

**FINAL REPORT**  
OF  
THE INDEPENDENT PANEL  
FOR THE  
REVIEW OF  
CHILD ABUSE  
IN MISSION SETTINGS

**with Preamble**  
by the General Board  
of Global Ministries

**Final Report of the Independent Panel for the Review  
of Child Abuse in Mission Settings**

Prepared by:

Marshall L. (Jack) Meadors, Jr., Chairperson; Edith M. Fresh; James S. Evinger;  
and Lauri B. Bracey, Panel Coordinator

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For more information please contact:  
General Board of Global Ministries of The United Methodist Church  
475 Riverside Drive, New York, New York, 10115  
212-870-3600

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The General Board of Global Ministries of The United Methodist Church presents to you this important body of work created by the Independent Panel for the Review of Child Abuse in Mission Settings. This body of work is only possible because brave men and women who were missionary children between the 1940s and 1970s in the Democratic Republic of Congo stepped forward to share their experiences. Some of these individuals had been trying to share their story for years; others shared with the panel for the first time. This body of work shares some details of their journey. In the words taken from the current Global Ministries policy: “The General Board of Global Ministries will conduct all its ministries, both programs and personnel, in ways that seek to assure the physical and sexual safety, emotional well being, and spiritual health of children, youth, and adults.” We will honor these persons with our continued commitment to uphold this policy.

When Global Ministries requested nominations to serve on this important panel, the church-at-large provided 39 names of individuals who each had impressive backgrounds. Some of the survivors gave input to the selection committee, and the general secretary appointed the panel, chaired by Bishop Marshall L. (Jack) Meadors, Jr. We especially thank Bishop Meadors, Edith M. Fresh, Lauri B. Bracey, and James S. Evinger for their years of service in this endeavor. You will read about each of these members in the report, and we are very appreciative for all they have done to carry out this critical work.

At the creation of the panel, Global Ministries’ directors wanted to ensure that our staff was doing everything possible to best fulfill our mandate to create safe programs. During the years that the panel was in session, Global Ministries was also reviewing all of its policies. New policies were added wherever holes were found and other policies were strengthened. Several persons were extremely helpful in this process, including Joy Thornburg Melton, the author of *Safe Sanctuaries*, and Patricia Hendrix, the sexual misconduct ombudsperson of The Presbyterian Church.

In reading this report you will find things that we did well and things that we did not do so well. For example, it is clear that there was not always good communication with the panel about our budgetary commitments. While the board of directors and cabinet of Global Ministries remained committed to the panel’s work and the budgetary needs of the panel, this commitment was not clearly communicated to the panel. It was difficult to strike a balance between providing information to the panel and maintaining the panel’s independence. Global Ministries also transitioned through three different general secretaries during this period.

The context of our mission personnel program is vastly different today than it was during the time being investigated by the panel. Global Ministries has over 500 commissioned persons who are categorized as mission personnel. This number encompasses several different types of assignments and relationships both in the United States and around the world. Today, more than 40 percent of the active persons serving outside the United States as Global Ministries’ missionaries are from non-US countries. The church leadership throughout the world helps to identify individuals and projects to meet the needs of the people today.

The two primary categories of current mission personnel today that have the most persons serving outside the United States are:

### **Global Ministries Missionaries**

Global Ministries’ commissioned persons, usually (not always) called to serve outside their countries of origin (the traditional “world career” missionaries), serve as pastors, teachers, doctors, nurses (or in other healing ministries), social workers, church planters, evangelists, and in a variety of other ways through various forms of denominational or ecumenical ministries. Global Ministries’

missionaries typically serve three-year, renewable terms. Regions include: 1) South America, Central America, and the Caribbean; 2) North America Special Assignment; 3) East Asia and the Pacific; 4) Europe, North Africa, the Middle East, and Southern Asia; 5) sub-Saharan Africa.

### **Global Health Missionaries**

“The Missionaries for Global Health: sub-Saharan Africa Program” was established in 2006 as a special category of missionary service. The emphasis of this program is to place personnel in mission service as medical doctors, nurses, hospital administrators, and medical technicians in United Methodist-related clinics, hospitals, and HIV/AIDS and community-based primary healthcare ministries in sub-Saharan Africa, which are critically understaffed. As the program expands, missionaries for Global Health will be focused on Asia and Latin America.

All categories of mission personnel are bound by the Child and Sexual Abuse Policy and receive training on this critical issue.

When Global Ministries created the position of child protection and community assistance officer in 2005, an avenue was created for persons to lodge concerns about not only our personnel but projects that we fund. Our secure phone line, 212-870-3833, is checked and responded to daily. We are able to work to address concerns promptly and make critical reports and recommendations to local church leadership and law enforcement.

Page 64 of the panel’s report begins a series of recommendations to Global Ministries. We find it appropriate at this time to provide information on the current status of our preliminary efforts in these areas.

Rec. 1 – We affirm this recommendation and ask that those seeking counseling support contact the child protection and community assistance officer at 212-870-3833.

Rec. 2 – The full board of directors at the April 2009 meeting will have before them the work of the panel. The officers and cabinet met with the panel in January 2009.

Rec. 3 – Such requests for application can be made to: Child Protection and Community Assistance Officer, 475 Riverside Drive, Room 1549, New York, NY 10115. Board officers, legal counsel, and cabinet have developed appropriate internal policies related to these matters.

Rec. 4 – The office of the child protection and community assistance officer is indeed the office that will handle these matters.

Rec. 5 – The contract with the panel coordinator was extended.

Rec. 6 – There will be an apology given to all known affected persons.

Rec. 7 – We have registered this document with an international copyright. Due to the free distribution of this document, it is not eligible to receive an ISBN. The entire document including the preamble has been converted to PDF and will be available for public download. Free printed copies will be available from Global Ministries by request.

Rec. 8 – It is our intent to make Volume 1 of the report available to all mentioned parties.

Rec. 9 – We are currently considering this request.

Rec. 10 – Our child protection and community assistance officer currently meets with colleagues from the Lutheran and Presbyterian Churches, and sits on the board of directors for Faith Trust Institute. It is our commitment to continue to work ecumenically as we address these issues.

Rec. 11 – Our secure phone line is currently set up to receive calls in a confidential manner. In the past we had explored the possibility of a toll-free international number, but it was determined that there was no available number that would be free for everyone. Our current email is [jreich@gbgm-umc.org](mailto:jreich@gbgm-umc.org), and that can also be used to contact us. We look forward to working on improving our website with these other recommendations.

Rec. 12 – We will do a full review on our policies by March 2011, one year prior to the recommendation of the panel. This will give us the necessary time to process any legislative changes that may arise.

Rec. 13 – This area has greatly improved since the time period the panel was reviewing. Currently, whether as a recommendation from an evaluation during wellness visits in Atlanta, a personal request, or from another medical evaluation, medical assistance and/or counseling may be provided. Referral assistance is available when needed and desired. Much is dependent upon an individual's/family's recognition and willingness to pursue the treatment needed. We work to identify qualified Christian healthcare/counseling professionals to recommend to those seeking assistance. Family members may also receive assistance as outlined above. Family is defined as: husband, wife, and dependent children; single parent and dependent children; a single person. Child is defined as: dependent children of missionary/missionaries, up to the age of 21.

The Wellness Program works to assist the family members and their needs as they re-enter their home country, and offers pastoral care for the children and the family. In cases where the spouse is not a missionary, the non-missionary spouse does not attend the itineration or the wellness evaluation at the end of term. (This change occurred after the closing in 2002 of the Mission Resource Center, and Wellness Program reductions due to program budget/staff cuts.)

Pastoral care debriefing for children is provided during the missionary wellness experience.

Parents are currently offered resources, many of which are found in the panel's appendix, which offer insights to the challenges for children and families as they enter another passport culture. These materials relate primarily to leaving home and adjustments to a new home.

Currently children and non-missionary spouses do not participate in the preparation and training event. Parents are given Global Ministries' protection policies and information about signs and symptoms of child abuse. (These changes occurred after the closing of the Mission Resource Center in 2002 due to program budget/staff reductions.)

There is a continuing need to look at the "transition" for all people as they return to their passport cultures. We continue to identify more qualified healthcare/counseling professionals outside of the US, who have an understanding of various cultures and may be able to offer assistance to those who do not travel to the US.

Rec. 14 – It is our understanding that we currently operate as this recommendation outlines. While the denomination itself may not have mandatory reporting, we train our mission personnel and staff to be mandatory reporters.

Rec. 15 – The child protection and community assistance officer is the General Board of Global Ministries’ staff representative to the United Methodist Sexual Ethics working group, facilitated by the Commission on the Status and Role of Women. We will be happy to share this recommendation for review to this denominational table, who would then make recommendations for the General Conference of The United Methodist Church.

Rec. 16 – The Board officers, cabinet, and child protection and community assistance officer agree that this recommendation should be explored further with the General Board of Church and Society, Women’s Division, Global Ministries directors, and the Sexual Ethics working group as we prepare for the General Conference and other related opportunities.

Rec. 17 – Global Ministries is extremely grateful to these persons and will indeed convey our thanks.

Rec. 18 – We are happy to post periodic updates as to the status of the panel recommendations. We decided to start with this update as a formal part of the public report.

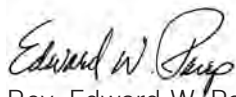
John Wesley sets forth three simple rules for living: Do No Harm, Do Good, and Stay in Love with God. Both as individuals and as an organization, we need to be attentive to these three simple rules. The following report shows that children were indeed harmed, by both individuals and the institution of the church. We praise God for the individuals who did provide love, safety, and security, through words and actions. Some received these words and actions from friends and family, while others found healing in therapy.

Professionals agree there can be no real healing without justice-making. Elements of justice-making involve truth-telling, acknowledging the violation, compassion, protecting the vulnerable, accountability, restitution, and vindication. This panel created by Global Ministries, and now this report with its recommendations, help people along the road toward healing.

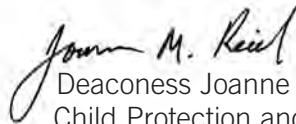
In reflecting on the panel’s work and the survivors’ stories, consider the words of Rev. Joseph Lowery in his benediction at president Obama’s inauguration:

God of our weary years, God of our silent tears, thou who has brought us thus far along the way, thou who has by thy might led us into the light, keep us forever in the path, we pray, lest our feet stray from the places, our God, where we met thee, lest our hearts, drunk with the wine of the world, we forget thee.

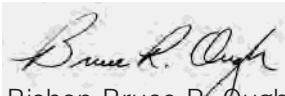
As an organization, let us not forget the pain of the past and let us with God’s help continue to be the church that Christ intends us to be, for the transformation of the world.



Rev. Edward W. Paup,  
General Secretary



Deaconess Joanne M. Reich, LMSW,  
Child Protection and Community Assistance Officer



Bishop Bruce R. Ough,  
President

# **FINAL REPORT, VOLUME I**

## **The Independent Panel for the Review of Child Abuse in Mission Settings**

*Prepared by*

Marshall L. (Jack) Meadors, Jr., Chairperson

Edith M. Fresh

James S. Evinger

Lauri B. Bracey, Panel Coordinator

*Submitted to*

The General Board of Global Ministries

The United Methodist Church

New York, New York

December 12, 2008





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## Chapter 1. INTRODUCTION

This is the Final Report, Volume I, of the Independent Panel for the Review of Child Abuse in Mission Settings (Panel). The General Board of Global Ministries (GBGM) of The United Methodist Church (UMC) established the Panel on October 22, 2004, and it was convened by GBGM staff on February 11, 2005. The Panel submitted its full report, Volumes I and II, to GBGM on December 12, 2008.

### *A. Why did GBGM establish the Panel?*

The catalyst FOR establishing the Panel is provided in the Background Information section of the GBGM *Charge*:

“In August, 1998, the Director of Worldwide Ministries Division of the Presbyterian Church, (U.S.A.), Rev. Dr. Marian McClure received a call from a 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 during their time as missionary children.

“In 1999, the General Assembly Council of the Presbyterian Church (U.S.A.) established an Independent Committee of Inquiry to investigate allegations of abuse of children in the Democratic Republic of the Congo (formerly Zaire) for the period 1945-1978. In September of 2002, the Commission issued its Final Report. As a result of this report, the General Board of Global Ministries has learned that some of the abuse occurred at Central School in Lubondai, and some at the Methodist-Presbyterian Hostel where the children of Methodist and Presbyterian missionaries lived and attended The American School of Kinshasa. Some of the abused were children of Methodist missionaries.”<sup>1</sup>

In response to the 2002 report to the Presbyterian Church, the Rev. Dr. Randy Day, then General Secretary of GBGM, appointed the Journey Toward Healing Task Force in March, 2004. The Task Force was “to assess the situation, study the Final Report of the Presbyterian Commission, to meet with the survivors, and to recommend a process that will lead toward healing the deep wounds that have been carried so long.”<sup>2</sup>

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<sup>1</sup> General Board of Global Ministries. (2004, October 22). *Charge*. (See Appendix A.)

<sup>2</sup> *Supra* note 1, Background Information, ¶4.

Members of the Task Force were:

- Deborah Bass, GBGM Deputy General Secretary, Administration;
- Paul Bankes, GBGM attorney;
- Edith Gleaves, GBGM Deputy General Secretary, Mission Personnel;
- Peggy Halsey, former GBGM staff, Women and Children portfolio;
- Joanne Reich, GBGM, Community and Institutional Ministries, deaconess, Women and Children portfolio;
- Jerri Scott, GBGM Associate General Secretary, Community and Institutional Ministries;
- Rena Yocum, Special Assistant to the GBGM General Secretary; and,
- Three survivors appointed as members.

The report of the Task Force was the basis for the decision by GBGM's Board of Directors to establish the Panel. The action of the GBGM Board was announced by the Church in 2004.<sup>3</sup>

### ***B. The GBGM Charge to the Panel***

GBGM charged the Panel "to focus primarily on the allegations of abuse of children in the Democratic Republic of the Congo (formerly Zaire) for the period 1945-1978."<sup>4</sup> The Panel was charged by GBGM to:

1. "receive allegations of child abuse, including physical and/or sexual abuse, where either a.) the accused was commissioned and/or employed by [GBGM] or its predecessors in a mission setting, or under direct supervision of the above; or, b.) the abused individual was in the mission setting under the care and direct supervision of any person listed above;
2. inquire into allegations and assess the nature and extent of the reported abuse,
3. convey its findings to the appropriate church officials,
4. engage the survivors in exploring possibilities by which healing and wholeness can be pursued, and
5. report, at least annually, to the Board of Directors of [GBGM]."<sup>5</sup>

It is important to note what the Panel was *not* established to do. We were *not* charged to analyze or evaluate the contributions or shortcomings of Methodist mission work nor the mission work of individual missionaries. Our charge was *not* to study or critique the Methodist missionary enterprise.

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<sup>3</sup> Mission Agency Creates Panel for the Review of Child Abuse. (2004, October 29). *The United Methodist Newscope: The Weekly Newsletter for United Methodist Leaders*.

<sup>4</sup> *Supra* note 1, Action.

### *C. Who are the members of the Panel?*

GBGM appointed three persons to serve as Panel members effective in January of 2005.

- Marshall L. (Jack) Meadors, Jr., Bishop, retired, The United Methodist Church, was appointed Chairperson of the Panel by GBGM. He lives in Anderson, South Carolina. He chaired the UMC Council of Bishops' Task Force on Children and Poverty (1995-2000), and served as Bishop in Residence at Candler School of Theology, Emory University, Atlanta, Georgia, where he taught the course, "The Church's Mission with Disadvantaged Children and Their Families."
- Edith M. Fresh, Ph.D., a Licensed Psychologist, lives in Atlanta, Georgia. In addition to her lay membership in The United Methodist Church, she is an associate professor and division director, with a joint appointment in the Department of Family Medicine and the Department of Psychiatry, at the Morehouse School of Medicine, Atlanta, Georgia. She additionally provides services in private practice.
- James S. Evinger is from Rochester, New York. An ordained minister in the Presbyterian Church (U.S.A.), he works at the University of Rochester Medical Center where he is a clinical research coordinator, School of Nursing, and an adjunct faculty member, Division of Medical Humanities, School of Medicine and Dentistry.

The Panel Coordinator functioned as the staff person for the Panel. Lauri B. Bracey served in this position beginning in September, 2006. She is a Civil Litigation Paralegal for the law firm of Hindson and Melton, LLC, in Atlanta, Georgia. She is an active member of a United Methodist congregation in metropolitan Atlanta.

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<sup>5</sup> *Supra* note 1, Scope and Function.

#### *D. Why should the Church conduct this investigation?*

##### 1. Our Biblical and Theological Tradition

The roots of the Panel go deep into the biblical and theological soil of the Christian faith and the theological tradition of the Methodist movement as expressed in the section of The Book of Discipline, Our Doctrinal Heritage.<sup>6</sup> The work of the Panel is an extension of the ministry and mission of the triune God. The God of the Bible cares deeply for every child. Every child is a child of God and is fearfully and wondrously made in the image of God. Every child is precious to the creator.

Throughout his teaching and ministry, Jesus focused on children who were neglected, sick, and abused. He received, welcomed, and blessed children (Mark 9:36-37; 10:14). He gave a stern warning to those who would put stumbling blocks in the way of children (Matthew 18:16ff.). He healed an epileptic boy (Matthew 17:14-18) and cured the daughter of a Canaanite woman (Matthew 15:21-28).

The Church is a community of faith called into being to guide, strengthen, and support children. The United Methodist introduction to the baptismal service for children includes this address to the congregation:

“Remember the words of the Lord Jesus Christ, how he said, ‘Let the children come to me, do not hinder them; for to such belongs the kingdom of God.’”<sup>7</sup>

And the people of God pledge:

“With God’s help we will so order our lives after the example of Christ, that *these children*, surrounded by steadfast love, may be established in the faith, and confirmed and strengthened in the way that leads to life eternal.”<sup>8</sup>

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<sup>6</sup> The United Methodist Church. (2004). The Book of Discipline of The United Methodist Church—2004. See Part II, Doctrinal Standards and Our Theological Task, ¶101. Section 1, pp. 41ff.

<sup>7</sup> The United Methodist Church. (1992). The United Methodist Book of Worship. Nashville, TN: The United Methodist Publishing House. The Baptismal Covenant II-B, Introduction to the Service, p. 103.

<sup>8</sup> *Supra* note 7, Congregational Pledge, p. 105.

The work of the Panel came from the heart of God and is an expression of the Church's response to God's mission as revealed in Jesus Christ and empowered by the Holy Spirit.

## 2. The United Methodist Church

The first of John Wesley's General Rules is *Do No Harm*.<sup>9</sup> The weak and vulnerable were a primary focus of Wesley's ministry. Children were of great concern to early Methodists.

The Preamble of the Social Principles of the Church states, "We, the people called United Methodists, affirm our faith in God our Creator and Father, in Jesus Christ our Savior, and in the Holy Spirit, our guide and Guard."<sup>10</sup> The Social Principles mandate the Church to nurture and protect children:

- *"Family Violence and Abuse*—We recognize that family violence and abuse in all its forms – verbal, psychological, physical, sexual – is detrimental to the covenant of the human community. We encourage the Church to provide a safe environment, counsel, and support for the victim. While we deplore the actions of the abuser, we affirm that person to be in need of God's redeeming love."<sup>11</sup>
- *"Rights of Children*—Once considered the property of their parents, children are now acknowledged to be full human beings in their own right, but beings to whom adults and society in general have special obligations.... In particular, children must be protected from economic, physical, emotional, and sexual exploitation and abuse."<sup>12</sup>

The 2004 General Conference adopted a resolution calling The United Methodist Church to take action to reduce the risk of child sexual abuse in the church. The resolution states in the introductory section:

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<sup>9</sup> *Supra* note 6, Part II, Doctrinal Standards and Our Theological Task, ¶101. Section 1—Our Doctrinal Heritage, Doctrine and Discipline in the Christian Life, p. 48.

<sup>10</sup> *Supra* note 6, Part IV, Social Principles, Preamble, p. 96.

<sup>11</sup> *Supra* note 6, Part IV, Social Principles, ¶161. II. The Nurturing Community, H) Family Violence and Abuse, p. 101.

<sup>12</sup> *Supra* note 6, Part IV, Social Principles, ¶162. III. The Social Community, C) Rights of Children, p. 106.

“Tragically, churches have not always been safe places for children.”<sup>13</sup>

The resolution continues with an affirmation and a declaration:

“God calls us to make our churches safe places, protecting children and other vulnerable persons from sexual and ritual abuse.”<sup>14</sup>

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<sup>13</sup> The United Methodist Church. (2004). The Book of Resolutions of The United Methodist Church—2004. Nashville, TN: The United Methodist Publishing House. See Resolution 65, p. 201.

<sup>14</sup> *Supra* note 13, p. 202.



TABLE 1. Work of the Panel

**Meetings**

<u>2005</u>	<u>Location</u>	<u>Agenda</u>
Feb. 11-13	Nashville, TN	Orientation by GBGM staff
May 13-15	East Elmhurst, NY	Orientation by members of GBGM Journey Toward Healing Task Force
Sep. 23-25	Chicago, IL	Working meeting; witness interview
<u>2006</u>		
Feb. 10-12	Atlanta, GA	Working meeting
Oct. 10-22	Atlanta, GA	Working meeting
<u>2007</u>		
Feb. 16-18	Atlanta, GA	Working meeting; meeting with GBGM Child Protection and Community Assistance Officer
Apr. 23-24	Madison, NJ	Archival research
May 18-20	San Francisco, CA	Witness interview
Aug. 03-05	Lake Junaluska, NC	Outreach at UMC Congo Reunion; witness interview
Sep. 28-30	Atlanta, GA	Working meeting
<u>2008</u>		
Feb. 01-03	Atlanta, GA	Working meeting; witness interview
May 16-18	Atlanta, GA	Working meeting; witness interview
May 27-29	Atlanta, GA	Working meeting; meet with GBGM staff; witness interview
Aug. 08-10	Atlanta, GA	Working meeting; witness interview
Sep. 05-07	Atlanta, GA	Working meeting
Oct. 03-05	Atlanta, GA	Working meeting
Dec. 11-12	New York, NY	Submit Final Report & transfer files to GBGM <i>(to occur after Final Report was completed)</i>

**Conference Calls**

<u>2005</u>	Mar. 14
<u>2006</u>	Mar. 22, Apr. 19, May 16, Aug. 01, Nov. 01, Nov. 09, Nov. 20
<u>2007</u>	Jan. 24, Mar. 22, May 03, Jun. 28, Jul. 12, Jul. 26, Aug. 09, Aug. 23, Oct. 16, Nov. 11, Dec. 12
<u>2008</u>	Jan. 22, Mar. 05, Apr. 09, Apr. 22, May 06, May 14, Jun. 26, Jul. 24, Aug. 18, Sep. 16, Sep. 19, Oct. 14, Oct. 27, Nov. 10, Nov. 24 <i>(to occur after Final Report was completed)</i>

**Chairperson's Annual Report Presented to GBGM Executive Committee**

<u>2005</u>	Oct. 23
<u>2006</u>	Oct. 11
<u>2008</u>	Mar. 12 (for 2007; deferred to 2008 by GBGM)

## Chapter 2. DEVELOPMENT OF THE INFRASTRUCTURE

At the time of the Panel's conception, there were no stipulations as to its structure contained within the *Charge*. Therefore, it was necessary to create an organizational form, staff the panel, resource it, and establish guidelines for operation. This section of the report provides the organizational context for the Panel, with a brief summary of the transitions experienced from inception to conclusion.

### *A. Budget*

When the Panel was convened February 11, 2005, there was no established infrastructure. The establishment of the Panel, with its identified responsibilities and function, was new to the structure of the GBGM administration, and there was no designated budget. During the initial meeting between the Panel and GBGM staff February 11-13, 2005, Panel members were informed that an initial budget of \$10,000 for start-up costs had been set by GBGM.

However, within the first year of work, it became quite clear to the Panel that an operational budget was required in order to cover the expenses that would be encountered in the process of attaining the assigned goal(s) of the Panel. These expenses included stipends for Panel members, travel expenses, supplies, administrative support staff with confidential communication capabilities (e.g., confidential telephone and fax), conference call capability, and all investigatory responsibilities and activities of the Panel. Additionally, as witnesses and survivors were invited to meet with the Panel and to share their testimonies, it was imperative that the Panel cover their travel expenses in order that cost did not present an obstacle to their (witnesses and survivors) participation.

It was also necessary that the Panel travel to locations that were geographically convenient for survivors for whom travel presented a hardship, a factor which increased the Panel's overhead. Another factor increasing our operating expenses was the necessity to arrange meetings at non-church-related sites. This was done for three reasons. First, a non-church-related site was an important demonstration that the Panel, although created and supported by

GBGM, was indeed an independent entity and could be trusted; secondly, a non-church site was an important demonstration of our effort to avoid re-traumatizing some victims who had been harmed by those representing the church; finally, compared to church-affiliated sites, non-church-related sites provided: 1) close proximity to airports and shuttle service, 2) business center support services, 3) meal and catering options, 4) meeting room options, 5) accommodation of people with special needs or ambulatory difficulties, and 6) a greater degree of confidentiality.

We note that the adequacy of the GBGM start-up budget was questioned by some survivors, which resulted in their mistrust of the process and delayed their participation in the inquiry.

An operational budget for 2005 of \$76,000 was set by GBGM in the fall of 2005. However, due to concern that the Panel would not have an adequate budget to accomplish the goals as stated by GBGM, the budget was increased in 2006 to \$225,000 for the duration of the life of the Panel, of which approximately \$32,123 was spent in 2006. In 2007, the Board allocated an operational budget of \$233,000, approximately \$47,000 of which was spent during that year. As of November of 2008, however, no budgetary information had been provided to the Panel for the 2008 fiscal year.

## ***B. Membership and Staff***

### 1. Panel Members

Three individuals were appointed by GBGM to serve on the Panel. The Panel consisted of an interdisciplinary team of three individuals, who represented diverse demographics, experiences, skills, and histories and brought different perspectives that proved to be important to the tasks of the Panel. Each Panel member signed a consultant contract with GBGM.

As identified in Chapter 1, Marshall L. “Jack” Meadors, Jr., Chair of the Panel, is a retired Bishop of The United Methodist Church and someone who was knowledgeable of the

Book of Discipline. Bishop Meadors was an invaluable member of the Panel and facilitated our understanding of and adherence to the spirit of Methodist culture.

Edith M. Fresh, Ph.D., a lay member of the UMC and Licensed Psychologist, had extensive clinical experience in the area of physically and sexually abused children. In addition, she brought to the Panel a context of cultural and ethnic diversity, which represented an additional perspective to the investigations.

Rev. James S. Evinger, M.Div., a Presbyterian, had been actively involved in the Presbyterian Church (U.S.A.) Independent Committee of Inquiry (ICI) investigation of allegations of sexual and physical abuse of missionary children in the Congo from 1947-1978. Rev. Evinger served on the ICI from 2001-2002.

## 2. Administrative Support

GBGM at the outset appointed an administrative support staff person, Cecelia Long, as the original resource staff for the Panel. Her function was described as a liaison between the Panel and GBGM. She was appointed by GBGM due to her extensive work history with women's issues in the Methodist Church. The resource staff position was created and the person selected by GBGM prior to the formation of the Panel.

There was no clear job description for the liaison. It appeared that her primary accountability and responsibility was to report the Panel's activities to GBGM. The position and its responsibilities, as structured by GBGM, were somewhat ambiguous and appeared to create a dual relationship. The expectations were not clearly described in the job description. The necessity of the Panel selecting its own staff person became very apparent. Cecelia Long resigned as Resource Staff/Liaison in 2006.

### 3. Panel Coordinator

During the transition to a staff support replacement, the Panel requested the position be restructured so that it was primarily accountable to, and supervised by, the Panel. Therefore, it was necessary for the Panel to define the role of the support person. The function of the position was clarified and, subsequently, renamed to that of Coordinator. In addition to renaming the position according to its function, the Panel further clarified the accountability of the Coordinator by declaring that the Coordinator should be selected by the Panel and be accountable and report to it. GBGM supported this restructuring, and the new job description was established and responsibilities clarified.<sup>15</sup>

The Panel then disseminated information about, and nomination forms for, the Coordinator position to various UMC congregations and sought recommendations through personal alliances. The recruitment effort resulted in three well-qualified applicants, all of whom were members of The United Methodist Church. Telephone interviews were conducted with two applicants, and the Panel selected Ms. Lauri Bracey as Panel Coordinator. She was hired in 2006 under the contract and terms as established by GBGM, with her responsibilities as defined by the Panel. She brought excellent organization skills and her experience as a paralegal. Ms. Bracey's contributions to the Panel have continued to be invaluable.

### 4. Database Manager

As it became increasingly clear that the dissemination of information about the Panel and its investigatory responsibilities was a critical factor in outreach to the missionary community and former missionary children, a database of key constituents was developed. Those constituents included current and past UMC Congo missionaries, and *missionary kids (MKs)* who were either in the Congo or were aware of others in the Congo during the 1947–1978 years of missionary service. This information was acquired through informal networks, witnesses, contact information from missionary alumni groups, and the GBGM database of missionaries, past and present.

Missionary Kids Safety Net, a voluntary organization featuring a worldwide web site, was contacted and information disseminated to Safety Net. However, the Panel received no contact or request for additional information from this organization, and to our knowledge, no information about the Panel was ever posted. Additionally, the Panel's receipt of the list of the Congo missionaries from GBGM was delayed until March of 2006, which resulted in the subsequent delay of information disseminated to UMC missionaries.

Initially, the management of these databases, along with the dissemination through mailings, was the task of the liaison. As the database increased, its management became increasingly more labor intensive and unwieldy for the liaison. The need for an experienced database manager became increasingly apparent.

The Database Manager was identified as a critical member of the team. The responsibilities of the position consisted of coordination of the database, performing ongoing database updates, dissemination of information through bulletins, maintenance of confidential information, and the submission of reports when requested by the Panel. Working with the Panel Coordinator in the organization of the database was an implicit requirement for the Database Manager. The first Database Manager, Ansley Cliff, was hired during 2006. However, for a variety of reasons, she was unable to meet the needs of the Panel, and a second Database Manager, Frederick A. Fresh, Ph.D., was hired in 2007. He effectively and efficiently met the needs of the Panel.

### ***C. Communications and Confidentiality***

The establishment of the communications infrastructure was a priority and critical to the process of outreach to the missionary community. Acknowledging the importance of disseminating information about the Panel, the Bulletin was established as the primary vehicle. The Bulletin provided information about the Panel's purpose and defined the process by which a survivor, witness, family member, or concerned person could contact the Panel. In addition, the

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<sup>15</sup> Appendix G.

Bulletin was an important means through which the missionary community and participants in the inquiry received updates of the Panel's activities.

The commitment to, and an established plan for, confidentiality in responding to witnesses, survivors, or requests for counseling services became an invaluable part of the infrastructure. This required a non-GBGM email address, fax, telephone contact number, and post office box. These communication mechanisms additionally enabled the Panel Coordinator to reach out to those with whom she needed to communicate or provide information related to the work of the Panel. Confidential communication mechanisms also demonstrated that the Panel was independent of GBGM, a factor important to earning the trust of witnesses.

#### ***D. Indemnification***

A particularly critical subject addressed very early in the life of the Panel was the concern about whether there was indemnification and coverage for Panel members and staff. GBGM staff stated, in a conference call during the initial meeting of the Panel in 2005, that the Panel would not be indemnified. This issue continued to be an ongoing concern for the Panel.

The need to indemnify the Panel was acknowledged by GBGM in May of 2008 when Panel members met with the GBGM staff, including the Deputy General Secretary for Administration and the GBGM staff Attorney. Indemnification of all Panel members and staff, inclusive of the Database Manager, was affirmed. GBGM issued its letter in September of 2008.

