpetrator. The abuser’s reactions are fairly predictable.

1. Denial - Nearly all abusers deny that they have done anything wrong. Typically they act shocked or surprised, outraged or baffled. They claim to know nothing or not remember about the activities in question. Sometimes an abuser will admit to an act but deny any sexual intent, implying that the actions have been misinterpreted. To

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<sup>114</sup> See Abel et. al.

<sup>115</sup> Heggen, 1993, p. 69.

support the denial, many even convince themselves that the victim actually wanted affection through the sexual contact; or that society does not understand but will someday condone it; or that they were helping the child learn about sex; or that sex will strengthen the relationship between the two of them.<sup>116</sup>

2. Minimization - Even if an abuser admits to the accusations, s/he will often minimize the number or the seriousness of the actions: “It happened only once or twice” or “I only touched or caressed her.” Minimization may take different forms. Justification by emphasizing the positive, constructive and loving things they do, describing themselves as misunderstood or the victim of “political correctness” are also common ways of minimizing.

3. Counter-attack – Sometimes abusers or members of their family may attack those who confront them. This is an attempt to deflect the accusation away from themselves. Reports will be dismissed as fabrication. Victims may be labeled as mentally ill, vindictive, or greedy. Rather than discuss the charges, the molester or the supporters go on the offensive, harassing victims or witnesses, attacking their reputations, qualifications, or personal lives, claiming that the accusations amount to a “witch hunt.” The accused may actually enlist groups or organizations for support.<sup>117</sup>

The ICI documented 11 instances in which the primary abuser was confronted with his actions.<sup>118</sup> Colleagues went to him in good faith, believing that he would repent and change his ways. None of the 11 confrontations resulted in repentance or reform. His responses were the typical ones molesters use: “I had no sexual intent—the child misinterpreted my actions” (denial); “I only gave backrubs or hypnotized children to help relax them and reduce pain” (minimization). His spouse attempted to discredit the accusers, claiming misguided, malicious, and monetary motivations (counter-attack). She also attempted to refute the allegations by frequently referring to the exceptional career he’d had as a minister and missionary.

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<sup>116</sup> See Abel, Becker, and Cunningham-Rathner.

<sup>117</sup> Lanning, p. 129-131.

<sup>118</sup> See Table 4 on p. 41 .

## 2. What was the primary abuser's method of operation?

Molesters with multiple victims usually have an identifiable method of operation that increases their access and appeal to children. Following are some of the methods used by the missionary who abused dozens of girls, both in Congo and in the U.S.:

- He showed movies. At Central School and elsewhere in the country, movies were a novelty. Children looked forward to seeing *The Three Stooges* and the *Harlem Globetrotters*. Movies also provided an opportunity for the perpetrator to abuse in darkness. On at least two occasions, he molested missionaries' children while showing the movie *King of Kings* at an outlying village. A retired missionary personally witnessed the children's reactions when a movie was shown at Central School:

That same night [in the 1950s] a movie was shown in the school auditorium. As all the girl students came in, they seemed to be frantically trying to fill all the chairs on each row, so that there was no empty chair next to any one of them. When I inquired of my own daughters later, they simply said: "Nobody wants to sit by him." I asked, "Sit by whom?" None of them would respond. It was only several years later that I learned that whenever [the abuser] sat beside a girl in the auditorium when the lights were turned off there was a "roving hand" on the girl sitting beside him. That was the reason for the frantic effort to fill all the chairs in each row! There seemed to be a conspiracy of silence among all the girls never to mention his name. I have since learned that after molesting a child, he would say, "Now this is our little secret! You mustn't tell anybody about this!" And they didn't!

- He took children on special outings. In the solitude of a car, he could abuse a child without being observed. But even in groups girls were not safe.

I can remember when we'd go to the river and we had to ride in the CarryAll. No one wanted to sit next to him. I remember someone would have to sit between him, as the driver, and [his wife]. I drew the short straw once and although his hand would brush my leg or my breast, it wasn't anything like grabbing. But it was terribly uncomfortable.

Many times the house parents would include us on outings and picnics. Uncle [abuser] delighted the children with his magic tricks, jokes, and stories. He was also a gifted preacher and communicator, and one who was able to put people at ease with humor and a twinkle in his eye. Of course he was often away in remote areas preaching the Gospel and encouraging the pastors and evangelists in the distant villages, but when he was in the school area he encouraged those of us who played the piano to take part in the services in nearby villages by taking turns

playing the portable folding pump organ. In that way we were able to be a part of the mission work.

- He entertained the children. He brought them candy, soft drinks, and small trinkets. He did magic tricks, entertained them by using hypnosis, and told jokes and wonderful stories. He was charismatic, charming, and the life of the party. While entertaining a group of children, he might notice one who was absent due to illness or another problem. He could notice who was a loner or outsider and look for opportunities to interact with that child later.
- He served as messenger. He sought out particular children, offering to relay messages home to parents during his trips to the field. Children knew he would see their parents on his itinerations, and he preyed on their homesickness and desire to communicate with them.
- He tended to the sick. When told of children's headaches and other pains, he would offer a massage, a back rub, or hypnosis as a way of relieving pain. He used these pretexts to gain access to girls' dormitory rooms when others, even their own fathers, were denied such access. He was able to find children who were alone and isolated, often in their rooms while others were outside playing or at study hall. His offer of assistance with pain relief put some children in an impossible conundrum. In a remote area with limited medical options, they did not have many other options for pain management, and the hypnosis or massages sometimes helped.
- He entered girls' rooms at night. As a houseparent at the Methodist-Presbyterian Hostel, he entered rooms while girls were sleeping and molested them in their beds. He sometimes roamed the halls dressed in black pajamas, which rendered him difficult to see. Two students witnessed him molesting a girl as she lay in bed at night. They were too frightened and shocked to tell anyone.
- He tested limits. A former male houseparent we interviewed by phone said he only entered the girls' wing when he needed to fix something, and he always preceded his visit with a yell of "man in the hall." The abuser, however, entered the girls' wing at will. He gave head and backrubs to individuals (adults as well as children) without asking permission, and put his colleagues in the awkward

position of asking him to stop. When a woman said, "Take your hands off me," he would leave her alone after that. A retired missionary told the ICI, "He liked to hug the girls, and seemed overly friendly. But we had the impression this was purely innocent, until about two years ago." People reported having thought, "Oh, that's just Uncle [abuser]."

*3. How could a molester have been an integral part of the community without people knowing?*

Most people assume that child sexual abusers look unsavory and unrespectable. "We" certainly wouldn't know any of "them." However, the PCUSA's *Statement of Domestic Violence* reminds us, "Abusers can be anyone: old or young, male or female, professional or working class, of any income, race, religion, or culture. A few, when we see them at work, at church, and other localities during our day, appear ominous; most look respectable and trustworthy."<sup>119</sup> In most cases, an abuser is not a stranger, but is well known to the child. Tragically, adults may be unable to detect their abusive patterns. This illustrates a perpetrator's ability to manipulate people and to create a persona of respectability.

Perpetrators of abuse, however dissimilar they may be from each other, have one common denominator: they take advantage of vulnerability, weakness, and trust, and they usually do so skillfully.

Until recently most information about child sexual abuse described "stranger danger." This idea emphasized the dangers posed by perverted strangers who might victimize children. Keeping children safe meant simply keeping them away from strangers. Though these offenses are rare, the committee did receive one report of sexual assault by a Congolese national who was unknown to the victim.

Today we know that most victims of sexual abuse are acquainted with the perpetrator. Two terms for such abuse are "acquaintance abuse" and "intrafamilial abuse" or "incest," which is abuse within a family. These forms are far more complex than "stranger danger" and are harder for the victim and those who know the abuser to accept.

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<sup>119</sup> *Turn Mourning into Dancing*, p.7

People seem more willing to accept a sinister stranger from a different location ... or different socioeconomic background as a child molester than a clergy member, next-door neighbor, law-enforcement officer, pediatrician, teacher, or volunteer with direct access to children. The acquaintance molester, by definition, is one of us. This is not just an external threat. We cannot easily distinguish [these abusers] from us or identify them by physical traits ... When such an offender is discovered in our midst, a common response has been to just move him, ... perform damage control, and then try to forget about it.<sup>120</sup>

Parents are usually reluctant to warn children about acquaintance abuse. This was particularly so in the time period covered by this report (1945-1978) when, if any attention was given to child sexual abuse, the focus was on “stranger danger.” On the Congo mission field, with children separated from their parents for most of the year, warnings about acquaintance abuse would have been exceptionally difficult. The ongoing conversations that this complex prevention requires could not have occurred, as parents and children were separated for so much of the time. Tragically, when abuse did occur, it was even less comprehensible and became more difficult to share with others because of these dynamics.

Added to the difficulties of suspecting those we know and warning children to be wary is the molester’s ability to seduce. “Acquaintance child molesters, although sometimes violent, tend to control their victims through a grooming or seduction process. This process not only gains the victim’s initial cooperation, but also decreases the likelihood of disclosure and increases the likelihood of ongoing, repeated access.”<sup>121</sup> Through interactions such as special trips, games, magic tricks, movies, and small gifts, the primary offender used a seduction pattern that took advantage of children’s curiosity. “Affectionate” touch communicated to these youngsters, far from family, that they were special.

“Intra-familial offenders tend to control their victims more through their private access and family authority.”<sup>122</sup> Some of the allegations we heard were of intra-familial abuse perpetrated by parents, where family privacy and authoritative control played key roles in continuing the dysfunctional patterns.

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<sup>120</sup> Lanning, p.5

<sup>121</sup> Lanning, p.6

<sup>122</sup> Lanning, p.6

As a large, extended family, the mission community of the period being investigated in some respects resembled a family system, or “quasi-family.”<sup>123</sup> Acquaintance abuse in a community like this takes on some aspects of intra-familial abuse. One of those characteristics is the isolation of a family unit — in this case a mission community — from outside influences. This isolation reduces the options children have for getting help when they are abused, and it contributes to a certain sense of naiveté on the part of the community. Furthermore, the trauma of being sexually abused is greater when the perpetrator is a trusted “uncle.”

The family nature of the mission community also enhances the power of the perpetrator. The abuser may have power from his position — adult, minister — and also exude personal power. “Why did I just lie there and let him do it?” the committee heard more than once. Victims themselves could not understand the abuser’s power over them.

How could abuse have occurred without adults knowing? Some did know and refused to believe. Some knew and did nothing to protect the children. These issues are discussed in the following section.

#### *4. Why did the victims wait so long to tell?*

Several retired missionaries could not understand why it took so long for women abused 20 or 50 years ago to speak of the abuse now. Actually, the victims reacted in a manner common to children who are sexually abused.

First, the perpetrator told the girls not to tell. The importance of this can not be overestimated. These were direct instructions from an adult authority figure. There was an implicit threat: if you do, I’ll tell everyone what a bad child you are; if you do, people will be mad at me.

Second, survivors in this case report and the literature supports the fact that there was little education about sex. Sex was bad; children were not supposed to touch themselves; and they weren’t supposed even to talk about sex. The abuse occurred before children were being taught about “bad touch” and “good touch,” as many are today.

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<sup>123</sup> For a fuller discussion of the family aspects of mission communities and the relationship of these characteristics to sexual abuse, see Kellogg and Hunter, 1993.

Third, a few did tell an adult. In fact, in most cases children tell an adult. The adults usually support the perpetrator, telling the child that she is making up a story. Or they may scold the child, telling her good girls don't talk about things like that. Often adults do not pick up on the subtle communication that something terrible has happened. The child suddenly becomes homesick and pleads to come home, she may go out of her way to avoid being around the perpetrator, complain about physical ills, begin to wet the bed, eat too much or too little. A child who has always been cooperative may become rebellious. One or more of these changes happened in the cases of many victims/survivors we interviewed.

Fourth, a child's world is concrete, and perpetrators are highly skilled in knowing how to control, intimidate, and/or manipulate children. A child who is being manipulated by an authority figure likely does not have a theory about what has happened. She can only *feel* that something is terribly wrong.

Finally, children view adults as authorities. This was especially true in the missionary community. Children were taught that their house parents and other adults had parental authority. Therefore, when an adult in authority touched them in a way they recognized to be inappropriate, they were confused. They knew something was wrong, but assumed that they themselves were at fault. If they told of the abusive events, in their minds it would be tantamount to confession. Shame and guilt, therefore, kept them silent.

Of the primary abuser's 22 victims, half (11 of the 22) did not tell anyone about their abuse until years later. Over one-third (8 of the 22) told someone immediately that they had been sexually abused. Collectively, these 8 girls immediately told 13 people. Of the 13 people who knew, 5 were classmates, 4 were brothers, 2 were adult missionaries, one was a friend, and one was a parent. The other 3 victims told someone within 5 years of being abused. Two told their parents and one initially disclosed to a psychiatrist.<sup>124</sup>

This information is consistent with what we know about life at CS and at the MPH in the Congo. Students relied on each other as parent substitutes, so it isn't surprising that when they were abused, victims most often turned to classmates and siblings, in these instances their teenage brothers, to tell. By all reports, the classmates and brothers were supportive. One brother advised his sister to stay away from the

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<sup>124</sup> See Appendix G.

abuser. Another listened sympathetically then asked, “Do you want me to beat him [the abuser] up?” All of them believed their sisters. In the words of one brother, “I did not doubt, nor have I ever doubted, the things she said to me.”

However, when adults were told they said, “Nice girls don’t talk about such things;” or “Don’t talk about it again, because it upsets [the other parent] too much;” or “Men have needs;” or “Forget it, don’t ask for any more relaxation, and don’t talk about it anymore.”

By contrast, when a girl told her parents about being kissed several times on the mouth by one of their colleagues (a missionary, but not one of the abusers in our findings), they believed her and stayed with her whenever they anticipated the man being around.

In the following insert, victims explain why they told no one of the abuse.

- I didn’t tell because I had heard from my parents that any girl that let a man touch her was trashy and I didn’t want my parents to think I was trashy. I thought they wouldn’t love me anymore.
- During our two-hour foreign language church services, we had to keep quiet so I read the Bible. I read the part where it says if a man touches you, you have to marry him (Exodus 22:16; Deut 22:28-29). I didn’t want to marry [abuser] so I did not tell anyone what he did. I told him [abuser] that I didn’t want him to touch me anymore because I did not want to have to marry him and he laughed. I was afraid that if people found out they would make me marry him. The idea of marrying a man who was already married seemed plausible because Abraham took his wife’s slave girl; Joseph had two wives; David had a whole harem; and, as missionary kids in the Congo, we knew of cases of polygamy.
- I knew I was a lost soul, first for letting a man touch me and then for disobeying an elder. [disobeying the abuser’s instructions to wait for him]
- I didn’t have any words to express what was happening to me.
- Boarding school separations had led me to deadened emotional bonds with my parents as a way of dealing with homesickness. My parents seemed eager to see me go to boarding school so I felt like a “give away” child. I thought that if I told them about my abuse, then they would just solve the problem by giving me away.

- Some secrets are just too dark and scary to share.
- We were told not to write about bad things in our letters home so we wouldn't distract our parents from doing the Lord's work.