#### ***E. Debriefing***

The interaction with witnesses, survivors, and support persons raised concerns for ensuring a positive outcome following direct contact in witness interviews related to stressful or traumatic events. Contingency planning identified the need to include the availability and presence of a debriefer, or counselor, during any meetings involving the appearance of a witness, survivor, or support person before the Panel. The role of the debriefer was to provide clinical support and/or intervention as needed or requested by those who appeared before the Panel to

share their testimonies. We chose debriefers who were licensed clinical social workers and psychologists with appropriate educational and professional credentials in their identified area of clinical expertise. These individuals proved to be invaluable, unobtrusive, supportive resources for those with the courage to appear before the Panel.

### ***F. Challenges and Limitations***

There were various challenges related to the infrastructure during the life of the Panel.

We identify the following as important items:

- 1.) Although the *Charge* established the Panel in December of 2004, there was no infrastructure in place prior to the initial meeting of GBGM with the Panel in February of 2005. It was, therefore, necessary that the Panel develop an infrastructure in order for it to even begin to address the *Charge*. This necessity delayed the ability of the Panel to meet with witnesses.
- 2.) Over time, we experienced frequent confusion with vendors about GBGM's third-party contractual billing arrangements for hotel lodging, meals, and meeting space, and air travel arrangements. Panel Members and staff were put in the middle between GBGM's assurance that advance billing was in place and vendors who lacked GBGM's authorization to bill to it or GBGM's permission to complete air travel plans. It required us to pay expenses out-of-pocket and seek retroactive reimbursement. Fortunately, these confusions affected only Panel Members and the Panel Coordinator. The impact of such occurrences on witnesses or survivors would have been immeasurably adverse in garnering and maintaining the trust of those who anxiously were preparing to share their stories with, and/or provide information to, the Panel. Such occurrences were a distraction as we tried to conduct work with as little disruption as possible.
- 3.) In order to accommodate the work schedules of witnesses, survivors, and the Panel, the meetings were primarily scheduled during weekends. It was not unusual for issues or questions about GBGM policies, logistics, etc., to emerge during these meetings. However, it was quite difficult to contact GBGM staff in those time periods. Since we usually had no after-hours contact information for a staff member, the Panel was frequently unable to address any pressing concerns of a witness or survivor until the next business day when GBGM staff had returned to the office for the regular workweek. This problem was exacerbated by lack of clarity about who at GBGM was responsible for which decisions, e.g., authorization for travel, lodging, or hotel meeting sites, authorization for access to records, or responsibility for handling counseling requests. It would, therefore, have



been helpful to have had after-hours contact information for at least one staff member when issues or questions did arise.

- 4.) Initially, there was uncertainty about budget allocations, expenditures, budgetary projections, and accountability for the Panel's activities. In addition, the Panel was uninformed of the process by which the budget was established and the timeframe for which the budget was allocated. Although GBGM staff readily responded to Panel requests for budgetary updates, timely and regularly submitted budget status reports would have been very helpful and supported our ability to practice good stewardship of resources.
- 5.) Although electronic communications was very convenient and time-saving, there were times when email was insufficient. In those circumstances, however inconvenient it may have been, either face-to-face or telephone conversations proved to be the most effective form for the communication of complex or sensitive information. On one occasion, at the Panel's request, GBGM staff traveled to Atlanta from New York and Philadelphia to meet with the Panel and discuss a variety of complicated and intricately related topics. Given the number of GBGM staff with whom the Panel interacted, it would have been advisable for critical GBGM staff to have had at least one in-person meeting early with Panel members. This would have facilitated understanding and been an opportunity for the Panel and GBGM staff as a group to acknowledge the importance of their commitment to the *Charge*, though each had different responsibilities for fulfilling it.
- 6.) It would have been preferable if, before the inquiry began, GBGM had made formal arrangements with other denominations which may have either had information from prior investigations or information from missionary families. While the lack of formal denomination-to-denomination communication did not impede our ability to interact with another denomination, GBGM communication in advance could have facilitated the investigatory process and established clear working relationships.

### Chapter 3. METHODOLOGY

For the sake of accountability, we present an overview of our methodology for conducting our work. The inquiry, at its core, was driven by witnesses and the search for documentation. The methodology was constructed in relation to those two critical factors, and was constantly refined in light of the demands and requirements of emerging circumstances. The basics of our methodology are described in the logical sequence of the general tasks. We note, however, that because tasks often were conducted concurrently, the sequence here is not as discrete or linear as might be inferred. Similarly, it was necessary to repeat some earlier phases as new witnesses came forward or as new documentation was obtained.

The Panel's effective working life began in February of 2005, when its members and the initial staff person were convened by GBGM for its orientation meeting. The effective termination was December 31, 2008, when the *Charge* expired. This particular timeframe entailed both advantages and disadvantages for an inquiry of this type. Based on our experience, we note those of particular significance:

- The length of this commitment involved costs – financial, human, and spiritual – intrinsic to a multi-year inquiry.
- For a number of those who participated, particularly self-identified victims, the protracted length imposed a prolonged wait characterized by lack of resolution, which left some anxious as to what the inquiry results would be.
- The extended period increased the impact of the structured turnover in GBGM leadership, i.e., the ongoing exit and entrance of GBGM board members who served in fixed, staggered classes. The consequence over time was a loss of institutional memory as embodied in persons familiar with the development and adoption of the *Charge*. Consequently, some later GBGM decisions were deferred, and some responses to later Panel requests were delayed. (Within the life of this inquiry, the loss-of-continuity factor was exacerbated by turnover in the position of GBGM's General Secretary and staff reorganization, including elimination of a key administrator's position.)
- The multi-year timeframe allowed a more thorough investigation, created more opportunities to locate potential witnesses, and thus increased the likelihood of greater participation by a broader range of people.
- As particular issues emerged in the course of the inquiry, the longer period allowed time for the Panel to engage GBGM staff regarding procedural, administrative, and substantive matters not addressed by the *Charge*.
- The longer period gave the Panel more opportunity to pursue sources of archival information, an oftentimes slow and labor-intensive process.

- A longer duration gave a potential witness who may have been reluctant to come forward a better opportunity to assess the Panel's purpose, procedures, and trustworthiness.
- A longer duration increased the possibility of achieving a greater degree of closure to the accusations presented to the Panel than a shorter period of time could have. (From a risk management point of view, a greater degree of closure achieved regarding accusations can be assessed as a long-term cost savings to the sponsoring entity. While a shorter inquiry would have cost less, it would have been less likely to achieve closure, and so could create long-term problems.)
- In effect, the longer duration became an intervention in select United Methodist communities, especially the missionary community. It became a sign of GBGM's efforts to fulfill a commitment to take seriously the abuse of minors in religious settings.

### *A. Orientation*

To our knowledge, there is no existing manual or guide, published or not, by which a religious denomination may advise a panel such as this one on how to conduct the type of inquiry GBGM intended to accomplish. No investigative materials, whether internal or external to The United Methodist Church, were provided to us. Symbolic of this vacuum, the first meeting of the Panel in 2005 was convened by GBGM staff as an orientation and focused on history, and administrative and infrastructure issues, e.g., budget, contracts, procedures, staffing, and clarification of the *Charge*. The critical responsibility to create the methodology for this inquiry was left to the Panel. While delegating the methodology was consistent with the independent and extra-constitutional structure and nature of the Panel within Methodist polity, this also prolonged the startup of our investigative work.

The necessity for the Panel to develop a complete methodology significantly delayed its ability to engage those persons who had previously submitted to GBGM their accusations of abuse of missionary children. A poignant example of this regards one individual who had reported incidents of sexual abuse by a Methodist missionary to multiple GBGM staff beginning in 2002, and continuing through 2004. While the Panel was informed of this person's accusations at its orientation meeting in February of 2005, it was not until the following September that we were ready to receive this person as our first formal witness in the inquiry.

Following GBGM's orientation meeting, we turned to the catalyst for this inquiry, the work of the Independent Committee Inquiry (ICI) of the Presbyterian Church (U.S.A.) as

referenced in the *Charge*. We obtained and consulted the ICI Final Report.<sup>16</sup> While it is not the only available report of a denominational inquiry into the physical and sexual abuse of missionary children,<sup>17</sup> the ICI Final Report is the one most transparent about methodological components. Its relevance to us was doubly-important because it was also the document best known to the majority of witnesses who participated in this Panel's work.

Our next step was to meet privately with a subset of members of GBGM's Journey Toward Healing Task Force.<sup>18</sup> Articulate and forceful, these persons appeared collectively as advocates on behalf of those who are survivors of abuse endured as children in the mission setting. They provided the Panel with significant resources, including educational documents (e.g., bibliographic material), original documents regarding one of the mission schools central to the scope of the *Charge*, and a database of names and contact information for former missionary children and some of their parents who were based in one of the countries central to the scope of the *Charge*.<sup>19</sup> It is impossible to overstate the importance to the inquiry of such a database, particularly when available at the outset. We know of no denomination that compiled the names of the children of its missionaries, let alone kept its listings current. This privately compiled list was critical as we implemented the next phase. Because the list also included children from non-United Methodist missions, it allowed us to access more completely the pool of potential witnesses, including victims.

Another resource for orientation used later was a video created for a Presbyterian Church (U.S.A.) inquiry that was begun before this Panel was convened.<sup>20</sup> We note that over time, new resources are slowly emerging that would assist another missionary setting inquiry like that of

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<sup>16</sup> Beardsley, Howard, Edmund, Lois, Evinger, James, Poling, Nancy, & Stearns, Geoffrey (with Whitfield, Carolyn). (2002, September). Final Report of the Independent Committee of Inquiry, Presbyterian Church (U.S.A.).

<sup>17</sup> Stearns, Geoffrey B., Dunn, Pamela G., Earle, Marcus R., Edmund, Lois J., & Knudsen, Chilton. (1997, November 15). Final Report of The Independent Commission of Inquiry to the Board of Managers of the Christian and Missionary Alliance.

<sup>18</sup> The Task Force is cited in the GBGM *Charge*, but its formal title is not provided.

<sup>19</sup> LET JUSTICE roll on like a river. (2005). Unpublished.

<sup>20</sup> Independent Abuse Review Panel. (Executive Producer); Evinger, James S., & Whitfield, Carolyn. (Directors); & Forget, Paul. (Editor). (2006). Witnesses to Truth, Witnesses to Healing: Investigating Child Abuse in Missionary Settings.

this Panel.<sup>21</sup> We also note that introductory *gold standard* references already exist for church inquiries into child sexual abuse.<sup>22</sup> Other *gold standard* references exist as introductory resources to the general topic of sexual abuse in the church.<sup>23</sup> Within The United Methodist Church, standard references and materials are readily available.<sup>24</sup>

Given the starting point of the *Charge*, allegations of child abuse in the missionary setting, it is important to identify relevant literature and resources which are instructive about the experiences of missionary families, in general, and missionary children, in particular. Material is available from a wide range of sources, and some are difficult to locate. We note resources of general relevance to this inquiry (full citations are in the References section):

- Pollock, David C., & Van Reken, Ruth E. (2001). Third Culture Kids: The Experience of Growing Up Among Worlds.
- Powell, John R. (1999). Families in missions: A research context. *Journal of Psychology and Theology*.
- Van Reken, Ruth E. (1987, October 24; 1995, January; 1997, February). The paradox of pain and faith. [Formerly entitled: Possible long-term implications of repetitive cycles of separation and loss during childhood on Adult Missionary Kids (AMKs).] [The majority of this paper was published in a New Zealand magazine as: van Reken, Ruth. (1997). Coping with loss: The downside of being a missionary kid. *Reality*, 20.]
- Van Reken, Ruth E. (2004). "Letters Never Sent." In Eidse, Faith, & Sichel, Nina. (Eds.). Unrooted Childhoods: Memoirs of Growing Up Global.
- Weaver-Gelzer, Charlotte. (1993). In the Time of Trouble.

With diligent searching and with contributions from witnesses, we also located material specific to the topic of abuse in the missionary community, and to the Congo as the specific geographic and temporal emphasis of the *Charge*. We note resources of specific relevance to this inquiry (complete citations are in the References section of this report:

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<sup>21</sup> Solary, Scott, & Westphal, Luci. (Producers & Directors). (2008). All God's Children.

<sup>22</sup> For example, see: Parkinson, Patrick. (1997; 2003). Child Sexual Abuse and the Churches: Understanding the Issues (2nd edition).

<sup>23</sup> See especially: Fortune, Marie M. (2005). Sexual Violence: The Sin Revisited. Regarding prevention, see: Saul, Janet, & Audage, Natalie C. (2007). Preventing Child Sexual Abuse within Youth-serving Organizations: Getting Started on Policies and Procedures.

<sup>24</sup> For example, see: Melton, Joy Thornburg. (1998; 2000; 2008). Safe Sanctuaries: Reducing the Risk of Child Abuse in the Church. See also: General Council on Finance and Administration. (2005). *When Questions Arise: Legal and Other Resources Within and Outside The United Methodist Church*. See also: General Commission on the Status and Role of Women. (No date). [umcsexualethics.org](http://umcsexualethics.org)

- Beardsley, Howard, Edmund, Lois, Evinger, James, Poling, Nancy, & Stearns, Geoffrey (with Whitfield, Carolyn). (2002, September). Final Report of the Independent Committee of Inquiry, Presbyterian Church (U.S.A.).
- Eidse, Faith. (2004). "Embers." In Eidse, Faith, & Sichel, Nina. (Eds.). Unrooted Childhoods: Memoirs of Growing Up Global.
- Enns, Katharine Ann. (1954, April 4). Problems of adjustment of missionaries' children from Central School in the Congo. [Master of Religious Education].
- Independent Abuse Review Panel. (Executive Producer); Evinger, James S., & Whitfield, Carolyn. (Directors); & Forget, Paul. (Editor). (2006). Witnesses to Truth, Witnesses to Healing: Investigating Child Abuse in Missionary Settings.
- Kellogg, Miriam E., & Hunter, William F. (1993). Sexual immorality in the missions community: Overtones of incest? *Journal of Psychology and Theology*.
- Kunkel, Lois Irene. (2000). Spiders spin silk: Reflections of missionary kids at midlife. [Doctor of Education].
- Missionary Kids Safety Net. [<http://www.mksafetynet.net>]
- Rosik, Christopher H., & Kilbourne-Young, Karen L. (1999). Dissociative disorders in adult missionary kids: Report on five cases. *Journal of Psychology and Theology*.
- Shell, Virginia Law. (1966; 1985). Appointment Congo (2nd edition).
- Solary, Scott, & Westphal, Luci. (Producers & Directors). (2008). All God's Children.
- Stearns, Geoffrey B., Dunn, Pamela G., Earle, Marcus R., Edmund, Lois J., & Knudsen, Chilton. (1997, November 15). Final Report of The Independent Commission of Inquiry to the Board of Managers of the Christian and Missionary Alliance.
- Thorpe, Douglas M. (1994). Boarding the self: Individual and family consequences of mission boarding school experience. [Doctor of Philosophy].

Our compilation of resources should not be interpreted as exhaustive or definitive. We certainly acknowledge that there are other materials of potential relevance that were unknown to us. We cite these as resources about missionary families and missionary children that contributed significantly to this inquiry.

## ***B. Outreach***

To prepare for the Outreach Phase, it was necessary to create methods by which people could communicate confidentially with us. We obtained our own post office box, telephone and fax numbers, and email address. These were an essential part of developing our infrastructure.

Very early, we requested from GBGM its list of United Methodist missionaries, retired and/or current, who had served in the Congo in the time period of the *Charge*. Coupled with the list of missionary children from the advocates, this was the nucleus of our first database. We

developed a series of bulletins and sent them as a form of outreach to inform people of the existence of the Panel and the purpose of the inquiry.<sup>25</sup> The bulletins were an ongoing way to keep people informed of our progress. The bulletins were an important means by which we could update and edit the database, and led to people submitting new names to include. As a form of outreach, the bulletins served their primary purpose: they publicized the way people could report their knowledge of potentially abusive incidents and/or make accusations of abuse.

It is important to note other forms of outreach that emerged during the inquiry:

- We contacted Missionary Kids Safety Net<sup>26</sup>, and requested it post notice of the inquiry on its World Wide Web site.
- We contacted alumni groups of United Methodist missionaries, and asked them to distribute notice of the inquiry through their networks.
- Two Panel members visited the Congo Reunion, a group largely of Methodist missionaries and some former missionary children, meeting at Lake Junaluska, North Carolina, in 2007, and made a presentation about the work of the Panel.
- Four former missionary children who are self-identified survivors wrote first-person letters that were distributed through the Panel's bulletin mailing and/or posted on GBGM's World Wide Web site.<sup>27</sup> The letters encouraged survivors to come forward to the Panel.
- We met with Deaconess JoAnne Reich, GBGM Child Protection and Community Assistance Officer, to discuss responses to persons who contacted her office with information of potential relevance to this inquiry.
- GBGM posted information about the Panel and the inquiry on its World Wide Web site.<sup>28</sup>

The database, an ongoing project of revision and updating, was strengthened in 2007 by the addition of names and contact information provided voluntarily by the Congo Reunion group. The significance of our database's sensitive information was underscored by our requirement that the database manager sign a business agreement regarding confidentiality (see Appendix D).

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<sup>25</sup> The bulletins are included in Appendix F.

<sup>26</sup> For contact information for Missionary Kids Safety Net, see the References section.

<sup>27</sup> Barnes, Susan C. (2007, October 10). *Do you suffer in silence? A email letter*. See also: (Kendall) Burger, Debbie, (King) Haake, Carolyn, & Henk Turnbull, Mary. (2007, September 29). *Do You Suffer in Silence? Three letters*.

<sup>28</sup> General Board of Global Ministries. (No date). Preventing Abuse, Creating Safety. The World Wide Web page of the Child Protection and Community Assistance Office, General Board of Global Ministries, The United Methodist Church.

As the Panel received information regarding incidents, we moved into the next phase – responding to those reporting potential incidents of abuse, and those coming forward with accusations against specific individuals.

### *C. Witnesses*

Beginning in 2005, the Panel received its first witness, a former missionary child who came forward to present a formal accusation of abuse. By our definition, a witness was one who signed the formal *Witness Agreement and Release Form*.<sup>29</sup> This document established a covenant of reciprocal trust based on a commitment to confidentiality between the Panel and the witness regarding sensitive and personal matters.

The first witness, a self-identified victim, filed an accusation against a GBGM missionary for actions committed on the mission field when the witness was a child. In preparation for the in-person appearance, the Panel developed a series of documents. These addressed everything from submitting a written statement to being accompanied by a support person to securing travel and lodging arrangements at Panel expense to obtaining reimbursement for out-of-pocket expenses. We adapted these documents to circumstances in which we conducted witness interviews by telephone.

In order to create a safe environment so we could receive the best available facts and documentation about very sensitive matters, including facts some persons had never revealed to family members, the Panel exercised prudence in the choice of meeting sites. Not all witnesses were secure coming to a church-related facility, a residual effect of having been abused in a church-related setting. We intentionally conducted the majority of witness interviews, and all formal interviews with those who were reporting having been abused, in airport hotel facilities. These sites provided a neutral setting for witnesses, were close to transportation hubs for those traveling distances, and helped preserve confidentiality. Additionally, contracts with hotel sites allowed smoother coordination of lodging and food services for witnesses, and gave the Panel access to basic business center services, e.g., copy, fax, and speaker phone capabilities.



Continuing the effort to create a safe environment for witnesses, we also offered the services of an on-site counselor to witnesses who were self-identified victims. The licensed and certified counselor was available as an aid for their preparation as a witness, and was also available to function as a debriefer following a witness' interview with the Panel.<sup>30</sup> Some witnesses utilized the services of the counselor whose communications with witnesses were privileged and never disclosed to the Panel. Providing a qualified and experienced counselor also implemented the Charge's mandate that the Panel be "primarily pastoral in nature."<sup>31</sup>

Typically, the appearance by a witness presenting an accusation of abuse was followed by the Panel inviting others to participate as witnesses for the purposes of providing corroboration, background or contextual information, information about other possible victims, and/or making an accusation as a self-identified victim of an identified perpetrator.

An important response of the Panel to a victim, after the person had appeared and made an accusation of abuse, was to seek documentation that could establish the truth of the accusation. This led us to the next phase of our work.

#### ***D. Research***

After receiving witness testimony, we sought corroboration from as many sources as possible, including material forms of documentation. From people's personal and family collections, we obtained copies of correspondence written by missionary children while in boarding school to their parents serving on the mission field. In addition, we received correspondence written by adult missionaries on the mission field to relatives and friends in the

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<sup>29</sup> The form and its variants by role are included in Appendix B of this report.

<sup>30</sup> We took seriously the clinical literature regarding the deleterious consequences of physical and sexual abuse on children, including that occurring in a mission context. For an example, see: Rosik, Christopher H., & Kilbourne-Young, Karen L. (1999). Dissociative disorders in adult missionary kids: Report on five cases. *Journal of Psychology and Theology*.

<sup>31</sup> For a sensitive discussion of sexual violence and its traumatic effects, see: Herman, Judith Lewis. (1992; 1997). Trauma and Recovery.

U. S. Material that was written contemporaneous to events under investigation proved invaluable to our ability to make determinations of fact as to whether abuse had been committed.

Another critically important source of documentation were denominational archives at the national and conference levels of The United Methodist Church. In addition, we obtained access to the denominational archives of the Presbyterian Church (U.S.A.). We also obtained access to materials in a United Methodist Women conference archive. A wide variety of types of materials were provided to us. Notably, we asked for and received copies of the personnel files of missionaries, medical records of adult missionaries and their children, minutes of GBGM staff meetings regarding individual missionaries and missions, correspondence by United Methodist mission administrative personnel, and minutes of a United Methodist decision-making body in the mission field. We also obtained research performed by a private investigative service. Another method of research also included examining and/or obtaining publications of relevance to the mission settings that were part of the cases before us.<sup>32</sup> The list of research sources which provided material documentation to the Panel is displayed in Table 2 following. Complete citation of the sources is found in Appendix C.

**TABLE 2. Archival and research sources**

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<b>The United Methodist Church</b>
Central Congo Annual Conference
General Board of Global Ministries
General Board of Global Ministries, Missionary Health Ministry Wellness Program
General Board of Pension and Health Benefits
General Commission on Archives and History
Virginia Annual Conference United Methodist Women
West Virginia Annual Conference
<b>Presbyterian Church (U.S.A.)</b>
Presbyterian Historical Society
<b>Private</b>
Eagle Investigative Services, Inc.

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The *Research Phase* sometimes led us to return to witnesses and seek clarification or further information, and sometimes led us to seek new witnesses.

## Commentary

It is important to offer a commentary on this phase of the work so readers of this report may have realistic expectations about what is available, and not available, in archival and administrative record sources. We recognize that we were permitted an exceptional degree of access by United Methodist and other entities, and we accept an obligation to speak educationally from that privilege. Our comments refer to Methodist archives and records in a generic way, and not to a single source in particular.

First, it is not always clear where materials of greatest relevance to this type of inquiry might be maintained. We sought both basic and sensitive materials. Basic materials typically included dates and places of a missionary's service, dates and places of furlough, and missionary job title and responsibility. Sensitive materials typically included a missionary's personnel file, and a missionary child's school and medical records. Usually, sensitive materials were often to be found in restricted files. However, one institutional source's definition of *restricted* was not necessarily consistent with another's. Professional archivists used a standardized methodology than non-archivists who maintained record collections in administrative offices.

Secondly, reviewing materials from Methodist archives and administrative records was an unpredictable exercise in discovery, partial discovery, partial frustration, and complete dead-ends. We could discern no systematic pattern as to the type of documents that had been retained. One restricted file we examined on-site at the storage facility contained nothing more substantive than a missionary's brief complaint about GBGM's unwillingness to underwrite his subscription to *Sports Illustrated* magazine. However, another missionary's file in a different storage facility contained numerous, detailed, and extremely relevant materials from a variety of individuals in positions of authority. The correspondence, memos, and reports concerned the missionary's improper actions against missionary children that resulted in the person's immediate termination from the mission field and subsequent, immediate return to the United States. The lack of consistency in available materials is striking. However, we never discovered any formal

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<sup>32</sup> Shell, Virginia Law. (1966; 1985). Appointment Congo (2nd ed.). See also: Gesling, Linda. (2005). Mirror and Beacon: The History of Mission of The Methodist Church, 1939-1968.

materials related to the education of a missionary child. It is impossible for us to speculate, let alone conclude, as to whether any files had ever been vetted regarding incidents of physical and/or sexual abuse of missionary children.<sup>33</sup>

The organization of the archival materials and administrative records did not lend itself to the type of searches we were conducting. Names, rather than topical contents, were often the primary form of cataloguing. In an incident involving a significant problem with a missionary, we obtained documents extremely relevant to the case that were obtained from files from GBGM personnel who had become involved at the time. In other words, actions taken in relation to the incident were traced through the names of those copied at the ends of letters and memos, rather than through a complete set that was available in the file of the missionary whose actions were problematic. Without the names, it is unlikely we would have found such a complete set.

What is striking in the archival materials and administrative records is the absence of files related to missionary children as a category or topic. While we were pouring through archivist's finding aids, i.e., indexes and catalogues for literally decades of missionary documents and records, we found the mention of missionary children as a collective term or topic so infrequently that it was the exception when one was found. This lack of reference to children includes the absence of materials related to Methodist missionary children's boarding schools, e.g., a hostel. Mention of a particular hostel was more than likely related to legal issues related to property, funding issues related to expense budgets, or administrative issues related to maintenance. It did not matter whether the boarding school was entirely owned and operated by The United Methodist Church, or whether it was conjointly owned and operated, as in the case of the Methodist-Presbyterian Hostel in Kinshasa, Congo. There was a distinctive pattern of a lack of archival and administrative file materials devoted to missionary children as a group. We were never able to locate a listing of missionaries' children by their name, age, or grade in school. We never found a listing of dorm parents for boarding schools attended by GBGM missionary children. We never found school yearbooks or class photos.<sup>34</sup>

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<sup>33</sup> We were advised by a Methodist archivist that denominational mergers in the Church often resulted in gaps in historical materials.

<sup>34</sup> These types of materials were provided by individual witnesses from personal collections.

Finally, we could never be certain that we had discovered, let alone accessed, all the relevant archival or administrative file sources. One particular example is instructive. In the course of our search, we learned that in the relevant time period defined by the *Charge*, GBGM often contracted with the Associated Mission Medical Office (A.M.M.O.) to perform periodic health examinations of missionary families prior to, and upon returning from, service in the international mission field. A.M.M.O., a legal entity separate from GBGM, was organized in 1933. It originated from the Medical Department of the Methodist Board of Foreign Missions. In the 1950s and 1960s, A.M.M.O. was a functional unit of the Division of Foreign Missions, National Council of the Churches of Christ in the United States of America, and located in New York City.

Over the years, A.M.M.O. routinely received confidential health reports from specialists, including psychiatrists. As late as 1971, A.M.M.O. was preparing medical evaluations of candidates and missionaries, reviewing annual health reports of missionaries from the field, and referring missionaries and candidates to specialists as conditions required, and handling correspondence related to those referrals. While GBGM medical records contained numerous memos to and from A.M.M.O., the medical records of potential relevance to our inquiry had been retained by A.M.M.O. When A.M.M.O. disbanded corporately, its records were not turned over to agencies like GBGM. There is no known repository of A.M.M.O.'s medical records.

#### *E. Advocacy*

As part of the formal interview with a witness who was reporting to us that she or he had been abused, the Panel asked what outcomes the person would like to see as a result of the inquiry. In direct response to expressed needs related to counseling, the Panel requested that GBGM make funds available for the reimbursement of expenses previously incurred in counseling related to the abuse, or for future counseling. Late in 2006, GBGM developed a procedure for those making requests for counseling support (see Appendix E). The Panel then made the procedure available to relevant parties, e.g., family of victims who had not yet come

forward as witnesses. This advocacy role was consistent with GBGM's *Charge* to explore possibilities for healing and wholeness.

#### *F. Accused Witnesses*

Following the *Research Phase*, we were ready to extend to the person accused, and/or the person's family, the opportunity to meet as a witness with the Panel, and to respond to the allegations. We applied our same basic protocol for meeting with any witness to those in this circumstance. We made efforts to ensure that we applied our methodology to all witnesses in a way that was consistent, fair, and impartial. Just as we offered a witness who was presenting an accusation the opportunity to meet before and after the witness interview with a qualified, licensed clinician, we were ready to provide the same resource to one who was accused.

As with other witnesses, interaction with a person accused and/or family on the person's half could lead us to return to prior witnesses, seek new ones, and/or conduct new research.

#### Profile of witnesses and participants

Tables 3 and 4 present a profile of witnesses and participants in the inquiry by the forms of their participation and demographics. While the documentation obtained from archival sources was of critical importance, it was the persons who contributed directly through interviews and submissions of material that were the heart of this work. This panel, GBGM, The UMC, and the affected missionary communities are in their debt. The witnesses' and participants' collective courage in coming forward, dedication to the truth, and willingness to give their time constitute a gift from God.

TABLE 3. Forms of participation in the inquiry

<b>Persons formally contacted by Panel regarding participation in the inquiry</b>	N = 43
Persons who participated formally as a witness <sup>‡</sup>	28 (65.1%)
Persons who participated but not as a formal witness	07 (16.2%)
Persons who were invited and declined to participate	08 (18.6%)
<b>Participants with whom a primary interview was conducted in-person</b>	n = 23
Witnesses	20 (86.9%)
Persons who were not a formal witness	03 (13.0%)
<b>Participants with whom a primary interview was conducted by telephone<sup>‡‡</sup></b>	n = 08
Witnesses	07 (87.5%)
Persons who were not a formal witness	01 (12.5%)
<b>Participants who submitted written statements to the inquiry</b>	n = 15
Witnesses	12 (80.0%)
Persons who were not a formal witness	03 (20.0%)
<b>Participants who submitted documents to the inquiry</b>	n = 07
Witnesses	06 (85.7%)
Persons who were not a formal witness	01 (04.2%)

<sup>‡</sup> The term "witness" refers to a person who signed a *Witness Agreement and Release Form*.

<sup>‡‡</sup> This refers only to a primary interview. It does not include follow-up telephone calls which were made to a number of witnesses for further information and/or clarification.

TABLE 4. Demographics of participants in the inquiry

<b>Persons who participated in the inquiry</b>	N = 35	
Persons who participated formally as a witness <sup>‡</sup>	28	(80.0%)
Persons who participated but not as a formal witness	07	(20.0%)
<b>Gender of participants</b>	N = 35	
	<u>Female</u>	<u>Male</u>
Persons who participated formally as a witness <sup>‡</sup>	11 (31.4%)	17 (48.5%)
Persons who participated but not as a formal witness	04 (11.4%)	03 (08.5%)
	n = 15 (42.8%)	n = 20 (57.1%)
<b>Role of participants</b>	N = 35	
Former missionary child (GBGM & other denomination)	15	(42.8%)
Former missionary (GBGM & other denomination)	11	(31.4%)
Former GBGM staff	02	(05.7%)
Current United Methodist bishop or district superintendent	06	(17.1%)
Expert	01	(02.8%)
<b>Function of participants</b>	N = 44 <sup>‡‡</sup>	
Submitted report of possible abuse	09	(20.4%)
Submitted accusation of abuse as self-identified victim	07	(15.9%)
Submitted accusation of abuse on behalf of another	01	(02.2%)
Responded to accusations on behalf of person accused	01	(02.2%)
Provided background/contextual information	12	(27.2%)
Provided corroboration	13	(29.5%)
Provided expert opinion	01	(02.2%)

<sup>‡</sup> The term "witness" refers to a person who signed a *Witness Agreement and Release Form*.

<sup>‡‡</sup> While 35 persons participated, some of those individuals performed more than 1 function.

## G. Findings of Fact

In this phase, we reviewed facts and documentation as received from witnesses and discovered through our research. Our assessment and analysis utilized a variety of criteria and considered a number of factors:

- 1) A person who submitted information to the Panel was willing to participate formally in the inquiry as demonstrated by signing a *Witness Agreement and Release Form*, and by taking part in an interview.
- 2) The evidence source was credible.  
For example, we asked:
  - Did a witness have a motive or incentive not to present the truth?
  - Did other witnesses regard the witness as worthy of belief or worthy of trust?
  - If the person was reporting an incident of abuse, had she or he previously reported it to another person or to one in a position of authority?
  - Was the witness' memory of events continuous, or was the report to the Panel an incidence of *recovered memory*?<sup>35</sup>
  - Was there reason to doubt the veracity of a document or archival record?
- 3) The evidence source was reliable.  
For example, we asked:
  - Did the witness demonstrate a reasonably accurate recall of details that could be independently verified?<sup>36</sup>
  - Was a document contemporaneous to the events in question?
- 4) There was corroborating documentation, either presented by a witness or available in a material form.  
Examples of forms of corroboration included:
  - testimonial evidence as presented by a witness;
  - material documentation, e.g., archival material, correspondence from the mission field, documents and records in United Methodist and/or another denomination's archival files, journals, and diaries;
  - report of an expert witness' independent analysis.
- 5) There were alternative explanations of events regarding allegations of abuse.
- 6) There was conflicting evidence that refuted or negated alleged facts.
- 7) The evidence was direct and based on personal knowledge or observation.

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<sup>35</sup> None of the witnesses who participated in the inquiry presented testimony based on recovered memory. For an academic- and clinically-based approach to the topic, see Ross E. Chlet's *The Recovered Memory Project*, Brown University Taubman Center for Public Policy & American Institutions.

<sup>36</sup> For a study of the reliability of child witnesses of sexual abuse and child victims of sexual abuse, see: Lamb, Michael E., Sternberg, Kathleen J., Orbach, Yael, Hershkowitz, Irit, & Horowitz, Dvora. (2003). Differences between accounts provided by witnesses and alleged victims of child sexual abuse. *Child Abuse & Neglect*. See also: The Leadership Council (on Child Abuse & Interpersonal Violence). (No date). How often do children's reports of abuse turn out to be false?



- 8) The evidence was based on circumstance, inference, or presumption.
- 9) The evidence was based on hearsay and could not be corroborated independently.
- 10) The experiences of an identified victim of abuse were reasonably consistent with, or typical of, victims' experiences described in clinical and academic literature, standard references, and evidenced-based/peer-refereed journals.<sup>37</sup>
- 11) An identified victim of abuse experienced a verifiable manifestation of suffering and/or clinical symptoms.

Examples of forms of verification included:

- confirmation by a member(s) of the person's family who participated in the inquiry as a witness;
- confirmation by archival documents and/or records, and/or medical or clinical records;
- confirmation by an expert witness retained by the Panel.

We reached a conclusion of a Finding of Fact that abuse had been committed when the facts and documentation met a *clear and persuasive* standard of proof.

## ***H. Concluding***

Primary tasks in the Concluding Phase included making decisions about the format of the Panel's final report, how to communicate the results of the inquiry to witnesses and to GBGM as the sponsoring entity, and how to submit Panel files to GBGM per the *Charge* while preserving confidentiality of materials received. The Panel also considered a set of issues related to the period following expiration of the Panel at the close of 2008, per the *Charge*, and the termination of GBGM's 2008 budget for Panel expenses.

Because the *Charge* did not address these topics, the Panel in early 2008 requested a meeting with GBGM staff to explore the matters. During a meeting with key staff in May of 2008, we reviewed a series of decisions, including options where applicable, to be made

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<sup>37</sup> Regarding cases of child abuse in general, see: Briere, John, & Elliott, Diana M. (2003). Prevalence and psychological sequelae of self-reported childhood physical and sexual abuse in a general population sample of men and women. *Child Abuse & Neglect*. Regarding cases involving male victims, see: Lew, Mike. (1990; 2004). Victims No Longer: The Classic Guide for Men Recovering from Sexual Child Abuse (2nd ed.). See also: Finkelhor, David. (1990). Early and long-term effects of child sexual abuse: An update. *Professional Psychology: Research and Practice*. See also: Tessier, L. J. "Tess." (1992). Women sexually abused as children: The spiritual consequences. *Second Opinion*.

primarily by GBGM. We were informed the following September that a framework for decision-making would be presented to the Board of GBGM at its October meeting, and that final decisions would be reached in 2009.

To complete our responsibilities to witnesses and participants in the inquiry and fulfill obligations as defined by the *Charge*, the Panel worked to complete its report of the inquiry and prepare its files for our personal delivery to GBGM within the assigned timeframe.

### Report of the Panel and its Format

The *Charge* was silent on how the Panel was to convey its findings. We committed to submit a formal, written report that reflected the courage and integrity of the witnesses who came forward, especially the persons who reported incidences of abuses. Their gift of truth, born in pain and suffering, is a gift to the entire United Methodist Church. The Methodist missionaries, who assumed and endured personal risks to serve their church as witnesses to the truth of Jesus Christ, should be proud of their daughters and sons who assumed and endured personal risks to serve this inquiry as witnesses to the truth of abuse in the mission setting.

We committed to submit a report that would:

- affirm our belief in God who acts to redeem and intervenes with love and justice;
- establish an historical record;
- acknowledge the wrongs committed and the harms inflicted;
- provide a means of accountability for those found to have committed abuse;
- set a starting point for apology as part of a reparative response;
- prompt soul searching within the missionary community and the church regarding ways to take corrective actions and restore trust within the faith community;
- assist those who were victimized in their processes of seeking healing and wholeness;
- assist family members of those victimized in their search for healing and wholeness; and,
- function as a resource for training, education, and abuse prevention.

The format of this report contains a two-level disclosure of facts, Volume I and Volume II. This two-level disclosure is built on a foundation of a principle of confidentiality, as per the witness agreements, and a principle of accountability.

The primary version, Volume I, is a format available for public distribution by GBGM. While complete in itself, it does not contain names or personal identifiers. This public level of disclosure preserves the confidentiality of witnesses and participants, of those found to have committed abuse, and of those for whom the facts did not sustain a finding that abuse was committed. Given the Panel's independence and strictures of confidentiality, Volume I, as the public version, is the primary means by which we are accountable for our work. As a document in a format available for the public, Volume I allows GBGM to be accountable for its actions following receipt of the report. Public access to Volume I is the responsibility of GBGM as the entity that created the Panel. We took steps to ensure that immediately following delivery of its report to GBGM, the Panel would distribute Volume I to all persons who signed a formal witness agreement. This was done to ensure the confidentiality of those individuals.

Volume I also serves a future constituency. A public version can communicate the formal history of GBGM's actions and the result of this inquiry to people whose experiences fall within the scope of the Charge, but who either were not ready to come forward to the Church during the Panel's time-limited duration, or who were not aware of its existence.

The supplemental version, Volume II, is a format available for select distribution by GBGM according to defined criteria. Volume II is a "need-to-know" version. It continues to preserve names and identity of witnesses and participants, but discloses names and/or identifiers of those found to have committed abuse. Volume II consists of a set of brief documents which are discrete in relation to the identified offenders, and separate from each other.

At the time this report was written for submission, GBGM had not determined the application by which an individual or party could make a request to receive a Volume II report. Consequently, Volume I contains an appendix that directs interested individuals or parties to contact GBGM (see Appendix H).

In creating Volume II, we considered the implications of whether the format of limited disclosure placed anyone in potentially vulnerable circumstances at risk by not having access to the names of persons found to have committed abuse. Two of the individuals found to have

committed abuse are deceased. A third person who is alive is, to the best of our knowledge, not affiliated with any United Methodist Church. Because our sphere of responsibility is to GBGM and the UMC, we ensured that United Methodist officials within the person's community of residence received both Volume I and the version of Volume II specific to this individual. By the laws of that person's state of current residence, because we knew of no *specific* minor at *current* risk, any report of facts known to us filed with child protective services or a law enforcement agency would not trigger an investigation.<sup>38</sup>

### *I. Special Problems*

This phase is used in the report to capture particular methodological difficulties the Panel encountered as a direct result of language in the *Charge*. Those difficulties forced a very careful analysis and required us to clarify the fundamental principles intrinsic to the inquiry. Although not located in its proper temporal place, this phase follows our overview of the basics upon which we relied, allowing us to reference the difficulties in relation to our methodology's foundational components.

We took seriously the *Charge* regarding the Panel's structure, function, and role. It introduced two precepts which we applied during the course of our inquiry. First, the *Charge* described the purpose and status of the Panel: "The Independent Panel shall be fact-finding, consultative, and primarily pastoral in nature, being neither a judicial commission nor a governing body. It is advisory to, and yet independent of, the General Board of Global Ministries..."<sup>39</sup> Secondly, the *Charge* directed the Panel to perform its fact finding role in a manner corresponding to the laws, polity, and process of The United Methodist Church: "The work of the Panel will be fully consistent with *The Book of Discipline*."<sup>40</sup> However, the nature and types of reports received from witnesses raised fundamental questions regarding matters of

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<sup>38</sup> For U.S. state laws, see the Worldwide Web page of Child Welfare Information Gateway, a service of the Children's Bureau, Administration for Children and Families, U.S. Department of Health and Human Services, Washington, D.C., retrieved 08/02/08: [http://www.childwelfare.gov/systemwide/laws\\_policies/state/index.cfm](http://www.childwelfare.gov/systemwide/laws_policies/state/index.cfm)

<sup>39</sup> *Supra* note 1, Nature and Composition, ¶1.

<sup>40</sup> *Ibid.*

scope and confidentiality, forced the Panel to assess the implications of those two precepts, and make decisions when the precepts contradicted each other.

i. Scope – Question 1: Those Accused of Committing Abuse

Two questions were raised for us regarding the scope of jurisdiction of the inquiry. The first question centered on persons accused of committing abuse. By role and status of the accused person, the Panel received and investigated allegations that fell into three categories and two subcategories of adults accused of having committed abuse:

- 1) a missionary who was GBGM-affiliated, and either
  - a) cared for and had direct supervision of missionary children, or
  - b) did not care for and did not have direct supervision of missionary children;
- 2) a missionary who was non-GBGM affiliated;
- 3) a non-missionary adult.<sup>41</sup>

Those accused by name included two persons in the first category, one in the second, and one in the third. Three accused persons were deceased; the fourth, a layperson who was living, was no longer a member of a United Methodist congregation, as far as our inquiry could determine.

The *Charge* specified a scope of jurisdiction that did not preclude the Panel from receiving allegations in a case in which the person accused of committing abuse was no longer a United Methodist, and, thus, was no longer subject to the jurisdiction of the Church.<sup>42</sup> Neither did the *Charge* preclude cases in which the person accused was no longer alive. We note the scope as defined by the *Charge* was in stark contrast to The United Methodist Book of Discipline which would not have authorized the Panel to pursue allegations in instances in which the accused person was not subject to the jurisdiction of The United Methodist Church.<sup>43</sup>

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<sup>41</sup> The Panel received other allegations which we referred as beyond the Scope of the *Charge*. At our first meeting, GBGM staff submitted a case involving a missionary currently employed by GBGM. Because of GBGM's authority as employer and the applicability of its personnel policies, the Panel referred the accusation back to GBGM for its disposition. Similarly, the Panel referred another GBGM-submitted case back to GBGM as not within the Panel's scope because it did not involve a mission setting or mission personnel.

<sup>42</sup> *Supra* note 1, Scope and Function, 1a).

<sup>43</sup> The United Methodist Church. (2004). The Book of Discipline of The United Methodist Church-2004. Nashville, TN: The United Methodist Publishing House. ¶2702, pp. 719-720.

The Panel honored the scope of the *Charge* regarding jurisdiction and a person accused. We accepted those allegations of abuse in cases in which the accused person was no longer a United Methodist or was deceased. If we had conformed to the scope as regulated by the Discipline on this matter, our methodology would have excluded the reality of the experiences of those who were abused while under the care and supervision of the Church. By applying the *Charge*'s scope regarding jurisdiction, the Panel also fulfilled the *Charge* mandate to "assess the nature and extent of the reported abuse."<sup>44</sup> The practical benefit to the inquiry was significant – numerous times, matters presented to us in one case by witnesses had direct relevance to other cases before us. We also received one allegation from a non-GBGM affiliated missionary child reporting abuse committed by a non-GBGM affiliated missionary. While this was beyond the *Charge*, the information was directly relevant to other cases that were within its scope.

ii. Scope – Question 2: Those Reported to Having Been Abused

The second question about the scope of jurisdiction centered on persons identified as having been abused. The Panel received formal allegations regarding four distinct categories of individuals:

- 1) missionary children who had been GBGM-affiliated and had been under the care and direct supervision of a GBGM-affiliated missionary;
- 2) GBGM-affiliated missionary children who had not been under the care and direct supervision of a GBGM-affiliated missionary;
- 3) missionary children who were non-GBGM affiliated and had been under the care and direct supervision of a non-GBGM-affiliated missionary; and,
- 4) children indigenous to the host nation.

In eleven cases, people within these categories were identified to the Panel as having been victimized, either by their self-report or by others on their behalf. In a twelfth case, neither the names nor number of individuals thought to have been abused were available to witnesses. In all twelve cases, none of those thought to have been abused were known to be deceased.

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<sup>44</sup> *Supra* note 1, Scope and Function, 2.

The Panel also received reports of possible incidents of abuse. Typically, these came from persons who were at least second- or third-hand reporters, and who were uncertain of: 1) specifics of circumstance and context of the possible incident; and/or, 2) names of the principle persons involved; and/or 3) specifics of the nature of the incident or behaviors that would have constituted abuse; and/or 4) how to contact the possible victim.

The Panel took these reports seriously and sought to obtain relevant information. In several instances, we gave the person thought by a reporter to have been a victim was given opportunity to communicate with the Panel, but the person chose not to participate in the inquiry. In one situation, when the Panel contacted the identified source of the reports to seek more information, the individual, a retired missionary, never responded. One report involved behaviors allegedly committed by at least one GBGM-affiliated child against at least one missionary child. While this type of incident would have been excluded by the GBGM *Charge* since it did not involve an adult, the Panel took the report seriously, but could never identify a specific person who had been abused. Because such reports of possible incidents never achieved the formal status of a case before the Panel, they did not lend themselves to a finding of fact as to whether abuse had been committed. We commend those individuals who made these reports. They demonstrated appropriate concern, acted responsibly, and utilized the process as intended. In terms of outcomes, they contributed by alerting the Panel to situations about which questions have long-lingered.

The *Charge* restricted the category of victim to an “individual [who] was in the mission setting under the care and direct supervision of any person [commissioned/or employed by the General Board of Global Ministries or its predecessors in a mission setting, or under the direct supervision of the above].”<sup>45</sup> This jurisdictional exclusion presented a significant challenge to the Panel’s ability to conduct a thorough and responsible inquiry. If we had applied the *Charge* strictly, we would have excluded two sets of people from the inquiry. First, the restriction would have eliminated allegations regarding United Methodist victims who had been GBGM-affiliated children in the mission setting and were reported to the Panel as having been abused by *non*-GBGM-affiliated individuals. Secondly, the restriction also would have eliminated allegations

regarding victims who were *children indigenus* to the host mission country and were reported to the Panel as having been abused in the mission field by GBGM-affiliated mission personnel.

Regarding the first set of those restricted by the definition, the Panel chose to accept allegations of abuse regarding *all* GBGM-affiliated children, regardless of the role of the accused individual at the time of the events. This decision conformed to *Charge* mandates to be “primarily pastoral” and explore possibilities for “healing and wholeness.” The decision also allowed us to refer this set of United Methodist-related persons to GBGM so that they, as part of a GBGM-affiliated family might apply for GBGM counseling support (see Appendix E of this Report). For the sake of these families and for the sake of the truth, the Panel documented the abuse of GBGM-affiliated children regardless of the role and status of the abuser.<sup>46</sup>

The Panel chose to accept all allegations regarding a GBGM-affiliated individual who was accused of abusing *any* child. Our rationale was based on history, missionary children’s experiences, and the morally equivalent standing of indigenous children and missionary children.

The *Charge* jurisdictional exclusion did not reflect the reality of the history of United Methodist mission which includes cooperative efforts with other denominations. This interdenominational design was not atypical for the primary geographic and temporal focus of the *Charge*, i.e., “the Democratic Republic of the Congo (formerly Zaire) for the period 1945 – 1978.”<sup>47</sup> In a 1952 publication that we examined at the United Methodist Archives and History Center in Madison, New Jersey, Highways for God in Congo: Commemorating Seventy-five Years of Protestant Missions 1878-1953, no less than 51 Protestant missions and cooperative institutions in the Belgian Congo [sic] are listed.<sup>48</sup> For the year 1950, 1,323 Protestant

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<sup>45</sup> *Supra* note 1, Scope and Function, 1b).

<sup>46</sup> One individual not affiliated with GBGM was found to have abused missionary children in Africa, a missionary affiliated with a non-United Methodist denomination. Because the individual was deceased before the inquiry was convened, the moral and practical imperative to notify third parties for the sake of risk prevention was rendered moot.

<sup>47</sup> *Supra* note 1, Action.

<sup>48</sup> Carpenter, George Wayland. (1952). Highways for God in Congo: Commemorating Seventy-five Years of Protestant Missions 1878-1953.



missionaries were reported in the Congo, with another 376 on furlough. Residential boarding schools for missionary children were not counted in the listings.

To underscore the nature of missionary life in the Congo during 1945-1978, the focus time period of the *Charge*,<sup>49</sup> we cite the Central School for missionary children established by the former Presbyterian Church in the U.S. Opened at Lubondai station, Congo, in 1928, it was originally a boarding school for children of parents of the American Presbyterian Congo Mission. A former Central School student in her master's thesis described the interdenominational direction the school adopted:

"In 1933 requests came from other missions that their children be admitted to Central School. The sponsoring mission gladly responded to those requests and half of the Central School students (thirty to fifty enrollment) has since then been composed of Methodists, Baptists, Mennonites, and other denominations. Altogether sixteen missions have been represented in succeeding years. This intermingling of denominations has placed more emphasis on the basic principles of Christianity common to all churches. It has afforded opportunity for understanding and tolerance among these various groups and has promoted fellowship among the various missions. The children have discovered that others from different denominations and different parts of the United States and England belong to the same Christian family as they."<sup>50</sup>

The importance of Central School to one Methodist missionary family is evident in Virginia Law Shell's account of their life in the Congo.<sup>51</sup> It would not have been realistic or accurate from an historical perspective for the Panel to have excluded from our inquiry those accusations against non-GBGM-affiliated missionaries in relation to GBGM-affiliated missionary children.

Secondly the *Charge* jurisdictional exclusion did not reflect the reality of the experiences of missionary children on the field. Our witnesses repeatedly, and poignantly, described their childhood relationships with adult missionaries in the language and images of an extended family. Witnesses made natural, conversational references to their "Aunts" or "Aunties" and "Uncles," i.e., non-familial adults in the mission community whom they had regarded as trusted

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<sup>49</sup> *Supra* note 1, Action.

<sup>50</sup> Enns, Katharine Ann. (1954, April 4). Problems of adjustment of missionaries' children from Central School in the Congo. [Master of Religious Education], p. 23.

<sup>51</sup> *Supra* note 32, pp. 154-155.

and loving members of the children's world on the field.<sup>52</sup> Other witnesses who had served as adult missionaries reinforced the typicality of this appellation for, and characterization of, their adult peers. The implications of the family imagery were heightened in instances when a missionary served as a schoolteacher for missionary children or as a house (i.e., dorm) parent who supervised a hostel for missionary children. This surrogate parent role and familial authority of the house parent were attested to by witnesses who had been adult missionaries, including parents who had placed their children in the care of other missionaries, their brothers and sisters in Jesus Christ.

There were points in our witness interviews when a Panel member asked a former GBGM missionary child about the denominational affiliation of a particular adult missionary. We waited while the witness paused and thought to recall this detail. The person would spontaneously note that, as children, they thought of the adults simply as "Aunts" and "Uncles," and not as Methodists or as belonging to another denomination. Indeed, long before reference to denominational affiliation, witnesses described their childhood perception of the adults in the mission world as people set apart, as missionaries called by God to service and sacrifice, and therefore as deserving of a child's respect, obedience, and deference to their religious authority.

If the Panel had ignored both the history of cooperative mission relationships with other denominations and the fundamental experience of missionary children in relation to adult missionaries, we would have denied the reality of the context in which abuse occurred. Missionary children, regardless of their denominational affiliation, were dependent upon, and thus vulnerable to, adult missionaries, regardless of adult denominational affiliation.<sup>53</sup> If it was morally important to hold accountable GBGM-affiliated adults for committing abuse against GBGM-affiliated children, it was equally morally important to hold accountable an adult who

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<sup>52</sup> See the description by a Methodist missionary and mother: *supra* note 32, pp. 99-100. See also *supra* note 50, p. 25. Enns presents a clear picture of the typical role relationships: "Since the children are usually separated from their own homes for four and a half months at a time, Central School must become a second home. The teachers, especially the matron, take the place of parents, and the other children become one's brothers and sisters."

<sup>53</sup> For an analysis of sexual boundary violations in the mission community as having overtones of incest, see: Kellogg, Miriam E., & Hunter, William F. (1993). Sexual immorality in the missions community: Overtones of incest? *Journal of Psychology and Theology*.

was a non-United Methodist missionary for acts against GBGM-affiliated children. The Panel's decision on this point was reinforced when GBGM decided late in 2006 to provide counseling support to GBGM-affiliated children who had been abused "regardless of whether the individual who committed the abuse was affiliated with the United Methodist Church."<sup>54</sup>

It was also clear to us that the narrow scope of jurisdiction in the *Charge* in relation to non-missionary-affiliated children would have excluded any child indigenous to the country in which GBGM mission existed. Over the course of our inquiry, several witnesses submitted secondhand reports to the Panel that one GBGM missionary had sexually mistreated indigenous minors. However, because the identities of those native children were not available to witnesses, the Panel had no means to contact any potential victims. If we had had names of any of those indigenous children, we could have extended our investigation to conduct outreach in that country and encourage participation in our inquiry. It was as morally important to hold accountable a GBGM-affiliated missionary for abusing an indigenous child as for abusing a missionary child. All children are children of God.

### iii. Summary of the Scope of the Panel's Work

To summarize the scope of the inquiry, Table 5 displays by category the role of a person alleged to have committed abuse and the role of a person identified as having been abused. The roles are based on the formal allegations that the Panel investigated and for which findings of fact were made as to whether abuse had been committed. It also displays the scope as defined by GBGM's *Charge* in relation to each case. The table does not display those reports of incidents or possible incidents, including those from second- and third-hand reporters, which never achieved the status of a case before the Panel. We note that all formal allegations and reports of incidents submitted to the Panel related to acts occurring on the continent of Africa. We warn that it would be premature and inaccurate to conclude by an absence from non-African missions that they did not experience abuse.

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<sup>54</sup> "Counseling Support for Persons Abused in the Missionary Setting." (2006, December 6). See the section on eligibility, final paragraph (Appendix E).

TABLE 5. Scope of cases investigated

ROLE OF PERSON ALLEGED TO HAVE COMMITTED ABUSE				
ROLE OF PERSON IDENTIFIED AS ABUSED	Missionary Adult (GBGM): child carer & direct supervisor	Missionary Adult (GBGM): not a child carer & direct supervisor	Missionary Adult (non-GBGM): child carer & direct supervisor	Non-Missionary Adult (non-GBGM)
Missionary Child (GBGM) "under care & direct supervision"	Case 1: physical abuse <i>Charge authorized</i>		Case 8: sexual abuse Case 9: sexual abuse Case 10: sexual abuse  <i>Charge excluded</i>	
Missionary Child (GBGM) not "under care & direct supervision"		Case 5: sexual abuse Case 6: sexual abuse  <i>Charge authorized</i>		Case 12: sexual abuse  <i>Charge excluded</i>
Missionary Child (non-GBGM) "under care & direct supervision"	Case 2: physical abuse Case 3: sexual abuse Case 4: sexual abuse  <i>Charge authorized</i>		Case 11: sexual abuse  <i>Charge excluded</i>	
Indigenous Child of host nation not "under care & direct supervision"		Case 7 : sexual abuse (>1 case <sup>‡</sup> )  <i>Charge excluded</i>		

<sup>‡</sup> The term "case" refers to a specific child reported to the Panel as having been abused. Witnesses reported one incident which involved an unknown number of children. Hence, Case 7 in the Table uses a mathematical sign to denote this case involved more than one child.

#### iv. Confidentiality

Fundamental questions regarding matters of confidentiality also forced the Panel to assess the implications of the *Charge*. From the outset, contradictions between precepts within the *Charge* forced Panel decisions regarding our methodology. The sentence directing the Panel's work to be fully consistent with the Discipline is immediately followed by a sentence directing the Panel to perform its work in a way that fully opposes the Discipline: "The Independent Panel will conduct all of its activities in strict confidence."<sup>55</sup>

In contrast to the *Charge* requirement of confidentiality, the Discipline allows open judicial trial sessions,<sup>56</sup> requires distribution of materials between opposing parties,<sup>57</sup> grants access both to the person accused and the Church to all records utilized in the proceedings,<sup>58</sup> and extends the right of counsel for the person accused to question witnesses and documents.<sup>59</sup> The Discipline also requires "a verbatim record of all proceedings of the trial" which includes "all exhibits, papers and evidence."<sup>60</sup> It ensures that both the person accused "and the Church shall have access to all records relied upon in the determination of the outcome of the committee on investigation, trial court, or appeal committee or body."<sup>61</sup> Those provisions, as well as others, directly opposed the *Charge* requirement that the Panel ensure "strict confidence" and be "primarily pastoral in nature."

The Panel chose to honor the *Charge* principle of strict confidentiality. Acting to preserve what was entrusted to us by witnesses and evidence sources was the practical means to:

- create an environment of safety and trust that recognized the vulnerability of individuals who were coming forward voluntarily to The United Methodist Church and sought to present highly sensitive and personal material;
- demonstrate respect for the dignity and personhood of all witnesses, including those accused and their families; and,

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<sup>55</sup> *Supra* note 1, Nature and Composition, ¶2.

<sup>56</sup> *Supra* note 6, ¶2708, 12, p. 734.

<sup>57</sup> *Ibid.* ¶2608, 1, p. 711.

<sup>58</sup> *Ibid.* ¶2701, 6, p. 718.

<sup>59</sup> *Ibid.* ¶2710, 2, p. 735.

<sup>60</sup> *Ibid.* ¶2710, 8, pp. 736-737.

<sup>61</sup> *Ibid.* ¶2701, 6, p. 718.

- retain an ability to fulfill the *Charge* mandate to “engage the survivors in exploring possibilities by which healing and wholeness can be pursued.”<sup>62</sup>

The Panel’s *Witness Agreement and Release Form* (see Appendix 3-A) with its confidentiality clause became our primary written instrument to achieve these goals.

The Panel’s rationale for preserving strict confidentiality stands on the foundation of its affirmative responsibilities, role, and functions as enumerated in the *Charge*:

- We *were* an entity charged to perform a fact finding inquiry; we were *not* an appointed judicial entity of the Discipline convened to conduct a formally prescribed proceeding.<sup>63</sup>
- We *were* a time-limited, independent entity created by a Board; we were *not* a continuing, established unit of polity within United Methodist structure and governance.
- We *were* an entity applying a Board-specified definition of abuse; we were *not* a unit of United Methodist polity applying a definition of abuse originating with Judicial Council decisions and cited in the Discipline.<sup>64</sup>
- We *were* an entity charged to receive and retain allegations; we were *not* required to receive allegations in a format conforming to the Discipline *nor* were we required to refer them to an ecclesiastical entity.<sup>65</sup>

In order to best serve the purpose of the inquiry, the Panel sought to gather as many facts and as much documentation as possible from the widest range of witnesses and sources. Our efforts included inviting participation by persons who were accused or family members on their behalf, subject to their capacity and availability to participate. For a number of witnesses, the provision of confidentiality was a critical factor in their willingness to participate.

The decision to honor strict confidentiality for witnesses had practical ramifications for our methodology regarding fair procedure and persons accused of having committed abuse. While the *Charge* emphasized a specific mission location and time period, it placed no limit corresponding to a statute of limitations. Neither did it exclude considering accusations against an individual who was deceased, no longer a United Methodist, or unable to participate in the

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<sup>62</sup> *Supra* note 1, Scope and Function, 4.

<sup>63</sup> To underscore the non-judicial nature of the inquiry, we note that GBGM did not appoint as Panelists anyone with experience in a United Methodist judicial proceeding, e.g., serving on a committee on investigation, Judicial Council, trial court, or appellate body, or participating as a respondent, counsel for respondent, or counsel for the Church.

<sup>64</sup> *Supra* note 6, ¶2702, footnote 17 and notation \*\*, p. 719.

<sup>65</sup> *Ibid.* ¶362, pp. 271ff.

inquiry due to lack of capacity. Neither did the *Charge* identify a method of appeal for a person found to have committed abuse. Constituted so as not to displace formal Church disciplinary authority, the Panel lacked the structural power to extend the due process guarantees under the Discipline, Part V, Organization and Administration, Chapter Seven, Judicial Administration, pp. 709ff. In the instance of one who had been accused, we could not promise the degree of confidentiality that we extended to witnesses who were not persons accused: the *Charge* required the Panel to “convey its findings to the appropriate church officials.”<sup>66</sup> To report our findings without the inclusion of names – whether a person was found to have committed abuse or whether the facts did not sustain an accusation against an individual – would have done serious disservice to the purposes of the General Board of Global Ministries, the truth as an end in itself, the courage of numerous witnesses, the importance of holding an offender accountable, and the importance of disclosing when an accusation was not sustained.

In order to extend fair procedure for persons accused and offer confidentiality to the greatest degree possible, the Panel adapted our standard *Witness Agreement* for those persons accused and for family members of a person accused who were invited to participate in the inquiry (see Appendix 3-B and 3-C, respectively). Both variations offered the person the opportunity to:

- 1) receive a summary of the accusation(s);
- 2) present witness testimony and material evidence to the Panel;
- 3) identify witnesses for the Panel to contact;
- 4) be accompanied by an advocate or support person;
- 5) discuss information received from the Panel with an attorney;
- 6) if the accusation was not substantiated by facts, have the Panel’s conclusion communicated to appropriate Church officials and the accuser(s).

There is a distinct correlation between these fair procedure components of the *Witness Agreement* and an inquiry method designed to achieve the purpose of fact finding. There is also a correlation, but to a lesser extent, between these fair procedure components and the set of due process components in judicial proceedings governed by the Discipline. This lesser correlation is proportional to the difference between the inquiry as “fact-finding, consultative, and primarily

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<sup>66</sup> *Supra* note 1, Scope and Function, 3.

pastoral in nature, being neither a judicial commission nor a governing body”<sup>67</sup> and the type of proceedings under the Discipline. Stated simply, the *Charge* and the Discipline are two different models, and we honored the essential framework of the *Charge*.

#### v. Finding of Fact

To reach a conclusion that abuse had been committed, the Panel began with the definition in the *Charge*:

“Child abuse refers to an act committed by a parent, caregiver or person in a position of trust (even though he/she may not care for the child on a daily basis) which is not accidental and which harms or threatens to harm a child’s physical or mental health or a child’s welfare.”<sup>68</sup>

Applying the definition to cases required us to consider the meaning of two phrases: “an act committed by a... person in a position of trust,” and “an act... which is not accidental.”