In a way, adults' inaction can be understood. At that point there was little knowledge about sexual abuse; not even doctors and nurses were trained to identify it. Sexual matters simply were not discussed as freely as they are today. The nature of the missionary community also stymied action in that its members held the perpetrator in high regard and most likely understood how disruptive an action against one of their own might be. Furthermore, at that time the Presbyterian Church (US), like most denominations, had no clear statement about clergy sexual abuse. Not until 1993 did the General Assembly of the PCUSA adopt a policy defining clergy sexual misconduct and procedures for dealing with it.

However, if a stranger had been accused, we can be sure all of the adults would have pursued the matter. In fact, accusations were pursued when a missionary accused of sexual abuse was not Presbyterian, and when the parents of the victim took active steps to see that people knew about the perpetrator's behavior.

#### D. Are the memories valid?

In recent years there has been wide discussion about victims' memories of child abuse and the validity or accuracy of memories that may not be continuous over time. For the most part, while older children may have more complete memories of events than younger children—recalling more details, for instance—research has demonstrated that children remember traumatic events as well as adults. Children may differ from adults in their willingness to volunteer their memories, however.<sup>125</sup> They are more apt to deny an actual event, especially a traumatic or unacceptable one, than to make false statements about an event that did not occur.<sup>126</sup>

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<sup>125</sup> Faller, p. 57.

<sup>126</sup> Faller, p. 57.

Research has demonstrated that it is not unusual for victims to push traumatic memories out of their mind for periods of time. One study examined the memories of women known to have been sexually abused as children. They were identified through hospital records, and in each case their abuse had been documented. These women were contacted 17 years later and asked about sexual abuse. A significant percentage of them, 38%, did not recall their abuse when interviewed later. Women who were younger and who knew their abuser were less likely to remember.<sup>127</sup> It makes sense, in some ways, for victims not to remember what happened to them if they have to continue to live with their abuser and be dependent on him.<sup>128</sup>

As one witness told us, “I pushed it to the back of my memory because it was too painful and too frightening to think about...It was easier to pretend it never happened or that it had happened to some other little girl.” This kind of compartmentalization or distancing or “re-labeling” mechanism is different than total amnesia for an event. Such coping keeps a victim from being overwhelmed in her daily functioning. Memories return when the environment and context become less threatening to the victim’s ability to get along in her world.

As another witness told us, “I am afraid of the memory... afraid of how it would affect my marriage. How it would affect me as a person.”

The overwhelming majority of the victims who testified before the ICI have continuous memories of their abuse. At some point in their lives they may have worked hard to put it away in a corner of their mind so that they wouldn’t have to think about it all the time. But they remember what happened to them.<sup>129</sup> As one woman wrote:

I remembered everything then and I remember everything still. I remember the details of the day with painful clarity. I remember looking up at the trees and seeing the shadows they created, and I remember the way the air smelled damp and hot. I remember how uncomfortable I felt lying there. I remember how scared I was and that I didn’t know what to do. I remember that afterwards I sat in the corner of the room trying to look as inconspicuous as possible. I remember that I felt dirty and bad for what I must have done to make a thing like that happen to me and *I wondered what God must have been thinking of me at that time!* I remember making sure I wouldn’t have to ride in his van. I remember that I no

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<sup>127</sup> Williams, 1994.

<sup>128</sup> See Freyd for further information.

<sup>129</sup> For a balanced evaluation of claims about false memories, see Pope, 1996.

longer had ANY interest in any of the boys. I remember that I was nauseous and felt sick to my stomach.

#### E. What role did hypnosis play in the abuse?

Some of the women making allegations of being sexually molested reported that the abuse occurred when they were under hypnosis.

Everyone in the mission community knew that the primary abuser enjoyed demonstrating his skills as a hypnotist. The children, especially, took pleasure in his performances. He would get subjects to crow like roosters or to “regress,” that is go back to earlier ages and write their name as they would have written it then. He also used hypnosis to help adults as well as children reduce their pain and relieve tension.

Most in the mission community seem to have viewed his practice of hypnosis as harmless. Yet why his wide and open use of hypnosis as entertainment on the mission field was tolerated by his colleagues is a bit of a puzzle. The missionaries of the American Presbyterian Congo Mission (APCM) were engaged in an effort to spread the gospel of Jesus Christ to the tribes among whom they worked, and part of this effort involved battling against Africans’ beliefs in the occult or magic. In fact, the APCM went to such lengths to combat these beliefs that when they built the mission hospital at Luebo in 1914, they put the operating room in the front of the hospital, with glass windows opening out on to the front lawn so passers-by could watch surgery and see that there was nothing magic about it.<sup>130</sup> As one of our witnesses noted, “What I don’t understand is why our parents and the mission board didn’t discourage or not allow him to do the tricks, magic, and hypnotism since we were in Africa where voo-doo and magic were so evil and of the devil.”

A defender of the abuser indicated to us that he used hypnosis and magic as a way of discounting the occult to Africans. According to this report, the abuser would show the Africans his magic tricks and then show them how he did them. He would then tell his

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<sup>130</sup> “The operating room was in the center front of the building, light coming in through a huge bay window extending almost to the floor. Through this window anyone standing outside on the hospital lawn had an unobstructed view of the operating theatre. Why this unprecedented exposure? To the African everything connected with the word medicine was dark and mysterious. That there was nothing occult in the work of the Mission medical staff [had to] be clearly demonstrated. So it happened that every operating day found a curious crowd staring through the long window....” Wharton, pp. 96-97.

audience to ask their medicine men to demonstrate the secrets behind their magic. The expected reaction, of course, was that the medicine men couldn't or wouldn't, which supposedly gave credibility to the Christian missionary. However, except for the one defender, the committee heard no other references to the abuser's demonstrations as part of his evangelistic efforts.

The abuser's interest in hypnosis developed in 1953-54, when he learned its techniques in order to help his sons manage their pain. While hypnotic imagery and relaxation is validly utilized in managing pain, the ICI found no evidence, from personnel records or other BWM documents, that the abuser ever received formal training in hypnosis.

Scholarly writers on the subject differentiate between stage and clinical hypnosis. Stage hypnosis is a form of entertainment, where a hypnotist demonstrates his craft before an audience. Clinical hypnosis, on the other hand, is most often practiced by professionals who have prior training in medicine, psychology, social work, or other physical or mental health disciplines. Its practitioners offer pain and anxiety relief or assist clients in managing physically harmful desires, such as smoking or overeating. Currently, certification requires a minimum of 40 hours of training for an applicant who meets educational qualifications and is currently licensed for independent practice in a medical or mental health profession.<sup>131</sup>

Even its practitioners have difficulty agreeing on an exact definition of hypnosis. The most widely used and clearest description is that hypnosis is a form of "intensified concentration"; it is an altered state of consciousness similar to, but more intense, than daydreaming or being absorbed in an activity. A person who is hypnotized is neither asleep nor totally unaware of what is transpiring around him/her.

Because of their curiosity children are often more receptive to hypnosis than adults. One witness described her willingness to be hypnotized: "I thought, that sounds cool. I want to see what it's like." In general, children are also more susceptible; this ability peaks between the ages of 7 and 14.<sup>132</sup> In one study children between the ages of 8 and 12 were especially adept at pretending to be hypnotized, to the extent that trained

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<sup>131</sup> Hammond and Elkins, 1994, pp. 3-19.

<sup>132</sup> Hammond ed, 1998, p. 51 and Olness and Kohen, 1996, p. 18.

observers could not distinguish between those who were hypnotized and those who were pretending.<sup>133</sup> Several abused witnesses said that when the abuser led them through his hypnosis routine, they pretended to be hypnotized and he did not know that they were not.

The hypnotist uses various ways of directing subjects' attention inward and facilitating their absorption with particular ideas and images. He helps them ignore external stimulation and focus on inner thoughts and images. Deep relaxation is not a prerequisite for hypnosis, but it may be part of the process. Hypnosis is a cooperative process between the hypnotist and the subject; as such, successful hypnosis requires time and a trusting relationship.<sup>134</sup>

Several misconceptions about hypnosis abound. One is that during hypnosis the subject is under the hypnotist's control. This notion comes mostly from movies and television programs, where an unscrupulous person puts a subject in a sleeplike trance and has utter control of the subject. Research on hypnosis has shown that this is not the case. As Wolberg describes it, "In this state a person can hear, feel, smell, understand, reason, imagine, and remember quite actively as readily and effectively as when he has full consciousness. He is fully aware of what is going on around him."<sup>135</sup>

Some of the victims believed they were not really hypnotized because they were aware of what was happening. According to Wolberg's description, it is evident that the subjects could have been hypnotized yet aware they were being abused.

A second misconception is that post-hypnotic suggestion — where the hypnotist tells the subject that after coming out of the trance she/he will carry out a certain command — will determine a subject's later behavior. However research on the differences between stage and clinical hypnosis demonstrates that the suggestion must be acceptable to the subject and that it retains influence only when it is appropriate to the non-hypnotic context the subject moves to. While post-hypnotic suggestions may sound authoritative when they are given, and may be experienced by subjects as being beyond their control, carrying out the suggestion involves effort on the part of the person and, thus, may be canceled or overridden by the person's will. The influence of post-hypnotic

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<sup>133</sup> Olness and Kohen, 1996, p. 21.

<sup>134</sup> Hammond ed, 1998, p. 20-21.

<sup>135</sup> Wolberg, 1982, p. 37.

suggestions lessens over time and is strongly related to the hypnotic context. When the demands no longer hold, the suggestion loses its influence<sup>136</sup>

Children may, however, be particularly vulnerable to post-hypnotic suggestions. Since the hypnotist is an adult and children are generally predisposed to respect an adult's authority, the hypnotist's power to influence later behavior increases.

Related to post-hypnotic suggestion is the misconception that subjects will have amnesia for everything that happened while they were "under." A small number of clinically hypnotized people who enter a deep trance will accept instructions to forget, but the majority will not.<sup>137</sup>

Most hypnotherapists believe that subjects cannot be influenced, while hypnotized, to do something that is against their values or will. In other words, the suggestibility in a hypnotic state is not so strong that individuals will do what they would refuse to do if they were not hypnotized. However, it is possible for an unethical hypnotist to take advantage of a subject, especially if he has a trusting relationship with a subject who is highly hypnotizable.<sup>138</sup> This is even more true with children.

The abuser's use of the term "hypnosis" for his feats does not necessarily mean that what he did in every instance could be called true hypnosis. He also relieved people's pain or helped them relax through massage and guided imagery. Because he knew more about hypnosis than anyone else in the missionary community, he had the freedom to apply the label any way he wanted.

In instances where his use of hypnosis was combined with abusive behavior, it seems that the hypnotic techniques were simply a means of reducing the victim's resistance or giving him a plausible cover story if interrupted. In other words, some of what he said and did that was identified as hypnosis by witnesses (e.g. his telling them to just relax, that they would feel good, that they would forget what had happened) is said and done by perpetrators who do not practice hypnosis.

Consequently, in the sexual abuse incidents we studied, we counted hypnosis as having been used only when the witness clearly referred to a more lengthy process. We did not count hypnosis as a factor when the abuser simply admonished his victims to

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<sup>136</sup> Heap, 2000, p. 121.

<sup>137</sup> Hammond ed., 1998, p. 4.

<sup>138</sup> Hammond ed, 1998, p. 3.

relax or suggested that they would forget or feel better afterward. Of the 48 known incidents of sexual abuse perpetrated by the abuser, two-thirds (67%) did not involve hypnosis. In only about one-quarter of the incidents did the perpetrator explicitly engage in hypnotic induction with his victim.<sup>139</sup>

Of course, the question arises: If a person under hypnosis is aware of what is going on, why didn't the girls stop the abuser? A study of adult women assaulted by hypnotherapists provides us with an explanation. The women indicated that they trusted the therapist and were, thus, willing to give him the benefit of any doubts. Typically, during the hypnosis session in which they were abused, they suffered "great conflict, [and were] afraid to take protective action in case they offended the therapist through their having misconstrued his intentions, yet [they were] aware that something wrong was happening."<sup>140</sup> The reports of our witnesses are eerie in their resemblance to this description. Here was a trusted adult they did not want to offend, yet they were uniformly aware that what he was doing was wrong.<sup>141</sup>

Passivity in response to abuse is not unusual, especially for children, but it has particular implications when hypnosis is involved. There are three possible reasons why the inability to act may be greater when the victim is under hypnosis: 1) being abused by someone thought to be trustworthy and caring creates an enormous conflict; 2) being distracted by hypnotic induction or what the hypnotist is saying or asking the subject to do may be confusing; and 3) being profoundly relaxed as a result of hypnosis may make it more difficult for a victim to react to the abuse. In a sense, the nature of the "hypnosis session" gives the abuser an additional advantage over the victim.

However, the conflict and shock the victim experiences, which may become worse during the incident (as she believes that she has allowed the abuser to proceed this far without protest), also lead to indecision and inaction. Thus, the paralysis becomes the reason for later feeling guilty about not doing more to stop what was happening. Guilt for not having done more may make it much more difficult for victims to tell others about their experience.

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<sup>139</sup> See Table 3 under Findings section, p. 35 .

<sup>140</sup> Heap, 1995, p. 96.

<sup>141</sup> See victims' descriptions of their reactions to being abused presented earlier in this report.

Accusations of abuse during hypnosis also raise questions in others' minds about the extent to which the victim's memory can be trusted. Can someone be so hypnotized that they don't know what happened and, thus, have fantasized about abuse? Given the research on hypnosis cited earlier, this is unlikely, since individuals are not unconscious under hypnosis and do not automatically experience amnesia. Judging by the detail of their accounts, witnesses who came before the ICI were not so detached from their immediate reality and their surroundings, or so absorbed in their inner thoughts, that they confused fact and imagination. Witnesses conveyed their experiences in such a way that it was clear they were aware of reality and the implications of what was happening to them.

We know of two of the primary abuser's victims who lack detailed memory of their abuse. At the time of the abuse they were chronically ill or suffered from ongoing painful conditions. For these reasons, house parents directed the abuser on a regular basis to use hypnosis with them for pain relief. Any awareness the girls had of inappropriate action on his part would have put them in a terrible and untenable position: They would have to choose between pain without adequate relief or relief with abuse. Thus, while both victims lack memory for specific abusive acts, their lack of memory may be more an expression of the impossible situation they were put in than an effect of the hypnosis per se.<sup>142</sup>

In conclusion, we have no evidence that the abuser received formal training as a hypnotist. Today professional standards in the field would deem his use of hypnosis for therapeutic purposes without formal training as unethical.

Many in the missionary community considered his interest in hypnosis harmless. It was not harmless. He was using it to gain access to children, who by their nature were curious or who experienced regular bouts of physical pain. It is testament to the strength and integrity of the victims we interviewed that they have finally spoken out.

We conclude that hypnosis was a tool for the abuse. Except for two instances, where either emotional conflict or hypnosis may have played a role in a lack of memory, the primary abuser's attempts to use it in victimizing children did not result in their

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<sup>142</sup> See Jennifer Freyd, *Betrayal Trauma*, for a fuller discussion of why forgetting, in some instances, may be the only logical choice available to an abused child.

diminished capacity to recall and relate what happened to them. Their ability to marshal their own volition and sense of right and wrong nullified his attempts to get them to forget and not tell.

F. Are all these allegations just a bandwagon for maladjusted people?

In a word, no. The survivors who have been most instrumental in bringing the issue to the forefront and prompting this investigation are the same individuals who, as children, took on adult responsibilities and roles. They were the ones who as teenagers listened sympathetically to classmates who were victims, took such actions as they could to protect themselves and their friends, reported the allegations they heard to appropriate adults in the mission, and tried themselves to investigate the rumors to determine fact. Their efforts as adults to have the church hear and respond are simply a continuation of their efforts as children. They were mature beyond their years then, and they are responsible, functioning, adults now.

Some of the victims are highly educated, with advanced degrees and professional training. Some hold responsible professional positions. Some have chosen to stay home and create the kind of nurturing environment they missed in growing up. Some are active in their church and community.

Several retired missionaries told the committee, “I know these girls. If they say it happened, it happened.”

When we asked witnesses what they hoped would come out of our report, the most common responses were that the integrity to the church would be restored and that steps would be taken so that other children will not suffer as they have. Such would not be the wishes of women “on the abuse bandwagon.”

G. Why can't they all just forgive and forget?

As victims begin the long, painful road to healing, many among their friends and family urge them to “forgive and forget.” Why is this so important? For those who served as missionaries to the Congo, it may be related to their desire to hold on to fond

memories of their years on the field. It may be because they don't want to be reminded that a colleague they respected engaged in such destructive behavior.

There is perhaps another reason. Often we call upon people to forgive and forget because we are uncomfortable with anger, particularly if it is directed at someone we care about. Or if we ourselves feel some responsibility. Anger, however, is an appropriate response to abuse. Some women the ICI interviewed have spent a lifetime coping with eating disorders, alcoholism, low self-esteem, and depression because a person they dearly loved and trusted sexually abused them. He betrayed them, and they are furious. The missionary community did not protect them, and they are furious. Their anger is appropriate. Sexual abuse is a traumatic blow to the God-given human dignity with which every person is born. In awakening to the abuse, anger and rage are a first step toward regaining that dignity and self-esteem. Anger is an important step toward healing.

Of course, a third reason why a Christian community would admonish victims to forgive is because it is what Jesus taught. Believers, of course, cannot discount the biblical imperative. However, Christian advocates for the abused have been engaged in biblical study related to forgiveness. Many have concluded that while Jesus taught forgiveness, he also taught that we must confront evil and commit ourselves to justice, especially when the poor and vulnerable are concerned. Careful reading reveals, too, that on the cross Jesus did not directly forgive the people who were crucifying him; he left that up to God. "Father, forgive them," he said.

An Old Testament story can further guide our understanding of forgiveness. At the end of the narrative about Joseph and his brothers, after Jacob's death, Joseph meets with his brothers, who sold him into slavery. When they beseech him to forgive them, he does not say he will; rather he asks them, "Am I in the place of God? As for you, you meant evil against me....I will provide for you and your little ones" (Gen. 50: 19-20). He made no statement of forgiveness or of love; rather he pledged not to let them starve.

Confession, too, is an important part of the Christian tradition. Confession precedes forgiveness. How does one forgive an abuser who never admitted wrong? How does one forgive a person who is no longer living? When there is no admittance of guilt or when a face-to-face encounter is not possible, the victim may have to reach a point of acceptance rather than forgiveness. Acceptance is not resignation. It implies a state of

inner peace. Whether the end is forgiveness or acceptance, the journey is painful, tedious, and long.

When victims hear their parents, “aunts,” and “uncles” tell them they should forgive and forget, they may feel re-victimized. The request tells them that their “family” does not understand the trauma they have had to live with. Those who call for forgiving and forgetting are saying that they would feel more comfortable if the wrong done was covered up or if the victim would at least pretend it was forgotten. Hearing people they love tell them to forgive and forget can also add to victims’ feelings of guilt. If they are unable to forgive, then something must be wrong with them.

Those who work in the field of abuse speak of “cheap grace,” that is forgiveness that is offered too quickly and easily. Cheap grace is forgiveness that is extended even when there has been no remorse or compensation for the harm that was done.<sup>143</sup> Cheap grace is phony reconciliation that would require victims to forget what happened to them, even when the scars of abuse are daily reminders.

Marie Fortune, a noted advocate for those who have been abused, speaks of forgiveness as “the last step.” A precondition for forgiveness, she says, is justice for the victim.<sup>144</sup> This inquiry is a step toward justice, but only a step.

Working through the wounds of abuse is for many a lifetime endeavor, which means that arriving at the last step, “forgiveness,” may take years. Through therapy, accompanied by family and friends, victims take the long journey toward wholeness and a renewed relationship with God. At the same time family and friends pursue the causes of justice and restitution.

The pressure exerted on victims to “forgive and forget” is healthful neither for them nor for the church. Forgiveness can not be mandated; one who has suffered cannot simply be told to forgive.

Neither is it a theological rule to be followed; it is a gift. Forgiveness is a gift that comes as a part of the healing journey.

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<sup>143</sup> See Parkinson, chapter 8 for a more complete discussion of steps leading to forgiveness.

<sup>144</sup> Fortune, 1995.

## VIII. How can healing come?

“Will I ever be able to find healing?” a victim asked toward the end of the interview. Her tone of voice seemed to indicate she saw no hope.

The literature on abuse speaks of victims and survivors. Perpetrators create victims. Those who are abused certainly do not choose to be traumatized. In testimonies the ICI learned of how innocent, trusting children were made fearful, wary. How they have struggled with eating disorders, alcoholism, and drug abuse. How they have tried to take their own lives. Yet we witnessed their amazing resilience. They have chosen life, in spite of its daily pain. In other words, they have chosen to be survivors.

We also witnessed how communities of support continue to be part of the transformation from victim to survivor. Some victims/survivors are fortunate to have an intimate partner, a person who is trying to understand the lifelong suffering. The long-term effects of abuse—the distrust, the fear of intimacy, the sometimes fragile emotions—can make it difficult for the partner. It is challenging indeed to convince someone who has long felt abandoned and betrayed that you will not abandon or betray her.

For some victims/survivors the community of support includes parents. The ICI heard parents speak of their concerns for their children. Some spoke of personal regret: for having sent their young children to boarding school, for having trusted colleagues too much. In a few situations, feelings of abandonment and betrayal have long blocked the victim’s/survivor’s relationship with parents, leading to an estrangement that has mystified the parents. Now beginning to understand a few of the dynamics leading to alienation, parents are reaching out to their children who have been abused, and the children are reaching out too. Families are speaking about events and feelings they have never been able to discuss before. This is not easy, especially since many in the parents’ generation grew up in a time when sex and feelings were not discussed openly. Yet sincere efforts are being made. In the parents’ wish to be supportive and the son’s/daughter’s new openness, the ICI sees hope for healing.

Some parents have only recently learned that their child was abused. This knowledge begins to explain the sudden change in personality that occurred years ago. It

helps parents understand the suicide attempts, the string of broken relationships. Sometimes they don't know how to approach their child and don't know what to say, but they are trying nonetheless to reconnect. Here, too, the ICI sees hope for healing.

Brothers and sisters are reaching out to each other. They are exposing secrets that for too long have been hidden away. They are speaking with honesty of the sorrows that have too long separated them.

It is important to acknowledge, however, that for some who have been abused, there are no family members to depend on. Parents have died or are unable to cope with the extent of the trauma. Siblings are alienated. These victims of abuse are courageously turning to people outside the family: to therapists, others who have had similar experiences, friends.

Yes, moving from victim to survivor is more than the result of one individual's resilience and determination; it is possible through the combined effort of a circle of support and love.

But the circle needs to become larger. It must include the "aunts" and "uncles," those who have denied that such horrible acts could have been perpetrated by colleagues they respected. For too long many of the Congo missionaries have been silent about what they knew. When they learned about the formation of the ICI, they blamed denominational leaders at Louisville for slandering the missionary effort. As stated earlier, the Congo missionary community became secondary victims. It is time for it too to begin thinking of how it can move from victim to survivor.

Just as the victims/survivors had to force themselves to remember, the missionaries must begin to remember. They need to recall the excessive touching, the inappropriate behavior. They need to recall the times when they felt uncomfortable but pushed the discomfort from their minds by telling themselves, "That's just the way he is." As the victims/survivors have done, the missionaries must become angry. Not at the girls, now women, not at the ICI, not at officials in Louisville, but at the perpetrators. It is time to look back and say, "We are furious about the harm they did to our lovely children."

It is time for the missionary community to listen to the stories. Healing does not come from not talking about the deep sorrows that have been inflicted on children and colleagues. It comes from asking women what happened to them. If they choose not to

speak, that choice must be honored. Many, however, will welcome the opportunity to be heard by beloved “aunts” and “uncles” who express concern and love for them.

Upon hearing the truth, how should the “aunts” and “uncles” respond? Healing will be furthered if the primary victims (those who directly experienced the abuse) hear the Congo missionary community express two emotions. The first is the community’s new-found outrage that such abuse could have been inflicted upon its children. The second is a genuine expression of sorrow.

The circle of support and love must become wider yet. Recent publicity about clergy abuse in the Roman Catholic Church reminds us all that when children are harmed, the church too (not just the Roman Catholic Church but the wider church) is injured. Yet many denominations and congregations, more fearful of lawsuits than faithful to God’s word, have closed their ears and denied culpability.

The ICI sees hope for healing in the way the Presbyterian Church (U.S.A.) has responded to the abuse of children. In its official policies it promises to protect them. By establishing the ICI, it has said that the stories of children who suffered abuse while living in the Congo must be heard and responded to, that a report of the findings will become public. The denomination has pledged to pay up to \$15,000 toward each victim’s therapy expenses. However, the healing of individuals and the healing of a church require more than disseminating a report and allocating funds. As in the situations already mentioned, healing requires personal contact: listening to the stories, responding with indignation, and standing alongside the abused.

One more commitment is necessary. Over and over witnesses said that what they wanted most was that no other child would have to go through what they experienced. Therefore, as the church joins the circle of support and love, it can best serve the cause of healing by taking steps to ensure that every child in its care will be spared the trauma of abuse.

As those who were directly abused and those who were secondary victims meet in fellowship and honest dialogue, the circle of support widens for all whose lives have been impacted. Then *all* can be transformed from victims to survivors.

## IX. Recommendations

The charge to the ICI clearly stated that “the ICI will make any recommendations for additional action to the GAC Executive Committee. The ICI’s recommendations may include a suggested process or mechanism whereby those allegations outside the scope may be heard.”

We make our recommendations<sup>145</sup> in the following spirit:

The tradition of the Presbyterian Church (U.S.A.) has long been to act in the world wherever injustices are present. This tradition is firmly rooted in the teachings of the Bible and our Confessions. We are created in God’s image and are children of God. We share responsibility with God for the care of creation. We are repeatedly enjoined in the Old Testament to care for widows and orphans and are assured that God will surely hear their cry when they call out to Him. Christ went further by telling us that those who harm children (still considered property in his time) would be better off dead (with a millstone around their necks).<sup>146</sup>

### **1. American Presbyterian Mission, Schutz School, Alexandria, Egypt, and Hope School, Cameroon**

**We recommend that General Assembly Council (GAC) Executive Committee make a thorough and prompt response to allegations received by the ICI regarding incidents of physical and sexual abuse against children who lived in a boarding school at the American Presbyterian Mission, Schutz School, Alexandria, Egypt, in the period of the 1950s into the 1980s, and at Hope School, Elat, Cameroon, in the period of the 1960s.**

#### Rationale

The ICI received correspondence from very credible missionary sources that alleged: a) physical and sexual abuse against children of missionaries who were living in a boarding school at the American Presbyterian Mission, Schutz School, Alexandria, Egypt, in the period of the 1950s into the 1980s; and b) events of sexual abuse against children who boarded at Hope School, Elat, Cameroon, in the period of the 1960s.

The creation and the work of the ICI have functioned as an effective symbol of the church's commitment to seek the truth regarding matters of abuse against children entrusted to the church's nurture. Our inquiry has served as a catalyst for responsible individuals affiliated with several of the church's other missionary programs to come

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<sup>145</sup> Our recommendations are presented in no specific order of significance. Our rationale for each recommendation is included.

<sup>146</sup> Bible reference from Luke 17. Quote from Rifner and Keil, *We Won't Let it Happen Here!* p. 7.

forward and report serious matters of concern. These reports present the opportunity for the GAC Executive Committee to ensure that the church responds in a manner commensurate with the nature of the allegations.

## **2. United Methodist Church**

**We recommend that the General Assembly Council (GAC) Executive Committee transmit this report to its equivalent body in the United Methodist Church with the request that it convene a similar inquiry, and express a commitment to cooperate with such an endeavor.**

### Rationale

We were hindered in our ability to pursue certain reports of perpetration that were within the scope of our inquiry, including acts against Methodist children by a Presbyterian and acts committed by Methodist personnel against Presbyterian children. As noted in our Methodology section, the General Board of Global Ministries of the United Methodist Church declined our request to review select mission personnel records.

In addition, the ICI received significant reports of abusive behaviors by Methodist missionaries toward Methodist children. These allegations were beyond our scope. We also heard a clear appreciation from a number of Methodist missionary children and parents that the Presbyterian Church had the courage and moral purpose to conduct this inquiry and expressed their strong yearning that their denomination would make its own inquiry into these matters.

A similar inquiry by another denomination that was significantly involved in mission in the Congo/Zaire would further the purpose of the truth of harm against children being known, and promote the possibility of healing, justice and education within that community of faith. Because of the history of collaborative mission efforts between the two denominations, typified by the Methodist-Presbyterian Hostel, that legacy of mutual responsibility should prompt the GAC Executive Committee to commit our church to cooperate in a new inquiry.

## **3. Eligibility Criteria of the Pastoral Care Guidelines, Worldwide Ministries Division**

**We recommend that the Worldwide Ministries Division (WMD) revise the eligibility criteria of its Pastoral Care psychotherapy and spiritual care resources in a manner that conforms to the Findings section of our report in order to extend eligibility to all victims who were Presbyterian and to all victims whose perpetrator was Presbyterian.**

### Rationale

WMD, through its Mission Personnel Care Office, administers financial reimbursement for psychotherapy and spiritual care for victims and directly affected family members who were Presbyterian "mission personnel appointed to service in Congo between the years 1945 and 1978." The eligibility criteria were developed without knowledge of the full extent of perpetration against children and adult victims.

The criteria currently exclude: 1) all non-Presbyterian victims of Presbyterian mission personnel; and, 2) victims who resided in the U.S. and Europe at the time of perpetration by Presbyterian mission personnel.

In order to honor the spirit of the Pastoral Care guidelines that the church's resources shall "be responsive to the personal needs of survivors and victims," it is incumbent that the eligibility criteria be revised to apply to all whom the ICI found to have been victims, that is *all* victims who were either Presbyterian or whose perpetrator was Presbyterian. To do any less is to risk re-victimizing those whom we know were harmed.