We understood the first phrase, “an act committed by a... person in a position of trust,” as applicable to *any* missionary who was assigned by GBGM to serve as part of the mission community. While the job title and job description of a particular missionary may not have specified care giving for, or direct supervision of, children, witnesses affirmed that the interdependence of missionaries on each other was a daily fact of their lives – spiritually, vocationally in their designated job descriptions, socially, as family units, medically, and for purposes of safety. One witness testifying before the Panel submitted a written statement describing the reality for missionary kids in the Congo:

“For people who have not grown up on [a] mission field, it is hard to convey just how much the other missionaries represent ‘family’ – the adults are called *Aunt* and *Uncle* and that is more than just a polite title. They are more relatives than the blood relatives who lived far away and are seen every four years.”

A missionary not assigned as a caregiver for children was, nevertheless, in an GBGM-entrusted position of care and responsibility for the wellbeing of missionary children, if only

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<sup>67</sup> *Supra* note 1, Nature and Composition, ¶1.

<sup>68</sup> *Supra* note 1, Scope and Function.



indirectly. The *Charge*'s temporal and geographic focus included the transition from the Congo as a colonial state to its national independence, a period marked by civil strife and threats to the missionary community that required evacuations. During testimony to the Panel, one former GBGM missionary child referred to traveling to school on the floorboard of a vehicle to reduce the possibility of injury from firearms attacks, and of being evacuated in an armored United Nations vehicle. It would have been a distortion for the Panel to deny the relationships of trust and interdependence that characterized missionary life. We understood the definition of "person in a position of trust" to apply to any GBGM missionary with whom children had contact.

When we considered the meaning of the phrase, "an act... which is not accidental," we acknowledged the difficulty in certain cases of determining an actor's intent or purpose. In those situations, our deliberations were guided by the definitions of *child maltreatment* and its four types of neglect – physical abuse, sexual abuse, child neglect, and emotional abuse – as utilized by the National Center for Injury Prevention and Control, Centers for Disease Control and Prevention (CDC).<sup>69</sup>

CDC language is unequivocal that intentionality does not apply to the *consequences* of a child's caregivers' acts: "For example, a caregiver may intend to hit a child as punishment (i.e., hitting the child is not accidental or unintentional) but not intend to cause the child to have a concussion." The CDC focus is *outcomes* – i.e., the consequences of both acts of commission and acts of omission – of behavior "that results in harm, potential for harm, or threat of harm to a child." In a Panel case involving significant consequences of harm to a missionary child, the claim of a witness that an accused adult missionary's actions were accidental and misunderstood was not sufficient to dissuade the Panel that abuse had been committed.<sup>70</sup>

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<sup>69</sup> U.S. Department of Health and Human Services. (No date). *Child maltreatment prevention: Scientific information: Definitions*. The CDC encourages consistent terminology in definitions of child maltreatment. U.S.A. states must develop definitions that meet federal guidelines contained in the federal Child Abuse Prevention and Treatment Act.

<sup>70</sup> Although spoken in a different context, the words of Jesus in the Sermon on the Mount are insightful regarding the revelatory nature of the consequences of behavior in contrast to the actor's professed intent: "Thus you will know them by their fruits." See Matthew 7:15-20.

## Chapter 4. FINDINGS OF FACT

A total of 12 cases were presented to the Panel (see Table 5, Scope of cases investigated, page 45 in Chapter 3). As directed by the GBGM *Charge*, we convey our findings as to whether abuse was committed in each case.

### A. *Finding of Fact: Physical Abuse*

#### Case 1      Adult #1, GBGM-Affiliated Missionary

This individual was affiliated with GBGM. His mission assignment included the Congo during the period defined by the Scope of the *Charge*. He bore a direct responsibility for the care and supervision of missionary children. He was deceased before the Panel was convened.

**Allegation** We received second-hand reports that GBGM-Missionary Adult #1 committed physical abuse against a specific male child who was part of a GBGM-affiliated missionary family. The term “beating” was used to describe the nature of the physical abuse.

**Evidence** No first-hand witnesses to the alleged event came before the Panel. Various witnesses described behaviors of GBGM-Missionary Adult #1 that led us to conclude that the alleged actions could have occurred. The behaviors included very inappropriate language and negative emotion expressed toward the child in a way that frightened and intimidated the child. It was sufficiently strong to prompt a protective intervention on the child’s behalf by one of his peers in relation to Adult GBGM-Missionary Adult #1.

**Finding** There was not enough evidence in Case 1 to reach a Finding of Fact that physical abuse had been committed. However, this determination should not be construed as exoneration.

#### Case 2      Adult #1, GBGM-Affiliated Missionary

This individual was affiliated with GBGM. His mission assignment included the Congo during the period defined by the Scope of the *Charge*. He bore a direct responsibility for the care and supervision of missionary children. He was deceased before the Panel was convened.

**Allegation** We received a first-hand allegation that GBGM-Missionary Adult #1 committed physical abuse against a specific female child who was not part of a GBGM-affiliated missionary family, but who was within the direct care and under the direct supervision of GBGM-Missionary Adult #1. The individual was accused of operating a motor vehicle while transporting a group of missionary children in an

unsafe manner that exceeded safe practices for road conditions. As a direct consequence of his actions, the child was thrown against a door in the moving vehicle. When the door unexpectedly opened, she was thrown out of the vehicle, and suffered assorted injuries. GBGM-Missionary Adult #1 stopped the vehicle and transported her to her residence. He assessed her injuries as not requiring medical attention, and left her unattended, with exception of the care of other children in her residence. Her parents were never notified of the accident. Later, when another missionary returned to the residence and discovered her circumstances, he promptly transported her to a local hospital where she received medical attention for her injuries.

**Evidence** Both first-hand witness and corroborating witness testimony was presented to the Panel.

**Finding** In Case 2, we find that GBGM-Adult Missionary #1 committed physical abuse against a missionary child. The consequences of both his acts of commission and acts of omission resulted in harm and the potential for greater harm to this child.

### ***B. Finding of Fact: Sexual Abuse***

#### **Case 3      Adult #1, GBGM-Affiliated Missionary**

This individual was affiliated with GBGM. His mission assignment included the Congo during the period defined by the Scope of the *Charge*. He bore a direct responsibility for the care and supervision of missionary children. He was deceased before the Panel was convened.

**Allegation** We received a first-hand allegation that GBGM-Missionary Adult #1 committed unwanted actions against a specific female child who was not part of a GBGM-affiliated missionary family, but who was within the direct care and under the direct supervision of GBGM-Missionary Adult #1. The individual's unwanted physical interactions with the child were described as conducted for the purpose of the individual's sexual satisfaction.

**Evidence** First-hand witness testimony was presented to the Panel. Archival evidence was reviewed, and corroborating witness testimony received. We also considered an alternate explanation of the events that was presented to us by family on behalf of GBGM-Adult Missionary #1.

**Finding** In Case 3, we find that GBGM-Adult Missionary #1 committed sexual abuse against a missionary child. The consequences of his acts of commission resulted in harm to this child.

#### Case 4      Adult #1, GBGM-Affiliated Missionary

This individual was affiliated with GBGM. His mission assignment included the Congo during the period defined by the Scope of the *Charge*. He bore a direct responsibility for the care and supervision of missionary children. He was deceased before the Panel was convened.

**Allegation** We received a first-hand accusation that GBGM-Missionary Adult #1 committed unwanted acts of physical attention of a possible sexual nature against a specific female child who was not part of a GBGM-affiliated missionary family, but was under the direct care and supervision of GBGM-Missionary Adult #1. The witness's strong impression was that the unwanted physical attention was possible for the sexual gratification of the missionary adult.

**Evidence** We respect the integrity of the witness regarding uncertainty about the nature of actions that were nevertheless unwanted and discomforting to a child.

**Finding** There was not enough evidence in Case 4 to reach a Finding of Fact that sexual abuse had been committed. However, this determination should not be construed as exoneration.

#### Case 5      Adult #2, GBGM-Affiliated Missionary

When Adult #2 was affiliated with GBGM, his mission assignment included the Congo during the period defined by the Scope of the *Charge*. He did not bear a direct responsibility for the care and supervision of missionary children. He was alive during the inquiry, and living in the United States. Based on the information available to us, we do not believe the individual is affiliated with The United Methodist Church at the present time.

**Allegation** We received a first-hand allegation that GBGM-Missionary Adult #2 committed sexual abuse on one occasion against a specific male child who was part of a GBGM-affiliated missionary family. The individual's actions occurred on a GBGM mission station.

**Evidence** First-hand witness testimony was presented to the Panel. We reviewed extensive and detailed archival material that corroborated the account of the witness. We also received corroborating evidence through testimony from a variety of witnesses. This included field correspondence contemporaneous to the events. We also consulted an expert witness who supported a Finding of Fact of abuse.

**Finding** In Case 5, we find that GBGM-Adult Missionary #2 committed sexual abuse against a missionary child. The consequences of his acts of commission resulted in harm to this child.

### Case 6      Adult #2, GBGM-Affiliated Missionary

When Adult #2 was affiliated with GBGM, his mission assignment included the Congo during the period defined by the Scope of the *Charge*. He did not bear a direct responsibility for the care and supervision of missionary children. He was alive during the inquiry, and living in the United States. Based on the information available to us, we do not believe the individual is affiliated with The United Methodist Church at the present time.

**Allegation** We received a first-hand allegation that GBGM-Missionary Adult #2 committed sexual abuse on multiple occasions against a specific male child who was part of a GBGM-affiliated missionary family (this child is a different one than the one in Case 5). The individual's actions occurred on at least two GBGM mission stations, and possibly extended to a third.

**Evidence** First-hand witness testimony was presented to the Panel. We also reviewed extensive and detailed archival material that corroborated the account of the witness. This included field correspondence contemporaneous to the events. We also received corroborating evidence through testimony from a variety of witnesses.

**Finding** In Case 6, we find that GBGM-Adult Missionary #2 committed sexual abuse on multiple occasions against a missionary child. The consequences of his acts of commission resulted in harm to this child.

### Case 7      Adult #2, GBGM-Affiliated Missionary

When Adult #2 was affiliated with GBGM, his mission assignment included the Congo during the period defined by the Scope of the *Charge*. He did not bear a direct responsibility for the care and supervision of missionary children. He was alive during the inquiry, and living in the United States. Based on the information available to us, we do not believe the individual is affiliated with The United Methodist Church at the present time.

**Allegation** We received multiple second-hand allegations that GBGM-Missionary Adult #2 committed sexual abuse on multiple occasions against unidentified male Congolese children who were not part of a GBGM-affiliated missionary family nor under the direct care and supervision of the missionary. The allegations were uniform and consistent from all sources. GBGM-Missionary Adult #2 was reported to have organized group activities of a sexual nature that were contrary to the best interests and well-being of the children. The individual's actions occurred on at least one GBGM mission station.

**Evidence** No first-hand witnesses to the alleged event came before the Panel. As noted in Chapter 3, without names of specific Congolese children, we were unable to conduct outreach to invite direct witness participation. Given the extensive documentation available to the Panel, and the credibility and reliability of available witnesses and corroborating witnesses, we were led to conclude that the alleged actions could have occurred.

**Finding** There was not enough evidence in Case 7 to reach a Finding of Fact that sexual abuse had been committed. However, this determination should not be construed as exoneration.

**Case 8      Adult #3, Non-GBGM Missionary**

This individual was not affiliated with GBGM. His mission assignment from another denomination included the Congo during the period defined by the Scope of the *Charge*. He bore a direct responsibility for the care and supervision of missionary children. He was deceased before the Panel was convened.

**Allegation** We received a first-hand allegation that Non-GBGM Missionary Adult #3 committed sexual abuse against a specific female child who was part of a GBGM-affiliated missionary family, and who was within the direct care and under the direct supervision of Non-GBGM Missionary Adult #3. The abuse occurred at a site affiliated with GBGM's mission in the Congo.

**Evidence** First-hand witness testimony was presented to the Panel. We also received corroborating witness testimony. Archival materials, including medical records, were reviewed.

**Finding** In Case 8, we find that Non-GBGM Missionary Adult #3 committed sexual abuse against a missionary child. The consequences of his acts of commission resulted in harm to this child.

**Case 9      Adult #3, Non-GBGM Missionary**

This individual was not affiliated with GBGM. His mission assignment from another denomination included the Congo during the period defined by the Scope of the *Charge*. He bore a direct responsibility for the care and supervision of missionary children. He was deceased before the Panel was convened.

**Allegation** We received a first-hand allegation that Non-GBGM Missionary Adult #3 committed sexual abuse against a specific female child who was part of a GBGM-affiliated missionary family, and who was within the direct care and under the direct supervision of Non-GBGM Missionary Adult #3 (this child is different than the one in Case 8). The abuse occurred at a site affiliated with GBGM's mission in the Congo.

**Evidence** First-hand witness testimony was presented to the Panel. We also received corroborating witness testimony.

**Finding** In Case 9, we find that Non-GBGM Adult Missionary #3 committed sexual abuse against a missionary child. The consequences of his acts of commission resulted in harm to this child.

**Case 10      Adult #3, Non-GBGM Missionary**

This individual was not affiliated with GBGM. His mission assignment from another denomination included the Congo during the period defined by the Scope of the *Charge*. He bore a direct responsibility for the care and supervision of missionary children. He was deceased before the Panel was convened.

**Allegation** We received a first-hand allegation that Non-GBGM Missionary Adult #3 committed sexual abuse against a specific female child who was part of a GBGM-affiliated missionary family, and who was within the direct care and under the direct supervision of Non-GBGM Missionary Adult #3 (this child is different than the one in Case 8 and Case 9). The abuse occurred at a site affiliated with GBGM's mission in the Congo.

**Evidence** First-hand witness testimony was presented to the Panel. We also received corroborating witness testimony.

**Finding** In Case 10, we find that Non-GBGM Adult Missionary #3 committed sexual abuse against a missionary child. The consequences of his acts of commission resulted in harm to this child.

**Case 11      Adult #3, Non-GBGM Missionary**

This individual was not affiliated with GBGM. His mission assignment from another denomination included the Congo during the period defined by the Scope of the *Charge*. He bore a direct responsibility for the care and supervision of missionary children. He was deceased before the Panel was convened.

**Allegation** We received a first-hand allegation that Non-GBGM Missionary Adult #3 committed sexual abuse against a specific female child who was not part of a GBGM-affiliated missionary family, but was within the direct care and under the direct supervision of Non-GBGM Missionary Adult #3. The abuse occurred at a site affiliated with GBGM's mission in the Congo.

**Evidence** First-hand witness testimony was presented to the Panel.

**Finding** In Case 11, we did not make a Finding of Fact. Due to the non-GBGM status of both the accused missionary and the missionary child, we regard this case as beyond the Scope of the inquiry. The evidence, however, was extremely relevant, and contributed significant insight into Cases 8, 9, and 10. Had Case 11 been

within the formal Scope, we would have issued a Finding of Fact of abuse. The consequences of his acts of commission resulted in harm to this child.

**Case 12    Adult #4, Non-Missionary**

This individual was not affiliated with GBGM. He was a teacher at a private school that served GBGM-affiliated missionary children in the Republic of South Africa during the period defined by the Scope of the *Charge*. He bore no GBGM-affiliated responsibility for the care and supervision of missionary children. He was deceased before the Panel was convened.

**Allegation** We received a second-hand allegation that Adult #4, Non-Missionary, committed sexual abuse against a specific male child who was part of a GBGM-affiliated missionary family. The abuse occurred at a site unaffiliated with GBGM’s mission in the Republic of South Africa.

**Evidence** Corroborating witness testimony was presented to the Panel, and archival records were reviewed.

**Finding** There was not enough evidence in Case 12 to reach a Finding of Fact that physical abuse had been committed. However, this determination should not be construed as exoneration.

Based on the 12 cases, Table 6 displays the demographics of victims in those cases in which a Finding of Fact of abuse was determined.

**TABLE 6. Finding of fact: Victims of abuse**

<b>Persons determined to have been abused</b>	N = 07	
	<u>Physical abuse</u> n = 01 (14.2%)	<u>Sexual abuse</u> n = 06 (85.7%)
<b>Persons by gender who were abused physically</b>	N = 01	
	<u>Female</u> n = 01 (100.0%)	<u>Male</u> n = 00 (00.0%)
<b>Persons by gender who were abused sexually</b>	N = 06	
	<u>Female</u> n = 04 (66.6%)	<u>Male</u> n = 02 (33.3%)



### *C. Conclusion*

We conclude it is highly likely that all four accused adults in Cases 1-12 had more victims than were reported to the Panel. Based on witness testimony and material reviewed, we are convinced there are a number of former missionary children, both GBGM- and non-GBGM-affiliated, who likely were abused and, for a variety of reasons, are not ready to come forward to participate in inquiries like this one or report their story to the church. Our hope and prayer is that this Report will serve the best interests of those individuals.

### *D. Commentary: Case 10*

The GBGM *Charge* did not direct the Panel to examine whether GBGM missionary personnel played a contributing role in the incidents of abuse of children. We were not asked to consider whether a non-offending missionary acted in ways that contributed to the abuse of a child, e.g., acts of collusion or failure to act upon discovery that abuse had occurred. Regardless of the *Charge*, the evidence in Case 10 is so compelling as to warrant comment.

Soon after a non-GBGM-affiliated adult missionary sexually abused the female child in Case 10, she told several individuals – siblings who were children, a female peer, and a GBGM-affiliated female missionary adult – what had been done to her.<sup>71</sup> When the Panel asked why the child had approached the GBGM-affiliated female missionary, we were told that it was because of the missionary’s child care-taking and supervisory role, and because she was of a different denomination than the offender. The child’s expectation was that because of the missionary’s roles and status, she would listen and respond to the child. However, the missionary’s response to the child’s telling of the abuse was, “We don’t talk about those things.” No support was offered to the child. To our knowledge, no effort was made to intervene so as to terminate the offender’s behavior, or prevent more missionary children from being abused. The silence of one

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<sup>71</sup> The act of a child initiating disclosure of her sexual abuse, and so close the incident, is significant. See the empirical-based study that found that the majority of child sexual abuse victims delayed disclosure: London, Kamala, Bruck, Maggie, Ceci, Stephen J., & Shuman, Daniel W. (2005). Disclosure of child sexual abuse: What does the research tell us about the ways that children tell? *Psychology, Public Policy, and Law*.

in a position of responsibility and trust was a contributing factor in the perpetuation of harm to missionary children.

It is not our place to pass judgment on an individual or apply contemporary standards retroactively to decades-old matters. We recognize the historical context of the incidents reported to us:

- There was a lack of dialogue between missionary parents and their children regarding human sexuality, in general.
- In residential schools for missionary children, concerns related to puberty were often addressed, when they were addressed, by older siblings and/or non-related “big sisters” and “big brothers.”
- The sexual violation of children was not necessarily identified as an act of harm. In Case 5 and Case 6, which are discussed in the following section, the GBGM-affiliated adult missionary was promptly terminated from the mission field upon the discovery by his peers of his actions against at least two children, all of whom were males. The correspondence between the mission field and national staff of GBGM refer to the missionary’s actions as “a homosexual tendency” rather than as violations of children. Upon his return to the U.S., the theme of homosexuality as the identified problem was continued in GBGM’s formal correspondence with a clinic in New York City to which it referred him for psychiatric evaluation and treatment. Naming the problem that precipitated emergency termination and repatriation to the U.S. as one of homosexuality redefined the issue and obscured the true nature of the violations. Rather than intervening to interrupt an adult’s violation of children, key GBGM staff described the intervention as based on the gender of the parties involved. Regardless of gender, the children, by definition, lacked capacity to consent to the adult’s initiatives. Regardless of the gender of the victims or the offender, the stark fact remains –children were violated. And labeling that reality as a problem of homosexuality denied the truth of the events.
- Influential experts contributed to a cultural minimization of the harmful nature of sexual maltreatment of children. Researchers from the staff of the Institute for Sex Research at Indiana University reported in 1953 on their study of female pre-adolescent contacts with adult males.<sup>72</sup> Nearly half of the adult males were described as friends, acquaintances, or relatives, with two-thirds of those described as friends and acquaintances. One-third of the contact reported was genital contact. Regarding the reaction of the children, the researchers reported that “some 80 per cent of the children had been emotionally upset or frightened by their contacts with adults.” Regarding this reactions, the authors stated:

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<sup>72</sup> Kinsey, Alfred C., Pomeroy, Wardell B., Martin, Clyde E., & Gebhard, Paul H. (1953). Sexual Behavior in the Human Female. See also a report issued by the national organization, SIECUS (Sex Information and Education Council of the U.S.): Gagnon, John H., & Simon, William. (1970). Sexual Encounters Between Adults and Children.

“If a child were not culturally conditioned, it is doubtful if it would be disturbed by sexual approaches of the sort which had usually been involved in these histories. It is difficult to understand why a child, except for its cultural conditioning, should be disturbed at having its genitalia touched, or disturbed at seeing the genitalia of other persons, or disturbed at even more specific sexual contacts.”

Those who would read this report and conclude that incidents of abuse against missionary children were attributable solely to a few flawed individuals will fail to appreciate the larger, systemic context in which abuse occurs and is tolerated.<sup>73</sup> A subculture of silence in the Church – “We don’t talk about these things.” – is a breeding ground for misconduct and the lack of accountability. Risk prevention efforts require a fundamental acknowledgment of the disturbing fact that our children were being harmed in Church-related settings. A culture of silence in the Church perpetuated felonies against baptized children.

Case 10 is the basis for our Recommendation regarding Church-mandated reporting of abuse. If a missionary child can exercise the courage and resilience to report the abuse against her to an adult missionary, it is imperative that Church culture and standards expect those in positions of trust and responsibility to replicate this child’s courage and resilience.

#### ***E. Commentary: Case 5 and Case 6***

Archival and witness evidence in Case 5 and Case 6 identified significant factors regarding systemic factors that contributed to the sexual abuse of children in the mission setting. The archival material contains a carefully and strongly worded letter by a clinician who met three times in counseling sessions with the adult missionary as part of his application process to become a GBGM missionary. The clinician describes the missionary as personally maladjusted, and concludes: “It is probably [a] justifiable risk to send him out in the missionary program (I would hope to a well structured job where he can have definite duties), but if he should ever seek regular missionary service, caution would be in order.” Five weeks later, however, a GBGM staff person in the missionary personnel writes: “We had to work carefully however, in the appraisal of personality and character and can give [NAME] a strong recommendation in these

areas.” During this same period, the minutes of GBGM staff minutes record that clarification was being sought regarding “the procedure in channeling information from A.M.M.O. [Associated Mission Medical Office] to be the administrative secretaries concerning results of psychological tests on missionaries. ...if there are some questionable factors, [it is recommended] the administrative secretary be informed and decision reached in consultation with the medical secretary and psychological counselor.”

Fourteen months after this individual was assigned to the Congo, he was sent home on emergency repatriation by mission field leadership. It appears that field leaders were never made aware of concerns about this individual’s negative clinical evaluation as a candidate or the subsequent caution from the examiner. At the time of the individual’s termination on the field, one leader wrote his bishop in Africa: “It is a tragedy in the first place that the personnel Committee with all their psychiatric tests were unable to know that [the missionary terminated] had practiced the sin of masturbation for seven or eight years.” It also appears that those who conducted the screening of this applicant were not informed formally of the reasons for his emergency return to the U.S. The opportunity to learn from mistakes was apparently not seized.

The effectiveness of the appointment of missionary candidates as a systemic issue emerged in a witness interview with a former GBGM staff person who worked in the office of mission personnel beginning shortly after the time period of these incidents. The office screened candidates using a battery of psychological tests, relied on interview panels around the country, and utilized a national committee which included clinicians. However, the division that made the missionary appointments did not involve the screening office to the extent possible. He noted that on one occasion, although a psychiatrist had evaluated a candidate as inappropriate to serve in the field, the recommendation was rejected, and the candidate was sent to the field in spite of the evaluation. Further, he questioned how some individuals who were questionable “got through” the process and were actually sent to the field.

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<sup>73</sup> White, Michael D, and Terry, Karen J. (2008). Child sexual abuse in the Catholic Church: Revisiting the rotten apples explanation. *Criminal Justice and Behavior*.

We asked this witness about terms used and issues identified in the clinical evaluation of the offender during the application process. The witness stated:

- A candidate who was thought to be inexperienced or naïve was considered to be inappropriate for consideration.
- If there was any sexual issue of concern, the candidate was also judged to be unacceptable for consideration.

As part of our investigation of the screening process, we reviewed approximately 50 missionary applications submitted between 1945 and 1978. No more than one reference was included in a file; some applications had no references. There also was no indication of whether the candidates had been assessed clinically by a psychologist or a psychiatrist, or whether the candidate had been accepted or rejected for service.

The reality described to us by this witness and as revealed in the archival documents contrasts with a review of church missionary vocational procedures in the relevant time period and its admiring characterization of the Methodist system:

“...several members mission boards, such as those of the Disciples of Christ and the Methodists, subject each missionary recruit evidencing other acceptable qualifications [e.g., intelligence, aptitude, interest, etc.] to a complete battery of psychologic tests administered by qualified clinical psychologists, to physical examinations and to interviews with psychiatrists. The result is a fairly comprehensive picture of the personality profile of each person’s tests. Thus it is possible to determine to a considerable extent a person’s vocational fitness as well as his ability to get along with colleagues and co-workers amidst the known stresses and strains of service abroad.”<sup>74</sup>

We reiterate the warning from our commentary above on Case 10: Those who would read this report and conclude that incidents of abuse against missionary children were attributable solely to a few flawed individuals will fail to appreciate the larger, systemic context in which abuse occurs and is tolerated.

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<sup>74</sup> Masserman, Jules Hyman, & Palmer, Ralph T. (1961). “Psychiatric and Psychological Tests for Missionary Personnel.” In Oates, Wayne E. (Ed.). The Minister’s Own Mental Health.

## *F. Observation*

Several survivors of sexual abuse, male and female, expressed a desire to the Panel to seek a face-to-face encounter with either their offender or with family members of a deceased offender. Based on the Panel's interactions with individuals in these categories, we concluded it would be contrary to the survivors' best interests and well-being to pursue such an encounter.<sup>75</sup>

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<sup>75</sup> The literature on victim/offender encounters in cases of sexual violations is quite cautionary: Strang, Heather, & Braithwaite, John. (Eds.). (2002). Restorative Justice and Family Violence.

## Chapter 5. RECOMMENDATIONS

GBGM's *Charge* directed the Panel to "engage the survivors in exploring possibilities by which healing and wholeness can be pursued."<sup>76</sup> We asked witnesses, including those who had not been abused, what outcomes they wanted to see as a result of the inquiry. We received thoughtful and constructive recommendations. People typically responded with moving expressions of care and strong convictions on behalf of their peers in the missionary community and for the well-being and integrity of the Church. Some had to be prompted to consider their individual needs for healing and wholeness. Out of the requests, desires, concerns, advice, and hopes submitted orally and in writing, four consistent themes emerged. Together, they constitute a prayer:

- that the truth be told;
- that victims and their families obtain healing;
- that offenders be held accountable; and,
- that The United Methodist Church take preventive steps now to ensure acts of abuse against children do not ever occur again.

With gratitude to God for the vision of those witnesses, we make these recommendations.

### To Those Persons Who Are Survivors of Child Abuse

#### Recommendation 1.

**We recommend to any person who, as a child of GBGM-affiliated missionaries, was abused in the mission field, and to any person who, as a child, was abused by a GBGM-affiliated missionary, that she or he seek counseling support from GBGM.**

#### Rationale

The Panel was informed that a number of survivors of abuse are declining to seek GBGM counseling support. They give as the reason a sense of guilt that their request might usurp UMC funds that could be used to advance the Church's mission. However magnanimous or altruistic, this motivation overlooks the reality that children are an intrinsic part of the Church's mission:

"Moreover, children have the rights to food, shelter, clothing, health care, and emotional well-being, as do adults, and these rights we affirm as theirs regardless of actions or inactions of their parents or guardians. In particular, children must be protected from economic, physical, emotional, and sexual exploitation and abuse."<sup>77</sup>

This affirmation of the Church does not exempt the children of missionaries from the rights belonging to all children. Similarly, the Church makes a commitment to its baptized children:

"After baptism, the church provides the nurture that makes possible a comprehensive and lifelong process of growing in grace."<sup>78</sup>

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<sup>76</sup> *Supra* note 1, Scope and Function, 4.

<sup>77</sup> *Supra* note 6, ¶162, C) Rights of Children, p. 106.

<sup>78</sup> *Ibid.*, ¶216.1., The Meaning of Membership, p. 135.

The Church's baptismal covenant does not exempt the children of missionaries from the nurture that leads to growth in grace for all baptized children. We note that there is no guarantee that unused counseling funds would transfer as resources for mission. Finally, we believe it is in the Church's self-interest to document the human cost of the suffering that occurred in its mission settings. By seeking counseling support, victims help the Church realize that abuse did occur.

### **To the General Board of Global Ministries of The United Methodist Church**

#### **Recommendation 2.**

**We recommend that the General Board of Global Ministries select a date for a meeting of its Board to discuss the final report, Volume I and Volume II, with the Panel.**

#### **Rationale**

In May of 2008, the Panel informed key GBGM staff of its plans to present the final report, Volume I and Volume II, to the Board, which created the Panel, at a meeting before the *Charge* and budget year terminated on December 31, 2008. We were informed in the fall of 2008 that a meeting before 2009 was not possible. As of the date on which we completed our report, GBGM staff had scheduled a meeting for January of 2009 at which a select group would meet with the Panel.

#### **Recommendation 3.**

**We recommend that the General Board of Global Ministries determine its policy and procedure, effective January 1, 2009, for the following:**

- a. applications from individuals or entities seeking a copy of Volume II of the Panel's final report (a confidential report available on a "need-to-know" basis); and,**
- b. applications from individuals or entities seeking access to Panel files deposited with GBGM (as required by the *Charge*).**

#### **Rationale**

In May 2008, the Panel advised GBGM of the necessity for it to develop policy and procedure for these matters. As of the date on which we completed our report, GBGM had not made available a written description of how it would make decisions regarding applications for a copy of Volume II or access to files. GBGM staff communicated in November 2008 that requests may be directed to its Office of Child Protection and Community Assistance (see Appendix H).



#### **Recommendation 4.**

We recommend that the General Board of Global Ministries designate its Office of Child Protection and Community Assistance to receive, effective January 1, 2009, the following:

- a. requests from individuals seeking counseling support from GBGM for experiences related to being either physically and/or sexually abused as a child in the context of GBGM-affiliated mission;
- b. accusations or reports of physical and/or sexual abuse of a child in the context of GBGM-affiliated mission;
- c. applications from individuals or entities seeking a copy of Volume II of the Panel's final report (a confidential report available on a "need-to-know" basis); and,
- d. applications from individuals or entities seeking access to Panel files deposited with GBGM (as required by the *Charge*).

#### Rationale

The Office of Child Protection and Community Assistance is the logical and responsible unit within GBGM to respond to these matters following the Panel's termination. While GBGM staff communicated in November 2008 that requests for counseling support may be directed to its Office of Child Protection and Community Assistance (see Appendix H), our recommendation is that the Board, as the creator of the Panel, take formal action.

#### **Recommendation 5.**

We recommend that the General Board of Global Ministries establish a short-term contract with Ms. Lauri B. Bracey, the Panel Coordinator, effective January 1, 2009, to assist in the transition period following the Panel's termination. We also recommend the establishment of a budget sufficient to meet the operating expenses of this work.

#### Rationale

Ms. Bracey as Panel Coordinator has served effectively and worked directly with witnesses and other participants in the inquiry. She is in a position to provide continuity in the transfer of responsibilities from the Panel to GBGM.