#### **4. Distribution of Notice of Financial Reimbursement for Psychotherapy and Spiritual Care Resources**

**We recommend that the Worldwide Ministries Division (WMD) inform persons who are part of the ICI mailing list of the availability to victims and directly-affected family members of the availability of financial reimbursement for psychotherapy and spiritual care resources.**

##### Rationale

Since November, 1998, WMD, through its Mission Personnel Care Office, has administered financial reimbursement for psychotherapy and spiritual care to victims and directly affected family members. A number of people who came before the ICI had previously applied for and received reimbursement, and expressed appreciation for the church's willingness to assist with expenses incurred. However, not all that came to the ICI knew of the availability of that reimbursement.

The financial ceiling for reimbursement from November 1998, to April 2000, was \$5,000 per person/case. In April 2000, the General Assembly Council's Executive Committee raised the ceiling to \$15,000 per person/case. Not all that were aware of the availability of financial reimbursement were aware of the increase in the ceiling. It is incumbent upon WMD to take steps to ensure that those who are eligible for this reimbursement are informed of the availability of funds, criteria for accessing it, and contact information for the Mission Personnel Pastoral Care Office.

#### **5. Establishment of a Toll-Free Hotline for Missionary Children**

**We recommend that Worldwide Ministries Division establish a toll-free telephone number to be used as a hotline that could be accessed any time, from any where, by anyone wishing to report problems regarding the treatment of children living in missionary settings.**

##### Rationale

A former missionary child submitted this idea. We endorse it as a simple and effective prevention tool.

## 6. Missionary Child Advocate

**We recommend that the Worldwide Ministries Division (WMD) create the position of a Missionary Child Advocate as a confidential alternative channel for receipt and investigation of complaints of misconduct against Presbyterian children within the missionary community. The position of Advocate should:**

- a) be staffed by a senior, experienced, widely respected and trusted member of the denomination who should report to the highest authorities in the church;**
- b) function within the church, but apart from the usual hierarchy as a safe harbor for the receipt of concerns and complaints which might not be taken to existing channels of redress;**
- c) visit personally on at least an annual basis those sites where missionary children are educated for the express purpose of meeting with students, staff members, parents, or other interested parties who wish to convey information, and facilitate discussion of appropriate and inappropriate behavioral expectations for adults and students;**
- d) utilize other confidential channels of communication, like a confidential toll-free telephone line or secure e-mail to ensure accessibility to children and others concerned about children;**
- e) issue a periodic newsletter which serves to keep the church apprised of the Advocate's activities and availability to any person who wishes to communicate a concern.**

### Rationale

An identified, respected and independent advocate demonstrates a clear commitment by WMD to missionary children, and creates an effective means to prevent and respond to harm.

## 7. Response Team

**We recommend that the Worldwide Ministries Division (WMD) create a Missionary Response Team selected from respected members of the Church who are experienced with issues of abuse of children and vulnerable adults, and with sexual and other forms of harassment. The Response Team would:**

- a) receive initial and periodic training in the above areas;**
- b) not replace the avenues of formal discipline that are normally available to a complainant;**
- c) be available to consult with parents, people in positions of authority and responsibility, and WMD staff, upon request, in situations involving possible abuse or harassment;**
- d) assist with ongoing psychological and spiritual care of victims of abuse, with healing of the affected missionary community, and with monitoring, oversight, restoration and/or any return**

- to mission service of offenders following imposition of discipline in cases of abuse and harassment;**
- e) continue the work begun by the ICI to bring psychological and spiritual healing to victims of abuse;**
  - f) compile and maintain a list of qualified professional evaluators for use in cases of abuse and harassment.**

Rationale

Effective, meaningful and helpful intervention at the time of a complaint or discovery of harm requires that trained, skilled and prepared people be available to respond and have the capacity to do so with the sanction and support of WMD.

**8. Mission Co-Worker Handbook**

**We recommend that a thorough review of the Mission Co-Worker Handbook be undertaken by Worldwide Ministries Division as pertains to issues of child sexual and other forms of abuse with a view to expanding the section on Child Sexual Abuse to include actions to be taken in the event of inappropriate behavior on behalf of anyone charged with the responsibility of children's welfare.**

Rationale

The ICI's investigation reveals a significant lack of awareness regarding issues of sexual abuse on the part of some adults charged with the care and nurture of the children entrusted to them by the missionaries. Some of those who engaged in abusive conduct, not only of a sexual nature, but also physical and emotional, appeared to be either indifferent to or ignorant of the consequences and impact of their behavior on children. While the current Handbook addresses this issue, it is deficient in the extent to which it goes. For example, no direction is given as to actions to be taken should such behavior occur. Nothing is said regarding what is to be done with the victim and or perpetrator in such instances.

**9. Co-Worker Orientation**

**We recommend that the Final Report of the ICI be required reading for all candidates for Worldwide Ministries Division's People in Mutual Mission, and that the Report be thoroughly discussed during the period of orientation.**

Rationale

Following the extensive inquiry by the ICI, one desired outcome is that everything possible be done to avoid further incidents of harm to children. Requiring candidates for foreign service to read and discuss this report is one step to ensure that end.

## 10. Dismissal of Perpetrators from Mission Service

**We recommend that any adult found guilty of abusive behavior be summarily dismissed from mission service and that steps be taken immediately to minister to the victim in whatever manner seems appropriate, including but not limited to psychotherapy, the costs to be borne by Worldwide Ministries Division.**

### Rationale

It is clear that a perpetrator of sexual abuse is likely to repeat the behavior. The church cannot afford to risk the possibility of recurrence. Dismissal is essential. Such action should be accompanied by compassion and care for the victim(s) in order to be ministered to in the most effective manner possible. The church cannot be seen to be derelict in its responsibility to all its members, especially those who are most vulnerable.

## 11. To Begin the Process of Healing

**Consistent with our pastoral responsibility, we recommend that the missionary community that is the subject of this inquiry begin to discuss the pain that has resulted from the molestation and maltreatment of its children. We call upon people to stop denying what happened, and bid them to open their hearts and minds to the truth that survivors are speaking.**

### Rationale

Those who are not the primary victims need to initiate the healing process within the missionary community that spans the generations. Re-victimization occurs when others are silent. Therefore, former missionaries and school and hostel staff can foster healing by letting victims know that they are open to listening and learning. A resource of the Presbyterian Church, *Turn Mourning into Dancing! A Policy Statement on Domestic Violence*, can guide former missionaries and their children in becoming an empathic community:

We do not, however, break down walls simply by listening and feeling sorry. We must use the power of 'hearing to speech.' Hearing to speech means paying attention to three aspects of abused persons' stories: (a) the pain, fear and anger over the violation experienced; (b) the sometimes ingenious coping skills victims have developed; and (c) the faith that sustains them. Our empathy becomes empowerment for victims/survivors as they bless us with their story, as they find the courage to speak, as they reveal their resourcefulness, and as they witness to the faith that has sustained them<sup>147</sup>

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<sup>147</sup> *Turn Mourning into Dancing!* p. 22

## **12. Procedure Manual for Ecclesiastical Investigating/Prosecuting Committees**

**We recommend that the General Assembly Executive Committee request the Office of the General Assembly to develop a procedure manual for use by ecclesiastical investigating/prosecuting committees regarding disciplinary cases of sexual misconduct by a church officer.**

### Rationale

The ICI fully recognizes that, historically, there was no ecclesiastical resource to guide the missionary community in how to respond to matters as sensitive and complex as sexual misconduct committed by a church officer. To this day, there is no standard, detailed Presbyterian reference source on procedures that will effectively guide an investigating/prosecuting committee in a disciplinary case of sexual misconduct, including those committed by clergy.

The absence of a procedure manual is doubly significant because there is also no national protocol for how to train an investigating/prosecuting committee prior to the onset of its work. Because committee members are oriented, typically, by stated clerks, there are a wide variety of practices and styles throughout 170+ presbyteries in the denomination. This leads to inconsistencies and increases the likelihood of procedural error. We also note that members of an investigating/prosecuting committee usually serve for one case only. Thus, any accrued experience, skill and wisdom are unlikely to be retained or transmitted to a latter committee.

We are aware of several presbyteries that have compiled procedural manuals of best practices in order to assist new members of an investigating/prosecuting committee to proceed by relying on fair, responsible and thorough procedures. In matters as difficult as sexual misconduct, the availability of a standardized procedure manual would allow the church to move forward competently and confidently for the sake of all parties.

## **13. Abuse Review Panel**

**We recommend that General Assembly Council (GAC) Executive Committee create an Abuse Review Panel to receive reports of physical and/or sexual abuse from self-identified victims and others that come forward after the ICI is decommissioned. This panel shall: include persons nominated by the Survivors Group that was a crucial resource to the church in the formation of the ICI; be located organizationally outside of Worldwide Ministries Division (WMD); make recommendations for action to the GAC Executive Committee.**

### Rationale

The ICI realizes that release of its Report will be a catalyst to individuals coming forward to the church with additional accounts of physical and/or sexual abuse. When the GAC Executive Committee decommissions the ICI, there must be an effective entity to receive those accounts and respond to those who bring them. The collective wisdom and experience of the Survivors Group is an invaluable resource upon which the church should rely. The credibility of the composition of the panel will be compromised if the

Survivors Group is not consulted and its advice respected. The credibility of the Panel will be enhanced if it is located outside of WMD.

#### **14. Website as a Means to Education and Prevention**

**We recommend that the General Assembly Council Executive Committee acts to create an Internet site on the Church's website dedicated to education about, and prevention of, sexual misconduct within Presbyterian missions, ministries and congregations. We recommend that the site:**

- a) includes the ICI Report in a PDF-format version;**
- b) includes a listing of Presbyterian clergy who are currently under censure according to the Rules of Discipline, *Book of Order*, for the disciplinary offense of "sexual abuse of another person";**
- c) includes a description of *Surely Heed Their Cry: A Presbyterian Guide to Child Abuse Prevention, Intervention, and Healing*<sup>148</sup>, a Presbyterian publication that is a guide to individuals and congregations interested in learning more about child abuse, and how it may be obtained from the Church; and *We Won't Let it Happen Here! Preventing Child Abuse in the Church*<sup>149</sup>, a Presbyterian publication that provides guidelines for child abuse prevention in congregations.**
- d) includes the General Assembly's Sexual Misconduct Policy in a PDF-format;**
- e) includes the General Assembly's Standards of Ethical Conduct in a PDF-format;**
- f) publicizes the existence of a toll-free phone number established as a national hotline for the Presbyterian Church which would allow victims of clergy sexual abuse to report their abuse to someone independent of their congregation or presbytery;**
- g) includes contact information for the Missionary Child Advocate; and**
- h) encourages presbyteries to establish their own hotlines.**

**We recommend that a letter be sent to every Presbyterian congregation's clerk of session that informs the people of the church about this site.**

#### Rationale

A website dedicated to educating the church about sexual misconduct is a way for the church to hold itself accountable to its constituencies. Insofar as education is a means to increase awareness and prompt change of attitudes and behavior, the site will work as a

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<sup>148</sup> MacDonald, Bonnie Glass, *Surely Heed Their Cry: A Presbyterian Guide to Child Abuse Prevention, Intervention, and Healing*.

<sup>149</sup> Rifner, Lois and Smith, Susan Keil, *We Won't Let it Happen Here! Preventing Child Abuse in the Church*, 2<sup>nd</sup> ed.

means of risk reduction. All these are good faith and prudent efforts aimed to prevent the sexual violation of people who are vulnerable.

## **15. Retreat**

**We recommend that the General Assembly Council (GAC) Executive Committee and Worldwide Ministries Division (WMD) ensure that the Retreat, identified in the Charge to the ICI at “Other Related Matters,” #2, provides:**

- a) a spirit of open acceptance of, and respect for, participants' experiences and feelings;**
- b) a safe environment in which participants may honestly share their stories and responses with one another;**
- c) opportunity for participants to process information in the ICI report;**
- d) opportunity to acknowledge and process the grief and guilt which participants have felt about the experiences that are the focus of the ICI report;**
- e) sensitive use of spiritual and Scriptural materials about God's care and justice for those who hurt and those who are marginalized;**
- f) teaching of participants about the nature of post-traumatic stress with hope that they will better understand the struggles of victims who have been abused;**
- g) opportunity for participants to express concerns and make recommendations to the GAC Executive Committee and WMD regarding missionary children and families and how the church responds to victims and perpetrators of sexual abuse;**
- h) referral to professional resources for persons who need further care;**
- i) identification and appreciation of participants' positive dimensions of the missionary experience.**

**To accomplish the above objectives, we recommend that the GAC Executive Committee contract with the Center for Prevention of Sexual and Domestic Violence (CPSDV), Seattle, WA, to conduct the retreat identified in the Charge to the ICI at “Other Related Matters,” #2.**

### Rationale

We recommend these objectives as ones that would move the church in the direction of truth and of healing. We recommend the CPSDV because its work on issues of sexual abuse in religious communities is internationally recognized and respected. Personnel and resource materials of CPSDV have long been utilized at all levels of the Presbyterian Church.

## 16. Apology

**We recommend that the General Assembly Council (GAC) Executive Committee and Worldwide Ministries Division (WMD) make a public, unconditional apology on behalf of the Church for the abuses which missionary children and other persons experienced. We also recommend that this apology address the re-victimization which occurred when individuals, including children, sought to report their harm and were ignored, misunderstood or dismissed, and when persons in positions of ecclesiastical responsibility or authority discounted, minimized or overlooked the harm that was brought to their attention.**

### Rationale

The members of the GAC Executive Committee are leaders of the Presbyterian Church who represent the people of the entire denominational community. The people who lead WMD represent the people of the church's missionary community. Both sets of leaders serve in the name of Jesus Christ. It is time for these leaders, on behalf of the people of the Presbyterian community and those who profess a common faith, to address those who were victimized.

## 17. Transmission of the ICI's Report(s) to the Presbyterian Church in the Congo

**We recommend that the General Assembly Council Executive Committee and Worldwide Ministries Division send the ICI Final Report and Need-to-Know Supplement to the Presbyterian Church in the Congo.**

### Rationale

A number of different people, including missionaries and missionary children, raised with the ICI the concern that African children had also been abused by the perpetrators identified by the ICI. The resources available to the ICI did not permit an inquiry into the possibility of victims who were African children at the time and are still residing in Africa.

## 18. Review of Existing WMD Policies

**We recommend that the General Assembly Executive Committee and Worldwide Ministries Division (WMD) refer the Church's existing policies that apply to the missionary program and individual missionaries for external review by qualified, competent peers in other denominations and by members of the Survivors Group to ascertain whether the policies are adequate in terms of child sexual abuse education and prevention.**

### Rationale

The ICI was charged with the task of reviewing the existing WMD policies. A thorough and careful review of the existing policies is a well-advised step. The ICI respectfully defers to those who have particular expertise, whether

by professional or personal experience, that better qualifies them for this task.

#### **19. Mandatory Reporting by WMD Personnel**

**We recommend that the personnel policies of Worldwide Ministries Division (WMD) include a provision that creates a standard of practice that mandates that personnel of the Division shall report to legal authorities any knowledge of physical abuse, neglect or harm, and of sexual molestation or abuse, of a child or adult without mental capacity.**

#### Rationale

If WMD adopts this recommendation, it would have both symbolic and practical value by demonstrating a commitment to the well-being of those who are vulnerable and those who trust the people of Jesus Christ to care with their actions as well as their resolutions.

**20. The following recommendations are transmitted to the Executive Committee of the General Assembly Council (GAC Executive Committee) as the entity that commissioned the Independent Committee of Inquiry (ICI) and charged the ICI to develop recommendations. Recommendations 21-30 are specific to the *Book of Order*, one part of the constitution of the Presbyterian Church (U.S.A.).**

**A. We recommend that the GAC Executive Committee: 1) endorse Recommendations 21-30, and 2) refer them to the Office of the General Assembly with the request that overtures to implement these recommendations be developed as soon as is feasible so that they may be submitted to the General Assembly for action.**

**B. We recommend that the GAC Executive Committee include in its referral the request that the Office of the General Assembly consults with survivors of clergy and child sexual abuse as part of a deliberate process of developing the overtures.**

**C. We recommend that the GAC Executive Committee actively support the overtures and work to encourage their adoption by the General Assembly and presbyteries.**

#### **21. Leave of Absence**

**We recommend that the *Book of Order* be amended to include a provision to mandate a leave of absence from church office when an officer (elder, deacon or minister of Word and Sacrament) is indicted on felony charges of sexual abuse or charges of sexual conduct involving misuse of the person's office or spiritual role. This provision shall include language that such action is without prejudice to the individual's presumption of innocence.**

## Rationale

There is no provision in the *Book of Order* that allows for the possibility of a governing body to place a church officer on a leave of absence.<sup>150</sup> This applies without exception, and extends to the serious circumstance of a person indicted on felony charges of sexual abuse or sexual conduct involving misuse of the person's office or spiritual role. Historically, we note that an overture was submitted to the 1987 General Assembly that would have mandated a leave of absence for an officer "when indicted for a felony involving child abuse or sexual misconduct."<sup>151</sup> The overture was originated by a New Jersey presbytery, in which a minister was charged in state criminal court on multiple counts of child sexual abuse, eventually pleaded guilty, and was sentenced to a state prison. That the individual continued in the office of minister while the legal investigation was being conducted had an impact on the congregation. A key argument before the General Assembly that helped defeat the overture was the church's commitment to a presumption of innocence as embodied in the *Book of Order* in ecclesiastical disciplinary cases.<sup>152</sup>

After discovery of alleged criminal wrongdoing by a church officer, a governing body has no constitutional option for temporarily separating that officer from active ministry as a means to ensure the well being and function of its mission. The ICI is persuaded that in matters involving sexual abuse, especially regarding children, that the church would best be served by temporarily separating a person accused from the exercise of church office. This would permit the individual to focus on the necessity of legal matters, and would allow the church to focus on its mission. If the effectiveness of spiritual leadership of a governing body is related to perceptions of the trustworthiness and integrity of its officers, this provision would further the ability of the ordained leadership to function.

As part of this provision, we call for clear language that states that such a leave does not prejudge the individual nor negate the presumption of innocence. The intent is precautionary, not punitive. We believe such a provision would protect witnesses, help ensure the integrity of the judicial process, and allow the governing body's mission to proceed. On principle, this language could also be extended to include all criminal acts, and thereby apply to other serious circumstances. Our recommendation, however, relates directly to the matters within the scope of our inquiry, and so focuses on sexual abuse.

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<sup>150</sup> A church officer is an elder, deacon or minister of Word and Sacrament. See "Form of Government, G-6.0103, Offices Named" in Office of the General Assembly, Presbyterian Church (U.S.A.). *Book of Order: Annotated Edition, 2001-2002*.

<sup>151</sup> See note regarding Overture 53-87 at "Rules of Discipline, D-10.0103, Referral to Investigating Committee" in Office of the General Assembly, Presbyterian Church (U.S.A.). *Book of Order: Annotated Edition, 2001-2002*.

<sup>152</sup> "Rules of Discipline, D-11.0401, Presumption of Innocence" in Office of the General Assembly, Presbyterian Church (U.S.A.). *Book of Order: Annotated Edition, 2001-2002*.

## 22. Victims' Rights at a Disciplinary Trial: Impact Statement

**We recommend that the *Book of Order* be amended to include a provision to permit a victim(s) of the disciplinary offense of “sexual abuse of another person” to address a Session or Permanent Judicial Commission and make a victim impact statement that may include the victim’s views regarding the appropriate nature and extent of discipline to be imposed. This would be designated to occur at a point in a disciplinary trial after a finding of guilt and before the imposition of censure of the person who is guilty.**

### Rationale

There is no provision in the *Book of Order* that permits the victim(s) of the disciplinary offense of “sexual abuse of another person”<sup>153</sup> to state for the record of the Session or Permanent Judicial Commission how the behavior has had an impact on the person(s), including domains related to: faith and spirituality; familial relationships; psychological and emotional well-being; financial status; social relationships. Similarly, there is no provision that permits a victim(s) to express the victim’s assessment of what would constitute an appropriate censure.

The language of the Preamble in the Principles of Church Discipline is oriented essentially toward “the direction of constructive criticism of offenders” and excludes language pertaining to the status and needs of those who have been harmed by those offenders.<sup>154</sup> The silence of the Rules of Discipline on the status of the victim continues into the judicial proceedings. A victim in an ecclesiastical disciplinary case is typically no more than a witness in relation to the accused’s guilt or innocence. After a determination of guilt in a case on the charge of sexual abuse of another person, there is no provision for the victim to be heard regarding how the outcomes of the offending behaviors have affected her/his life, or what would constitute appropriate censure. The victim’s participation in the trial is entirely defined in relation to a focus on the accused.

This recommendation seeks to ensure that victims are accorded a status within the disciplinary proceedings that honor their personhood before the church of Jesus Christ. Since disciplinary cases are for the good of the whole community, the *Book of Order* must more fully extend procedural rights to victims. Hearing the person who is the victim prior to the imposition of censure is a way for the church to listen to the egregious harms that accrue to victims, and so validate their experience. Functionally, it would also provide the Session or Permanent Judicial Commission with a more complete base of information for its deliberations regarding the degree of censure to be imposed.

## 23. Right of Appeal Following a Disciplinary Trial

**We recommend that the *Book of Order* be amended to include a provision to permit either of the original parties in a disciplinary trial**

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<sup>153</sup> “Rules of Discipline, D-10.0401b., Time Limit” in Office of the General Assembly, Presbyterian Church (U.S.A.). *Book of Order: Annotated Edition, 2001-2002*.

<sup>154</sup> “Rules of Discipline, D-1.0101, Church Discipline” in Office of the General Assembly, Presbyterian Church (U.S.A.). *Book of Order: Annotated Edition, 2001-2002*.

## **to appeal the decision(s) of a Session or Permanent Judicial Commission.**

### Rationale

There is no provision in the *Book of Order* that permits the prosecuting committee as a principal party to appeal the decision of a Session or Permanent Judicial Commission that has tried a disciplinary case: “Only a person found guilty may initiate the first level of appeal.”<sup>155</sup>

In instances where a Session or Permanent Judicial Commission commits reversible errors according to the Appeals section, D-13.0000, of the *Book of Order*, and the accused has not been found guilty, there is no possibility for the prosecuting committee to raise the question of such errors by appealing to the next governing body. This also means that the victim of the disciplinary offense of “sexual abuse of another person” is left with no means of seeing that a wrong is redressed, that the truth is determined, or that justice proceeds within the church.

Disciplinary cases of clergy sexual abuse create duress for all participants. It is unrealistic to expect that a Session or a Permanent Judicial Commission hearing a complicated or difficult case will not make errors. If the entity that conducts the trial is accountable for its actions in one set of circumstances as currently defined by the *Book of Order*, consistency and fairness guide us to conclude that the entity should be accountable in all circumstances. The prosecuting committee’s lack of opportunity to appeal a trial decision weights the judicial proceedings in favor of the rights of the person accused. It is not fair that the prosecuting committee, acting in the name of the whole church, and on behalf of the victim, should not have the same right. Fundamentals of impartiality, fairness and justice should extend the right of appeal to both principal parties in a disciplinary trial. This is for the sake of the judicial process and for the church as a whole.

## **24. Right of Pastoral Inquiry following the Death of, or Renunciation of Jurisdiction by, an Accused Person**

**We recommend that the *Book of Order* be amended to include a provision that would permit a Session or Permanent Judicial Commission to continue a disciplinary investigation or trial in the event that the jurisdiction of the Church ceases due to the death of, or renunciation of jurisdiction by, an accused person. The structural format of this continuation would be a pastoral inquiry that is: neither judicial nor adjudicative; designed to reach a determination of the truth; empowered to receive witnesses and consider evidence; accountable to the governing body that initiates it.**

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<sup>155</sup> “Rules of Discipline, D-11-.0502, Appeals” in Office of the General Assembly, Presbyterian Church (U.S.A.). *Book of Order: Annotated Edition, 2001-2002*.

## Rationale

The *Book of Order* states that the church's "jurisdiction in judicial process ends when a church officer or a member renounces the jurisdiction of the church."<sup>156</sup> The practical result of this section is that if the accused renounces jurisdiction while a disciplinary proceeding is underway, either as an investigation or a trial, the proceeding is terminated without either exonerating the individual accused or finding that the individual was guilty of the disciplinary offense. In practice, this section is invoked when the accused dies and results in the same practical outcome -- judicial proceedings are terminated.

There are also cases in which renunciation of jurisdiction by an accused person has been exercised deliberately to thwart proceedings in matters of clergy sexual misconduct before a presbytery's permanent judicial commission when the evidence was overwhelmingly against the accused. In matters as sensitive as the sexual abuse of children, the abrupt termination of the church's formal judicial proceeding results in a high degree of frustration and disappointment for the participants. In the matters that came before the Independent Committee of Inquiry, the lack of resolution in one presbytery's judicial case due to the death of the person accused was an ongoing source of contention for close family members of the accused.

The Executive Committee of the General Assembly Council recognized that an extra-constitutional measure was necessary for the well-being of many individuals and the church. That insight led to the formation of the Independent Committee of Inquiry. The Executive Committee's action created a working model of an instrument of pastoral inquiry. There is now an opportunity to move beyond extra-constitutional initiatives and formalize this approach in the *Book of Order*.

## **25. Mandatory Reporting by Church Officers**

**We recommend that the *Book of Order*, Chapter VI. The Church and Its Officers, G-6.0000, be amended to include a provision that creates a standard of ministerial practice for Church officers that mandates that ministers of Word and sacrament, elders and deacons shall report to legal authorities any knowledge of physical abuse, neglect or harm, and of sexual molestation or abuse, of a child or adult without mental capacity.**

## Rationale

Laws regarding mandated reporting of physical or sexual harm against minors and adults without capacity vary widely from state-to-state. Clergy, e.g., are not consistently included in lists of categories of mandated reporters. Within the church, there is no binding source or document that clearly commits officers to report knowledge of harm against people who are vulnerable. If the church adopts this recommendation, it would have both symbolic and practical value by demonstrating a commitment to the well-being of those who are vulnerable and those who trust the people of Jesus Christ to care with their actions as well as their resolutions. We emphasize that this recommendation is

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<sup>156</sup> "Rules of Discipline, D-3.0106, When Jurisdiction Ends" in Office of the General Assembly, Presbyterian Church (U.S.A.). *Book of Order: Annotated Edition, 2001-2002*.

consistent with the recent action of the 214<sup>th</sup> General Assembly (2002) to adopt *Commissioner's Resolution 02-20*, "On Openness in Cases of Sexual Misconduct with Children", a resolution that was endorsed by the Advocacy Committee for Women's Concerns and the Advisory Committee on Social Witness Policy.

## **26. Advocate for an Accuser in Disciplinary Cases**

**We recommend that the *Book of Order* be amended to permit the utilization of an advocate by an accuser in an ecclesiastical disciplinary case, especially one involving the offense of "sexual abuse of another person." The advocate would be permitted access to any proceeding that involved the accuser's direct participation.**

### Rationale

The Rules of Discipline permit a person who has been accused to utilize an advocate for practical purposes of advice and as a means of support. However, the Rules of Discipline do not provide for an advocate for the person who has made the accusation, who, in a case of "sexual abuse of another person," is typically the victim and functions as a witness at trial. Rules of Discipline cases are often a complex interaction of unfamiliar polity, a stressful review of disturbing events, and numerous parties with very differing needs and points of view. To permit the use of an advocate by the accuser is a way to achieve procedural fairness in disciplinary proceedings, and help ensure that the accuser is appropriately informed and supported. The idea for this recommendation came to the ICI from a former missionary child. We endorse it.

## **27. Restitution**

**We recommend that the *Book of Order* be amended to include a provision that allows for restitution in disciplinary cases of "sexual abuse of another person" when there is a finding of guilt.**

### Rationale

There is currently not even a provision in the *Book of Order* that addresses *voluntary* restitution in ecclesiastical cases on the disciplinary offense of "sexual abuse of another person." Review of numerous trial decisions by Permanent Judicial Commissions indicates that the concept and practice of restitution is not being discussed in this context in the church.

Historically, we note that an overture was submitted to the 2000 General Assembly that would have amended the Rules of Discipline to allow for a recommendation of voluntary restitution as part of a censure in such cases.<sup>157</sup> The overture passed the General Assembly and the proposed amendment was sent to the presbyteries for their action. However, a majority of presbyteries did not approve the proposal. This may have been related to the fact that the manner in which the proposed amendment was interpreted to the presbyteries was not consistent with the way that the

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<sup>157</sup> See note regarding Overture 00-53 at "Rules of Discipline, D-12.0103c., 12.0104c. and 12.0104d, Censure and Restoration in a Disciplinary Case" in Office of the General Assembly, Presbyterian Church (U.S.A.). *Book of Order: Annotated Edition, 2001-2002*.

General Assembly and its polity committee understood the intent or the merits of the proposal. It is not evident that the whole of the church has had a sustained and informed discussion of the nature and purpose of voluntary restitution.

Restitution is scriptural and found in both testaments. It acknowledges that harm occurred and that a person(s) was injured. It is a behavioral demonstration of repentance that assumes responsibility for the consequences of the offending behavior. It is a tangible way to right a wrong and compensate the one who was harmed, e.g. by reimbursing the victim for counseling expenses incurred as a result of the harm. It is a just act that helps restore the victim to a sense of community with the people of God.

Restitution is a means of accountability, whether an offender and/or the church assume it. Therefore it is not punishment and is not contrary to the *Book of Order*.<sup>158</sup> Restitution is a more authentic sign of an offender's repentance. Restitution allows for the possibility of monetary restitution being used directly for reimbursement of counseling costs incurred by a victim(s) as a direct result of the harm.