#### **Recommendation 6.**

We recommend that the General Board of Global Ministries make a public apology to those persons who experienced physical or sexual abuse as children of missionaries in the context of United Methodist mission. We recommend that this apology acknowledge the re-victimization of missionary children by the ways administrative staff in the national mission office's failure to respond adequately to the needs of children when harmful acts were discovered; and, by missionaries in the field who failed to intervene when the commission of harmful acts was brought to their attention by children.

### Rationale

According to *The Book of Discipline*, the Wesleyan traditions assert the “link between Christian doctrine and Christian living,” “the unity of faith and good works through the means of grace,” “the coherence of faith with ministries of love,” and “the connection between doctrine and ethics.” These evangelical premises lead to the statement: “It is our conviction that the good news of the Kingdom must judge, redeem, and reform the sinful social structures of our time.”<sup>79</sup> For reform to commence, confession of sin must precede. An apology is a confession, and an acknowledgment, that abusive acts were committed. For people of faith, confession is a necessary first step in repentance and the assumption of responsibility to right the wrongs. An apology acknowledges the truth that children were harmed within the mission community while their parents served in the name of Jesus Christ. An apology is a step in accountability, and thus is a step toward achieving justice.<sup>80</sup>

### **Recommendation 7.**

**We recommend that the General Board of Global Ministries act promptly to:**

- a. obtain a copyright for Volume I of this report;**
- b. apply for an International Standard Book Number (ISBN) through an entity, such as The United Methodist Publishing House, so that Volume I of the report may be listed in academic and library databases;**
- c. post Volume I of the report on the GBGM World Wide Web site in an easy-to-find location in unalterable Portable Document Format (PDF) that may be downloaded and/or printed; and,**
- d. determine a means to obtain low-cost printed copies of Volume I of the report from standard United Methodist sources.**

### Rationale

This is a way to preserve the integrity of the public report and make it readily available to interested parties. Active dissemination is a measure aimed at preventing future abuse by educating the faith community about the nature of abuse within the mission setting and its consequences. Dissemination is a catalyst to encourage people to learn from the past.

### **Recommendation 8.**

**We recommend that the General Board of Global Ministries distribute Volume I of the report to the following specific United Methodist,**

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<sup>79</sup> *Ibid.*, ¶101, *Doctrine and Discipline in the Christian Life*, p. 48, and *General Rules and Social Principles*, p. 49.

<sup>80</sup> Three survivors submitted to the Panel a definition of justice that is comprised of seven elements. The first two are *truth telling* and *acknowledgment of the violation*. For explication, see especially Chapter 7, “The Healing Power of Justice,” in *Sexual Violence: The Sin Revisited* (2005) by Marie M. Fortune, founder and senior analyst of Faith Trust Institute, Seattle, Washington.

missionary-related, and denominational entities, and formally encourage careful reading and utilization of the document by their constituencies:

- a. United Methodist-affiliated missionaries (current), missionary alumni (retired), and missionary reunion groups and networks;
- b. UMC seminary libraries;
- c. General Commission on Archives and History, United Methodist Archives and History Center, Madison, New Jersey;
- d. Presbyterian Church (U.S.A.) in Louisville, Kentucky, and the office of the Executive Director of the General Assembly Council, the Sexual Misconduct Ombudsperson, the Deputy Executive Director for Mission, and the Director of World Mission; and,
- e. Missionary Kids Safety Net [<http://www.mksafetynet.net>] For information, see the References section of this report.
- f. In addition to the above entities, we recommend that GBGM explore how to ensure the public report is readily available and accessible at UMC conference and district offices, and how to ensure UMC congregations are aware of the document and how to obtain it.

#### Rationale

This is a way to make the public report readily available to interested parties. Active dissemination is a measure aimed at preventing future abuse by educating the faith community about the nature of abuse within the mission setting and its consequences. Dissemination of the report is a catalyst to encourage people to learn from the past.

#### **Recommendation 9.**

**We recommend that the General Board of Global Ministries support a request submitted to the Panel from a group organized by survivors of abuse regarding their desire to return to the hostel in Africa, where they resided during childhood.**

#### Rationale

The request conforms to the *Charge's* concern with possibilities of survivors finding healing and wholeness.

#### **Recommendation 10.**

**We recommend that the General Board of Global Ministries convene an interdenominational workshop in which participants would review and assess mission agency policies, procedures, and programs designed to protect children and prevent abuse. As part of this peer review process, we recommend the inclusion of survivors of abuse in the mission setting, as well as recognized experts and advocates regarding child abuse prevention.**

### Rationale

During the course of our inquiry, the Panel received requests from individual staff of GBGM to assess current GBGM practices related to its mission and child protection. It was beyond the purpose of the inquiry and the expertise of the Panel, whether collectively or as individual members, to perform such a critique. However, we commend the openness of GBGM staff to external assessment. A peer review process, involving multiple denominations, would promote the identification of best practices, encourage dialogue, and support the efforts of all participating entities. By inviting survivors, experts, and advocates, the range of experience and perspective would be expanded and enriched.

### **Recommendation 11.**

**We recommend that the General Board of Global Ministries create a 24-hours/7-days per week international toll-free hotline by which reports of abuse related to GBGM-mission can be received. We additionally recommend that GBGM revise the World Wide Web pages of its Office of Child Protection and Community Assistance to include a dedicated and detailed section regarding the abuse and maltreatment of minors, i.e. children and youth, which would include:**

- a. definition of the terms *abuse* and *maltreatment*, description of types of harm (*sexual abuse, physical abuse, emotional abuse, neglect*), and description of specific behaviors that constitute violations of minors;**
- b. description of risk factors;**
- c. description of the serious consequences to minors of these violations;**
- d. how to report these violations to law enforcement or child protective service agencies;**
- e. attribution of authoritative and recognized sources for the information listed in Recommendation 11 a.-d., e.g., Division of Violence Prevention of the National Center for Injury Prevention (Centers for Disease Control and Prevention, U.S. Department of Health and Human Services, Atlanta, Georgia). [See the Child Maltreatment Prevention section at <http://www.cdc.gov/ncipc/dvp/CMP/default>]; and,**
- f. links to UMC resources relevant to the topic, e.g., General Council on Finance and Administration. (2005). *When Questions Arise: Legal and Other Resources Within and Outside The United Methodist Church*.**

### Rationale

Witnesses, who came to the Panel as parents and survivors of abuse, asked for a structure and measures that would allow the timely reporting from the mission field of suspected abuse. A 24/7 hotline would be a standing means of timely reporting.

Being well-informed about harm to children and youth is a preventive measure and supports efforts to intervene when harm is discovered. Organizing material in a dedicated location increases the likelihood of its being utilized.

#### **Recommendation 12.**

We commend the General Board of Global Ministries for its adoption of “GBGM Child & Sexual Abuse Policy” on April 14, 2005. We also commend the policy “Guidelines regarding Grant Funding,” effective April 2006, the policy on sponsored events, effective April, 2006, and Policy 709 on harassment and abuse, effective January 2006. We recommend that, by March 25, 2012, a month prior to the scheduled start of the 2012 General Conference in Tampa Bay, Florida, GBGM conduct a review of these policies to assess whether they are being utilized, how effective they have been, and whether they need revising. As a part of this review, we recommend the inclusion of survivors of abuse, as well as recognized experts and advocates regarding child abuse prevention.

#### Rationale

An intentional and ongoing process of monitoring and critique is a necessary step in effective risk management and abuse prevention.

#### **Recommendation 13.**

We recommend that the General Board of Global Ministries review its process for receiving missionaries who are in transition from the mission field and returning to the U.S. to ensure that:

- a. one who is experiencing clinical symptoms of traumatic stress is identified and may receive a referral for appropriate help;
- b. family members secondarily affected by trauma may also receive a referral for appropriate help;
- c. members of families are assisted with the tasks of re-assimilation as a family unit;
- d. children of missionaries are aware of issues related to Third Culture Kids. [For specific literature on this topic, see the References section.]

#### Rationale

The essence of this recommendation was proposed by a witness, whose family of three generations continues to be adversely affected by traumatic experiences in the mission field. We endorse it.

#### **Recommendation 14.**

- We recommend that the General Board of Global Ministries develop and implement policy and procedure for GBGM personnel that would result in:
- a. the requirement that GBGM personnel report the abuse and/or suspected abuse of minors and adults without mental capacity to law enforcement officials or child protective services authorities; and,
  - b. the requirement that GBGM personnel be placed on automatic administrative leave with pay, if an employment situation exists, when the

**person has been accused in a legal proceeding of committing the abuse of a minor or an adult without mental capacity.**

### Rationale

This recommendation is based on the chapter of this report that contains findings of fact. Opportunities to intervene on behalf of the needs of abused missionary children were either not taken upon discovery, or were not as considerate of children's needs as they should have been.

GBGM-mandated reporting of abuse is an affirmative act to protect the rights and needs of people who are especially vulnerable – children and youth who are minors, and adults who lack capacity. Law enforcement and child protective services are the agencies best prepared to investigate incidents, or suspected incidents, of abuse. In our contemporary culture, reporting of abuse honors the willingness of the Good Samaritan in Jesus' parable to intervene on behalf of another person who had been injured.

Automatic administrative leave is an impartial policy that is neither a presumption nor determination of guilt. It preserves an accused person's presumption of innocence and due process rights within civil, criminal, and/or ecclesiastical proceedings. It establishes a uniform procedure to be applied fairly in a timely manner and with consistency. It reduces the possibility of harm to vulnerable people who may be at risk. It permits an effective administrative response to highly charged and conflictual situations. Automatic leave of the person accused is the better alternative by which an affected congregation, agency, or program may concentrate on its purpose and witness. Implementing automatic administrative leave is a reasonable and responsible risk management strategy by which a not-for-profit entity may meet its fiduciary responsibilities under corporate law.

### **Recommendation 15.**

**We recommend that the General Board of Global Ministries develop and propose amendments to The Book of Discipline that would result in:**

- a. the requirement that all UMC elders (including bishops), deacons, local pastors, and all others serving under episcopal appointment, report the abuse and/or suspected abuse of minors and adults without mental capacity to law enforcement officials or child protective services authorities;**
- b. the requirement that all UMC elders (including bishops), deacons, local pastors, and all others serving under episcopal appointment, serving a UMC congregation, or UMC-funded agency or program, be placed on automatic administrative leave with pay, if an employment situation exists when the person has been accused in a legal proceeding of committing the abuse of a minor or an adult without mental capacity; and,**
- c. the requirement that each conference create a position analogous to that of the GBGM Office of Child Protection and Community Assistance through which a qualified and trained individual may function as a designated advocate to receive reports of, and respond to persons**

**concerned about, incidents of sexual misconduct and/or the abuse of a minor or an adult without mental capacity.**

Rationale

The rationale for this recommendation is the same rationale for the previous one. The sphere of the outcome sought in the prior recommendation is that of GBGM. The sphere of the outcome sought by this recommendation is The United Methodist Church. We apply the rationale consistently to these two spheres.

This recommendation is based on the chapter of this report that contains findings of fact. Opportunities to intervene on behalf of the needs of abused missionary children were either not taken upon discovery, or were not as considerate of children's needs as they could have been.

Church-mandated reporting of abuse is an affirmative act to protect the rights and needs of people who are especially vulnerable – children and youth who are minors, and adults who lack capacity. Law enforcement and child protective services are the agencies best prepared to investigate incidents, or suspected incidents, of abuse. In our contemporary culture, the reporting of abuse honors the willingness of the Good Samaritan in Jesus' parable to intervene on behalf of another person who had been injured.

Automatic administrative leave is an impartial policy that is neither a presumption nor determination of guilt. It preserves an accused person's presumption of innocence and due process rights within civil, criminal, and/or ecclesiastical proceedings. It establishes a uniform procedure to be applied fairly in a timely manner and with consistency. It reduces the possibility of harm to vulnerable people who may be at risk. It permits an effective administrative response to highly charged and conflictual situations. Automatic leave of the person accused is the better alternative by which an affected congregation, agency, or program may concentrate on its purpose and witness. Implementing automatic administrative leave is a reasonable and responsible risk management strategy by which a not-for-profit entity may meet its fiduciary responsibilities under corporate law.

The recommendation of an advocate at a level of the Church closer to the local congregation was presented to the Panel by a witness who was a survivor of abuse. We commend the GBGM Office of Child Protection and Community Assistance as a model to be adopted at the conference level of the Church. Development of a manualized intervention to be utilized by the advocates would increase the likelihood of a high standard and consistency of performance across conferences.

**Recommendation 16.**

**We recommend that the General Board of Global Ministries endorse and actively support efforts to:**

- a. eliminate individual U.S. states' statutes of limitations regarding the sexual abuse of a minor; and,**
- b. include clergy as mandated reporters of the abuse of minors.**

**Further, we encourage the General Board of Global Ministries to request of The United Methodist General Board of Church and Society that it become a partner in this effort.**

Rationale

The laws of many state legislatures in the United States limit the period in which law enforcement officials may initiate the prosecution of child sexual abuse, or a victim may file a civil claim. This reality places the community at risk and prevents victims from obtaining justice. In recent years, legislative remedies have been enacted to address these circumstances: see the state of California's S.B. 1779, Damages: Childhood Sexual Abuse: Statute of Limitations. An Act to Amend Section 340.1 of the Code of Civil Procedure (2002), and the state of Delaware's Child Victims Act (2007). (For a constitutional law professor's compelling case in support of this movement, see: Hamilton, Marci A. (2008). Justice Denied: What America Must Do to Protect Its Children. New York, NY: Cambridge University Press.) Similarly, many legal jurisdictions in the United States do not enumerate clergy as state-mandated reporters of child abuse. For a listing, see: Child Welfare Information Gateway. (2008, July 15). Clergy as Mandatory Reporters of Child Abuse and Neglect: State Statute Series. Washington, D.C.: Child Welfare Information Gateway, Children's Bureau, Administration on Children, Youth and Families, U.S. Department of Health and Human Services. [Available in PDF format: [http://www.childwelfare.gov/systemwide/law\\_policies/statutes/clergymandated.cfm](http://www.childwelfare.gov/systemwide/law_policies/statutes/clergymandated.cfm)]. Similarly, in recent years, legislative remedies have been enacted to address those circumstances. By GBGM endorsing and actively supporting reform efforts, it would allow the Church's moral voice to be heard and would act to make a difference on behalf of children and youth.

**Recommendation 17.**

**We recommend that the General Board of Global Ministries express gratitude to the Office of the Executive Director of the General Assembly Council of the Presbyterian Church (U.S.A.) in Louisville, Kentucky, for its formal assistance with the Panel's inquiry.**

Rationale

The Panel received timely and cooperative responses to its requests for assistance from John Dettrick, former Executive Director of the General Assembly Council, Pat Hendrix, Sexual Misconduct Ombudsperson, and Margery Sly, Deputy Director, Presbyterian Historical Society.

**Recommendation 18.**

**We recommend that the General Board of Global Ministries post on its website the status of its responses to the recommendations, beginning six months after receipt of the final report, and continuing every six months through March 25, 2012, a month prior to the scheduled start of the 2012 General Conference in Tampa Bay, Florida.**

Rationale



The work of the Panel required us to examine various roles in the mission community: adult missionaries, children of missionaries, parents of children, siblings, and administrative staff of the mission agency. It also required us to examine those in the role of victims, of abusers, and those who, in positions of responsibility, could have intervened, but did not. These role differentiations were necessitated by the violation of boundaries that resulted in harm to children. The deeper truth is that the community of believers in Jesus Christ is interdependent. The book of Proverbs at 27:17 makes the observation: "Iron sharpens iron, and one person sharpens the wits of another." Paul's first letter to the Corinthians describes the nature of the community: "If one member suffers, all suffer together with it; if one member is honored, all rejoice together with it." Paul's letter to the Galatians at 6:2 makes this exhortation: "Bear one another's burdens, and in this way you will fulfill the law of Christ." We all have a vested interest in the responses to the abuse of children in the church.

## REFERENCES

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### First-Person

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For a description, see below: (Kendall) Burger, Debbie, (King) Haake, Carolyn, & Henk Turnbull, Mary. (2007, September 29).

(Kendall) Burger, Debbie, (King) Haake, Carolyn, & Henk Turnbull, Mary. (2007, September 29). *Do You Suffer in Silence? Three letters*. Posted on the World Wide Web page of the Child Protection and Community Assistance Officer, General Board of Global Ministries, The United Methodist Church. [<http://new.gbgm-umc.org/media/gbgm/pdf/ip3survivorsletters.pdf>]

See also above: Barnes, Susan C. (2007, October 10). First-person letters by four women who were children of missionaries and attended a residential school in the Congo/Zaire. They write as survivors of sexual violations committed by adult missionaries while house parents of a hostel sponsored by two denominations. They encourage others who were sexually abused to participate in the work of the Independent Panel for Review of Child Abuse in Mission Settings.

### The United Methodist Church

General Board of Global Ministries. (No date). *Preventing Abuse, Creating Safety*. The World Wide Web page of the Child Protection and Community Assistance Office, General Board of Global Ministries, The United Methodist Church. [Retrieved June 28, 2008, from: <http://new.gbgm-umc.org/work/health/safety/>]

Includes resources that “provide information and guidelines about some of the ways individuals, congregations, and church organizations can help prevent abuse and create safety for children, youth, and vulnerable adults.”

General Commission on the Status and Role of Women. (No date). *umcsexualethics.org* A World Wide Web page of the General Commission on the Status and Role of Women, The United Methodist Church. [Retrieved June 28, 2008, from: <http://www.umsexualethics.org/>]

Includes resources and links.

General Council on Finance and Administration. (2005). *When Questions Arise: Legal and Other Resources Within and Outside The United Methodist Church*. The United Methodist Church: Author, 15 pp. [Retrieved July 25, 2008, from: <http://gcfa.org/PDFs/WhenQuestionsArise.pdf>]

Identified as: "An unofficial compilation of denominational and other resources." Pages 7-8 lists resources related to sexual misconduct available either by contacting the General Council on Finance and Administration (GCFA) Legal Department or the GCFA website. Page 10 lists resources on the topic of "Sexual Harassment and Misconduct and Child Abuse." Pages 14-15 list resources on the topic of "Sexual Misconduct."

Gesling, Linda. (2005). Mirror and Beacon: The History of Mission of The Methodist Church 1939-1968. New York, NY: The General Board of Global Ministries, The United Methodist Church.

Published as part of The United Methodist Church History of Mission Series.

Melton, Joy Thornburg. (1998; 2000). Safe Sanctuaries: Reducing the Risk of Child Abuse in the Church. Nashville, TN: Discipleship Resources, 80 pp. [A 10<sup>th</sup> anniversary and updated edition was released by the publisher in late 2008 just as this report was being finished.]

[Based on the 2000 edition.] By an attorney who is ordained in The United Methodist Church. Context is United Methodist, but the content is applicable to other denominations. Intended to help church groups implement the steps in "Reducing the Risk of Child Sexual Abuse in the Church," a resolution adopted by the 1996 General Conference of The United Methodist Church. Topical chapters include: scope of the problem; recruiting, screening, and hiring; basic procedures for safe ministry; developing a congregational plan for responding to allegations of sexual abuse; implementation strategies for congregations; a training model; ministry after abuse occurs; sample forms; brief bibliography of resources. Very well organized, and clearly presented. Lacks citations for important facts, statistics, and clinical data.

Mission Agency Creates Panel for the Review of Child Abuse. (2004, October 29). *The United Methodist Newscope: The Weekly Newsletter for United Methodist Leaders*, 32(45). [Retrieved on July 5, 2008, from: [http://umph.net/images/uploads/newscope/Oct\\_29\\_2004.pdf](http://umph.net/images/uploads/newscope/Oct_29_2004.pdf)]

The three-paragraph story quotes Bishop Joel N. Martinez (San Antonio Area), president of the General Board of Global Ministries (GBGM), R. Randy Day, GBGM general secretary, and a resolution adopted by the directors of GBGM.

The United Methodist Church. (2004). The Book of Discipline of The United Methodist Church—2004. Nashville, TN: The United Methodist Publishing House, 832 pp.

This is the edition in effect when the *Charge* for the Independent Panel for Review of Child Abuse in Mission Settings was adopted by the General Board of Global Ministries.

The United Methodist Church. (2004). The Book of Resolutions of The United Methodist Church—2004. Nashville, TN: The United Methodist Publishing House.

The United Methodist Church. (1992). The United Methodist Book of Worship. Nashville, TN: The United Methodist Publishing House, 754 pp.

## **Mission Setting**

Beardsley, Howard, Edmund, Lois, Evinger, James, Poling, Nancy, & Stearns, Geoffrey (with Whitfield, Carolyn). (2002, September). Final Report of the Independent Committee of Inquiry, Presbyterian Church (U.S.A.). Louisville, KY: Presbyterian Church (U.S.A.), 173 pp. Available from: Presbyterian Distribution Service, 100 Witherspoon St., Louisville, KY, 40202. Product #5171002001. (800) 524-2612. pds@ctr.pcusa.org [Also available on the World Wide Web: <http://www.pcusa.org/ici/ici-report.pdf>] [Also available on Missionary Kids SafetyNet website: <http://www.mksafetynet.net/>]

Report of an independent committee and its staff member regarding its inquiry into sexual and physical abuse of children by missionaries in the former Congo/Zaire. The committee, appointed by the Presbyterian Church (U.S.A.), was charged to examine alleged actions committed by perpetrators under appointment by one of the Church's predecessor denominations, specifically the former Presbyterian Church (U.S.), or alleged actions against children who were part of a family under appointment by a predecessor denomination. While the charge concerned the period 1945-1978, was geographically focused on Africa, and was demographically focused on children, the committee found acts of abuse committed by one missionary that extended to adolescents and adults, occurred also in the U.S., and continued into the 1980s. The committee found that: two missionary children were sexually abused by Congolese nationals; one missionary child was physically abused by a staff person at a boarding school; one United Methodist staff person at a boarding school committed inappropriate sexual contact with younger missionary children, recklessly endangered one child so as to result in serious physical injuries, and sexually abused one adolescent; one Presbyterian missionary, a minister, sexually molested 22 victims a known total of 48 times. His victims: consisted of 19 children and 3 adults; 14 had 1 act committed against them, 6 had 2-10 acts, and 2 had more than 10 acts against them; ranged in age from 6-35; consisted of 5 who were groomed and 17 against whom his actions were opportunistic; included 2 who were his relatives. The findings also include an assessment of the actions and inactions of predecessor mission agencies, and concludes: "...key opportunities were repeatedly missed by church officials who received credible reports of one missionary's abusive behaviors. ...the actions and non-actions of [national church mission support staff] and [missionary] personnel in positions of authority and oversight were *ad hoc*, naïve, or insufficiently focused on the welfare of children." The report includes educational sections based on the inquiry: a basis in theology, scripture, and the Church's polity for conducting the inquiry; the nature of the abuse and its effects on those abused, their families, and the church; characteristics of child sexual offenders, how perpetration occurred in a close religious community, and what inhibited discovery and intervention; issues related to forgiveness. The report also documents the committee's process and methods.

Carpenter, George Wayland. (1952). Highways for God in Congo: Commemorating Seventy-five Years of Protestant Missions 1878-1953. Leopoldville, Belgian Congo: La Librairie Evangelique Au Congo.

At the conclusion, he provides statistics regarding the number of Protestant missionaries in the Congo, as well as statistics regarding missionary children.

Eidse, Faith. (2004). "Embers." In Eidse, Faith, & Sichel, Nina. (Eds.). Unrooted Childhoods: Memoirs of Growing Up Global. Yarmouth, ME: Intercultural Press, pp. 133-142.

Eidse was the daughter of Mennonite missionaries from Canada, grew up in Congo/Zaire, Canada, and the U.S. While in the Congo/Zaire, she attended The American School of Kinshasa (TASOK). As missionaries, her father was a Bible translator and linguist, and her mother a nurse. In a section of the book entitled, *Estrangement*, she writes about coping as a child while living with her parents on a mission station: "Because I [as a child] could not distract my parents from their missionary service, I shadowed them. Their work became mine; their calling was so big it dwarfed any puny need of my own. I understand that when my father left the dinner table to greet this teacher or that pastor that I would have to share my parents." Describing life in a hostel, she mentions the children's letters to family, noting that host parents censored them for complaints: "We stopped writing our true feelings. We stopped knowing them. Instead we learned to submit to shameful accusations, angry fits, and prayers we were required to repeat, indicting ourselves. We learned the victim's desire to please."

Enns, Katharine Ann. (1954, April 4). Problems of adjustment of missionaries' children from Central School in the Congo. [Master of Religious Education] New York, NY: The Biblical Seminary in New York, 76 pp.

By a former student of Central School at Lubondai, Congo, a boarding school for children of missionaries. It was established by the Presbyterian Church in the U.S. for children of missionaries in the American Presbyterian Congo Mission, and later admitted children from other denominations. She conducted a study of 27 men and 33 women who were former Central School students and had graduated or left the Congo before 1950. She examined the period of adjustment for missionary children during their transition in adolescence from the Congo to the U.S., their parents' native country. Topics examined include: social, religious and moral, vocational, academic, language, and physical. Identifies factors contributing to adjustment and offers recommendations to support the adjustment of missionary children.

Independent Abuse Review Panel. (Executive Producer); Evinger, James S., & Whitfield, Carolyn. (Directors); & Forget, Paul. (Editor). (2006). Witnesses to Truth, Witnesses to Healing: Investigating Child Abuse in Missionary Settings. [90 min. videorecording. DVD] Presbyterian Church, (U.S.A.), 100 Witherspoon St., Louisville, KY 40202.

Created by the Independent Abuse Review Panel of the Presbyterian Church (U.S.A.) as an outreach to survivors of sexual and physical abuse, and their families and friends, in Presbyterian-related missionary communities. Participants include four survivors and the parent of a survivor. Topics addressed include: a parent's introduction; survivors' experiences of coming forward to report abuse to the Church; reactions of others; abuse and spirituality; changes resulting from participating in a formal inquiry; healing; thoughts for family and friends; recognizing signs of abuse; boys and physical abuse; talking to an inquiry panel; thoughts for witnesses; why the Church should investigate.

Kellogg, Miriam E., & Hunter, William F. (1993). Sexual immorality in the missions community: Overtone of incest? *Journal of Psychology and Theology*, 21(1, Spring), 45-53. [Special issue: Psychology and Missions.]

Kellogg is a staff assistant, Wycliffe Bible Translators, Huntington Beach, California. Hunter is a professor of psychology emeritus, Rosemead School of Psychology, Biola University, La Mirada, California. They state at the outset: "Anecdotal data, known widely to missions administrators, missionaries and missions-related mental health professionals, support the view that sexual immorality does occur in the some measure in the missions community." The article proposes that because of the family-like atmosphere of missionary communities, acts of sexual immorality, specifically child molestation and abuse or harassment, have overtones of incest similar to that experienced in "natural families, including family dysfunction, reactions to exposure of sexual immorality, victims' self-blaming, power differential between victim and perpetrator, betrayal of victims' trust, and secrecy." The authors effectively utilize literature from both clinical and religious sources to make their case. The clinical framework to the essay is systems theory.

Kunkel, Lois Irene. (2000). *Spiders spin silk: Reflections of missionary kids at midlife*. [Doctor of Education] Toronto, Ontario, Canada: Ontario Institute for Studies in Education of the University of Ontario, Department of Adult Education, Community Development and Counselling Psychology. 195 pp.

Unpublished. A qualitative study, the work is described as heuristic research in concept and using a reflexive inquiry design by which she was a participant researcher. Also uses a feminist framework. Written in the genre of testimony. Uses life history research to understand how the experiences of those raised as missionary children, including experiences of trauma, continued to influence them in adult life. Focuses on those who "spent their formative years living away from their families in mission run boarding schools. Little research has been done with [adult missionary kids] to see how their missionary childhood resonates in their lives at mid-life." Presented non-chronologically and with extensive reliance on metaphors. Includes photographs from her childhood, images of excerpts from her school assignments, images of excerpts from her childhood letters, and images from her art therapy exercises. In 1964 at 7-years-old, she went with her parents from Canada to live in Liberia where they served as Lutheran missionaries. She resided in the Lutheran-operated hostel at Phebe Mission Station. The family returned to Canada in 1972. In a chapter entitled, "Attachment Disk One: Omni the Python," she reports being sexually violated by a male housefather beginning at 10-years-old. Reports that other girls living in the same dorm have stated they also were sexually violated by the same person. Very briefly describes dissociation as one of her coping behaviors. Very briefly describes as an adult reporting her experiences of sexual abuse to officials of the Evangelical Lutheran Church in America, the entity that sent her family to Liberia. Some material was gathered informally "in conversations with siblings, friends, and in my psychotherapeutic work with [missionary kids] clients." Some was gathered in "a series of formal, in-depth, audio-taped recorded interviews..." with a woman who had resided in the Mamou Alliance Academy in Mamou, Guinea, operated by the Christian and Missionary Alliance, a woman who had resided in various boarding schools in South America, and a man who had resided in a Lutheran-operated boarding school in West Africa. The woman who resided at the Mamou boarding school reports allegations of sexual misconduct committed by house parents and a school nurse. Kunkel states: "There is a lively debate in the current missionary literature about the value of boarding

schools for [missionary kids]. I believe that by revealing a little of our lives at mid-life, we add depth to the discussion which can so easily dismiss the lingering and long term impacts of separating [missionary kids] children from their families and sending them away to live. The sacrifice and the suffering of the children, even at mid-life, is real." 10 pages of references.

LET JUSTICE roll on like a river. (2005). Unpublished. [Three-ring binder] Presented privately to the Panel by "three survivors of clergy sexual abuse [who] asked for this [United Methodist] investigation in order that justice be realized." Among the resources compiled: articles; summary of facts and history of the Democratic Republic of the Congo; a one-page history of the education of United Methodist missionary children in Africa; material regarding Central School at Lubondia Station, Kasai Province, Congo (Zaire), including, map of the campus; a brief history and description of the Methodist-Presbyterian Hostel at Kinshasa, Congo (Zaire) including a diagram and pictures; contact information for missionary kids and adult missionaries connected to Central School and the Methodist-Presbyterian Hostel; bibliographies.

Masserman, Jules Hyman, & Palmer, Ralph T. (1961). "Psychiatric and Psychological Tests for Missionary Personnel." Chapter in Oates, Wayne E. (Ed.). The Minister's Own Mental Health. Great Neck, NY: Channel Press, Inc., pp. 278-298.

By a psychiatrist, Northwestern University school of medicine, and an administrator of the United Christian Missionary Society. The chapter focuses on report protocols for psychiatrists and psychologists who examine prospective missionary personnel, and provide test results and make recommendations to mission agency leadership and non-medical administrators. Notes: "...several members mission boards, such as those of the Disciples of Christ and the Methodists, subject each missionary recruit evidencing other acceptable qualifications [e.g., intelligence, aptitude, interest, etc.] to a complete battery of psychologic tests administered by qualified clinical psychologists, to physical examinations and to interviews with psychiatrists. The result is a fairly comprehensive picture of the personality profile of each person's tests. Thus it is possible to determine to a considerable extent a person's vocational fitness as well as his ability to get along with colleagues and co-workers amidst the known stresses and strains of service abroad." In closing, the chapter addresses the future of missionary personnel testing.

Missionary Kids Safety Net. [<http://www.mksafetynet.net>]

A World Wide Web site founded and operated by "a group of former missionary kids (MKs) who were abused as children – emotionally, physically, spiritually, sexually and/or through abusive neglect – while our parents served overseas with evangelical mission agencies. This abuse occurred in various settings – at boarding schools, on mission compounds, in missionary homes, etc." Focus is Christian and Missionary Alliance Church, and evangelical mission agencies and their supporting churches. Offers networking with MK survivors.