## 28. Mandatory Disclosure

**We recommend that the *Book of Order* be amended to include a provision that creates a standard of practice that a governing body shall disclose to its constituency the basic facts regarding commission of sexual misconduct and related matters, and that this standard incorporate: a primary commitment to tell the truth; concerns for privacy and confidentiality, especially in regard to identified victims; respect for formal ecclesiastical and/or law enforcement investigations; principles of risk management.**

### Rationale

Secrecy about the commission of sexual misconduct with the church puts others at risk for new harm. It undermines the safety of the church as place and community in which people are safe and may trust others to act responsibly and with care. Discovery of secrecy after the fact erodes people's confidence in the leadership of the church and serves as an instrument of de-evangelization. The perpetuation of secrecy denies the church opportunity to support victims, hold offenders accountable, and make preventive actions that lessen the likelihood of recurrence. It reinforces a spiritual ethos of fear and grounds our judgments on a false foundation of human wisdom. Secrecy resists the movement of God's Spirit who works for healing and justice. Whatever the risks of a standard practice of disclosure, they are far outweighed by the benefits that accrue from telling the truth.

We emphasize that this recommendation is consistent with the recent action of the 214<sup>th</sup> General Assembly (2002) to adopt *Commissioner's Resolution 02-20*, "On Openness in Cases of Sexual Misconduct with Children", a resolution that was endorsed by the Advocacy Committee for Women's Concerns and the Advisory Committee on Social Witness Policy.

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<sup>158</sup> "Rules of Discipline, D-1.0102, Power Vested in Christ's Office" in Office of the General Assembly, Presbyterian Church (U.S.A.). *Book of Order: Annotated Edition, 2001-2002*.

## **29. Posthumous Removal of a Guilty Person from the Office of Minister of Word and Sacrament**

**We recommend that the *Book of Order* be amended to include a provision that allows for the posthumous imposition of the disciplinary censure of removing a guilty person from the office of minister of Word and Sacrament.**

### Rationale

The integrity of the church must be preserved. To allow for the posthumous censure of removing a person from the church office of minister of Word and Sacrament is a symbolic way to maintain high standards. Sexual abuse of children is an egregious offense that, when committed by a minister, undermines trust in, and respect for, this office, even when discovery of the offense occurs after the perpetrator has died. While the church may no longer exercise jurisdiction over one who has died, it is the church that continues to serve in the name of Jesus Christ into the future. This recommendation is for the sake of well-being of the church. The idea came to the ICI from a number of former missionary children. We endorse it.

## **30. Removal of the Title “Honorably” from a Disgraced Retired Minister of Word and Sacrament**

**We recommend that the *Book of Order* be amended to include a provision that allows for the removal of the formal title, “honorably,” from a disgraced minister of Word and Sacrament who is retired.**

### Rationale

The integrity of the church must be preserved. To allow for removing the formal title “honorably” from a retired minister of Word and Sacrament, when found guilty of a breach of conduct or of mistreatment or abuse while in ministry, is a symbolic way to maintain high standards. The idea for this recommendation came to the ICI from a number of former missionary children. We endorse it.

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## **Appendix A: The ICI's Charge**

### **Adoption of Proposal to Investigate Allegations of Abuse of Children in the Democratic Republic of the Congo 1945-1978**

#### **BACKGROUND:**

In early August, 1998, Worldwide Ministries Division ("WMD") Director, Rev. Dr. Marian McClure received a call from a former and retired missionary who had served in the Democratic Republic of Congo (Zaire, Belgian Congo ). This call began a journey with a group of women who told of sexual abuse by the late Rev. Mr. William Pruitt during their time as missionary children. Mr. Pruitt served as a missionary in the same country. We have been told of approximately 20 survivors of child sexual and/or physical abuse. In addition to Mr .Pruitt, others are also alleged to have perpetrated abuse upon children. All those known alleged perpetrators are now deceased. The pertinent period is 1945-1978. Pastoral care provided to date by WMD has included a weekend retreat in November 1998 for those who identified themselves to WMD for which WMD provided two pastoral care counselors to meet with the women; payment by WMD of up to \$5,000 per survivor on an "as requested" basis for individual counseling services; and a gathering with 13 survivors in Atlanta, Georgia in October 1999. At the Atlanta gathering, leaders of various levels of the Presbyterian Church (U.S.A.) (PCUSA) listened to the stories of these survivors. General Assembly-level representatives, Grace Presbytery representatives, Highland Park Presbyterian Church representatives, and some retired mission personnel were in attendance. Mr .Pruitt served for some time at Highland Park Presbyterian Church in Dallas, Texas and is said to have continued inappropriate contact with children there. Mr. Pruitt was a member of Grace Presbytery. Eight of the women brought charges against Rev. Mr. Pruitt with Grace Presbytery. While those charges were being investigated by the presbytery, Pruitt died. Following the Atlanta gathering, representatives of the survivors group sent a December 14, 1999 letter to Dr. McClure. This letter suggested next steps to be taken in this process. A more detailed background is set out in the status report prepared by Rev. Mr .Michael A. DeArruda, WMD's Coordinator for Mission Personnel Care.

#### **ACTION:**

Upon the recommendation of the Worldwide Ministries Division Steering Committee, the Executive Committee of the General Assembly Council of the Presbyterian Church (U.S.A.) authorizes the creation and establishment of an Independent Committee of Inquiry (ICI) to investigate allegations of abuse of children in the Democratic Republic of the Congo (formerly Zaire) for the period 1945- 1978 (see Scope). The ICI shall function independently and will make its final report (including any recommendations for additional action) to the Executive Committee of the General

Assembly Council. Additional directives for the ICI are set out in this enabling document.

**PURPOSE:**

The ultimate goal of the Independent Committee of Inquiry ("ICI") shall be essentially pastoral in nature, to help the survivors, the well being of the larger Christian community, the General Assembly-level offices, and the integrity of the Presbyterian Church (U.S.A.) ("PCUSA"). The purpose of the ICI is not a disciplinary action under the PCUSA Constitution, nor is it to evaluate or reach conclusions about civil legal liability.

**SCOPE:**

The ICI will hear, review and request testimony. files, reports. and affidavits from all appropriate sources. It shall have access to all pertinent files which are not restricted by law. It shall conduct interviews and other fact-finding activities regarding specific allegations of abuse. The ICI's scope of inquiry shall be of physical or sexual abuse perpetrated against children in the Congo from 1945 to 1978. It shall hear and investigate such allegations of abuse where either 1) the perpetrator was under appointment by one of PCUSA's predecessor denominations or 2) the abused child was in the Congo with missionary parents under appointment by one of the PCUSA's predecessor denominations. The ICI will conduct all of these activities in strict confidence and seal the contents of all files.

The ICI may pursue and gather all information it deems helpful and appropriate for its task. Where the ICI receives allegations beyond the scope of its inquiry, it may choose (but is not required) to hear and document those allegations.

**NATURE:**

The ICI shall be fact-finding, consultative, and advisory to the GAC Executive Committee, not adversarial or adjudicative. Its purpose is to help identify survivors and perpetrators of child abuse, to assess the nature and extent of the reported abuse, to state its findings about whether or not abuse occurred, and to recommend procedures for dealing with each.

**CONFIDENTIALITY:**

The ICI will conduct all of its activities in strict confidence and seal the contents of all the files for access only by properly authorized bodies for the purpose of resolving the healing issues.

## **MEMBERSHIP AND CREDENTIALS:**

The ICI shall have five members nominated by the Survivors Group and selected by the Executive Committee of General Assembly Council. The nomination process will work as follows: The GAC and WMD may provide suggested names to the Survivors Group. The Survivors Group will also generate names. The Survivors Group will nominate and rank individuals for each of the five positions, providing resumes and contact information for each nominee. The GAC Executive Committee will make the final selection from among the several nominees provided by the Survivors Group.

The criteria for the five ICI members:

- (1) One certified professional psychotherapist specializing in family systems practice and experienced in dealing with child abuse;
- (2) One certified professional psychotherapist experienced in dealing with clergy sexual abuse (and preferably with professional therapeutic knowledge of child abuse) and coming from a family systems perspective;
- (3) One attorney experienced in dealing with child abuse and with prior experience working in ecclesiastical settings where clergy abuse occurred;
- (4) One ordained minister trained and experienced in working within the ecclesiastical structure of the PCUSA to respond to and address situations of clergy abuse;
- (5) One lay person who is a member of the PCUSA to represent the laity of the denomination.

The ICI shall be gender and age balanced to the extent reasonably possible. All members of the ICI shall be Christians. Four of the members shall be members of the PCUSA. The ICI will be made up of professional, certified, licensed individuals who are truly independent from the mission system under examination and the Survivors Group.

## **INDEPENDENCE:**

The ICI will function independently of the PCUSA and the Survivors Group. In order to ensure the ICI is truly independent from the mission system under review, members of the ICI must not be, nor have been, employees of the Worldwide Ministries Division or elected members of the Worldwide Ministries Division Committee of the General Assembly Council (GAC) or any of their predecessor bodies.

The GAC/WMD will provide historical information, records, and logistical/staff support to the ICI. The GAC will also provide appropriate communication with the PCUSA denomination.

**DURATION:**

The ICI shall be established as soon as possible in the year 2000 and should complete its work by submitting its written reports 18 months from the appointment of the ICI. Should the work of the ICI not be completed in this time, the ICI will request the GAC Executive Committee for a specific extension of time within which to complete its work.

**FUNDING:**

All expenses of the ICI shall be borne by the GAC. A separate fund may be established for donations to this effort.

**RESPONSIBILITIES:**

The ICI shall have the following responsibilities:

- (1) In order to realize its primary goals, the ICI will seek to understand the general dynamics and context of life in the mission community;
- (2) Conduct a thorough inquiry of all allegations within its scope and reach a conclusion as to whether or not the alleged abuse occurred;
- (3) Write a complete report of its findings, including an assessment of actions and inactions by the predecessor mission agencies;
- (4) a. Within the scope of its inquiry (physical or sexual abuse of children in the Congo 1945- 1978),
  - (I) if the ICI concludes that the charges of misconduct are substantiated for a specified individual(s), it will refer the matter to the appropriate church or ecclesiastical governing body for disciplinary action; that receiving body will, of course, make its own decision whether or not to act;
  - (II) the ICI will make any recommendations for additional action to the GAC Executive Committee;
- b. For those allegations and matters outside the scope of the ICI's inquiry,
  - (1) the ICI will make any recommendations for additional action to the GAC Executive Committee;
  - (II) the ICI's recommendations may include a suggested process or mechanism whereby those allegations outside the scope may be heard.

(5) The ICI will also have the responsibility of reasonably pursuing all information from all knowledgeable and relevant parties;

(6) The ICI will produce a Need-to-Know report and a Final Report.

(7) The ICI will issue periodic progress reports to the GAC Executive Committee and the Survivors Group (preferably every 3 or 4 months).

#### **NEED- TO-KNOW REPORT:**

The Need-to-Know Report will be a comprehensive and confidential document. It will be disseminated to the Executive Committee of the GAC, the Executive Director of the GAC, the Director of the Worldwide Ministries Division, survivors who have appeared before the ICI, and other individuals who can demonstrate a persuasive interest in the review conducted by the ICI. The Executive Director of the GAC shall review requests for distribution to determine if the requestor has a legitimate need to know the contents of this report and has demonstrated a persuasive interest.

#### **FINAL REPORT:**

The final report will be comprehensive, but not include the same level of detail as the Need-to-Know Report; it will be educational in nature and will serve to:

- (1) be reflective of the experience of every person as it was understood by the ICI, including the general dynamics and context of life in the mission community;
- (2) clarify areas of ambiguity about the abusive experience;
- (3) reflect upon the experience in a way that provides wisdom and insight;
- (4) prompt PCUSA and other missionary communities to examine policies, practices, and support systems for missionary work;
- (5) propose that the appropriate entities of PCUSA implement practices of prevention;  
and
- (6) promote healing, justice and renewal within PCUSA and the mission community.

The final report will be available to the public. A summary copy of the ICI's final report will be sent to: the survivors who have appeared before the ICI, all mission personnel who

served in the Democratic Republic of the Congo from 1945 through 1978; everyone who participated in the Atlanta meeting in October 1999, and all WMD elected and staff.

**OTHER RELATED MATTERS:**

1. As part of its final report, the ICI may recommend the creation of resources to assist in the understanding and prevention of child physical and sexual abuse. Such resources might include a bibliography, a video about this particular matter, or other materials the ICI deems helpful.
2. After the work of the ICI is completed, GAC/WMD, in consultation with representatives of the Survivors Group, shall sponsor a gathering for survivors and their family members (parents, spouses, and children) to educate the family members about the abuse the survivors experienced and to provide an environment where family members can give and receive care and support from one another. This gathering will include an appropriate healing/worship service.
3. GAC/WMD staff, in consultation with representatives of the Survivors Group, will produce a resource handbook for the use of the ICI. This resource handbook may include various forms, committee process recommendations, general factual background information, a bibliography of useful resources, and other materials helpful to the ICI as it performs its task.

**COMMUNICATION STRATEGY:**

1. A press release will be issued at the time the GAC Executive Committee approves the creation of the ICI. This press release will provide a brief background as to the need for and purposes of the ICI and other appropriate information.
2. WMD/GAC will issue a letter to all current active mission personnel worldwide, all members of the Congo mission community from 1945 to 1978; and all Congo mission personnel from 1945 to present. This letter (or one similar to it) will also be sent to notify other denominations' worldwide mission offices so they can alert their pertinent present or former Congo mission personnel to the work of the ICI. This letter will also include an acknowledgment of the October 1999 Atlanta gathering, the number of women who have brought allegations against Mr. Pruitt; a statement encouraging all survivors of child sexual or physical abuse (Congo 1945- 78) to bring their stories to the ICI; a statement speaking to the gravity of the moment and the power of healing and reconciliation that happens when the truth is told and heard in love; a statement urging all mission personnel to inquire sensitively of their communities about child sexual or physical abuse; an invitation to all to join in prayer for the healing of all in the missionary community which have been rent by hurt, mistrust, and disbelief caused by violence toward children; a statement encouraging the whole church to recommit itself to providing a safe environment in which the faith of

children is nurtured; a reminder to church leaders to be vigilant in the safeguarding of children. This letter will be issued before the ICI is appointed. It will include a notice to the Congo mission community (1945-1978) that the ICI will be sending them an additional notice in the future.

3. The ICI will issue a letter to individuals from the Congo mission community who served 1945-1978 to invite their participation. WMD will assist the ICI with circulating this letter to other denominations' worldwide mission offices.

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## **Appendix B: Outreach Letters and ICI Bulletins**

1. Outreach letter to children of Presbyterian missionaries
2. Outreach letter to former Presbyterian missionaries
3. June 2001 Bulletin
4. January 2002 Bulletin
5. May 2002 Bulletin
6. Letter to Clerks of Sessions of churches in Grace Presbytery

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**INDEPENDENT COMMITTEE OF INQUIRY**  
**800 Garden Street Suite A**  
**Santa Barbara CA 93101**

---

March 20, 2001

«Title» «First\_Name» «Last\_Name»  
«Street1»  
«Street2»  
«Street3»  
«City» «State» «Zip»

Dear «Title» «Last\_Name»:

You no doubt recall receiving an earlier letter from the Rev. Dr. Marian McClure related to reports of child abuse in the Congo between 1945 and 1978. In response to these reports, the Independent Committee of Inquiry (ICI) was established by the General Assembly Council of the Presbyterian Church (PCUSA) in 2000, with investigatory and pastoral purposes. Now we, the committee, are writing to certain groups of people, establishing direct contact with you in hopes that you will respond as you see fit. This letter is being sent to all children of Presbyterian missionaries during that time period who can be located. The ICI desires to be guided by principles of sensitivity and fairness to discern the truth and to maintain the integrity of God's Kingdom. Our intent is to offer possible means of healing and resolution, and to help persons who may have been wounded during their time in the Congo.

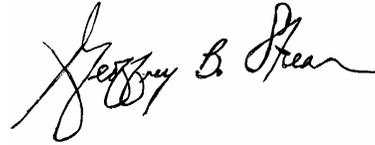
Five members were appointed to the ICI: Chair, Geoffrey Stearns, an attorney-mediator and member of the Episcopal Church; Howard Beardslee, a Presbyterian minister and retired pastoral counselor; Lois Edmund, a psychologist and member of the Mennonite Church Canada; James Evinger, a Presbyterian minister and professor of nursing; and Nancy Poling, a Presbyterian lay woman and academic tutor and editor. We formally began our work on January 26, 2001. The ICI will receive and review witness statements and other evidence related to the experiences of students at PCUSA missionary boarding schools. Stories and data received will be integrated into several reports at the end of the work of the Committee.

At this time, we invite you to contact us with any information you believe is pertinent to our inquiry. You may find yourself fitting into one of three categories: there are some who feel that their lives were deeply affected, positively or negatively, by their experiences as children; there are some, perhaps, who believe that they were not greatly affected by their experiences; there are also some who witnessed childhood events which affected others' maturation and growth. We encourage you, if you relate to any of these categories, to contact us directly.

Meetings will be planned in various North American locales over the next eighteen months, at times and specific places to be determined by need. If you wish to appear before the ICI in person, you may contact Geoffrey Stearns at the address below, and include a statement about the nature of your recollections. The PCUSA, through the ICI, will make your attendance possible. Written submissions may be addressed directly and confidentially to the ICI through:

Geoffrey Stearns, Chair  
Independent Committee of Inquiry  
800 Garden Street Suite A  
Santa Barbara CA 93101

Sincerely, on behalf of the ICI,

A handwritten signature in black ink, appearing to read "Geoffrey B. Stearns". The signature is written in a cursive style with a large initial "G" and a long horizontal flourish at the end.

Geoffrey B. Stearns

**INDEPENDENT COMMITTEE OF INQUIRY**  
**800 Garden Street Suite A**  
**Santa Barbara CA 93101**

---

March 24, 2001

«Title» «First\_Name» «Last\_Name»  
«Street1»  
«Street2»  
«Street3»  
«City» «State» «Zip»

Dear «Title» «Last\_Name»:

You no doubt recall receiving an earlier letter from the Rev. Dr. Marian McClure related to reports of child abuse in the Congo between 1945 and 1978. In response to these reports, the Independent Committee of Inquiry (ICI) was established by the General Assembly Council of the Presbyterian Church (PCUSA) in 2000, with investigatory and pastoral purposes. Now we, the committee, are writing to certain groups of people, establishing direct contact with you in hopes that you will respond as you see fit. This letter is being sent to all former Presbyterian missionaries who served in that time period who can be located. The ICI desires to be guided by principles of sensitivity and fairness to discern the truth and to maintain the integrity of God's Kingdom. Our intent is to offer possible means of healing and resolution, and to help persons who may have been wounded during their time in the Congo.

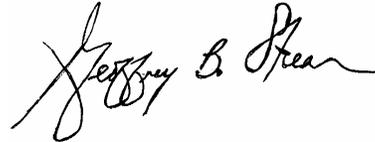
Five members were appointed to the ICI: Chair, Geoffrey Stearns, an attorney-mediator and member of the Episcopal Church; Howard Beardslee, a Presbyterian minister and retired pastoral counselor; Lois Edmund, a psychologist and member of the Mennonite Church Canada; James Evinger, a Presbyterian minister and professor of nursing; and Nancy Poling, a Presbyterian lay woman and academic tutor and editor. We formally began our work on January 26, 2001. The ICI will receive and review witness statements and other evidence related to the experiences of students at PCUSA missionary boarding schools. Stories and data received will be integrated into several reports at the end of the work of the Committee.

At this time, we invite you to contact us with any information you believe is pertinent to our inquiry. You may find yourself fitting into one of three categories: there are some who feel that lives were deeply affected, positively or negatively, by experiences in the Congo; there are some, perhaps, who believe that they were not greatly affected by their experiences; there are also some who witnessed childhood events which affected others' maturation and growth. We encourage you, if you relate to any of these categories, to contact us directly.

Meetings will be planned in various North American locales over the next eighteen months, at times and specific places to be determined by need. If you wish to appear before the ICI in person, you may contact Geoffrey Stearns at the address below, and include a statement about the nature of your recollections. The PCUSA, through the ICI, will make your attendance possible. Written submissions may be addressed directly and confidentially to the ICI through:

Geoffrey Stearns, Chair  
Independent Committee of Inquiry  
800 Garden Street Suite A  
Santa Barbara CA 93101

Sincerely, on behalf of the ICI,

A handwritten signature in black ink, appearing to read "Geoffrey B. Stearns". The signature is fluid and cursive, with the first name being the most prominent.

Geoffrey B. Stearns

**INDEPENDENT COMMITTEE OF INQUIRY**  
**800 Garden Street Suite A**  
**Santa Barbara CA 93101**

Telephone: (805) 969-1387

Facsimile: (805) 565-3299

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Bulletin from the Independent Committee of Inquiry

June, 2001

In its independent investigation of physical and sexual abuse in the Congo between 1945 and 1978, the ICI has sent out nearly 350 outreach letters to persons affiliated with the American Presbyterian Congo Mission during the designated period. We have received a significant number of substantive responses, which we are pursuing.

In March we hired Carolyn Whitfield as our staff assistant. She comes to us with extensive experience in creating data bases, researching archives and files, and in dealing with confidential information. As of June 2001, she has catalogued over 200 documents. It is also her responsibility to make on-site arrangements when the committee interviews witnesses.

A significant number of witnesses have by now been interviewed. The interviews have taken place on two weekends at two venues. In our efforts to be thorough and fair, we have made a concerted effort to meet with people who hold differing perspectives related to the alleged abuse and to the mission-field experience.

The ICI is in the process of scheduling and arranging for additional witnesses to appear before us. We continue to encourage those who have knowledge of physical or sexual abuse within the investigation's framework to make confidential contact, either by phone or in writing, as follows:

Geoffrey Stearns, Chair  
Independent Committee of Inquiry  
800 Garden Street Suite A  
Santa Barbara CA 93101  
Telephone: (805) 969-1387  
Facsimile: (805) 565-3299

Copies of correspondence and written submissions may be furnished to Carolyn Whitfield at the following address:

Carolyn Whitfield  
Staff Assistant, ICI  
489 Vintage Lane  
Rochester NY 14615-1027

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**INDEPENDENT COMMITTEE OF INQUIRY (PCUSA)  
800 Garden Street, Suite A  
Santa Barbara, California 93101**

Telephone: (805) 969-1387

Facsimile: (805) 565-3299

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Bulletin from the Independent Committee of Inquiry

January 2002

The Independent Committee of Inquiry (ICI) was established in January, 2001 by the General Assembly Council's Executive Committee, which charged the ICI to examine accusations of misconduct that include any of the following criteria: the alleged perpetrator was Presbyterian or under the aegis of the Presbyterian Church; or, the identified victim was Presbyterian.

We are currently investigating a significant number of first and second-hand reports of alleged abuse involving several identified individuals. Reports and allegations communicated about Rev. William Pruitt of Dallas, Texas prior to his death in 1999 formed the initial platform for our work, which is ongoing. (Please see page two for a synopsis of our activities to date.)

As a number of people have inquired further about the membership of the ICI, we have included here some additional information about their background and expertise.

Geoffrey Stearns, chairperson of the ICI, is an attorney-mediator, and a member of the Episcopal Church. Geoff has participated in similar child abuse investigations for the Christian and Missionary Alliance and for the Franciscan Order of the Roman Catholic Church in California. Geoff chaired the investigating committee for the Christian and Missionary Alliance and was one of the primary authors of the final report of that investigation regarding Mamou Alliance Academy. The report is available at the following web site address:  
<http://www.lara.on.ca/~nmtruth/report.html>.

Howard Beardslee, a retired missionary, Presbyterian clergyman and psychotherapist, served for the better part of fifteen years in Africa. Dr. Beardslee lived with his family in Mali, Burkina Faso, Congo and Kenya. For the final 6 years of his missionary career he was seconded by the UPCUSA to the American and United Bible Societies to train African pastors in the techniques of scripture distribution.

Lois Edmund is a psychologist and member of the Mennonite Church Canada. Lois' parents were missionaries in India and she grew up there. Lois has participated in similar child abuse investigations for other denominations, and she is also one of the principal authors of the Christian and Missionary Alliance Report noted above.

James Evinger, a Presbyterian minister and professor of nursing, has consulted with numerous presbyteries and congregations on investigations of clergy sexual misconduct. He is the author of "Let Justice Roll Down: Due Process Rights, Sexual Abusers, and Victims," published in *Perspectives, A Journal of Reformed Thought*; and, "Investigating and Prosecuting Clergy Sexual Abuse: A Research Case Study," and "Investigation and Disposition of Formal Ecclesiastical Cases of Pastoral Misconduct Involving Sexual Abuse: A Quantitative Study," both published in

the *Journal of Religion and Abuse: Advocacy, Pastoral Care, and Prevention*. Jim maintains an annotated bibliography of resources on clergy sexual abuse for AdvocateWeb.

Nancy Poling, a Presbyterian lay woman, is an academic tutor and editor. A survivor of clergy sexual abuse, Nancy has attended workshops and conferences on the subject. She is the editor of *Victim to Survivor: Women Recovering from Clergy Sexual Abuse*, 1999, published by United Church Press. She also helped write "Turn Mourning into Dancing! A Policy Statement on Domestic Violence" for the PC (USA) 213<sup>th</sup> General Assembly.

In its independent investigation of physical and sexual abuse in the Congo between 1945 and 1978, the ICI has accomplished the following tasks:

- We have sent outreach mailings, letters introducing ourselves and our purpose, to over 1150 individuals.
- We have received and processed approximately 175 written responses, letters sent to us by individuals receiving one of our outreach mailings or bulletin updates, or other individuals who knew of us and wished to contact us.
- We have conducted over 20 in-person and over 30 telephone interviews with witnesses.
- We have reviewed and processed over 700 other documents, including historical or archival records, reports and notes, and witness statements.
- We have pursued a number of relevant avenues of obtaining information, including reviewing books, journal articles and video and audio tapes.

Additional meetings to interview witnesses are planned for this winter. We continue our efforts to meet with people who hold differing perspectives related to the alleged abuse and to the mission-field experience.

As we move into the final phase of our mandate, we encourage those who have direct or reliable indirect knowledge of physical or sexual abuse within the investigation's framework to make confidential contact, either by phone or in writing, with our chair, Geoffrey Stearns.

Contact information for Geoffrey Stearns:

Geoffrey Stearns, Chair  
Independent Committee of Inquiry  
800 Garden Street Suite A  
Santa Barbara CA 93101

Telephone: (805) 969-1387  
Fax: (805) 565-3299

Copies of correspondence and written submissions may be furnished to Carolyn Whitfield:

Carolyn Whitfield  
Staff Assistant, ICI  
489 Vintage Lane  
Rochester NY 14615-1027

Telephone: (585) 621-5268  
Fax: (585) 865-2701  
Email: carolyn.whitfield@att.net

**INDEPENDENT COMMITTEE OF INQUIRY  
800 Garden Street Suite A  
Santa Barbara CA 93101**

Telephone: (805) 969-1387

Facsimile: (805) 565-3299

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Bulletin from the Independent Committee of Inquiry

May 2002

The Independent Committee of Inquiry, established in January, 2001 by the General Assembly Council's Executive Committee, has been conducting our inquiry over the past 15 months in accordance with our charge, which directed us to examine accusations of misconduct in the Congo between 1945 and 1978 that include any of the following criteria: the alleged perpetrator was Presbyterian or under the aegis of the Presbyterian Church; or, the identified victim was Presbyterian.

Our work has been proceeding on schedule and we expect to conclude our inquiry within the next several months. We wish to thank those of you who have responded to our outreach letters or bulletins. We appreciate the information you have provided and we are grateful for your prayers.

Our last meeting for interviewing witnesses and reviewing new information will come at the end of June 2002. If you are still weighing whether or not to contact us about participation in our inquiry, we urge you to be in touch with us (see contact information below) immediately.

Over the summer, we will be reviewing the information we have gathered and writing our report. After we submit our report to the GAC Executive Committee, we will send you another bulletin summarizing our findings and giving you information on how you might obtain a copy of the complete Final Report, if you are interested.

Thank you again for your interest in our work and your prayers.

Contact information for Geoffrey Stearns:

Geoffrey Stearns, Chair  
Independent Committee of Inquiry  
800 Garden Street Suite A  
Santa Barbara CA 93101

Telephone: (805) 969-1387  
Fax: (805) 565-3299

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489 Vintage Lane  
Rochester NY 14615-1027

Telephone: (585) 621-5268  
Fax: (585) 865-2701  
Email: carolyn.whitfield@att.net

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**INDEPENDENT COMMITTEE OF INQUIRY**  
**800 Garden Street Suite A**  
**Santa Barbara CA 93101**

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December, 2001

Clerk of Session  
Presbyterian Church  
Address  
Town, TX 7xxxx

Dear Clerk:

In August of 1998, Dr. Marian McClure of the Worldwide Ministries Division of the Presbyterian Church (USA) first learned that a group of women claimed to have been sexually abused as missionary children in the Congo. The alleged perpetrator was William Pruitt, who was serving as a missionary in the same country. In 1999, a disciplinary case was brought against Mr. Pruitt in Grace Presbytery. The investigatory committee was examining allegations against Mr. Pruitt when their work was terminated upon his death in August of 1999. In December of 2000, the Executive Committee of the General Assembly Council authorized the formation of an Independent Committee of Inquiry (ICI) to study the matter.

Between his terms as a missionary in Congo, Mr. Pruitt had pastoral responsibilities at Highland Park Presbyterian Church in Grace Presbytery. There are allegations that his inappropriate behavior continued in Dallas. For that reason the ICI is concerned that any persons who have knowledge of such acts be aware that the inquiry is taking place.

The role of the committee is pastoral, to promote healing for those affected by the allegations, and investigatory, to examine the accuracy of the reports. Our hope is that our complete investigation, as reflected in our final report, will allow the church to learn from this experience and move on with enhanced mutual understanding and healing for all of the parties.