Pollock, David C., & Van Reken, Ruth E. (2001). Third Culture Kids: The Experience of Growing Up Among Worlds. Yarmouth, ME: Intercultural Press, Inc., 333 pp.

Pollock is a former missionary in Kenya; Van Reken, the daughter of a missionary kid, went as a missionary kid to live at a boarding school in Nigeria at age six. The book is divided into two sections: the first describes the world of *third culture kids* and provides a profile; the second addresses how to maximize the benefits of the experience. Their definition of *third culture kids* expands the original term of Ruth Hill Useem who referred to children for whom the key factor was the work of their parents that took them overseas, e.g., children of missionaries. This book's usage includes children of refugees, immigrants, and those whose *third culture* experience is domestic. Provides resources and a bibliography; lacks an index.

Powell, John R. (1999). Families in missions: A research context. *Journal of Psychology and Theology*, 27(2, Summer), 98-106. [Special issue: Psychology and Missions.]

Abstract: "Over the past quarter-century there has been an increase of concern regarding the experiences and development of missionary children and their families. This review notes recent research efforts directed toward a better understanding of these areas and seeks to provide a context for coordinated research in this area. The development and activities of the research group, Missionary Kids-Consultation and Research Team/Committee on Research and Endowment (MK-CART/CORE), which coordinates research among its several mission agencies, are explicated. Attention is given to distinctives inherent to this approach. Three major projects to date are noted: the boarding school personnel study, the adult missionary kid (AMK) study and the recently completed missionary family study. Suggestions for future research are made."

Rosik, Christopher H., & Kilbourne-Young, Karen L. (1999). Dissociative disorders in adult missionary kids: Report on five cases. *Journal of Psychology and Theology*, 27(2, Summer), 163-170. [Special issue: Psychology and Missions.]

Abstract: "Growing up in a cross-cultural missions context exposes children to some unique psychological stressors. The present article explores the manner through which these stressors may increase vulnerability to the development of a dissociative adjustment in missionary kids (MKs) exposed to significant trauma. Five cases of dissociative disorder among adult MKs were investigated for the reported prevalence of abusive and unique missions-related stress. The cases analyses indicated that dissociative disorders can be found within the adult MK population. Furthermore, exposure to some unique mission stressors appeared to be associated with the occurrence of a dissociative disorder in this sample, although determination of the nature and degree of this relationship awaits controlled research." Based on a retrospective analysis of clinical records of five women. Four of the five reported experiencing acts meeting a definition of sexual abuse in the mission field. Four reported acts meeting a definition of physical abuse: "Perpetrators were identified as parents ( $n = 4$ ) and a boarding school house parent ( $n = 1$ )." All five reported acts meeting a definition of emotional abuse; one's perpetrator was a house parent. Four reports acts meeting a definition of physical and/or emotional neglect.

Shell, Virginia Law. (1966; 1985). *Appointment Congo* (2nd ed.). Lake Junaluska, NC: Shell House, 349 pp.

Shell and her husband, Burleigh Law, were lay missionaries commissioned by The United Methodist Church to Wembo Nyama, Congo, where they lived with their family



and worked with the Congolese people. Written in the first person, she tells the story of her husband's work and her family's experiences in central Congo in the colonial and post-independence periods.

Solary, Scott, & Westphal, Luci. (Producers & Directors). (2008). All God's Children. [67 minutes. 2 videocassettes. VHS]. Brooklyn, NY: Good Hard Working People, LLC, P.O. Box 17077, Brooklyn, NY 11217. [Retrieved on April 23, 2008, from: <http://www.goodhardworkingpeople.com>]

Described by the filmmakers as "the first documentary to expose issues of child abuse within the Protestant Evangelical missionary community. The film takes a personal look at the consequences of the abuse through the eyes of three missionary families. While the parents were stationed in remote outposts throughout West Africa, the children – starting at the age of 6 – were required to attend boarding school in Mamou, Guinea. Cut off from their parents and without any reliable means of communication, the children suffered extensive abuse [sexual and physical] at the hands of the all-missionary staff. It took the children decades to acknowledge the effects the abuses had on their lives. When they finally dared to speak out, their [Christian and Missionary Alliance] Church denied all allegations and refused to help." Utilizes personal photographs, home movies, and interviews with survivors and family members.

Stearns, Geoffrey B., Dunn, Pamela G., Earle, Marcus R., Edmund, Lois J., & Knudsen, Chilton. (1997, November 15). Final Report of The Independent Commission of Inquiry to the Board of Managers of the Christian and Missionary Alliance. [Retrieved April 23, 2008, on the World Wide Web from Missionary Kids Safety Net website: <http://www.mksafetynet.net/>]

A formal inquiry report on the abuse, including sexual, of the children of missionaries in Africa who lived at the Mamou Alliance Academy boarding school, Mamou, Guinea, 1920s-1971. Context is the Christian and Missionary Alliance Church. Very detailed and comprehensive inquiry and report.

Thorpe, Douglas M. (1994). Boarding the self: Individual and family consequences of mission boarding school experience. [Doctor of Philosophy] Princeton, NJ: Princeton Theological Seminary. 156 pp.

Unpublished. A retrospective study of a non-random sample, Thorpe utilized focused interview and interactive interview methods. The sample was 16 former students and 3 former faculty/dorm parent couples of Ubangi Academy, a boarding school in Karawa, Zaire, for missionary children, grades 2-12, operated jointly by the Evangelical Covenant Church and the Evangelical Free Church of America. "This study examines the process of 'boarding the self' in the Ubangi Academy... The theoretical foundation for the study is provided by the contextual family theory developed by Ivan Boszormenyi-Nagy and others, especially Barbara Krasner... The contextual approach assesses the relational context of every individual along four dimensions: facts, individual psychology, systemic transactions, and, as its central focus, relational ethics... Four patterns of individual and family consequences of boarding the self were identified. 'The Resilient Self in Resources,' describes the pattern of students who remained strongly connected to their families during boarding, and achieved solid self-delineation. 'The Perfect Self in Silence,' describes who were traumatically cut off from their families by their first

boarding experience, becoming vulnerable to destructive idealization and pressures for conforming within the Academy institutional family. 'The Passive Self in the Institutional Family,' depicts students who were less traumatically distanced from their families and generally content at boarding school, but nevertheless conformed to the institutional family and achieved weak self-delineation. 'The Transitional Self in Changing Contexts,' describes students who came to the Ubangi Academy only for high school. Their experience in this school had less influence on them and their families than earlier experiences in different contexts."

Van Reken, Ruth E. (1987, October 24; 1995, January; 1997, February). The paradox of pain and faith. [Formerly entitled: Possible long-term implications of repetitive cycles of separation and loss during childhood on Adult Missionary Kids (AMKs).] [The majority of this paper was published in a New Zealand magazine as: van Reken, Ruth. (1997). Coping with loss: The downside of being a missionary kid. *Reality*, 20. Retrieved on July 5, 2008, from: <http://www.reality.org.nz/articles/20/20-vanreken.html>]

Van Reken, the daughter of a missionary kid, went as a missionary kid to live at a boarding school in Nigeria at age six. A paper originally presented to the Christian Association for Psychological Studies Convention, Lancaster, Pennsylvania, October 24, 1987. From the Summary: "In 1986, I survey 300 Adult Missionary Kids (AMKs) on the frequency, length, and types of separation they had experienced from family, friends, relatives, and country during their first eighteen years of live. At the time of the survey, these adults who had grown up as children of missionaries in various countries around the world were all between the ages of twenty-two and seventy-five. In spite of many differences in types and amounts of separation AMKs born prior to 1946 experienced compared to those born in 1946 or later, the number who said the frequent separations had a primarily negative effect for them was virtually the same in both groups – 40% in the older group of AMKs, 39% in the younger group. This paper attempts to look at the overall picture of a missionary kid's general lifestyle, the types of separations incurred, and the missionary subculture itself so counselors and therapists can better understand the issues their AMK clients may be facing."

\_\_\_\_\_. (2004). "Letters Never Sent." In Eidse, Faith, & Sichel, Nina. (Eds.). Unrooted Childhoods: Memoirs of Growing Up Global. Yarmouth, ME: Intercultural Press, pp. 143-159.

Excerpts from her 1998 memoir by the same title that consists of 171 letters written retrospectively and spanning 33 years of family separations. Comments on her first year in boarding school as a young child: "As I watched the other children coping well, I concluded that the problem must be mine. But whom could I talk to? I was praised for my bravery and independence. If people liked my brave side, I reasoned, they obviously wouldn't like my frightened, lonely side. So the wall of 'good adjustment' began to grow around my true feelings, and soon I was a captive within those walls." Among the themes addressed are being sick at the boarding school, trips home over breaks and the difficulty of returning to boarding school, and not expressing negative feelings to her parents about the separation because she "didn't want [them] to feel bad, since I know this is how we're serving Jesus as a family."

Weaver-Gelzer, Charlotte. (1993). In the Time of Trouble. New York, NY: Dutton Children's Books, 275 pp.

By a daughter of missionaries for the Presbyterian Church, USA who attended school in Cameroun, Egypt, and Ethiopia. A novel appropriate for adolescents. Draws upon eyewitness accounts of the 1955-60 period in the Cameroun before France ceded colonial control and the country obtained independence. The story begins with the protagonist at 14-years-old, the daughter of two Presbyterian missionaries in the Cameroun. With her two siblings, she attends eighth grade at Hope School in Elat, a boarding school for missionary children in southern Cameroun. Her parents live and work in Libamba in the Bassa territory where fighting occurs between Camerounians seeking national independence and French soldiers and mercenaries. Among the subthemes depicting the experiences of missionary children in boarding school are: separation from parents (pp. 95, 103, 107); homesickness (p. 246); somatization by young children of homesickness (pp. 143, 179); older children caring maternally for younger children (pp. 120-121); separation of peers due to furloughs of missionary families (Chapter 1); the use of *aunt* and *uncle* as the children's appellation for adult missionaries, and the mission community as an extended family; missionary children's relationships with indigenous children; interdependence of missionary children in relation to their psychosocial needs; physical danger, risk, and uncertainty (pp. 4, 55-56, 89); daily chores and a structured routine; the primacy of administrative and supervisory demands on the houseparents' role in contrast to missed opportunities to provide surrogate parental care to the children; a child's perspective on the parents' religious calling as taking precedent in relation to family needs (pp. 132, 140); the role of religion and faith in the life of an adolescent missionary child. Contains a helpful glossary.

### **Abuse, Trauma, Recovery, and Prevention**

Briere, John, & Elliott, Diana M. (2003). Prevalence and psychological sequelae of self-reported childhood physical and sexual abuse in a general population sample of men and women. *Child Abuse & Neglect*, 27, 1205-1222.

Briere is with the Department of Psychiatry and the Behavioral Sciences, Keck School of Medicine, University of Southern California, Los Angeles, California. At the time of the research, Elliott was with Biola University, La Mirada, California. The journal is a peer-reviewed publication. The authors report the results of a national study that "examined the prevalence and psychological sequelae of childhood sexual and physical abuse in adults [in the United States] from the general population." Their findings include: 14.2% of men and 32.3% of women reported childhood experiences that met criteria for sexual abuse, and 22.2% of men and 19.5% of women reported childhood experiences that met criteria for physical abuse." The article concludes: "The current report on the prevalence and symptomatic correlates of self-reported child abuse in the general population suggests that not only is child maltreatment relatively common, it also is associated with a variety of types of psychological dysfunction years later."

Chlet, Ross E. (No date). *The Recovered Memory Project* at Brown University Taubman Center for Public Policy & American Institutions. [Retrieved on April 23, 2008, from:

[http://64.233.167.104/search?q=cache:STBRR7amzeEJ:www.brown.edu/Departments/Taubman\\_Center/Recovmem/+recovered+memory&hl=en&ct=clnk&cd=3&gl=us\]](http://64.233.167.104/search?q=cache:STBRR7amzeEJ:www.brown.edu/Departments/Taubman_Center/Recovmem/+recovered+memory&hl=en&ct=clnk&cd=3&gl=us)

Chlelt is on the faculty of the Taubman Center for Public Policy & American Institutions, Brown University, Providence, Rhode Island, and director of the Recovered Memory Project. "The purpose of this project is to collect and disseminate information relevant to the debate over whether traumatic events can be forgotten and then remembered later in life. That debate has focused on recovered memories of childhood sexual abuse."

Finkelhor, David. (1990). Early and long-term effects of child sexual abuse: An update. *Professional Psychology: Research and Practice*, 21(5), 325-330.

Finkelhor is co-director of the Family Research Laboratory, University of New Hampshire, Durham, New Hampshire. Describes research on child sexual abuse published since his widely cited, co-authored review of the empiric literature in 1986. "Most of the new work fits easily into the mold of previous work. The new studies consist of additional efforts to establish the connection between a history of sexual abuse and a variety of mental health symptoms and pathologies to demonstrate that sexual abuse does have a noxious impact both initially and in the long term." One section notes the increase in studies on the impact of abuse of boys: "Boys are less likely to be abused by family members; abuse for boys is more likely to bring with the stigma of homosexuality; and sexual issues in general are different for boys. In spite of this, in the currently available research on boys, on the whole there are far more similarities [to the experiences of girls] than differences." Another section describes the increase in longitudinal studies and those regarding a subset of children who are less symptomatic. The final section notes the increase in efforts to conceptualize the impact of sexual abuse, including the use of post-traumatic stress disorder.

Fortune, Marie M. (2005). Sexual Violence: The Sin Revisited. Cleveland, OH: The Pilgrim Press, 280 pp.

By the founder and senior policy analyst, FaithTrust Institute, Seattle, Washington, (formerly Center for Prevention of Sexual and Domestic Violence), and editor of *Journal of Religion and Abuse*. Revision and update of Sexual Violence: The Unmentionable Sin (1983). Addresses a variety of topics from a Christian point of view, including: understanding sexual violence as a sin; an ethical approach to sexual violence; healing and justice; forgiveness; children and youth; the role of the pastor and of the church. Fortune provides both conceptual and practical resources regarding the church's response to sexual violence.

Gagnon, John H., & Simon, William. (1970). Sexual Encounters Between Adults and Children. New York, NY: SIECUS (Sex Information and Education Council of the U.S.), 25 pp. [SIECUS Study Guide No. 11]

Gagnon is professor of sociology, State University of New York at Stony Brook, Stony Brook, New York. Simon is director of sociology and anthropology, Institute for Juvenile Research, Chicago, Illinois. Pages 12-14 discuss the subtopic, *The Consequences for the Child*, and differentiate between short- and long term. States: "In nearly all instances children report that their original reaction to the offense is a negative one. They are fearful upset, frightened by this novel behavior of either a stranger or previously

unknown adult... The evidence suggests that the long-term consequences of victimization are quite mild... Negative outcomes in adulthood predominate in coerced relationships that commonly occur in the child's own home and involve extensive sexual contacts that the child has in large measure resisted." Cautions parents not to mismanage the event: "Often victims report being more impressed by, or fearful of, the angry and hostile reactions of their parents than by the events themselves." Identifies parental mismanagement as an intensifier of a child's negative reactions.

Herman, Judith Lewis. (1992; 1997). Trauma and Recovery. New York, NY: Basic Books, 290 pp.

Herman is a psychiatrist, an associate clinical professor of psychiatry at Harvard Medical School, Cambridge, Massachusetts, and director of training at the Victims of Violence Program at Cambridge Hospital. The book grew out of her clinical work with survivors of trauma resulting from domestic and sexual violence, and their experiences of psychological distress. Herman states in the introduction: "Survivors challenge us to reconnect fragments, to reconstruct history, to make meaning of their present symptoms in the light of past events." The book integrates clinical research with direct testimony of trauma survivors.

Kinsey, Alfred C., Pomeroy, Wardell B., Martin, Clyde E., & Gebhard, Paul H. (1953). Sexual Behavior in the Human Female. Philadelphia, PA: W. B. Saunders Company.

By the staff of the Institute for Sex Research, Indiana University. Pages 116-122 address the subtopic, *Pre-Adolescent Contacts with Adult Males*. Reports data from the Institute's 4,441 female subjects regarding incidence: "...we find that some 24 per cent (1075) of the females in the sample [which did not include the those identified as *Negro* (sic)] had been approached while they were pre-adolescent by adult males [who were at least 15-years-old and at least five years older than the female] who appeared to be making sexual advances, or who had had made sexual contacts with the child." Data regarding frequency showed that "80 per cent of the females who were ever involved seem to have had only a lone experience in all of their pre-adolescent years... On the other hand, 5 per cent... reported nine or more experiences during pre-adolescence. Repetition had most frequently occurred when the children were having their contacts with relatives who lived in the same household." Of the adult males, 48% were described as *friends, acquaintances, or relatives*, with two-thirds of those described as *friends and acquaintances*. One-third of the nature of the contact reported included genital contact. Regarding the consequences, reports that "some 80 per cent of the children had been emotionally upset or frightened by their contacts with adults." Regarding these reactions, states: "If a child were not culturally conditioned, it is doubtful if it would be disturbed by sexual approaches of the sort which had usually been involved in these histories. It is difficult to understand why a child, except for its cultural conditioning, should be disturbed at having its genitalia touched, or disturbed at seeing the genitalia of other persons, or disturbed at even more specific sexual contacts."

Lamb, Michael E., Sternberg, Kathleen J., Orbach, Yael, Hershkowitz, Irit, & Horowitz, Dvora. (2003). Differences between accounts provided by witnesses and alleged victims of child sexual abuse. *Child Abuse & Neglect*, 27, 1019-1031.

The first three authors are with the National Institute of Health and Human Development, National Institutes of Health, Department of Health and Human Sciences, Bethesda, Maryland. The fourth author is with the School of Social Work, University of Haifa, Haifa, Israel. The fifth author is with the Ministry of Labor and Social Affairs, Jerusalem, Israel. The journal is a peer-reviewed publication. The study sought “[t]o determine whether child witnesses of sexual abuse were more or less informative about the alleged incidents than alleged victims when interviewed similarly.” Interviews were conducted by experienced youth investigators using a formal investigative interview protocol. The results reported included: “Our findings demonstrate quite conclusively that young witnesses can provide substantial amounts of forensically relevant details, especially when interviewers make extensive use of open-ended prompts.” Results also indicated “...there was a tendency for witnesses to recall significantly more peripheral details than alleged victims did.”

The Leadership Council (on Child Abuse & Interpersonal Violence). (No date). How often do children’s reports of abuse turn out to be false? [Retrieved on October 1, 2008, from: <http://www.leadershipcouncil.org/1res/case-accb>]

A brief literature review based on published research. The first topic described is entitled, “Research has consistently shown that false allegations of child sexual abuse are rare.” The second topic described is “Children Tend to Understate Rather than Overstate the Extent of Any Abuse Experienced.” Provides full citations of literature cited.

Lew, Mike. (1990; 2004). Victims No Longer: The Classic Guide for Men Recovering from Sexual Child Abuse (2nd ed.). New York, NY: Quill (HarperCollins Publishers), 421 pp.

Lew is a psychotherapist and co-director, The Next Step Counseling and Training Center, Brookline, Massachusetts. The book was written as a resource for non-offending male survivors of sexual abuse in childhood “and for the people who care about them.” The second edition is revised, updated, and expanded, and includes the topic of those abused by clergy. Written in direct language and an accessible style. Lew’s point of view is international, reflecting his experiences of training and speaking throughout the world. He defines recovery as “...the freedom to make choices in your life that aren’t determined by abuse.” He notes that since the first edition, the social and therapeutic environment has changed for the better regarding sexual victimization of boys and men. Among themes receiving emphasis, he highlights “issues concerning trust, isolation, shame, and intimacy.” The book includes personal statements from adult survivors. Part 1 is about sexual child abuse, and its myths and realities. He defines incest in a more inclusive way: “Incest is a violation of a position of trust, power, and protection. ...the perpetrator is assumed to stand in a protective (parental) role to the victim.” Part 2 consists of three chapters about men, including topics of masculinity, sexuality, homophobia, and shame. Part 3 consists of seven chapters regarding survival, including topics of loss of childhood and specific childhood coping strategies that impede adult functioning. Part 4 consists of 10 chapters regarding recovering, including topics of the possibility of recovery, breaking secrecy, relationships and social support, sexual feelings, individual counseling, groups and workshops, confronting the perpetrator, forgiving, self-forgiving, and moving on/helping others. Chapter 19, “Clergy Abuse,” pages 281-302, addresses the sensitive topic of how religion can impede one’s recovery.

He states, "It is impossible to address the needs of survivors recovering from the effects of clergy sexual abuse without attempting to understand the social/political/economic context that gives rise to the situation." He considers "two areas that carry particular relevance for those who were abused in a religious context, forgiveness and legal redress." The chapter concludes with a personal statement from a survivor. Part 5 consists of two chapters, the first of which is about partners, family, and friends, and the second of which is a lengthy listing of resources, including organizations and literature.

London, Kamala, Bruck, Maggie, Ceci, Stephen J., & Shuman, Daniel W. (2005). Disclosure of child sexual abuse: What does the research tell us about the ways that children tell? *Psychology, Public Policy, and Law*, 11(1), 194-226.

The first two authors are with Johns Hopkins Medical Institutions, Johns Hopkins University, Baltimore, Maryland. The third author is with the Department of Psychology Cornell University, Ithaca, New York. The fourth author is with the Department of Psychology, Southern Methodist University, Dallas, Texas. The journal is a peer-reviewed publication. The study reviewed and evaluated existing empirical data to assess scientific support for an influential clinical model of how sexually abused children disclose abuse, *child sexual abuse accommodation syndrome* and its two components, psychological consequences of abuse, and the consequences of those psychological states on behavior. Regarding patterns of disclosure among adults in retrospective surveys and predictors of nondisclosure, the results confirmed that a majority of children delayed disclosure of their experiences. Regarding patterns of disclosure among children treated or evaluated for sexual abuse; results also confirmed delay of abuse disclosure, and confirmed that most children interviewed about sexual abuse do disclose. States: "Our analysis clearly shows that when children who have been abused are questioned in formal settings, they will usually tell..."

Parkinson, Patrick. (1997; 2003). Child Sexual Abuse and the Churches: Understanding the Issues (2nd edition). Sydney South, NSW, Australia: Aquila Press, 321 pp.

Parkinson is professor of law, University of Sydney, Sydney, Australia. This revised and expanded edition is topically arranged and presents a comprehensive guide to the topic, including: the nature and prevalence of child sexual abuse; the perpetrators of sexual abuse; the process of victimization; controversies about child sexual abuse; effects of child sexual abuse; faith and religious issues; forgiveness; child protection in Christian communities; disclosure, investigation, and the legal process; clergy who commit sexual boundary violations; prevention.

Saul, Janet, & Audage, Natalie C. (2007). Preventing Child Sexual Abuse within Youth-serving Organizations: Getting Started on Policies and Procedures. Atlanta, GA: Centers for Disease Control and Prevention, National Center for Injury Prevention and Control, 49 pp. [Available from the World Wide Web: <http://www.cdc.gov/ncipc/dvp/PreventingChildSexualAbuse.pdf>]

Saul is with the Division of Violence Prevention, National Center for Injury Prevention and Control, Centers for Disease Control and Prevention (CDC). Audage is a consultant and former ASPH/CDC fellow. Described as a report "designed for representatives of youth-serving organizations who are interested in adopting strategies to prevent child sexual abuse." Draws upon participation of individuals and organizations, including

religious organizations, in a meeting of experts sponsored by the CDC in 2004. Following an introduction, the first section describes six key policy components: 1.) screening and selecting employees and volunteers; 2.) guidelines on interactions between individuals; 3.) monitoring behavior; 4.) ensuring safe environments; 5.) responding to inappropriate behavior, breaches in policy, and allegations and suspicions of child sexual abuse; 6.) training about child sexual abuse prevention. Each component includes the prevention goal, general principles, critical strategies, and additional strategies to consider depending on context and resources. Contextual issues are identified as: the organization's mission and activities, culture of youth served, insurance requirements, available resources, and state and national laws. The next section briefly addresses overcoming two broad categories of challenges to implementing prevention policies and strategies: beliefs that hinder child sexual abuse prevention and structural issues. Belief topics include denial, fear, and attitudes about sexuality. Structural issues include limited or inadequate resources, poor employee/volunteer retention, narrow strategy, internal communication and complicated control mechanism, and lack of knowledge of available resources. Suggests ways to overcome each challenge. The final section briefly suggests ways to develop and implement a policy, and provides a planning tool/checklist/matrix correlated to the document. Appendix B lists resources – books, publications, videos, workshops – by discussion topics, journal articles, and Worldwide Web sources of sample policies.

Strang, Heather, & Braithwaite, John. (Eds.). (2002). Restorative Justice and Family Violence. Cambridge, England: Cambridge University Press, 288 pp.

Twelve chapters by 15 authors from Australia, New Zealand, and the U.S. following a conference in 2000 in Canberra, Australia. Many authors “are both scholars and activists in... the social movement for restorative justice, the women's movement, more particularly the battered women's movement, and movements for Indigenous self-determination.” Examines the potential for and risk of applying restorative justice theory and practice to family violence, sexual violence, and domestic violence. Also considers the role of government and community in public and private regulation of family violence. While it is not about sexual abuse in the church, it offers many thoughtful considerations on core, and difficult, themes that have both theoretical and practical applications for how religious communities understand and respond to those themes. It presents a cautionary counterpoint to those who advocate for the potential contribution of restorative justice to problems related to sexual violence.

Tessier, L. J. “Tess.” (1992). Women sexually abused as children: The spiritual consequences. *Second Opinion* [A journal published by the Park Ridge Center, Park Ridge, Illinois], 17(3, January), 11-23.

Tessier is assistant professor, Department of Philosophy and Religious Studies, Youngstown State University, Youngstown, Ohio. While concerned with all forms of childhood sexual abuse, she addresses incest in particular, noting that “[f]amily relationship is not as critical as the nature of the personal relationship between child and abuser in determining the trauma...”, a factor which has relevance for cases of sexual abuse of missionary children by non-familiar adults who were in the missionary community. Uses the term *spiritual* to “refer to our most fundamental identity and



connections to ourselves, to others, and to the world, whether or not that identity involves a relationship with some transcendent power. Childhood sexual abuse affects us at the core—at the very deepest center of our reality.” Topics include: denial and guilt; sense of self and soul; anger, forgiveness, God, and self-forgiveness; depression and grieving; recovery and rebirth.

U.S. Department of Health and Human Services. (No date). *Child maltreatment prevention: Scientific information: Definitions*. Atlanta, GA: Centers for Disease Control and Prevention, National Center for Injury Prevention and Control. [Retrieved on July 5, 2008, from: <http://www.cdc.gov/ncipc/dvp/CMP-def.htm>]

White, Michael D, and Terry, Karen J. (2008). Child sexual abuse in the Catholic Church: Revisiting the rotten apples explanation. *Criminal Justice and Behavior*, 35(5, May), 658-678.

One in a series of articles in a topical issue of the journal. White and Terry are associate professors, Department of Law, Police Science, and Criminal Justice Administration, John Jay College of Criminal Justice, New York, New York. Starting point for their analysis is: “The [Roman] Catholic Church response to the sexual abuse crisis and how the problem should be addressed parallels the ‘rotten apple’ [in the metaphor of an otherwise clean barrel] assertions often made by police chiefs in the wake of a corruption or brutality scandal.” Adopts a “police deviance framework as a foundation to explore parallels between intentional use of excessive force by police and sexual abuse of minors by clergy and, more specifically, to examine the Catholic Church’s rotten apple explanation for the sex abuse scandal.” Explores three general areas: “historical origins of deviance, potential causes of the deviant behavior, and ideas for how to control misconduct and build accountability.” Cites incidents in the Boston, Massachusetts, archdiocese to show that in addition to individual high-profile cases of priest offenders, “there was also a level of organizational responsibility, as some bishops were transferring known abusers between parishes...” Applies categories of *opportunity structures* and *organizational structures* and their key concepts from police deviance analyses of police brutality cases to the Catholic Church. Concepts include: authority, public perception, isolation, discretion, lack of supervision, specialization and mobility, subculture, and maintaining the status quo. Draws upon the literature on controlling police brutality for lessons “for the Church as it devises a mechanism to prevent and effectively respond to sexual abuse of children by its members.” Identifies internal and external mechanisms to control misconduct. Strategies include: recruitment and selection, supervision and accountability, administrative guidance, internal affairs units, early warning systems, changing the subculture, criminal law and judicial intervention, civil liability, and citizen oversight. Cites studies in 2004 and 2006 by John Jay College to “demonstrate that the Catholic Church problem goes beyond a few pedophiles who purposely sought out the priesthood.” Concludes: “It is important to look at child sexual abuse within the Catholic Church as an individual problem enabled by the organization.” 63 references.

## Appendix A. CHARGE

### Independent Panel for the Review of Child Abuse in Mission Settings

**VOTED** and **ADOPTED** the establishment of an Independent Panel for the Review of Child Abuse in Mission Settings on Friday, October 22, 2004.

#### Background Information

In August, 1998, the Director of Worldwide Ministries Division of the Presbyterian Church, (U.S.A.), Rev. Dr. Marian McClure received a call from a 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 during their time as missionary children.

In 1999, the General Assembly Council of the Presbyterian Church (U.S.A.) established an Independent Committee of Inquiry to investigate allegations of abuse of children in the Democratic Republic of the Congo (formerly Zaire) for the period 1945 – 1978. In September of 2002, the Commission issued its Final Report. As a result of this report, the General Board of Global Ministries has learned that some of the abuse occurred at Central School in Lubondai, and some at the Methodist-Presbyterian Hostel where the children of Methodist and Presbyterian missionaries lived and attended The American School of Kinshasa. Some of the abused were children of Methodist missionaries.

The General Board of Global Ministries is committed to care for the survivors who have identified themselves and for those who may yet feel the anguish of abuse suffered as children entrusted to our care and supervision. We are guided by our *Book of Discipline* and *Book of Resolutions* in addressing any abuse that surfaces in those areas for which we have responsibility. We are indebted to the Presbyterian Church (U.S.A.) for creating a model that has proven to be very effective, and for sharing their process and experience with us.

In March, 2004, the General Secretary, Rev. R. Randy Day, appointed a Task Force to assess the situation, study the Final Report of the Presbyterian Commission, to meet with the survivors, and to recommend a process that will lead toward healing the deep wounds that have been carried for so long. The report of the Task Force is the basis for the Directors' action in setting up the Independent Panel.

#### Action

The General Board of Global Ministries shall establish an Independent Panel for the Review of Child Abuse in Mission Settings to focus primarily on the allegations of abuse of children in the Democratic Republic of the Congo (formerly Zaire) for the period 1945 – 1978.

## Scope and Function

The Independent Panel will:

1. receive allegations of child abuse, including physical and/or sexual abuse, where either a) the accused was commissioned and/ or employed by the General Board of Global Ministries or its predecessors in a mission setting, or under the direct supervision of the above; or, b) the abused individual was in the mission setting under the care and direct supervision of any person listed above,
2. inquire into allegations and assess the nature and extent of the reported abuse,
3. convey its findings to the appropriate church officials,
4. engage the survivors in exploring possibilities by which healing and wholeness can be pursued, and
5. report, at least annually, to the Board of Directors of the General Board of Global Ministries. This report will discuss generally the work of the Panel, the number of allegations it has received, how it has processed those allegations, and any recommended changes necessary to complete its work.

As used above, the term “child abuse” means:

Child abuse refers to an act committed by a parent, caregiver or person in a position of trust (even though he/she may not care for the child on a daily basis) which is not accidental and which harms or threatens to harm a child’s physical or mental health or a child’s welfare.<sup>81</sup>

## Nature and Composition

The Independent Panel shall be fact-finding, consultative, and primarily pastoral in nature, being neither a judicial commission nor a governing body. It is advisory to, and yet independent of the General Board of Global Ministries so that there is no conflict of interest, no adversarial role, and no prejudgment. It will not reach conclusions about civil legal liability. The work of the Panel does not in anyway displace the Disciplinary authority related to ministerial misconduct. The work of the Panel will be fully consistent with the *Book of Discipline*.