ICI Committee members include: Chair, Geoffrey Stearns, an attorney-mediator and member of the Episcopal Church; Lois Edmund, a psychologist and member of the Mennonite Church Canada; James Evinger, a Presbyterian minister and professor of nursing; and Nancy Poling, a Presbyterian lay woman and academic tutor and editor. Howard Beardslee, a retired missionary, Presbyterian clergyman and psychotherapist served for the better part of fifteen years in Africa. Dr. Beardslee lived with his family in Mali, Burkina Faso, Congo and Kenya. For the final 6 years of his missionary career he was seconded by the UPCUSA to the American and United Bible Societies training African pastors in the techniques of scripture distribution. Carolyn Whitfield, Staff Assistant, was hired by the committee in March 2001.

We hope that if you have knowledge of persons of circumstances related to this inquiry, you will contact us.

Geoffrey Stearns  
Chair, Independent Committee of Inquiry  
800 Garden Street, Suite A  
Santa Barbara CA 93101

Sincerely, on behalf of the ICI,

Geoffrey B. Stearns

## **Appendix C: Witness Release and Data Compilation Forms**

1. Witness Release Form
2. Data Compilation Form

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**INDEPENDENT COMMITTEE OF INQUIRY (PCUSA)**  
**800 Garden Street, Suite A**  
**Santa Barbara, California 93101**

Telephone: (805) 969-1387

Facsimile: (805) 565-3299

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**WITNESS FORM, AGREEMENT AND RELEASE FORTHOSE  
APPEARING BEFORE OR SUBMITTING INFORMATION TO THE  
INDEPENDENT COMMITTEE OF INQUIRY (ICI)**

I, \_\_\_\_\_, agree to and understand the following:

1. The creation, charge, and scope of the Independent Committee of Inquiry (ICI) is set out in the attached document. I have had the opportunity to read that document and I understand it.

2. The ultimate goal of the ICI is to be pastoral in nature, that is to foster the healing of persons found to be victims or survivors, to promote the integrity of the Presbyterian Church (PCUSA), and to contribute to the well-being of the larger Christian community. The ICI functions independently of the PCUSA and the Survivors Group and is not a disciplinary or legal body. Its purpose is:

- to help identify those found to be survivors and perpetrators of child abuse in the Congo from 1945 to 1978, where either 1) the alleged perpetrator was under appointment by one of PCUSA's predecessor denominations or 2) the child was in the Congo with missionary parents under appointment by one of the PCUSA's predecessor denominations,
- to assess the nature and extent of the reported abuse,
- to state its findings about whether or not abuse occurred,
- and to recommend procedures for dealing with each.

3. The ICI will conduct all of its activities in strict confidence and seal the contents of all files.

4. The ICI will produce a Need-to-Know Report and a Final Report. The Need-to-Know Report will be a comprehensive and confidential document. This report will contain the name of anyone who is found to have been culpable of abuse or neglectful in their actions. It will be disseminated to the Executive Committee of the GAC, the Executive Director of the GAC, the Director of the Worldwide Ministries Division, witnesses who have appeared before the ICI, and other individuals who can demonstrate a persuasive interest in the review conducted by the ICI.

5. Those who receive the Need-to-Know report will have to sign a document

acknowledging that its contents are sensitive, private, and confidential. They must also agree not to copy, share, disclose, or disseminate the report (including, but not limited to, any portions of it, comments or statements about it, or those named in it) in any manner whatsoever.

6. The Final Report will be comprehensive but not include the same level of detail as the Need-to-Know Report. The Final Report will not contain your name but it may contain a summary of the information you present to the ICI, attributed anonymously. The Final Report will be reflective of the experience of every person as understood by the ICI, including the general context and dynamics of mission life; it will clarify areas of ambiguity about any abusive experience; it will reflect upon the matter in a way that provides wisdom and insight; it should prompt PCUSA and other missionary communities to examine their policies, practices, and support systems for mission personnel, including practices of prevention; it will promote healing, justice, and renewal within the PCUSA and the mission community. The Final Report will be available to the public.

7. Although members of the ICI are professionals, it and its individual members do not undertake or attempt to offer professional services to you and should not be relied upon for the same.

8. Although the ICI was created by the GAC Executive Committee, it operates independent of it and does not and cannot speak for the PCUSA on any particular point or issue, or in general.

9. As noted above, the ICI, to the best of its ability, will maintain the confidentiality and privacy of those appearing before it and/or the information provided to it. Other than its two reports, the ICI will not disclose information without permission or a valid order of disclosure from a court of final resort.

10. As a person appearing before the ICI or otherwise communicating with it, you are required to execute this witness form and agree to maintain the confidentiality of any and all such communications and you will not seek to compel involuntary disclosure by the ICI of any confidential material maintained by it. You also agree not to compel involuntary disclosure by anyone else who possesses the ICI's reports.

11. The parties appearing before the ICI are disclosing private, sensitive information in reliance upon this agreement of confidentiality, and in reliance on the agreement of each other appearing party to abide by it. For that reason, any breach of this agreement would cause irreparable injury for which monetary damages would be inadequate. Consequently, the ICI and/or any other party executing this agreement may obtain an injunction to prevent disclosure of any such confidential information in violation of this agreement.

12. Any party breaching this agreement shall be liable for and shall indemnify the non-breaching parties for all costs, expenses, liabilities, and fees, including attorney's fees, which may be incurred as a result of such breach.

13. The information provided by you and others to the ICI could result in allegations of disciplinary offenses being forwarded to the church or ecclesiastical governing body with disciplinary jurisdiction. As noted above, the ICI has the responsibility to refer substantiated findings within its scope to the appropriate disciplinary body. The ICI will notify those individuals against whom it has referred disciplinary findings.

14. In consideration of the ICI being established and performing its work, I hereby release and hold harmless all of the following from any and all claims, actions or liabilities arising out of or in any way related to the work, function or activities of the ICI, specifically including but not limited to any claims for injuries or damages to reputation, privacy, emotional distress, or defamation:

- the ICI and its individual members; and,
- the PCUSA, its mission agencies, entities, corporations, all present and former staff, agents, and representatives, and the predecessors of all the aforesaid;

provided that this release does not include any person or persons who perpetrated physical or sexual abuse against me; nor does it include any claim that I might have based on any wrongful act or omission of the PCUSA, its agents, employees, staff, representatives, sub-entities or predecessor entities, or of any other person or entity, which act or omission occurred prior to the convening of the ICI.

15. A facsimile version of this document will be deemed as an original for all purposes.

**I HAVE READ THIS DOCUMENT, FULLY UNDERSTAND IT, AND AGREE TO ALL OF ITS TERMS.**

Signature: \_\_\_\_\_

Printed Name: \_\_\_\_\_

Date: \_\_\_\_\_

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## ICI Data Compilation Form

Date:	Location:
Witness Name:	
Support Person's Name/Relationship	
Is Witness Form signed? Yes <i>or</i> No	Is copy of statement present? Print <i>or</i> Disk <i>or</i> No
Other preliminary information:	

Background information:
-------------------------

<p><b>Specifications:</b></p> <ul style="list-style-type: none"><li>• Date(s)</li><li>• Place(s)</li><li>• Context(s)</li><li>• Age at time(s)</li><li>• Name of accused</li><li>• Action or behavior (physical; verbal)</li><li>• Corroborating witness(es)</li><li>• Physical or material evidence</li><li>• Memory (continuous; recovered)</li></ul>
---

**Consequences to the Witness:**

- Physical
- Psychological
- Emotional
- Relational
- Economic (vocational; cost of counseling)
- Familial
- Religious
- Spiritual

**Outcome(s) the Witness would like:**

**Further information needed by ICI:**

- Date(s)
- Place(s)
- Context(s)
- Age at time(s)
- Name of accused
- Action or behavior (physical; verbal)
- Corroborating witness(es)
- Physical or material evidence
- Memory (continuous; recovered)

**Follow-up required by ICI:**

**Information from this Witness regarding other situations:**

- Name of alleged victim
- Name of alleged offender
- Date(s)
- Place(s)
- Context(s)
- Age at time(s)
- Name of accused
- Action or behavior (physical; verbal)
- Corroborating witness(es)
- Physical or material evidence
- Memory (continuous; recovered)

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## **Appendix D: Further Information on the ICI's Archival Research**

In 1973, with the reorganization of the PC(US), the Board of World Mission offices were moved from Nashville TN to Atlanta GA. With this move, many of the records and files at the Nashville office were boxed up and sent to Montreal to be archived. A total of 492 boxes of Board of World Mission / Division of International Mission materials were sent. The boxes, and the folders within them, retain the labels they received in Nashville originally, although they have been sorted, re-boxed and catalogued.

Of the 492 boxes of BWM materials, ICI staff and members examined 61 different boxes judged, by their descriptions in the inventory, to be potentially relevant to our inquiry. We were allowed total access to all of the BWM materials and were free to search any of the boxes we thought important. When we examined a box, each of which held 25-35 different folders, we looked at each folder to ascertain whether the contents had any bearing on the subjects of interest to us. Within the 63 boxes we examined, we selected for more thorough examination a total of 120 folders. This means that we examined each document in the folder, reading through them as necessary, to determine which items were germane to our work. The titles of the boxes we searched are listed below.

### **EXECUTIVE SECRETARY**

- Board Correspondence, 1966 – 1973, 2 boxes
- General Correspondence, 1968-1973, 4 boxes
- Minutes of Board Meetings, 1940 – 1973, 1 box
- Guest Books, Nashville, 1957-1973, 1 box
- Budget papers, 1968 – 1973, 1 box
- Staff Correspondence, 1968-1973, 2 boxes
- Missionary Correspondence (c. 1965-1973), 4 boxes
- Missions Correspondence, Congo, 1961-1971, 1 box
- Missionaries, Summary Card Data, Congo, 1 box
- DIM Board Minutes, 1963-1968, 1970-1972, 1 box
- BWM/DIM/GAMB Minutes 1961-1979, 1 box
- DIM Minutes and reports, 1976-1979, 1 box
- Minutes (acc. 998.142), 1964-1973, 1 box

### **EDUCATIONAL SECRETARY**

- Missionary Correspondence, 1 box
- Missionary Support and Itineration, prior to 1973, 1 box
- Biographical sketches of missionaries, 1 box
- BWM Tapes, 3 boxes
- DIM Resources, Support and Communication, 1 box

## PROGRAM

General Correspondence, medical records, subject files, 3 boxes  
Medical Expenses, 3 boxes

## CANDIDATES and RECRUITS (PERSONNEL)

Correspondence and subject files, 8 boxes  
DIM Global mission unit, 1 box  
DIM Missionaries retired, deceased, 1 box  
DIM Missionaries retired; miscellaneous subject files, 1 box  
Personnel (acc997.056), 3 boxes

## FIELDS: Africa, Europe, Near East

BWM/DIM – Fields Africa, Europe, Near East, 1 box  
DIM Fields – Africa Office/Missionaries 1974-1986, 1 box  
BWM Fields – Africa, Europe, Near East, 1 box

## FINANCE

Financial statements, ledgers, etc., 6 boxes  
Finance – Missionary Correspondence, 3 boxes

## SCHOOLS

Central School for Missionaries' Children, 3 boxes

## Appendix E: Diagram of the Fact-Finding Process

ALLEGATION

↓ assessed against these factors

Credibility of witness or document Reliability of witness or document Corroboration Circumstantial information Context of the allegation
--

↓ to determine

FACTS

↓ such that we could

Measure them against Standards of Abuse
---

↓ and arrive at a

FINDING as to whether abuse occurred.

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## **Appendix F: Map of the Congo and List of APCM Stations and Accomplishments**

- 1890 Lapsley and Sheppard sail for Africa
- 1891 First Presbyterian mission station established at Luebo
- 1897 Ibanche station opened; closed later
- 1909 Morrison and Sheppard tried for libel and acquitted
- 1912 Mutoto station opened
- 1913 Lusambo transport station opened; later transferred to the Methodists
- 1915 Bulape station opened
- 1917 Bibanga station opened
- 1925 Lubondai station opened; Central School established here in 1927
- 1935 Kasha station opened
- 1937 Mboi station opened
- 1942 Moma station opened
- 1946 Luluabourg (later Kananga) station opened, which became the business and evangelical center for the APCM
- 1948 Kakinda station opened
- 1955 Leopoldville ministry begins
- 1956 Bakwanga Diamond Mine ministry begins
- 1957 Katubwe union secondary school established (jointly with the Methodists)
- 1958 APCM begins process to legally incorporate the Congolese Presbyterian church
- 1960 Legal status granted for the Eglise Presbyterienne au Congo
- 1960-65 Moma Plan delegates responsibilities for mission program operations to the APCM and the EPC
- 1969 Integration of the APCM and EPC is completed, with the dissolution of the APCM. The EPC now has full autonomy.

Sources: Wharton, Anderson, and Pruitt, Virginia.



Source: Adapted from Wharton, p. 193, with additional information from Anderson.

## Appendix G: Victims Reporting the Abuse of the Primary Offender

<b>Number of victims of primary perpetrator</b>	<b>22</b>
Number who did not tell of their abuse until years later	11
Number who told of their abuse within five years	3
Who they told:	
Psychiatrist	1
Parent	2
Number who told someone within weeks of their abuse	8
Victim told 3 different people:	1
Victim told 2 different people:	3
Victim told 1 person:	4
Total number of people who knew from reports of the 8 victims noted above:	13
Who knew / who the victims told:	
Classmates:	5
Brothers:	4
Female adult missionary:	2
Parent:	1
Friend:	1

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## Appendix H: Request Form for Need-to-Know Supplement

### REQUEST FORM FOR ACCESS TO NEED-TO-KNOW SUPPLEMENT

TO: John Detterick, General Assembly Council Executive Director  
Presbyterian Church (USA)  
100 Witherspoon Street  
Louisville KY 40202

FROM: Name: \_\_\_\_\_  
Address: \_\_\_\_\_  
\_\_\_\_\_  
Telephone: \_\_\_\_\_

I hereby request access to the Need-to-Know Supplement of the Independent Committee of Inquiry (ICI). This request is based upon the charge to and scope of the ICI. The Need-to-Know Supplement is a highly confidential document and may be provided to only such individuals who "can demonstrate a persuasive interest in the review conducted by the ICI." I believe I have such an interest, and that providing me a copy of this supplement will clearly further the ends that the ICI was created to serve, based on the following facts, circumstances and reasons:

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I understand the ICI's Need-to-Know Supplement contains material and information which may be upsetting to me. I will take precautions to ensure I have reasonable support during the period when I read this supplement. **In light of the sensitive, private, and confidential nature of this supplement, I agree not to copy, share, disclose, or disseminate the supplement (including, but not limited to, any portions of it, comments or statements about it, or those named in it) in any manner whatsoever.**

I understand I may share the supplement in strict confidence with only my spouse, pastor, or professional counselor. I may be held responsible for any breaches of confidentiality committed by my spouse or pastor or professional counselor. Any breach of confidentiality by my spouse, my pastor, my professional counselor, or me could include legal and disciplinary proceedings against me.

I understand I retain the right to share with whomever I desire my personal story and other information I have gathered myself (outside of that information I have learned in the ICI process or from the Need-to-Know Supplement).

Signature: \_\_\_\_\_

Date: \_\_\_\_\_

Notary: \_\_\_\_\_