The Independent Panel will conduct all of its activities in strict confidence. At the end of its work in a particular case, the Panel shall deliver the files to the Office of the General Secretary to be kept confidential in accordance with established policies and procedures of the Board.

The Independent Panel will have three members. Insofar as it is possible, the membership will be inclusive in gender, race, and geography, both lay and clergy, with expertise in mission and theology, issues of sexual abuse, especially child abuse and clergy sexual misconduct, therapy and spiritual care.

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<sup>81</sup> From “What you need to know if a child is being abused or neglected,” FaithTrust Institute (Formerly the Center for the Prevention of Sexual and Domestic Violence), 1992.

In order to ensure that the Panel is independent, members of the Panel cannot be either current or former employees or consultants of GBGM or members, former or current, of the Board of Directors of GBGM. No member shall be appointed to the Panel where there is the appearance of a conflict of interest.

The Panel may request resource persons with expertise not found in its membership. It may also request administrative support as needed.

### **Duration**

The President and General Secretary will receive suggested nominations from any person. Nominations may be made on the attached form by November 15, 2004. The Independent Panel membership will be named by the President and General Secretary no later than December 1, 2004.

At the close of this quadrennium, GBGM will review, and if needed, renew the mandate for such a Panel.

### **Budget**

The budget for start-up costs is \$10,000. Monies will be administered through the Treasurer's Office. A comprehensive and detailed budget will be presented for approval at the Spring Board meeting.

**Appendix B-1. WITNESS AGREEMENT AND RELEASE FORM**

*Independent Panel for Review of  
Child Abuse in Mission Settings*

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**WITNESS AGREEMENT AND RELEASE FORM  
for Those Appearing before the  
INDEPENDENT PANEL FOR REVIEW OF CHILD ABUSE IN MISSION SETTINGS**

I, \_\_\_\_\_, agree to and understand the following:

1. I have the read the document that describes the creation of the Independent Panel for the Review of Child Abuse in Mission Settings (Independent Panel), the charge to it, and the scope of its work. I understand the document, and affirm that the Independent Panel has answered my questions about it.

2. Although members of the Independent Panel are professionals in their respective fields, the Independent Panel and its individual members will not undertake or attempt to offer professional services to me, and I will not rely upon the Independent Panel or its individual members for the same.

3. Although the Independent Panel was created by the General Board of Global Ministries (GBGM) of the United Methodist Church (UMC), I understand that it operates independently of the UMC and the GBGM, and does not and cannot speak for the UMC or the GBGM on any particular point or issue, or in general.

4. The Independent Panel will, to the best of its ability, maintain the confidentiality and privacy of those who appear before it as witnesses and/or the information provided to it. I understand that the Independent Panel will not disclose my personal information with identifiers (e.g. name, detail sufficient to reveal my identity) without my permission or a valid order of disclosure from a non-ecclesiastical court of final resort.

5. As a person appearing before the Independent Panel as a witness or otherwise communicating with it, I affirm that I am required to execute this witness form and agree to maintain the confidentiality of any information I learn from the Independent Panel. I will not seek to compel involuntary disclosure by the Independent Panel of any confidential material maintained by it. I also agree not to compel involuntary disclosure by anyone else who possesses the files of the Independent Panel. This paragraph does not restrict me from publicly sharing any information known to me through my own experiences or information learned from others that is apart from interactions with the Independent Panel.

6. I understand that the information provided by me and others to the Independent Panel could result in misconduct charges being filed by an ecclesiastical governing body with disciplinary jurisdiction. I understand that the Independent Panel has the responsibility to refer allegations within the jurisdiction of an ecclesiastical governing body to that body. I understand that when the Independent Panel refers allegations to an ecclesiastical governing body, the Independent Panel will notify both the individuals who make the allegations and the individuals who are accused.

7. In consideration of the Independent Panel being established, I hereby release and hold harmless all of the following from any and all claims, action or liabilities arising out of or in any way related to the work, function, or activities of the Independent Panel, specifically including, but not limited to, any claims for injuries or damages to reputation, privacy, emotional distress, or defamation:

- a. the Independent Panel and its individual members;
- b. the UMC, GBGM, 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 UMC or GBGM, its agents, employees, staff, representatives, sub-entities, or of any other person or entity when the act or omission occurred prior to the creation of the Independent Panel by GBGM on October 22, 2004.

8. I understand that if I submit to the Independent Panel a facsimile version of this document with my signature and date of signing, it will be deemed as an original for all purposes.

**I HAVE READ THIS DOCUMENT, HAVE HAD THE OPPORTUNITY TO ASK MY QUESTIONS ABOUT IT, FULLY UNDERSTAND IT, AND AGREE TO ALL OF ITS TERMS.**

Signature: \_\_\_\_\_

Date: \_\_\_\_\_

**Appendix B-2. WITNESS AGREEMENT AND RELEASE FORM,  
FAMILY MEMBER OF A PERSON ACCUSED**

*Independent Panel for Review of Child Abuse in Mission Settings*

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**WITNESS AGREEMENT AND RELEASE FORM  
for Those Appearing before the  
INDEPENDENT PANEL FOR REVIEW OF CHILD ABUSE IN MISSION SETTINGS**

I, \_\_\_\_\_, agree to and understand the following:

1. I have read the document that describes the creation of the Independent Panel for the Review of Child Abuse in Mission Settings (Independent Panel), the charge to it, and the scope of its work. I understand the document, and affirm that the Independent Panel has answered my questions about it.

2. Although members of the Independent Panel are professionals in their respective fields, the Independent Panel and its individual members will not undertake or attempt to offer professional services to me, and I will not rely upon the Independent Panel or its individual members for the same.

3. Although the Independent Panel was created by the General Board of Global Ministries (GBGM) of the United Methodist Church (UMC), I understand that it operates independently of the UMC and the GBGM, and does not and cannot speak for the UMC or the GBGM on any particular point or issue, or in general.

4. As a family member of a person who has been accused of committing abuse, I understand the Independent Panel will, to the best of its ability, maintain the confidentiality and privacy of those who appear before it as witnesses and/or the information provided to it, and will not disclose personal information with identifiers (e.g. name, detail sufficient to reveal identity) without the witness' permission or a valid order of disclosure from a non-ecclesiastical court of final resort. If the Independent Panel reaches a finding of fact that my family member did commit abuse, I understand it may disclose **my family member's identity or mine** without my permission, consistent with the Scope and Function section of the Charge adopted October 22, 2004, by the General Board of Global Ministries, United Methodist Church. If a finding of fact is not sustained, I understand the Independent Panel will report this outcome to the General Board of Global Ministries, United Methodist Church, and to my family member's accuser(s).

5. I understand that if I appear before the Independent Panel as a witness, I will:
- a.) receive a summary of the accusation(s) against my family member;
  - b.) have the opportunity to present my witness testimony to the Independent Panel;

- c.) have the opportunity to present material evidence, e.g., documents and correspondence;
- d.) be able to identify witnesses whom the Independent Panel may contact; and
- e.) have the opportunity to be accompanied by an advocate or support person who will also be required to execute this witness form and maintain the confidentiality of any information she or he may learn from the Independent Panel.

As a person appearing before the Independent Panel as a witness or otherwise communicating with it, I affirm that I am required to execute this witness form and agree to maintain the confidentiality of any information I learn from the Independent Panel, with the exception of my being able to discuss the information with my attorney who represents me in my communication with the Independent Panel regarding its inquiry. I will not seek to compel involuntary disclosure by the Independent Panel of any confidential material maintained by it. I also agree not to compel involuntary disclosure by anyone else who possesses the files of the Independent Panel. This paragraph does not restrict me from publicly sharing any information known to me through my own experiences or information learned from others that is apart from interactions with the Independent Panel.

7. I understand that the information provided by me and others to the Independent Panel could result in misconduct charges being filed by an ecclesiastical governing body with disciplinary jurisdiction. I understand that the Independent Panel has the responsibility to refer allegations within the jurisdiction of an ecclesiastical governing body to that body. I understand that when the Independent Panel refers allegations to an ecclesiastical governing body, the Independent Panel will notify both the individuals who make the allegations and the individuals who are accused.

9. In consideration of the Independent Panel being established, I hereby release and hold harmless all of the following from any and all claims, action or liabilities arising out of or in any way related to the work, function, or activities of the Independent Panel, specifically including, but not limited to, any claims for injuries or damages to reputation, privacy, emotional distress, or defamation:

- a. the Independent Panel and its individual members;
- b. the UMC, GBGM, 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 my family member; nor does it include any claim that I might have based on any wrongful act or omission of the UMC or GBGM, its agents, employees, staff, representatives, sub-entities, or of any other person or entity when the act or omission occurred prior to the creation of the Independent Panel by GBGM on October 22, 2004.

10. I understand that if I submit to the Independent Panel a facsimile version of this document with my signature and date of signing, it will be deemed as an original for all purposes.



**I HAVE READ THIS DOCUMENT, HAVE HAD THE OPPORTUNITY TO ASK MY QUESTIONS ABOUT IT, FULLY UNDERSTAND IT, AND AGREE TO ALL OF ITS TERMS.**

Signature: \_\_\_\_\_

Date: \_\_\_\_\_

**Appendix B-3. WITNESS AGREEMENT AND RELEASE FORM,  
PERSON ACCUSED**

*Independent Panel for Review of Child Abuse in Mission Settings*

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**WITNESS AGREEMENT AND RELEASE FORM  
for Those Appearing before the  
INDEPENDENT PANEL FOR REVIEW OF CHILD ABUSE IN MISSION SETTINGS**

I, \_\_\_\_\_, agree to and understand the following:

1. I have read the document that describes the creation of the Independent Panel for the Review of Child Abuse in Mission Settings (Independent Panel), the charge to it, and the scope of its work. I understand the document, and affirm that the Independent Panel has answered my questions about it.

2. Although members of the Independent Panel are professionals in their respective fields, the Independent Panel and its individual members will not undertake or attempt to offer professional services to me, and I will not rely upon the Independent Panel or its individual members for the same.

3. Although the Independent Panel was created by the General Board of Global Ministries (GBGM) of the United Methodist Church (UMC), I understand that it operates independently of the UMC and the GBGM, and does not and cannot speak for the UMC or the GBGM on any particular point or issue, or in general.

4. As a person who has been accused of committing abuse, I understand the Independent Panel will, to the best of its ability, maintain the confidentiality and privacy of those who appear before it as witnesses and/or the information provided to it, and will not disclose personal information with identifiers (e.g. name, detail sufficient to reveal identity) without the witness' permission or a valid order of disclosure from a non-ecclesiastical court of final resort. If the Independent Panel reaches a finding of fact that I did commit abuse, I understand it may disclose my identity without my permission, consistent with the Scope and Function section of the Charge adopted October 22, 2004, by the General Board of Global Ministries, United Methodist Church. If a finding of fact is not sustained, I understand the Independent Panel will report this outcome to the General Board of Global Ministries, United Methodist Church, and to my accuser(s).

5. I understand that if I appear before the Independent Panel as a witness, I will:

- a.) receive a summary of the accusation(s) against me;
- b.) have the opportunity to present my witness testimony to the Independent Panel;

- c.) have the opportunity to present material evidence, e.g., documents and correspondence;
- d.) be able to identify witnesses whom the Independent Panel may contact; and
- e.) have the opportunity to be accompanied by an advocate or support person who will also be required to execute this witness form and maintain the confidentiality of any information she or he may learn from the Independent Panel.

As a person appearing before the Independent Panel as a witness or otherwise communicating with it, I affirm that I am required to execute this witness form and agree to maintain the confidentiality of any information I learn from the Independent Panel, with the exception of my being able to discuss the information with my attorney who represents me in my communication with the Independent Panel regarding its inquiry. I will not seek to compel involuntary disclosure by the Independent Panel of any confidential material maintained by it. I also agree not to compel involuntary disclosure by anyone else who possesses the files of the Independent Panel. This paragraph does not restrict me from publicly sharing any information known to me through my own experiences or information learned from others that is apart from interactions with the Independent Panel.

8. I understand that the information provided by me and others to the Independent Panel could result in misconduct charges being filed by an ecclesiastical governing body with disciplinary jurisdiction. I understand that the Independent Panel has the responsibility to refer allegations within the jurisdiction of an ecclesiastical governing body to that body. I understand that when the Independent Panel refers allegations to an ecclesiastical governing body, the Independent Panel will notify both the individuals who make the allegations and the individuals who are accused.

11. In consideration of the Independent Panel being established, I hereby release and hold harmless all of the following from any and all claims, action or liabilities arising out of or in any way related to the work, function, or activities of the Independent Panel, specifically including, but not limited to, any claims for injuries or damages to reputation, privacy, emotional distress, or defamation:

- a. the Independent Panel and its individual members;
- b. the UMC, GBGM, 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 UMC or GBGM, its agents, employees, staff, representatives, sub-entities, or of any other person or entity when the act or omission occurred prior to the creation of the Independent Panel by GBGM on October 22, 2004.

12. I understand that if I submit to the Independent Panel a facsimile version of this document with my signature and date of signing, it will be deemed as an original for all purposes.

**I HAVE READ THIS DOCUMENT, HAVE HAD THE OPPORTUNITY TO ASK MY QUESTIONS ABOUT IT, FULLY UNDERSTAND IT, AND AGREE TO ALL OF ITS TERMS.**

Signature: \_\_\_\_\_

Date: \_\_\_\_\_

## Appendix C. ARCHIVAL AND RESEARCH SOURCES

### The United Methodist Church

Central Congo Annual Conference  
P.O. Box 4727  
Kinshasa II, Democratic Republic of the Congo (DRC)

General Board of Global Ministries  
475 Riverside Drive, New York, NY 10115

General Board of Global Ministries  
Missionary Health Ministry Wellness Program  
Mail Stop 1256-001-2AG  
126 Briarcliff RD NE A-213. Atlanta, GA 30306-2636

General Board of Pension and Health Benefits  
1201 Davis Street. Evanston, IL 60201-4182

General Commission on Archives and History  
United Methodist Archives and History Center  
36 Madison Ave.  
P. O. Box 127. Madison, NJ 07940

Virginia Annual Conference United Methodist Women  
c/o Virginia United Methodist Center  
10330 Staples Mill Rd.  
P.O. Box 1719, Glen Allen, VA 23060

West Virginia Annual Conference  
P.O. Box 2313, Charleston, WV 25328

### Presbyterian Church (U.S.A.)

Presbyterian Historical Society  
425 Lombard Street, Philadelphia, PA 19147-1516  
[Access to restricted materials was authorized by the Executive Director, General Assembly  
Council, Presbyterian Church (U.S.A.).]

### Private

Eagle Investigative Services, Inc.  
4060 Peachtree Rd., Suite D-435, Atlanta, GA 30319

## Appendix D.

### BUSINESS ASSOCIATE CONFIDENTIALITY AGREEMENT [SAMPLE]

**This Contract** is entered into on this DATE between INDEPENDENT PANEL and BUSINESS ASSOCIATE.

**Whereas**, the INDEPENDENT PANEL will make available and/or transfer to BUSINESS ASSOCIATE Protected Confidential Information in conjunction with services that are being provided by BUSINESS ASSOCIATE that are confidential and must be afforded special treatment and protections.

**Whereas**, BUSINESS ASSOCIATE will have access to and/or receive from INDEPENDENT PANEL Protected Confidential Information that can be used or disclosed only in accordance with this Contract.

**Whereas**, INDEPENDENT PANEL must have a valid BUSINESS ASSOCIATE Confidentiality Contract in effect in order to comply with the Privacy Rule when providing BUSINESS ASSOCIATE access to Confidential Information.

#### 1. **Obligations and Activities of BUSINESS ASSOCIATE**

BUSINESS ASSOCIATE agrees to:

- (a) Not use or disclose Protected Confidential Information other than as permitted or required by the Contract or as Required By Law.
- (b) Use appropriate safeguards to prevent use or disclosure of the Protected Confidential Information other than as provided for by this Contract.
- (c) Report to INDEPENDENT PANEL any use or disclosure of the Protected Confidential Information not provided for by this Contract of which she/he becomes aware.
- (d) Provide access, at the request of INDEPENDENT PANEL, and in the time and manner designated by INDEPENDENT PANEL, to Protected Confidential Information in a Designated Record Set, to INDEPENDENT PANEL or as directed by INDEPENDENT PANEL.
- (e) Make any amendment(s) to Protected Confidential Information in a Designated Record Set that the INDEPENDENT PANEL directs or to which it agrees or at the request of INDEPENDENT PANEL, and in the time and manner or designated by INDEPENDENT PANEL.
- (f) Make internal practices, books, and records, including policies and procedures and Protected Confidential Information, relating to the use and disclosure of Protected Confidential Information received from, or created or received by BUSINESS ASSOCIATE on behalf of INDEPENDENT PANEL, available to INDEPENDENT PANEL.
- (g) Document such disclosures of Protected Confidential Information and information related to such disclosures as would be required for INDEPENDENT PANEL to

respond to a request by an Individual for an accounting of disclosures of Protected Confidential Information.

- (h) Provide to INDEPENDENT PANEL, in time and manner designated by INDEPENDENT PANEL, information collected in accordance with the Contract.

**2. Permitted Uses and Disclosures by BUSINESS ASSOCIATE**

- (a) General Use and Disclosure Provisions
- Except for the use of names and contact information, BUSINESS ASSOCIATE may not use or disclose Protected Confidential Information as otherwise designated by the INDEPENDENT PANEL.
  - Except as otherwise limited in the Contract, BUSINESS ASSOCIATE may use or disclose names or contact information to perform functions, activities, or services for, or on behalf of, INDEPENDENT PANEL as specified in the Contract.

**3. Obligations of INDEPENDENT PANEL**

- (a) Provisions for INDEPENDENT PANEL to inform BUSINESS ASSOCIATE of Privacy Practices and Restrictions.

INDEPENDENT PANEL shall:

- i. Notify BUSINESS ASSOCIATE of any limitation(s) in its notice of Privacy practices of INDEPENDENT PANEL.

**4. Term and Termination**

- (a) Term: The Term of this Contract shall be effective as of DATE and shall not terminate when all of the Protected Confidential Information provided by INDEPENDENT PANEL to BUSINESS ASSOCIATE, or created or received by BUSINESS ASSOCIATE on behalf of INDEPENDENT PANEL. There is no termination of this Confidentiality Contract.
- (b) Termination for Cause: Upon INDEPENDENT PANEL's knowledge of a material breach by BUSINESS ASSOCIATE, INDEPENDENT PANEL may immediately terminate this Contract if BUSINESS ASSOCIATE has breached a material term of this Contract.
- (c) Effect of Termination:
- i. Upon termination of this Contract, for any reason, BUSINESS ASSOCIATE shall return all Protected Confidential Information received from INDEPENDENT PANEL, or created or received from INDEPENDENT PANEL, or created or received by BUSINESS ASSOCIATE on behalf of INDEPENDENT PANEL. BUSINESS ASSOCIATE shall retain no copies of the Protected Confidential Information.
- ii. In the event that BUSINESS ASSOCIATE determines that returning or destroying the Protected Confidential Information is infeasible, BUSINESS ASSOCIATE shall provide to INDEPENDENT PANEL notification of the conditions. Upon mutual contract of the Parties that return of Protected Confidential Information is infeasible, BUSINESS ASSOCIATE shall extend the protections of this Contract to such Protected Confidential Information and limit further uses and disclosures of such Protected Confidential Information

to those purposes that make the return infeasible, for so long as BUSINESS ASSOCIATE maintains such Protected Confidential Information.

**5. Injunctive Relief**

Notwithstanding any rights or remedies provided for in this Contract, INDEPENDENT PANEL retains all rights to seek injunctive relief to prevent or stop the unauthorized use or disclosure of Protected Confidential Information by BUSINESS ASSOCIATE.

**6. Notices**

Whenever under this Contract one party is required to give notice to the other, such notice shall be deemed given if mailed by Certified mail, return receipt requested, United States mail, postage prepaid, and addressed as follows:

<u>NAME</u> , Chair	<u>NAME</u> , BUSINESS ASSOCIATE
Independent Panel	
Address	Address
City/State	City/State

Either Party may at any time change its address for notification purposes by mailing a notice stating the change and setting forth the new address.

**7. Entire Contract**

This Contract consists of this document, and constitutes the entire Contract between the Parties. There are no understandings or contracts relating to this Contract which are not fully expressed in this Contract and no change, waiver, or discharge of obligations arising under this Contract shall be valid unless in writing and executed by the Party against whom such change, waiver, or discharge is sought to be enforced.

**In Witness Whereof**, BUSINESS ASSOCIATE and INDEPENDENT PANEL have caused this Contract to be signed as of DATE.

BUSINESS ASSOCIATE:

INDEPENDENT PANEL:

Signature

Signature

Print Name and Title

Print Name and Title



## Appendix E.

### COUNSELING SUPPORT FOR PERSONS ABUSED IN THE MISSIONARY SETTING

Independent Panel for Review of Child Abuse in Mission Settings  
*The United Methodist Church*

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#### *Counseling Support for Persons Abused in the Missionary Setting*

##### **What is the basis for offering counseling support to survivors?**

The General Board of Global Ministries (GBGM), of The United Methodist Church, created the Independent Panel to accomplish key tasks, including:

“engage the survivors [of child physical and/or sexual abuse in missionary settings] in exploring possibilities by which healing and wholeness can be pursued.” (Reference: the charge creating the Panel, adopted by GBGM, 10/22/04.)

GBGM’s offer of counseling support is a way to promote healing and wholeness for persons who as children were harmed by physical and/or sexual abuse in the mission setting.

##### **Who is eligible to receive counseling support?**

A person is determined by GBGM as eligible to apply for counseling support based on two demographic categories described in the charge:

“1.) [The Panel shall] receive allegations of child abuse, including physical and/or sexual abuse, where either a.) the accused was commissioned and/or employed by the General Board of Global Ministries or its predecessors in a mission setting, or under the direct supervision of the above; or, b.) the abused individual was in the mission setting under the care and direct supervision of any person listed above... ” (Reference: the charge creating the Panel, adopted by GBGM, 10/22/04.)

By *1a* above, a person who was abused is eligible if the individual who committed the abuse was affiliated with GBGM, as described in *1a*. Anyone who was abused by an individual described in *1a* is eligible, regardless of whether the person abused was United Methodist at the time.

By *1b* above, a person who was abused is eligible if she/he was in the mission field because her/his family was affiliated with GBGM, as described in *1b*. Anyone who was abused in the mission setting under the care and supervision of GBGM is eligible, regardless of whether the individual who committed the abuse was affiliated with the United Methodist Church.

*continues*

**What counseling support is available?**

The Board of GBGM has committed to provide up to \$15,000. of coverage for either past or future counseling related to the abuse. [If the person seeking counseling is currently a missionary affiliated with GBGM, there is no limit on the amount. Reference: Mission Personnel Handbook: For Missionaries in the Standard and Negotiated Support Relationship. (updated 2005).]

**What kind of counseling is covered?**

The counseling that GBGM supports includes individual, couples, and family therapy, provided the person who was abused is part of the counseling session. GBGM requires that counselors be licensed in their discipline. (Complementary and alternative care providers are covered as long as the provider is licensed. Pastoral care providers must be licensed, as well.) Past and/or current counseling expenses are reimbursed by submitting proof of payment to a licensed provider.

**Are healthcare costs covered?**

Healthcare costs that are directly related to the abuse will be covered by GBGM. GBGM's limit for all coverage, including healthcare and counseling combined, remains at \$15,000.

**What is the role of the Panel?**

The Panel's first role is to inform people who may be eligible for support of GBGM's commitment, policy, and procedure. GBGM asks the Panel to approve a person's application for counseling support.

**What is the application process?**

A person seeking GBGM counseling support services would request the Panel's approval. If approved, the person would submit bills for services to GBGM Board Administrator, Room 350, 475 Riverside Drive, New York, NY 10115. (Label the envelope "Personal and Confidential.")

**How is confidentiality handled? Will I have to tell my story to GBGM staff?**

After the Panel approves a person as eligible to receive support for counseling services, nothing further is necessary other than submitting the bills. GBGM maintains confidentiality throughout its reimbursement process.

**To approach the Panel regarding counseling support, whom do I contact?**

*Ms. Lauri Bracey*, Panel Coordinator  
Independent Panel, P.O. Box 1375, Roswell, GA 30077  
Telephone & Facsimile: (770) 641-0134  
Email: panelcoordinator@hotmail.com

*Marshall L. Meadors, Jr.*, Bishop  
Chair of the Panel

*Edith Fresh*, Ph.D.

*James S. Evinger*, M.Div.

Approved by GBGM 12-06-06

## Appendix F. BULLETINS AND OUTREACH MATERIALS

### Independent Panel for Review of Child Abuse in Mission Settings The United Methodist Church 48 Mound Street, Dayton, OH 45402

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#### *Bulletin from the Independent Panel*

March 2006

The General Board of Global Ministries of the United Methodist Church (GBGM) established the Independent Panel for the Review of Child Abuse in Mission Settings in October 2004. The charge given to the Panel was “to focus primarily on the allegations of abuse of children in the Democratic Republic of the Congo (formerly Zaire) for the period 1945 – 1978.”

The Scope and Function of the work of the Panel is to:

1. *Receive allegations of child abuse, including physical and/or sexual abuse, where either a) the accused was commissioned and/or employed by the General Board of Global Ministries or its predecessors in a mission setting, or under the direct supervision of the above; or, b) the abused individual was in the mission setting under the care and direct supervision of any person listed above,*
2. *Inquire into allegations and assess the nature and extend of the reported abuse,*
3. *Convey its findings to the appropriate church officials,*
4. *Engage the survivors in exploring possibilities by which healing and wholeness can be pursued, and*
5. *Report, at least annually, to the Board of Directors of the General Board of Global Ministries. This report will discuss generally the work of the Panel, the number of allegations it has received, how it has processed those allegations, and any recommended changes necessary to complete its work.*

*In addition, The Independent Panel is fact-finding, consultative, and primarily pastoral in nature, being neither a judicial commission nor a governing body. It is advisory to and yet independent of the General Board of Global Ministries so that there is no conflict of interest, no adversarial role, and no prejudgment. It will not reach conclusion about civil legal liability. The work of the Panel does not in any way displace the Disciplinary authority related to ministerial misconduct. The work of the Panel will be fully consistent with The Book of Discipline. The Independent Panel conducts all of its activities in strict confidence.*

In its initial investigations of physical and sexual abuse primarily in the Congo between 1945 and 1978, the Panel has accomplished the following tasks:

- Sent outreach letters, introducing the members of the Panel and explaining the purpose of the Panel, to over 1200 missionary personnel and children of missionaries.

- Received approximately 30 responses to the mailings or other public announcements from individuals who wanted to meet with the Panel or who had information to share. These responses are being processed.
- Met in-person with witnesses in May 2005 in New York, and in September 2005 in Chicago.
- Reviewed over 100 documents, including historical and archival records, reports and notes.
- Created a database for use by the Panel to record information and expedite mailings.
- Prepared and submitted its first annual report to the Executive Committee of GBGM in October 2005.
- Requested an increase in funding for the work of the Panel from GBGM. The request was granted.
- Scheduled additional meetings of the Panel for the spring and fall of 2006.

Since the names of the members of the Panel were first announced, several people have inquired about their backgrounds and expertise.

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 Advocate Web. Also, he served as a member of the *Independent Committee of Inquiry*, Presbyterian Church (USA).

Edith Fresh, PhD, is Associate Professor, Departments of Family Medicine and Psychiatry, Morehouse School of Medicine, Atlanta, GA.

Marshall L. Meadors, Jr., Bishop (retired), The United Methodist Church, is chair of the Panel. While an active Bishop serving the Mississippi Area, he served as chairman of the Initiative on Children and Poverty of the Council of Bishops. In retirement, he serves as and Bishop-in-Residence at Candler School of Theology, Emory University, where he regularly teaches a course on "The Church's Mission with Disadvantaged Children and Their Families."

**Cecelia Long, Social Worker and Executive Director of *Mercy Manor*, a transitional home for female ex-offenders, serves as resource person to the Panel. She is a diaconal minister in the Northern Illinois Annual Conference of The United Methodist Church. She has worked on issues of clergy misconduct and has trained to be a mediator to resolve conflicts in church settings.**

The Panel is eager to communicate with all children of missionaries who were serving in the Congo, 1945-1978. If you have contact information and are free to share it, please send it to Lauri B. Bracey\*. Also, please pass on this Bulletin to your contact lists.

The Panel will meet in North American locales over the next 24 months, with times and places determined by need. If you wish to appear before the Panel, contact Lauri B. Bracey

**Persons who wish to convey information to the independent panel should contact Ms. Bracey by letter or email:**

**Lauri B. Bracey  
P.O. Box 1375  
Roswell, GA 30077  
Telephone/fax: 770-641-0134.  
Email: [panelcoordinator@hotmail.com](mailto:panelcoordinator@hotmail.com)**

\*The contact information that was in this document when it was first published was updated in December 2006 to reflect a change in staff person.

Independent Panel for Review of Child Abuse in Mission Settings  
The United Methodist Church  
48 Mound Street, Dayton OH 45402

**Bulletin from the Independent Panel**

**May 2006**

This is the latest bulletin from the Panel, and is distributed to all in the database that we are currently building. The **database** has been one of our key projects in 2006.

**Why does the Panel need to construct a database?**

The United Methodist Church, like most denominations, has kept records on its missionary personnel. However, the children of missionaries were never part of the Church's registry of missionary staff. Because the scope of our inquiry, as determined by our charge from the General Board of Global Ministries (GBGM) of the United Methodist Church, is to "receive allegations of child abuse, including physical and/or sexual abuse" which occurred in a mission setting, then it is crucial we reach people who were raised as children in UMC mission settings. While we build from the GBGM list of retired missionaries, we also want to reach the daughters and sons of those families. We also add those individuals who contact the Panel and offer their information, leads, or assistance.

**How can we help the Panel with the database?**

What would particularly help us is to receive the names of, and contact information for, persons who were children in UMC mission settings. Our scope focuses "primarily on the allegations of abuse of children in the Democratic Republic of the Congo (formerly Zaire for the period 1945 – 1978," but we may examine other situations of child abuse, as well. We welcome names and contact information (address, email, phone number) so we can communicate directly with people who may have relevant information.

We continue with our **follow-up work** based on information we received from people who came to **meetings** with us and/or have contacted us. (Our meetings with **witnesses** were held in LaGuardia, outside of New York City, and in Chicago. This was to accommodate people coming from different regions of the U.S.) In 2006, we also held a working meeting, i.e. without witnesses present, in Atlanta. Much of our work is done in-between formal meetings. For example, we recently conducted a conference call with three survivors.

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### **What does the Panel mean by "follow-up work"?**

When individuals present information to us, we go to work in a variety of ways. We have contacted GBGM asking for information in its records. We have also requested archival information. We have corresponded with individuals, both in the U.S. and in other countries, who potentially could tell us more about certain incidents. (Our March, 2006, Bulletin provided more details about this.)

### **When will the Panel meet again?**

We are scheduled to meet next in the fall, 2006. And we are prepared to receive witnesses at this meeting. If you are interested, please contact us. (Information about how to do that is provided below.)

### **What safeguards does the Panel offer witnesses who meet in-person?**

We go to a number of lengths to make sure witnesses are comfortable when they meet with us. We invite witnesses to bring a support person, at our expense. We structure the meeting so people know what to expect in advance. E.g. we ask witnesses to prepare a written statement, and we provide a guide for how to do that. We ensure confidentiality regarding each witness. We offer the opportunity to meet with a debrief/counselor before and after the meeting.

We have experienced a transition, and want to announce that the liaison appointed by GBGM to serve the Panel and witnesses, Ms. Cecelia Long, recently submitted her resignation. We are making progress to find a replacement. However, the work of the Panel continues without interruption. We remain committed to pursuing this vital inquiry, and continue to encourage the cooperation and contributions of those who have reason to talk with us.

### **How do I go about contacting the Panel?**

Persons who wish to convey information to the independent panel should contact Ms. Bracey by letter or email:

**Lauri B. Bracey**  
**P.O. Box 1375 Roswell, GA 30077**  
**Telephone/fax: 770-641-0134.**  
**Email: [panelcoordinator@hotmail.com](mailto:panelcoordinator@hotmail.com)**

We encourage all with relevant information to share it with us. Discovering the truth, and promoting healing and wholeness, will serve the people of Jesus Christ and the church.

*Marshall L. Meadors, Jr.*, Bishop  
Chair of the Panel

*Edith Fresh*, Ph.D.

*James S. Evinger*, M.Div.

\*Contact information when first published was updated 12/06 to reflect a staff change.

# Independent Panel for Review of Child Abuse in Mission Settings The United Methodist Church

## **Bulletin 3, May 2007: The Independent Panel**

Since the Panel's last Bulletin of May 2006, there have been significant changes and accomplishments to report.

The Panel has selected Lauri Bracey to serve as the new Panel Coordinator. She is a paralegal who is goal oriented, has the ability to organize and multi-task, and has strong client service skills. Ms. Bracey represents the Panel and is the contact person for any questions or concerns. All information is handled discreetly with emphasis on privacy and confidentiality. Please feel free to contact her.

Lauri B. Bracey, P.O. Box 1375, Roswell, GA 30077  
Telephone/fax 770 641-0134. [panelcoordinator@hotmail.com](mailto:panelcoordinator@hotmail.com)

## **General Board of Global Ministries (GBGM) Policy Changes**

### *Protection of Children and Vulnerable Adults*

The General Board of Global Ministries has adopted several new policies and practices that seek to ensure the physical and sexual safety, emotional well-being, and spiritual health of children, youth and adults.

1. Harassment & Abuse policy. This applies to all types of harassment—verbal, nonverbal, physical, sexual. It includes avoiding potentially abusive situations (or the perception thereof) with children and youth.
2. Sponsored Events. All GBGM events where children, youth, or vulnerable adults are in attendance shall follow standard "Safe Sanctuaries" procedure. The procedures are stated in the policy.
3. Grant Funding. Many grants administered by GBGM are sent to projects that work with children or vulnerable adults. GBGM requires evidence in writing that the projects are creating a safe environment.

In addition to these policies, GBGM has also created the staff position of Child protection and Community Action Officer. Full information about these policies and the new position can be found on the GBGM website: [www.gbgm.org](http://www.gbgm.org).

*continues*



### Counseling Support for Survivors

The General Board of Global Ministries (GBGM) offers counseling support as a way to promote healing and wholeness for persons who, as children, were harmed by physical and/or sexual abuse in the mission setting.

#### *Who is eligible to receive counseling support?*

A person is determined by GBGM as eligible to apply for counseling support based on two demographic categories described in the Charter:

“[The Panel shall] receive allegations of child abuse, including physical and/or sexual abuse, where either

- a. the accused was commissioned and/or employed by the General Board of Global Ministries or its predecessors in a mission setting, or under the direct supervision of the above; or,
- b. the abused individual was in the mission setting under the care and direct supervision of any person listed above...” (Reference: the Charge creating the Panel, adopted by GBGM, 10/22/04.)

The Cabinet of GBGM has committed to provide up to \$15,000 of coverage for either past or future counseling related to the abuse. [If the person seeking counseling is currently a missionary affiliated with GBGM, there is no limit to the amount. Reference: Mission Personnel Handbook: For Missionaries in the Standard and Negotiated Support Relationship. (No date).] For more specific information, a copy of the Counseling Support Handout is available upon request.

We continue with our follow-up work based on information we received from people who came to meetings with us and/or have contacted us. Our meetings with witnesses are held in various geographical locations throughout the United States. This is to accommodate people coming from different regions of the U.S. However, the Panel continues to meet at least quarterly as the planning and coordination remain dynamic processes.

The Panel is scheduled to meet next on May 18 – 20, 2007. We are prepared to receive witnesses at this meeting. We encourage all with relevant information to share it with us. If you are interested or have information that may be useful in our work, please contact Lauri B. Bracey, Telephone: 770 641-0134; or email Ms. Bracey at [panelcoordinator@hotmail.com](mailto:panelcoordinator@hotmail.com).

Upon completion of the Independent Panel’s fact-finding mission and to further promote healing and wholeness, the possibility of a retreat for all participants, who have appeared before the Panel in our discovery of the truth, is being considered.

Marshall L. Meadors, Jr., Bishop  
Chair of the Panel

Edith M. Fresh, Ph.D.

James S. Evinger, M.Div.

Independent Panel for Review of Child Abuse in Mission Settings  
The United Methodist Church

**OPEN LETTER**

TO: The United Methodist Missionary Community

In 2005, the General Board of Global Ministries (GBGM), United Methodist Church, appointed the Independent Panel for the Review of Child Abuse in Mission Settings “to focus primarily on allegations of abuse of children in the Democratic Republic of the Congo (formerly Zaire) for the period 1945–1978.”

The Independent Panel is specifically charged by GBGM to:

1. Receive allegations of child abuse, including physical and/or sexual abuse, where either a.) the accused was commissioned and/ or employed by GBGM or its predecessors in a mission setting, or under the direct supervision of the above; or, b.) the abused individual was in the mission setting under the care and direct supervision of any person listed above;
2. Inquire into allegations and assess the nature and extent of the reported abuse;
3. Convey its findings to the appropriate church officials;
4. Engage survivors in exploring possibilities by which healing and wholeness can be pursued; and
5. Report, at least annually, to the Board of Directors of GBGM.

*Child abuse is defined as: “. . . an act committed by a parent, caregiver or person in a position of trust (even though he/she may not care for the child on a daily basis), which is not accidental and which harms or threatens to harm a child’s physical or mental health or a child’s welfare.”*

The Panel has received direct allegations from former missionary children regarding the abuse of children in missionary settings. We have interviewed a variety of witnesses, including survivors and those with corroborating information. Family members, including siblings, have also communicated with us. In our pursuit of truth and justice for survivors, we have conducted in-person interviews with witnesses, examined the GBGM archival records, and received the permission and cooperation of the Presbyterian Church (U.S.A.) to examine its archival records. We welcome and encourage the participation of anyone who may have information to assist the Panel in our mission as we continue to investigate the allegations of abuse against children.

During our investigatory journey, three courageous survivors appeared before the Panel as witnesses and former missionary children. They have requested that their stories be shared and distributed throughout the missionary community. These stories, written in their own words, are included as attachments to this Open Letter.

Marshall L. Meadors, Jr., *Bishop and Chair*  
Edith M. Fresh, Ph.D.

Lauri Bracey, *Panel Coordinator*  
James S. Evinger, M.Div.

## Do you suffer in silence?

### 1.

I am writing to share my experience as a missionary kid who attended boarding school in Kinshasa, Zaire from 1966-1970.

Our parents had to make very difficult choices about our education. Their desire to serve God by serving in the mission field they were separated from us for most of the year by sending us away to school. They trusted that we would be safe and that they would insure that we would receive a good education.

I attended T.A.S.O.K. (The American School of Kinshasa and lived in the M.P.H. (Methodist Presbyterian) Hostel. It was an amazing experience and I made friends for life.

Unfortunately, the experience was not all positive for me and for many others. I was repeatedly sexually molested by one of the hostel parents who molested many other girls at our hostel as well as in the mission field.

I never told my parents and in fact I used to laugh it off by referring to the perpetrator as "that dirty old man who felt me up". I came back to the United States my junior year in high school and I was terribly shy and insecure. I put up walls around myself and was not comfortable with boys and did not date. I was miserable and lonely and felt dirty and ashamed.

When I did become sexually active, it was not a positive experience and I decided I was "frigid" (a term that we don't hear very much anymore).

My parents were busy re-establishing their lives in America and because I had been in boarding school we had a difficult time reconnecting and I tended to keep them at arms length.

When the Presbyterian Church contacted me a few years ago while investigating reports of the abuse, my carefully constructed world came crashing down on me. It was as if "Pandora's Box" had opened up and all the terrible memories I had so carefully hidden came back and I realized that I needed to stop running and to face what had happened to me.

When the investigation started, many of us were asked why we could not just let "bygones be bygones", why we could not "forgive and forget". I believe that most of us spent 30 years trying to do just that. We pretended that we were fine, we made excuses for being depressed, for not being able to have fulfilling sexual relationships with our husbands, for constantly trying to control everyone around us, for watching our children like hawks, for hating our bodies and for keeping people at arms length.

It was a revelation to me to learn that I was not alone and that by opening up those memories, reconnecting with my former classmates and entering therapy I could start healing the wound that has festered for so long deep inside of me.

The journey was not an easy one and it may never be over. The wounds may never completely heal, but at least I am developing the skills I need to start to regain the pieces of myself that were buried under the shame and pain.

The Methodist Church is now undergoing a similar investigation. You may have seen letters about this investigation and you may have cast them aside assuming that they are not relevant for you or for your loved ones. My father received similar letters and he also cast them aside. He and my mother were stunned when they finally contacted me to hear me tell them that "yes" I had been molested. It is a very distasteful subject and it challenges all of us to overcome our instinct to avoid it altogether.

I encourage you to put aside your fear and to reach out to each other and to the church. My personal journey has brought me much closer to my parents, husband and family. It has also helped me to feel more whole and complete in ways I never imagined were possible. Knowledge IS power!

Blessings to any of you that have suffered in silence. I hope that you will choose to come forward into the light and I want you to know that the Church and many of us that have taken this path that are willing to speak to you and support you. The Presbyterian Church has produced a DVD about this subject that I encourage you to view if you have doubts about whether you want to come forward.

Thank you for taking the time to share my story,

Debbie (Kendall) Burger  
TASOK, Class of '72

## 2.

I was a missionary kid in Zaire who attended Central School in my elementary years and TASOK for High School, living at the Methodist-Presbyterian Hostel (MPH) 1968-1972. Boarding school had it's exciting times, it's fun times, scary times and lonely times. We children raised each other and cared for each other to the best of our innocent, young, inexperienced abilities. Some of my deepest friendships are ones made in boarding school!

While living in MPH, I was sexually abused by a man who was supposed to be a parent for me away from home! I held on to this secret for over 25 years, feeling that I had no one to go to, no recourse, no options. It remained hidden in the archives of my life.

Although I thought it was of no more consequence to me, my life was very much affected by this abuse. I experienced periods of depression, feelings of extreme worthlessness, low self-esteem and difficulty enjoying the physical sexual experience.

When I finally found the courage to come forward, to share my experience with other mish kids, the ICI committee and to seek the counseling they offered, I began to heal. I finally realized that

I deserve to experience life to the fullest and to feel as special as God has made me, one of His children.

I encourage you, if you have experienced abuse as a missionary child, take that courageous and difficult step to reach out to other mish kids who will understand and to the Methodist Panel, who are very open, loving, and non-judgmental and only want your healing. You are important and special. You are deserving of the chance to experience healing and wholeness in your life.

Carolyn (King) Haake  
Charlotte, NC 28210

### 3.

From the time I was very young, I was taught that God was a God of love and wanted the best for me. He is my protector from evil, I was told. So when I attended boarding school in the Congo at a school called Central School at Lubondai and was molested by one of my "uncles," it was a mortal blow to my faith. Where was God when this was happening to me? How could He let it happen, and how could someone whom I trusted and respected, who was a minister and represented God, do this to me? I lost my trust in God and everyone else, for that matter. This happened when I was just entering adolescence, so it was also a mortal blow to my development as a person and as a woman. My interpersonal relationships were affected. I lost my enthusiasm for life and friendships. My trust for my parents disappeared. I didn't tell anyone of my shameful secret – how could I explain it and not be blamed, and besides, who would believe me? It was many, many years before I reached out for help. An investigation by the Presbyterian Church into abuse in the Congo located me and showed me that I wasn't alone – I had sisters in the Congo who had suffered the same molestation! The Presbyterian Church provided an opportunity for healing that would never have been possible otherwise. Sure, it was difficult to come forward. The pain from my experiences was just as raw now as it was over 30 years ago. Yet, to my absolute joy, it is possible to experience healing and to get life back on a normal track. The relief is impossible to describe. If this has been your experience, or similar in any way, I urge you to take the risk because it is so worth it! Maybe you were molested and are still suffering the effects without realizing the reason. Healing is possible! And no one needs to know; you are guaranteed anonymity. You would be amazed at how much of a difference it make for you and for your family!

Mary Henk Turnbull

### 4. (Distributed at a later date)

I was a victim of circumstances. My parents were missionaries in Brussels, Belgium since 1965. Europe was historical, and exciting. But most of all, our family was together and we were happy. After 2 years in Brussels, I remember my parents asking us children if we'd rather stay and live in Belgium or leave and go to Congo, Africa. It was a majority vote- "Africa"! My brother, sister and I wanted the adventures of Tarzan. Little did we know that the decision we made would change our lives so drastically, and the unthinkable would traumatize our family for many years. My parents

worked in the interior of Congo. My brother and I were dropped off at the M.P.H. in Kinshasa. My sister, the youngest one was sent to an Elementary School in Lubondai. We were all separated for the first time. I loved the Congo. I made friends, and school had its ups and downs. It was good.

My world came crashing down after I was sexually molested by a dorm parent. He befriended me, took me on long trips over miles and miles of terrain to different villages. He was nice to me, and made me feel special. But that was soon to end. The first "bad touch" from him put a terrible fright in me. I was violated on several occasions, with no where to turn and no one to talk to. I hated myself, I hated what I saw in the mirror. The horrible incidents of abuse, and a victim mentality stayed with me for years. Once fear set in, the silent anger came. I was slowly dying inside. My anger was silent because I internalized it. Outwardly, to others I performed well. I did what I had to do, but when I got home and was alone, I fell apart, mentally drained, and emotionally exhausted from crying uncontrollably. I was a pretender. This emotional down hill was destroying everything I loved. Broken relationships, family, friends, and loved ones gone, and I didn't know why? Years of mental anguish, with no relief. I couldn't fix "me". Doctors couldn't fix me. Being a workaholic didn't fix me. Time couldn't fix me. Depression and thoughts of suicide didn't fix me. I believed a lie. I believed I was a horrible person because of what he did to me. I needed a better life. Someone said to me, "You are what you say". I had to change my old way of thinking about myself. I had to change my way of speaking, thinking, and believing. I began to understand the power of words. That's when the process of healing began for me. It seemed simple, but I couldn't do it alone. I had too much baggage. I needed help from nightmares I didn't cause. When I heard that the Presbyterian Church was doing an investigation on sexual abuse in the mission field, I was reluctant to come forward at first. I did eventually, (I wished sooner), and told my story and I received the help I so desperately needed. And it also reconnected me to my family I grew up with in the hostel in Kinshasa. The Methodist Church is also doing their investigation and has selected individuals on the Panel who are available and willing to help anyone burdened with incidents of sexual abuse and molestation. I reached out for help and there were people who listened and made a way for me to turn my life around. It can happen for you. Get rid of your fear and have faith. God will hear and answer your prayer. Don't suffer in silence any longer. Reach out for help. It's better to be happy and delivered from your past, than to suffer inside and pretend everything is all right. There is a better way. The Bible says in Matthew 7:7-8, "Ask, and you will receive; seek, and you will find; knock, and the door will be opened to you. For everyone who asks will receive, and anyone who seeks will find, and the door will be opened to him who knocks". God will make a way when circumstances say, "no way". We're here to help.

Thank you for taking to time to read my message of hope. May it bless you and give you the courage to choose life, and live abundantly.

Susan C. Barnes  
TASOK, Class '72

**Independent Panel for Review of Child Abuse in Mission Settings  
The United Methodist Church**

***OPEN LETTER***

TO: The United Methodist Missionary Community  
DATE: December 5, 2007

This past summer, August 3-5, the Rev. Jim Evinger and I attended the Sixth Congo Reunion at Lake Junaluska, NC. The Rev. Bill Harvey, chairperson of the Reunion Planning Team, introduced Jim and me during the opening session, and we gave a brief explanation of the purpose and work of the Panel. The following day, we were given a major block of agenda time during which we interpreted the Panel's scope and function.

Jim and I explained that our reason for attending the Reunion was to meet missionaries and their children who had served in the Congo and to listen. We invited them to talk with us and to tell us about their lives and experiences while on the mission field. If they had experienced any form of physical abuse or sexual abuse, or knew of someone who had, we encouraged them to speak with or contact us. We requested that they spread the word about the Panel to their siblings and classmates. We also suggested that missionary parents share their concerns with us.

Many of those attending the Reunion responded to our requests. Most everyone spoke to us. Over a dozen told us stories of life in their families and schools. Several persons spoke with us in confidence about their experiences of abuse or provided information regarding the alleged abuse that had occurred to others.

As previously reported, in 2005, the General Board of Global Ministries (GBGM), United Methodist Church, convened the Independent Panel for the Review of Child Abuse in Mission Settings "to focus primarily on allegations of abuse of children in the Democratic Republic of the Congo (formerly Zaire) for the period 1945-1978."

The Independent Panel is charged by GBGM to:

1. Receive allegations of child abuse, including physical and/or sexual abuse, where either a.) the accused was commissioned and/ or employed by GBGM or its predecessors in a mission setting, or under the direct supervision of the above; or, b.) the abused individual was in the mission setting under the care and direct supervision of any person listed above;
2. Inquire into allegations and assess the nature and extent of the reported abuse;
3. Convey its findings to the appropriate church officials;
4. Engage survivors in exploring possibilities by which healing and wholeness can be pursued; and
5. Report, at least annually, to the Board of Directors of GBGM.

"Child abuse refers to an act committed by a parent, caregiver or person in a position of trust (even though he/she may not care for the child on a daily basis), which is not accidental and which harms or threatens to harm a child's physical or mental health or a child's welfare."

In September of this year, the Panel mailed to you an Open Letter. With it, we included the personal stories of three persons who reported that they had experienced abuse as children while they were in the Congo. We are including with this letter the written experience of a fourth survivor. These four persons decided to go public about their experiences in order to encourage others to also contact the Panel.

GBGM has charged the Panel to complete its work by December 31, 2008. It is, therefore, urgent that we meet with witnesses as soon as possible so we will have the opportunity to consider carefully the information given to us.

When witnesses meet with us, we invite them to bring a support person, at our expense. We ask witnesses to prepare a written statement, and we provide a guide for doing so. We ensure confidentiality, and we offer the opportunity to meet with a debriefer/counselor before and after the meeting. To arrange a meeting with the Panel, contact Panel Coordinator:

Lauri B. Bracey  
P.O. Box 1375  
Roswell, GA 30077  
Telephone/fax 770 641-0134.  
panelcoordinator@hotmail.com

It was indeed a humbling experience to be in the presence of the Congo Reunion family. They and their families responded to the call of Christ to go into the world to proclaim by word and deed the gospel of God's love. May the joy and peace of Christ be with them and with all of us during Advent and Christmas and throughout the New Year.

Marshall L. Meadors, Jr., *Bishop (retired)*  
*Chair of the Panel*  
Edith M. Fresh, Ph.D  
James S. Evinger, M.Div.  
Lauri B. Bracey, *Panel Coordinator*



# Independent Panel for Review of Child Abuse in Mission Settings The United Methodist Church

## **Bulletin 4, May 2008: The Independent Panel**

Since the Panel's last Bulletin of June 2007, there have been accomplishments and changes to report as we address the charge for which the Panel was created. The primary charge and focus, as designated by GBGM, is the ongoing investigation of any allegations of the abuse of children in the Democratic Republic of the Congo (formerly Zaire) for the period 1945-1978. Child abuse is defined as: "... an act committed by a parent, caregiver or person in a position of trust (even though he/she may not care for the child on a daily basis), which is not accidental and which harms or threatens to harm a child's physical or mental health or a child's welfare." We will also explore allegations of abuse in any other Methodist mission setting.

### The Work of the Panel

The Panel has continued to hold three yearly meetings and to meet through monthly conference calls. In addition to meetings, the Panel has been actively involved in communication with the broad missionary community in a variety of ways. For example, we have corresponded with individuals, both in the United States and in other countries. Two members of the Panel attended the reunion of Congo Missionaries in August 2007 at Lake Junaluska, North Carolina, and one member of the Panel visited a missionary couple in California following our meeting with several survivors and other witnesses.

It is also noteworthy that survivors have been very helpful consultants to the Panel and have facilitated the contact of other survivors with the Panel. In addition, at their request, the stories of three very courageous survivors were shared and distributed as "Open Letters" throughout the missionary community in September and October 2007. These stories were written in their own words and as a testament to their experiences as victims of abuse and the subsequent lifetime impact on their lives into adulthood.

In addition to the meeting of witnesses and survivors with the Panel, we continue to conduct extensive research and investigation into allegations of abuse through a variety of different methods. For example, we have requested, obtained, and researched records and archival material from General Board of Global Ministries (GBGM) in New York City and Atlanta, visited the United Methodist Center for Archives and History at Drew University in Madison, New Jersey, to review records onsite, and always received prompt responses from the Office of Records Management at GBGM to our inquiries.

Upon the resignation of the Panel's Database Manager, Frederick A. Fresh, Ph.D., has been hired as Manager of the Database. He is highly capable and has many years of experience in the management of databases; and we are fortunate to have acquired him for this position. As requested of all who work closely with the Panel, Dr. Fresh has signed the Business Associates Confidentiality Agreement.

### Important Deadlines

To-date, approximately 20 witnesses and/or survivors have shared their testimonies with the Panel. We encourage anyone who has a testimony or story to share with the Panel to contact \*Lauri Bracey, Panel Coordinator [See contact information below], as soon as possible because we are moving towards the endpoint of the Panel's work. Ms. Bracey represents the Panel and is the contact person for any questions or concerns. All information is handled discreetly with emphasis on privacy and confidentiality. The Panel has designated **August 15, 2008** as the **deadline** for receiving the testimonies of witnesses and survivors, as we prepare for the closure of our investigations. **December 31, 2008** is scheduled as the **endpoint** for completion of the Panel's mission and work, as stated in the GBGM charge to the Panel.

Testimonies are shared in several different ways:

- Meeting with the Panel in person to present evidence as a witness;
- Participating in a conference call;
- Providing background information about a mission community;
- Submitting written statements; and/or
- Submitting documents relevant to a particular period of time and place.

We go to a number of lengths to make sure witnesses are comfortable when they meet with us. When witnesses meet with us, we invite them to bring a support person, at our expense. *The Panel handles all travel and accommodations for the witnesses and their guests.* We ask the witnesses to prepare a written statement *and bring supporting documentation. We provide a guide for the written statement and suggest supporting materials for their presentation. Once their presentation is made, the Panel then has an opportunity to interview the witness, clarify details and ask for suggestions about others whom we may also contact.* We ensure confidentiality, and we offer the opportunity to meet with a debriefer/counselor before and after the meeting.

The Panel receives allegations of child abuse, including physical and/or sexual abuse, where either the accused was commissioned and/or employed by the General Board of Global Ministries (GBGM) or its predecessors in a mission setting, or under the direct supervision of any person affiliated with the GBGM. The Panel also receives allegations from any abused individual in the mission setting who was under the care and direct supervision of any person affiliated with GBGM in any capacity while in the mission field.

As a way to promote healing and wholeness for persons who, as children, were harmed by physical and/or sexual abuse in the mission setting, the Board of GBGM has committed to provide up to \$15,000 of coverage for either past or future counseling related to the abuse. [If the person seeking counseling is currently a missionary affiliated with GBGM, there is no limit on the amount. Reference: Mission Personnel Handbook: For Missionaries in the Standard and Negotiated Support Relationship. (Updated 2005).]

The counseling that GBGM supports includes individual, couples, and family therapy, provided the person who was abused is part of the counseling session. GBGM requires that counselors be licensed in their discipline. (Complementary and alternative care providers are covered as long as the provider is licensed. Pastoral care providers must be licensed, as well.) Past and/or

current counseling expenses are reimbursed by submitting proof of payment to a licensed provider. Healthcare costs that are directly related to the abuse will also be covered by GBGM. GBGM's limit for all coverage, including healthcare and counseling combined, remains at \$15,000. If there are any questions about seeking reimbursement for counseling services, please contact \*Lauri B. Bracey, Panel Coordinator.

Upon completion of the Independent Panel's fact-finding mission, a Final Report will be submitted to the General Board of Global Ministries as the work product of our interviews, testimonies, research, and investigations. As a part of the Final Report, recommendations will be included, in part, from our findings as shared by witnesses and survivors.

In addition, in order to further promote healing and wholeness, the possibility of a retreat for all participants, who have appeared before the Panel in our discovery of the truth, is being considered.

#### Pending Activities

In order to acquire important additional information, and for clarification of the management of very sensitive confidential information upon completion of the Panel's investigations into the allegations of abuse and its findings, we have requested a special meeting with GBGM staff to address our specific concerns around these issues. This meeting has been tentatively scheduled for the end of May 2008 during the Independent Panel's scheduled meeting.

\* Lauri B. Bracey  
P.O. Box 1375  
Roswell, GA 30077  
Telephone/fax: 770 641-0134  
Email: panelcoordinator@hotmail.com

Marshall L. Meadors, Jr.  
Retired Bishop, Chair of the Panel

Edith M. Fresh, Ph.D.

James S. Evinger, M. Div.

Independent Panel for Review of Child Abuse in Mission Settings  
The United Methodist Church

**Final Bulletin 5, December 2008: The Independent Panel**

This is the 5<sup>th</sup> and Final Bulletin of the Independent Panel and its activities. As stated in *Bulletin 4, May 2008*, in compliance with the Charge as stated by GBGM, the endpoint for the completion of the Panel's mission and work is *December 31, 2008*.

As reported in previous bulletins, The General Board of Global Ministries (GBGM) of The United Methodist Church (UMC) established the **Independent Panel for the Review of Child Abuse in Mission Settings (Panel)** in October 2004. The life of the Panel was to extend through December 31, 2008. The Panel was "to focus primarily on the allegations of abuse of children in the Democratic Republic of the Congo (formerly Zaire) for the period 1945 – 1978." The Panel was created specifically to receive allegations of the physical and/or sexual abuse of children when the accused individual or child was under the supervision or employment GBGM. The Charge also stated that the Panel would be primarily fact-finding, consultative, and pastoral in nature – and not a judicial commission or governing body. The Panel was empowered to maintain the confidentiality of all survivors, witnesses, and any and all of its activities.

Termination of the Independent Panel

It is important to note that all the following Panel contact and services will *terminate* on *December 31, 2008*: **Telephone, fax, email address, and Post Office Box.**

Post-Termination Contact

Upon conclusion of our work, and as stated in the Charge, the Final Report of the Independent Panel will be submitted to GBGM on December 12, 2008. The Final Report consists of two Volumes: Volume I and Volume II. If you signed a *Witness Agreement*, we will distribute a copy of the Final Report, Volume I, directly to you. GBGM has established a process through which the Final Report is to be distributed.

Post-Termination Distribution of the Final Report

According to the GBGM Child Protection and Community Assistance Officer, in an email on November 4, 2008, all requests for copies of the Final Report must contact Joanne Reich, Staff Officer at GBGM. She will explain the policies and process for access to, or application for, Volume I and/or Volume II of the Final Report.

Post-Termination Requests for Any Reports of Abuse or Counseling Support

As additionally stated by Joanne Reich, Staff Officer, Child Protection and Community Assistance, in the email on November 4, 2008, all reports of abuse or requests for counseling support will be handled through her office. The following contact information is reported as confidential, private, and secure:

Contact person:	Joanne Reich, Staff Officer Child Protection and Community Assistance
Address:	475 Riverside Drive, Room 1549, New York, NY 10115
Secure telephone:	212-870-3833
Email address:	<a href="mailto:jreich@gbgm-umc.org">jreich@gbgm-umc.org</a>
Secure fax line:	Not yet available

As also stated by Ms. Reich, she has instructed her staff to leave *unopened* all mail addressed to her with *Personal* and *Confidential* written on the envelope. These letters will be opened by her only.

We conclude our work and mission with a sincere statement of appreciation and unending gratitude for all the courageous survivors and witnesses who were willing to share their testimonies. This has also been a journey with a path that could not have been traveled without your courage and the Lord, who has been the source of our strength and perseverance.

Until December 31, 2008, you can contact the Panel through:

Lauri B. Bracey  
P.O. Box 1375  
Roswell, GA 30077  
Telephone/fax: 770 641-0134  
Email: [panelcoordinator@hotmail.com](mailto:panelcoordinator@hotmail.com)

May God continue to bless you!

Marshall L. Meadors, Jr.  
Retired Bishop  
Chair of the Panel

Edith M. Fresh, Ph.D.

James S. Evinger, M. Div.

## **Appendix G: PANEL COORDINATOR JOB DESCRIPTION**

There shall be a Panel Coordinator (Coordinator) for the Independent Panel (Panel).

### **Accountability**

1. The Coordinator shall be selected by the Panel.
2. The Coordinator shall be accountable to and shall report to the Panel.

### **Duties**

The Panel Coordinator shall perform the following duties:

1. Be the primary contact for persons wishing to obtain information about the Panel and its work.
2. Be the primary contact to receive allegations from self-identified victims of abuse in a United Methodist institution or mission setting and /or who wish to request a meeting with the Panel.
3. Respond to all correspondence and requests in a timely, appropriate and professional manner.
4. Provide written reports to Panel members upon request of all contacts with survivors, their significant others, and/or any and all who may be relevant witnesses.
5. Be responsible for making arrangements for meetings of the Panel. This includes hotel reservations and travel.
6. Make arrangements for travel, meals and hotel reservations for persons invited to meet with the Panel. This includes welcoming guests when they arrive and extending hospitality during their time with the Panel.
7. Serve as resource person to the Panel and assist the Panel with all reasonable requests related to its work.
8. Be present at the site of all Panel meetings and meet with the Panel except when assisting guests.
9. Assist as requested with tasks of the Panel such as correspondence, the annual report to GBGM, occasional bulletins, and research.
10. Serve as an advocate for survivors who meet the Panel and assist them throughout the process.

### **Employment**

1. The Coordinator shall sign a contract or letter of agreement with GBGM, the terms of which shall be determined by the Panel, GBGM and the Coordinator
2. The Coordinator shall sign a confidentiality agreement.

## Appendix H: REQUESTS

At the time this report was completed for submission to the General Board of Global Ministries (GBGM), the following information was available to the Panel, per GBGM staff communication (November 2008):

- 1.) Requests for counseling support by persons who were physically and/or sexually abused as a child in the context of GBGM's missionary efforts may be directed to:

General Board of Global Ministries  
c/o Office of Child Protection and Community Assistance  
475 Riverside Drive  
Room 1549  
New York, New York 10115  
(212) 870-3833  
email: jreich@gbgm-umc.org

As of November 2008, the Child Protection and Community Assistance Officer is Ms. Joanne Reich.

- 2.) Persons or entities seeking a copy from GBGM of Volume II of the final report, a "need to know" version, may apply through the Office of Child Protection and Community Assistance (see above). At the time this report was completed, GBGM had not finalized the application process for requesting a Volume II report.
- 3.) Persons or entities seeking access to Panel files retained by GBGM may apply through the Office of Child Protection and Community Assistance (see above). At the time this report was completed, GBGM had not finalized the application process for those requesting access to the files.